

# **Yoga: The Alpha and the Omega, Vol 1**

Discourses on the Yoga Sutras of Patanjali, During the early 1980's it was planned to publish the "Yoga: The Alpha and the Omega" volumes as "Yoga: The Science of the Soul". Only the first three volumes were actually published, the title stayed as "Alpha and Omega" for the other seven volumes.

*Talks given from 25/12/73 pm to 10/05/76 am*

*English Discourse series*

# CHAPTER 1

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## Introduction to the path of Yoga

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*25 December 1973 pm in*

NOW THE DISCIPLINE OF YOGA.

YOGA IS THE CESSATION OF MIND.

THEN THE WITNESS IS ESTABLISHED IN ITSELF.

IN THE OTHER STATES THERE IS IDENTIFICATION WITH THE MODIFICATIONS OF THE MIND.

We live in a deep illusion – the illusion of hope, of future, of tomorrow. As man is, man cannot exist without self-deceptions. Nietzsche says somewhere that man cannot live with the true: he needs dreams, he needs illusions, he needs lies to exist. And Nietzsche is true. As man is he cannot exist with the truth. This has to be understood very deeply because without understanding it, there can be no entry into the inquiry which is called yoga.

The mind has to be understood deeply – the mind which needs lies, the mind which needs illusions, the mind which cannot exist with the real, the mind which needs dreams. You are not dreaming only in the night. Even while awake, you are dreaming continuously. You may be looking at me, you may be listening to me, but a dream current goes on within you. Continuously, the mind is creating dreams, images, fantasies.

Now scientists say that a man can live without sleep, but he cannot live without dreams. In old days it was understood that sleep is a necessity, but now modern research says sleep is not really a necessity. Sleep is needed only so that you can dream. Dream is the necessity. If you are not

allowed to dream and allowed to sleep, you will not feel in the morning fresh, alive. You will feel tired, as if you have not been able to sleep at all.

In the night there are periods – periods for deep sleep and periods for dreaming. There is a rhythm – just like day and night, there is a rhythm. In the beginning you fall into deep sleep for nearabout forty, forty-five minutes. Then the dream phase comes in, then you dream. Then again dreamless sleep, then again dreaming. The whole night this goes on. If your sleep is disturbed while you are deeply asleep without dreaming, in the morning you will not feel that you have missed anything. But while you are dreaming, if your dream is disturbed then in the morning you will feel completely tired and exhausted.

Now this can be known from the outside. If someone is sleeping you can judge whether he is dreaming or asleep. If he is dreaming, his eyes will be moving continuously – as if he is seeing something with closed eyes. When he is fast asleep, eyes will not move; they will remain steady. So while your eyes are moving, if your sleep is disturbed in the morning you will feel tired. While your eyes are not moving, sleep can be disturbed, in the morning you will not feel anything missing.

Many researchers have proved that human mind feeds on dreams, dream is a necessity, and dream is total autodeception. And this is not only so in the night: while awake also the same pattern follows; even in the day you can notice. Sometimes there will be dream floating in the mind, sometimes there will be no dreams.

When there are dreams you will be doing something, but you will be absent. Inside you are occupied. For example, you are here. If your mind is passing through a dream state, you will listen to me without listening at all, because your mind will be occupied within. If you are not in a dreaming state, only then you can listen to me.

Day, night, mind goes on moving from no-dream to dream, then from dream to no-dream again. This is an inner rhythm. Not only that we continuously dream, in life also we project hopes into the future.

The present is almost always a hell. You can prolong it only because of the hope that you have projected into the future. You can live today because of the tomorrow. You are hoping something is going to happen tomorrow – some doors of paradise will open tomorrow. They never open today, and when tomorrow will come it will not come as a tomorrow, it will come as today, but by the time your mind has moved again. You go on moving ahead of you: this is what dreaming means. You are not one with the real, that which is nearby, that which is here and now, you are somewhere else – moving ahead, jumping ahead.

And that tomorrow, that future, you have named it in so many ways. People call it heaven, some people call it moksha, but it is always in the future. Somebody is thinking in terms of wealth, but that wealth is going to be in the future. And somebody is thinking in terms of paradise, and that paradise is going to be after you are dead – far away into the future. You waste your present for that which is not: this is what dreaming means. You cannot be here and now. That seems to be arduous, to be just in the moment.

You can be in the past because again that is dreaming – memories, remembrance of things which are no more Or you can be in the future, which is projection, which is again creating something out

of the past. The future is nothing but past projected again – more colorful, more beautiful, more pleasant, but it is past refined.

You cannot think anything else than the past. Future is nothing but past projected again, and both are not. The present is, but you are never in the present. This is what dreaming means. And Nietzsche is right when he says that man cannot live with the truth. He needs lies he lives through lies. Nietzsche says that we go on saying that we want the truth, but no one wants it. Our so-called truths are nothing but lies, beautiful lies. No one is ready to see the naked reality.

This mind cannot enter on the path of yoga because yoga means a methodology to reveal the truth. Yoga is a method to come to a non-dreaming mind. Yoga is the science to be in the here and now. Yoga means now you are ready not to move into the future. Yoga means you are ready now not to hope, not to jump ahead of your being. Yoga means to encounter the reality as it is.

So one can enter yoga, or the path of yoga, only when he is totally frustrated with his own mind as it is. If you are still hoping that you can gain something through your mind, yoga is not for you. A total frustration is needed – the revelation that this mind which projects is futile, the mind that hopes is nonsense, it leads nowhere. It simply closes your eyes; it intoxicates you; it never allows reality to be revealed to you. It protects you against reality.

Your mind is a drug. It is against that which is. So unless you are totally frustrated with your mind, with your way of being, the way you have existed up to now, if you can drop it unconditionally, then you can enter on the path.

So many become interested, but very few enter because your interest may be just because of your mind. You may be hoping now, through yoga, that you may gain something, but the achieving motive is there-you may become perfect through yoga, you may reach to the blissful state of perfect being, you may become one with the brahman, you may achieve the satchitananda. This may be the cause why you are interested in yoga. If this is the cause then there can be no meeting between you and the path which is yoga. Then you are totally against it, moving in a totally opposite dimension.

Yoga means that now there is no hope, now there is no future, now there are no desires. One is ready to know what is. One is not interested in what can be, what should be, what ought to be. One is not interested! One is interested only in that which is, because only the real can free you, only the reality can become liberation.

Total despair is needed. That despair is called dukkha by Buddha. And if you are really in misery, don't hope, because your hope will only prolong the misery. Your hope is a drug. It can help you to reach death only and nowhere else. All your hopes can lead you only to death. They are leading.

Become totally hopeless – no future, no hope. Difficult. Needs courage to face the real. But such a moment comes to everyone, some time or other. A moment comes to every human being when he feels total hopelessness. Absolute meaninglessness happens to him. When he becomes aware that whatsoever he is doing is useless, wheresoever he is going, he is going to nowhere, all life is meaningless – suddenly hopes drop, future drops, and for the first time you are in tune with the present, for the first time you are face to face with reality.

Unless this moment comes to you... You can go on doing asanas, postures; that is not yoga. Yoga is an inward turning. It is a total about-turn. When you are not moving into the future, not moving toward the past, then you start moving within yourself – because your being is here and now, it is not in the future. You are present here and now, you can enter this reality. But then mind has to be here.

This moment is indicated by the first sutra of Patanjali. Before we talk about the first sutra, a few other things have to be understood. First, yoga is not a religion-remember that. Yoga is not Hindu, it is not Mohammedan. Yoga is a pure science just like mathematics, physics or chemistry. Physics is not Christian physics is not Buddhist. If Christians have discovered the laws of physics, then too physics is not Christian. It is just accidental that Christians have come to discover the laws of physics. But physics remains just a science. Yoga is a science – it is just an accident that Hindus discovered it. It is not Hindu. It is a pure mathematics of the inner being. So a Mohammedan can be a yogi, a Christian can be a yogi, a Jain, a bauddha can be a yogi.

Yoga is pure science, and Patanjali is the greatest name as far as the world of yoga is concerned. This man is rare. There is no other name comparable to Patanjali. For the first time in the history of humanity, this man brought religion to the state of a science: he made religion a science, bare laws; no belief is needed.

Because so-called religions need beliefs. There is no other difference between one religion and another; the difference is only of beliefs. A Mohammedan has certain beliefs, a Hindu certain others, a Christian certain others. The difference is of beliefs. Yoga has nothing as far as belief is concerned; yoga doesn't say to believe in anything. Yoga says experience. Just like science says experiment, yoga says experience. Experiment and experience are both the same, their directions are different. Experiment means something you can do outside; experience means something you can do inside. Experience is an inside experiment

Science says: Don't believe, doubt as much as you can. But also, don't disbelieve, because disbelief is again a sort of belief. You can believe in God, you can believe in the concept of no-God. You can say God is, with a fanatic attitude; you can say the quite reverse, that God is not with the same fanaticism. Atheists, theists, are all believers, and belief is not the realm for science. Science means experience something, that which is; no belief is needed. So the second thing to remember: Yoga is existential, experiential, experimental. No belief is required, no faith is needed – only courage to experience. And that's what's lacking. You can believe easily because in belief you are not going to be transformed. Belief is something added to you, something superficial. Your being is not changed; you are not passing through some mutation. You may be a Hindu, you can become Christian the next day. Simply, you change: you change Gita for a Bible. You can change it for a Koran, but the man who was holding Gita and is now holding the Bible, remains the same. He has changed his beliefs.

Beliefs are like clothes. Nothing substantial is transformed; you remain the same. Dissect a Hindu, dissect a Mohammedan, inside they are the same. He goes to a temple; the Mohammedan hates the temple. The Mohammedan goes to the mosque and the Hindu hates the mosque, but inside they are the same human beings.

Belief is easy because you are not required really to do anything – just a superficial dressing, a decoration, something which you can put aside any moment you like. Yoga is not belief. That's

why it is difficult, arduous, and sometimes it seems impossible. It is an existential approach. You will come to the truth, but not through belief, but through your own experience, through your own realization. That means you will have to be totally changed. Your viewpoints, your way of life, your mind, your psyche has to be shattered completely as it is. Something new has to be created. Only with that new will you come in contact with the reality.

So yoga is both a death and a new life. As you are you will have to die, and unless you die the new cannot be born. The new is hidden in you. You are just a seed for it, and the seed must fall down, absorbed by the earth. The seed must die; only then the new will arise out of you. Your death will become your new life. Yoga is both a death and a new birth. Unless you are ready to die, you cannot be reborn. So it is not a question of changing beliefs.

Yoga is not a philosophy. I say it is not a religion, I say it is not a philosophy. It is not something you can think about. It is something you will have to be; thinking won't do. Thinking goes on in your head. It is not really deep into the roots of your being; it is not your totality. It is just a part, a functional part; it can be trained. And you can argue logically, you can think rationally, but your heart will remain the same. Your heart is your deepest center, your head is just a branch. You can be without the head, but you cannot be without the heart. Your head is not basic.

Yoga is concerned with your total being, with your roots. It is not philosophical. So with Patanjali we will not be thinking, speculating. With Patanjali we will be trying to know the ultimate laws of being: the laws of its transformation, the laws of how to die and how to be reborn again, the laws of a new order of being. That is why I call it a science.

Patanjali is rare. He is an enlightened person like Buddha, like Krishna, like Christ, like Mahavira, Mohammed, Zarathustra, but he is different in one way. Buddha, Krishna, Mahavira, Zarathustra, Mohammed no one has a scientific attitude. They are great founders of religions. They have changed the whole pattern of human mind and its structure, but their approach is not scientific.

Patanjali is like an Einstein in the word of Buddhas. He is a phenomenon. He could have easily been a Nobel Prize winner like an Einstein or Bohr or Max Planck, Heisenberg. He has the same attitude, the same approach of a rigorous scientific mind. He is not a poet; Krishna is a poet. He is not a moralist; Mahavira is a moralist. He is basically a scientist, thinking in terms of laws. And he has come to deduce absolute laws of human being, the ultimate working structure of human mind and reality.

And if you follow Patanjali, you will come to know that he is as exact as any mathematical formula. Simply do what he says and the result will happen. The result is bound to happen; it is just like two plus two, they become four. It is just like you heat water up to one hundred degrees and it evaporates. No belief is needed: you simply do it and know. It is something to be done and known. That's why I say there is no comparison. On this earth, never a man has existed like Patanjali.

You can find in Buddha's utterances, poetry – bound to be there. Many times while Buddha is expressing himself, he becomes poetic. The realm of ecstasy, the realm of ultimate knowing, is so beautiful, the temptation is so much to become poetic, the beauty is such, the benediction is such, the bliss is such, one starts talking in poetic language.

But Patanjali resists that. It is very difficult. No one has been able to resist. Jesus, Krishna, Buddha they all become poetic. The splendor, the beauty, when it explodes within you, you will start dancing, you will start singing. In that state you are just like a lover who has fallen in love with the whole universe.

Patanjali resists that. He will not use poetry; he will not use a single poetic symbol even. He will not do anything with poetry; he will not talk in terms of beauty. He will talk in terms of mathematics. He will be exact, and he will give you maxims. Those maxims are just indications what is to be done. He will not explode into ecstasy; he will not say things that cannot be said; he will not try the impossible. He will just put down the foundation, and if you follow the foundation you will reach the peak which is beyond. He is a rigorous mathematician – remember this.

The first sutra:

NOW THE DISCIPLINE OF YOGA –

Athayoganushasanam.

NOW THE DISCIPLINE OF YOGA. Each and single word has to be understood because Patanjali will not use a single superfluous word.

NOW THE DISCIPLINE OF YOGA.

First try to understand the word "now". This "now" indicates to the state of mind I was just talking to you about.

If you are disillusioned, if you are hopeless, if you have completely become aware of the futility of all desires, if you see your life as meaningless – whatsoever you have been doing up to now has simply fallen dead nothing remains in the future, you are in absolute despair – what Kierkegaard calls anguish. If you are in anguish, suffering, not knowing what to do, not knowing where to go, not knowing to whom to look, just on the verge of madness or suicide or death, your whole pattern of life suddenly has become futile. If this moment has come, Patanjali says, NOW THE DISCIPLINE OF YOGA. Only now you can understand the science of yoga, the discipline of yoga.

If that moment has not come, you can go on studying yoga, you can become a great scholar, but you will not be a yogi. You can write theses upon it, you can give discourses upon it, but you will not be a yogi. The moment has not come for you. Intellectually you can become interested, through your mind you can be related to yoga, but yoga is nothing if it is not a discipline. Yoga is not a shastra; it is not a scripture. It is a discipline. It is something you have to do. It is not curiosity; it is not philosophic speculation. It is deeper than that. It is a question of life and death.

If the moment has come where you feel that all directions have become confused, all roads have disappeared; the future is dark, and every desire has become bitter, and through every desire you have known only disappointment; all movement into hopes and dreams has ceased:

NOW THE DISCIPLINE OF YOGA.

This "now" may not have come. Then I may go on talking about yoga but you will not listen. You can listen only if the moment is present in you.

Are you really dissatisfied? Everybody will say "yes", but that dissatisfaction is not real. You are dissatisfied with this, you may be dissatisfied with that, but you are not totally dissatisfied. You are still hoping. You are dissatisfied because of your past hopes, but for the future you are still hoping. Your dissatisfaction is not total. You are still hankering for some satisfaction somewhere, for some gratification somewhere.

Sometimes you feel hopeless, but that hopelessness is not true. You feel hopeless because certain hopes have not been achieved, certain hopes have fallen. But hoping is still there: hoping has not fallen. You will still hope. You are dissatisfied with this hope, that hope, but you are not dissatisfied with hope as such. If with hope as such you are disappointed, the moment has come and then you can enter yoga. And then this entry will not be entering into a mental, speculative phenomenon. This entry will be an entry into a discipline.

What is discipline? Discipline means creating an order within you. As you are, you are a chaos. As you are, you are totally disorderly. Gurdjieff used to say – and Gurdjieff is in many ways like Patanjali: he was again trying to make the core of religion a science – Gurdjieff says that you are not one, you are a crowd, not even when you say "I", there is any "I". There are many "I's" in you, many egos. In the morning, one "I"; in the afternoon, another "I"; in the evening, a third "I", but you never become aware of this mess because who will become aware of it? There is not a center who can become aware.

"Yoga is discipline" means yoga wants to create a crystallized center in you. As you are, you are a crowd and a crowd has many phenomena. One is, you cannot believe a crowd. Gurdjieff used to say that man cannot promise. Who will promise? You are not there. If you promise, who will fulfill the promise? Next morning the one who promised is no more.

People come to me and they say, "Now I will take the vow. I promise to do this." I tell them, "Think twice before you promise something. Are you confident that next moment the one who promised will be there?" You decide to get up early in the morning from tomorrow – at four o'clock. And at four o'clock somebody in you says, "Don't bother. It is so cold outside. And why are you in such a hurry? We can do it tomorrow." And you fall asleep again.

When you get up you repent. And you think, "This is not good. I should have done it." You decide again that "Tomorrow I will do;" and the same is going to happen tomorrow because at four in the morning the one who promised is no more there, somebody else is in the chair. And you are a Rotary Club: the chairman goes on changing. Every member becomes a rotary chairman. Rotation is there. Every moment someone else is the master.

Gurdjieff used to say, "This is the chief characteristic of man, that he cannot promise." You cannot fulfill a promise. You go on giving promises, and you know well you cannot fulfill, because you are not one: you are a disorder, a chaos. Hence, Patanjali says, NOW THE DISCIPLINE OF YOGA. If your life has become an absolute misery, if you have realized that whatsoever you do creates hell, then the moment has come. This moment can change your dimension, your direction of being.



Up until now you have lived as a chaos, a crowd. Yoga means now you will have to be a harmony, you will have to become one. A crystallization is needed; a centering is needed. And unless you attain a center, all that you do is useless. It is wasting life and time. A center is the first necessity, and only a person can be blissful who has got a center. Everybody asks for it, but you cannot ask. You have to earn it! Everybody hankers for a blissful state of being, but only a center can be blissful. A crowd cannot be blissful, a crowd has got no self. There is no atman. Who is going to be blissful.

Bliss means absolute silence, and silence is possible only when there is harmony-when all the discordant fragments have become one, when there is no crowd, but one. When you are alone in the house and nobody else is there, you will be blissful. Right now everybody else is in your house, you are not there. Only guests are there, the host is always absent. And only the host can be blissful.

This centering Patanjali calls discipline – ANUSHASANAM. The word "discipline" is beautiful. It comes from the same root from where the word "disciple" comes. "Discipline" means the capacity to learn, the capacity to know. But you cannot know, you cannot learn, unless you have attained the capacity to be.

One man once came to Buddha and he said... He must have been a social reformer, a revolutionary. He said to Buddha, "The world is in misery. I agree with you." Buddha has never said that the world is in misery. Buddha says, "You are the misery," not the world. "Life is misery," not the world. "Man is misery," not the world. "Mind is misery," not the world. But that revolutionary said, "The world is in misery. I agree with you. Now tell me, what I can do? I have a deep compassion, and I want to serve humanity."

Service must have been his motto. Buddha looked at him and remained silent. Buddha's disciple, Ananda, said, "This man seems to be sincere. Guide him. Why you are silent?" Then Buddha said to that revolutionary, "You want to serve the world, but where are you? I don't see anyone inside. I look in you, there is no one.

"You don't have any center, and unless you are centered whatsoever you do will create more mischief." All of your social reformers, your revolutionaries, your leaders, they are the great mischief creators, mischief-mongers. The world will be better if there were no leaders. But they cannot help. They must do something because the world is in misery. And they are not centered, so whatsoever they do they create more misery. Only compassion will not help, only service will not help. Compassion through a centered being is something totally different. Compassion through a crowd is mischief. That compassion is poison.

### NOW THE DISCIPLINE OF YOGA.

Discipline means the capacity to be, the capacity to know, the capacity to learn. We must understand these three things.

The capacity to be. All the yoga postures are not really concerned with the body, they are concerned with the capacity to be. Patanjali says if you can sit silently without moving your body for few hours, you are growing in the capacity to be. Why you move? You cannot sit without moving even for few seconds. Your body starts moving. Somewhere you feel itching; the legs go dead; many things start happening. These are just excuses for you to move.

You are not a master. You cannot say to the body, "Now for one hour I will not move." The body will revolt immediately. Immediately it will force you to move, to do something, and it will give reasons: "You have to move because an insect is biting." You may not find the insect when you look. You are not a being, you are a trembling – a continuous hectic activity. Patanjali's asanas, postures, are concerned not really with any kind of physiological training, but an inner training of being, just to be – without doing anything, without any movement, without any activity, just remain. That remaining will help centering.

If you can remain in one posture, the body will become a slave; it will follow you. And the more the body follows you, you will have a greater being within you, a stronger being within you. And, remember, if the body is not moving your mind cannot move, because mind and body are not two things. They are two poles of one phenomenon. You are not body and mind, you are body-mind. Your personality is psychosomatic – body-mind both. The mind is the most subtle part of the body. Or you can say the reverse, that body is the most gross part of the mind.

So whatsoever happens in the body happens in the mind, and the vice versa: whatsoever happens in the mind happens in the body. If the body is non-moving and you can attain a posture, if you can say to the body "Keep quiet," the mind will remain silent. Really, the mind starts moving and tries to move the body, because if the body moves then the mind can move. In a nonmoving body, the mind cannot move; it needs a moving body.

If the body is non-moving, the mind is non-moving, you are centered. This non-moving posture is not a physiological training only. It is just to create a situation in which centering can happen, in which you can become disciplined. When you are, when you have become centered, when you know what it means to be, then you can learn, because then you will be humble. Then you can surrender. Then no false ego will cling to you because once centered you know all egos are false. Then you can bow down. Then a disciple is born.

A disciple is a great achievement. Only through discipline you will become a disciple. Only through being centered you will become humble, you will become receptive, you will become empty, and the guru, the Master, can pour himself into you. In your emptiness, in your silence, he can come and reach to you. Communication becomes possible.

A disciple means one who is centered, humble, receptive, open, ready, alert, waiting, prayerful. In yoga, the Master is very, very important, absolutely important, because only when you are in a close proximity of a being who is centered your own centering will happen.

That is the meaning of SATSANG. You have heard the word SATSANG. It is totally wrongly used. Satsang means in close proximity of the truth; it means near the truth, it means near a Master who has become one with the truth – just being near him, open, receptive and waiting. If your waiting has become deep, intense, a deep communion will happen.

The Master is not going to do anything. He is simply there, available. If you are open, he will flow within you. This flowing is called SATSANG. With a Master you need not learn anything else. If you can learn satsang, that's enough – if you can just be near him without asking, without thinking, without arguing: just present there, available, so the being of the Master can flow in you. And being can flow. It is already flowing. Whenever a person achieves integrity, his being becomes a radiation.

He is flowing. Whether you are there to receive or not, that is not the point. He flows like a river. If you are empty like a vessel, ready, open, he will flow in you.

A disciple means one who is ready to receive, who has become a womb – the Master can penetrate into him. This is the meaning of the word satsang. It is not basically a discourse; satsang is not a discourse. Discourse may be there, but discourse is just an excuse. You are here and I will talk on Patanjali's sutras. That is just an excuse. If you are really here, then the discourse, the talk, becomes just an excuse for your being here, for you to be here. And if you are really here, satsang starts. I can flow, and that flow is deeper than any talk, any communication through language, than any intellectual meeting with you.

While your mind is engaged, if you are a disciple, if you are a disciplined being, your mind is engaged in listening to me, your being can be in SATSANG. Then your head is occupied, your heart is open. Then on a deeper level, a meeting happens. That meeting is satsang, and everything else is just an excuse, just to find ways to be close to the Master.

Closeness is all, but only a disciple can be close. Anybody and everybody cannot be close. Closeness means a loving trust. Why we are not close? Because there is fear. Too close may be dangerous, too open may be dangerous, because you become vulnerable and then it will be difficult to defend. So just as a security measure we keep everybody, never allow to enter a certain distance.

Everybody has a territory around him. Whenever somebody enters your territory you become afraid. Everybody has a space to protect. You are sitting alone in your room. A stranger enters in the room. Just watch when you become really scared. There is a point. If he enters that point, beyond that point, you will become scared, you will be afraid. A sudden trembling will be felt. Beyond a certain territory he can move.

To be close means now no territory of your own. To be close means to be vulnerable, to be close means whatsoever happens you are not thinking in terms of security.

A disciple can be close for two reasons. One: he is a centered one; he is trying to be centered. A person who is trying even to be centered becomes unafraid; he becomes fearless. He has something which cannot be killed. You don't have anything, hence the fear. You are a crowd. The crowd can disperse any moment. You don't have something like a rock which will be there whatsoever happens. Without a rock, without a foundation you are existing – a house of cards, bound to be always in fear. Any wind, any breeze even, can destroy you, so you have to protect yourself.

Because of this constant protection, you cannot love, you cannot trust, you cannot be friendly. You may have many friends but there is no friendship, because friendship needs closeness. You may have wives and husbands and so-called lovers, but there is no love, because love needs closeness, love needs trust. You may have gurus, Masters, but there is no discipleship because you cannot allow yourself to be totally given to somebody's being, nearness to his being, closeness to his being, so that he can overpower you, overflow you.

A disciple means a seeker who is not a crowd, who is trying to be centered and crystallized, at least trying, making efforts, sincere efforts to become individual, to feel his being, to become his own

master. All discipline of yoga is an effort to make you a master of yourself. As you are, you are just a slave of many, many desires. Many, many masters are there, and you are just a slave – and pulled in many directions.

### NOW THE DISCIPLINE OF YOGA.

Yoga is discipline. It is an effort on your part to change yourself. Many other things have to be understood. Yoga is not a therapy. In the West many psychological therapies are prevalent now, and many western psychologists think that yoga is also a therapy. It is not! It is a discipline. And what is the difference? This is the difference: a therapy is needed if you are ill, a therapy is needed if you are diseased, a therapy is needed if you are pathological. A discipline is needed even when you are healthy. Really, when you are healthy only a discipline can help then.

It is not for pathological cases. Yoga is for those who are completely healthy as far as medical science is concerned, normal. They are not schizophrenic; they are not mad they are not neurotic. They are normal people, healthy people with no particular pathology. Still, they become aware that whatsoever is called normality is futile, whatsoever is called health is of no use. Something more is needed, something greater is needed, something holier and whole is needed.

Therapies are for ill people. Therapies can help you to come to yoga, but yoga is not a therapy. Yoga is for a higher order of health, a different order of health – a different type of being and wholeness. Therapy can, at the most, make you adjusted. Freud says we cannot do more. We can make you an adjusted, normal member of the society – but if the society itself is pathological, then? And it is! The society itself is ill. A therapy can make you normal in the sense that you are adjusted to the society, but the society itself is ill!

So sometimes it happens that in an ill society a healthy person is thought to be ill. A Jesus is thought to be ill, and every effort is done to make him adjusted. And when it is found that he is a hopeless case, then he is crucified. When it is found nothing can be done, this man is incurable, then he is crucified. The society is ill itself because society is nothing but your collective. If all the members are ill, the society is ill, and every member has to be adjusted to it.

Yoga is not therapy; yoga is not trying in any way to make you adjusted to the society. If you want to define yoga in terms of adjustment, then it is not adjustment with the society, but it is adjustment with existence itself. It is adjustment with the divine!

So it may happen that a perfect yogi may appear mad to you. He may look out of his senses, out of his mind, because now he is in touch with the greater, with a higher mind, higher order of things. He is in touch with the universal mind. It has happened always so: a Buddha, a Jesus, a Krishna, they always look somehow eccentric. They don't belong to us; they seem to be outsiders.

That's why we call them avatars, outsiders. They have come as if from some other planet; they don't belong to us. They may be higher, they may be good, they may be divine, but they don't belong to us. They come from somewhere else. They are not part and parcel of our being, mankind. The feeling has persisted that they are outsiders; they are not. They are the real insiders because they have touched the innermost core of existence. But to us they appear.

### NOW THE DISCIPLINE OF YOGA.

If your mind has come to realize that whatsoever you have been doing up to now was just senseless, it was a nightmare at the worst or a beautiful dream at the best then the path of discipline opens before you. What is that path?

The basic definition is,

YOGA IS THE CESSATION OF MIND –

chittavrittinirodha.

I told you that Patanjali is just mathematical. In a single sentence, NOW THE DISCIPLINE OF YOGA, he is finished with you. This is the only sentence that has been used for you. Now he takes it for granted that you are interested in yoga, not as a hope, but as a discipline, as a transformation right here and now. He proceeds to define:

YOGA IS THE CESSATION OF MIND.

This is the definition of yoga, the best. In many ways yoga has been defined; there are many definitions. Some say yoga is the meeting of the mind with the divine; hence, it is called yoga – yoga means meeting, joining together. Some say that yoga means dropping the ego: ego is the barrier; the moment you drop the ego you are joined to the divine. You were already joined, only because of the ego it appeared that you were disjoined. And there are many, but Patanjali's is the most scientific. He says,

YOGA IS THE CESSATION OF MIND.

Yoga is the state of no-mind. The word "mind" covers all – your egos, your desires, your hopes, your philosophies, your religions, your scriptures. "Mind" covers all. Whatsoever you can think is mind. All that is known, all that can be known, all that is knowable, is within mind. Cessation of the mind means cessation of the known, cessation of the knowable. It is a jump into the unknown. When there is no mind, you are in the unknown. Yoga is a jump into the unknown. It will not be right to say "unknown"; rather, "unknowable".

What is the mind? What the mind is doing there? What it is? Ordinarily we think that mind is something substantial there inside the head. Patanjali doesn't agree – and no one who has ever known the insides of the mind will agree. Modern science also doesn't agree. Mind is not something substantial inside the head. Mind is just a function, just an activity.

You walk and I say you are walking. What is walking? If you stop, where is walking? If you sit down, where the walking has gone? Walking is nothing substantial; it is an activity. So while you are sitting, no one can ask, "Where you have put your walking? Just now you were walking, so where the walking has gone?" You will laugh. You will say, "Walking is not something substantial, it is just an activity. I can walk. I can again walk and I can stop. It is activity."

Mind is also activity, but because of the word "mind", it appears as if something substantial is there. It is better to call it "minding" – just like "walking". Mind means "minding", mind means thinking. It is an activity."

I have been quoting again and again Bodhidharma.

He went to China, and the emperor of China went to see him. And the emperor said, "My mind is very uneasy, very disturbed. You are a great sage, and I have been waiting for you. Tell me what I should do to put my mind at peace."

Bodhidharma said, "You don't do anything. First you bring your mind to me." The emperor could not follow he said, "What do you mean?" He said, "Come in the morning at four o'clock when nobody is there. Come alone, and remember to bring your mind with you."

The emperor couldn't sleep the whole night. Many times he cancelled the whole idea: "This man seems to be mad. What does he mean, 'Come with your mind; don't forget?'" The man was so enchanting, so charismatic that he couldn't cancel the appointment. As if a magnet was pulling him, at four o'clock he jumped out of the bed and said, "Whatever happens, I must go. This man may have something; his eyes say that he has something. Looks a little crazy, but still I must go and see what can happen."

So he reached, and Bodhidharma was sitting with his big staff. He said, "So you have come? Where is your mind? Have you brought it or not?"

The emperor said, "You talk nonsense. When I am here my mind is here, and it is not something which I can forget somewhere. It is in me." So Bodhidharma said, "Okay. So the first thing is decided – that the mind is within you." The emperor said, "Okay, the mind is within me." Bodhidharma said, "Now close your eyes and find out where it is. And if you can find out where it is, immediately indicate to me. I will put it at peace."

So the emperor closed his eyes, tried and tried, looked and looked. The more he looked, the more he became aware there is no mind, mind is an activity. It is not something there so you can pinpoint it. But the moment he realized that it is not something, then the absurdity of his quest became exposed to himself. If it is not something, nothing can be done about it. If it is an activity, then don't do the activity; that's all. If it is like walking, don't walk.

He opened his eyes. He bowed down to Bodhidharma and said, "There is no mind to be found." Bodhidharma said, "Then I have put it at peace. And whenever you feel that you are uneasy, just look within, where that uneasiness is." The very look is anti-mind, because look is not a thinking. And if you look intensely your whole energy becomes a look, and the same energy becomes movement and thinking.

### YOGA IS THE CESSATION OF MIND.

This is Patanjali's definition. When there is no mind, you are in yoga; when there is mind you are not in yoga. So you may do all the postures, but if the mind goes on functioning, if you go on thinking, you are not in yoga. Yoga is the state of no-mind. If you can be without the mind without doing any posture, you have become a perfect yogi. It has happened to many without doing any postures, and it has not happened to many who have been doing postures for many lives.

Because the basic thing to be understood is: when the activity of thinking is not there, you are there; when the activity of the mind is not there, when thoughts have disappeared, they are just like clouds,



when they have disappeared, your being, just like the sky, is uncovered. It is always there – only covered with the clouds, covered with thoughts.

### YOGA IS THE CESSATION OF MIND.

In the West now, there is much appeal for Zen – a Japanese method of yoga. The word "zen" comes from dhyana. Bodhidharma introduced this word dhyana in China. In China the word dhyana became jhan and then chan and then the word traveled to Japan and became zen.

The root is dhyana. Dhyana means no-mind, so the whole training of Zen in Japan is of nothing but how to stop minding, how to be a no-mind, how to be simply without thinking. Try it! When I say try it, it will look contradictory, because there is no other way to say it. Because if you try, the very try, the effort is coming from the mind. You can sit in a posture and you can try some japa chanting, mantra – or you can just try to sit silently, not to think. But then not to think becomes a thinking. Then you go on saying, "I am not to think; don't think; stop thinking," but this is all thinking.

Try to understand. When Patanjali says, no-mind, cessation of mind, he means complete cessation. He will not allow you to make a japa, "Ram-Ram-Ram." He will say that this is not cessation; you are using the mind. He will say, "Simply stop!" but you will ask, "How? How to simply stop?" The mind continues. Even if you sit, the mind continues. Even if you don't do, it goes on doing.

Patanjali says just look. Let mind go, let mind do whatsoever it is doing. You just look. You don't interfere. You just be a witness, you just be an onlooker not concerned, as if the mind doesn't belong to you, as if it is not your business, not your concern. Don't be concerned! Just look and let the mind flow. It is flowing because of past momentum, because you have always helped it to flow. The activity has taken its own momentum, so it is flowing. You just don't cooperate Look, and let the mind flow.

For many, many lives, million lives maybe, you have cooperated with it, you have helped it, you have given your energy to it. The river will flow awhile. If you don't cooperate, if you just look unconcerned – Buddha's word is indifference, upeksha: looking without any concern, just looking, not doing anything in any way – the mind will flow for a while and it will stop by itself When the momentum is lost, when the energy has flowed, the mind will stop. When the mind stops, you are in yoga: you have attained the discipline. This is the definition: YOGA IS THE CESSATION OF MIND.

### THEN THE WITNESS IS ESTABLISHED IN ITSELF.

When the mind ceases, the witness is established in itself.

When you can simply look without being identified with the mind, without judging, without appreciating, condemning, without choosing – you simply look and the mind flows, a time comes when by itself, of itself, the mind stops.

When there is no mind, you are established in your witnessing. Then you have become a witness – just a seer-a drashta, a sakchhi. Then you are not a doer, then you are not a thinker. Then you are simply being pure being, purest of being. Then the witness is established in itself.

### IN THE OTHER STATES THERE IS IDENTIFICATION WITH THE MODIFICATIONS OF THE MIND.

Except witnessing, in all states, you are identified with the mind. You become one with the flow of thoughts, you become one with the clouds: sometimes with the white cloud, sometimes with the black cloud, sometimes with a rain-filled cloud, sometimes with a vacant, empty cloud, but whatsoever, you become one with the thought, you become one with the cloud, and you miss your purity of the sky, the purity of space. You become clouded, and this clouding happens because you get identified, you become one.

A thought comes. You are hungry, and the thought flashes in the mind. The thought is simply that there is hunger, that the stomach is feeling hunger. Immediately you get identified; you say, "I am hungry." The mind was just filled with a thought that hunger is there; you have become identified and you say, "I am hungry." This is the identification.

Buddha also feels hunger, Patanjali also feels hunger, but Patanjali will never say that, "I am hungry." He will say "The body is hungry"; he will say, "My stomach is feeling hungry"; he will say, "There is hunger. I am a witness. I have come to witness this thought, which has been flashed by the belly in the brain, that 'I am hungry.'" The belly is hungry; Patanjali will remain a witness. You become identified, you become one with the thought.

THEN THE WITNESS IS ESTABLISHED IN ITSELF.

IN THE OTHER STATES THERE IS IDENTIFICATION WITH THE MODIFICATIONS OF THE MIND.

This is the definition:

YOGA IS THE CESSATION OF MIND.

When mind ceases, you are established in your witnessing self. In other states, except this, there are identifications. And all identifications constitute the samsara; they are the world. If you are in the identifications, you are in the world, in the misery. If you have transcended the identifications, you are liberated. You have become a siddha, you are in nirvana. You have transcended this world of misery and entered the world of bliss.

And that world is here and now-right now, this very moment! You need not wait for it a single moment even. Just become a witness of the mind, and you have entered. Get identified with the mind, and you have missed. This is the basic definition.

Remember everything, because later on, in other sutras, we will enter details what is to be done, how it is to be done – but always keep in the mind this is the foundation.

One has to achieve a state of no-mind: that is the goal.



## CHAPTER 2

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### The desireless path of yoga

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*26 December 1973 pm in*

The first question:

Question 1

YOU SAID LAST NIGHT THAT TOTAL DESPAIR, FRUSTRATION AND HOPELESSNESS IS THE BEGINNING GROUND FOR YOGA. THIS GIVES YOGA A PESSIMISTIC LOOK. IS THIS PESSIMISTIC STATE REALLY NECESSARY TO BEGIN THE PATH OF YOGA? DOES AN OPTIMIST ALSO BEGIN WITH THE PATH OF YOGA?

It is neither. It is not pessimistic, it is not optimistic, because pessimism and optimism are two aspects of the same coin. A pessimist means one who was optimist in the past; an optimist means one who will be pessimist in the future. All optimism leads to pessimism, because every hope leads to hopelessness.

If you are still hoping, then yoga is not for you. The desire is there; hope is there; the samsar is there, the world is there. Your desire is the world, your hope is the bondage, because hope will not allow you to be in the present. It will go on forcing you towards the future; it will not allow you to be centered. It will pull and push, but it will not allow you to remain in a restful moment, in a state of stillness. It will not allow you

So when I say total hopelessness, I mean that hope has failed and hopelessness also has become futile. Then it is total hopelessness. Total hopelessness means even hopelessness is not there, because when you feel hopeless a subtle hope is there. Otherwise, why you should feel hopeless? Hope is there, you are still clinging to it; hence, the hopelessness.

Total hopelessness means now there is no hope. And when there is no hope there cannot be hopelessness. You have simply dropped the whole phenomenon. Both the aspects have been thrown; the whole coin has been dropped. In this state of mind you can enter the path of yoga; never before. Then there is no possibility. Hope is against yoga.

Yoga is not pessimistic. You may be optimistic or pessimistic; yoga is neither. If you are pessimistic, you cannot enter on the path of yoga because a pessimist clings to his miseries. He will not allow his miseries to disappear. Optimist clings to his hopes and pessimist clings to his miseries, to his hopelessness. That hopelessness has become the companion. Yoga is for one who is neither, who has become so totally hopeless that even to feel hopelessness is futile.

The opposite can be felt only if you go on clinging somewhere deep down with the positive. If you cling to hope you can feel hopelessness. If you cling to expectation you can feel frustration. If simply you come to realize that there is no possibility to expect anything, then where is the frustration? Then this is the nature of existence that there is no possibility to expect anything, there is no possibility for hope. When this becomes a certainty, how you can feel hopeless? And then both have disappeared.

Patanjali says, NOW THE DISCIPLINE OF YOGA. That "now" will happen only when you are neither. Pessimistic attitudes or optimistic attitudes both are ill, but there are teachers who go on talking in terms of optimism – particularly American Christian missionaries. They go on talking in terms of hope, optimism, future, heaven. In the eyes of Patanjali that is just juvenile, childish, because you are simply giving a new disease. You are substituting a new disease for the old. You are unhappy and you are seeking somehow happiness. So whosoever gives you an assurance that this is the path that will lead you to happiness, you will follow it. He is giving you hope. But you are feeling so much misery because of your past hopes. He is again creating a future hell.

Yoga expects you to be more adult, more mature. Yoga says there is no possibility to expect anything, there is no possibility of any fulfillment in the future. There is no heaven in the future waiting for you and no God waiting for you with Christmas gifts. There is nobody waiting for you, so don't hanker after the future.

And unless you become aware that there is nothing which is going to happen somewhere in the future, you will become alert here and now because there is nowhere to move. Then there is no way to tremble. Then a stillness happens to you. Suddenly you are in a deep rest. You cannot go anywhere; you are at home. Movement ceases; restlessness disappears. Now is the time to enter yoga.

Patanjali will not give you any hope. He respects you more than you respect yourself. He thinks you are mature and toys will not help. It is better to be alert to what is the case. But immediately when I say "total hopelessness" your mind will say, "This appears pessimistic," because your mind lives through hope, your mind clings to desires, expectations.

You are so miserable right now that you will commit suicide if there is no hope. If really Patanjali is true, what will happen to you? If there is no hope, no future, and you are thrown back to your present, you will commit suicide. There is nothing to live for then. You live for something which will happen somewhere, sometime. It is not going to happen, but the feeling that it may happen helps you to be alive.

That's why I say when you have come to a point where suicide has become a meaningful thing, where life has lost all its meaning, where you can kill yourself, in that moment yoga becomes possible, because you will not be ready to transform yourself unless this intense futility of life has happened to you. You will be ready to transform yourself only when you feel there is no way – either suicide or sadhana, either commit suicide or transform your being. When only two alternatives are left, only then yoga is chosen, never before. But yoga is not pessimistic. You are optimistic, then yoga will appear to you as pessimistic. It is because of you.

Buddha has been taken in the West as the peak of pessimism because Buddha says life is dukkha, anguish. So western philosophers have been commenting on Buddha, that he is a pessimist. Even a person like Albert Schweitzer, a person we can expect to know certain things, even he is in the confusion. He thinks the whole East is pessimistic. And this is a great criticism for him. The whole East – Buddha, Patanjali, Mahavira, Lao Tzu, they are all pessimists for him. They appear! They appear because they say your life is meaningless. Not that they say life is meaningless – life that you know. And unless this life becomes absolutely meaningless, you cannot transcend it. You will cling to it.

And unless you transcend this life, this mode of existence, you will not know what bliss is. But Buddha, Patanjali, they will not talk much about bliss just because they have a deep compassion for you. If they start talking about bliss, you again create a hope. You are incurable: you again create a hope. You say, "Okay! Then we can leave this life. If a more abundant life, a richer life is possible, then we can leave desires. If through leaving desires the deepest desire of reaching to the ultimate, the peak of bliss, is possible, then we can leave desires. But we can leave only for a greater desire."

Then where you are leaving? You are not leaving at all. You are simply substituting a different desire for the old ones. And the new desire will be more dangerous than the old because with the old you are already frustrated. To get frustrated with the new, you may take even a few lives – to come to a point where you can say God is useless, where you can say heaven is foolish, where you can say all future is nonsense.

It is not the question of worldly desires, it is the question of desire as such. Desiring must cease. Only then you become ready; only then you gather courage; only then the door opens and you can enter into the unknown. Hence, Patanjali's first sutra: NOW THE DISCIPLINE OF YOGA.

The second question:

Question 2

IT IS SAID THAT YOGA IS AN ATHEISTIC SYSTEM. DO YOU AGREE WITH THIS?

Again, yoga is neither. It is a simple science. It is neither theistic nor atheistic. Patanjali really is superb, a miracle of a man. He never talks about God. And even if he mentions once, then too he says it is just one of the methods to reach the ultimate the belief of God, just a method to reach the ultimate; there is no God. To believe in God is just a technique, because through believing in God prayer becomes possible, through believing in God surrender becomes possible. The significance is of surrender and prayer, not of God.

Patanjali is really unbelievable! He said God – the belief of God, the concept of God – is also one of the methods, in many methods, to reach the truth. Ishwara pranidhan – to believe in God is just a path. But it is not a necessity. You can choose something else. Buddha reaches to that ultimate reality without believing in God. He chooses a different path where God is not needed.

You have come to my house. You have passed through a certain street. That street was not the goal; it was just instrumental. You could have reached to the same house through some other street; others have reached through other streets. On your street there may be green trees, big trees; on other streets there are not. So God is just one path. Remember the distinction. God is not the goal. God is just one of the paths.

Patanjali never denies; he never assumes. He is absolutely scientific. It is difficult for Christians to think how Buddha could attain the ultimate truth, because he never believed in God. It is difficult for Hindus to believe how Mahavira could attain liberation; he never believed in God.

Before the western thinkers became alert of eastern religions, they always defined religion as God-centered. When they came upon eastern thinking, and then they became aware that there has been a traditional path, godless path reaching toward truth, they were shocked: it is impossible.

H. G. Wells has written about Buddha that Buddha is the most godless man and yet the most godly. He never believed and he will never tell anybody to believe in any God, but he himself is the suprememost phenomenon of the happening of divine being. Mahavira too travels a path where God is not needed.

Patanjali is absolutely scientific. He says we are not related with means; there are a thousand and one means. The goal is the truth. Some have achieved it through God, so it is okay – believe in God and achieve the goal, because when the goal is achieved you will throw your belief. So belief is just instrumental. If you don't believe, it is okay; don't believe, and travel the path of belieflessness, and reach the goal.

He is neither theist nor atheist. He is not creating a religion, he is simply showing you all the paths that are possible and all the laws that work in your transformation. God is one of those paths; it is not a must. If you are godless, there is no need to be non-religious. Patanjali says you can also reach – be godless; don't bother about God. These are the laws and these are the experiments; this is the meditation – pass through it

He does not insist on any concept. It was very difficult. That's why YOGA SUTRAS of Patanjali are rare, unique. Such a book has never happened before and there is no possibility again, because whatsoever can be written about yoga he has written; he has left nothing. No one can add anything to it. Never in the future there is any possibility to create another work like Patanjali's Yoga Sutras. He has finished the job completely, and he could do this so totally because he is not partial. If he is partial, then he could not do it so totally.

Buddha is partial, Mahavira is partial, Jesus is partial, Mohammed is partial – they have a certain path. And their partiality may be because of you – because of a deep conception for you, a deep compassion for you. They insist on a certain path; they go on insisting their whole life. And they say, "Everything else is wrong; this is the right path," just to create faith in you. You are so faithless,

you are so filled with doubt, that if they say that this path leads, others' paths also lead, you will not follow any. They insist that only "this" path leads.

This is not true. This is just a device for you – because if you feel any uncertainty in them, if they say, "This also leads, that also leads; this is also true, that is also true," you will become uncertain. You are already uncertain. You need someone who is absolutely certain. Just to look certain to you they have pretended to be partial.

But if you are partial, you cannot cover the whole ground. Patanjali is not partial. He is less concerned with you, more concerned with the past designs of the path. He will not use a lie; he will not use a device, he will not compromise with you. No scientist can compromise.

Buddha can compromise; he has compassion. He is not treating you scientifically. A very deep human feeling is for you; he can even lie just to help you. And you cannot understand the truth; he compromises with you. Patanjali will not compromise with you. Whatsoever is the fact, he will talk about the fact. And he will not descend a single step to meet you; he is absolutely uncompromising. Science has to be. Science cannot compromise; otherwise it will become a religion itself.

He is neither atheist nor theist. He is neither Hindu nor Mohammedan nor Christian nor Jaina nor Buddhist. He is absolutely a scientific seeker just revealing whatsoever is the case – revealing without any myth. He will not use a single parable. Jesus will go on talking in stories because you are children and you can understand only stories. He will talk in parables. Buddha uses so many stories just to help you to attain a little glimpse.

I was reading about a Hassid, a Jewish Master, Baal Shem. He was a rabbi in a small village, and whenever there will be some trouble some disease, some calamity in the village – he will move into the forest. He will go to a certain spot under a certain tree, and there he will do some ritual and then he will pray to God. And it always happened that the calamity will leave the village, the illness will disappear from the village, the trouble would go.

Then Baal Shem died. So his successor... The problem came again. The village was in trouble. There was some calamity, and the villagers asked the successor the new rabbi, to go to the forest and pray to God. The new rabbi was very much disturbed because he didn't know the spot, the exact tree. He was unacquainted, but still he went – under any tree. He burned the fire, did the ritual and prayed, and said to God, "Look, I don't know the exact spot my Master used to come, but you know. You are omnipotent, you are omnipresent, so you know – so there is no need to seek for the exact spot. My village is in some trouble, so listen and do something." The calamity was gone!

Then when this rabbi died and his successor was there, again the problem came. The village was under a certain crisis, and they came. The rabbi was disturbed: he has even forgotten the prayer. So he went into the forest, chose any place. He didn't know how to burn the ritual fire, but anyhow he burned the fire and said to God, "Listen, I don't know how to burn the ritual fire, I don't know the exact spot, and I have forgotten the prayer, but you are all-knowing, so you know already; there is no need. So do whatsoever is needed." And he came back and the village passed through the crisis.

Then he also died. His successor... And the village was again in trouble, so they came. He was sitting in his armchair. He said, "I don't want to go anywhere. Listen, you are everywhere. I don't

know the prayer, I don't know any ritual. But that doesn't matter; my knowing is not the point. You know everything. What is the use of praying and what is the use of a ritual and what is the use of a particular sacred spot? I know only the story of my successors. I will tell you the story, that this happened in Baal Shem's time, then his successor, then his successor: this is the story. Now do the right, and this is enough." And the calamity disappeared. It is said that God loved the story so much.

People love their stories and people's God also, and through stories you can have certain glimpses. But Patanjali will not use a single parable. I told you, he is just Einstein plus Buddha – a very rare combination. He has the inner witnessing of Buddha and the mechanism of the mind of an Einstein.

He is neither. Theism is the story; atheism is the antistory. They are just myths, man-created parables. To some the one appeals, to some the other. Patanjali is not interested in stories, not interested in myths. He is interested in the naked truth. He will not even clothe it, he will not put any dressing; he will not decorate it. That is not his way. Remember this.

We will move on a very dry land, a desert-like land. But the desert has its own beauty. It has no trees, it has no rivers, but it has a vastness of its own. No forest can be compared to it. Forests have their own beauties, hills have their own beauties, rivers their own beauties. Desert has its own vast infinity.

We will be moving through desert land. Courage is needed. He will not give you a single tree to rest under, he will not give you any story – just the bare facts. He will not use even a single superfluous word. Hence, the word, "sutras". Sutras means the basic minimum.

A sutra is not a complete sentence even. It is just the essential – just as when you give a telegram you go on cutting superfluous words. Then it becomes a sutra because only ten words or nine words can be put in it. If you were going to write a letter you will fill ten pages, and even in ten pages the message will not be complete. But in a telegram, in ten words, it is not only complete it is more than complete. It hits the heart; the very essence is there.

These are telegrams – Patanjali's sutras. He is a miser; he will not use a single superfluous word. So how can he tell stories? He cannot. And don't expect. So don't ask whether he is a theist or atheist; these are stories.

Philosophers have created many stories, and it is a game. If you like the game of atheism, be an atheist. If you like the game of theism, be a theist. But these are games, not the reality. Reality is something else. Reality is concerned with you, not what you believe. The reality is you, not what you believe. The reality is behind the mind, not in the contents of the mind, because theism is a content of the mind, atheism is a content of the mind – something in the mind. Hinduism is a content of the mind, or Christianity is a content of the mind.

Patanjali is concerned with the beyond, not with the content. He says, "Throw this whole mind. Whatsoever it contains, it is useless." You may be carrying beautiful philosophies, Patanjali will say, "Throw them. All is rubbish." It is difficult. If someone says "Your Bible is rubbish, your Gita is rubbish, your scriptures all rubbish, rot, throw them," you will be shocked. But this is what is going to happen. Patanjali is not going to make any compromise with you. He is uncompromising. And that's the beauty. And that is his uniqueness.

The third question:

### Question 3

YOU TALKED ABOUT THE SIGNIFICANCE OF DISCIPLESHIP ON THE PATH OF YOGA, BUT HOW CAN AN ATHEIST BE A DISCIPLE?

Neither a theist nor an atheist, they cannot be disciples. They have already taken the attitude, they have already decided, so what is the point of being a disciple? If you already know, how can you be a disciple? Discipleship means the realization that, "I don't know." Atheists, theists – no, they cannot be disciples.

And if you believe in something you will miss the beauty of discipleship. If you know something already, that knowing will give you ego. It will not make you humble. That's why pundits and scholars miss. Sometimes sinners have reached, but scholars never. They know too much; they are so clever. Their cleverness is their disease; that becomes the suicide. They will not listen because they will not be ready to learn.

Discipleship simply means an attitude to learn – moment to moment remaining aware that "I don't know." This knowing that "I don't know," this awareness that "I am ignorant," gives you opening; then you are not closed. The moment you say, "I know," you are a closed circle; the door is no more open. But when you say, "I don't know," it means you are ready to learn. It means the door is open.

If you have already reached, concluded, you cannot be a disciple. One has to be in a receptive mood. One has to be continuously aware that the real is unknown and "Whatsoever I know is trivial, is just rubbish." What do you know? You may have gathered much information, but that is not knowledge. You may have accumulated much dust through universities; that is not knowledge. You may know about Buddha, you may know about Jesus, but that is not knowledge. Unless you become a Buddha, there is no knowledge. Unless you are the Jesus, there is no knowledge.

Knowledge comes through being, not through memory. You can have a trained memory; memory is just a mechanism. It will not give you a richer being. It may give you nightmarish dreams, but it will not give you a richer being. You will remain the same covered with much dust. Knowledge, and particularly the ego that comes through knowledge – the feeling that "I know" closes you. Now you cannot be a disciple. And if you cannot be a disciple, you cannot enter the discipline of yoga. So come to the door of yoga ignorant – alert of your ignorance, alert that you don't know. And I will tell you: this is the only knowledge which will help, the knowledge that "I don't know."

This will make you humble. A subtle humility will come to you. The ego, by and by, will subside. Knowing that you don't know, how can you be egoistic? Knowledge is the most subtle food for ego: you feel you are something. You know; you become somebody.

Just two days before, I initiated a girl from the West into sannyas and I gave her a name, "Yoga Sambodhi" and I asked, "Will it be easy for you to pronounce?" She said, "Yes. It looks just like the English word 'somebody'." But sambodhi is quite the opposite. When you become nobody, then sambodhi happens. Sambodhi means enlightenment. If you are somebody, sambodhi will never happen. That "somebodiness" is the barrier.



When you feel you are nobody, when you feel you are nothing, suddenly you are available to many mysteries to happen to you. Your doors are open. The sun can rise; the sunrays can penetrate you. Your gloom, your darkness, will disappear. But you are closed. The sun may be knocking on the door, but there is no opening; not even a window is open.

Atheists or theists, Hindus or Mohammedans, Christians or Buddhists, they cannot enter on the path. They believe. They have already reached without reaching anywhere. They have concluded without any realization. They have words in the minds – concepts, theories, scriptures. And the more the burden, the more they are dead.

The fourth question:

Question 4

YOU SAID THAT YOGA DOES NOT ASK FOR ANY FAITH. BUT IF A DISCIPLE NEEDS FAITH, SURRENDER AND TRUST IN THE MASTER AS A BASIC CONDITION, THEN HOW IS THE FIRST STATEMENT VALID?

No, I never said that yoga doesn't ask for faith. I said yoga doesn't ask for any belief. Faith is totally different, trust is totally different. Belief is an intellectual thing, but faith is a very deep intimacy. It is not intellectual. You love a Master, then you trust and there is faith. But this faith is not in any concept, it is in the very person. And this is not a condition; it is not required – remember this distinction. It is not required that you must have faith in the Master; it is not a precondition. All that is said is this: if trust happens between you and the Master, then satsang will be possible. It is just a situation, not a condition. Nothing is required.

Just as love... If love happens then marriage can follow, but you cannot make love a condition, that first you must love and then marriage will follow. But then you will ask, "How one can love? If it happens, it happens; if it is not happening, it is not happening." You cannot do anything. So you cannot force trust.

In the old days seekers will roam all over the world. They will roam from one Master to another, just waiting for the phenomenon to happen. You cannot force it. You may pass through many Masters, just in search if somewhere something clicks. Then the thing has happened; it is not a condition. You cannot go to a Master and try to trust him. How can you try to trust? The very try, the very effort, shows you don't trust. How can you try to love someone? Or can you? If you try, the whole thing has become false. It is an happening.

But unless this happens, satsang will not be possible. Then the Master cannot give his grace to you. Not that he will prevent himself from giving, you are not available. He cannot do anything. You are not open.

The sun may be waiting near the window but it is closed, what the sun can do? The rays will reflect back. They will come, knock on the door and go back. Remember, it is not a condition that you open the door and sun will rise; it is not a condition! The sun may not be there, it may be night. Just by opening your door you cannot create the sun. Your opening of the door is just your being available. If the sun is there, he can enter.



So seekers will move, will have to move from one Master to another. The only thing to remember is, they must remain open and they should not judge. If you come near a Master, you don't feel any turning with him, move – but don't judge. Because your judgment will be wrong. You have never been in contact. Unless you love, you don't know, so don't judge. Simply say, "This Master is not for me; I am not for this Master. The thing has not happened." You simply move.

If you start judging, then you are closing yourself for other Masters also. You may have to pass through many, many situations, but remember this: don't judge. Whenever you feel that something is wrong with the Master, move. That means you cannot trust. Something has gone wrong, you cannot trust. But don't say the Master is wrong; you don't know. You simply move; that's enough. You seek somewhere else.

If you start judging, condemning, concluding, then you will be closed. And these eyes which judge will never be able to trust. Once you have become a victim of judgment you will never be able to trust because you will find something or other which will help you not to trust, which will give you a closing.

So don't trust, don't judge, move. Someday, if you go on moving, the thing is bound to happen: someday, somewhere, in some moment, because there are moments – you cannot do anything about them when you are vulnerable, and when the Master is flowing. You are vulnerable, you meet. In a certain point of time and space, the meeting happens. Then satsang becomes possible.

Satsang means close proximity with a Master, with a man who has known. Because then, he can flow. He is already flowing. Sufis say that that's enough. Just to be in close proximity of a Master, that is enough. Just to sit near him, just to walk by the side of him, just to sit outside his room, just to watch in the night just sitting outside his wall, just to go on remembering, that's enough.

But it takes years, these years of waiting. And he will not treat you well, remember he will create every type of hindrance. He will give you many chances to judge. He will spread rumors about himself so you can think that he is wrong, you can escape. He will help you in every way to escape. Unless you pass all these hurdles... And they are necessary, because a cheap trust is of no use. A trust, a seasoned trust, which has waited long, has become a strong rock... Only then the deepest layers can be penetrated.

Patanjali doesn't say that you will have to believe. Belief is intellectual. You believe in Hinduism, it is not your trust. It is just that accidentally you were born in a Hindu family, and so you have heard; from the very childhood you have been impregnated. You have been impressed about theories, concepts, philosophies, systems. They have become part of your blood. They have just fallen into your unconscious; you believe in them. But that belief is of no use because it has not transformed you. It is a dead thing, borrowed.

A trust is never a dead thing. You cannot borrow a trust from your family. It is a personal phenomenon. you will have to come to it. Hinduism is traditional, Mohammedanism is traditional.

The first group around Mohammed – they were the real Moslems – because it was a trust for them; they had come personally to the Master. They had lived with the Master in close proximity; they had satsang. They believed in Mohammed, and Mohammed is not a man easily to be trusted. Difficult.

If you had been to Mohammed you will escape—he had nine wives. Impossible to believe in such a man. He had a sword in his hand, and on his sword was written, "Peace is the motto"; the word "Islam" means peace. How can you believe this man?

You can believe in a Mahavira when he says "Nonviolence"; he is non-violent. Obviously, you can believe in Mahavira. How can you believe in Mohammed with a sword? And he says, "Love is the message and peace is the motto." You cannot believe. This man is creating hurdles.

He was a Sufi; he was a Master. He will create every difficulty. So if your mind still functions, you doubt, you are skeptical, you escape. But if you remain, wait, if you have patience – and infinite patience will be needed – someday you will come to know Mohammed, you will become a Moslem. Just by knowing him, you will become a Moslem.

The first group of disciples was a totally different thing. The first group of disciples of Buddha was a totally different thing. Now Buddhists are dead. Mohammedans are dead. They are traditionally Mohammedans.

Truth cannot be transferred like property. Your parents cannot give you truth. They can give you property because the property belongs to the world. Truth doesn't belong to the world; they cannot give it to you, they cannot have it treasured. They cannot have it in the bank so that it can be transferred to you. You will have to seek on your own. You will have to suffer, and you will have to become a disciple and you will have to pass through rigorous discipline. It will be a personal happening. Truth is always personal. It happens to a person. Trust is different, belief is different. Belief is given by others, trust is earned by yourself.

Patanjali doesn't require any belief, but without trust nothing can be done, without trust nothing is possible. But you cannot force it – understand. You cannot force your trust; it is not in your hands to force it. If you force, it will be false. And no-trust is better than a false trust, because you are wasting yourself. It is better to move somewhere else where the real can happen.

Don't judge, go on moving. Someday, somewhere, your Master is waiting. And the Master cannot be shown to you – "Go here and this will be your Master." You will have to seek, you will have to suffer, because through suffering and seeking you will be able to see him. Your eyes will become clear; the tears will disappear. Your eyes will be unclouded and you will realize that this is the Master.

It is reported: one of the Sufis, Junaid, came to an old fakir, and he asked him, "I have heard that you know. Show me the path." The old man said, "You have heard that I know. You don't know. Look at me and feel." The man said, "I cannot feel anything. Just do one thing: show me the path where I can find my Master." So the old man said, "You go first to Mecca. Have the pilgrimage and search such and such a man. He will be sitting under a tree. His eyes will be such: they will be throwing light, and you will feel a certain perfume like musk around him. Go and seek."

And Junaid traveled and traveled for twenty years. Wherever he heard a Master is, he will go. But neither the tree was there, nor the perfume, the musk, nor those eyes the old man has described. The personality was not there. And he had a ready-made formula, so he will judge immediately, "This is not my Master," and he will move ahead. After twenty years he reached under a tree. The Master was there. The musk was floating in the air, just like a haze around the man. The eyes

were fiery, a red light was falling. This is the man He fell into his feet and said, "Master, I have been searching for you for twenty years."

The Master said, "I am also waiting for you twenty years. Look again." He looked. This was the same man twenty years before who has shown him the way to find the Master. Junaid started weeping. He said, "What? You played a joke upon me? Twenty years wasted Why couldn't you say that you are my Master?"

The old man said, "That would not have helped; that was of not much use – because unless you have eyes to see... These twenty years helped you to see me; I am the same man. But twenty years before you had told me that "I don't feel anything." I am the same, but now you have become capable to feel. You have changed. These twenty years rubbed you hard. All the dust has fallen; your mind is clear. This fragrance of musk was there that time also, but you were not capable to smelling it. Your nose was closed; your eyes were not functioning; your heart was not really beating. So, contact was not possible."

You don't know nobody can say where the trust will happen. I don't say trust the Master, I simply say find a person where trust happens – that person is your Master. And you cannot do anything about it. You will have to wander. The thing is certain to happen, but the seeking is necessary because seeking prepares you. Not that the seeking leads you to the Master, seeking prepares you so that you can see. He may be just near you.

The fifth question:

Question 5

LAST NIGHT YOU SPOKE OF SATSANG AND THE IMPORTANCE OF THE DISCIPLE'S PROXIMITY TO THE GURU. DOES THIS MEAN PHYSICAL PROXIMITY? IS THE DISCIPLE WHO LIVES AT A GREAT PHYSICAL DISTANCE FROM THE GURU AT A LOSS?

Yes and no! Yes, a physical closeness is necessary in the beginning because you cannot understand anything else right now, as you are. You can understand the body; you can understand the language of the physical. You exist at the physical, so yes, a physical closeness is necessary – in the beginning.

And I say no also because as you grow, as you start learning a different language which is of the non-physical, then physical closeness is not necessary. Then you can go anywhere. Then space doesn't make any difference. You remain in contact. Not only space, but time also doesn't make any difference. A Master may be dead, you remain in contact. He may have dropped his physical body, you remain in contact. If a trust happens, then time and space both are transcended.

Trust is the miracle. You can be in closeness with Mohammed or Jesus or Buddha right now if trust is there. But it is difficult! It is difficult because you don't know how. You cannot trust a living person, how can you trust a dead? If trust happens, then you are close to Buddha right now. And for persons who have faith, Buddha is alive. No Master ever dies for those who can trust. He goes on helping; he is always there. But for you, even Buddha is there physically, standing behind you or in front of you, just sitting by your side, you are not close to him. There may be vast space between you. Love, trust, faith, they destroy space, time, both.

In the beginning, because you cannot understand any other language, you can understand only the language of the physical, physical closeness is necessary – but only in the beginning. A moment will come when the Master himself will send you away. He will force you to go away because that too becomes necessary – you may start clinging to the physical language.

Gurdjieff almost always, all his life, will send his disciples away. He will create such a miserable situation for them, then they will have to leave. It will be impossible to live with him. After a certain point, he will help them to go away. He will force really them to go away, because you should not become too much dependent on the physical. The other, the higher language, must develop. You must start feeling close to him wherever you are, because body has to be transcended. Not yours only, the Master's body has also to be transcended.

But in the beginning it is a great help. Once the seeds are sown, once they have taken root, then you are strong enough. Then you can go away, and then you can feel. Just going away, the contact is lost – then the contact is not much importance. Trust will grow, further you go away. Trust will grow more, because wherever you are on the earth you will feel the Master's presence continuously. The trust will grow. He will be helping you now through hidden hands, invisible hands. He will be working upon you through your dreams, and you will feel constantly, like a shadow, he is following you.

But that is a very developed language. Don't try it from the very beginning because then you can deceive. So I will say, move step by step. Wherever trust happens, then close your eyes and follow blindly. Really, the moment trust happens you have closed your eyes. Then what is the use of thinking, arguing? Trust has happened and trust will not listen to anything now.

Then follow and remain close unless the Master himself sends you away. And when he sends you away then don't cling. Then follow. Follow his instruction and go away, because he knows better. And what is helpful he knows.

Sometimes, just near the Master, it may become difficult for you to grow – just like under a big tree a new seed will have many difficulties to grow. Under a big tree, a new tree will become crippled. Even trees take care to throw their seed far away so that the seeds can sprout. Trees use many tricks to send the seed away; otherwise they will die, they fall down just under the big tree. There is so much shadow. No sun reaches there, no sun rays reach.

So a Master knows better. If he feels that you should go away, then don't resist. Then simply follow and go away. This going away will be coming nearer to him. If you can follow, if you can silently follow without any resistance, this going away will be a coming nearer. You will attain a new closeness.

The sixth question:

Question 6

WHEN YOU ASK US TO UNDERSTAND SOMETHING CLEARLY, WHOM DO YOU ADDRESS TO UNDERSTAND? MIND HAS TO CEASE. THEREFORE, IT IS NO USE MAKING THE MIND UNDERSTAND ANYTHING. WHO SHOULD UNDERSTAND THEN?

Yes, mind has to cease, but it has not ceased yet. Mind has to be worked upon; an understanding has to be created in the mind. Through that understanding this mind will die. That understanding

is just like poison. You take the poison. You are the taker, and the poison kills you. The mind understands, but the understanding is poison for the mind. That's why the mind resists so much. It tries and tries not to understand. It creates doubt, it fights in every way, it protects itself because understanding is poison for the mind. It is elixir for you, but for the mind it is poison.

So when I say understand clearly, I mean your mind, not you, because you need not any understanding. You are already understanding. You are the very wisdom – the pragnya.

You need not any help from me or from anybody else. Your mind has to be changed. And if understanding happens to the mind, mind will die, and with the mind the understanding will disappear. Then you will be in your purity. Then your being will reveal a mirrorlike purity – no content, contentless. But that inner being needs no understanding. It is already the very core of understanding. It needs no understanding – just the clouds of the mind, they have to be persuaded.

So what is understanding really? Just a persuasion for the mind to leave. Remember, I don't say fight, I say persuasion. If you fight, the mind will never leave, because through fight you show your fear. If you fight, you show that the mind is something of which you are afraid. Just persuade. All these teachings, all meditations are a deep persuasion for the mind to come to a point where it can commit suicide, where it simply drops, where mind itself becomes such an absurdity that you cannot carry it any more – you simply drop it. It is better to say mind drops itself.

So when I say an address for a clear understanding, I am addressing your mind. And there is no other way. Only your mind can be approached because you are unavailable. You are so hidden deep inside, and just the mind is on the door. The mind has to be persuaded to leave the door and to leave the door open. Then you will become available.

I am addressing mind – your mind, not you. If mind drops, there is no need to address – I can sit in silence and you will understand; there is no need to address. The mind needs words; the mind needs thoughts; the mind needs something mental which can persuade it. Buddha or Patanjali or Krishna talking to you, are addressing your mind.

A moment comes when mind simply becomes aware of the whole absurdity. It is just like this: if I see you, that you are pulling the strings, your shoelaces, and trying to pull yourself up through them, and I tell you, "What nonsense you are doing; this is impossible." Just through your own shoelaces, you cannot pull yourself up. It is simply impossible; it cannot happen. So I persuade you to think more about the whole thing: "This is absurd. What are you doing! And then you feel miserable because it is not happening, so I go on telling you, insisting, hammering. One day you may become aware that, "Yes, this is absurd. What I am doing?"

Just like pulling yourself by the shoelaces is your whole effort at the mind. Whatsoever you are doing is absurd. It can never lead you anywhere than the hell, than the misery. It has always led you to the misery, you are still not aware. All this communication from me is just to make your mind alert that the whole effort is absurd. Once you come to feel that the whole effort is absurd, the effort disappears. It is not that you will have to leave your shoelaces, and you will have to make some effort and it is going to be arduous, you will simply see the fact and you will leave and you will laugh. You have become enlightened if you leave your shoelaces and simply stand and laugh. This is going to be the case.

Through understanding the mind drops. Suddenly you become aware that no one else was responsible for your misery, you were creating it continuously; moment to moment you were the creator. And you were creating the misery, and then you were asking how to go beyond it, how to be not miserable, how to achieve bliss, how to achieve samadhi. And while you are asking you are creating. Even this asking, "How to achieve samadhi?" is creating misery because then you say, "I have been making so much effort and samadhi has not been reached yet. I am doing everything that can be done, and the samadhi has not been reached yet. When I will become enlightened?"

Now you are creating a new misery when you have made enlightenment also an object of desire, which is absurd. No desire will come to a fulfillment. When you realize this, desires drop – you are enlightened. Desireless, you are enlightened. With desires you go moving to a circle of misery.

The last question:

Question 7

YOU SAID THAT YOGA IS A SCIENCE, A METHODOLOGY FOR INNER AWAKENING. BUT EFFORT TO BE, TO GO NEARER TO NO-MIND, IMPLIES MOTIVATION AND HOPE. EVEN TO UNDERGO THE PROCESS OF INNER TRANSFORMATION IMPLIES MOTIVATION. THEN HOW CAN ONE MOVE ON THE PATH OF YOGA WITH HOPE AND MOTIVATION? DOES NOT EVEN WAITING IMPLY MOTIVATION?

Yes, you cannot move on the path of yoga with motivation, with desire, with hope. Really, there is no movement on the path of yoga. When you come to understand that all desire is absurd, all desire is misery, there is nothing to do, because every doing will be a new desire. There is nothing to do! Simply you cannot do anything because whatsoever you do will lead you into a new misery. Then you don't do. Desires have dropped, mind has ceased, and this is yoga; you have entered. This is not a movement, it is a stillness. Because of the language, problems arise. I say that you have entered, it appears that you have moved. When desire ceases, all movement ceases. You are in the yoga: NOW THE DISCIPLINE OF YOGA.

With motivation, in the name of yoga, you will create again other miseries. I see every day people. They come: "I have been practicing yoga for thirty years; nothing has happened." But who told you something is going to happen? He must be waiting for something to happen; that's why nothing has happened. Yoga says don't wait for the future. You meditate, but you meditate with the motive that through meditation you will reach somewhere, some goal. You are missing the point You meditate and enjoy it. There is no goal, there is no future, no further; there is nothing ahead. Meditate, enjoy it – without any motivation.

And suddenly the goal is there. Suddenly the clouds disappear because they were created by your desire. Your motivation is the smoke which creates the clouds; they have disappeared. So play with the meditation; enjoy it. Don't make it a means. It is the end. This is the whole point to be understood.

Don't create new desires. Understand the very nature of desire, that is misery. Just try to understand the nature of desire, you will come to know that it is misery. Then what is to be done? Nothing is to be done! Becoming alert that desire is misery, desire drops. NOW THE DISCIPLINE OF YOGA. You have entered the path.

And it depends on your intensity. If your realization is so deep that it is total, that desire is misery, you will not only have entered yoga, you have become a siddha. You have reached the goal.

It will depend on your intensity. If the intensity is total, then you have reached the goal. If your intensity is not so total, you have entered the path.

## CHAPTER 3

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### Five modifications of mind

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*27 December 1973 pm in*

THE MODIFICATIONS OF THE MIND ARE FIVE. THEY CAN BE EITHER A SOURCE OF ANGUISH OR OF NON-ANGUISH.

THEY ARE RIGHT KNOWLEDGE, WRONG KNOWLEDGE, IMAGINATION, SLEEP AND MEMORY.

Mind can be either the source of bondage or the source of freedom. Mind becomes the gate for this world, the entry; it can also become the exit. Mind leads you to the hell; mind can lead you also to the heaven. So it depends how the mind is used. Right use of mind becomes meditation, wrong use of the mind becomes madness

Mind is there with everyone. The possibility of darkness and light both are implied in it. Mind itself is neither the enemy nor the friend. You can make it a friend you can make it an enemy. It depends on you – on you who is hidden behind the mind. If you can make the mind your instrument, your slave, the mind becomes the passage through which you can reach the ultimate. If you become the slave and the mind is allowed to be the master, then this mind which has become master will lead you to ultimate anguish and darkness.

All the techniques, all the methods, all the paths of yoga, are really concerned deeply only with one problem: how to use the mind. Rightly used, mind comes to a point where it becomes no-mind. Wrongly used, mind comes to a point where it is just a chaos, many voices antagonistic to each other – contradictory, confusing, insane.



The madman in the madhouse and Buddha under his bodhi tree – both have used the mind; both have passed through the mind. Buddha has come to a point where mind disappears. Rightly used it goes on disappearing; a moment comes when it is not. The madman has also used the mind. Wrongly used, mind becomes divided; wrongly used, mind becomes many; wrongly used it becomes a multitude. And, finally, the mad mind is there, you are absolutely absent.

Buddha's mind has disappeared, and Buddha is present in his totality. A madman's mind has become total, and he himself disappeared completely. These are the two poles. You and your mind, if they exist together, then you will be in misery. Either you will have to disappear or the mind will have to disappear. If the mind disappears, then you achieve truth; if you disappear, you achieve insanity. And this is the struggle: who is going to disappear? You going to disappear or the mind? This is the conflict, the root of all struggle.

These sutras of Patanjali will lead you step by step towards this understanding of the mind – what it is what types of modes it takes, what types of modifications come into it, how you can use it and go beyond it. And, remember, you have nothing else right now – only the mind. You have to use it.

Wrongly used, you will go on falling into more and more misery. You are in misery. That is because for many lives you have used your mind wrongly. And the mind has become the master; you are just a slave, a shadow following the mind. You cannot say to the mind, "Stop" You cannot order your own mind; your mind goes on ordering you and you have to follow it. Your being has become the shadow and the slave, an instrument.

Mind is nothing but an instrument, just like your hands or your feet. You order your feet – your legs, they move. When you say "Stop" they stop. You are the master. If I want to move my hand, I move it. If I don't want to move, I don't move it. The hand cannot say to me, "Now I want to be moved." The hand cannot say to me, "Now I will move whatsoever you do. I am not going to listen to you." And if my hand starts moving in spite of me, then it will be a chaos in the body. The same has happened in the mind.

You don't want to think, and the mind goes on thinking. You want to sleep. You are Lying down on your bed, changing your sides; you want to go to sleep, and the mind continues, the mind says, "No, I am going to think about something." You go on saying, "Stop" and it never listens to you. And you cannot do anything. Mind is also an instrument, but you have given it too much power. It has become dictatorial, and it will struggle hard if you try to put it in its right place.

Buddha also uses the mind, but his mind is just like your legs. People go on coming to me and they ask, "What happens to the mind of an enlightened one? Does it simply disappear? He cannot use it?"

It disappears as a master, it remains as a slave. It remains as a passive instrument. A Buddha wants to use it, he can use it. When Buddha speaks to you he will have to use it, because there is no possibility of speech without the mind. The mind has to be used. If you go to Buddha and he recognizes you, that you have been before also, he has to use the mind. Without mind there can be no recognition; without mind there is no memory. But he uses the mind remember, this is the distinction – and you are being used by the mind. Whenever he wants to use it, he uses it. Whenever he doesn't want to use it, he doesn't use it. It is a passive instrument; it has no hold upon him.

So Buddha remains like a mirror. If you come before the mirror, the mirror reflects you. When you have moved, the reflection has gone; the mirror is vacant. You are not like a mirror. You see somebody, the man has gone, but the thinking continues, the reflection continues. You go on thinking about him. And even if you want to stop, the mind won't listen.

Mastery of the mind is yoga. And when Patanjali says "cessation of the mind", this is meant: cessation as a master. Mind ceases as a master. Then it is not active. Then it is a passive instrument. You order, it works; you don't order, it remains still. It is just waiting. It cannot assert by itself. The assertion is lost; the violence is lost. It will not try to control you.

Now just the reverse is the case. How to become masters? And how to put mind to its place, where you can use it; where, if you don't want to use it, you can put it aside and remain silent? So the whole mechanism of the mind will have to be understood. Now we should enter the sutra.

First:

THE MODIFICATIONS OF THE MIND ARE FIVE. THEY CAN BE EITHER A SOURCE OF ANGUISH OR OF NON-ANGUISH.

First thing to be understood: that mind is not something different from the body, remember. Mind is part of the body. It is body, but deeply subtle – a state of body, but very delicate, very refined. You cannot catch it, but through the body you can influence it. If you take a drug, if you take LSD or marijuana or something else, or alcohol, suddenly the mind is affected. The alcohol goes in the body, not in the mind, but the mind is affected. Mind is the subtlest part of the body.

The reverse is also true. Influence the mind and the body is affected. That happens in hypnosis. A person who cannot walk, who says that he has a paralysis, can walk under hypnosis. You don't have paralysis, but if under hypnosis it is said that "Now your body is paralyzed; you cannot walk," you cannot walk. A paralyzed man can walk under hypnosis. What is happening? Hypnosis goes into the mind, the suggestion goes into the mind. Then the body follows.

First thing to be understood: mind and body are not two. This is one of the deepest discoveries of Patanjali. Now modern science recognizes it; it is very recent in the West. Now they say, *body and mind* – *—total in this dichotomy is not right. Now they say it is "psychosoma" : it is mind — body. These two terms are just two functions of one phenomenon. One pole is mind, another pole is body, so you*

The body has five organs of activity – five indriyas, five instruments of activity. The mind has five modifications, five modes of function. Mind and body are one. Body is divided into five functions; mind is also divided into five functions. We will go into each function in detail.

The second thing about this sutra is:

THEY CAN BE EITHER A SOURCE OF ANGUISH OR OF NON-ANGUISH.

These five modifications of the mind, this totality of the mind, can lead you into deep anguish, in dukkha, in misery. Or, if you rightly use this mind, its functioning, it can lead you into non-misery. It can lead you at the most into non-misery.

That word "non-misery" is very significant. Patanjali doesn't say that it will lead you into ananda, in bliss, no. The mind can lead you into misery if you wrongly use it, if you become a slave to it. If you become the master, the mind can lead you into non-misery – not into bliss, because bliss is your nature; the mind cannot lead you to it. But if you are in non-misery, the inner bliss starts flowing.

The bliss is always there inside; it is your intrinsic nature. It is nothing to be achieved and earned; it is nothing to be reached somewhere. You are born with it; you have it already; it is already the case. That's why Patanjali doesn't say that the mind can lead you into misery and can lead you into bliss – no! He is very scientific, very accurate. He will not use even a single word which can give you any untrue information. He simply says either misery or non-misery.

Buddha also says many times, whenever seekers will come to him – and seekers are after bliss, so they will ask Buddha, "How can we reach to the bliss, the ultimate bliss?" He will say, "I don't know. I can show you the path which leads to non-misery, just the absence of misery. I don't say anything about the positive bliss, just the negative. I can show you how to move into the world of non-misery."

That's all that methods can do. Once you are in the state of non-misery, the inner bliss starts flowing. But that doesn't come from the mind, that comes from your inner being. So mind has nothing to do with it; mind cannot create it. If mind is in misery then mind becomes a hindrance. If mind is in non-misery, then mind becomes an opening. But it is not creative; it is not doing anything.

You open the windows and the rays of the sun enter. By opening the windows you are not creating the sun. The sun was already there. If it was not there, then just by opening the windows, rays wouldn't enter. Your window can become a hindrance – the sunrays may be outside and the window is closed. The window can hinder or it can give way. It can become a passage, but it cannot be creative. It cannot create the rays; the rays are there.

Your mind, if it is in misery, becomes closed. Remember, one of the characteristics of misery is closedness. Whenever you are in misery, you become closed. Observe-whenver you feel some anguish, you are closed to the world. Even to your dearest friend you are closed. Even to your wife, your children, your beloved, you are closed when you are in misery, because misery gives you a shrinking inside. You shrink. From everywhere you have closed your doors.

That's why in misery people start thinking of suicide. Suicide means total closure – no possibility of any communication, no possibility of any door. Even a closed door is dangerous. Someone can open it, so destroy the door, destroy all possibilities. Suicide means, "Now I am going to destroy all possibility of any opening. Now I am closing myself totally."

Whenever you are in misery you start thinking of suicide. Whenever you are happy you cannot think of suicide; you cannot imagine. You cannot even think that "Why people commit suicide? Life is such joy, life is such a deep music, why people destroy life." It appears impossible.

Why, when you are happy, it looks impossible? Because you are open; life is flowing in you. When you are happy you have a bigger soul, expansion. When you are unhappy you have a smaller soul, shrunk.

When someone is unhappy, touch him, take his hand into your hand. You will feel that his hand is dead. Nothing is flowing through it – no love, no warmth. It is just cold, as if it belonged to a corpse.

When someone is happy, touch his hand, there is communication, energy is flowing. His hand is not just a dead hand, his hand has become a bridge. Through his hand something comes to you, communicates, relates. A warmth flows. He reaches to you. He makes every effort to flow in you and he allows you also to flow within him.

When two persons are happy, they become one. That's why in love oneness happens and lovers start feeling that they are not two. They are two, but they start feeling they are not two because in love they are so happy that a melting happens. They melt into each other; they flow into each other. Boundaries dissolve, definitions are blurred, and they don't know who is who. In that moment they become one.

When you are happy, you can flow into others and you can allow others to flow in you: this is what celebration means. When you allow everybody to flow in and you flow into everybody, you are celebrating life. And celebration is the greatest prayer, the highest peak of meditation.

In misery you start thinking of committing suicide; in misery, you start thinking of destruction. In misery, you are just on the opposite pole of celebration. You blame. You cannot celebrate. You have grudge against everything. Everything is wrong and you are negative, and you cannot flow, and you cannot relate, and you cannot allow anybody to flow into you. You have become an island – closed completely. This is a living death. Life is only when you are open and flowing, when you are unafraid, fearless, open, vulnerable, celebrating.

Patanjali says mind can do two things. It can create misery. You can use it in such a way that you can become miserable, and you have used it. You are past masters of it. There is no need to talk much about it; you know it already. You know the art, how to create misery. You may not be aware, but that is what you are doing, continuously. Whatsoever you touch becomes a source of misery. I say whatsoever!

I see poor men. They are miserable, obviously. They are poor; basic needs of life are not fulfilled. But then I see rich men, they are also miserable. And they think, these rich men, they think that wealth leads nowhere. That is not right. Wealth can lead to celebration, but you don't have the mind to celebrate. So if you are poor you are miserable; if you become rich you are more miserable. The moment you touch the riches, you have destroyed them.

You have heard the Greek story of the king Midas? Whatsoever he will touch it will turn into gold. You touch gold, immediately it becomes mud. It is turned into dust, and then you think that there is nothing in this world, even riches are useless. They are not. But your mind cannot celebrate, your mind cannot participate in any non-misery. If you are invited in the heaven, you will not find heaven there, you will create a hell. As you are, wherever you go you will take your hell with you.

There is one Arabic proverb, that hell and heaven are not geographical places, they are attitudes. And no one enters heaven or hell; everybody enters with heaven or hell. Wherever you go you have your hell projection or the heaven projection with you. You have a projector inside. Immediately you project.

But Patanjali is careful. He says misery or non-misery – positive misery or negative misery – but not bliss. Mind cannot give you bliss; no one can give. It is hidden in you, and when mind is in a

non-miserable state that bliss starts flowing. It is not coming from the mind, it is coming from beyond. That's why he says they can be either a source of anguish or of non-anguish. THE MODIFICATIONS OF THE MIND ARE FIVE.

The second sutra:

THEY ARE RIGHT KNOWLEDGE, WRONG KNOWLEDGE, IMAGINATION, SLEEP AND MEMORY.

The first is praman, right knowledge. The Sanskrit word praman is very deep and really cannot be translated. Right knowledge is just a shadow, not the exact meaning, because there is no word which can translate praman. Praman comes from the root prama. Many things have to be understood about it.

Patanjali says that the mind has a capacity. If that capacity is directed rightly, then whatsoever is known is true; it is self-evidently true. We are not aware about it because we have never used it. That faculty has remained unused. It is just... The room is dark, you come in it, you have a torch, but you are not using it – so the room remains dark. You go on stumbling on this table, on that chair, and you have a torch, but the torch has to be put on. Once you put the torch on, immediately darkness disappears. And wherever the torch is focused you know. At least that spot becomes evident, self-evidently clear.

Mind has a capacity of praman, of right knowledge, of wisdom. Once you know how to put it on, then wherever you move that light, only right knowledge is revealed. Without knowing it, whatsoever you know will be wrong.

Mind has the capacity of wrong knowledge also. That wrong knowledge is called in Sanskrit viparyaya – false, mithya. And you have that capacity also. You take alcohol. What happens? The whole world becomes a viparyaya; the whole world becomes false. You start seeing things which are not there.

What has happened? Alcohol cannot create things. Alcohol is doing something within your body and brain. The alcohol starts working the center Patanjali calls viparyaya. The mind has a center which can pervert anything. Once that center starts functioning, everything is perverted.

I am reminded... Once it happened that Mulla Nasruddin and his friend were drinking in a pub. They came out, completely drunk, and Nasruddin was an old, experienced drinker. The other was new, so the other was affected more. So the other asked, "Now I cannot see, I cannot hear, I cannot even walk rightly. How I will reach my home? You tell me, Nasruddin please direct me. How I should reach my home?"

Nasruddin said, "First you go. After so many steps you will come to a point where there are two ways: one goes to the right, the other goes to the left. You go to the left because that which goes to the right doesn't exist. I have been many times on that right also, but now I am an experienced man. You will see two paths. Choose the left one; don't choose the right. That right doesn't exist. Many times I have gone on it, and then you never reach, you never reach your home."

Once Nasruddin was teaching his son the first lessons of drinking. So he told him... The son was asking, he was curious. He asked that, "When is one to stop?" Nasruddin said, "Look at that table. Four persons are sitting there. When you start seeing eight, stop!" The boy said, "But father, there are only two persons sitting!"

Mind has a faculty. That faculty functions when you are under any influence of a drug, any intoxicant. That faculty Patanjali calls viparyaya, wrong knowledge, the center of perversion.

Exactly opposite to it there is a center you don't know. Exactly opposite to it there is a center. If you meditate deeply, silently, that other center will start functioning. That center is called praman, right knowledge. Through the functioning of that center, whatsoever is known is right. What you know is not the question, from where you know is the question.

That's why all the religions have been against alcohol. It is not on any moralistic grounds, no! It is because alcohol influences the center of perversion. And every religion is for meditation because meditation means more and more creating a stillness, more and more becoming silent.

Alcohol goes on doing quite the opposite, makes you more and more agitated, excited, disturbed. A trembling enters within you. The drunkard cannot even walk rightly. His balance is lost. Not only in the body, but in the mind also balance is lost.

Meditation means gaining the inner balance. When you gain the inner balance and there is no trembling, the whole body-mind has become still, then the center of right knowledge starts functioning. Through that center, whatsoever is known is true.

Where you are? You are not alcoholics, you are not meditators, you must be somewhere between the two. You are not in any center. You are between these two centers of wrong knowledge and right knowledge. That's why you are confused.

Sometimes you have glimpses. You lean a little towards the right knowledge center, then certain glimpses come to you. You lean toward the center, which is of perversion, then perversion enters you. And everything is mixed, you are in chaos. That's why either you will have to become meditators or you will have to become alcoholics, because confusion is too much. And these are the two ways.

Either you lose yourself into intoxication, then you are at ease. At least you have gained a center – may be of wrong knowledge, but you are centered. The whole world may say you are wrong. You don't think, you think the whole world is wrong. At least in those moments of unconsciousness you are centered, centered in the wrong center. But you are happy because even centering in the wrong center gives a certain happiness. You enjoy it, hence, so much appeal of alcohol.

Governments have been fighting for centuries. Laws have been made, prohibition and everything, but nothing helps. Unless humanity becomes meditative, nothing can help. People will go on; they will find new ways and new means to get intoxicated. They cannot be prevented, and the more you try to prevent them, more prohibition laws, the more appeal.

America did it, and had to fall back. They tried their best, but when alcohol was prohibited more alcohol was used. They tried; they failed. India has been trying after independence. It has failed, and many states have started again. It seems useless.



Unless man changes inwardly, you cannot force man for any prohibition. It is impossible because then man will go mad. This is his way to remain sane. For few hours he becomes drugged, "stoned", then he is okay. Then there is no misery; then there is no anguish. The misery will come, the anguish will come, but at least it is postponed. Tomorrow morning the misery will be there, the anguish will be there – he will have to face it. But by the evening he can hope again – he will take drink and be at ease.

These are the two alternatives. If you are not meditative, then sooner or later you will have to find some drug. And there are subtle drugs. Alcohol is not very subtle, it is very gross. There are subtle drugs. Sex may become a drug for you. And through sex you may be just losing your consciousness. Anything you can use as a drug. Only meditation can help. Why? Because meditation gives you centering on the center which Patanjali calls praman.

Why so much emphasis of every religion for meditation? Meditation must be doing some inner miracle. This is the miracle: that meditation helps you to put on the light of right knowledge. Then wherever you move, then wherever your focus moves, whatsoever is known is true.

Buddha has been asked thousands and thousands of questions. One day somebody asked him that, "We come with new questions. We have not even put the question before you and you start answering. You never think about it. How it happens?"

So Buddha says, "It is not a question of thinking. You put the question and, simply, I look at it. And whatsoever is true is revealed. It is not a question of thinking and brooding about it. The answer is not coming as a logical syllogism. It is just a focusing of the right center."

Buddha is like a torch. So wherever the torch moves, it reveals. Whatsoever the question, that is not the point. Buddha has the light, and whenever that light will come on any question, the answer will be revealed. The answer will come out of that light. It is a simple phenomenon, a revelation.

When somebody asks you, you have to think about it. But how can you think if you don't know? If you know, there is no need to think. If you don't know, what you will do? You will search in the memory, you will find many clues. You will just do a patchwork. You don't know really; otherwise the response would have been immediate.

I have heard about one teacher, a woman teacher in a primary school. And she asked the children that, "Have you got any questions?" One small boy stood and he said, "I have one question and I have been waiting – whenever you ask I will ask: what is the weight of the whole earth?"

She became disturbed because she has never thought about it, never read about it. What is the weight of the whole earth? So she played a trick teachers know. They have to play tricks. She said, "Yes, the question is significant. Now tomorrow, everybody has to find the answer." She needed time. "So tomorrow I will ask the question. Whoever brings the right answer there will be a present for him."

All the children searched and searched, but they couldn't find. And the teacher ran to the library. The whole night she searched, and only just by the morning she could find the weight of the earth. She was very happy. And she came back to school, and the children were there. And

they were exhausted. They said they couldn't find. "We asked Mom and we asked Dad and we asked everybody. Nobody knows. This question seems to be so difficult,"

The teacher laughed and she said, "This is not difficult. I know the answer, but I was just trying whether you could find it out or not. This is the weight of the earth..." That small child who had raised the question, he stood again, and he said, "With people or without?" Now the same situation.

You cannot put Buddha in such a situation. It is not a question of finding somewhere; it is not really a question of answering you. Your question is just an excuse. When you put a question, he simply moves his light toward that question and whatsoever is revealed is revealed. He answers you; that's a deep response of his right center – praman.

Patanjali says there are five modifications of the mind. Right knowledge. If this center of right knowledge starts functioning in you, you will become a sage, a saint. You will become religious. Before that you cannot become religious.

That's why Jesus or Mohammed, they look mad – because they don't argue; they don't put their case logically, they simply assert. You ask Jesus, "Are you really the only son of God?" He says, "Yes." And if you ask him, "Prove it," he will laugh. He will say, "There is no need to prove. I know This is the case; this is self-evident." To us it looks illogical. This man seems to be neurotic, claiming something without any proof.

If this praman, this center of prama, this center of right knowledge starts functioning, you will be the same: you can assert, but you cannot prove. How can you prove? If you are in love, how can you prove that you are in love? You can simply assert. You have pain in your leg; how can you prove that you have pain? You simply assert that, "I have pain." You know somewhere inside. That knowing is enough.

Ramakrishna was asked, "Is there God?" He said "Yes." He was asked, "Then prove it." He said, "There is no need. I know. To me, there is no need. To you there is a need, so you search. Nobody could prove it for me I cannot prove it for you. I had to seek; I had to find. And I have found. God is!"

This is the functioning of the right center. So Ramakrishna or Jesus look absurd. They are claiming certain things without giving any proof. They are not claiming; they are not claiming anything. Certain things are revealed to them because they have a new center functioning which you don't have. And because you don't have it you have to prove.

Remember, proving proves that you don't have an inner feeling of anything – everything has to be proved even love has to be proved. And people go on. I know many couples. The husband goes on proving that he loves, and he has not convinced the wife, and the wife goes on proving that she loves, and she has not convinced the husband. They remain unconvinced and that remains the conflict. And they go on feeling that the other has not proved.

Lovers go on searching. They create situations in which you have to prove that you love. And by and by both get bored – this futile effort to prove, and nothing can be proved. How can you prove love? You can give presents, but nothing is proved. You can kiss and hug and you can sing, you can dance, but nothing is proved. You may be just pretending.



This first modification of the mind is right knowledge. Meditation leads to this modification. And when you can rightly know and there is no need to prove, then only mind can be dropped, not before it. When there is no need to prove, mind is not needed, because mind is a logical instrument.

You need it every moment. You have to think, find out what is wrong and what is right. Every moment there is choices and alternatives. You have to choose. Only when praman functions, when right knowledge functions, you can drop the mind, because now choosing has no meaning. You move choicelessly. Whatsoever is right is revealed to you.

The definition of the sage is one who never chooses. He never chooses good against bad. He simply moves towards the direction which is that of good. It is just like sunflowers. When the sun is in the east, the flower moves to the east. It never chooses. When the sun moves to the west, the flower moves to the west. It simply moves with the sun. It has not chosen to move; it has not decided. It has not taken a decision that, "Now I should move because the sun has moved to the west."

A sage is just like a sunflower. Wherever is good he moves simply. So whatsoever he does is good. Upanishads say, "Don't judge sages. Your ordinary measurements won't do." You have to do good against bad, he has nothing to choose. He simply moves, whatsoever is good. And you cannot change him because it is not a question of alternatives. If you say, "This is bad," he will say, "Okay, it may be bad, but this is how I move, this is how my being flows."

Those who knew – and people in the days of Upanishads knew – they have decided that, "We will not judge a sage." Once a person has come to be centered in himself, when a person has achieved meditation, once a person has become silent and the mind has been dropped, he is beyond our morality, beyond tradition. He is beyond our limitations. If we can follow, we can follow him if we cannot follow, we are helpless. But nothing can be done, and we should not judge.

If right knowledge functions, if your mind has taken the modification of right knowledge, you will become religious. Look, it is totally different. Patanjali doesn't say if you go to the mosque, to the gurudwara, to the temple, you do some ritual, you pray... No, that's not religion. You have to make your right-knowledge center functioning. So whether you go to the temple or not, it is immaterial; it doesn't matter. If your right-knowledge center functions, whatsoever you do is prayer and wherever you go-is a temple.

Kabir has said, "Wherever I go I find you, my God. Wherever I move, I move into you, I stumble upon you. And whatsoever I do, even walking, eating, it is prayer." Kabir says, "This spontaneity is my samadhi. Just to be spontaneous is my meditation."

Second is wrong knowledge. If your center of wrong knowledge is functioning, then whatsoever you do you will do wrongly, and whatsoever you choose you will choose wrongly. Whatsoever you decide will be wrong because you are not deciding, the wrong center is functioning.

There are people, they feel very unfortunate because whatsoever they do goes wrong. And they try not to do wrong again, but that's not going to help because the center has to be changed. Their minds function in a wrong way. They may think that they are doing good, but they will do bad. With all their good wishes, they cannot help; they are helpless.

Mulla Nasruddin used to visit a saint. He visited for many, many days. And the saint was a silent one; he will not speak anything. Then Mulla Nasruddin had to say, he had to ask, "I have been coming again and again, waiting that you will say something, and you have not said anything. And unless you say, I cannot understand, so just give me a message for my life, a direction so that I can move in that direction."

So that Sufi sage said, "NEKI KAR KUYEN MAY DAL: Do good and throw it in the well." It is one of the oldest Sufi sayings: "Do good and throw it in the well." It means do good and forget it immediately; don't carry that "I have done good."

So next day Mulla Nasruddin helped one old woman to cross the road, and then he pushed her into the well.

"NEKI KAR KUYEN MAY DAL: DO good and throw it in the well."

If your wrong center is functioning, whatsoever you do... You can read Koran, you can read Gita, and you will find meanings – Krishna will be shocked, Mohammed will be shocked to see that you can find such meanings.

Mahatma Gandhi wrote his autobiography with the intention that it will help people. Then many letters came to him because he describes his sex life. He was honest, one of the most honest men, so he wrote everything – whatsoever has happened in his past – how he was too much indulgent the day his father was dying; he couldn't sit by his side. Even that day he had to go with his wife to bed.

And doctors had said that "This is the last night. Your father cannot survive the morning. He will be dead by the morning." But just about twelve, one, in the night, he started feeling desire, sexual desire. The father was feeling sleepy, so he slipped away, went to his wife, indulged in sex. And the wife was pregnant. It was the ninth month. And the father was dying, and the child also died the moment he was born. And the father died in the night, so the whole life Gandhi had a deep repentance he couldn't be with his dying father. Sex was so obsessive.

So he wrote everything, he was honest-and just to help others. But many letters started coming to him, and those letters were such that he was shocked. Many people wrote to him that "Your autobiography is such that we have become more sexual than before just reading. Just reading through your autobiography we have become more sexual and indulgent. It is erotic."

If the wrong center is functioning, then nothing can be done. Whatsoever you do, read, behave, it will be wrong. You will move to the wrong. You have a center which is forcing you to move towards the wrong. You can go to Buddha, but something wrong you will see in him. Immediately! You cannot meet Buddha; something wrong you will see immediately. You have a focusing for the wrong, a deep urge to find wrong anywhere, everywhere.

This modification of the mind Patanjali calls viparyaya. Viparyaya means perversion. You pervert everything. You interpret everything in such a way it becomes a perversion.

Omar Khayyam writes that "I have heard that God is compassionate." This is beautiful. Mohammedans go on repeating, "God is rehman, compassion; rahim, compassion." They go on

repeating, continuously. So Omar Khayyam says, "If really he is compassionate, if he is compassion, then there is no need to be afraid. I can go on committing sin. If he is compassion, then what is the fear? I can commit whatsoever I want and he is compassion – so whenever I will stand before him, I will say, *rahim, rehman*: Oh God of compassion, I have sinned, but you are compassion. If you are really compassion, then have compassion on me." So he goes on drinking, he goes on committing whatsoever he thinks is sin. He has interpreted in a very perverted way.

All over the world people have done that. In India we say, "If you go to the Ganges, if you bathe in the Ganges, your sins will dissolve." It was a beautiful concept in itself. It shows many things. It shows that sin is not something very deep, it is just like dust upon you. So don't get too much obsessed by it, don't feel guilty; it is just dust, and you remain pure inside. Even bathing in the Ganges can help.

This is just to show you, don't become so much obsessed with sin as Christianity has become. Guilt has become so burdensome, so even just taking a bath in the Ganges will help. Don't be so much afraid. But how we have interpreted it? We say, "Then it is okay. Go on committing sin." And after a while, when you feel now you have committed many, so give a chance to the Ganges to purify; then come back and commit again. This is the center of perversion.

Third is imagination. Mind has the faculty to imagine. It is good, it is beautiful. All that is beautiful has come through imagination. Paintings, art, dance, music, everything that is beautiful has come through the imagination. But everything that is ugly, that has also come through the imagination. Hitler, Mao, Mussolini they have all come through imagination.

Hitler imagined a world of supermen. And he believed in Friedrich Nietzsche who has said, "Destroy all those who are weak. Destroy all those who are not super. Leave only supermen on the earth." So he destroyed. Just imagination, just utopian imagination – that just by destroying the weak, just by destroying the ugly, just by destroying the physically crippled you will have a beautiful world. But the very destruction is the most ugly thing in the world possible – the very destruction.

But he was working through imagination. He had an imagination, a utopian imagination – the most imaginative man! Hitler is one of the most imaginative. And his imagination became so fantastic and so mad that for his imaginative world, he tried to destroy this world completely. His imagination has gone mad.

Imagination can give you poetry and painting and art, and imagination can give you madness also. It depends how you use it. All the great scientific discoveries have been through imagination – people who could imagine, who could imagine the impossible. Now we can fly into the air, now we can go to the moon.

These are deep imaginations. Man has been imagining for centuries, millennia, how to fly, how to go to the moon. Every child is born with the desire to go to the moon, to catch the moon. But we reached. Through imagination creativity comes, but through imagination destruction also.

Patanjali says imagination is the third mode of mind. You can use it in a wrong way, and then it will destroy you. You can use it in a right way. And then there are imaginative meditations. They start with imagination, but by and by imagination becomes subtler and subtler and subtler. And then imagination is dropped ultimately, and you are face to face with the truth.

All Christian, Mohammedan meditations are basically through imagination. First you have to imagine something. And then you go on imagining it, and then through imagination you create an atmosphere around you. You try it, that through imagination what is possible. Even impossible is possible.

If you think you are beautiful, if you imagine you are beautiful, a certain beauty will start happening to your body. So whenever a man says to a woman that "You are beautiful," the woman has changed immediately. She may not have been beautiful. Before this moment she may not have been beautiful – just homely, ordinary. But this man has given imagination to her.

So every woman who is loved becomes more beautiful, every man who is loved becomes more beautiful. A person who is not loved-may be beautiful – becomes ugly because he cannot imagine, she cannot imagine. And if imagination is not there, you shrink.

Coué, one of the great psychologists of the West, helped millions of people just through imagination to be cured of many, many diseases. His formula was very simple. He will say that, "Just you start feeling that you are okay. Just go on repeating inside the mind, I am getting better and better. Every day I am getting better." In the night while you fall asleep, go on thinking you are healthy, and you are getting healthier every moment, and by the morning you will be the healthiest person in the world. Go on imagining."

And he helped millions of people. Even incurable diseases were cured. It looked like a miracle; it is nothing. It is just a basic law: your mind follows imagination.

Now psychologists say that if you say to children that "You are duffers, dull," they become dull. You force them to be dull. You give their imagination the suggestion that they are dull.

Many experiments have been done. Say to a child, "You are dull. You cannot do anything; you cannot solve this mathematical problem, and give him the problem and tell him, "Now try," he will not be able to solve it. You have closed the door. Say to the child, "You are intelligent and I have not seen any intelligent boy like you are; for your stage, your age you are over-intelligent. You show many potentialities; you can solve any problem. Now try this," and he will be able to solve it. You have given imagination to him.

Now these are scientific proofs, now scientific discoverings, that whatsoever imagination catches, it becomes a seed. Whole generations have been changed, whole ages, whole countries have been changed, just through imagination.

You go Punjab. I was traveling once from Delhi to Manali. My driver was a Sikh, a sardar. The way, the road, was dangerous, and the car was very big. And the driver became many times afraid. And many times he will say, "Now I cannot go ahead. We will have to go back." We tried in every way to persuade him. At one point he became so afraid he stopped the car, got out of the car and said, "No! Now I cannot move from here. It is dangerous," he said. "It may not be dangerous for you; you may be ready to die. But I am not I want to go back."

By chance one of my friends who is also a sardar and was a big police official, he was also coming, following me to attend the camp in Manali. His car reached, so I told him that "Do something! The man has gone out of the car." That police official came and he said, "You being a sardar, and a Sikh

– and a coward? Get into the car.” The man immediately came into the car and started. So I asked him, “What is the matter?” He said “Now he has touched my ego. He says, You are a sardar? ” Sardar means leader of men. ”A Sikh? And a coward? He has touched my imagination. He has touched my pride. Now we can go. Dead or alive, but we will reach Manali.”

And this has not happened with one man. If you go to Punjab, you will see that it has happened with millions. Look at the Hindus of Punjab and at the Sikhs of Punjab. Their blood is same; they belong to the same race. Five hundred years before all were Hindus. And then a different type of race, a military race, was born. Just by growing beard, just by changing your face, you cannot become brave. But you can! Imagination.

Nanak gave the imagination that “You are a different type of race. You are unconquerable.” And once they believe, once that imagination started to work, in the Punjab, within five hundred years, a new race, totally different from Punjabi Hindus has come into being. Nothing is different. But in India, no one is braver than they. These two world wars have proved that on whole of the earth Sikhs have no comparison. They can fight fearlessly.

What has happened? Just their imagination has created a milieu around them. They feel that just being Sikhs they are different. Imagination works It can make a brave man out of you, it can make a coward.

I have heard Mulla Nasruddin was sitting in a pub drinking. He was not a brave man, one of the most coward. But alcohol gave him courage. And then a man, a giant of a man, entered the pub ferocious looking, dangerous, looked like a murderer. At any other time, in his senses, Mulla Nasruddin would have been afraid. But now he was drunk, so he was not afraid at all.

That ferocious looking man came near to Mulla, and seeing that he is not afraid at all he stomped on his feet. Mulla got angry, furious, and he said, “What are you doing? Are you doing that on purpose or it is just a sort of joke?” But by this time, his stomping on his feet, Mulla was brought back from his alcohol. He was brought back; he came to his senses. But he has said, “What are you doing – on purpose or it is just a sort of joke?”

The man said, “On purpose.” Mulla Nasruddin said, “Then thank you. On purpose, it is okay, because I don’t like such type jokes”

Patanjali says imagination is the third faculty. You go on imagining. If you wrongly imagine, you can create delusions around you, illusions, dreams – you can be lost in them. LSD and other drugs, they help and work on this center. So whatsoever inside potentiality you have, your LSD trip will help you to develop it. So nothing is certain. If you have happy imaginations, the drug trip will be a happy trip, a high. If you have miserable imaginations, nightmarish imaginations, the trip is going to be bad.

That’s why many people report contradictorily. Huxley says that it can become a key to the door of heaven and Rheiner says it is ultimate hell. It depends on you; LSD cannot do anything. It simply jumps on your center of imagination, starts functioning chemically there. If you have an imagination of the nightmarish type, then you will develop that and you will pass through hell. And if you are addicted to beautiful dreams, you may reach heaven.

This imagination can function either as a hell or as heaven. You can use it to go completely insane. What has happened to madmen in the madhouses? They have used their imagination, and they have used it in such a way that they are engulfed by it. A madman may be sitting alone and he is talking to someone loudly. Not only he talks, he answers also. He questions, he answers, he speaks for the other also who is absent. You may think that he is mad, but he is talking to a real person. In his imagination the person is real, and he cannot judge what is imaginary and what is real.

Children cannot judge. So many times children may lose their toy in the dream, and then they will weep in the morning, "Where is my toy?" They cannot judge that dream is dream and reality is reality. And they have not lost anything, they were just dreaming. Boundaries are blurred. They don't know where dream ends and where reality starts.

A madman also is blurred. He doesn't know what is real, what is unreal. If imagination is used rightly, then you will know that this is imagination and you will remain alert that this is imagination. You can enjoy it, but this is not real.

So when people meditate, many things happen through their imagination. They start seeing lights, colors, visions, talking to God himself, or moving with Jesus, or dancing with Krishna. These are imaginative things, and a meditator has to remember that these are functions of the imagination. You can enjoy it; nothing is wrong in them – they are fun. Don't think that they are real.

Remember that only the witnessing consciousness is real; nothing else is real. Whatsoever happens may be beautiful, worth enjoying – enjoy it. It is beautiful to dance with Krishna; nothing is wrong in it. Dance! Enjoy it! But remember continuously that this is imagination, a beautiful dream. Don't be lost in it. If you are lost, then imagination has become dangerous. Many religious people are just in imagination. And they move in imagination and waste their lives.

The fourth is sleep. Sleep means unconsciousness as far as your outward-moving consciousness is concerned. It has gone deep into itself. Activity has stopped; conscious activity has stopped. Mind is not functioning. Sleep is a non-functioning of the mind. If you are dreaming, then it is not sleep. You are just in the middle, in the waking and the sleep. You have left the waking, and you have not entered sleep. You are just in the middle.

Sleep means totally contentless state – no activity, no movement in the mind. Mind has completely been absorbed, relaxed. This sleep is beautiful; it is life-giving. You can use it. And this sleep if you know how to use it, can become samadhi. Because samadhi and sleep are not very different. Only one difference is there that in samadhi you will be aware. Everything else will be the same.

In sleep everything is the same, only that you are not aware. You are in the same bliss in which Buddha entered, in which Ramakrishna lives, in which Jesus has made his home. In deep sleep you are in the same blissful state, but you are not aware. So in the morning you feel the night has been good, in the morning you feel refreshed, vital, rejuvenated, in the morning you feel that the night was just beautiful – but this is just an afterglow. You don't know what has happened, what really happened. You were not aware.

Sleep can be used in two ways. Just as a natural rest – you have even lost that. People are not really going into sleep. They continuously go on dreaming. Sometimes, for very few seconds, they



touch. They touch, and they again start dreaming. The silence of sleep, the blissful music of sleep, has become unknown. You have destroyed it. Even natural sleep is destroyed. You are so agitated and excited that the mind cannot fall completely into oblivion.

But Patanjali says natural sleep is good for the body health, and if you can become alert in sleep it can become samadhi, it can become a spiritual phenomenon. So there are techniques – we will discuss them later on -how sleep can become an awakening. Gita says that the yogi doesn't sleep even while he is asleep. He remains alert. Something inside goes on being aware. The whole body falls into sleep, the mind falls into sleep, but the witnessing remains. Someone is watching – a watcher on the tower goes on. Then sleep becomes samadhi. It becomes the ultimate ecstasy.

And the last is memory. Memory is the fifth modification of the mind. That too can be used, misused. If memory is misused, it creates confusion. Really, you may remember something, but you cannot be certain whether it happened that way or not. Your memory is not reliable. You may add many things in it; imagination may enter into it. You may delete many things from it, you may do many things to it. And when you say that "This is my memory," it is a very refined and changed thing. It is not real.

Everybody says that "My childhood was just paradise," and look at children These children will also say later on that their childhood was paradise, and they are suffering. And every child hankers how to grow soon, how to become an adult. Every child thinks that adults are enjoying, all that is worth enjoying they are enjoying. They are powerful; they can do everything, he is helpless. Children think they are suffering, but these children will grow as you have grown, and then later on they will say that childhood was beautiful, just a paradise.

Your memory is not reliable. You are imagining; you are just creating your past. You are not true to it. And you drop many things from it – all that was ugly, all that was sad, all that was painful you drop it; all that was beautiful you continue. All that was a support to your ego you remember, and all that was not a support you drop it, you forget it.

So everybody has a great storehouse of dropped memories. And whatsoever you say is not true, you cannot remember truly. All your centers are confused, and they enter into each other and disturb.

Right memory. Buddha has used the words "right memory" for meditation. Patanjali says if memory is right, that means one has to be totally honest to oneself. Then, only then, can memory be right. Whatsoever has happened, bad or good, don't change it. Know it as it is. It is very hard! It is arduous! You choose and change. Knowing one's past as it is will change your whole life. If you rightly know your past as it is, you will not like to repeat it in the future. Right now everybody is thinking how to repeat it in a modified form, but if you know your past exactly as it was you will not like to repeat it.

Right memory will give you the impetus how to be free from all lives. And if memory is right, then you can go even in past lives. If you are honest, then you can go into the past lives. And then you have only one desire, how to transcend all this nonsense. But you think past was beautiful, and you think future is going to be beautiful, only this present is wrong. But the past was present a few days before, and the future will become present a few days after. And every time every present is wrong, and all past is beautiful and all future is beautiful. This is wrong memory. Look directly. Don't change. Look at the past as it was. But we are dishonest.



Every man hates his father, but if you ask anybody he will say, "I love my father. I honor my father as anything." Every woman hates her mother, but ask and every woman will say, "My mother, she is just divine." This is wrong memory.

Gibran has a story. He says, one night one mother and daughter were awakened suddenly because of a noise. They both were sleepwalkers, and the time the sudden noise happened in the neighborhood they were both walking in the garden, asleep. They were sleep-walkers.

It must have been a shock, because in sleep the old woman, the mother, was saying to the daughter that, "Because of you, you bitch, because of you, my youth is lost. You destroyed me. And now anybody who comes to the house looks at you. Nobody looks at me." A deep jealousy that comes to every mother when the daughter becomes young and beautiful. It happens to every mother, but it is inside.

And the daughter was saying, "You old rotten... Because of you I cannot enjoy life. You are the hindrance. Everywhere you are the hindrance, the obstacle. I cannot love; I cannot enjoy."

And suddenly, because of the noise, they were both awakened. And the old woman said, "My child, what are you doing here? You may catch cold. Come inside." And the daughter said, "But what are you doing here? You were not feeling well and this is a cold night. Come, mother. Come to the bed."

The first thing that was happening was coming from the unconscious. Now they are again pretending; they have become awakened. Now the unconscious has gone back, the conscious has come in. Now they are hypocrites. Your conscious is hypocrisy.

To be truly honest with one's own memories one will have to really pass through arduous effort. And you have to be true, whatsoever. You have to be nakedly true, you have to know what really you think about your father, about your mother, about your brother, about your sister-really. And what you have in the past, don't mix, don't change, don't polish; let it be as it is. If this happens, then, Patanjali says, this will be a freedom. You will drop it. The whole thing is nonsense, and you will not like to project it again in the future.

And then you will not be a hypocrite. You will be real, true, sincere – you will become authentic. And when you become authentic, you become like a rock. Nothing can change you; nothing can create confusion.

You become like a sword. You can always cut whatsoever is wrong; you can divide whatsoever is right from the wrong. And then a clarity of mind is achieved. That clarity can lead you towards meditation; that clarity can become the basic ground to grow – to grow beyond.

## CHAPTER 4

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### Beyond mind to awareness

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*28 December 1973 pm in*

The first question:

Question 1

YOU SAID THAT THERE ARE ONLY TWO ALTERNATIVES FOR MEN, EITHER MADNESS OR MEDITATION, BUT MILLIONS OF PEOPLE ON THE EARTH HAVE NOT REACHED TO EITHER OF THE TWO. DO YOU THINK THEY WILL?

They have reached! They have not reached to meditation, but they have reached to madness! And the difference between the mad who are in the madhouses and the mad who are outside is only of degrees. There is no qualitative difference, the difference is only of quantity. You may be less mad, they may be more mad, but man as he is, is mad.

Why I call man as he is, mad? Madness means many things. One, you are not centered. If you are not centered you will be insane. Not centered, many voices in you – you are many, you are a multitude. And no one is a master in the house, and every servant of the house claims to be the master. There is confusion, conflict, and a continuous struggle. You are in a continuous civil war. If this civil war is not going on, then you will be in meditation. It continues day and night, twenty-four hours. Write down whatsoever goes on in your mind for a few minutes, and be honest. Write down exactly whatsoever goes on, and you yourself will feel that this is mad.

I have a particular technique I use with many persons. I say to them that, sit in a closed room and then start talking loudly, whatsoever comes in the mind. Talk it loudly so that you can listen. Just

fifteen minutes of talking, and you will feel you are listening to a madman. Absurd, inconsistent, unrelated fragments floating in the mind. And that is your mind! So you may be ninety-nine percent mad and someone has crossed the boundary, he has gone beyond one hundred percent. Those who have gone beyond the hundred percent we put into madhouses. We cannot put you into madhouses because there are not so many madhouses. And there cannot be – then the whole earth has to be a madhouse.

Kahlil Gibran writes a small anecdote. He says one of his friends became mad, so he was put in a madhouse. Then just out of love, compassion, he went to see him, to visit him. He was sitting under a tree in the garden of the madhouse, surrounded by a very big wall. Kahlil Gibran went there, sat by the side on the bench with his friend and asked him, "Do you ever think about why you are here?" The madman laughed, and he said, "I am here because I wanted to leave that big madhouse outside. And I am at peace here. In this madhouse – you call it madhouse – no one is mad."

Mad people cannot think that they are mad; that is one of the basic characteristics of madness. If you are mad, you cannot think that you are mad. If you can think you are mad, there is possibility. If you can think and conceive that you are mad, you are still a little sane. The madness has not occurred in its totality. So this is the paradox: those who are really sane, they know that they are mad, and those who are completely mad, they cannot think that they are mad.

You never think that you are mad. That is part of madness. You are not centered, you cannot be sane. Your sanity is just superficial, arranged. Just on the surface you appear to be sane. That's why, continuously, you have to deceive the world around you. You have to hide much; you have to prevent much. You don't allow everything to come out. You are suppressive. You may be thinking something else, but you will say something else. You are pretending, and because of this pretension you can have the minimum superficial sanity around you; inside you are boiling.

Sometimes there are eruptions. In anger you erupt, and the madness that you have been hiding comes out. It breaks all your adjustments. So psychologists say anger is a temporary madness. You will again regain balance; you will again hide your reality; you will again polish your surface; you will again become sane. And you will say that "It was wrong. I did it in spite of me. I never meant it, so forgive me." But you meant it! That was more real. This asking for forgiveness is just a pretension. Again you are maintaining your surface, your mask.

A sane man has no mask. His face is original; whatsoever he is, he is. A madman has to change continuously his faces. Every moment he has to use a different mask for a different situation, for different relationships. Just watch yourself changing your faces. When you come to your wife you have a different face; when you go to your beloved, your mistress, you have totally a different face.

When you talk to your servant you have a different mask, and when you talk to your master, a totally different face. It may be that your servant is standing on your right and your boss is standing on your left then you have two faces simultaneously. On the left you have a different face; on the right you have a different face, because to the servant you cannot show the same face. You need not. You are the boss there, so one side of the face will be the boss. You cannot show that face to your boss you are a servant there; your other side will show a servile attitude.

This is continuously going on. You are not watching, that's why you are not aware. If you watch, you

will become aware you are mad. You don't have any face. The original face has been lost. To regain the original face is what meditation means.

So Zen Masters say, "Go and find out your original face – the face you had before you were born, the face you will have when you have died." Between birth and death you have false faces. You continuously go on deceiving-and not only others: when you stand before a mirror you deceive yourself. You never see in the mirror your real face. You don't have that much courage to face yourself. That face in the mirror is also false. You create it, you enjoy it; it is a painted mask.

We are not deceiving others only, we are deceiving ourselves also. Really, we cannot deceive others if we have not deceived ourselves already. So we have to believe in our own lies, only then can we make others to believe. If you don't believe in your lies, nobody else is going to be deceived.

And this whole nuisance that you call your life leads nowhere. It is a mad affair. You work too much. You overwork; you walk and run. And the whole life you struggle and you reach nowhere. You don't know from where you are coming, you don't know to where you are moving, to where you are going. If you meet a man on the road and you ask him, "From where are you coming, sir?" and he says, "I don't know," and you ask him, "Where are you going" and he says, "I don't know," and still he says, "Don't prevent me, I am in a hurry," so what you will think about him? You will think he is mad.

If you don't know from where you are coming and where you are going, then what is the hurry? But this is the situation of everybody, and everybody is on the road. Life is a road; you are always in the middle. And you don't know from where you have come; you don't know where you are going. You have no knowledge of the source, no knowledge of the goal, but in much hurry, making every effort to reach nowhere.

What type of sanity is this? And out of this whole struggle, not even glimpses of happiness come to you – not even glimpses. You simply hope someday, somewhere tomorrow, day after tomorrow, or after death, in some afterlife – happiness is waiting for you. This is just a trick, just to postpone, just not to feel too much miserable right now.

You don't have even glimpses of bliss. What type of sanity is this? Continuous misery – and, over and above, that misery is not created by anybody else. You create your suffering. What type of sanity is this? You create your suffering continuously! I call it madness.

Sanity will be this: you will become aware that you are not centered. So the first thing to be done is to be centered, to get centered, to have a center within yourself from where you can lead your life, you can discipline your life, to have a master within you from where you can direct, you can move. The first thing is to be crystallized, and then the second thing will be not to create suffering for yourself. Drop all that creates suffering – all those motives, desires, hopes which create suffering.

But you are not aware. You simply go on doing it; you don't see that you create it. Whatsoever you do, you are sowing some seeds. Then trees will follow, and whatsoever you have sown you will crop it. And whenever you crop anything, there is suffering, but you never look that these seeds were sown by you. Whenever suffering happens to you, you think it is coming from somewhere else, you think it is some accident or some evil forces are working against you.

So you have invented the devil. The devil is just a scapegoat – you are the devil. You create your suffering. But whenever you suffer, you simply throw it on the devil, the devil is doing something. Then you are at ease. Then you never become aware of your own foolish pattern of life, stupid pattern of life.

Or you call it a fate, or you say "God is testing me." But you go on avoiding the basic fact that you are the sole cause of whatsoever happens to you. And nothing is accidental. Everything has a causal link, and you are the cause.

For example, you fall in love. Love gives you a feeling, a feeling that bliss is somewhere nearby. You feel for the first time that you are welcomed by someone, at least one person welcomes you. You start flowering. Even one person welcoming you, waiting for you, loving you, caring for you, you start flowering. Just in the beginning, and then immediately your wrong patterns start working-you immediately want to possess the beloved, the loved one.

And possession is killing. The moment you possess the lover you have killed. Then you suffer. Then you weep and cry and then you think that the lover is wrong, the fate is wrong, "The destiny is not in my favor." But you don't know you have poisoned love through possession, through possessiveness.

But every lover is doing that and every lover suffers. Love which can give you the deepest blessings becomes the deepest misery. So old cultures, particularly in India in the old days, they completely destroyed the phenomenon of love. They had arranged marriages for children – no possibility of falling in love, because love leads to misery. This was such a known phenomenon – that if you allow love, then love leads to misery – so it is better not to have the possibility. Let the children, small children, be married. Before they can fall in love, let them be married. They will never know what love is, and then they will not be in misery.

But love never creates misery. It is you who poison it. Love is always joy, love is always celebration. Love is the deepest ecstasy that nature allows you. But you destroy it. So just not to fall into misery, in India and in other old, ancient countries, the possibility of love was completely closed. So you will not fall in misery, but then you have also missed the only ecstasy that nature allows. So a mediocre life will be there. No misery, no happiness, just a pulling on anyhow. This is what marriage has been in the past.

Now America is trying, West is trying, to revive love. But much misery is coming through that, and sooner or later western countries will have to decide for child marriage again. Few psychologists have already proposed that child marriage has to be brought back because love is creating so much misery. But I again say it is not love. Love cannot create misery. It is you, your pattern of madness, which creates misery. And not only in love, everywhere. Everywhere you are bound to bring your mind.

Many people come to me. For example, they start meditating. In the beginning there are sudden flashes, but only in the beginning. Once they have known certain experiences, once they have known certain glimpses, everything stops. And they come weeping and crying to me, and they say, "What is happening? Something was going to happen, something was happening, now everything has stopped. We are trying our best, but nothing, nothing comes out of it."

I tell them, "For the first time it happened because you were not expecting. Now you are expecting, so the whole situation has changed. When for the first time you had that feeling of weightlessness, feeling of being filled by something unknown, feeling of being carried from your dead life, feeling of ecstatic moments, but you were not expecting it, you had never known such moments. For the first time they were falling on you. Unaware you were, unexpected. That was the situation.

"Now you are changing the situation. Now every day you sit for meditation, you are expecting. Now you are cunning, clever, calculating. When for the first time you had the glimpse, you were innocent, just like a child. You were playing with meditation, but there was no expectation. Then it happened. It will happen again, but then you will have again to be innocent.

"Now your mind is bringing you misery, and if you go on insisting that 'I must have the experience again and again', you will lose it forever. Unless you forget it completely, it may take years. Unless you become completely inattentive that somewhere in the past such a happening was there, then the possibility will again be open to you."

This I call madness. You destroy everything. Whatsoever comes in your hand, you immediately destroy it. And remember, life gives you many gifts, unasked. You have never asked life, life gives you many gifts. But you destroy every gift, and every gift can become greater and greater. It can grow because life never gives you anything dead. If love has been given to you, it can grow. It can grow to unknown dimensions, but the very first moment you destroy it.

If meditation has happened to you, just feel thankful to the divine and forget it. Just feel grateful, and remember well that you don't have any capacity to have it, you are not in any way authorized to have it; it has been a gift. It has been an overflowing of the divine. Forget it. Don't expect it; don't demand it. It will come next day again-deeper, higher, greater. It will go on expanding, but every day drop it from the mind.

There is no end to its possibilities. It will become infinite; the whole cosmos will become ecstatic for you. But your mind has to be dropped. Your mind is the madness. So when I say there are only two alternatives madness and meditation, I mean mind and meditation. If you remain confined in the mind, you will remain mad. Unless you transcend the mind, you cannot transcend madness. At the most you can be a functioning member of the society, that's all. And you can be a functioning member of the society because the whole society is just like you. Everybody is mad, so madness is the rule.

Become aware, and don't think that others are mad. Feel it deeply that you are mad and something has to be done. Immediately! It is an emergency! Don't postpone it because there may come a moment when you cannot do anything. You may go so much mad that you cannot do anything.

Right now you can do something. You are still within limits. Something can be done; some efforts can be made; the pattern can be changed. But a moment can come when you cannot do anything, when you have become completely shattered and you have lost even the consciousness.

If you can feel that you are mad, this is a very hopeful sign. It shows you can become alert towards your own reality. The door is there; you can become really sane. At least this much sanity is there – that you can understand.

The second question:

### Question 2

CAPACITY OF RIGHT KNOWLEDGE IS ONE OF THE FIVE FACULTIES OF THE MIND, BUT IT IS NOT A STATE OF NO-MIND. THEN HOW IS IT POSSIBLE THAT WHATSOEVER ONE SEES THROUGH THIS CENTER IS TRUE? DOES THIS CENTER OF RIGHT KNOWLEDGE FUNCTION AFTER ENLIGHTENMENT, OR CAN EVEN A MEDITATOR, A SADHAK BE WITH THIS CENTER?

Yes, the center of right knowledge, praman, is still within the mind. Ignorance is of the mind; knowledge is also of the mind. When you go beyond mind, there is neither; there is neither ignorance nor knowledge. Knowledge is also a disease. It is a good disease, a golden one, but it is a disease! So, really, Buddha cannot be said that he knows; he cannot be said that he doesn't know. He has gone beyond. Nothing can be asserted about it, whether he knows or whether is ignorant.

When there is no mind, how can you know or not know? Knowing is through mind, not knowing is also through mind. Through mind you can know wrongly, through mind you can know rightly. When there is no mind, knowledge and ignorance both cease. This will be difficult to understand, but it is easy if you follow: mind knows so mind can be ignorant; when there is no mind how can you be ignorant and how can you be knowing? You are, but knowing and not knowing both have ceased.

Mind has two centers; one, of right knowledge. If that center functions it starts functioning through concentration, meditation, contemplation, prayer – then whatsoever you know is true. There is a wrong center: it functions if you are sleepy, live in a hypnotic-like state, intoxicated with something or other-sex, music, drugs or anything.

You can be addicted with food; then it becomes an intoxicant. You may be eating too much. You are mad, obsessed, with food. Then food becomes alcohol. Anything that takes possession of your mind, anything without which you cannot live, it becomes intoxicating. So if you live through intoxicants then your center of wrong knowledge functions, and whatsoever you know is false, untrue. You live in a world of lies.

But these both centers belong to the mind. When mind drops and meditation has come to its totality... In Sanskrit we have two terms: one term is dhyana; dhyana means meditation; another term is samadhi: samadhi means perfect meditation where even meditation has become unnecessary, where even to do meditation is meaningless. You cannot do it, you have become it – then it is samadhi.

In this state of samadhi there is no mind. And there is neither knowledge nor ignorance, there is only pure being. This pure being is a totally different dimension. It is not a dimension of knowing, it is a dimension of being.

Even if such a man, Buddha or a Jesus, wants to communicate to you, he will have to use mind. For communication, he will have to use mind. And if you ask a certain question, he will have to use his center of the mind for right knowledge. Mind is the instrument of communication, of thinking, of knowing.



But when you are not asking anything and Buddha is sitting under his bo tree, he is neither ignorant nor a knower. He is there. Really, there is no difference between the tree and the Buddha. There is difference, but in a way there is no difference. He has become just as if a tree; he just exists. There is no movement, even of knowledge. The sun will rise, but he will not know that sun has risen. Not that he will remain ignorant – no, simply that is not now his movement. He has become so silent, so still, that nothing moves. He is just like the tree. Tree is totally ignorant. Or, you can say tree is just below the mind. The mind has not started functioning. The tree will become man in some life, the tree will become mad like you in some life, and the tree will try for meditation in some life, and the tree will also become one day a Buddha. The tree is below mind, and Buddha sitting under the tree is beyond mind. They both are mindless. One is still to attain the mind, and one has attained and crossed it over.

So when mind is transcended, when no-mind is achieved, you are a pure being, satchitananda. There is no happening in you. Neither action is there nor knowing is there. But it is difficult for us. Scriptures go on saying that all duality is transcended.

Knowledge is also part of duality – ignorance, knowledge. But so-called saints go on saying that Buddha has become "a knower". Then we are clinging to the duality. That's why Buddha never answers. Many times, millions of times it has been asked to him, "What happens when a person becomes a Buddha?" He remains silent. He says, "Become and know." Nothing can be said about what happens, because whatsoever can be said will be said in your language, and your language is basically dualistic. So whatsoever can be said will be untrue.

If it is said that he knows it will be untrue, if it is said that he has become immortal it will be untrue, if it is said that now he has achieved bliss it will be untrue – because all duality disappears. Misery disappears, happiness disappears. Ignorance disappears, knowledge disappears. Darkness disappears, light disappears. Death disappears, life disappears. Nothing can be said. Or, only this much can be said-that whatsoever you can think will not be there, whatsoever you can conceive will not be there. And the only way is to become that. Then only you know.

The third question:

Question 3

YOU SAID THAT IF WE SEE VISIONS OF RAM OR THAT WE ARE DANCING WITH KRISHNA, TO REMEMBER IT IS ONLY IMAGINATION. BUT THE OTHER NIGHT YOU SAID THAT IF WE WERE RECEPTIVE WE COULD COMMUNICATE WITH CHRIST, BUDDHA OR KRISHNA RIGHT NOW. IS THAT COMMUNICATION ALSO IMAGINATION WHEN IT HAPPENS, OR THERE ARE MEDITATIVE STATES IN WHICH CHRIST OR BUDDHA IS REALLY THERE? A LITTLE DIFFICULT TO BE UNDERSTOOD.

The first thing: out of hundred cases, ninety-nine cases will be of imagination. You imagine – that's why to a Christian Krishna never appears in visions, to a Hindu Mohammed never appears in his visions. Leave Mohammed and Jesus; they are far away. But to a Jain, Ram never appears in his visions, cannot appear. To a Hindu, Mahavira never appears. Why? You don't have any imagination for Mahavira.

If you are born a Hindu, you have been fed with the concept of Ram and Krishna. If you are born a Christian and you have been fed – your computer, your mind, has been fed – with the image of Jesus. Whenever you start meditating, the fed-in image comes up in the mind; it flashes in the mind.

Jesus appears to you; Jesus never appears to Jews. And he was a Jew. He was born a Jew, he died a Jew, but he never appears to Jews because they never believed in him. They thought he was just a vagabond they crucified him as a criminal. Jesus never appears to Jews; he belonged to Jews – he had Jewish blood and bones.

I have heard a joke that in Nazi Germany soldiers of Hitler were killing Jews in a town. They had killed many. Few Jews escaped. It was a Sunday morning. They escaped; they reached in a church because they thought that will be the best hiding place, the Christian church. The church was filled with Christians; it was a Sunday morning. So a dozen Jews were hiding there.

But the soldiers got the news that some Jews have gone to the church and they are hiding there, so they went into the church. They told the priest that, "Stop your services!" The leader of the soldiers went to the rostrum and said that "You cannot deceive us. There are a few Jews hiding here. So anyone who is a Jew should go out and stand in a line. If you follow our orders you can save yourself. If someone tries to deceive, he will be killed immediately."

So, by and by, Jews came out of the church and they stood in a line. Then suddenly the whole crowd in the church became aware that Jesus has disappeared, the statue of Jesus. He was also a Jew, so he was standing outside in the line.

But Jesus never appears to Jews. He was not a Christian. He never belonged to any Christian church. If he comes back, he cannot recognize a Christian church, he will move to the synagogue; he will go to the Jewish community. He will go to see the rabbi; he cannot go to see a Catholic or Protestant priest. He doesn't know. But he never appears to Jews because he has never been a seed into their imaginations. They refused him, so the seed is not there.

So whatsoever happens, ninety-nine possibilities are it may be just fed-in knowledge, concepts, images. They flash before your mind, and when you start meditating you become sensitive. You become so sensitive that you can become a victim of your own imagination. And the imagination will look so real, and there is no way to judge whether it is real or unreal.

Only in one percent cases it will not be imaginary, but how to know? In that one percent of case, there will be no image really. You will not feel that Jesus standing before you crucified, you will not feel Krishna standing before you, dancing with him, you will feel the presence, but there will be no image, remember this. You will feel a descendance of divine presence. You will be filled with something unknown, but without any form. There will be no dancing Krishna and there will be no crucified Jesus and there will be no Buddha sitting in siddhasan, no! There will simply be a presence, a vital presence that is flowing within you, in and out. You are overwhelmed, you are in the ocean of it.

Jesus will not be within you, you will be in Jesus. That will be the difference. Krishna will not be in your mind, an image, you will be in Krishna. But then Krishna will be formless. It will be an experience, but not an image.

Then why call it Krishna? There will be no form. Why call it Jesus? These are simply symbols, linguistic symbols. You are acquainted with the word "Jesus", so when that presence fills you and you become part of it a vibrating part of it; when you become a drop in that ocean, how to express it? You know the most beautiful word for you may be "Jesus" or the most beautiful word may be "Buddha" or "Krishna" – these words are fed in the mind, so you choose certain words to indicate that presence.

But that presence is not an image; it is not a dream. It is not a vision at all. You can use Jesus, you can use Krishna, you can use Christ, or whatsoever, whatsoever name has appeal to you, whatsoever name has a love appeal for you. That's up to you. That word and that name and that image will come from your mind, but the experience itself is imageless. It is not an imagination.

One Catholic priest was visiting a Zen Master, Nan-in. Nan-in has never heard about Jesus, so this Catholic priest thought, "It will be good. I should go and read some parts from THE SERMON ON THE MOUNT, and I will see how Nan-in reacts. And people say that he is enlightened."

So that Catholic priest went to Nan-in and he said, "Master, I am a Christian, and I have got a book and I love it. And I would like to read something from it just to know how you respond, how you react." So he read a few lines from THE SERMON ON THE MOUNT – New Testament. He translated it into Japanese because Nan-in could understand only Japanese.

When he started translating, the whole face of Nan-in changed completely. Tears started flowing from his eyes, and he says, "These are the words of Buddha." The Christian priest said, "No, no, these are the words of Jesus." But Nan-in said, "Whatsoever you give the name, but I feel these are the words of the Buddha because I know only Buddha and these words can come only through Buddha. And if you say they have come through Jesus, then Jesus was a Buddha; that doesn't make any difference. Then I will tell my disciples that Jesus was a Buddhist."

This will be the feeling. If you feel the presence of the divine, then names are just immaterial. Names are bound to be different for everyone because names come from education, names come from culture, names come from the race you belong. But that experience doesn't belong to any society, that experience does not belong to any culture, that experience doesn't belong to your mind, the computer – it belongs to you.

So, remember, if you see visions, they are imagination. If you start feeling presences – formless, existential experiences – envelop in them, merge in them, melt in them, then you are really in contact.

You can call that presence Jesus, you can call that presence Buddha, it depends on you; it makes no difference. Jesus is a Buddha and Buddha is a Christ. Those who have gone beyond the mind, they have also gone beyond personalities. They have also gone beyond forms. If Jesus and Buddha are standing together, there will be two bodies, but one soul. There will be two bodies, but not two presences, one presence.

It is just like you put two lamps in a room. The lamps are two, just their bodies, but the light has become one. You cannot demarcate that this light belongs to this lamp and that light belongs to that lamp. The lights have merged. Only the material part of the lamp has remained separate, but the non-material part has become one.

If Buddha and Jesus come close, if they stand together, you will see two lamps, separate, but their lights have already merged. They have become one. All those who have known truth have become one. Their names are different for their followers; for them, now there are no names.

The fourth question:

Question 4

PLEASE EXPLAIN WHETHER AWARENESS IS ALSO ONE OF THE MODIFICATIONS OF THE MIND.

No, awareness is not part of the mind. It flows through the mind, but it is not part of the mind. It is just like this bulb – the electricity flows through it, but the electricity is not part of the bulb. If you break the bulb, you have not broken electricity. The expression will be hindered, but the potentiality remains hidden. You put another bulb, and the electricity starts flowing.

Mind is just an instrument. Awareness is not part of it, but awareness flows through it. When mind is transcended, awareness remains in itself. That's why I say even a Buddha will have to use the mind if he talks to you, if he relates to you, because then he will need flow, flow of his inner pool. He will have to use instruments, mediums, and then mind will function. But mind is just a vehicle.

You move in a vehicle, but you are not the vehicle. You go in a car, or you fly in an aircraft, but you are not the vehicle. Mind is just the vehicle. And you are not using the mind to its total capacity. If you use it to its total capacity, it will become right knowledge.

We are using our mind as if someone can use an airplane like a bus. You can cut the wings of the airplane and use it like a bus on the road. That will do; it will work like a bus. But you are foolish. That bus can fly! You are not using it to its right capacity!

You are using your mind for dreams, imaginations, madness. You have not used, you have cut the wings. If you use it with the wings, it can become right knowledge; it can become wisdom. But that too is part of the mind; that too is the vehicle. The user remains behind; the user cannot be the used. You are using it, you are awareness. And all the efforts for meditation mean to know this awareness in its purity, without any medium. Once you know it without any instrument, you can know it! And this can be known only when mind has stopped functioning. And mind has stopped functioning – you will become aware that awareness is there; you are filled with it. Mind was just a vehicle, a passage. Now, if you want, you can use the mind; if you don't want, you need not use.

Body, mind, both are vehicles. You are not the vehicle, you are the master hidden behind these vehicles. But you have forgotten completely. And you have become the cart; you have become the vehicle. This is what Gurdjieff calls identification. This is what, in India, yogis have called *tadatmya* becoming one with something which you are not.

The fifth question:

Question 5

PLEASE EXPLAIN HOW IT IS POSSIBLE THAT JUST BY LOOKING, BY WITNESSING THE RECORDINGS IN THE BRAIN CELLS, THE SOURCES OF THOUGHT PROCESS CAN CEASE TO BE.

They never cease to be, but just by witnessing identification is broken. Buddha lived in his body for forty years after his enlightenment; the body has not ceased. Continuously for forty years he was talking, explaining, making people understand what has happened to him and how the same can happen to them. He was using the mind; the mind has not ceased. And when he came back after twelve years to his home town, he recognized his father, he recognized his wife, he recognized his son. The mind was there, the memory was there; otherwise recognition is impossible.

The mind has not really ceased. When we say the mind ceases, we mean your identification is broken. Now you know this is the mind and this is "I am". The bridge is broken. Now the mind is not the master. It has become just an instrument; it has fallen to its right place. So whenever you need it, you can use it. It is just like a fan! If you want to use it, we put it on, then the fan starts functioning. Right now we are not using the fan, so it is non-functioning. But it is there, it has not ceased to be. Any moment you can use it. It has not disappeared.

Just by witnessing, identification disappears, not the mind. But identification disappearing, you are totally a new being. For the first time you have come to know your real phenomenon, your real reality. For the first time you have come to know who you are. Now mind is just part of the mechanism around you.

It is just as if you are a pilot and flying an airplane. You use many instruments; your eyes are working on many instruments, continuously aware of this and that. But you are not the instruments.

This mind, this body and many functions of the body-mind, are just around you, the mechanism. In this mechanism, you can exist in two ways. One way of existence is forgetting yourself and feeling as if you are the mechanism. This is bondage, this is misery; this is the world, the samsar.

Another way of functioning is this: becoming alert that you are separate, you are different. Then you go on using, but now it makes a lot of difference. Now the mechanism is not you. And if something goes wrong in the mechanism, you can try to put it right, but you will not be disturbed. Even if the whole mechanism disappears, you will not be disturbed

Buddha dying and you dying are two different phenomena. Buddha dying knows only the mechanism is dying. It has been used, and now there is no need. A burden has been removed; he is becoming free. He will move now without form. But you dying is totally different. You are suffering, you crying, because you feel you are dying, not the mechanism. It is your death. Then it becomes an intense suffering.

Just by witnessing, mind doesn't cease and the brain cells will not cease. Rather, they will become more alive because there will be less conflict, more energy. They will become more fresh. And you can use them more rightly, more accurately, but you will not be burdened by them and they will not force you to do something. They will not push and pull you here and there. You will be the master.

But how does it happen just by witnessing? Because it has happened, the bondage has happened, by not witnessing. The bondage has happened because you are not alert, so the bondage will

disappear if you become alert. The bondage is only unawareness. Nothing else is needed: becoming more alert, whatsoever you do.

You are sitting here listening to me. You can listen with awareness, you can listen without awareness. Without awareness also listening will be there, but it will be a different thing, the quality will differ. Then your ears are listening, and your mind is functioning somewhere else.

Then somehow, few words will penetrate you. And they will be mixed, and your mind will interpret them in its own way. And it will put its own ideas into them. Everything will be a muddle and a mess. You have listened, but many things will be bypassed, many things you will not listen. You will choose. Then the whole thing will be distorted.

If you are alert, the moment you become alert thinking ceases. With alertness you cannot think. The whole energy becomes alert, there is no energy left to move into thinking. When you are alert even for a single moment, you simply listen. There is no barrier. Your words are not there which can get mixed. You need not interpret. The impact is direct.

If you can listen with alertness, then what I am saying may be meaningful or may not be meaningful, but your listening with alertness will always be significant in meaning. That very alertness will make a peak of your consciousness. The past will dissolve; the future will disappear. You will be nowhere else, you will just be here and now. And in that moment of silence when thinking is not, you will be deep in contact with your own source. And that source is bliss, and that source is divine. So the only thing to be done is to do everything with alertness.

The last question:

Question 6

WHILE TALKING ON LAO TZU YOU BECOME A TAOIST SAGE, WHILE TALKING ON TANTRA YOU BECOME A TANTRIC, WHILE TALKING ON BHAKTI YOU BECOME AN ENLIGHTENED BHAKTA, AND WHILE TALKING ON YOGA YOU HAVE BECOME A PERFECT YOGI. WILL YOU PLEASE EXPLAIN HOW COME THIS PHENOMENON HAS BECOME POSSIBLE?

When you are not, only then it can become possible. If you are, then it cannot become possible. If you are not, if the host has completely disappeared, then the guest becomes the host. So the guest may be Lao Tzu, the guest may be Patanjali. The host is not there, so the guest takes place completely, he becomes the host. If you are not, then you can become Patanjali; there is no difficulty. You can become Krishna, you can become Christ. If you are there, then it is very difficult. And if you are there, whatsoever you say will be wrong.

That's why I say these are not commentaries. I am not commenting on Patanjali. I am simply absent, allowing Patanjali. So it is not a commentary. Commentary means that Patanjali is something separate. And I am something separate, and I am commenting on Patanjali. It is bound to be distorting because how I can comment on Patanjali? Whatsoever I say will be my saying and whatsoever I say will be my interpretation. It cannot be of Patanjali himself. And that's not good. That is destructive. So I am not commenting at all. I am simply allowing, and this allowing is possible if you are not.

If you become a witness, the ego disappears. And when the ego disappears, you become a vehicle, you become a passage, you become a flute. And the flute can be put on Patanjali's lips, and the flute can be put on Krishna's lips, and the flute can be put on Buddha's lips – the flute remains the same. But when it is on Buddha's lips, Buddha is flowing.

So this is not a commentary. This is difficult to understand because you cannot allow. You are so much inside you cannot allow anyone. And these are not persons. Patanjali is not a person: Patanjali is a presence. If you are absent, his presence can function.

And if you ask Patanjali, the same he will say. If you ask Patanjali, he will not say that these sutras have been created by him. He will say, "These are very ancient – sanatan." He will say, "Millions and millions of seers have seen them. I am just a vehicle. I am absent and they are speaking." If you ask Krishna, he will say, "I am not speaking. This is the ancient most message. It has been always so. And if you ask Jesus, he will say, "I am no more, I am not there."

Why this insistence? Anybody who becomes absent, who becomes a non-ego, starts functioning as a vehicle, as a passage – passage for all that is true, passage for all that is hidden in existence, that can flow. And you will be able to understand whatsoever I am saying only when even for moments you will be absent.

If you are too much there, your ego is there, then whatsoever I am saying cannot flow in you. It is not an intellectual communication only. It is something deeper.

If you are even for a single moment a non-ego, then the impact will be felt. Then something unknown has entered in you, and in that moment you will understand. And there is no other way to understand.



## CHAPTER 5

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### Right and wrong knowledge

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*29 December 1973 pm in*

RIGHT KNOWLEDGE HAS THREE SOURCES: DIRECT COGNITION, INFERENCE AND THE WORDS OF THE AWAKENED ONES.

WRONG KNOWLEDGE IS A FALSE CONCEPTION NOT CORRESPONDING TO THE THING AS IT IS.

AN IMAGE CONJURED UP BY WORDS WITHOUT ANY SUBSTANCE BEHIND IT IS VIKALPA – IMAGINATION.

THE MODIFICATION OF THE MIND WHICH IS BASED ON THE ABSENCE OF ANY CONTENT IN IT IS SLEEP.

MEMORY IS THE CALLING UP OF PAST EXPERIENCES.

The first sutra:

RIGHT KNOWLEDGE HAS THREE SOURCES: DIRECT COGNITION, INFERENCE AND THE WORDS OF THE AWAKENED ONES.

Pratyaksha, direct cognition, is the first source of right knowledge. Direct cognition means a face-to-face encounter without any mediator, without any medium, without any agent. When you know directly something, the knower faces the known immediately. There is no one to relate it, no bridge. Then it is right knowledge. But then many problems arise.

Ordinarily, pratyaksha, direct cognition, has been translated, interpreted, commented, in a very wrong way. The very word pratyaksha means before the eyes, in front of the eyes. But eyes themselves are a mediation, the knower is hidden behind. Eyes are the mediums. You are hearing me, but this is not direct; this is not immediate. You are hearing me through the senses, through the ears. You are seeing me through the eyes.

Your eyes can wrongly report to you; your ears can wrongly report. No one should be believed; no mediator should be believed, because you cannot rely on the mediator. If your eyes are ill, they will report differently; if your eyes are drugged, they will report differently; if your eyes are filled with memory, they will report differently.

If you are in love, then you see something else. If you are not in love then you can never see that. An ordinary woman can become the most beautiful person in the world if you see through love. When your eyes are filled with love, then they report something else. And the same person can appear the ugliest if your eyes are filled with hate. They are not reliable.

You hear through the ears. Ears are just instruments, they can function wrongly; they can hear something which has not been said; they can miss something which was being said. Senses cannot be reliable; senses are just mechanical devices.

Then what is pratyaksha? Then what is direct cognition? Direct cognition can only be when there is no mediator, not even senses. Patanjali says then it is right knowledge. This is the first basic source of right knowledge: when you know something and you need not depend on anybody else.

Only in deep meditation you transcend senses. Then direct cognition becomes possible. When Buddha comes to know his innermost being, that innermost being is pratyaksha; that is direct cognition. No senses are involved; nobody has reported it; there is no one like an agent. The knower and known are face to face. There is nothing in between. This is immediacy, and immediacy can only be true.

So the first right knowledge can only be that of the inner self. You may know the whole world, but if you have not known the innermost core of your being your whole knowledge is absurd it is not really knowledge; it cannot be true, because the first, basic right knowledge has not happened to you. Your whole edifice is false. You may know many things. If you have not known yourself, all your knowledge is based on reports, reports given by the senses. But how can you be certain that senses are reporting rightly?

In the night you dream. While dreaming you start believing in the dream, that it is true. Your senses are reporting the dream – your eyes are seeing it, your ears are hearing it, you may be touching it. Your senses are reporting to you; that's why you fall under the illusion that it is real. Here you are; it may be just a dream. How can you be certain that I am speaking to you in reality? It is possible it may be just a dream, you are dreaming me. Every dream is true while you dream.

Chuang Tzu once saw a dream that he has become a butterfly. And in the morning he was sad. And his disciples asked, "Why are you so sad?" Chuang Tzu said, "I am in trouble. In such a trouble I have never been before. This puzzle seems to be impossible; it cannot be solved. Last night I saw a dream that I have become a butterfly!"

The disciples laughed. They said, "What is there? This is not a riddle. A dream is just a dream." Chuang Tzu says, "But listen. I am troubled. If Chuang Tzu can dream that he has become a butterfly, a butterfly may be dreaming now that she has become Chuang Tzu. So how to decide whether I am now facing reality or again a dream? And if Chuang Tzu can become a butterfly, why can't a butterfly dream that she has become a Chuang Tzu?"

There is no impossibility; the reverse can occur. You cannot rely on the senses. In the dream they deceive you. If you take a drug, LSD or something, your senses start deceiving you; you start seeing things which are not there. They can deceive you to such an extent that you can start believing things so absolutely, that you may be in danger.

One girl jumped in New York from sixtieth floor because under LSD she thought now she can fly. Chuang Tzu was not wrong: the girl really flew out of the window. Of course, she died. But she will never be able to know that she has been deceived by her senses under the influence of the drug.

Even without drugs we have illusions. You are passing through a dark street, and suddenly you get scared – a snake is there. You start running, and later on you come to know that there was no snake, just a rope was lying there. But when you felt that there was a snake, there was a snake. Your eyes were reporting that the snake is there and you behaved accordingly-you escaped from the place.

Senses cannot be believed. Then what is direct cognition? Direct cognition is something which is known without senses. So the first right knowledge can only be of the inner self because only there senses will not be needed. Everywhere else senses will be needed. If you want to see me you will have to see through the eyes, but if you want to see yourself, eyes are not needed. Even a blind man can see himself. If you want to see me light will be needed, but if you want to see yourself darkness is okay, light is not needed.

Even in the darkest cave you can know yourself. No medium – light, eyes, anything – is needed. The inner experience is immediate, and that immediate experience is the basis of all right knowledge.

Once you are rooted in that inner experience then many things will start happening to you. It will not be possible to understand them right now. One is rooted in his center, in his inner being, one has come to feel it as a direct experience, then senses cannot deceive him. He is awakened. Then eyes cannot deceive, then his ears cannot deceive, then nothing can deceive. Deception has dropped.

You can be deceived because you are living in delusion; you cannot be deceived once you have come to be a right knower. You cannot be deceived! Then everything by and by takes the shape of right knowledge. Once you know yourself, then whatsoever you know will fall automatically to be right because you are right now. This is the distinction to be remembered: if you are right, then everything becomes right; if you are wrong, then everything goes wrong. So it is not a question of doing something outside, it is a question of doing something inside.

You cannot deceive a Buddha – it is impossible. How can you deceive a Buddha? He is rooted in himself. You are transparent to him; you cannot deceive. Before you know, he knows you. Even a glimmer of thought in you is clearly seen by him. He penetrates you to your very being.

Your penetration goes to the same extent in others as it goes into yourself. If you can penetrate into yourself, to the same extent you can penetrate into everything. Deeper you move within, deeper you

can move without. And you have not moved within even a single inch, so whatsoever you do outside is just like a dream.

Patanjali says the first source of right knowledge is immediate, direct cognition *pratyaksha*. He is not concerned with *charvakas*, old materialists, who said that *pratyaksha*, that which is before the eyes, is only true.

Because of this word *pratyaksha*, direct cognition, much misunderstanding has happened. The Indian school of materialists is *charvaka*. The source of Indian materialism was *Brihaspati*, a very penetrating thinker, but a thinker; a very profound philosopher, but a philosopher – not a realized soul. He says only *pratyaksha* is true, and by *pratyaksha* he means whatsoever you know is true – through the senses. And he says there is no way of knowing anything without the senses, so only sense knowledge is real for *charvakas*.

Hence, he denies there can be any God because no one has ever seen him. And that which can be seen can only be real; that which cannot be seen cannot be real. God is not because you cannot see; the soul is not because you cannot see. And he says, "If there is God, bring him before me so I can see. If I see then he is, because only seeing is truth."

He also uses the word *pratyaksha*, direct cognition, but his meaning is totally different. When Patanjali uses the word *pratyaksha*, his meaning is on an altogether different level. He says knowledge not derived from any instrument, not derived from any medium, immediate, is true. And once this knowledge happens, you have become true. And now nothing false can happen to you. When you are true, authentically rooted in truth, then illusions become impossible.

That's why it is said Buddhas never dream; one who is awakened never dreams. Because even dream cannot happen to him; he cannot be deceived. He sleeps, but not like you. He sleeps in a totally different way the quality is different. Only his body sleeps, relaxes. His being remains alert.

And that alertness won't allow any dream to happen. You can dream only when alertness is lost. When you are not aware, when you are deeply hypnotized, then you start dreaming. Dream can happen only when you are completely unaware. More unawareness, more dreams will be there. More awareness, less dreams. Fully aware, no dream. Even dreaming becomes impossible for one who is rooted in himself, who has come to know the inner being immediately.

This is the first source of right knowledge. Second source is inference. That is secondary, but that too is worth consideration because, as you are right now, you don't know whether there is a self within or not. You have no direct knowledge of your inner being. What to do? There are two possibilities. You can simply deny that there is no inner core of your being, there is no soul, like *charvakas* do or in the West, *Epicurus*, *Marx Engels* and others have done.

But Patanjali says that if you know, there is no need for inference, but if you don't know then too it will be helpful to infer. For example, *Descartes*, one of the greatest thinkers of the West, started his philosophical quest through doubt. He took the standpoint from the very beginning that he will not believe in anything which is not indubitable. That which can be doubted, he will doubt. And he will try to find out a point which can not be doubted, and only on that point he will create the whole edifice of his thinking. A beautiful quest – honest, arduous, dangerous.

So he denied God because you can doubt. Many have doubted, and no one has been able to answer their doubts. He went on denying. Whatsoever could be doubted, conceived to be dubitable, he denied. For years continuously he was in inner turmoil. Then he fell upon the point which was indubitable: he couldn't deny himself; that was impossible. You cannot say, "I am not." If you say it, your very saying proves that you are. So this was the basic rock – that "I cannot deny myself; I cannot say I am not. Who will say it? Even to doubt, I am needed."

This is inference. This is not direct cognition. This is through logic and argument, but it gives a shadow, it gives a glimpse, it gives you a possibility, an opening. And then Descartes had the rock, and on this rock a great temple can be built. One indubitable fact, and you can reach to the absolute truth. If you start with a doubtful thing, you will never reach anywhere. In the very base, doubt remains.

Patanjali says inference is the second source of right knowledge. Right logic, right doubting, right argument can give you something which can help towards real knowledge. That he calls inference, anumana. Directly you have not seen, but everything proves it; it must be so. Situational proofs are there that it must be so.

For example, you look around the vast universe. You may not be able to conceive there is a God, but you cannot deny – even through simple inference you cannot deny – that the whole world is a system, a coherent whole, a design. That cannot be denied. The design is so apparent, even science cannot deny. Rather, on the contrary, science goes on finding more and more designs, more and more laws.

If the world is just an accident, then science is impossible. But the world doesn't seem to be an accident, it seems to be planned, and it is running according to certain laws, and those laws are never broken.

Patanjali will say that design in the universe cannot be denied, and if once you feel there is a design, the designer has entered. But that is an inference; you have not known him directly – but the design of the universe, the planning, the laws, the order. And the order is so superb! It is so minute, so superb, so infinite! The order is there; everything is humming with an order, a musical harmony of the whole universe. Someone seems to be hidden behind, but that's an inference.

Patanjali says inference also can be a help towards right knowledge, but it has to be right inference. Logic is dangerous; it is double-edged. You can use logic wrongly; then too you will reach conclusions.

For example, I told you that the plan is there, the design is there; the world has an order, a beautiful order, perfect. Right inference will be that there seems to be somebody's hand behind it. We may not be directly aware, we may not be in direct touch with that hand but a hand seems to be there, hidden. This is the right inference.

But from the same premises you can infer wrongly also. There have been thinkers who have said... Diderot has said that, "Because of order I cannot believe there is God. In the world there seems to be perfect order. Because of this order, I cannot believe in God." What is his logic? He says if there is a person behind, then there cannot be so much order. If a person is behind it, then he must

commit sometimes mistakes. Sometimes whimsical he must go, crazy, sometimes he must change. Laws cannot be so perfect if someone is behind. Laws can be perfect if there is no one behind and they are simply mechanical.

That too has an appeal. If everything goes perfectly, it looks mechanical because about man, it is said, to err is human. If some person is there, then he must err sometimes – he will get bored with so much perfection. And sometimes he must like to change.

The water boils at hundred degrees. It has been boiling at hundred degrees for millennia, always and always. God must get bored, if someone is behind, Diderot says. So just for a change, one day he will say, "Now, from onwards the water will boil at ninety degrees." But it has never happened, so there seems to be no person.

Both arguments look perfect. But Patanjali says right inference is that which gives you possibilities of growth. It is not a question whether the logic is perfect or not. The question is your conclusion should become an opening. If there is no God, it becomes a closing. Then you cannot grow. If you conclude there is some hidden hand, the world becomes a mystery. And then you are not here just by accident. Then your life becomes meaningful. Then you are part of a great scheme. Then something is possible; you can do something you can rise in awareness.

A right inference means one which can give you growth, that which can give you growth; a wrong inference is that, howsoever perfect looking, which closes your growth. Inference can also be a source of right knowledge. Even logic can be used to be a source of right knowledge, but you have to be very aware what you are doing. If you are just logical, you may commit suicide through it. Logic can become a suicide. It becomes for many.

Just a few days before one seeker was here from California. He traveled long. He had come to meet me. And then he said, "Before I meditate or before you tell me to meditate, I have heard that whosoever comes to you you push into meditation, so before you push me in, I have got questions." He had at least a list of hundred questions. I think he has not left any that is possible – about God, about soul, about truth, about heaven, hell and everything – a sheet full of questions. He said, "Unless you solve these questions first, I am not going to meditate."

He is logical in a way because he says, "Unless my questions are answered how can I meditate? Unless I feel confident that you are right, you have answered my doubts, how I can go in some direction you show and indicate? You may be wrong. So you can prove your rightness only if my doubts disappear."

And his doubts are such they cannot disappear. This is the dilemma: if he meditates they can disappear, but he says he will meditate only when these doubts are not there. What to do? He says, "First prove there is God. No one has ever proved, no one can ever. That doesn't mean that God is not there, but he cannot be proved. He is not a small thing which can be proved or disproved. It is such a vital thing, you have to live it to know it. No proof can help.

But he is right logically. He says, "Unless you prove how I can start? If there is no soul, who is going to meditate? So first prove that there is a self, then I can meditate."

This man is committing suicide. No one will be ever able to answer him. He has created all the barriers, and through these barriers he will not be able to grow. But he is logical. What should I do with such a person? If I start answering his questions, a person who can create a hundred doubts can create millions, because doubting is a way, a style of mind. You can answer one question through your answer he will create ten because the mind remains the same.

He looks for doubts, and if I answer logically I am helping his logical mind to be fed, to be more strengthened. I am feeding. That will not help. He has to be brought out of his logicalness.

So I told him that, "Have you ever been in love?" He said, "But why? You are changing the subject." I said, "I will come to your points, but suddenly it has become very meaningful to me to ask have you ever loved." He said, "Yes!" His face changed. I asked, "But you loved before or before falling in love you doubted the whole phenomenon?"

Then he was disturbed. He was uncomfortable. He said, "No, I never thought about it. I simply had fallen in love, and then only I became aware." So I said, "You do the opposite. First think about love, whether love is possible, whether love exists, whether love can exist. And first let it be proved, and make it a condition unless it is proved you will not love anybody."

He said, "What you are saying? You will destroy my life. If I make this a condition, then I cannot love." But, I told him, "This is the same you are doing. Meditation is just like love. You have to know it first. God is just like love. That's why Jesus goes on saying that God is love. It is just like love. First one has to experience."

A logical mind can be closed, and so logically, that he will never feel that he has closed his own doors of all possibilities for all growth. So inference, anumana, means thinking in such a way that growth is helped. Then it can become a source of right knowledge.

And the third is most beautiful. And nowhere else it has been made a source of right knowledge – words of the awakened ones, AGAMA. There has been a long controversy about this third source. Patanjali says you can know directly, then it is okay. You can infer rightly, then too you are on the right path and you will reach the source.

But there are few things you cannot infer even, and you have not known. But you are not the first on this earth, you are not the first seeker. Millions have been seeking for millions of ages – and not only on this planet, but on other planets also. The search is eternal and many have arrived. They have reached the goal, they have entered the temple. Their words are also a source of right knowledge.

Agama means the words of those who have known. Buddha says something or Jesus says something... We don't know what he is saying. We have not experienced that, so we have no way of judging it. We don't know what or how to infer rightly through his words. And the words are contradictory, so you can infer anything you like.

Few are there who think Jesus was neurotic. Western psychiatrists have been trying to prove that he was neurotic, he was a maniac. These claims that, "I am the son of God, and the only son," – he was mad, an egomaniac, neurotic. It can be proved that he was neurotic because there are many neurotic people who claim such things. You can find out. In madhouses there are many people.



In Baghdad it happened once. Caliph Omar was the king, and one man declared on the streets of Baghdad that "I am the Paigamber, I am the messenger, I am the prophet. And now Mohammed is cancelled because I am here. I am the last word, the last message from the divine. And now there is no need for Mohammed, he is just out of date. He was the messenger up to now, but now I have come. You can forget Mohammed."

It was not a Hindu country. Hindus can tolerate everything; no one has tolerated like Hindus. They can tolerate everything because they say, "Unless we know exactly, we cannot say yes, we cannot say no. He may be the messenger, who knows?"

But Mohammedans are different, very dogmatic. They cannot tolerate. So Caliph Omar, having caught the new prophet, threw him in the jail and told him that, "Twenty-four hours are being given to you. Reconsider. If you say you are not the prophet, Mohammed is the prophet, then you will be released. If you insist in your madness, then after twenty-four hours I will come to the jail and you will be killed."

The man laughed. He said, "Look! This is written in the scriptures – that prophets will always be treated like this, as you are treating me." He was logical. Mohammed himself was treated like that, so this is nothing new. The man said to Omar, "This is nothing new. This is how things are naturally going to be. And I am not in any position to reconsider. I am not the authority, I am just the messenger. Only God can change. In twenty-four hours you can come, you will find me the same. Only he can change who has appointed me."

While this talk was going on, another madman, who was chained to a pillar, started laughing. So Omar asked, "Why are you laughing?" He said, "This man is absolutely wrong. I never appointed him! I cannot allow this. After Mohammed I have not sent any messenger." In every madhouse these people are there, and Jesus can be proved that he is a similar case.

And the words are so contradictory and illogical. And every person who has known is compelled to speak contradictorily, paradoxically, because the truth is such it can be expressed only through paradoxes. Their statements are not clear; they are mysterious. And you can conclude anything out of them if you infer. You infer. Your mind is there; the inference is going to be your inference.

So Patanjali says, a third source. You don't know. If you know directly, then there is no question, then there is no need of any other source. If you have direct cognition, then there is no need for inference or for the words of the enlightened ones, you yourself have become enlightened. Then you can drop the two other sources. But if this has not happened, then inference, but inference will be yours. If you are mad, then your inference will be mad. Then the third source is worth trying – the words of the enlightened ones.

You cannot prove them, you cannot disprove them. You can only have a trust, and that trust is hypothetical; it is very scientific. In science also you cannot proceed without a hypothesis. But hypothesis is not belief. It is just a working arrangement. A hypothesis is just a direction; you will have to experiment. And if the experiment proves right, then the hypothesis becomes a theory. If the experiment goes wrong, then the hypothesis is discarded. The words of the enlightened ones are to be taken on trust, as a hypothesis. Then work them out in your life. If they prove true, then the hypothesis has become a faith; if they prove false, then the hypothesis has to be discarded.

You go to a Buddha. He will say, 'Wait! Be patient, meditate, and for two years don't ask any question.' This you have to take on trust; there is no other way.

You can think, "This man may be just deceiving me. Then my two years life is wasted. If after two years it is proved that this man was just hocus-pocus, just a deceiver, or self-deceived – in an illusion that he has become enlightened – then my two years are wasted." But there is no other way. You have to take the risk. And if without trusting Buddha you remain there, these two years will be useless – because unless you trust you cannot work. And the work is so intense that if you have trust only can you move wholly into it, totally into it. If you don't have trust, then you go on withholding something. And that withholding will not allow you to experience what Buddha is indicating

Risk is there, but life itself is risk. For higher life, higher risks will be there. You move on a dangerous path. But remember, there is only one error in life, and that is not moving at all; that is just afraid, sitting, just afraid if you move something may go wrong, so it is better to wait and sit. This is the only error. You will not be in danger, but no growth will be possible.

Patanjali says there are things which you do not know, there are things which your logic cannot infer. You have to take on trust. Because of this third source, the guru, the Master, becomes a necessity, someone who knows. And you have to take the risk, and I say it is a risk, because there is no guarantee. The whole thing may prove just a wastage, but it is better to take the risk, because even if it is proved a wastage, you have learned much. Now no other person will be able to deceive you so easily. At least you have learned this much.

And if you move with trust, if you move totally follow a Buddha like a shadow, things may start happening, because they have happened the person: to this Gautam Buddha, to Jesus, to Mahavira. They have happened, and they know the path; they have traveled. If you argue with them, you will be the loser. They cannot be the losers. They will simply leave you aside.

In this century this has happened with Gurdjieff. So many people were attracted towards him, but he would create such a situation for the new disciples that unless they can trust totally, they will have to leave immediately – unless they can trust even in absurdities. And those absurdities were planned. Gurdjieff will go on lying. In the morning he will say something, in the afternoon something else. And you are not to ask! He will shatter your logical mind completely.

In the morning he will say, "Dig this ditch. And this is a must! By the evening this must be complete. And the whole day you have been digging it. You have exerted, you are tired, you will be perspiring, you have not taken food, and by evening he comes and he says, "Throw the mud back in the ditch! And before you go to bed it has to be completed."

Now even an ordinary mind will say, 'What do you mean? The whole day I have wasted. And I was thinking it was something very necessary, by the evening it has to be completed, and now you say, "Throw the mud back!" If you ask such a thing, Gurdjieff will say, "You simply leave! You go away! I am not for you; you are not for me."

The ditch or the digging is not the thing. What he is trying is whether you can trust him even when he is absurd. And once he knows that you can trust him and you can move with him wherever he leads, only then real things will follow. Then the test is over; you have been examined and found

authentic – a real seeker who can work and who can trust. And then real things can happen to you, never before.

Patanjali is a Master, and this third source he knows very well through his own experience with thousands and thousands of disciples. He must have worked with many, many disciples and seekers, only then it is possible to write such a treatise as YOGA SUTRAS. It is not by a thinker. It is by one who has experimented with many types of minds and who has penetrated with many many layers of minds, every type of person who has worked. This he makes the third source: the words of the awakened ones.

The second sutra:

**WRONG KNOWLEDGE IS A FALSE CONCEPTION NOT CORRESPONDING TO THE THING AS IT IS.**

Now some definitions which will be helpful later on The definition of viparyaya – wrong knowledge. Wrong knowledge is a false conception of something not corresponding to the thing as it is. We all have a big burden of wrong knowledge because before we encounter a fact we have already prejudiced.

If you are a Hindu and someone is introduced to you, and said that he is a Mohammedan, immediately you have taken a wrong attitude that this man must be wrong. If you are a Christian and someone is introduced as a Jew, you are not going to dig this man; you are not going to enter this particular man. Just by saying, "a Jew", your prejudice has come in; you have already known this man. Now there is no need, you know what type of man is this – a Jew.

You have a preconception, a prejudiced mind, and this prejudiced mind gives you wrong knowledge. All Jews are not bad. Neither are all Christians good, nor all are Mohammedans bad. Neither are all Hindus good. Really, goodness and badness doesn't belong to any race, it belongs to persons, individuals. There may be bad Mohammedans, bad Hindus; good Mohammedans, good Hindus. Goodness and badness does not belong to any nation, to any race, to any culture, it belongs to individuals, personalities. But that's difficult, to face a person without any prejudice. And you will have a revelation.

Once it happened to me. I was traveling. I entered my compartment. And many people had come to see me off, so the person who was in the compartment, another passenger, he immediately touched my feet and he said, "You must be a great saint. So many persons have come to see you off!"

So I told that man that, "I am a Mohammedan. I may be a great saint, but I am a Mohammedan." He felt shocked! He has touched a Mohammedan's feet, and he was a Brahmin! He started perspiring; he was nervous. He looked again and he said, "No, you are joking." Just to console himself he said, "You are joking." "I am not joking. Why I should joke? You must have inquired before you touched my feet!"

Then we were both together in the compartment. Again and again he will look at me and will take a long, deep breath. He must have been thinking to go and take a bath. But he is not encountering me. I am there, and he is concerned with a concept of "Mohammedan" and he is a Brahmin, he has become impure by touching me.

Nobody encounters things, persons, as they are. You have a prejudice. These prejudices create viparyaya; these prejudices create wrong knowledge. Whatsoever you think, if you have not freshly come upon the fact it is going to be wrong. Don't bring your past, don't bring your prejudices. Put aside your mind and encounter the fact. Just see whatsoever there is to be seen. Don't project.

We go on projecting. Our mind is just completely filled and fixed from the very childhood. Everything has been given to us ready-made, and through that readymade knowledge our whole life becomes an illusion. You never meet a real person, you never see a real flower. Just by hearing "This is a rose" you say, "Beautiful!" mechanically. You have not felt the beauty; you have not sensed the beauty; you have not touched this flower. Just "Rose is beautiful" is in your mind; the moment you hear "rose", the mind projects and says, "It is beautiful!"

And you may believe that you have come to feel that the rose is beautiful; this is not so. This is false. Just look. That's why children come to things more deeply than grown-up people – because they do not know names. They are not yet prejudiced. If a rose is beautiful, then only it will be beautiful; all roses are not beautiful. Children come nearer to things, their eyes are fresh. They see things as they are because they don't know how to project anything.

But we are always in a hurry to make them grown-ups, to make them adults. We are filling their mind with knowledge, information. This is one of the recent-most discoveries of psychologists, that when children enter into school they have more intelligence than when they leave the university. Latest findings prove this. In the first grade, when children enter, they have more intelligence. They will have less and less intelligence as they grow in knowledge.

And by the time they become bachelors and masters and doctors, they are finished. When they come back with a doctor's degree, a Ph.D., they have left their intelligence somewhere in the university. They are dead, filled with knowledge, crammed with knowledge, but this knowledge is just false – a prejudice about everything. Now they cannot feel things directly, they cannot feel live persons directly, they cannot live directly, everything has become verbal, wordy. It is not real now; it has become mental.

**WRONG KNOWLEDGE IS A FALSE CONCEPTION, NOT CORRESPONDING TO THE THING AS IT IS.**

Put aside your prejudices, knowledge, conceptions, preformulated information, and look fresh, become a child again. And this has to be done moment-to-moment because every moment you are gathering.

One of the oldest yoga aphorisms is: Die every moment so you can be reborn every moment. Die every moment to the past, throw all the dust that you have collected, and look afresh. But this has to be done continuously, because next moment the dust has gathered again.

Nan-in was in search of a Zen Master when he was a seeker. He lived with his Master for many years, and then the Master said, "Everything is okay. You have almost achieved." But he said "almost", so Nan-in said, "What do you mean?" The Master said, "I will have to send you for a few days to another Master. That will do the last finishing touch."

Nan-in was very much excited. He said, "Send me immediately!" A letter was given to him, and he was so excited, he thought he was being sent to someone who was a greater Master than his own. But when he reached to the man, he was no one, just a keeper of an inn, a doorkeeper of an inn.

He felt very much disappointed and he thought, "This must be some sort of a joke. This man is going to be my last Master? He is going to give me the finishing touch?" But he had come, so he thought, "It is better to be here for a few days, at least rest, then I will go back. It was a long journey." So he said to the inn-keeper, "My Master has given this letter."

The innkeeper said, "But I cannot read, so you can keep your letter; it is not needed. And you can be here." Nan-in said, "But I have been sent to learn something from you."

The innkeeper said, "I am just an innkeeper, I am not a Master, I am not a teacher. There must have been some misunderstanding. You may have come to a wrong person. I am just an innkeeper. I cannot teach; I don't know anything. But when you have come, you can just watch me. That may be helpful. You rest and watch."

But there was nothing to watch. In the morning he will open the door of the inn. Then guests will come and he will clean their things – the pots, the utensils and everything – and he will serve. And in the night again, when everybody has gone and the guests have gone to sleep to their beds, he will clean things again, pots, utensils, everything. And in the morning, again the same.

By the third day, Nan-in was bored. And he said "There is nothing to watch. You go on cleaning utensils you go on doing ordinary work, so I must leave." The doorkeeper laughed, but said nothing.

Nan-in came back, was very angry with his Master and said, "Why? Why I was sent for such a long journey, tedious it was, and the man was just a doorkeeper? And he didn't teach me anything, and he simply said, 'Watch,' and there was nothing to watch."

But the Master said, "Still, you were there for three four days. Even if there was nothing to watch, you must have watched. What you were doing?" So he said, "I was watching. In the night he will clean the utensils pots, put everything there, and in the morning he was again cleaning."

The Master said, "This, this is the teaching! This is for what you were sent! He had cleaned those pots in the night, but in the morning he was again cleaning those clean pots. What does it mean? Because even by the night, when nothing has happened, they have become unclean again, some dust has settled again. So you may be pure: now you are. You may be innocent, but every moment you have to continue cleaning. You may not do anything, still you become impure just by the passage of time. Moment to moment, just the passage, not doing anything, just sitting under a tree, you become unclean. And that uncleanness is not because you were doing something bad or something wrong, it happens just through the passage of time. Dust collects. So you go on cleaning, and this is the last touch, because I feel you have become proud that you are pure, and now you are not worried of constant effort to clean."

Moment to moment one has to die and be reborn again. Only then you are freed from wrong knowledge.

Third:

AN IMAGE CONJURED UP BY WORDS WITHOUT ANY SUBSTANCE BEHIND IT IS VIKALPA – IMAGINATION.

Imagination is just through words, verbal structures. You create a thing – it is not there, it is not a reality. But you create it through your mental images. And you can create it to such an extent that you yourself become deceived by it and you think it is real. This happens in hypnosis. Hypnotize a person and say anything; he conjures up the image, and that image becomes real. You can do it. You are doing it in many ways.

One of the most famous American actresses, Greta Garbo, has written a memoir. She was an ordinary girl, just a homely, ordinary girl, very poor, and working in a barber shop just for few annas, and she would put soap on the customers' faces. For three years she was doing that.

One day one American film director was there in that barber shop, and she was putting soap on his face, and just the way Americans are – he may not have even meant it – he simply looked in the mirror, the reflection of the girl, and said, "How beautiful!" And Greta Garbo was born that very moment!

She writes: suddenly she became different; she had never thought herself beautiful; she couldn't conceive of it. And she has never heard anybody saying that she was beautiful. For the first time she also looked in the mirror and the face was different – this man has made her beautiful. And the whole life changed. She followed the man and became one of the most famous film actress.

What happened? Just a hypnosis, a hypnosis through a word "beautiful" – worked. It works; it becomes chemical. Everybody believes something about himself. That belief becomes reality because that belief starts working on you.

Imagination is a force, but it is a conjured-up force, imagined force. You can use it and you can be used by it. If you can use it, it will be helpful, but if you are used by it, it is fatal, it is dangerous. Imagination can become madness any moment; imagination can be helpful if through it, you create a situation for your inner growth and crystallization.

But it is through words, a conjured-up thing. For human beings, words, language, verbal constructions have become so significant that nothing is more significant now. If suddenly someone says, "Fire!" the word "fire" will change you immediately. There may be no fire, you will stop listening to me. There will be no effort to stop; suddenly you will stop listening to me, you will start running here and there. The word "fire" has taken imagination.

And you are influenced by words that way. The people in the advertisement business know what words to use to conjure up images. Through those words they catch you, they capture the whole market. There are many such words. They go on changing with the fashions.

For these few years, "new" is the word. So everything, if you look in the advertisements, is "new" – "new" Lux Soap. "Lux Soap" won't do. The "new" appeals immediately. Everybody is for the new; everybody is searching for the new, something new, because everybody is bored with the old. So anything new has appeal. That may not be better than the old, may be worse, but just the word "new" opens vistas in the mind.



These words and their influence have to be understood deeply. For a person who is in search of the truth he must be aware of the influence of words. Politicians, advertisement people, they are using words and they can create, through words, such imagination that you can even put your life – you can throw your life just for words.

What are these: "nation", "the national flag" – just words! "Hinduism" – you can say, "hinduism is in danger," and suddenly many people are ready to do something or even to die. Just few words. Our nation is insulted. What is "our nation"? Just words. A flag is nothing but a piece of cloth, but a whole nation can die for the flag because someone has insulted the flag, lowered it. What nonsense goes on in this world because of words! Words are dangerous. They have deep sources of influence within you. They trigger something in you, and you can be captured.

Imagination has to be understood, Patanjali says, because on the path of meditation words will have to be dropped so that influence by others can be dropped. Remember, words are taught by others; you are not born with words. They are taught to you, and through words many prejudices. Through words religion, through words myths – everything is fed. Word is the medium, the vehicle of culture, society, information.

You cannot excite animals to fight for a nation. You cannot excite because they don't know what "nation" is. That's why there are no wars in the animal kingdom. There are no wars, no flags, no temples, no mosques. And if animals can look at us, they are bound to think that man has some obsession with words, because wars go on around it; millions are killed just because of words.

Someone is a Jew, "Kill him – just the word "Jew". Change the label, he becomes a Christian, and then there is no need to kill. But he is not ready to change the label. He will say, "I will like to be killed but I cannot change my label. I am a Jew." He is also adamant; others are also adamant. But just words.

Jean-Paul Sartre has written his autobiography and he has given it the title, "Words". It is beautiful because as far as mind is concerned the whole autobiography of any mind consists of words and nothing else. And Patanjali says that one has to be aware of this, because on the path of meditation, words have to be left behind. Nations, religions, scriptures, languages, they have to be left behind and man has to become innocent, freed of words. When you are free of words there will be no imagination, and when there is no imagination you can face truth. Otherwise, you will go on creating.

If you come to meet God, you must meet him without any words. If you have some words, he may not fit and suit your idea. Because if a Hindu thinks he has one thousand hands, and if God comes only with two hands, a Hindu, he will reject: "You are not a God at all. Only with two hands? God has a thousand hands. Show me your other hands. Only then I can believe you."

It happened: One of the most beautiful persons of this past century was Sai Baba of Shirdi. He had a friend and a follower. Sai Baba was a Mohammedan. Or no one knows whether he was a Mohammedan or a Hindu, but he lived in a mosque, so it was believed he was a Mohammedan. And a Hindu follower was there, who loved, respected, has much faith in Sai Baba. Every day he will come for his darshan, and without seeing him he will not go. Sometimes it will happen that for the whole day he will have to wait, but without seeing he will not go, and he will not take food unless he has seen Sai Baba.



Once it happened the whole day passed, there was much gathering and much crowd – he couldn't enter. When everybody has gone, just in the night he touched the feet.

Sai Baba said to him, "Why you unnecessarily wait? There is no need to see me here, I can come there. And drop this from tomorrow. Now I will do. Before you take your food you will see me every day."

The disciple was very happy. So next day he was waiting and waiting; nothing happened. Many things happened really, but nothing happened according to his conception. By the evening he was very angry. He has not taken the food, and Sai Baba has not appeared so he went again. He said, "You promise and you don't fulfill?"

Sai Baba said, "But I appeared thrice, not even once. First time I came, I was a beggar and you said to me, 'Move away! Don't come here!' Second time I came I was an old woman, and you just won't look at me; you closed your eyes-because the disciple had the habit of not seeing women; he was practicing not seeing women, so he closed the eyes. Sai Baba said, "I had come, but what do you expect? Should I enter your eyes, closed eyes? I was standing there, but you closed the eyes. The moment you saw me, you closed the eyes. Then third time I reached as a dog, and you won't allow me in. With a stick you were standing in the door."

And these three things had happened. And these things have been happening to whole humanity. The divine comes in many forms, but you have a prejudice; you have a pre-formulated conception; you cannot see. He must appear according to you, and he never appears according to you. And he will never appear according to you. You cannot be the rule for him and you cannot put any conditions.

When all imagination falls, only then truth appears. Otherwise, imagination goes on making conditions and truth cannot appear. Only in a naked mind, in a nude, empty mind, truth appears, because you cannot distort it.

Fourth sutra:

**THE MODIFICATION OF THE MIND WHICH IS BASED ON THE ABSENCE OF ANY CONTENT IN IT IS SLEEP.**

This is the definition of sleep, the fourth modification of the mind: when there is no content. Mind is always with content, except sleep. Something or other is there. Some thought is moving, some passion is moving, some desire is moving, some memory, some future imagination, some word, something is moving. Something continues continuously. Only when you are fast asleep, deep asleep, contents stop. Mind disappears, and you are in yourself without any content.

This has to be remembered because this is going to be the state of samadhi also, with only one difference: you will be aware. In sleep, you are unaware, mind goes completely to non-existence. You are alone, left alone – no thought, just your being. But you are not aware. Mind is not there to disturb you, but you are not aware.

Otherwise sleep can become enlightenment. Contentless consciousness is there, but the consciousness is not alert. It is hidden – just in a seed. In samadhi, the seed is broken; the

consciousness becomes alert. And when consciousness is alert and there is no content, this is the goal. Sleep with awareness is the goal.

This is the fourth modification of the mind-sleep. But that goal, sleep with awareness, is not a modification of the mind, it is beyond mind. Awareness is beyond mind. If you can join sleep and awareness together, you have become enlightened. But it is difficult because even when we are awake in the day we are not alert. Even when we are awake, we are not awake. The word is false. When we sleep how can we be awake? When we are awake we are not awake.

So one has to start from the day when you are awake. You have to be more awake, more and more intensely awake. And then you have to try with dreams: in dream you have to be alert. Only if you succeed with the waking state, then with the dreaming state, then you will be able to succeed with the third state of sleep.

Try first walking on the street. Try to be awake. Just don't go on walking automatically, mechanically. Be alert of every movement, of every breath that you take. Exhale, inhale – be alert. Of every eye movement you are doing, of every person you look at, be alert. What you are doing, be alert and do it with alertness.

And then in the night, while you are falling asleep, try to remain alert. The last phase of the day will be passing; memories will be floating. Remain alert, and try to fall asleep with alertness. It will be difficult, but if you try, within a few weeks, you will have a glimpse: you are asleep and alert. Even for a single moment, and it is so beautiful, it is so bliss-filled, that you will never be the same again.

And then you will not say that sleep is just wasting time. It can become the most precious sadhana, because when the waking state goes and the sleeping starts there is a change, a change of gears inside. It is just like change of gears in a car. When you change gears from one gear to another, for a single moment, between these two, there is a neutral gear, there is no gear. That moment of neutrality is very significant.

The same happens in the mind. When from waking you move to the sleep, there is a moment when you are neither awake nor asleep. In that moment there is no gear, mechanism is not functioning. Your automatic personality is nullified in that moment. In that moment your old habits will not force you in a certain pattern. In that moment you can escape and become alert.

This moment in India has been called sandhya, the moment in between. There are two sandhyas, two in-between moments: one in the night when you go from the waking to sleep, and another in the morning when you again move from sleep to waking. And these two Hindus have called the moments of prayer, sandhyaka! – the period in between because then your personality is not there for a single moment. In that single moment you are pure, innocent. If in that moment you can become alert, your whole life will have changed. You have put a base for transformation.

And then try, in the dream state, to be alert. There are methods how to be alert in a dream state. Do one thing, if you want to try... First try in the waking. When you succeed in the waking, then you will be able to succeed in the dreaming. Because dreaming is deeper, more effort will be needed. And difficult also, because what to do in a dream and how to do?

For the dreaming, Gurdjieff developed a beautiful method. It is one of the old Tibetan methods, and Tibetan seekers have worked very deeply into the dreamworld. The method is, just falling into sleep, you try to remember one thing, any one thing, just a rose flower. Just visualize a rose flower. And just go on thinking that you will see it in the dream. Visualize it and go on thinking that in the dream, whatsoever the dream, this rose flower must be there. Visualize its color, its scent – everything. Feel it so it will become alive inside you. And with that rose flower, fall into sleep.

Within few days you will be able to bring that flower into your dream. This is a great success because now you have created at least a part of the dream. Now you are the master. At least one part of the dream, the flower, has come. And the moment you see the flower, you will immediately remember this is a dream.

There is no other need. The flower and "This is a dream" have become associated because you have created the flower in the dream. And you were thinking continuously for this flower to appear in the dream, and the flower has appeared. Immediately you will recognize this is a dream, and the whole quality of the dream will change, the flower-dream and everything around the dream. You have become alert.

And then you can enjoy the dream in a new way, just like a film, and then if you want to stop the dream you can simply stop, put off. But that will take a little more time and more practice. And then you can create your own dreams. There is no need to be a victim of dreams. You can create your own dreams; you can live your own dreams. You can have a theme just before you fall into sleep; you can direct your dreams just like a film director. And you can create a theme out of it.

Tibetans have used dream creations, because through dream creation you can change your total mind, the structure. And when you succeed in dreams, then you can succeed in sleep. But there is no technique for sleep because there is no content. A technique can work only with a content. Because there is no content, no technique can help. But through dream you will learn to be aware, and that awareness can be carried on into the sleep.

The last sutra:

**MEMORY IS THE CALLING UP OF PAST EXPERIENCE.**

These are definitions. He is clarifying things so later on you need not get mixed up. What is memory? – calling up of past experiences. Continuously, memory is happening. Whenever you see something, immediately memory comes in and distorts it. You have seen me before. You see me again, immediately memory comes in. If you had seen me five years before, then the picture of five years, the past picture, will come into your eyes and fill your eyes. And you will see me through that picture.

That's why, if you have not seen your friend for many days, the moment you see you immediately say, "You are looking very thin," or "You are looking very unhealthy," or "You have gathered fat." Immediately! Why? Because you are comparing; the memory has come in. The man himself is not aware that he has gathered fat or he has become thin, but you become aware because immediately you can compare. The past, the last picture comes in, and immediately you can compare.

And this memory is continuously there, being projected on everything you see. This past memory has to be dropped. It should not be a constant interference in your knowing because it doesn't allow you to know the new. You always know in the pattern of the old. It doesn't allow you to feel the new, it makes everything old and rotten. Because of this memory, everybody is bored; the whole humanity is bored. Look at anybody's face, he is bored, bored to death. There is nothing new, no ecstasy.

Why children are so ecstatic<sup>1</sup> And for such simple things you cannot imagine how this ecstasy is happening. Just for few colored stones on the beach and they start dancing. What is happening to them? Why you cannot dance? Because you know those are just stones; your memory is there. For those children there is no memory, those stones are a new phenomenon – as if they have reached to the moon.

I was reading when the first man reached the moon all over the world there was excitement. And everybody was looking on their TV's, but within fifteen minutes, everybody was bored, finished. What to do now? The man is walking on the moon. After just fifteen minutes and this dream has taken millions of years to reach there... And nobody is now interested what is happening.

Everything becomes old. Immediately it becomes memory, it becomes old. If you can drop your memories! Dropping doesn't mean that you cease to remember, dropping only means this constant interference. When you need, you can pull it back to the focus. When you don't need it, just let it be there silently, not coming continuously.

Past, if continuously present, will not allow present to be. And if you miss present, you miss all.

## CHAPTER 6

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### The purity of yoga

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*30 December 1973 pm in*

The first question:

Question 1

YOU SAID THAT PATANJALI'S YOGA IS AN EXACT SCIENCE, ABSOLUTELY LOGICAL, IN WHICH THE RESULT IS AS CERTAIN AS TWO PLUS TWO MAKE FOUR. IF THE ATTAINMENT OF THE UNKNOWN AND INFINITE, CAN BE REDUCED TO MERE LOGIC, IS IT NOT TRUE AND AT THE SAME TIME ABSURD THAT THE INFINITE PHENOMENON IS WITHIN THE ORBIT OF THE FINITE MIND?

It looks absurd, it looks illogical, but existence is absurd and existence is illogical. The sky is infinite, but it can be reflected in a very tiny pool; the infinite sky can be reflected in a small mirror. Of course the whole of it will not be reflected; it cannot be reflected. But the part is also the whole and the part also belongs to the sky.

Human mind is just a mirror. If it is pure then the infinite can have the reflection in it. The reflection will not be the infinite, it will be just a part, a glimpse. But that glimpse becomes the door. Then by and by, you can leave the mirror behind and enter into the infinite, leave the reflection behind and enter into the real.

Out of your window, a small frame of the window, the infinite sky is there. You can look through the window, you will not see the whole sky, of course, but whatsoever you see is the sky. So the only thing to remember is don't think that whatsoever you have seen is the infinite. It may be of the

infinite, it is not the infinite. So whatsoever human mind can conceive may be divine, but it is just a part of it, a glimpse. If you continuously remember that, then there is no fallacy. Then by and by, destroy the frame; by and by, destroy the mind completely so the mirror is no more there and you are freed from the reflection and you enter the reality.

On the surface it looks absurd. How, in such a tiny mind, there can be any contact with the eternal, with the infinite, with the endless? Second thing has also to be understood. This tiny mind is not tiny really, because it is also part of the infinite. It looks tiny because of you; it looks finite because of you. You have created the boundaries. The boundaries are false. Even your tiny mind belongs to the infinite; it is part of it.

And there are many things to be understood. One of the most paradoxical things about the infinite is this: that the part is always equal to the whole – because you cannot divide the infinite. All divisions are false. It may be utilitarian to divide it. I can say that the sky on my house, on my terrace, is my sky as India says the sky on the Indian continent is Indian sky. What do you mean? You cannot divide the sky. It cannot be Indian or Chinese, it is an undivided expanse. It begins nowhere, it ends nowhere.

Just the same has happened with the mind. You call it your mind; that "your" is false. The mind is part of the infinite. Just as matter is part of the infinite, mind is part of the infinite. Your soul is also part of the infinite.

When the "my" is lost, you are the infinite. So if you appear finite, it is an illusion. Finiteness is not a reality; finiteness is just a conception, an illusion. And because of your conception you are confined in it. And whatsoever you think, you become. Buddha has said – and he was repeating it continuously for forty years – that whatsoever you think you become. Thinking makes you whatsoever you are. If you are finite, it is a standpoint that you have taken. Drop the standpoint and you become infinite.

And the whole process of yoga is how to drop – how to drop the frame, how to destroy the mirror, how to move from the reflection to the reality, how to go beyond the boundaries.

Boundaries are self-created; they are not really there. They are just thoughts. That's why, whenever there is no thought in the mind, you are not. A thoughtless mind is egoless; a thoughtless mind is boundary-less, a thoughtless mind is already the infinite. Even for a single moment, if there is no thought, you are the infinite – because without thought there can be no boundary; without thought you disappear and the divine descends.

To be in thought is to be human; to be below thought is to be animal; to be beyond thought is to be divine. But the logical mind will raise questions. The logical mind will say, "How the part can be equal to the whole? The part must be less than the whole. It cannot be the equal."

Ouspensky writes, in one of the best, in one of the few best books in the world, TERTIUM ORGANUM, that the part can not only be the equal to the whole, it can be even greater than the whole. But he calls it a higher mathematics. That mathematics belongs to the Upanishads. In ishavasya it is said, "You can take out the whole from the whole, and still the whole remains behind. You can put the whole into the whole, and still the whole remains the whole."

It is absurd. If you like to call it absurd, you can call it absurd, but, really, it is a higher mathematics where boundaries are lost and the drop becomes the ocean. And the ocean is nothing but a drop.

Logic raises questions; it goes on raising. That is the nature of the logical mind, to raise questions. And if you go on following those questions, you can go on ad infinitum. Put aside the mind – its logic, its reasoning and for few moments try to be without thought. Even for a single moment if you can achieve that state of non-thought, you will come to realize that the part is equal to the whole, because suddenly you will see all the boundaries have disappeared. They were dream boundaries. All the divisions have disappeared, and you and the whole have become one.

This can be an experience; this cannot be a logical inference. But when I say that Patanjali is logical, what do I mean? In the conclusions, nobody can be logical as far as the inner, the spiritual, the ultimate experience is concerned. But on the path you can be. As far as the ultimate result of yoga is concerned, Patanjali also cannot be logical; nobody can be. But to reach that goal you can follow a logical path.

In that sense Patanjali is logical and rational, mathematical, scientific. He does not ask any faith. He asks only courage to experiment, courage to move, courage to take a jump into the unknown. He does not say, "Believe, and then you will experience." He says, "Experience, and then you will believe."

And he has made a structure how to proceed step by step. His path is not haphazard; it is not like a labyrinth, it is like a super-highway. Everything is clear and the shortest possible route. But you have to follow it in every detail; otherwise you will move out of the path and in the wilderness.

That's why I say he is logical, and you will see how he is logical. He starts from the body because you are rooted in the body. He starts and works with your breathing because your breathing is your life. First he works on the body; then he works on the prana – the second layer of existence – your breathing; then he starts working on thoughts.

There are many methods which start directly with the thought. They are not so logical and scientific because the man you are working with is rooted in the body. He is a soma, a body. A scientific approach must start with the body. Your body must be changed first. When your body changes, then your breathing can be changed. When your breathing changes, then your thoughts can be changed. And when your thoughts change, then you can be changed.

You may not have observed that you are a close-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.

There is no need to run. You can simply take five deep breaths – exhale, 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, then the anger. This is a scientific process. That is why I say that Patanjali is scientific.



Nobody has been so scientific. If you go to Buddha he will say "Drop anger." Patanjali will never say. He will say if you have anger, that means you have a breathing pattern which helps anger, and unless that breathing pattern is changed you cannot drop anger. You may do struggle, but that is not going to help – or, it may take a very long time. Unnecessary. So he will watch your breathing pattern, the breathing rhythm, and if you have a certain breathing rhythm, that means you have a certain body posture for it.

The grossest is the body and the subtlest is the mind. Don't start from the subtle because it will be more difficult. It is vague; you cannot grasp it. Start with the body. That's why Patanjali starts with body postures.

You may not have observed, because we are so unalert in life, that whenever you have a certain mood in the mind you have a certain body posture associated with it. If you are angry, can you sit relaxed? Impossible. If you are angry your body posture will change; if you are attentive then your body posture will change; if you are sleepy your body posture will change.

If you are completely silent you will sit Buddha-like, you will walk Buddha-like. If you walk Buddha-like, you will feel a certain silence merging within your heart. A certain silent bridge is being created by your Buddhalike walk. Just sit under a tree like a Buddha. Just sit, just the body. Suddenly you will see that your breathing is changing. It is more relaxed; it is more harmonious. When the breathing is harmonious and relaxed, you will feel the mind is less tense. Thoughts are less there, less clouds, more space, more sky. You will feel a silence in and out, flowing.

Hence, I say Patanjali is scientific. If you want to change the body posture, Patanjali will say change your food habits, because every food habit creates subtle body postures. If you are a meat eater you cannot sit Buddha-like. If you are non-vegetarian your posture will be different, if you are vegetarian your posture will be different – because the body is built by your food. It is not an accident. Whatsoever you are putting in the body, the body will reflect it.

So vegetarianism for Patanjali is not a moralist cult, it is a scientific method. When you eat meat you are not only taking food, you are allowing a certain animal from which the meat has come to enter in you. The meat was part of a particular body; the meat was part of a particular instinct pattern. The meat was the animal just few hours before, and that meat carries all the impressions of the animal, all the habits of the animal. When you are eating meat your many attitudes will be affected by it.

And if you are sensitive you can become aware that whenever you eat certain things, certain changes immediately come. You can take alcohol and then you are not the same. Immediately a new personality has come in. Alcohol cannot create a personality, but it changes your body pattern. The body chemistry is changed. With the change of the body chemistry, the mind has to change its pattern and when the mind changes pattern a new personality has come in.

I have heard one of the oldest Chinese parables, that once it happened a bottle of whisky fell down from a table – just by accident; a cat might have jumped. The bottle was broken and the whisky was spilled all over the floor. Three mice in the night lapped the whisky. One mouse immediately said, "Now, I am going to the king, to the palace, to put him right in his place." The other said, "I am not worried about kings. I am myself going to be the emperor of the whole earth." And the third said, "Do whatsoever you like, you fellows. I am going upstairs to make love to the cat."

The whole personality has changed – a mouse thinking of making love to a cat? It can happen; it happens every day. Whatsoever you eat changes you, whatsoever you drink changes you, because body is a great part. Ninety percent, you are your bodies.

Patanjali is scientific because he takes note of everything – the food, the posture, the way you sleep, the way you get up in the morning, when you get up in the morning, when you go to sleep. He takes note of everything so that your body becomes a situation for something higher.

Then he takes note of your breathing. If you are sad, you have a different rhythm of the breathing. Just note it down. You try; you can have a very beautiful experiment. Whenever you are sad just watch your breath – how much time you take in inhalation and then how much time you take in exhalation. Just note it down. Just count numbers inside: one, two, three, four, five... You count to five and the inhalation is over. Then you count – it comes to ten; the exhalation is over. Just watch it minutely so you can come to know the ratio. Then, whenever you feel happy, immediately try that sad pattern – five, ten. And the happiness will disappear.

The reverse is also true. Whenever you feel happy, note it down how you are breathing. And whenever you feel sad, try that pattern. Immediately sadness will disappear, because mind cannot exist in a vacuum. It exists in a system, and breathing is the deepest system for the mind.

Breath is thought. If you stop breathing, immediately thoughts stop. Try it for a second. Stop the breathing. Immediately there is a break in the thinking process; the process is broken. Thinking is the invisible part of the visible breathing.

That's what I mean when I say Patanjali is scientific. He is not a poet. If he says, "Don't eat meat," he is not saying because eating meat is violence, no. He is saying it because eating meat is self-destructive. There are poets who say to be non-violent is beautiful; Patanjali says to be non-violent is to be healthy, to be non-violent is to be selfish. You are not having compassion on somebody else, you are having compassion on yourself.

He is concerned with you and the transformation. And you cannot change things just by thinking about change. You have to create the situation. Otherwise, all over the world, love has been taught, but love exists nowhere because the situation doesn't exist. How can you be loving if you are a meat eater? If you are eating meat, the violence is there. And with such a deep violence how can you be loving? Your love will be just false. Or, it may be just a form of hate

There is an old Indian tale. One Christian missionary was passing through a forest. Of course he believed in love, so he was not carrying a gun. Suddenly he saw a lion approaching. He became afraid. He started to think, "Now the Gospel of love won't do. It would have been wise if I had a gun."

But something had to be done, and he was in emergency. Then he remembered somebody has said somewhere that if you run, then the lion will follow you, and within minutes you will be caught and dead. But if you stare in the eyes of the lion, then there is some possibility, he may get impressed, hypnotized. He may change the mind. And there are stories that many times lions have changed their minds; they have slinked away.

So it was worth trying, and there was no use in escaping. The missionary stared. The lion also came near. He also started staring into the eyes of the missionary. For five minutes they were

standing face to face, staring into each other's eyes. Then suddenly the missionary saw the miracle. Suddenly the lion put his paws close together and then bent over them in a very prayerful mood – as if he was praying.

This was too much! Even the missionary was not expecting so much – that a lion should start praying. He was happy. But then he thought, "What is to be done now? What I should do?" But by the time he was also hypnotized – not only the lion – so he thought, "It is better to follow the lion."

He also bent over, started praying. Five minutes again passed. Then the lion opened the eyes and said, "Man, what are you doing? I am saying the grace, but what are you doing?" The lion was a religious lion pious, but just in thought. In deed, he was a lion, and he was going to be a lion. He was going to kill the man; he was saying grace.

This is the situation of the whole human phenomenon, the whole humanity – just pious in thoughts; in deeds, man remains the animal. And this will be always so unless we don't cling to thoughts but create situations in which thoughts change.

Patanjali won't say that it is good to be loving. He will help you to create the situation in which love can flower. This is why I say he is scientific. If you follow him step by step, you will see many flowerings in you which were inconceivable before, unimaginable. You could not have even dreamed about them. If you change your food, if you change your body postures, if you change your sleeping patterns, if you change ordinary habits, you will see a new person is arising in you. And then there are different changes possible. After one change other change becomes possible. Step by step, more possibilities open. That is why I say he is logical. He is not a logical philosopher, he is a logical, practical man.

The second question:

Question 2

YESTERDAY YOU REFERRED ABOUT A WESTERN THINKER WHO STARTED DOUBTING EVERYTHING THAT CAN BE DOUBTED, BUT COULD NOT DOUBT HIMSELF. YOU SAID THAT THIS IS A GREAT ACHIEVEMENT IN OPENING TOWARDS DIVINE. HOW?

The opening toward higher consciousness means you must have something indubitable with you; that's what trust means. You have at least one point which you trust, which you cannot doubt even if you want to. That's why I said Descartes came to a point through his logical investigation that, "We cannot doubt ourselves. I cannot doubt that I am, because even to say that 'I doubt,' I have to be there. The very assertion that 'I doubt' proves that I am."

You must have heard the famous dictum of Descartes, cogito, ergo sum – "I think, therefore I am." Doubting is thinking: I doubt, therefore, I am. But this is just an opening, and Descartes never, never went beyond this opening. He turned again back. You can come back from the very door. He was happy that he has found a center, indubitable center, and then he started to work out his philosophy. So all that he had denied before he pulled in from the back door: "Because I am there must be a creator who has created me." And then he went – then, heaven and hell, then God and sin and the whole Christian theology came in from the back door.

He used this as a philosophical inquiry. He was not a yogi; he was not really in search of his being, he was in search of a theory. But you can use that as an opening. An opening means you have to transcend it; you have to go beyond; you have to pass it over; you have to go through it. You are not to cling to it. If you cling, then any opening will become closed.

This is good to realize that at least "I cannot doubt myself." Then the right step will be this: "If I cannot doubt myself, if I feel I am, then I must know who I am." Then it becomes a right inquiry. Then you move into religion, because when you ask "Who am I?" you have asked a fundamental question. Not philosophical – existential. Nobody else can answer who you are; nobody else can give you a ready-made answer. You will have to search yourself; you will have to dig it within yourself.

Just this logical certainty that "I am", is of not much use if you don't go ahead and ask, "Who am I?" And this is not a question, this is going to be a quest. A question may lead you into philosophy, a quest leads you into religion. So if you feel that you don't know yourself, then don't go to anybody to ask "Who am I?" Nobody can answer you. You are there inside, hidden. You have to penetrate to that dimension where you are, encounter yourself.

This is a different type of journey, the inner. All our journeys are outer: we are making bridges to reach someone else. This quest means you have to break all the bridges to others. All that you have done without has to be dropped, and something new has to be started within. It will be difficult, just because you have become so fixed with the without. You always think of others; you never think of yourself.

This is strange, but no one thinks about himself – he thinks about others. If sometimes you think about yourself, it is also in relation to others. It is never pure. It is not simply just about you. Then when you think just about you, thinking will have to be dropped, because what you can think? About others you can think; thinking means "about". What you can think about yourself? You will have to drop thinking and you will have to look inside – not thinking, but looking, seeing, observing, witnessing. The whole process will change. One has to look for oneself.

Doubt is good. If you doubt, and if you continuously doubt, there is only one rock-like phenomenon which cannot be doubted, which is your existence. Then a new quest will arise, and that is not a question. You will have to ask, "Who am I?"

Ramana Maharshi, his whole life, was giving only one technique to his disciples. He will say, "Just sit down, close your eyes, and go on asking 'Who am I? Who am I?' Use it as a mantra." But it is not a mantra. You have not to use it as dead words. It must become an inner penetration.

Go on asking it. Your mind will answer many times that you are a soul, you are a self, you are divine – but don't listen to these things, these are all borrowed; you have heard these things. Put them aside unless you come to know who you are. And if you go on continuously putting the mind aside, one day there is an explosion. The mind explodes, and all the borrowed knowledge disappears from you. And for the first time you are face to face with yourself, looking within yourself. This is the opening. And this is the way and this is the quest.

Ask who you are and don't cling to cheap answers. All answers that are given by others are cheap. The real answer can only come out of you. It is just like a real flower can only come out of the tree

itself; you cannot put it from the outside. You can, but that will be a dead flower. It may deceive others, but it cannot deceive the tree itself. The tree knows that "This is just a dead flower hanging on my branch. And this is just a weight. This is not a happiness, this is just a burden." The tree cannot celebrate it; the tree cannot welcome it.

The tree can welcome only something which comes from the very roots, from its inner being, innermost core. And when it comes from its innermost core, the flower becomes its soul. And through the flower the tree expresses its dance, its song. Its whole life becomes meaningful. Just like that, the answer will come out of you, out of your roots. Then you will dance it. Then your whole life will become meaningful.

If the answer is given from without, it will be just a sign, a dead sign. If it comes from within, it will not be a sign, it will be a significance. Remember these two words – "sign" and "significance". Sign can be given from without; significance can only flower from within. Philosophy works with signs, concepts, words. Religion works with significance. It is not concerned with words and signs and symbols.

But that is going to be an arduous journey for yourself because nobody can help really, and all the helpers are, in a way, hindrances. If somebody is too much patronizing and gives you the answer, he is your enemy. Patanjali is not going to give you the answer, he is only going to indicate you the path, the way from where your own answer will arise, from where you will encounter the answer.

The great Masters have given only methods, they have not given the answer. Philosophers have given answers, but Patanjali, Jesus or Buddha, they have not given answers. You ask for answers and they give you methods, they give you techniques. You have to work your answer out yourself, through your effort, through your suffering, through your penetration, through your TAPASCHARYA. Only the answer can come, and it can become a significance. Your fulfillment is through it.

The third question:

Question 3

BUDDHA FINALLY CONVEYED TO MAHAKASHYAP WHAT HE COULD NOT CONVEY TO ANYBODY ELSE THROUGH WORDS. IN WHAT CATEGORY OF KNOWLEDGE – DIRECT, INFERENTIAL AND WORDS OF THE AWAKENED ONE – DOES IT COME? WHAT WAS THE MESSAGE?

First you ask, "What was the message?" If Buddha could not convey it through words, I cannot also convey it through words. It is not possible.

I will tell you one anecdote. One disciple came to Mulla Nasruddin. And he asked the Mulla that, "I have heard that you have the secret, the ultimate secret, the key which can open all the doors of mystery." Nasruddin said, "Yes, I have got it. But what about it? Why you are asking about it?" The man fell down in his feet and he said, "I was in search of you, Master. If you have the key and the secret, tell it to me."

Nasruddin said, "If it is such a secret, you must understand it cannot be told so easily. You will have to wait." The disciple asked, "How much?" Nasruddin said, "That too is not certain. It depends on

your patience – three years or thirty years.” The disciple waited. After three years he asked again. Nasruddin said, “If you ask again, then it will take thirty years. Just wait. It is not an ordinary thing. It is the ultimate secret.”

Thirty years passed and the disciple said, “Master, now my whole life is wasted. I have not got anything. Now, give me the secret.” Nasruddin said, “There is a condition: you will have to promise me that you will keep it a secret, you will not say to anybody.” The man said, “I promise you that it will remain a secret until I die. I will not mention it to anyone.”

Nasruddin said, “Thank you. This is what my Master... This is my promise to my Master. And if you can keep it a secret until death, what do you think? Cannot I keep it a secret?”

If Buddha was silent, I also can be silent about it. There is something which cannot be said. It is not a message because messages can always be said. And if they cannot be said, they cannot be messages. A message is something said, something to be said, can be said. Message is always verbal.

Buddha has not a message; that’s why he couldn’t say it. There were ten thousand disciples. Only Mahakashyap got it because he could understand Buddha’s silence. That is the secret of the secret. he could understand the silence.

Buddha remained silent under his tree one morning. And he was really going to give a sermon and everybody was waiting. He remained silent, remained silent. The disciples became uneasy. It has never happened before. He will come and he will speak, and he will go. But half an hour has passed. The sun has risen, everybody is feeling hot. There is silence superficially, but everybody is inside uncomfortable, chattering, inside asking “Why Buddha is silent today?”

And he sits there under his tree with a flower in his hand and goes on looking at the flower as if he is not even aware of those ten thousand disciples who have gathered to listen. They have come from very, very far away villages. From all over the country they have gathered.

Then somebody says, somebody gathers courage and says, “Why you are not speaking? We are waiting.” Buddha is reported to have said that, “I am saying. This half an hour I have been speaking.”

It was too paradoxical. It was patently absurd – he has remained silent, he has not said anything. But to say to Buddha that, “You are talking absurdities,” was not possible. The disciples again remained silent – more troubled now.

And suddenly one disciple, Mahakashyap, started laughing. Buddha called him near, gave him the flower, and said, “Whatsoever can be said, I have said to others, and that which cannot be said I have given to you.” He only gave the flower, but this flower is just a symbol. With flower he has given some significance also. This flower is just a sign, but something else he has conveyed which cannot be conveyed by words.

You also know certain feelings which cannot be conveyed. When you are deep in love, what you do? You will feel meaningless simply to go on saying, “I love you. I love you.” And if you say it too much, the other will get bored. And if you go on repeating, the other will think you are just a parrot. And if you continue, the other will think that you don’t know what love is.



When you feel love, it is meaningless to say that you love. You have to do something – something significant. It may be a kiss, it may be a hug, it may be just taking the other's hand into your hand, not doing anything – but it is a significance. You are conveying something which cannot be conveyed by words.

Buddha conveyed something which cannot be conveyed by words. He gave the flower. It was a gift. That gift is visible; something invisible is passing with that gift.

When you take the hand of your friend in your hand, it is visible. Just taking the hand of your friend in your hand doesn't make much sense, but something else is passing. It is an exchange. Some energy, some feeling something so deep that words cannot express it, is passing. This is a sign; hand is just a sign. Significance is invisible; it is passing. It is not a message, it is a gift. It is grace.

Buddha has given himself; he has not given any message. He has poured himself into Mahakashyap. And for two reasons Mahakashyap became capable of receiving this. One was – he remained totally silent while Buddha was silent. Others were also silent apparently, but they were not. They were continuously thinking, "Why Buddha is silent?" They were looking at each other, making gestures – 'What has happened to Buddha? Has he gone mad? He has never been so silent.'

Nobody was silent. Only Mahakashyap, in that great assembly of ten thousand monks, was silent. He was not troubled; he was not thinking. Buddha was looking at the flower and Mahakashyap was looking at Buddha. And you cannot find a greater flower than Buddha. That was the highest flowering of human consciousness. So Buddha went on looking at the flower and Mahakashyap went on looking at Buddha. Only two persons were not thinking. Buddha was not thinking, he was looking. And Mahakashyap was not thinking, he was also looking. This was the one thing that made him capable of receiving.

And the second thing was that he laughed. If silence cannot become celebration, if silence cannot become a laughter, if silence cannot become a dance, if silence cannot become an ecstasy, then it is pathological. Then it will become sadness. Then it will turn into a disease. Then silence will not be alive, it will be dead.

You can become silent just by becoming dead, but then you will not receive Buddha's grace. Then the divine cannot descend in you. The divine needs two things: silence and a dancing silence, silence alive. And he was both in that moment. He was silent, and when everybody was serious he laughed. Buddha poured himself; that is not a message.

Attain these two things; then I can pour myself into you. Be silent, and don't make that silence a sad thing. Allow it to be laughing and dancing. The silence must be childlike, full of energy, vibrant, ecstatic. It should not be dead. Then, then only, what Buddha did to Mahakashyap can be done to you.

My whole effort is that someday, somebody will become Mahakashyap. But it is not a message.

The fourth question:

Question 4



YOU HAVE OFTEN SAID THAT MOST SCRIPTURES HAVE A LOT OF WHAT IS CALLED INTERPOLATIONS. DOES THE YOGA SUTRA OF PATANJALI ALSO SUFFER FROM THIS DEFECT, AND HOW WILL YOU DEAL WITH IT?

No, Patanjali's YOGA SUTRAS are absolutely pure. No one has ever interpolated anything in them. There are reasons it cannot be done. First, Patanjali's YOGA SUTRAS is not a popular scripture. It is not a gita, it is not a ramayana, it is not a Bible. Common masses have never been interested in it. When common masses are interested in something, they make it impure. It is bound to be so because then the scripture has to be dragged down to their level. Patanjali's YOGA SUTRAS has remained only for experts. Only a few chosen ones will get interested in them. Everybody is not going to be interested. And if, by chance, you happen accidentally to have Patanjali's YOGA SUTRAS, you can read only a few pages and then you will throw it away. It is not for you. It is not a story, it is not a drama, it is not an allegory. It is a simple, scientific treatise – only for few.

And the way it has been written is such that those who are not ready for it will turn their back automatically. A similar case has happened in this century with Gurdjieff. For thirty years continuously, he was preparing one book. A man of the caliber of Gurdjieff can do that work in three days. Even three days may be more than enough. Lao Tzu had done it: in three days the whole TAO TEH CHING was written. Gurdjieff can do it in three days; there is no difficulty. But for thirty years he was writing his first book. And what he was doing? He will write one chapter, and then he will allow it to be read before his disciples. Disciples will be listening to the chapter, and he will be looking to the disciples. If they can understand, he will change it. That was the condition: if they can understand, he will change it. If he sees that they are following it, then it is wrong. Continuously, for thirty years, every chapter was read a thousand and one times, and every time he was watching. When the book became completely impossible, that no one can read and understand it...

Even a very intelligent person will have to read it at least seven times; then glimpses of meaning will start coming. And that too will be just glimpses. If he wants to penetrate more, then he will have to practice whatsoever he has said, and through practice meanings will become clear. And it will take at least one's whole life to come to the total understanding what he has written.

This type of book cannot be interpolated. Really, his first book, it is said that very few people have read it completely. It is difficult – one thousand pages. So when the first edition was published, he published it with a condition: only hundred pages, the introductory part, were cut. All other pages were not cut; they were uncut. Only hundred pages were cut, and a note was given on the book that "If you can read the first hundred pages and still think to read ahead, then cut other pages. Otherwise, return the book to the publisher and take your money back."

It is said that there are very few people alive who have read the whole book completely. It is written in such a way that you will get fed up. Reading twenty, twenty-five pages, it is enough; and this man seems to be mad.

These are sutras, Patanjali's sutras. Everything has been condensed in a seed. Somebody was asking me that, "Patanjali has condensed sutras..." Just the other day somebody came and asked me, "... and you speak so much on those sutras." I have to, because he has made a tree a seed, and I have to make the seed again a tree.

Each sutra is condensed, totally condensed. You cannot do anything in it, and no one is interested to. Just to keep the book always pure, this was one of the methods. And for many thousands of years the book was not written, it was just memorized by disciples; it was given from one to other just as a memory. It was not written, so nobody can do anything to it. It was a sacred memory, preserved. And even when the book was written, it was written in such a way that if you put something in it, it will be found immediately.

Unless a person of the caliber of Patanjali tries that, you cannot do it. Just think, if you had one Einstein formula, what can you do to it? If you do anything, it will be immediately caught. Unless a mind like Einstein tries to play with it, you cannot do anything. The formula is complete – nothing can be added; nothing can be deleted. In itself, it is a unit. Whatsoever you do, you will be caught.

These are seed formulas. If you add a single word, anyone who is working on the path of yoga will immediately come to know that this is wrong.

I will tell you one anecdote. It happened just in this century. One of the greatest poets of India, Rabindranath Tagore, translated his own book, GITANJALI, from Bengali to English. He himself translated it, and then he was a little hesitant whether the translation is okay or not. So he asked C. F. Andrews, one of the friends and disciples of Mahatma Gandhi that, "Just go through it. How the translation has come to be?" C.F. Andrews was not a poet, he was an Englishman-well educated, knowing the language, the grammar and everything – but he was not a poet.

So on four spots, on four points, he told Rabindranath to change certain words: "They are ungrammatical, and English people will not follow them." So Rabindranath simply changed whatsoever Andrews suggested. Four words in all he changed in his translation. Then he went to London, and for the first time, in a poet's gathering... One of the English poets of his time, Yeats, has arranged that gathering. It was read for the first time, the translation.

When the whole translation was read, everybody listened, and Rabindranath asked, "Have you any suggestions? Because this is just a translation and English is not my mother tongue.

And it is very difficult to translate poetry. Yeats, who was a poet of the same caliber of Rabindranath, he said, "Only at four points something is wrong." And exactly those were the four words Andrews has suggested!

Rabindranath couldn't believe it. He said, "How, how you could find? Because these are the four words I have not translated. Andrews suggested and I have put them." Yeats said, "The whole poetry is a flow; only these four are like stones. The flow is broken. It seems somebody else has done the work. Your language may not be grammatical, your language is not hundred percent right. It cannot be; that we can understand. But it is hundred percent poetry. These four words have come from a school master. Grammar has become right, but poetry has gone wrong."

With Patanjali you cannot do anything. Anyone who is working on yoga will find it immediately that someone else who doesn't know anything has interpolated something. There are very few books which are still pure, and the purity has been retained. This is one of them. Nothing has been changed, not a single word. Nothing has been added; it is as Patanjali meant it to be.

This is a work of objective art. When I say, "a work of objective art" I mean a certain thing. Every precaution has been taken. While these sutras were condensed every precaution has been taken so that they could not be destroyed. They have been constructed in such a way that anything foreign, any foreign element will become a jarring note. But I say if a man like Patanjali tries, he can do that.

But a man like Patanjali will never try such a thing. Only lesser minds always try to interpolate. And lesser minds can try that, and the thing can continue, interpolated, only when it becomes a mass thing. Masses are not aware, cannot be aware. Only Yeats became aware that something is wrong. There were many others present in the gathering; no one was aware.

This is a secret cult, a secret heritage. And even the book is written, but the book form has not been thought to be reliable. There are still persons alive who have got Patanjali's sutras directly from their Master, not from the book. And the tradition has remained alive yet, and it will continue because books are not reliable. Sometimes books can be lost. Many things can go wrong with books.

So a secret tradition is there. And that tradition has been maintained, and continuously those who know through words of their Master go on checking whether in the book form something is wrong or whether something has been changed.

This has not been maintained for other scriptures. Bible has too much interpolations, that if Jesus comes back, he will not be able to understand what has happened, how these things have come in. Because for two hundred years when Jesus died... After two hundred years, for the first time, the Bible was recorded. In these two hundred years many things disappeared. Even his disciples have different stories to tell.

Buddha died. After five hundred years, after his death, his words were recorded. There are many schools, many scriptures, and no one can say which is true and which is false. But Buddha was talking to the masses, so he is not condensed like Patanjali. He was talking to the masses, to the ordinary common people. He was elaborating things in detail. In those details many things can be added, many things can be deleted, and no one will become aware that something has been done.

But Patanjali was not talking to the masses. He was talking to a very select few, a group – a group of very few persons, just like Gurdjieff. Gurdjieff never talked before the masses. A very selected group of his disciples was able to listen to him, and that too with many conditions. No meeting was ever declared before. If he was going to talk this night, eight-thirty, then nearabout eight o'clock you will get the indication that somewhere Gurdjieff is going to talk. And you have to reach immediately because at eight-thirty the doors will be closed. And these thirty minutes were never enough. And when you reach, you may find that he has cancelled. Next day, again...

Once he cancelled for seven days continuously. The first day four hundred people had come, the last day only fourteen. By and by they got discouraged. And then it seemed impossible that he is going to talk. The last day, only fourteen people... when he looked, he said, "Now the right amount of people is left. And you could wait for seven days and you were not discouraged, so now you have earned it. Now I will speak, and only these fourteen will be able to listen to this series. Now no one is to be informed that I have started speaking."

This type of work is different. Patanjali worked with a very closed circle. That's why no religion has come out of it, no organization. Patanjali has no sect. Such a tremendous force, but he remained

closed within a small group. And he worked it out in such a way that the purity should be maintained. It has maintained up to now.

The last question:

Question 5

WOULD YOU PLEASE EXPLAIN THE WORKING OF THAT UNKNOWN FORCE WHICH KEEPS THE HUMAN MIND ATTACHED TO WORDLY THINGS AND HABITS IN SPITE OF BEING FULLY AWARE THAT THE ULTIMATE RESULT IS NOTHING BUT MISERY?

The awareness is not total, the awareness is just intellectual. Logically you follow that "Whatsoever I am doing is leading me to misery," but this is not your existential experience. Just rationally you understand. If you were reason alone then there would have been no problem, but you are "unreason" also. If you had only conscious mind then it was okay. You have unconscious mind also. Conscious mind knows that you are going into misery every day by your own efforts; you are creating your own hell. But the unconscious is not aware, and the unconscious is nine times more than your conscious mind. And that unconscious goes on persisting in its own habits.

You decide not to be angry again because anger is nothing but poisoning your own system. It gives you misery. But next time, when someone insults you, the unconscious will put aside your conscious reasoning, will erupt, and will be angry. And that unconscious has not known about your decision at all, and that unconscious remains the active force.

The conscious mind is not active, it only thinks. It is a thinker; it is not a doer. So what has to be done? Just by thinking consciously that something is wrong, you are not going to stop it. You will have to work at a discipline, and through discipline this conscious knowledge will penetrate like an arrow into the unconscious.

Through discipline, through yoga, through practice, the conscious decision will reach into the unconscious. And when it reaches into the unconscious, only then it will be of any use. Otherwise you will go on thinking something, and you will go on doing something quite the contrary.

St. Augustine says that, "Whatsoever good I know – and I always think to do it – but whenever the opportunity to do it comes, I will always do whatsoever is wrong." This is the human dilemma.

And yoga is the path to bridge the conscious with the unconscious. And when we will go deeper into the discipline you will become aware how this can be done. This can be done. So don't rely on the conscious, it is inactive. The unconscious is the active. Change the unconscious; only then your life will have a different meaning. Otherwise you will be in more misery.

Thinking something, doing something else, will constantly create chaos – and by and by you will lose self-confidence. By and by you will feel that you are absolutely incapable, impotent, you cannot do anything. A self-condemnation will arise. You will feel guilty. And guilt is the only sin.

## CHAPTER 7

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### Constant inner practice

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*31 December 1973 pm in*

THEIR CESSATION IS BROUGHT ABOUT BY PERSISTENT INNER EFFORT AND NON-ATTACHMENT.

OF THESE TWO, ABHYASA THE INNER PRACTICE IS THE EFFORT FOR BEING FIRMLY ESTABLISHED IN ONESELF.

IT BECOMES FIRMLY GROUNDED ON BEING CONTINUED FOR A LONG TIME, WITHOUT INTERRUPTION AND WITH REVERENT DEVOTION.

Man is not only his conscious mind. He has also nine times more than the conscious, the unconscious layer of the mind. Not only that, man has the body, the soma, in which this mind exists. The body is absolutely unconscious. Its working is almost non-voluntary. Only the surface of the body is voluntary. The inner sources are non-voluntary; you cannot do anything about them. Your will is not effective.

This pattern of man's existence has to be understood before one can enter into oneself. And the understanding should not remain only intellectual. It must go deeper. It must penetrate the unconscious layers; it must reach to the very body itself.

Hence, the importance of abhyasa – constant inner practice. These two words are very significant: abhyasa and vairagya. Abhyasa means constant inner practice, and vairagya means non-attachment, desirelessness. The coming sutras of Patanjali are concerned with these two most significant concepts, but before we enter the sutras, that this, the pattern of human personality, is not totally intellectual, has to be firmly grasped.

If it was only intellect, then there would be no need for abhyasa – constant, repetitive effort. You can understand immediately anything, if it is rational, through the mind, but just that understanding won't do. You can understand easily anger is bad, poisonous, but this understanding is not enough for the anger to leave you, to disappear. In spite of your understanding the anger will continue, because the anger exists in many layers of your unconscious mind – not only in the mind, but in your body also.

The body cannot understand just by verbal communication. Only your head can understand, but the body remains unaffected. And unless understanding reaches to the very roots of the body, you cannot be transformed. You will remain the same. Your ideas may go on changing, but your personality will persist. And then a new conflict will arise. And you will be in more turmoil than ever, because now you can see what is wrong and still you persist doing it; you go on doing it.

A self-guilt and condemnation is created. You start hating yourself; you start thinking yourself a sinner. And the more you understand, the more condemnation grows, because you see how it is difficult, almost impossible, to change yourself.

Yoga does not believe in intellectual understanding. It believes in bodily understanding in a total understanding in which your wholeness is involved. Not only you change in your head, but the deep sources of your being also change.

How they can change? Constant repetition of a particular practice becomes non-voluntary. If you do a particular practice constantly – just repeating it continuously by and by it drops from the conscious, reaches to the unconscious and becomes part of it. Once it becomes part of the unconscious, it starts functioning from that deep source.

Anything can become unconscious if you go on repeating it continuously. For example, your name has been repeated so constantly from your childhood. Now it is not part of the conscious, it has become part of the unconscious. You may be sleeping with one hundred persons in a room, and if somebody comes and calls "Ram? Is Ram there?" ninety-nine persons who are not concerned with the name will go on sleeping. They will not be disturbed. But the person who has the name "Ram" will suddenly ask, "Who is calling me? Why are you disturbing my sleep?"

Even in sleep, he knows his name is Ram. How this name has reached so deep? Just by constant repetition. Everybody is repeating his name; everybody is calling he himself, introducing himself. Continuous use. Now it is not conscious. It has reached to the unconscious.

The language, your mother tongue, becomes a part of the unconscious. Whatsoever else you learn later on will never be so unconscious; it will remain conscious. That's why your unconscious language will continuously affect your conscious language.

If a German speaks English, it is different; if a Frenchman speaks English, it is different; if an Indian speaks English, it is different. The difference is not in English, the difference is in their innermost patterns. The Frenchman has a different pattern – unconscious pattern. That affects. So whatsoever you learn later on will be affected by your mother tongue. And if you fall unconscious, then only your mother tongue can penetrate.

I remember one of my friends who was a Maharashtrian. He was in Germany for twenty years or even more. For twenty years he was using German language. He has completely forgotten his own

mother tongue, Marathi. He couldn't read it, he couldn't talk in it. Consciously, the language was completely forgotten because it was not used.

Then he was ill. And in that illness sometimes he would become unconscious. Whenever he will become unconscious, a totally different type of personality will evolve. He will start behaving in a different way. In his unconscious he will utter words from Marathi, not from German. When he was unconscious, then he will utter words which are from Marathi language. And after his unconscious, when he will come back to the conscious, for few minutes he will not be able to understand German.

Constant repetition in the childhood goes deeper because the child has no conscious really. He has more of unconscious just near the surface; everything enters into the unconscious. As he will learn, as he will get educated, the conscious will become a thicker layer – then less and less penetration towards the unconscious.

Psychologists say that almost fifty percent of your learning is finished by the seventh year of your age. The seventh year of your life, you have almost known half of the things that you are ever going to know. Your half education is finished, and this half is going to be the base. Now everything else will be just imposed on it. And the deeper pattern will remain of the childhood.

That's why modern psychology, modern psychoanalysis, psychiatry, they all try to penetrate in your childhood, because if you are mentally ill, somewhere the seed is to be found in your childhood-not now. The pattern must be located there in your childhood. Once that deep pattern is located, then something can be done and you can be transformed.

But how to penetrate it? Yoga has a method. That method is called abhyasa. Abhyasa means constant, repetitive practice of a certain thing. Why, through repetition, something becomes unconscious? There are few reasons for it.

If you want to learn something, you will have to repeat it. Why? If you read a poem just once, you may remember few words here and there, but if you read it twice, thrice, many more times, then you can remember lines, paragraphs. If you repeat it a hundred times, then you can remember it as a whole pattern. If you repeat it even more, then it may continue, persist in your memory for years. You may not be able to forget it.

What is happening? When you repeat a certain thing, the more you repeat, the more it is engraved on the brain cells. A constant repetition is a constant hammering. Then it is engrained. It becomes a part of your brain cells. And the more it becomes a part of your brain cells, less consciousness is needed. Your consciousness can move; now it is not needed.

So whatsoever you learn deeply, for it you need not be conscious. In the beginning, if you learn driving, how to drive a car, then it is a conscious effort. That's why it is so much trouble, because you have to be alert continuously, and there are so many things to be aware – the road, the traffic, the mechanism, the wheel, the accelerator, the brakes, and everything, and the rules and regulations of the road. You have to be constantly aware of everything. So you are so much involved in it, it becomes arduous, it becomes a deep effort.

But by and by, you will be able to completely forget everything. You will drive; driving will become unconscious. You need not bring your mind to it, you can go on thinking anything you like, you can



be anywhere you like, and the car will move unconsciously. Now your body has learned it. Now the whole mechanism knows it. It has become an unconscious learning.

Whenever something becomes so deep that you need not be conscious about it, it falls into the unconscious. And once the thing has fallen into the unconscious, it will start changing your being, your life, your character. And the change will be effortless now; you need not be concerned with it. Simply you will move in the directions where the unconscious is leading you.

Yoga has worked very much on abhyasa, constant repetition. This constant repetition is just to bring your unconscious into work. And when unconscious starts functioning, you are at ease. No effort is needed; things become natural. It is said in old scriptures that a sage is not one who has a good character, because even that consciousness shows that the "anti" still exists, the opposite still exists. A sage is one who cannot do bad, cannot think about it. The goodness has become unconscious; it has become like breathing. Whatsoever he is going to do will be good. It has become so deep in his being that no effort is needed. It has become his life. So you cannot say a sage is a good man. He doesn't know what is good, what is bad. Now there is no conflict. The good has penetrated so deeply that there is no need to be aware about it.

If you are aware about your goodness, the badness still exists side by side. And there is a constant struggle. And every time you have to move into action, you have to choose: "I have to do good; I have not to do bad." And this choice is going to be a deep turmoil, struggle, a constant inner violence, inner war. And if conflict is there, you cannot be at ease, at home.

Now we should enter the sutra. The cessation of mind is yoga, but how can the mind, and its modifications, cease?

**THEIR CESSATION IS BROUGHT ABOUT BY PERSISTENT INNER PRACTICE AND NON-ATTACHMENT.**

Two things – how the mind can cease with all its modifications: one – abhyasa, persistent inner practice, and second – non-attachment. Non-attachment will create the situation, and persistent practice is the technique to be used in that situation. Try to understand both.

Whatsoever you do, you do because you have certain desires. And those desires can be fulfilled only by doing certain things. Unless those desires are dropped your activities cannot be dropped. You have some investment in those activities, in those actions. This is one of the dilemmas of human character and mind, that you may want to stop certain actions because they lead you into misery.

But why you do them? You do them because you have certain desires, and those desires cannot be fulfilled without doing them. So these are two things. One, you have to do certain things. For example, anger. Why you get angry? You get angry only when somewhere, somehow, someone creates a hindrance. You are going to achieve something, and someone creates a hindrance. Your desire is obstructed. You get angry.

You can get angry even with things. If you are moving, and you are trying to reach somewhere immediately, and a chair comes in the way, you get angry with the chair. You try to unlock the door and the key is not working, you become angry with the door. It is absurd, because to be angry with a thing is nonsense. Anything that creates any type of obstruction creates anger.

You have a desire to reach, to do, to achieve something. Whosoever comes in between your desire appears to be your enemy. You want to destroy him. This is what anger means: you want to destroy the obstacles. But anger leads in misery; anger becomes an illness. So you want not to be angry.

But how you can drop anger if you have desires goals? If you have desires and goals, then anger is bound to be there because life is complex; you are not alone here on this earth. Millions of people striving for their own desires, they criss-cross each other; they come into each other's path. If you have desires, then anger is bound to be there, frustration is bound to be there, violence is bound to be there. And whosoever comes in your path your mind will think to destroy.

This attitude to destroy the obstacle is anger. But anger creates misery, so you want not to be angry. But just wanting not to be angry will not be of much help because anger is part of a greater pattern – of a mind which desires, a mind which has goals, a mind which wants to reach somewhere. You cannot drop anger.

So the first thing is not to desire. Then half of the possibility of anger is dropped; the base is dropped. But then too it is not necessary that anger should disappear because you have been angry for millions of years. It has become a deep-rooted habit.

You may drop desires, but anger will still persist. It will not be so forceful, but it will persist because it is now a habit. It has become unconscious habit. For many, many lives you have been carrying it. It has become your heredity. It is in your cells; the body has taken it. It is now chemical and physiological. Just by your dropping your desires your body is not going to change its pattern. The pattern is very old. You will have to change this pattern also.

For that change, repetitive practice will be needed. Just to change the inner mechanism, repetitive practice will be needed – a reconditioning of the whole body-mind pattern. But this is possible only if you have dropped desiring.

Look at it from another point of view. One man came to me and he said, "I don't want to be sad, but I am always sad and depressed. Sometimes, I cannot even feel what is the reason why I am sad, but I am sad. No visible cause, nothing that I can pinpoint that this is the reason. It seems that it has just become my style to be sad. I don't remember," he said, "that I was ever happy. And I don't want to be sad. It is a dead burden. I am the unhappiest person. So how I can drop?"

So I asked him, "Have you got any investment in your sadness?" He said, "Why I should have any investment?" But he had. I knew the person well. I knew the person for many years, but he was not aware that there is some vested interest in it. So he wants to drop sadness, but he is not aware why the sadness is there. He has been maintaining it for some other reasons which he cannot connect.

He needs love, but to be loving... If you need love you need to be loving. If you ask for love, you have to give love, and you have to give more than you can ask. But he is a miser; he cannot give love. Giving is impossible; he cannot give anything. Just the word "giving", and he will shrink within himself. He can only take; he cannot give. He is closed as far as giving is concerned.

But without love you cannot flower. Without love you cannot attain any joy; you cannot be happy. And he cannot love because love looks like giving something. It is a giving, wholehearted giving of

all that you have, your being also. He cannot give love, he cannot receive love. Then what to do? But he hankers, as everybody hankers for love. It is a basic need just like food. Without food your body will die and without love your soul will shrink. It is a must.

Then he has created a substitute, and that substitute is sympathy. He cannot get love because he cannot give love, but he can get sympathy. Sympathy is a poor substitute for love. So he is sad. When he is sad people give him sympathy. Whosoever comes to him feels sympathetic because he is always crying and weeping. His mood is always that of a very miserable man. But he enjoys! Whenever you give him sympathy he enjoys it. He becomes more miserable, because the more he is miserable, the more he can get this sympathy.

So I told him, "You have a certain investment in your sadness. This whole pattern, just sadness, cannot be dropped. It is rooted somewhere else. Don't ask for sympathy. But you can stop asking for sympathy only when you start giving love, because it is a substitute. And once you start giving love, love will happen to you. Then you will be happy. Then a different pattern is created."

I have heard, one man entered one car-park. He was in a very ridiculous posture. It looked almost impossible how he was walking, because he was crouching as if he was driving a car. His hands on some invisible wheel, moving, his feet on some invisible accelerator, and he was walking. And it was so difficult, so impossible, how he was walking. A crowd gathered there. He was doing something impossible. And they asked the attendant, "What is the matter? What this man is doing?"

The attendant said, "Don't ask loudly. The man in his past loved cars. He was one of the best drivers. He has even won a national prize in car races. But now, due to some mental deficiency, he has been debarred. He is not allowed to drive a car, but just the old hobby."

The crowd said, "If you know that, then why don't you say to him, 'You don't have a car. What are you doing here?' " The man said, "That's why I said, 'Don't say so loudly.' I cannot do, because one rupee per day he gives me to wash the car. That I cannot do. I cannot say that 'You have no car.' He is going to park the car, and then I will wash."

That one rupee investment, the vested interest, is there. You have many vested interests in your misery also, in your anguish also, in your illness also. And then you go on saying, "We don't want. We don't want to be angry, we don't want to be this and that." But unless you come to see how all these things have happened to you, unless you see the whole pattern, nothing can be changed.

The deepest pattern of the mind is desire. You are whatsoever you are because you have certain desires, a group of desires. Patanjali says, "First thing is non-attachment." Drop all desires; don't be attached. And then, abhyasa.

For example, someone comes to me and he says, "I don't want to collect more fat in my body, but I go on eating. I want to stop it, but I go on eating."

The wanting is superficial. There is a pattern inside, why he goes on eating more and more. And even for a few days he stops, then again with more gusto he eats. And he will collect more weight than he has lost through few days fasting or dieting. And this has been continuously, for years. It is not just a question of eating less. Why he is eating more? Body doesn't need, then somewhere in the mind food has become a substitute for something.

He may be afraid of death. People who are afraid of death eat more because eating seems to be the base of life. The more you eat, the more alive. This is the arithmetic in their mind. Because if you don't eat you die. So non-eating is equivalent to death and more eating equivalent to more life. So if you are afraid of death you will eat more, or if nobody loves you, you will eat more.

Food can become a substitute for love, because the child, in the beginning, comes to associate food and love. The first thing the child is going to be aware is mother, the food from the mother and the love from the mother. Love and food enter in his consciousness simultaneously. And whenever the mother is loving, she gives more milk. The breast is given happy. But whenever mother is angry, non-loving, she snatches the breast.

Food is taken away whenever mother is non-loving; food is given whenever she is loving. Love and food become one. In the mind, in the child's mind, they become associated. So whenever the child will get more love, he will reduce his food, because the love is so much the food is not needed. Whenever love is not there, he will eat more because a balance has to be kept. If there is no love at all, then he will fill his belly.

You may be surprised – whenever two persons are in love, they lose fat. That's why girls start gathering fat the moment they are married. When love is settled, they start getting fat because now there is no need. The love and the world of love is, in a way, finished.

In the countries where divorce has become more prevalent, the women are showing better figures. In the countries where divorce is not prevalent, women don't bother at all about their figures, because if divorce is possible then the women will have to find new lovers; they are figure conscious. The search for love helps the body figure. When love is settled, it is finished in a way. You need not worry about the body; you need not take any care.

So this person may be afraid of death; may be he is not in any deep, intimate love with anyone. And these two are again connected. If you are in deep love, you are not afraid of death. Love is so fulfilling that you don't care what is going to happen in the future. Love itself is the fulfillment. Even if death comes, it can be welcomed. But if you are not in love, then death creates a fear; because you have not even loved yet and death is approaching near. And death will finish and there will be no more time and no future after it.

If there is no love, fear of death will be more. If there is love, less fear of death. If total love, death disappears. These are all connected inside. Even very simple things are deeply rooted in greater patterns.

Mulla Nasruddin was standing before his veterinary doctor with his dog and insisting that, "Cut the tail of my dog." The doctor was saying, "But why, Nasruddin? If I cut the tail of your dog, this beautiful dog will be destroyed. He will look ugly. And why you are insisting this?" Nasruddin said, "Between you and me, don't say this to anybody: I want the dog's tail to be cut because my mother-in-law is going to come soon and I don't want any sign of welcome in my house. I have removed everything. Only this dog, he can welcome my mother-in-law."

Even a dog's tail has a bigger pattern of so many relationships. If Nasruddin cannot welcome even through his dog his mother-in-law, he cannot be in love with his wife; it is impossible. If you are in love with your wife, you will welcome the mother-in-law. You will be loving towards her.

Simple things on the surface are deeply rooted in complex things, and everything is interrelated. So just by changing a thought nothing is changed. Unless you go to the complex pattern, uncondition it, recondition it, create a new pattern, only then a new life can arise out of it. So these two things have to be done: non-attachment, non-attachment about everything.

That doesn't mean that you stop enjoying. That misunderstanding has been there, and yoga has been misinterpreted in many ways. One is this – it seems that yoga is saying that you die to life because non-attachment means then you don't desire anything. If you don't desire anything, if you are not attached to anything, if you don't love anything, then you will be just a dead corpse. No, that is not the meaning.

Non-attachment means don't be dependent on anything, and don't make your life and happiness dependent on anything. Preference is okay, attachment is not okay. When I say preference is okay, I mean you can prefer, you have to prefer. If many persons are there, you have to love someone, you have to choose someone, you have to be friendly with someone. Prefer someone, but don't get attached.

What is the difference? If you get attached, then it becomes an obsession. If the person is not there, you are unhappy. If you miss the person, you are in misery. And attachment is such a disease that if the person is not there you are in misery, and if the person is there you are indifferent. Then it is okay; it is taken for granted. If the person is there it is okay – no more than that. If the person is not there, then you are in misery. This is attachment.

Preference is just the reverse. If the person is not there, you are okay; if the person is there, you feel happy, thankful. If the person is there, you don't take it for granted. You are happy, you enjoy it, you celebrate it. But if the person is not there, you are okay. You don't demand, you are not obsessed. You can also be alone and happy. You would have preferred that the person was there, but this is not an obsession.

Preference is good, attachment is disease. And a man who lives with preference lives life in deep happiness. You cannot make him miserable. You can only make him happy, more happy. But you cannot make him miserable. And a person who lives with attachment – you cannot make him happy, you can only make him more miserable. And you know this. You know this well. If your friend is there you don't enjoy much; if the friend is not there you miss much.

Just a girl came a few days before to me. She had seen me two months before also with her boyfriend. And they were constantly fighting with each other and the fight has become just an illness, so I told them to be separate for a few weeks. They said it was impossible to live together, so I sent them away separately.

So the girl was here on Christmas Eve, and she said, "These two months, I have missed my boyfriend so much! I am thinking of him constantly. Even in my dreams he has started to appear. Never before it has happened. When we were together, never I have seen him in my dreams. In my dreams I was making love to other men. But now, constantly, my boyfriend is in my dreams. And now, allow us to live together again."

So I told her, "It is okay with me; you can live together again. But just remember this: that you were living together just two months before and you were never happy."

Attachment is a disease. When you are together, you are not happy. If you have riches, you are not happy. You will be miserable if you are poor. If you are healthy, you never feel thankfulness. If you are healthy, you never feel grateful to existence. But if you are ill you are condemning whole life and existence. Everything is meaningless, and there is no God.

Even an ordinary headache is enough to cancel all gods. But when you are happy and healthy, you never feel like going to a church or a temple just to thank, "I am happy and I am healthy, and I have not earned these. These are simply gifts from you."

Mulla Nasruddin once fell in a river, and he was just going to be drowned. He was not a religious man, but suddenly, at the verge of death, he cried loudly, "Allah, God, please save me, help me, and from today, now I will pray and I will do whatsoever is written in the scriptures."

While he was saying this "God help me", he caught hold of a branch hanging over on the river. And when he was grabbing and, coming toward safety, he felt relaxed, and he said, "Now it is okay. Now you need not worry." He told again to God, "Now you need not worry. Now I am safe." Suddenly the branch broke, and he fell again. So he said, "Can't you take a simple joke?"

But this is how our minds are moving. Attachment will make you more and more miserable; preference will make you more and more happy. Patanjali is against attachment, not against preference. Everybody has to prefer. You may like one food, you may not like another. But this is just a preference. If the food of your liking is not available, then you will choose the second food and you will be happy because you know the first is not available, and whatsoever is available had to be enjoyed. You will not cry and weep. You will accept life as it happens to you.

But a person who is constantly attached with everything never enjoys anything and misses always. The whole life becomes a continuous misery. If you are not attached, you are free; you have much energy; you are not dependent on anything. You are independent, and this energy can be moved into inner effort. It can become a practice. It can become abhyasa. What is abhyasa? Abhyasa is fighting the old habitual pattern. Every religion has developed many practices, but the base is this sutra of Patanjali.

For example, whenever you get angry, make it a constant practice that before entering into the anger you will take five deep breaths. A simple practice, apparently not related to anger at all. And somebody can even laugh, "How it is going to help?" But it is going to help. Whenever you feel anger is coming, before you express it take five deep exhalations, inhalations.

What it will do? It will do many things. Anger can be only if you are unconscious, and this is a conscious effort. Just before anger you consciously breathe in and out five times. This will make your mind alert, and with alertness anger cannot enter. This will not only make your mind alert, it will make your body also alert, because more oxygen in the body, the body is more alert. In this alert moment, suddenly you will feel that the anger has disappeared.

Secondly, your mind can be only one-pointed. Mind cannot think of two things simultaneously; it is impossible for the mind. It can change from one to another very swiftly, but it cannot have two points together in the mind simultaneously. One thing at a time. Mind has a very narrow window; only one thing at a time. So if anger is there, anger is there. If you breathe in and out five times suddenly



the mind is with breathing. It has diverted. Now it is moving in a different direction. And even if you move again to anger, you cannot be the same again because the moment has been lost.

Gurdjieff says that, "When my father was dying, he told me to remember only one thing: 'Whenever you are angry wait for twenty-four hours, and then do whatsoever you like. Even if you want to murder, go and murder, but wait for twenty-four hours.'"

Twenty-four hours is too much, twenty-four seconds will do. Just the waiting changes you. The energy that was flowing towards anger has taken a new route. It is the same energy. It can become anger, it can become compassion. Just give it a chance.

So old scriptures say, "If a good thought comes to your mind, don't postpone it; do it immediately. And if a bad thought comes to your mind, postpone it; never do it immediately." But we are very cunning or very clever, we think. Whenever a good thought comes we postpone it.

Mark Twain has written in his memoirs that he was listening to a priest in a church for ten minutes. The lecture was just wonderful, and he thought in his mind that, "Today I am going to donate ten dollars. The priest is wonderful. This church must be helped!" He decided for ten dollars he is going to donate after the lecture. Ten minutes more and he started thinking that ten dollars would be too much, five would do. Ten minutes more, and he thought, "This is not even worth five, this man."

Now he is not listening. He is worried about those ten dollars. He has not told anybody, but now is convincing himself that this is too much. "By the time", he says, "the lecture finished, I decided not to give anything. And when the man came before me to take the donations, the man who was moving, even I thought to take a few dollars and escape from the church!"

Mind is continuously changing. It is never static; it is a flow. If something bad is there, wait a little. You cannot fix the mind, mind is a flow. Just wait! Just wait a little, and you will not be able to do bad. If some good is there and you want to do it, do it immediately because mind is changing, and after a few minutes you will not be able to do it. So if it is a loving and kind act, don't postpone it. If it is something violent or destructive, postpone it a little.

If anger comes, postpone it even for five breaths, and you will not be able to do it. This will become a practice. Every time anger comes, first you breathe five times in and out. Then you are free to do. Go on continuously. It becomes a habit; you need not even think. The moment anger enters, immediately your mechanism starts breathing fast, deep. Within years it will become absolutely impossible for you to be angry. You will not be able to be angry.

Any practice, any conscious effort, can change your old patterns. And this is not a work which can be done immediately; it will take time – because you have created your pattern of habits in many, many lives. Even in one life you can't change it-it is too soon.

My sannyasins come to me and they say, "When it will happen?" and I say, "Soon." And they say, "What do you mean by your 'soon', because for years you have been telling us 'soon'."

Even in one life it happens – it is soon. Whenever it happens, it has happened before its time because you have created this pattern in so many lives. It has to be destroyed, recreated. So any time, even lives, is not too late.



THEIR CESSATION IS BROUGHT ABOUT BY PERSISTENT INNER PRACTICE AND NON-ATTACHMENT. OF THESE TWO, abhyasa THE INNER PRACTICE IS THE EFFORT FOR BEING FIRMLY ESTABLISHED IN ONESELF.

The essence of abhyasa is to be centered in oneself. Whatsoever happens, you should not move immediately. First you should be centered in yourself, and from that centering you should look around and then decide.

Someone insults you and you are pulled by his insult. You have moved without consulting your center. Without even for a single moment going back to the center and then moving, you have moved

Abhyasa means inner practice. Conscious effort means, "Before I move out, I must move within. First movement must be toward my center; first I must be in contact with my center. There, centered, I will look at the situation and then decide." And this is such a tremendous, such a transforming phenomenon. Once you are centered within, the whole thing appears different; the perspective has changed. It may not look like an insult. The man may just look stupid. Or, if you are really centered, you will come to know that he is right, "This is not an insult. He has not said anything wrong about it."

I have heard that once it happened – I don't know whether it is true or not, but I have heard this anecdote – that one newspaper was continuously writing against Richard Nixon, continuously! – defaming him, condemning him. So Richard Nixon went to the editor and said, "What are you doing? You are telling lies about me and you know it well!" The editor said, "Yes, we know that we are telling lies about you, but if we start telling truths about you, you will be in more trouble!"

So if someone is saying something about you he may be lying, but just look again. If he is really true, it may be worse. Or, whatsoever he is saying may apply to you. But when you are centered, you can look about yourself also dispassionately.

Patanjali says that of these two, abhyasa the inner practice-is the effort for being firmly established in oneself. Before moving into act, any sort of act, move within yourself. First be established there-even if for only a single moment – and your action will be totally different. It cannot be the same unconscious pattern of old. It will be something new, it will be an alive response. Just try it. Whenever you feel that you are going to act or to do something, move first within, because whatsoever you have been doing up until now has become robot-like, mechanical. You go on doing it continuously in a repetitive circle.

Just note down a diary for thirty days – from the morning to the evening, thirty days, and you will be able to see the pattern. You are moving like a machine; you are not a man. Your responses are dead. Whatsoever you do is predictable. And if you study your diary penetratingly, you may be able to decipher the pattern – that Monday, every Monday, you are angry; every Sunday you feel sexual; every Saturday you are fighting. Or in the morning you are good, in the afternoon you feel bitter, by the evening you are against the whole world. You may see the pattern. And once you see the pattern then you can just observe that you are working like a robot. And to be a robot is what is the misery. You have to be conscious, not a mechanical thing.

Gurdjieff used to say that, "Man is machine, as he is. You become man only when you become conscious. And this constant effort to be established in oneself will make you conscious, will make you non-mechanical, will make you unpredictable, will make you free. Then someone can insult you and you can still laugh; you have never laughed before. Someone can insult you and you can feel love for the man; you have not felt that before. Someone can insult you and you can be thankful towards him. Something new is being born. Now you are creating a conscious being within yourself.

But the first thing to do before moving into act, because act means moving outward, moving without, moving toward others, going away from the self. Every act is a going away from the self. Before you go away, have a look, have a contact, have a dip in your inner being. First be established.

Before every moment, let there be a moment of meditation: this is what abhyasa is. Whatsoever you do, before doing it close your eyes, remain silent, move within. Just become dispassionate, non-attached, so you can look on as an observer, unprejudiced – as if you are not involved, you are just a witness. And then move!

One day, just in the morning, Mulla Nasruddin's wife said to Mulla that, "In the night, while you were asleep, you were insulting me. You were saying things against me, swearing against me. What do you mean? You will have to explain." Mulla Nasruddin said, "But who says that I was asleep? I was not asleep. Just the things I want to say, I cannot say in the day. I cannot gather so much courage."

In your dreams, in your waking, you are constantly doing things, and those things are not consciously done – as if you are being forced to do them. Even in your dreams, you are not free. This constant mechanical behavior is the bondage. So how to be established in oneself? Through abhyasa.

Sufis use continuously. Whatsoever they say, do; they sit, stand, whatsoever... Before a Sufi disciple stands, he will take Allah's name. First he will take God's name. He will sit, he will take God's name. An action is to be done – even sitting is an action – he will say, "Allah!" So, sitting, he will say, "Allah!" Standing he will say, "Allah!" If it is not possible to say loudly, he will say inside. Every action is done through the remembrance. And by and by, this remembrance becomes a constant barrier between him and the action – a division, a gap.

And the more this gap grows, the more he can look at his own action as if he is not the doer. Continuous repetition of Allah, by and by, he starts seeing that only Allah is the doer. "I am not the doer. I am just a vehicle or an instrument." And the moment this gap grows, all that is evil falls. You cannot do evil. You can do evil only when there is no gap between the actor and the action. Then good flows automatically.

Greater the gap between the actor and the action, more the good. Life becomes a sacred thing. Your body becomes a temple. Anything that makes you alert, established within yourself, is abhyasa.

OF THESE TWO, ABHYASA – THE INNER PRACTICE – IS THE EFFORT FOR BEING FIRMLY ESTABLISHED IN ONESELF. IT BECOMES FIRMLY GROUNDED ON BEING CONTINUED FOR A LONG TIME WITHOUT INTERRUPTION AND WITH REVERENT DEVOTION.

Two things. "Continuous practice for a long time." How much long? It will depend. It will depend on you, on each person, how long. The length will depend on the intensity. If the intensity is total, then

very soon it can happen, even immediately. If the intensity is not so deep, then it will take a longer period.

I have heard one Sufi mystic, Junaid, was walking, just taking a walk outside his village in the morning. One man came running and asked Junaid that, "The capital of this kingdom... I want to reach the capital, how much long I will still have to travel? How much time it will take?"

Junaid looked at the man and, without answering him, again started walking. And the man was also going in the same direction, so the man followed. The man thought, "This old man seems to be deaf," so a second time asked more loudly that, "I want to know how much time it will take for me to reach the capital!"

But Junaid still continued walking. After walking two miles with that man, Junaid said, "You will have to walk at least ten hours." The man said, "But you could have said that before!" Junaid said, "How can I say it? I first must know your speed. It depends on your speed. So for these two miles I was watching, what is your speed. Only then I can answer." It depends on your intensity, your speed.

The first thing is continued practice for a long time without interruption. This has to be remembered. If you interrupt, if you do for some days and then leave for some days, the whole effort is lost. And when you start again, it is again a beginning.

If you are meditating and then you say for a few days there is no problem, you feel lazy, you feel like sleeping in the morning, and you say, "I can postpone, I can do it tomorrow," – even one day missed, you have undone the work of many days, because you are not doing meditation today, but you will be doing many other things. Those many other things belong to your old pattern, so a layer is created. Your yesterday and your tomorrow is cut off. Today has become a layer, a different layer. The continuity is lost, and when tomorrow you start again it is again a beginning. I see many persons starting, stopping, again starting. The work that can be done within months they take years.

So this is to be remembered: without interruption. Whatever practice you choose, then choose it for your whole life, and just go on hammering on it, don't listen to the mind. Mind will try to persuade you, and mind is a great seducer. It can give all kinds of reasons that today it is a must not to do because you are feeling ill, there is headache, you couldn't sleep in the night, you have been so much tired so you can just rest today. But these are tricks of the mind.

Mind wants to follow its old pattern. Why the mind wants to follow its old pattern? Because there is least resistance; it is easier. And everybody wants to follow the easier path, the easier course. It is easy for the mind just to follow the old. The new is difficult.

So mind resists everything that is new. If you are in practice, in abhyasa, don't listen to the mind, you go on doing. By and by this new practice will go deep in the mind, and mind will stop resisting it because then it will become easier. Then for mind it will be an easy flow. Unless it becomes an easy flow, don't interrupt. You can undo a long effort by a little laziness. So it must be uninterrupted.

And, second, with reverent devotion. You can do a practice mechanically, with no love, no devotion, no feeling of holiness about it. Then it will take very long, because through love things penetrate easily in you. Through devotion you are open, more open. Seeds fall deeper.

With no devotion you can do the same thing. Look at a temple, you can have a hired priest. He will do prayers continuously for years, with no result, with no fulfillment through it. He is doing as it is prescribed, but it is a work with no devotion. He may show devotion, but he is just a servant. He is interested in his salary – not in the prayer, not in the puja, not in the ritual. It is to be done – it is a duty; it is not a love. So he will do it, years. Even for his whole life he will be just a hired priest, a salaried man. In the end, he will die as if he has never prayed. He may die in the temple praying-but he will die as if he has never prayed, because there was no devotion.

So don't do abhyasa, a practice, without devotion, because then you are unnecessarily wasting energy. Much can come out of it if devotion is there. What is the difference? The difference is in duty and love. Duty is something you have to do; you don't enjoy doing it. You have to carry it on somehow; you have to finish it soon. It is just an outward work. If this is the attitude, then how it can penetrate in you?

A love is not a duty, you enjoy. There is no limit to its enjoyment; there is no hurry to finish it. The longer it is, the better. It is never enough. Always you feel something more, something more. It is always unfinished. If this is the attitude, then things go deep in you. The seeds reach to the deeper soil. Devotion means you are in love with a particular abhyasa, a particular practice.

I observe many people; I work with many people. This division is very clear. Those who practice meditation as if they are doing just a technique, they go on doing it for years, but no change happens. It may help a little, bodily. They may be more healthy; their physiques will get some benefits out of it. But it is just an exercise. And then they come to me and they say "Nothing is happening."

Nothing will happen, because the way they are doing, it is something outside, just like a work – as they go to the office at eleven and leave the office at five. With no involvement, they can go to the meditation hall. They can meditate for one hour and come back, with no involvement. It is not in their heart.

The other category of people is those who do it with love. It is not a question of doing something. It is not quantitative, it is qualitative – how much you are involved, how much deeply you love it, how much you enjoy it -not the goal, not the end, not the result, but the very practice.

Sufis say repetition of the name of God – repetition of the name of Allah – is in itself the bliss. They go on repeating and they enjoy. This becomes their whole life just the repetition of the name.

Nanak says, nam smaran – remembering the name is enough. You are eating, you are going to sleep, you are taking your bath, and continuously your heart is filled with the remembrance. Just go on repeating "Ram" or "Allah" or whatsoever, but not as a word, as a devotion, as a love.

Your whole being feels filled, vibrates with it, it becomes your deeper breath. You cannot live without it. And by and by it creates an inner harmony, a music. Your whole being starts falling into harmony. An ecstasy is born, a humming sensation, a sweetness surrounds you. By and by this sweetness becomes your nature. Then whatsoever you say, it becomes the name of Allah; whatsoever you say, it becomes the remembrance of the divine.

Any practice WITHOUT INTERRUPTION AND WITH REVERENT DEVOTION... for the western mind it is very difficult. They can understand practice; they cannot understand REVERENT

DEVOTION. They have completely forgotten that language, and without that language practice is just Western seekers come to me and they say, "Whatsoever you say we will do," and they follow it exactly as it is said. But they work on it just as if they were working on any other know-how, a technique. They are not in love with it; they have not become mad; they are not lost in it. They remain manipulating.

They are the master, and they go on manipulating the technique just as any mechanical device they will manipulate. Just as you can push the button and the fan starts – there is no need of any reverent devotion for the button or for the fan. And everything in life you do like that, but abhyasa cannot be done that way. You have to be so deeply related with your abhyasa, your practice, that you become secondary and the practice becomes primary, that you become the shadow and the practice becomes the soul – as if it is not you who is doing the practice. But the practice is going on by itself, and you are just a part of it, vibrating with it. Then it may be that no time will be needed.

With deep devotion, results can follow immediately. In a single moment of devotion, you can undo many lives of the past. In a deep moment of devotion, you can become completely free from the past.

But it is difficult how to explain it, that reverent devotion. There is friendship, there is love, and there is a different quality of friendship plus love which is called reverend devotion. Friendship and love exist between equals. Love between opposite sex, freindship with the same sex, but on the same level – you are equals.

Compassion is just the opposite of reverent devotion. Compassion exists from a higher source towards a lower source. Compassion is like a river flowing from the Himalayas to the ocean. A Buddha is compassion. Whosoever comes to him, his compassion is flowing downwards. Reverence is just the opposite, as if the Ganges is flowing from the ocean towards the Himalays, from the lower to the higher.

Love is between the equals, compassion from the higher to the lower; devotion is from the lower to the higher. Compassion and devotion both have disappeared; only friendship has remained. And without compassion and devotion friendship is just hanging in between, dead, because two poles are missing. And it can exist, living, only between those two poles.

If you are in devotion, then sooner or later compassion will start flowing towards you. If you are in de3votion,, then some higher peak will start flwoing towards you. But if you are not in devotion, compassion cannot flow towards you, you are not open to it.

All abhyasa, all practice, is to become the lowest so the highest can flow in you – to become the lowest. As Jesus says, "Only those who stand last will become the first in my kingdom of God."

Become the lowest,, the last. Suddenly, when you are the lowest, you are capagble of receiving the highest. And to the lowest depth only is the highest attracted, pulled. It becomes the magnet. "With devotion" means you are the lowest. That is why Buddhists choose to be beggars,, Sufis have chosen to be beggars – just the lowest, the beggars. And we have seen that in these beggars the highest has happened.

But this is their choice. They have put themselves in the last. They are the last ones – not in competition with anybody, just valley-like, low, lowest.

That's why, in the old Sufi sayings it is said, "Become a slave of God" – just a slave, repeating his name, constantly thanking him,, constantly feeling gratitude, constantly filled with so many blessings that he has poured upon you.

And with this reverence, devotion, uninterrupted abhyasa, practice. Patanjali says these two, vairagya and abhyasa, they help the mind to cease. And when mind ceases you are, for the first time, really taht which you are meant to be, that which is your destiny.

## CHAPTER 8

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Stop, and it is here!

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*1 January 1974 pm in*

The first question:

Question 1

PATANJALI HAS STRESSED THE IMPORTANCE OF NON-ATTACHMENT, THAT IS, CESSATION OF DESIRES, FOR BEING ROOTED IN ONESELF. BUT IS NON-ATTACHMENT REALLY AT THE BEGINNING OF THE JOURNEY, OR AT THE VERY END?

The beginning and the end are not two things. The beginning is the end, so don't divide them and don't think in terms of duality. If you want to be silent in the end, you will have to be in silence from the very beginning. In the beginning the silence will be like a seed; in the end it will become a tree. But the tree is hidden in the seed, so the beginning is just the seed.

Whatsoever the ultimate goal, it must be hidden here and now, just in you, in the very beginning. If it is not there in the beginning, you cannot achieve it in the end. Of course, there will be a difference – in the beginning it can only be a seed; in the end it will be the total flowering. You may not be able to recognize it when it is a seed, but it is there whether you recognize it or not. So when Patanjali says non-attachment is needed in the very beginning of the journey, he is not saying that it will not be needed in the end.

Non-attachment in the beginning will be with effort; non-attachment in the end will be spontaneous. In the beginning you will have to be conscious about it; in the end there will be no need to be conscious about it. It will be just your natural flow.



In the beginning you have to practice it. Constant alertness will be needed. A struggle will be there with your past, with your patterns of attachment; fight will be there. In the end there will be no fight, no alternative no choice. You will simply flow in the direction of desirelessness. That would have become your nature.

But, remember, whatsoever is the goal, it has to be practiced from the very beginning. The first step is also the last. So one has to be very careful about the first step. If the first is in the right direction, only then the last will be achieved. If you miss the first step, you have missed all.

This will come again and again to your mind, so understand it deeply because many things Patanjali will say which look like ends. Non-violence is the end – when a person becomes so compassionate, so deeply love-filled, that there is no violence, no possibility of violence. Love or non-violence is the end. Patanjali will say to practice it from the very beginning.

The goal has to be in your view from the very beginning. The first step of the journey must be absolutely devoted to the goal, directed to the goal, moving towards the goal. It cannot be the absolute thing in the beginning, neither Patanjali expects it. You cannot be totally non-attached, but you can try. The very effort will help you.

You will fall many times; you will again and again get attached. And your mind is such that you may even get attached with non-attachment. Your pattern is so unconscious, but effort, conscious effort, by and by will make you alert and aware. And once you start feeling the misery of attachment then there will be less need for the effort, because no one wants to be miserable, no one wants to be unhappy.

We are unhappy because we don't know what we are doing, but the longing in every human being is for happiness. No one longs for misery; everybody creates misery because we don't know what we are doing. Or we may be moving in desires towards happiness, but the pattern of our mind is such that we actually move towards misery.

From the very beginning, a child is born, is brought up, wrong mechanisms are fed in his mind, wrong attitudes are fed. No one is trying to make him wrong, but wrong people are all around. They cannot be anything else; they are helpless.

A child is born without any pattern. Only a deep longing for happiness is present, but he doesn't know how to achieve it; the how is unknown. He knows this much is certain, that happiness is to be attained. He will struggle his whole life, but the means, the methods how it is to be achieved, where it is to be achieved, where he should go to find it, he doesn't know. The society teaches him how to achieve happiness, and the society is wrong.

A child wants happiness, but we don't know how to teach him to be happy. And whatsoever we teach him, it becomes the path towards misery. For example, we teach him to be good. We teach him not to do certain things and to do certain things without ever thinking that it is natural or unnatural. We say, "Do this; don't do that." Our "good" may be unnatural – and if whatsoever we teach as good is unnatural, then we are creating a pattern of misery.

For example, a child is angry, and we tell him, "Anger is bad. Don't be angry." But anger is natural, and just by saying, "Don't be angry," we are not destroying anger, we are just teaching the child

to suppress it. Suppression will become misery because whatsoever is suppressed becomes poisonous. It moves into the very chemicals of the body; it is toxic. And continuously teaching, that "Don't be angry," we are teaching him to poison his own system.

One thing we are not teaching him: how not to be angry. We are simply teaching him how to suppress the anger. And we can force him because he is dependent on us. He is helpless; he has to follow us. If we say, "Don't be angry," then he will smile. That smile will be false. Inside he is bubbling, inside he is in turmoil, inside there is fire, and he is smiling outside.

A small child – we are making a hypocrite out of him. He is becoming false and divided. He knows that his smile is false, his anger is real, but the real has to be suppressed and the unreal has to be forced. He will be split. And by and by, the split will become so deep, the gap will become so deep, that whenever he smiles he will smile a false smile.

And if he cannot be really angry, then he cannot be really anything because reality is condemned. He cannot express his love, he cannot express his ecstasy – he has become afraid of the real. If you condemn one part of the real, the whole reality is condemned, because reality cannot be divided and a child cannot divide.

One thing is certain: the child has come to understand that he is not accepted. As he is, he is not acceptable. The real is somehow bad, so he has to be false. He has to use faces, masks. Once he has learned this, the whole life will move in a false dimension. And the false can only lead to misery, the false cannot lead to happiness. Only the true, authentically real, can lead you towards ecstasy, towards peak experiences of life – love, joy, meditation, whatsoever you name.

Everybody is brought up in this pattern, so you long for happiness, but whatsoever you do creates misery. The first thing towards happiness is to accept oneself, and the society never teaches you to accept yourself. It teaches you to condemn yourself, to be guilty about yourself, to cut many parts. It cripples you, and a crippled man cannot reach to the goal. And we are all crippled.

Attachment is misery, but from the very beginning the child is taught for attachment. The mother will say to the child, "Love me; I am your mother." The father will say, "Love me; I am your father" – as if someone is a father or a mother so he becomes automatically lovable.

Just being a mother doesn't mean much or just being a father doesn't mean much. To be a father is to pass through a great discipline. One has to be lovable. To be a mother is not just to reproduce. To be a mother means a great training, a great inner discipline. One has to be lovable.

If the mother is lovable, then the child will love without any attachment. And wherever he will find that someone is lovable, he will love. But mothers are not lovable, fathers are not lovable; they have never thought in those terms – that love is a quality. You have to create it; you have to become.

You have to grow. Only then can you create love in others. It cannot be demanded. If you demand it, it can become an attachment, but not love. So the child will love the mother because she is his mother. The mother or the father, they become the goals. These are relationships, not love. Then he becomes attached to the family, and family is a destructive force because the family of the neighbor is separate. It is not lovable because you don't belong to it. Then your community, your nation... but the neighboring nation is the enemy.

You cannot love the whole humanity. Your family is the root cause. And the family has not been bringing you to be a lovable person, and a loving person. It is forcing some relationships. Attachment is a relationship, and love – love is a state of mind. Your father will not say to you, "Be loving," because if you are loving you can be loving to anybody. Even sometimes the neighbor may be more lovable than your father, but the father cannot accept this – that anybody can be more lovable than him, because he is your father. So relationship has to be taught, not love.

This is my country; that's why I have to love this country. If simply this is taught: that love – then I can love any country. But the politician will be against it, because if I love any country, if I love this earth, then I cannot be dragged into war. So the politicians will teach, "Love this country. This is your country. You are born here. You belong to this country; your life, your death, belongs to this country." So he sacrifices you for it.

The whole society is teaching you relationships, attachments, not love. Love is dangerous because it knows no boundaries. It can move; it is freedom. So your wife will teach you, "Love me because I am your wife." The husband is teaching the wife, "Love me because I am your husband." Nobody is teaching love.

If simply love is taught, then the wife can say, "But the other person is more lovable." If the world was really free to love, then just being a husband cannot carry any meaning, just by being a wife, doesn't mean anything. Then love will freely flow. But that is dangerous; the society cannot allow it, the family cannot allow it, religions cannot allow it. So in the name of love they teach attachment, and then everybody is in misery.

When Patanjali says "non-attachment", he is not anti-love. Really, he is for love. Non-attachment means be natural, loving, flowing, but don't get obsessed and addicted. Addiction is the problem. Then it is like a disease. You cannot love anybody except your child – this is addiction. Then you will be in misery. Your child can die; then there is no possibility for your love to flow. Even if your child is not going to die, he will grow. And the more he grows, the more he will become independent. And then there will be pain. Every mother suffers, every father suffers.

And the child will become adult, he will fall in love with some woman. And then the mother suffers: a competitor has entered. But this is because of attachment. If a mother really loved the child, she will help him to be independent. She will help him to move in the world and to make as many love contacts as possible, because she would know that the more you love, the more you are fulfilled. And when her child falls in love with a woman, she will be happy; she will dance with joy.

Love never gives you misery because if you love someone you love his happiness. If you are attached to someone, you don't love his happiness, you love only your selfishness; you are concerned only with your own egocentric demands.

Freud discovered many things. One of them is mother or father fixation. He says the most dangerous mother is that which forces the child to love her so much that he becomes fixed, and he will not be able to love anybody else. So there are millions of people suffering because of such fixations.

As far as I have been trying to study many people... Almost all the husbands, at least ninety-nine percent, are trying to find their mothers in their wives. Of course, you cannot find your mother in

your wife; your wife is not your mother. But a deep fixation with the mother, and then they are dissatisfied with the wife because she is not mothering them. And every wife is searching for the father in the husband. No husband is your father. And if she is not satisfied with the fathering, then she is dissatisfied.

These are fixations. In Patanjali's language, he calls them attachments. Freud calls them fixations. The words differ, but the meaning is the same. Don't get fixed; be flowing. Non-attachment means you are not fixed. Don't be like ice cubes, be like water – flowing. Don't be frozen.

Every attachment becomes a frozen thing, dead. It is not vibrating with life; it is not a constantly moving response. It is not moment to moment alive, it is fixed. You love a person – if it is love, then you cannot predict what is going to happen next moment. It is impossible to predict; moods change like weather. You cannot say the next moment also your lover will be loving to you. Next moment he may not feel like loving. You cannot expect.

If he next moment also loves you, it is good, you are thankful. If he is not loving in the next moment, nothing can be done; you are helpless. You have to accept the fact that he is not in the mood. Nothing to cry about, simply there is no mood! You accept the situation. You don't force the lover to pretend, because pretension is dangerous.

If I feel loving towards you, I say, "I love you," but the next moment I can say, "No, I don't feel any love in this moment." So there are only two possibilities – either you accept my non-loving mood, or you force that "Whether you love me or not, at least show that you love me." If you force me, then I become false and the relationship becomes a pretension, a hypocrisy. Then we are not true to each other. And two persons who are not true to each other how can they be in love? Their relationship will have become a fixation.

Wife and husband, they are fixed, dead. Everything is certain. They are behaving towards each other as if they are things. You come to your home, your furniture will be the same because furniture is dead. Your house will be the same because house is dead. But you cannot expect your wife to be the same, she is alive, a person. And if you expect her to be the same as she was when you left the house, then you are forcing her to be just a furniture, just a thing. Attachment forces the persons related to be things and love helps the persons to be more free, to be more independent, to be more true. But truth can only be in constant flow, it can never be frozen.

When Patanjali says "non-attachment, he is not saying to kill your love. Rather, on the contrary, he is saying that "Kill all that poisons your love, kill all the obstacles, destroy all the obstacles that kill your love." Only a yogi can be loving. The worldly person cannot be loving, he can be attached.

Remember this: attachment means fixation – and you cannot accept anything new in it, only the past. You don't allow the present, you don't allow the future to change anything. And life is change. Only death is unchanging.

If you are unattached, then moment to moment you move without any fixation. Every moment life will bring new happinesses, new miseries. There will be dark nights and there will be sunny days, but you are open; you don't have a fixed mind. When you don't have a fixed mind even a miserable situation cannot give you misery, because you don't have anything to compare it. You were not expecting something against it, so you cannot be frustrated.

You get frustrated because of your demands. You were thinking that when you will come back home, your wife will be just standing outside to welcome you. And if she is not standing there outside to welcome you, you cannot accept it. And this gives you frustration and misery. You demand, and through demand you create misery. And demand is possible only if you are attached. You cannot demand with persons who are strangers to you. Only with attachment demand comes in. That is why all attachments become hellish.

Patanjali says be non-attached. That means be flowing, accepting, whatsoever life brings. Don't demand and don't force. Life is not going to follow you. You cannot force life to be according to you. It is better to flow with the river rather than pushing it. Just flow with it! Much happiness becomes possible. There is already much happiness all around you, but you cannot see it because of your wrong fixations.

But this non-attachment in the beginning will only be a seed. In the end, non-attachment becomes desirelessness. In the beginning non-attachment means non-fixation; in the end non-attachment will mean desirelessness, no desire. In the beginning no demand; in the end no desire.

But if you want to reach to this end of no-desire, start from no-demand. Even for twenty-four hours try Patanjali's formula. Just for twenty-four hours, flowing with life not demanding anything. Whatsoever life gives, feeling grateful, thankful. Just moving for twenty-four hours in a prayerful state of mind – not asking, not demanding, not expecting – and you will have a new opening. Those twenty-four hours will become a new window. And you will feel how ecstatic you can become.

But you will have to be alert in the beginning. It cannot be expected that non-attachment, for the seeker can be a spontaneous act.

The second question:

Question 2

HOW IS IT THAT AN ENLIGHTENED ONE GIVES OF HIMSELF TO ONE ONLY, AS LORD BUDDHA DID IN THE CASE OF MAHAKASHYAP? REALLY, THIS BUDDHIST TRADITION OF ONE DISCIPLE RECEIVING THE LIGHT CONTINUED FOR EIGHT GENERATIONS. WAS IT NOT POSSIBLE FOR A GROUP TO BE ITS RECIPIENT?

No, it is never possible because the group has got no soul, the group has got no self. Only the individual can be the recipient, the receiver, because only the individual has the heart. Group is not a person.

You are here, I am talking, but I am not talking to the group because with the group there can be no communication. I am talking to each individual here. You have gathered in a group, but you are not hearing me as a group; you are hearing me as individuals. Really, the group doesn't exist. Only individuals exist. "Group" is just a word. It has no reality, no substance. It is just the name of a collectivity.

You cannot love a group, you cannot love a nation, you cannot love humanity. But there are persons who claim that they love humanity. They deceive themselves because there is no one like humanity anywhere, only human beings are there. Go and search; you will never find humanity somewhere.

Really, these are the persons who claim that they love humanity; these are the persons who cannot love persons. They are incapable of being in love with persons. Then big names – humanity, nation, universe. They may even love God, but they cannot love a person, because to love a person is arduous, difficult. It is a struggle. You have to change yourself. To love humanity, there is no problem – there is no humanity; you are alone. Truth, beauty, love or anything that is significant always belongs to the individual. Only individuals can be recipients.

Ten thousand monks were there when Buddha poured his being into Mahakashyap, but the group was incapable. No group can be capable, because consciousness is individual, awareness is individual. Mahakashyap rose to the peak where he could receive Buddha. Other individuals can also become that peak, but no group.

Religion basically remains individualistic, and it cannot be otherwise. That is one of the basic fights between communism and religion. Communism thinks in terms of groups, societies, collectivities, and religion thinks in terms of the individual person, self. Communism thinks that the society can be changed as a whole, and religion thinks only individuals can be changed. Society cannot be changed as a whole because society has no soul, it cannot be transformed. In fact, there is no society, only individuals.

Communism says there are no individuals, only society. Communism and religion, they are absolutely antagonistic, and this is the antagonism – if communism becomes prevalent, then individual freedom disappears. Then only the society exists. Individual is not allowed really to be there. He can exist only as a part, as a cog in the wheel. He cannot be allowed to be a self.

I have heard one anecdote. One man reported into a Moscow police station that his parrot is missing. So he was directed to the clerk concerned. The clerk wrote, and the clerk asked, "Does the parrot speak also? He talks?" The man became afraid, a little troubled, uncomfortable. The man said, "Yes, he talks. But whatsoever political opinion he expresses, those political opinions are strictly his own!" A parrot! This individual was afraid because parrot means those political opinions must belong to his master. A parrot simply imitates.

No individuality is allowed. You cannot have your opinions. Opinions are the concern of the state, the group mind. And group mind is the lowest thing possible. Individuals can reach to the peaks; no group has ever become Buddha-like or Jesus-like. Only individual peaks.

Buddha is giving his whole life's experience to Mahakashyap because there is no other way. It cannot be given to any group. It cannot be; it is just impossible. Communication, communion can only be between two individuals. It is a personal, deeply personal faith. Group is impersonal. And remember that group can do many things – madness is possible with the group, but Buddhahood is not possible. A group can be mad, but a group cannot be enlightened.

Lower the phenomenon, the group can participate in it more. So all great sins are committed by the group not by individuals. An individual can murder few people, but an individual cannot become "Fascism", he cannot murder millions. Fascism can murder millions, and with good conscience!

After the Second World War all the war criminals confessed that they are not responsible: they were just ordered from above, and they followed the orders. They were just part of the group. Even



Hitler and Mussolini were very much sensitive in their private lives. Hitler used to listen to music; loved music. Even sometimes he used to paint; loved painting. Seems impossible, Hitler loving painting and music, so sensitive, and killing millions of Jews without any inconvenience, without any discomfort in his conscience, not even a prick. He was "not responsible". Then he was just the leader of a group.

When you are moving in a crowd, you can commit anything because you feel "The crowd is doing it. I am just part of it." Alone, you would think thrice whether to do it or not. In the crowd responsibility is lost, your individual thinking is lost, your discrimination is lost, your awareness is lost. You have become just a part of a crowd. Crowds can go mad. Every country knows, every period knows crowds can go mad, and then they can do anything. But it has never been heard that crowds can become enlightened.

The higher states of consciousness can be achieved only by individuals. More responsibility has to be felt – more individual responsibility, more conscience. The more you feel you are responsible, the more you feel you have to be aware, the more you become individual.

Buddha communicates with Mahakashyap his silent experience, his silent sambodhi, his silent enlightenment, because Mahakashyap also has become a peak, a height, and two heights can meet now. And this will always be so. So if you want to reach higher peaks, don't think in terms of groups, think in terms of your own individuality. A group can be helpful in the beginning, but the more you grow, less and less group can be helpful.

A point comes when group cannot be of any help, you are left alone. And when you are totally alone and you start growing in your loneliness, for the first time you are crystallized. You become a soul, a self.

The third question:

Question 3

PRACTICE IS A SORT OF CONDITIONING AT PHYSICAL AND MENTAL LEVELS, AND IT IS THROUGH CONDITIONING THAT SOCIETY MAKES MAN ITS SLAVE. IN THAT CASE HOW CAN PATANJALI'S PRACTICE BE AN INSTRUMENT OF LIBERATION?

Society conditions you to make a slave out of you, an obedient member, so the question seems valid-how a continuous reconditioning of the mind can make you liberated? The question seems valid only because you are confusing two types of conditioning.

You have come to me, you have traveled a path. When you will be going back, you will travel the same path again. The mind can ask, "The path which brought you here, how it can take you back, the same path?" The path will be the same, your direction will be different – quite the opposite. While you were coming towards me you were facing towards me, when going back you will be facing the opposite direction – the path will be the same.

The society conditions you to make an obedient member, to make you a slave. Just a path. The same path has to be traveled to make you free, only the direction will be the opposite. The same method has to be used to "uncondition" you.



I remember one parable. Once Buddha came to his monks; he was going to deliver a sermon. He sat under his tree. He was having a handkerchief in his hand. He looked at the handkerchief. The whole congregation also looked what he was doing. Then he binds five knots in the handkerchief and then he asks, "What should I do now to unknot this handkerchief? What should I do now?" And he asked two questions. One: "Is the handkerchief the same when there were no knots on it or is it different?"

One bhikkhu, one monk, says that, "In a sense it is the same because the quality of the handkerchief has not changed. Even with knots it is the same, the same handkerchief. The inherent nature remains the same. But in a sense it has changed because something new has appeared. Knots were not there, now knots are there. So superficially it has changed, but deep down it has remained the same."

Buddha says, "This is the situation of human mind. Deep down it remains unknotted. The quality remains the same." When you become a Buddha, an enlightened one, you will not have a different consciousness. The quality will be the same. The difference is only that now you are a knotted handkerchief; your consciousness has a few knots.

Second thing Buddha asked: "What I should do to unknot the handkerchief?" Another monk says, "Unless we know what you have done to knot it we cannot say anything, because the reverse process will have to be applied. The way you have knotted it has to be known first, because that will be the way again in the reverse order to unknot." So Buddha says, "This is the second thing. How you have come into this bondage, this has to be understood. How you are conditioned in your bondage, this has to be understood, because the same will be the process, in reverse order, to uncondition you."

If attachment is the conditioning factor, then non-attachment will become the unconditioning factor. If expectation leads you in misery, then non-expectation will lead you into non-misery. If anger creates a hell within you, then compassion will create a heaven. So whatsoever the process of misery, the reverse will be the process of happiness. Unconditioning means you have to understand the whole knotted phenomenon of human consciousness as it is. This whole process of yoga will be nothing understanding the complex knots and then unknotting them, unconditioning them. It is not a reconditioning, remember. It is simply unconditioning; it is negative. If it is a reconditioning, then you will become a slave again – a new type of slave in a new imprisonment. So this difference has to be remembered: it is unconditioning, not reconditioning.

Because of this, many problems have arisen. Krishnamurti goes on saying that if you do anything it will become a reconditioning, so don't do anything. If you do anything it will become a reconditioning. You may be a better slave, but you will remain a slave. Listening to him, many people have stopped all efforts. But that doesn't make them liberated. They are not liberated. The conditioning is there. They are not reconditioning. Listening to Krishnamurti, they have stopped, they are not reconditioning. But are they also not unconditioning. They remain the slaves.

So I am not for reconditioning, neither is Patanjali for reconditioning. I am for unconditioning, and Patanjali is also for unconditioning. Just understand the mind. Whatsoever its disease, understand the disease, diagnose it, and move in the reverse order.

What is the difference? Take some actual example. You feel anger. Anger is a conditioning; you have learned it. Psychologists say that it is a learning; it is a programmed thing. Your society teaches

it to you. There are societies even now which never get angry, the members never get angry. There are societies, small tribal clans still in existence, which have never known any fight, no war.

In Philippines, a small aboriginal tribe exists. For three thousand years it has not known any fight, not a single murder, not a single suicide. What has happened to it? And they are the most peace-loving people, the most happy possible. Their society from the very beginning never conditions them for anger. In that tribe, even in your dream if you kill someone, you have to go and ask his forgiveness – even in dream. If you are angry with someone and fighting, next day you have to declare to the village that you have done something wrong. Then the village will gather together, and the wise men of the village will diagnose your dream and they will suggest what is to be done now – even small children!

I was reading their dream analyses. They seem to be one of the most penetrating people. A small child dreams. In dream he sees the boy of the neighbor, very sad. So he tells the dream to his father so in the morning that "I have seen the boy of the neighbor very sad."

So the father thinks over it, closes his eyes, meditates, and then he says, "If you have seen him sad, that means somehow his sadness is related to you. No one else has dreamed about him that he is sad, so either knowingly or unknowingly you have done something which creates his sadness. Or, if you have not done, in the future you are going to do. So the dream is just a prediction for the future. You go with many sweets, many gifts. Give sweets and gifts to the boy and ask for his forgiveness – either of something done in the past or something which you are going to do in the future."

So the boy goes, gives the fruits, sweets, gifts, and asks his forgiveness because somehow, in the dream, he is responsible for his sadness. From the very beginning the children are brought up in this way. If this tribe has existed without strife, fight, murder, suicide, there is no wonder. They cannot conceive. A different type of mind is functioning there.

Psychologists say that hate or anger are not natural. Love is natural: hate and anger are just created. They are hindrances in love, and society conditions you for them. Unconditioning means whatsoever the society has done, it has done. There is no use going on condemning it; it is already the case. And by simply saying the society is responsible, you are not helped. It has been done. Now – right now what you can do, you can uncondition. So whatsoever your problems, look deep in the problem. Penetrate it, analyze it, and look how you are conditioned for it.

For example, there are societies which never feel competitive. Even in India, there are aboriginal tribes – no competition exists. Of course, they cannot be very progressive in our measurement, because our progress can only be through competition. They are not competitive. Because they are not competitive, they are not angry, they are not jealous, they are not so hate-filled, they are not so violent. They don't expect much, and whatsoever their life gives to them they feel happy and grateful.

To you, whatsoever life gives... you will never feel grateful. You will always be frustrated because you can always ask more. And there is no end to your expectations and desires. So if you feel miserable, look into the misery and analyze it. What are the conditioning factors which are creating the misery? And there is not much difficulty to understand. If you can create misery, if you are so capable of creating misery, there is no difficulty in understanding it. If you can create it, you can understand it.

Patanjali's whole standpoint is this: looking into the misery of man, it is found that man himself is responsible. He is doing something to create it. That doing has become habitual, so he goes on doing it. It has become repetitive, mechanical, robot-like. If you become alert, you can drop out of it. You can simply say, "I will not cooperate." The mechanism will start working.

Someone insults you. You just stand still, remain silent. The mechanism will start; it will bring the past pattern. The anger will be coming, the smoke will arise, and you will feel just on the verge of getting mad. But you stand. Don't cooperate and just look what the mechanism is doing. You will feel wheels within wheels within you, but they are impotent because you are not cooperating.

Or, if you feel it impossible to remain in such a still state, then close your door, move into the room, have a pillow before you, and beat the pillow. And be angry with the pillow. And when you are beating on, getting angry and mad with the pillow, just go on watching what you are doing, what is happening, how the pattern is repeating itself.

If you can stand still, that's the best. If you feel it is difficult, you are pulled, then move into a room and be angry on the pillow. Because with the pillow, your madness will be totally visible to you; it will become transparent. And the pillow is not going to react; you can watch more easily. And there is no danger, no safety problem. You can watch. Slowly, the rising of the anger and the decline of the anger.

Watch both, the rhythm. And when your anger is exhausted, you don't feel like beating the pillow any more, or you have started laughing or you feel ridiculous, close your eyes, sit on the floor, and meditate on what has happened. Do you still feel anger for the person who has insulted you, or it is thrown onto the pillow? You will feel a certain calmness falling on you. And you will not feel angry now with the person concerned. Rather, you may even feel compassion for him.

One young American boy was here two years before. He had escaped from America only because of one problem, one obsession: he was continuously thinking of murdering his father. The father must have been a dangerous man; must have suppressed this boy too much. In his dreams he was thinking of murdering, in his daydreams also he was thinking of murdering his father. He escaped from his home only just so that the father is not there. Otherwise, any day something can happen. The madness is there; it can erupt any moment.

He was here with me. And I told him, "Don't suppress it." I gave him a pillow and said, "This is your father. Now do whatsoever you like." At first he started laughing, laughing in a mad way. And he said, "It looks ridiculous." I told him, "Let it be ridiculous. If it is in the mind, let it come out." For fifteen days continuously he was beating and tearing the pillow, and doing it. On the sixteenth day he came with a knife. I had not told him. So I asked him, "Why this knife?"

He said, "Now don't stop me. Let me kill. Now the pillow is not pillow for me. The pillow has actually become my father." That day he killed his father. And then he started crying; tears came through his eyes. He became calmed down, relaxed, and he told me, "I am feeling much love for my father, much compassion. Now allow me to go back."

He is back now. The relationship has totally changed. What has happened? Just a mechanical obsession is released.

If you can stand still when some old pattern grips your mind, it is good. If you cannot, then allow it to happen in a dramatic way, but alone, not with someone. Because whenever you enact your pattern, allow your pattern with someone, it creates new reactions and it is a vicious circle.

The most significant point is to be watchful of the pattern – whether you are standing silently or acting your anger and hate out – watchful, looking how it uncoils. And if you can see the mechanism, you can undo it.

All the steps in yoga are just for undoing something which you have been doing. They are negative; nothing new is to be created. Only the wrong is to be destroyed, and the right is already there. Nothing positive is to be done, only something negative. The positive is hidden there. It is just like a stream is there, hidden under a rock. You are not to create the stream. It is already there, knocking; wants to be released and to become free and flowing. A rock is there. The rock has to be undone. Once the rock is removed, the stream starts flowing.

Bliss, happiness, joy or whatsoever you call it is there already flowing in you. Only some rocks are there. Those rocks are the conditionings of the society. Uncondition them. If you feel attachment is the rock, then make efforts for non-attachment. If you feel anger is the rock, then make efforts for non-anger. If you feel greed is the rock, then make efforts for non-greed. Just do the opposite. Don't suppress greed. Just do the opposite: do something which is non-greed. Just don't suppress anger; do something which is non-anger.

In Japan, when someone gets angry, they have a traditional teaching. If someone gets angry, immediately he has to do something which is non-anger. And the same energy which was going to move into anger moves into non-anger. Energy is neutral. If you feel angry with someone and you want to slap his face, give him a flower and see what happens.

You wanted to slap his face; you wanted to do something – that was anger. Give him a flower and just watch what is happening within you – you are doing something which is of non-anger. And the same energy which was going to move your hand will move your hand. And the same energy which was going to hit him is now going to give the flower. But the quality has changed. You have done something. And the energy is neutral. If you don't do something, then you suppress – and suppression is poisonous. Do something, but just the opposite. And this is not a new conditioning, it is just to uncondition the old. When the old has disappeared, the knots have disappeared, you need not worry for anything to do. Then you can flow spontaneously.

The last question:

Question 4

YOU SAID THAT THE SPIRITUAL ENDEAVOR MAY TAKE TWENTY TO THIRTY YEARS OR EVEN LIVES, AND THAT EVEN THEN IT IS EARLY. BUT THE WESTERN MIND SEEMS TO BE RESULT-ORIENTED, IMPATIENT AND TOO PRACTICAL. IT WANTS INSTANTANEOUS RESULTS. RELIGIOUS TECHNIQUES COME AND GO LIKE OTHER FADS IN THE WEST. THEN HOW DO YOU INTEND TO INTRODUCE YOGA TO THE WESTERN MIND?

I am not interested in the western mind or the eastern mind. These are just two aspects of one mind. I am interested in the mind. And this eastern-western dichotomy is not very meaningful, not even

significant now. There are eastern minds in the West and there are western minds in the East. And now the whole thing has become a mess. East is now also in a hurry. The old East has disappeared completely.

I am reminded of one Taoist anecdote. Three Taoists were meditating in a cave. One year passed. They were silent, sitting, meditating. One day one horseman passed nearby. They looked. One of the three hermits said, "The horse he was riding was white." The other two remained silent. After one year again, the second hermit said, "The horse was black, not white." Then one more year passed again. The third hermit said, "If there are going to be discussions, I am leaving. If there is going to be any bickering, I am leaving. I am leaving! You are disturbing my silence!"

What did it matter whether the horse was white or black? Three years! But this was the flow in the East. Time was not. East was not conscious of time at all. East lived into eternity, as if time was not passing. Everything was static.

But that East no longer exists. West has corrupted everything; the East has disappeared. Through western education everybody is now western. Only few island-like people are there who are eastern – they can be in the West, they can be in the East, they are not in any way confined to the East. But the world as a whole, the earth as a whole, has become western.

Yoga says – and let it penetrate you very deeply because it will be very meaningful – yoga says that the more you are impatient, the more time will be needed for your transformation. The more in hurry, the more you will be delayed. Hurry itself creates such a confusion that delay will result.

The less in a hurry, earlier will be the results. If you are infinitely patient, this very moment transformation can happen. If you are ready to wait forever, you may not wait even for the next moment. This very moment the thing can happen, because it is not a question of time, it is a question of your quality of the mind.

Infinite patience. Simply not hankering for results gives you much depth. Hurry makes you shallow. You are in such a hurry that you cannot be deep. This moment you are not interested here in this moment, but what is going to happen in the next. In result you are interested. You are moving ahead of you; your movement is mad. So you may run too much, you may travel too much, you will not reach anywhere because the goal to be reached is just here. You have to drop into it, not to reach anywhere. And the dropping is possible only if you are totally patient.

I will tell you one Zen anecdote. One Zen monk is passing through a forest. Suddenly he becomes aware one tiger is following him, so he starts running. But his running is also of a Zen type; he is not in a hurry. He is not mad. His running also is smooth, harmonious. He is enjoying it. And it is said that the monk thinks in the mind, "If the tiger is enjoying it, then why not I?"

And the tiger is following him. Then he comes near a precipice. Just to escape from the tiger he hangs with the branch of a tree. And then he looks downwards. One lion is standing there in the valley, waiting for him. Then the tiger has reached, he is standing just near the tree on the hilltop. He is hanging in between, just with a branch, and another lion is waiting for him, deep down.

He laughs. Then he looks. Two mice are just cutting that branch... one white, one black. Then he laughs very loudly. He says, "This is life. Day and night, white and black mice cutting. And wherever

I go, death is waiting. This is life!" And it is said that he achieves a satori – the first glimpse of enlightenment. This is life! Nothing to worry about; this is how things go. Wherever you go death is waiting, and even if you don't go anywhere day and night are cutting your life. So he laughs loudly.

Then he looks around, because now it is fixed. Now there is no worry. When death is certain, what is the worry? Only in uncertainty there is worry. When everything is certain, there is no worry; now it has become a destiny. So he looks for these few moments how to enjoy. He becomes aware just by the side of the branch some strawberries, so he picks a few strawberries, eats them. They are the best of his life. He enjoys them, and it is said he becomes enlightened in that moment.

He has become a Buddha because death is so near even then he is not in any hurry. He can enjoy a strawberry. It is sweet! The taste of it is sweet! He thanks God. It is said in that moment everything disappears – the tiger, the lion, the branch, he himself. He has become the cosmos.

This is patience, absolute patience! Wherever you are, in that moment enjoy without asking for the future. No futuring in the mind – just the present moment, the oneness of the moment, and you are satisfied. Then there is no need to go anywhere. Wherever you are, from that very point you will drop into the ocean; you will become one with the cosmos.

But the mind is not interested in here and now. The mind is interested somewhere in the future in some results. So the question is, in a way, relevant for such a mind, the modern mind it will be better to call it rather than western. The modern mind is constantly obsessed with the future, with the result, not with the here and now.

How this mind can be taught yoga? This mind can be taught yoga because this future orientation is leading nowhere. And this future orientation is creating constant misery for the modern mind. We have created a hell, and we have created too much of it. Now either man will have to disappear from this planet earth, or he will have to transform himself. Either humanity will have to die completely – because this hell cannot be continued any more – or we will have to go through a mutation.

Hence, yoga can become very meaningful and significant for the modern mind because yoga can save. It can teach you again how to be here and now – how to forget past, how to forget future, and how to remain in the present moment with such intensity that this moment becomes timeless; the very moment becomes eternity.

Patanjali can become more and more significant. As this century will come to its closure, techniques about human transformation will become more and more important. They are already becoming all over the world – whether you call them yoga or Zen or you call them Sufi methods or you call them Tantra methods. In many, many ways, all the old traditional teachings are erupting. Some deep need is there, and those who are thinking, anywhere, in any part of the world, they have become interested to find again how humanity in the past existed with such beatitude, such bliss. With so poor conditions, how such rich men existed in the past, and we, with such a rich situation, why we are so poor?

This is a paradox, the modern paradox. For the first time on the earth we have created rich, scientific societies, and they are the most ugly and most unhappy. And in the past there was no scientific technology, no affluence, nothing of comfort, but humanity was existing in such a deep, peaceful

milieu – happy, thankful. What has happened? We can be more happy than anyone, but we have lost contact with existence.

And that existence is here and now, and an impatient mind cannot be in contact with it. Impatience is like a feverish, mad state of mind; you go on running. Even if the goal comes, you cannot stand there because the running has become just the habit. Even if you reach the goal you will miss it, you will pass it because you cannot stop. If you can stop, the goal is not to be searched.

Zen Master Hui-Hai, has said that, "Seek, and you will lose; don't seek, and you can get it immediately. Stop, and it is here. Run, it is nowhere."



## CHAPTER 9

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### Practice and desirelessness

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*3 January 1974 pm in*

THE FIRST STATE OF VAIRAGYA, DESIRELESSNESS – CESSATION FROM SELF-INDULGENCE IN THE THIRST FOR SENSUOUS PLEASURES, WITH CONSCIOUS EFFORT.

THE LAST STATE OF VAIRAGYA, DESIRELESSNESS – CESSATION OF ALL DESIRING BY KNOWING THE INNERMOST NATURE OF PURUSHA, THE SUPREME SELF.

Abhyasa and vairagya – constant inner practice and desirelessness: these are the two foundation stones of Patanjali's yoga. Constant inner effort is needed not because something has to be achieved, but because of wrong habits. The fight is not against nature, the fight is against habits. The nature is there, every moment available to flow in, to become one with it, but you have got a wrong pattern of habits. Those habits create barriers. The fight is against these habits, and unless they are destroyed, the nature, your inherent nature, cannot flow, cannot move, cannot reach to the destiny for which it is meant to be.

So remember the first thing: the struggle is not against nature. The struggle is against wrong nurture, wrong habits. You are not fighting yourself; you are fighting something else which has become fixed with you. If this is not understood rightly, then your whole effort can go in a wrong direction. You may start fighting with yourself, and if once you start fighting with yourself you are fighting a losing battle. You can never be victorious. Who will be victorious and who will be defeated? – because you are both. The one who is fighting and the one with whom you are fighting is the same.

If my both hands start fighting, who is going to win? Once you start fighting with yourself you are lost. And so many persons, in their endeavors, in their seeking for spiritual truth, fall into that error. They

become victims of this error; they start fighting with themselves. If you fight with yourself, you will go more and more insane. You will be more and more divided, split. You will become schizophrenic. This is what is happening in the West.

Christianity has taught – not Christ, Christianity – has taught to fight with oneself, to condemn oneself, to deny oneself. Christianity has created a great division between the lower and the higher. There is nothing lower and nothing higher in you, but Christianity talks about the lower self and the higher self, or body and the soul. But somehow Christianity divides you and creates a fight. This fight is going to be endless; it will not lead you anywhere. The ultimate result can only be self-destruction, a schizophrenic chaos. That's what is happening in the West.

Yoga never divides you, but still there is a fight. The fight is not against your nature. On the contrary, the fight is for your nature. You have accumulated many habits. Those habits are your achievement of many lives' wrong patterns. And because of those wrong patterns your nature cannot move spontaneously, cannot flow spontaneously, cannot reach to its destiny. These habits have to be destroyed, and these are only habits. They may look like nature to you because you are so much addicted with them. You may have become identified with them, but they are not you.

This distinction has to be clearly maintained in the mind, otherwise you can misinterpret Patanjali. Whatsoever has come in you from without and is wrong has to be destroyed so that which is within you can flow, can flower. Abhyasa, constant inner practice, is against habits.

The second thing, the second foundation stone, is vairagya, desirelessness. That too can lead you in the wrong direction. And, remember, these are not rules, these are simple directions. When I say these are not rules, I mean they are not to be followed like an obsession. They have to be understood – the meaning, the significance. And that significance has to be carried in one's life.

It is going to be different for everyone, so it is not a fixed rule. You are not to follow it dogmatically. You have to understand its significance and allow it to grow within you. The flowering is going to be different with each individual. So these are not dead, dogmatic rules, these are simple directions. They indicate the direction. They don't give you the detail.

I remember once Mulla Nasruddin was working as a doorkeeper in a museum. The first day he was appointed, he asked for the rules: "What rules have to be followed?" So he was given the book of the rules that were to be followed by the doorkeeper. He memorized them; he took every care not to forget a single detail.

And the first day when he was on duty, the first visitor came. He told the visitor to leave his umbrella there outside with him at the door. The visitor was amazed. He said, "But I don't have any umbrella." So Nasruddin said, "In that case, you will have to go back. Bring an umbrella because this is the rule. Unless a visitor leaves his umbrella here outside, he cannot be allowed in."

And there are many people who are rule-obsessed. They follow blindly. Patanjali is not interested in giving you rules. Whatsoever he is going to say are simple directions – not to be followed, but to be understood. The following will come out of that understanding. And the reverse cannot happen – if you follow the rules, understanding will not come, if you understand the rules, the following will come automatically, as a shadow.

Desirelessness is a direction. If you follow it as a rule, then you will start killing your desires. Many have done that, millions have done that. They start killing their desires. Of course, this is mathematical, this is logical. If desirelessness is to be achieved, then this is the best way: to kill all desires. Then you will be without desires.

But you will be also dead. You have followed the rule exactly, but if you kill all desires you are killing yourself, you are committing suicide-because desires are not only desires, they are the flow of life energy. Desirelessness is to be achieved without killing anything. Desirelessness is to be achieved with more life, with more energy – not less.

For example, you can kill sex easily if you starve the body, because sex and food are deeply related. Food is needed for your survival, for the survival of the individual, and sex is needed for the survival of the race, of the species. They are both food in a way. Without food the individual cannot survive and without sex the race cannot survive. But the primary is individual. If the individual cannot survive, then there is no question of the race.

So if you starve your body, if you give so little food to your body that the energy created by it is exhausted in day-to-day routine work – your walking, sitting, sleeping – no extra energy accumulates, then sex will disappear because sex can be there only when the individual is gathering extra energy, more than he needs for his survival. Then the body can think of the survival for the race. If you are in danger, then the body simply forgets about sex.

Hence, so much attraction for fasting, because if you fast, sex disappears – but this is not desirelessness. This is just becoming more and more dead, less and less alive. Zen monks in India, they have been fasting continuously just for this end, because if you fast continuously and you are constantly on a starvation diet, sex disappears; nothing else is needed – no transformation of the mind, no transformation of the inner energy. Simply starving helps.

Then you become habitual for the starvation. And continuously if you do it for years, you will simply forget that sex exists. No energy is created; no energy moves to the sex center. There is no energy to move! The person exists just as a dead being. There is no sex.

But this is not what Patanjali means. This is not a desireless state. It is simply an impotent state; energy is not there. Give food to the body... You may have starved the body for thirty or forty years – give right food to the body and sex reappears immediately. You are not changed. The sex is just hidden there waiting for energy to flow. Whenever energy flows, it will become again alive.

So what is the criterion? The criterion has to be remembered. Be more alive, be more filled with energy, vital, and become desireless. Only then, if your desirelessness makes you more alive, then you have followed the right direction. If it makes you simply a dead person, you have followed the rule. It is easy to follow the rule because no intelligence is required. It is easy to follow the rule because simple tricks can do it. Fasting is a simple trick. Nothing much is implied in it; no wisdom is going to come out of it.

There was one experiment in Oxford. For thirty days a group of twenty students was totally starved, young, healthy boys. After the seventh or eighth day they started losing interest in girls. Nude pictures will be given to them and they will be indifferent. And this indifference was not just bodily, even their minds were not interested – because now there are methods to judge the mind.

Whenever a young boy, healthy boy, looks at a nude picture of a girl, his pupils of the eyes become big. They are more open to receive the nude figure. And you cannot control your pupils; they are not voluntary. So you may say that you are not interested in sex, but a nude picture will show whether you are interested or not. And you cannot do anything voluntarily; you cannot control your pupils of the eyes. They expand because something so interesting has come before them, that they open more, the shutters open more to take more in. No, women are not interested in nude men they are interested in small babies, so if a beautiful baby's picture is given to them, their eyes expand.

Every precaution was taken whether they are interested – no interest. By and by the interest was declining. Even in their dreams they stopped seeing girls, sexual dreams. By the second week, fourteenth or fifteenth day, they were simply dead corpses. Even if a beautiful girl comes nearby, they will not look. If someone says a dirty joke, they will not laugh. For thirty days they were starved. On the thirtieth day, the whole group was sexless. There was no sex in their mind, in their body.

Then food was given to them again. The very first day they became again the same. The next day they were interested, and the third day all that starving for thirty days had disappeared. Now not only they were interested, they were obsessively interested – as if this gap had helped. For a few weeks they were obsessively sexual, only thinking of girls and nothing else. When the food was in the body, girls became important again.

But this has been done in many countries all over the world. Many religions have followed this fasting. And then people start thinking that they have gone beyond sex. You can go beyond sex, but fasting is not the way. That's a trick. And this can be done in every way. If you are on fast you will be less angry, and if you become habitual to fasting, then many things from your life will simply drop because the base has dropped: food is the base.

When you have more energy, you move in more dimensions. When you are filled with overflowing energy, your overflowing energy leads you in many, many desires. Desires are nothing but outlets for energy. So two ways are possible. One is: your desire changes; the energy remains, or energy is removed, desire remains. Energy can be removed very easily. You can simply be operated, castrated, and then sex disappears. Some hormones can be removed from your body. And that's what fasting is doing – some hormones disappear; then you can become sexless.

But this is not the goal of Patanjali. Patanjali says that energy should remain and the desire disappears. Only when desire disappears and you are filled with energy you can achieve that blissful state that yoga aims at. A dead person cannot reach to the divine. The divine can be attained only through overflowing energy, abundant energy, an ocean of energy.

So this is the second thing to remember continuously – don't destroy energy, destroy desire. It will be difficult. It is going to be hard, arduous, because it needs a total transformation of your being. But Patanjali is for it. So he divides his vairagya, his desirelessness, in two steps. We will enter the sutra.

The first:

THE FIRST STATE OF VAIRAGYA – DESIRELESSNESS: CESSATION FROM SELF-INDULGENCE IN THE THIRST FOR SENSUOUS PLEASURES, WITH CONSCIOUS EFFORT.

Many things are implied and have to be understood. One, the indulgence in sensuous pleasures. Why you ask for sensuous pleasures? Why the mind constantly thinks about indulgence? Why you move again and again in the same pattern of indulgences?

For Patanjali and for all those who have known, the reason is that you are not blissful inwardly; hence, the desire for pleasure. The pleasure-oriented mind means that as you are, in yourself, you are unhappy. That's why you go on seeking happiness somewhere else. A person who is unhappy is bound to move into desires. Desires are the way of the unhappy mind to seek happiness. Of course, nowhere this mind can find happiness. At the most he can find few glimpses. Those glimpses appear as pleasure. Pleasure means glimpses of happiness. And the fallacy is that this pleasure-seeking mind thinks that these glimpses and pleasure is coming from somewhere else. It always comes from within.

Let us try to understand. You are in love with a person. You move into sex. Sex gives you a glimpse of pleasure; it gives you a glimpse of happiness. For a single moment you feel at ease. All the miseries have disappeared; all the mental agony is no more. For a single moment you are here and now, you have forgotten all. For a single moment there is no past and no future. Because of this – there is no past and no future, and for a single moment you are here and now-from within you the energy flows. Your inner self flows in this moment, and you have a glimpse of happiness.

But you think that the glimpse is coming from the partner, from the woman or from the man. It is not coming from the man or from the woman. It is coming from you! The other has simply helped you to fall into the present, to fall out of future and past. The other has simply helped you, to bring you to the nowness of this moment.

If you can come to this nowness without sex, sex, by and by will become useless, it will disappear. It will not be a desire then. If you want to move in it you can move into it as a fun, but not as a desire. Then there is no obsession in it because you are not dependent on it.

Sit under a tree some day – just in the morning when the sun has not arisen, because with the sun arising your body is disturbed, and it is difficult to be at peace within. That is why the East has always been meditating before the sunrise. They have called it *brahmamuhurt* – The moments of the divine. And they are right, because with the sun, energies rise and they start flowing in the old pattern that you have created.

Just in the morning, the sun has not yet come on the horizon, everything is silent and the nature is fast asleep – the trees are asleep, the birds are asleep, the whole world is asleep; your body also inside is asleep – you have come to sit under a tree. Everything is silent. Just try to be here in this moment. Don't do anything; don't even meditate. Don't make any effort. Just close your eyes, remain silent, in this silence of nature. Suddenly you will have the same glimpse which has been coming to you through sex or even greater, deeper. Suddenly you will feel a rush of energy flowing from within. And now you cannot be deceived because there is no other; it is certainly coming from you. It is certainly flowing from within. Nobody else is giving it to you; you are giving it to yourself.

But the situation is needed – a silence, energy not in excitement. You are not doing anything, just being there under a tree, and you will have the glimpse. And this will not really be the pleasure, it will be the happiness, because now you are looking at the right source, the right direction. Once you

know it, then through sex you will immediately recognize that the other was just a mirror; you were just reflected in him or in her. And you were the mirror for the other. You were helping each other to fall into the present, to move away from the thinking mind to a non-thinking state of being.

The more mind is filled with chattering, more sex has appeal. In the East, sex was never such an obsession as it has become an obsession in the West. Films, stories, novels, poetry, magazines, everything has become sexual. You cannot sell anything unless you can create a sex appeal. If you have to sell a car you can sell it only as a sex object. If you want to sell toothpaste, you can sell only through some sex appeal. Nothing can be sold without sex. It seems that only sex has the market, nothing else – a significance.

Every significance comes through sex. The whole mind is obsessed with sex. Why? Why this has never happened before? This is something new in human history. And the reason is now West is totally absorbed in thoughts – no possibility of being here and now, except sex. Sex has remained the only possibility, and even that is going.

For the modern man even this has become possible – that while making love he can think of other things. And once you become so capable that while making love you go on thinking of something – of your accounts in the bank, or you go on talking with a friend, or you go on being somewhere else while making love here – sex will also be finished. Then it will just be boring, frustrating, because sex was not the thing. The thing was only this – that because sexual energy moving so fast, your mind comes to a stop; the sex takes over. The energy flows so fast, so vitally, that your ordinary patterns of thinking stop.

I have heard: Once it happened that Mulla Nasruddin was passing through a forest. He came upon a skull. Just curious, as he always was, he asked the skull, "What brought you here, sir?" And he was amazed because the skull said, "Talking brought me here, sir." He couldn't believe it, but he had heard it so he ran to the court of the king. He told there that "I have seen a miracle! A skull, a talking skull, lying just near our village in the forest."

The king also couldn't believe, but he was also curious. The whole court followed. They went into the forest. Nasruddin went near the skull and asked again the same question, "What brought you here, sir." But the skull remained silent. He asked again and again and again, but the skull was dead silent.

The king said, "I knew it before, Nasruddin, that you are a liar. But now this is too much. You have played such a joke that you will have to suffer for it." He ordered his guard to cut his head and throw the head near the skull for the ants to eat. When everybody went – the king, his court – the skull started talking again. And she asked, "What brought you here, sir?" Nasruddin answered, "Talking brought me here, sir."

And talking has brought man here – the situation that is today. A constant chattering mind does not allow any happiness, any possibility of happiness, because only a silent mind can look within, only a silent mind can hear the silence, the happiness, that is always bubbling there. But it is so subtle that with the noise of the mind you cannot hear it.

Only in sex the noise sometimes stops. I say "sometimes". If you have become habitual in sex also,

as husbands and wives become, then it never stops. The whole act becomes automatic and the mind goes on its own. Then sex also is a boredom.

Anything has appeal if it can give you a glimpse. The glimpse may appear to be coming from the outside; it always comes from within. The outside can only be just a mirror. When happiness flowing from within is reflected from the outside, it is called pleasure. This is the definition of Patanjali's – happiness flowing from within reflected from somewhere in the outside, the outside functioning as a mirror. And if you think that this happiness is coming from the outside, it is called pleasure. We are in search of happiness, not in search of pleasure. So unless you can have glimpses of happiness, you cannot stop your pleasure-seeking efforts. Indulgence means search for pleasure.

A conscious effort is needed. For two things. One: Whenever you feel a moment of pleasure is there, transform it into a meditative situation. Whenever you feel you are feeling pleasure, happy, joyful, close your eyes and look within, and see from where it is coming. Don't lose this moment; this is precious. If you are not conscious you may continue thinking that it comes from without, and that's the fallacy of the world.

If you are conscious, meditative, if you search for the real source, sooner or later you will come to know it is flowing from within. Once you know that it always flows from within, it is something that you have already got, indulgence will drop, and this will be the first step of desirelessness. Then you are not seeking, not hankering. You are not killing desires, you are not fighting with desires, you have simply found something greater. Desires don't look so important now. They wither away.

Remember this: they are not to be killed and destroyed; they wither away. Simply you neglect them because you have a greater source. You are magnetically attracted towards it. Now your whole energy is moving inwards. The desires are simply neglected.

You are not fighting them. If you fight with them you will never win. It is just like you were having some stones, colored stones, in your hand. And now suddenly you have come to know about diamonds, and they are lying about. You throw the colored stones just to create space for the diamonds in your hand. You are not fighting the stones. When diamonds are there you simply drop the stones. They have lost their meaning.

Desires must lose their meaning. If you fight, the meaning is not lost. Or even, on the contrary, just through fight you may give them more meaning. Then they become more important. This is happening. Those who fight with any desire, that desire becomes their center of the mind. If you fight sex, sex becomes the center. Then, continuously, you are engaged in it, occupied with it. It becomes like a wound. And wherever you look, that wound immediately projects, and whatsoever you see becomes sexual.

Mind has a mechanism, an old survival mechanism, of fight or flight. Two are the ways of the mind: either you can fight with something or you can escape from it. If you are strong, then you fight. If you are weak, then you take flight, then you simply escape. But in both the ways the other is important, the other is the center. You can fight or you can escape from the world – from the world where desires are possible; you can go to the Himalayas. That too is a fight, the fight of the weak.

I have heard: Once Mulla Nasruddin was shopping in a village. He left his donkey on the street and went into a shop to purchase something. When he came out he was furious. Someone has painted



his donkey completely red, bright red. So he was furious, and he inquired, "Who has done this? I will kill that man!"

A small boy was standing there. He said, "One man has done this, and that man just has gone inside the pub." So Nasruddin went there, rushed there, angry, mad. He said, "Who has done this? Who the hell has painted my donkey?"

A very big man, very strong, stood and he said, "I did. What about it?" So Nasruddin said, "Thank you, sir. You have done such a beautiful job. I just came to tell you that the first coat is dry."

If you are strong, then you are ready to fight. If you are weak, then you are ready to fly, to take flight. But in both the cases, you are not becoming stronger. In both cases the other has become the center of your mind. These are the two attitudes fight or flight – and both are wrong because through both the mind is strengthened.

Patanjali says there is a third possibility: don't fight and don't escape. Just be alert. Just be conscious. Whatsoever is the case, just be a witness. Conscious effort means, one: searching for the inner source of happiness, and, second: witnessing the old pattern of habits – not fighting it, just witnessing it.

THE FIRST STATE OF VAIRAGYA, DESIRELESSNESS – CESSATION FROM SELF-INDULGENCE IN THE THIRST FOR SENSUOUS PLEASURES, WITH CONSCIOUS EFFORT.

"Conscious effort" is the key word. Consciousness is needed, and effort is also needed. And the effort should be conscious because there can be unconscious efforts. You can be trained in such a way that you can drop certain desires without knowing that you have dropped them.

For example, if you are born in a vegetarian home you will be eating vegetarian food. Non-vegetarian food is simply not the question. You never dropped it consciously. You have been brought up in such a way that unconsciously it has dropped by itself. But this is not going to give you some integrity; this is not going to give you some spiritual strength. Unless you do something consciously, it is not gained.

Many societies have tried this for their children to bring them up in such a way that certain wrong things simply don't enter in their lives. They don't enter, but nothing is gained through it because the real thing to gain is consciousness. And consciousness can be gained through effort. If without effort something is conditioned on you, it is not a gain at all.

So in India there are many vegetarians. Jains, Brahmins, many people are vegetarians. Nothing is gained because just by being born in a Jain family, being a vegetarian means nothing. It is not a conscious effort; you have not done anything about it. If you were born into a non-vegetarian family, you would have taken to non-vegetarian food similarly.

Unless some conscious effort is done, your crystallization never happens. You have to do something on your own. When you do something on your own, you gain something. Nothing is gained without consciousness, remember it. It is one of the ultimates. Nothing is gained without consciousness! You may become a perfect saint, but if you have not become through consciousness, it is futile,

useless. You must struggle inch by inch because through struggle more consciousness will be needed. And the more consciousness you practice, the more conscious you become. And a moment comes when you become pure consciousness.

The first step is:

**CESSATION FROM SELF-INDULGENCE IN THE THIRST FOR SENSUOUS PLEASURES, WITH CONSCIOUS EFFORT.**

What to do? Whenever you are in any state of pleasure – sex, food, money, power, anything that gives you pleasure – meditate on it. Just try to find it, from where it is coming. You are the source, or the source is somewhere else? If the source is somewhere else, then there is no possibility of any transformation because you will remain dependent to the source.

But, fortunately, the source is not anywhere else, it is within you. If you meditate, you will find it. It is knocking every moment from within, that "I am here!" Once you have the feeling that it is there knocking every moment – and you were creating only situations outside in which it was happening – it can happen without situations. Then you need not depend on anybody, on food, on sex, on power, anything. You are enough unto yourself. Once you have come to this feeling, the feeling of enoughness, indulgence – the mind to indulge, the indulgent mind – disappears.

That doesn't mean you will not enjoy food. You will enjoy more. But now food is not the source of your happiness, you are the source. You are not dependent on food, you are not addicted to it.

That doesn't mean you will not enjoy sex. You can enjoy more, but now it is fun, play; it is just a celebration. But you are not dependent on it, it is not the source. And once two persons, two lovers, can find this – that the other is not the source of their pleasure – they stop fighting with the other. They start loving the other for the first time.

Otherwise you cannot love a person upon whom you are dependent in any way. You will hate, because he is your dependence. Without him you cannot be happy. So he has the key, and a person who has the key of your happiness is your jailer. Lovers fight because they look that the other has the key and, "He can make me happy or unhappy." Once you come to know that you are the source and the other is the source of his own happiness, you can share your happiness; that's another thing, but you are not dependent. You can share. You can celebrate together. That's what love means: celebrating together, sharing together – not driving from each other, not exploiting each other.

Because exploitation cannot be love. Then you are using the other as a means, and whomsoever you use as a means, he will hate you. Lovers hate each other because they are using, exploiting each other, and love – which should be the deepest ecstasy – becomes the ugliest hell. But once you know that you are the source of your happiness, no one else is the source, you can share it freely. Then the other is not your enemy, not even an intimate enemy. For the first time friendship arises, you can enjoy anything.

And you will be able to enjoy only when you are free. Only an independent person can enjoy. A person who is mad and obsessed with food cannot enjoy. He may fill his belly, but cannot enjoy. His

eating is violent. It is a sort of killing. He is killing the food; he is destroying the food. And lovers who feel that their happiness depends on the other are fighting, trying to dominate the other, trying to kill the other, to destroy the other. You will be able to enjoy everything more when you know that the source is within. Then the whole life becomes a play, and moment-to-moment you can go on celebrating infinitely.

This is the first step, with effort. Consciousness and effort, you achieve desirelessness. Patanjali says this is the first because even effort, even consciousness, is not good, because it means that some struggle, some hidden struggle, is on still.

The second and last step of vairagya, the last state of desirelessness:

#### **CESSATION OF ALL DESIRING BY KNOWING THE INNERMOST NATURE OF PURUSHA, THE SUPREME SELF.**

First you have to know that you are the source of all happiness that happens to you. Second, you have to know the total nature of your inner self. First, you are the source. Second, "What is this source?" First, just this much is enough, that you are the source of your happiness. And second, what this source is in its totality, this purusha, inner self is: "Who am 'I'?" in its totality.

Once you know this source in its totality, you have known all. Then the whole universe is within, not only happiness. Then all that exists, exists within – not only happiness. Then God is not somewhere sitting in the clouds, he exists within. Then you are the source, the root source of all. Then you are the center.

And once you become the center of existence, once you know that you are the center of existence, all misery has disappeared. Now desirelessness becomes spontaneous, SAHAJ. No effort, no striving, no maintaining is needed. It is so; it has become natural. You are not pulling it or pushing it. Now there is no "I" who can pull and push.

Remember this: struggle creates ego. If you struggle in the world, it creates a gross ego: "I am someone with money, with prestige, with power." If you struggle within, it creates a subtle ego: "I am pure; I am a saint, I am a sage," but "I" remains with struggle. So there are pious egoists who have a very subtle ego. They may not be worldly people. They are not; they are otherworldly. But struggle is there. They have achieved something. That achievement still carries the last shadow of "I".

The second step and the final step of desirelessness for Patanjali is total disappearance of the ego. Just nature flowing. No "I", no conscious effort. That doesn't mean you will not be conscious, you will be perfect consciousness – but no effort implied of being conscious. There will be no self-consciousness – pure consciousness. You have accepted yourself and existence as it is.

A total acceptance – this is what Lao Tzu calls Tao, the river flowing toward the sea. It is not making any effort; it is not in any hurry to reach the sea. Even if it doesn't reach, it will not get frustrated. Even if it reaches in millions of years, everything is okay. The river is simply flowing because flowing is its nature. No effort is there. It will go on flowing.

When desires for the first time are noted and observed effort arises, a subtle effort. Even the first step is a subtle effort. You start trying to be aware, "From where my happiness is coming?" You

have to do something, and that doing will create the ego. That's why Patanjali says that is only the beginning, and you must remember that is not the end. In the end, not only have desires disappeared, you also have disappeared. Only the inner being has remained in its flow.

This spontaneous flow is the supreme ecstasy because no misery is possible for it. Misery comes through expectation, demand. There is no one to expect, to demand, so whatsoever happens, it is good. Whatsoever happens, it is a blessing. You cannot compare with anything else, it is the case. And because there is no comparing with the past and with the future – there is no one to compare – you cannot look at anything as misery, as pain. Even if pain happens in that situation, it will not be painful. Try to understand this. This is difficult.

Jesus is being crucified. Christians have painted Jesus very sad. They have even said that he never laughed, and in their churches they have the sad figure of Jesus everywhere. This is human; we can understand it, because a person who is being crucified must be sad. He must be in inner agony; he must be in suffering.

So Christians go on saying that Jesus suffered for our sins – but he suffered. This is absolutely wrong! If you ask Patanjali or me, this is absolutely wrong. Jesus cannot suffer. It is impossible for Jesus to suffer. And if he suffers, then there is no difference between you and him.

Pain is there, but he cannot suffer. This may look mysterious, but this is not; this is simple. Pain is there. As far as we can see from the outside he is being crucified, insulted; his body is destroyed. Pain is there, but Jesus cannot suffer. Because in this moment when Jesus is crucified, he cannot ask. He has no demand. He cannot say, "This is wrong. This should not be so. I must be crowned, and I am crucified."

If he has this in his mind – that "I must be crowned and I am crucified" – then there will be pain. If he has no futuring in the mind that "I should be crowned," no expectation for the future, no fixed goal to reach, wherever he has found himself is the goal then. And he cannot compare. This cannot be otherwise. This is the present moment that has been brought to him. This crucifixion is the crown.

And he cannot suffer, because suffering means resistance. You must resist something, only then you can suffer. Try it. It will be difficult for you to be crucified, but there are daily crucifixions, small. They will do.

You have a pain in the leg or in the head you have headache. You may not have observed the mechanism of it. You have headache, and you constantly struggle and resist. You don't want it. You are against it, you divide. You are somewhere standing within the head and the headache is there. You are separate and the headache is separate, and you insist that it should not be so. This is the real problem.

You try once not to fight. Flow with the headache; become the headache. And say, "This is the case. This is how my head is at this moment, and at this moment nothing is possible. It may go in future, but in this moment headache is there." Don't resist. Allow it to happen; become one with it. Don't pull yourself separate, flow into it. And then there will be a sudden upsurge of a new type of happiness you have not known. When there is no one to resist, even headache is not painful. The fight creates the pain. The pain means always fighting against the pain – that's the real pain.

Jesus accepts. This is how his life has come to the cross. This is the destiny. This is what in the East they have always called fate, bhagya, the kismet. So there is no point in arguing with your fate, there is no point in fighting it. You cannot do anything; it is happening. Only one thing is possible for you – you can flow with it or you can fight with it. If you fight, it becomes more agony. If you flow with it, the agony is less. And if you can flow totally, agony has disappeared. You have become the flow.

Try it when you have a headache, try it when you have an ill body, try it when you have some pain – just flow with it. And once, if you can allow, you will have come to one of the most deepest secrets of life-that pain disappears if you flow with it. And if you can flow totally, pain becomes happiness.

But this is not something logical to be understood. You can comprehend it intellectually, but that won't do. Try it existentially. There are everyday situations. Every moment something is wrong. Flow with it, and see how you transform the whole situation. And through that transformation you transcend it.

A Buddha can never be in pain; that is impossible. Only an ego can be in pain. Ego is a must to be in pain. And if the ego is there you can transform your pleasures also into pain; if the ego is not there you can transform your pains into pleasures. The secret lies with the ego.

**THE LAST STATE OF VAIRAGYA, DESIRELESSNESS: CESSATION OF ALL DESIRING BY KNOWING THE INNERMOST NATURE OF PURUSHA, THE SUPREME SELF.**

How it happens? Just by knowing the innermost core of yourself, the purusha, the dweller within. Just by knowing it! Patanjali says, Buddha says, Lao Tzu says, just by knowing it all desires disappear.

This is mysterious, and the logical mind is bound to ask how it can happen just by knowing themselves all desires disappear. It happens because now knowing themselves all desires have arisen. Desires are simply the ignorance of the self. Why? All that you are seeking through desires is there, hidden in the self. If you know the self, desires will disappear.

For example, you are asking for power. Everybody is asking for power. Power creates madness in everybody. It seems to be just human society has existed in such a way that everybody is power-addicted.

The child is born; the child is helpless. This is the first feeling you all carry always with you. The child is born, he is helpless, and a helpless child wants power. That's natural because everybody is more powerful than him. The mother is powerful, the father is powerful, the brothers are powerful, everybody is powerful, and the child is absolutely helpless. Of course, the first desire that arises is to have power – how to grow powerful how to be dominating. And the child starts being political from that very moment. He starts learning tricks how to dominate.

If he cries too much, he comes to know that he can dominate through crying. He can dominate the whole house just by crying. He learns crying. And women continue it even when they are not children. They have learned the secret, and they continue it. And they have to continue it because they remain helpless. That's power politics.

He knows a trick, and he can create disturbance. And he can create such a disturbance that you have to accept and compromise with him. And every moment he feels deeply that the only thing that is needed is power, more power. He will learn, he will go to school, he will grow he will love, but behind everything – his education love, play – he will be finding how to get more power. Through education he will want to dominate, how to come first in the class so he can be dominating, how to get more money so he can be dominating, how to go on growing the influence and the territory of domination. The whole life he will be after power.

Many lives are simply wasted. And even if you get power, what you are going to do? Simply a childish wish is fulfilled. So when you become a Napoleon or a Hitler, suddenly you become aware that the whole effort has been useless, futile. Just a childish wish has been fulfilled, that's all. Now what to do? What to do with this power? If the wish is fulfilled you are frustrated. If the wish is not fulfilled you are frustrated, and it cannot be fulfilled absolutely, because no one can be so powerful that he can feel, "Now it is enough" – no one! The world is so complex that even a Hitler feels powerless in moments, even a Napoleon will feel powerless in moments. Nobody can feel absolute power, and nothing can satisfy you.

But when somebody comes to know one's self, one comes to know the source of absolute power. Then the desire for power disappears because you were already a king and you were only thinking that you were a beggar. And you were struggling to be a bigger beggar, a greater beggar, and you were already the king. Suddenly you come to realize that you don't lack anything. You are not helpless. You are the source of all energies, you are the very source of life. That childhood feeling of powerlessness was created by others. And it is a vicious circle they created in you because it was created in them by their parents, and so on and so forth.

Your parents are creating the feeling in you that you are powerless. Why? Because only through this they can feel they are powerful. You may be thinking that you love children very much. That doesn't seem to be the case. You love power, and when you get children, when you become mothers and fathers, you are powerful. Nobody may be listening to you; you may be nothing in the world, but at least in the boundaries of your home you are powerful. You can at least torture small children.

And look at fathers and mothers: they torture! And they torture in such a loving way that you cannot even say to them that "You are torturing." They are torturing for "their own good", for the children's own good! They are helping them to grow. They feel powerful. Psychologists say that many people go to the teaching profession just to feel powerful, because thirty children at your disposal, you are just a king.

It is reported that Aurangajeb was imprisoned by his son. When he was imprisoned, he wrote a letter and he said, "Only one wish, if you can fulfill, it will be good, and I will be very happy. You just send thirty children to me so that I can teach them in my imprisonment."

The son has been reported to have said, "My father has always remained a king, and he cannot lose his kingdom. So even in the prison he needs thirty children so he can teach them."

Look! Go into a school! The teacher sitting on his chair-and absolute power, just the master of everything that is happening there. People want children not because they love, because if they love, really, the world will be totally different. If you love your child the world will be totally different.



You will not help him to be helpless, to feel helpless, you will give him so much love that he would feel he is powerful. If you give love, then he will never be asking for power. He will not become a political leader; he will not go for elections. He will not try to accumulate money and go mad after it, because he knows it is useless – he is already powerful; love is enough.

But nobody is giving love, then he will create substitutes. All your desires, whether of power, of money, prestige, they all show that something had been taught to you in your childhood, something has been conditioned in your bio-computer and you are following that conditioning without looking inside, that whatsoever you are asking is already there.

Patanjali's whole effort is to put your bio-computer in silence so that it doesn't interfere. This is what meditation is. It is putting your bio-computer, for certain moments, into silence, into a non-chattering state, so that you can look within and hear your deepest nature. Just a glimpse will change you because then this biocomputer cannot deceive you. This bio-computer goes on saying that, "Do this, do that!" It goes on continuously manipulating you, that "You must have more power; otherwise you are nobody."

If you look within, there is no need to be anybody; there is no need to be somebody. You are already accepted as you are. The whole existence accepts you, is happy about you. You are a flowering – an individual flowering, different from any other, unique, and God welcomes you; otherwise you could not be here. You are here only because you are accepted. You are here only because God loves you or the universe loves you or the existence needs you. You are needed.

Once you know your innermost nature, what Patanjali calls the purusha – the purusha means the inner dweller... The body is just a house. The inner dweller, the inner-dwelling consciousness, is purusha. Once you know this inner-dwelling consciousness, nothing is needed. You are enough, more than enough. You are perfect as you are. You are absolutely accepted, welcomed. The existence becomes a blessing. Desires disappear; they were part of self-ignorance. With self-knowledge, they disappear, they evaporate.

Abhyasa, constant inner practice, conscious effort to be more and more alert, to be more and more master of oneself, to be less and less dominated by habits, by mechanical, robot-like mechanisms – and vairagya, desirelessness: these two attained one becomes a yogi; these two attained one has attained the goal.

I will repeat: but don't create a fight. Allow all this happening to be more and more spontaneous. Don't fight with the negative. Rather, create the positive. Don't fight with sex, with food, with anything. Rather, find out what it is that gives you happiness, from where it comes – move in that direction. Desires, by and by, go on disappearing.

And second: be more and more conscious. Whatsoever is happening, be more and more conscious. And remain in that moment, and accept that moment. Don't ask for something else. You will not be creating misery then. If pain is there, let it be there. Remain in it and flow in it. The only condition is, remain alert. Knowingly, watchfully, move into it, flow into it. Don't resist!

When pain disappears, the desire for pleasure also disappears. When you are not in anguish, you don't ask for indulgence. When anguish is not there, indulgence becomes meaningless. And more



and more you go on falling into the inner abyss. And it is so blissful, it is such a deep ecstasy, that even a glimpse of it and the whole world becomes meaningless. Then all that this world can give to you is of no use.

And this should not become a fighting attitude – you should not become a warrior, you should become a meditator. If you are meditating, spontaneously things will happen to you which will go on transforming and changing you. Start fighting and you have started suppression. And suppression will lead you into more and more misery. And you cannot deceive.

Many people are there who are not only deceiving others, they go on deceiving themselves. They think they are not in misery; they go on saying they are not in misery. But their whole existence is miserable. When they are saying that they are not in misery, their faces, their eyes, their heart, everything, is in misery.

I will tell you one anecdote, and then finish. I have heard once it happened that twelve ladies reached purgatory. The officiating angel asked them, "Were any of you unfaithful to your husbands while on earth? If someone was unfaithful to her husband, she should raise her hand." Blushingly, hesitating, by and by eleven ladies raised their hands. The officiating angel took his phone, called into the phone, "Hello! Is that hell? Have you got room for twelve unfaithful wives there? – one of them, stone deaf!"

It isn't needed whether you say or not. Your face, your very being, shows everything. You may say you are not miserable, but the way you say it, the way you are, shows you are miserable. You cannot deceive, and there is no point – because no one can deceive anybody else, you can only deceive yourself.

Remember, if you are miserable, you have created all this. Let it penetrate deep in your heart that you have created your sufferings because this is going to be the formula, the key. If you have created your sufferings, only then can you destroy it. If someone else has created them, you are helpless. You have created your miseries, you can destroy them. You have created them through wrong habits, wrong attitudes, addictions, desires.

Drop this pattern! Look fresh! And this very life is the ultimate joy that is possible to human consciousness.

## CHAPTER 10

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### The cause of your misery

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*4 January 1974 pm in*

The first question:

Question 1

HOW IS IT THAT YOU DESCRIBE THE LIFE THAT IS REALLY OURS, AND WHICH YOU HAVE TRANSCENDED, SO CORRECTLY AND IN EVERY DETAIL, WHILE WE REMAIN SO IGNORANT OF IT? IS IT NOT PARADOXICAL?

It looks paradoxical, it is not – because you can understand only when you have transcended. While you are in a certain state of mind, you cannot understand that state of mind; you are so involved in it, you are so much identified with it. For understanding space is needed, a distance is needed, and there is no distance. When you transcend a state of mind, only then you become able to understand it because then there is distance. You are standing aloof, separate. You can look now, unidentified. There is perspective now.

While you are in love you cannot understand love. You may feel it, but you cannot understand it. You are so much in it. For understanding, aloofness, detached aloofness is needed. For understanding you need to be an observer. While you are in love the observer is lost. You have become a doer; you are a lover. You cannot be a witness to it. Only when you transcend love, when you are enlightened and gone beyond love, you will be able to understand it.

A child cannot understand what childhood is. When childhood is lost, you can look back and understand. Youth cannot understand what youth is. Only when you have become old and are

capable of looking back, aloof, distant, then you will be able to understand it. Whatsoever is understood, is understood only by transcendence. Transcendence is the base of all understanding. That's why it happens every day – you can give advice, good advice, to somebody else who is in trouble; in the same trouble, if you are, you cannot give that good advice to yourself.

Somebody else is in trouble, you have space to look, observe; you can witness. You can give a good advice. When you are in the same trouble, you will not be so capable. You can be if even then you can be detached. You can be if even then you can look at the problem as if you are not in the problem, outside, standing on a hill and looking down.

Any problem can be solved if even for a single moment you are out of it and can look at it as a witness. Witnessing solves everything. But while you are deep in any state it is difficult to be a witness. You are so much identified. While in anger you become anger. No one is left behind who can see, observe, watch, decide. No one is left behind. While in sex you have moved completely. There is no center now, uninvolved.

In Upanishads it is said that a person who is watching himself is like a tree upon which two birds are sitting – one bird just jumping, enjoying, eating, singing, and another bird just sitting on the top of the tree looking at the other bird.

If you can have a witnessing self on the top which goes on looking at the drama below where you are the actor, where you participate, dance and jump and sing and talk and think and get involved; if somebody deep in you can go on looking at this drama; if you can be in such a state where you are also playing as an actor on the stage and simultaneously sitting in the audience looking at it; if you can be the actor and the audience both – then witnessing has come in. This witnessing will make you capable of knowing, of understanding, of wisdom.

So it looks paradoxical. If you go to Buddha he can move into deep details of your problems, not because he is in the problem, only because he is not in the problem. He can penetrate you. He can put himself in your situation and still remain a witness.

So those who are in the world cannot understand the world. Those who have gone beyond it, only they understand it. So whatsoever you want to understand, go beyond it. This appears paradoxical. Whatsoever you want to know, go beyond it – only then knowledge will happen. Moving as an insider in anything you may collect much information, but you will not become a wise man.

You can practice it moment to moment. You can do both: be the actor and be the audience both. When you are angry you can shift the mind. This is a deep art, but if you try, you will be able. You can shift.

For a single moment you can be angry. Then get detached, look at the anger, at your own face in the mirror. Look what you are doing; look what is happening around you; look what you have done to the others, how they are reacting. Look for a moment, then again be angry, move into the anger. Then, again, become an observer. This can be done, but then very deep practice is needed.

You try it. While eating, for one moment become the eater. Enjoy, become the food, become the eating – forget that there is anyone who can look at it. When you have moved enough, then for

a single moment move away. Go on eating, but start looking at it – the food, the eater, and you standing above looking at it.

Soon you will become efficient, and you can shift the gears of the mind from the actor to the audience, from the participant to the onlooker. And then this will be revealed to you, that through participation nothing is known; only through observation things become revealed and known. That's why those who have left the world, they have become the guides. Those who have gone beyond, they have become the Masters.

Freud used to say to his disciples... It is very difficult because Freud's disciples, the psychoanalysts, they are not men who have transcended. They live in the world. They are just experts. But even Freud has suggested to them that while listening to a patient, to someone who is ill, mentally ill, "You remain detached. Don't get emotionally involved. If you get involved, then your advice is futile. Just remain a spectator."

Even it looks very cruel. Somebody is crying, weeping, and you can also feel because you are a human being. But Freud said, "If you are working as a psychiatrist, as a psychoanalyst, you remain uninvolved. You look at the person as if he is just a problem. Don't look at him as if he is a human being. If you look at him as a human being, you are immediately involved; you have become a participant, then you cannot advise. Then whatsoever you say will be prejudiced. Then you are not outside it."

It is difficult, very difficult, so Freudians have been doing it through many ways. The Freudian psychoanalyst will not face the patient directly, because when you face a person it is difficult to remain uninvolved. If you look in the eyes of a person, you enter him. So the Freudian psychoanalyst sits behind a curtain, and the patient lies on a couch.

That too is very significant, because Freud came to understand that if a person is Lying down and you are sitting or standing, not looking at him, there is less possibility to get involved. Why? A person Lying down becomes a problem, as if on the surgeon's table. You can dissect him. And ordinarily, this never happens. If you go to meet a person, he will not talk to you Lying down and you sitting, unless he is a patient, unless he is in the hospital.

So Freud insists that his patient should lie down on the couch. So the psychoanalyst goes on feeling that the person is a patient, ill. He has to be helped. He is not really a person but a problem, and you need not get involved with him. And he should not face the person, he should not face the patient – just hiding behind a curtain, he will listen to him. Freud says don't touch the patient, because if you touch, if you take the patient's hand in your hand, there is possibility you may get involved.

These precautions had to be taken because psychoanalysts are not enlightened persons. But if you go to a Buddha, there is no need for you to lie down, there is no need to hide you behind a curtain. There is no need for Buddha to remain conscious that he is not to get involved; he cannot get involved. Whatsoever the case, he remains uninvolved.

He can feel compassion for you, but he cannot be sympathetic, remember this. And try to understand the distinction between sympathy and compassion. Compassion is from a higher source. Buddha can remain compassionate towards you. He understands you – that you are in a difficulty – but

he is not sympathetic with you because he knows it is because of your foolishness that you are in difficulty, it is your stupidity that you are in difficulty.

He has compassion; he will try in every way to help you to come out of your stupidity. But your stupidity is not something with which he is going to sympathize. So in a way he will be very warm and in a way he will be very cold. He will be warm as far as his compassion is concerned and he will be absolutely cold as far as sympathy is concerned.

And, ordinarily, if you go to Buddha you will feel he is cold – because you don't know what compassion is and you don't know the warmth of compassion. You have known only the warmth of sympathy, and he is not sympathetic. He looks cruel, cold. If you cry and weep, he is not going to cry and weep with you. And if he cries, then there is no possibility that help can come from him to you. He is in the same position. He cannot cry, but you will feel hurt that, "I am crying and weeping, and he remains just like a statue, as if he has got no heart." He cannot sympathize with you. Sympathy is from the same mind towards the same mind. Compassion is from a higher source.

He can look at you. You are transparent to him, totally naked; and he knows why you are suffering. You are the cause, and he will try to explain the cause to you. And if you can listen to him, the very act of listening will have helped you much.

It looks paradoxical; it is not. Buddha has also lived like you. If not in this life, then in some previous lives. He has moved through the same struggles. He has been stupid like you, he has suffered like you, he has struggled like you. For many, many lives he was on the same path. He knows all the agony, all the struggle, the conflict, the misery. He is aware, more aware than you, because now all the past lives are before his eyes – not only his, but yours also. He has lived all the problems that any human mind can live, so he knows. And he has transcended them, so now he knows what are the causes and he also knows how they can be transcended.

And he will help in every way to make you understand that you are the cause of your miseries. This is very hard. This is the most difficult thing to understand that "I am the cause of my miseries." This hits deep; one feels hurt. Whenever someone says someone else is the cause, you feel okay. And that person looks sympathetic. If he says, "You are a sufferer, a victim, and others are exploiting you, others are doing damage, others are violent," you feel good. But this goodness is not going to last. It is a momentary consolation, and dangerous, at a very great cost, because he is helping your cause of misery.

So those who look sympathetic towards you are your enemies really, because their sympathy helps your cause to be strengthened. The very source of misery is strengthened. You feel that you are okay and the whole world is wrong – misery comes from somewhere else.

If you go to a Buddha, to an enlightened person, he is bound to be hard, because he will force you to the fact that you are the cause. And once you start feeling that you are the cause of your hell, the transformation has already started. The moment you feel this, half work is already done. You are already on the path; you have already moved. A great change has come over you.

Half the miseries will suddenly disappear once you understand that you are the cause, because then you cannot cooperate with them. Then you will not be so ignorant to help to strengthen the

cause which creates miseries. Your cooperation will break. Miseries will still continue for a while just because of old habits.

Once Mulla Nasruddin was forced to come to the court because he has been found again drunk on the street. The magistrate said, "Nasruddin, I remember seeing you so many times for this same offence. Have you got any explanation for your habitual drunkenness?" Nasruddin said, "Of course, your Honor. I have an explanation for my habitual drunkenness. This is my explanation: habitual thirst."

Even if you become alert, the habitual pattern will force you for a while to move in the same direction. But it cannot persist for long; the energy is no more there. It can continue as a dead pattern, but by and by it will wither away. It needs every day to be fed, it needs every day to be strengthened. Your cooperation is needed continuously.

Once you become alert that you are the cause of your miseries, the cooperation has dropped. So whatsoever I say to you is just to make you alert of a single fact – that wherever you are, whatsoever you are, you are the cause. And don't get pessimistic about it, this is very hopeful. If somebody else is the cause, then nothing can be done.

Because of this, Mahavira denies God. Mahavira says there is no God because if there is God, then nothing can be done. Then he is the cause of everything, then what can I do? Then I become helpless. He has created the world; he has created me. If he is the creator then only he can destroy. And if I am miserable, then he is responsible and I cannot do anything.

So Mahavira says if there is God, then man is helpless. So he says, "I don't believe in God." And the reason is not philosophical; the reason is very psychological. The reason is so that you cannot make anybody responsible for you. Whether God exists or not, that is not the question.

Mahavira says, "I want you to understand that you are the cause of whatsoever you are." And this is very hopeful. If you are the cause, you can change it. If you can create the hell, you can create the heaven. You are the master.

So don't feel hopeless. The more you make others responsible for your life, the more you are a slave. If you say, "My wife is making me angry," then you are a slave. If you say your husband is creating trouble for you, then you are a slave. Even if your husband is creating trouble, you have chosen that husband. And you wanted this trouble, this type of trouble – it is your choice. If your wife is making hell, you have chosen this wife.

Somebody asked Mulla Nasruddin, "How you came to know your wife? Who introduced you?" He said, "It just happened. I cannot blame anybody."

Nobody can blame anybody. And it is not just happening, it is a choice. A particular type of man chooses a particular type of woman. It is not accident. And he chooses for particular reasons. If this woman dies, he will again choose the same type of woman. If he divorces this woman, again he will marry the same type of woman.

You can go on changing wives, but unless the husband changes there can be no real change – only names change – because this man has a choice. He likes a particular face, he likes a particular nose, he likes particular eyes, he likes particular behavior.

And that's a complex thing. If you like a particular nose – because a nose is not just a nose. It carries anger, it carries ego, it carries silence, it carries peace, it carries many things – if you like a particular nose, you may be liking a person who can force you to be angry. An egotist person has a different type of nose. It may look beautiful. It looks beautiful only because you are in search of somebody who can create a hell around you. And sooner or later things will follow. You may not be able to connect, you may not be able to link. Life is complex, and you are so much involved in it that you cannot connect. You will be able only to see when you transcend.

It is just like as you flying in an aircraft over and above Bombay. The whole Bombay appears, the whole pattern. If you live in Bombay and move in the streets, you cannot look at the whole pattern. The whole Bombay cannot be seen by those who live in Bombay. It can be seen only by those who fly above. Then the whole pattern appears. Then things fall into a pattern. Transcendence means going beyond human problems. Then you can enter and see.

I have looked through many, many persons. Whatsoever they do, they are not aware what they are doing. They become aware only when results come. They go on dropping the seed in the soil; they are not aware. But only when they will have to crop they will become aware. And they cannot connect that they are the source and they are the reapers.

Once you understand that you are the cause, you have moved on the path. Now many things become possible. Now you can do something about the problem that is your life. You can change it. Just by changing yourself, you can change.

One woman came to me – belongs to a very rich family, a very good family, cultured, refined, educated. She asked me, "If I start meditating, will it in any way disturb my relationship with my husband?" And she herself said, before I answered her, "I know it is not going to disturb because if I become better more silent and more loving – how it can disturb my relationship?"

But I told her that, "You are wrong. The relationship is going to be disturbed. Whether you become good or bad, that is irrelevant. You change, one partner changes – the relationship is to be disturbed. And this is the miracle; that if you become bad, the relationship will not be disturbed so much. If you become good and better, the relationship is just going to be shattered, because when one partner falls down and becomes bad, the other feels better comparatively. It is not a hurt to the ego. Rather, it is ego-satisfying."

So a wife feels good if the husband starts drinking because now she becomes a moral preacher. Now she dominates him more. Now, whenever he enters in the house he enters like a criminal. And just because he drinks, everything that he is doing becomes wrong. That much is enough because the wife can bring that argument again and again from anywhere. So everything is condemned.

But if a husband or a wife becomes meditative, then there will be even deeper problems because the other's ego will be hurt – one is becoming superior, and the other will try in every way not to allow this to happen. He will create all troubles possible. And even if it happens, he will try not to believe in it, that it has happened. He will prove that this has not happened yet. He will go on saying that, "You are meditating for years and nothing has happened. What is the use of it? Useless. You still get angry, you still do this and that, you remain the same." The other will try to force that nothing is happening. This is a consolation.



And if really something has happened, if the wife or the husband has really changed, then this relationship cannot continue. It is impossible unless the other is also ready to change. And to get ready to change oneself is very difficult because it hurts the ego. It means whatsoever you are, you are wrong. Only then a need for change is there.

So nobody ever feels that he has to change: "The whole world has to change, not I. I am the right, absolute right, and the world is wrong because it doesn't suit to me." All the effort of all the Buddhas is very simple: it is to make you aware that wherever you are, whatsoever you are, you are the cause.

The second question:

Question 2

**WHY DO SO MANY PERSONS ON THE PATH OF YOGA ADOPT AN ATTITUDE OF FIGHT, STRUGGLE, OVER-CONCERN WITH KEEPING STRICT RULES, AND WARRIOR-LIKE WAYS? IS THIS NECESSARY IN ORDER TO REALLY BE A YOGI?**

It is absolutely unnecessary – not only unnecessary, it creates all types of hindrances on the path of yoga. The warrior-like attitude is the greatest hindrance possible because there is no one to fight with. Inside, you are alone. If you start fighting, you are splitting yourself.

And this is the greatest disease: to be divided, to become schizophrenic. And the whole struggle is useless because it is not going to lead anywhere. No one can win. On both the sides you are. So at the most you can play; you can play a game of hide and seek. Sometimes part A wins, sometimes part B wins; again part A, again part B. In this way you can move. Sometimes that which you call good wins. But fighting with the bad, winning over the bad, the good part has become exhausted and the bad part has gathered energy. So sooner or later the bad part will come up, and this can go on infinitely.

But why this warrior-like attitude happens? Why with most people fighting starts? The moment they think of transformation, they start fighting. Why? Because you know only one method of winning, and that is fight.

In the world outside, in the outside world, there is one way to be victorious and that is fight – fight and destroy the other. This is the only way in the outside world to be victorious. And you have lived in this outside world for millions and millions of years and you have been fighting – sometimes getting defeated if you don't fight well, sometimes getting victorious if you fight well. So it has become a built-in program that "Fight strongly." There is only one way to be victorious and that is a hard fight.

When you move within, you carry the same program because you are acquainted only with this. And in the world within, just the reverse is the case: fight and you will be defeated-because there is no one to fight with. In the inner world, let-go is the way to be victorious, surrender is the way to be victorious, allowing the inner nature to flow, not fighting, is the way to be victorious. Letting the river flow, not pushing it, is the way as far as the inner world is concerned. This is just the reverse. But you are acquainted only with the outside world, so this is bound to be so in the beginning. Whoever moves within, he will carry the same weapons, the same attitudes, the same fighting, the same defense.

Machiavelli is for the outside world; Lao Tzu, Patanjali and Buddha are for the inside world. And they teach different things. Machiavelli says attack is the best defense: "Don't wait. Don't wait for the other to attack, because then you are already on the losing. Already you have lost, because the other has started. He has already gained, so it is always better to start. Don't wait to defend; always be the aggressor. Before somebody else attacks you, you attack him and fight with as much cunningness as possible, with as much dishonesty as possible. Be dishonest, be cunning and be aggressive. Deceive, because that is the only way." These are the means that Machiavelli suggests. And Machiavelli is an honest man; that's why he suggests exactly whatsoever is needed.

But if you ask Lao Tzu, Patanjali or Buddha, they are talking of a different type of victory – the inner victory. There, cunningness won't do, deceiving won't do, fighting won't do, aggression won't do, because whom you are going to deceive? Whom you are going to defeat? You alone are there. In the outside world you are never alone. The others are there; they are the enemies. In the inside world you alone are there. There is no other. There is no enemy, no friend. This is a totally new situation for you. You will carry the old weapons, but those old weapons will become the cause of your defeat. When you change the world from without to within, leave all that you have learned from without. That is not going to help.

Somebody asked Ramana Maharshi that, "What I should learn to become silent, to know myself?" Ramana Maharshi is reported to have said that, "For reaching to the inner self you need not learn anything. You need unlearning, learning won't help. It helps to move without. Unlearning will help."

Whatsoever you have learned, unlearn it, forget it, drop it. Move inside innocently, childlike – not cunningness and cleverness, but childlike trust and innocence; not thinking in terms that someone is going to attack you. There is no one, so don't feel insecure and don't make any arrangements for defense. Remain vulnerable, receptive, open. That's what shraddha, trust, means.

Doubt is needed outside because the other is there. He may be thinking to deceive you, so you have to doubt and be skeptical. Inside, no doubt, no skepticism is needed. Nobody is there to deceive you. You can remain there just as you are.

That's why everybody carries this warrior-like attitude, but it is not needed. It is a hindrance, the greatest hindrance. Drop it outside. You can make it a point to remember that whatsoever is needed outside will become a hindrance inside. Whatsoever, I say unconditionally. And just the reverse has to be tried.

If doubt helps outside in scientific research, then faith will help inside in religious inquiry. If aggressiveness helps outside in the world of power, prestige, others, then non-aggressiveness will help inside. If cunning, calculating mind helps outside, then innocent, non-calculating, childlike mind will help inside.

Remember this: whatsoever helps outside, just the reverse will do inside. So read Machiavelli's PRINCE. That is the way for outside victory. And just make a reverse of Machiavelli's PRINCE, and you can reach inside. Just make Machiavelli stand upside down, and he becomes Lao Tzu – just in shirshasan, in the headstand. Machiavelli standing on his head becomes Patanjali.

So read his PRINCE; it is beautiful – the clearest statement for the outside victory. And then read

Lao Tzu's TAO TEH CHING or Patanjali's YOGA SUTRAS or Buddha's DHAMMAPADA or Jesus' SERMON ON THE MOUNT. They are just the contradictory, just the reverse, just the opposite.

Jesus says, "Blessed are those who are meek because they will inherit the earth" – meek, innocent, weak, not strong in any sense. "Blessed are the poor because they will enter the kingdom of my God." And Jesus makes it clear, "poor in spirit". They have nothing to claim. They cannot say, "I have got this." They don't possess anything – knowledge, wealth, power, prestige. They don't possess anything, they are poor. They cannot claim that, "This is mine."

We go on claiming, "This is mine, that is mine. The more I can claim, the more I feel, 'I am.' " In the outside world, the greater the territory of your mind, the more you are. In the inner world, lesser the territory of mind, the greater you are. And when the territory disappears completely and you have become a zero, then – then you are the greatest. Then you are the victorious. Then the victory has happened.

Warrior-like attitudes – struggle fight, over-concern with strict rules, regulations, calculations, planning – this mind is carried inside because you have learned it and you don't know anything else. Hence, the necessity of a Master. Otherwise you will go on trying your ways which are absolutely absurd there.

Hence, the necessity of initiation. Initiation means somebody who can show you the path where you have never traveled, somebody who can give you a glimpse through him of a world, of a dimension, that is absolutely unknown to you. You are almost blind to it. You cannot see it because eyes can see only whatsoever they have learned to see.

If you come here and if you are a tailor, then you don't look at faces, you look at dresses. Faces don't mean much; just looking at the dress you know what type of man is there. You know a language.

If you are a shoemaker, you need not even look at the dress; shoes will do. And a shoemaker can just go on looking on the street, and he knows who is passing, whether he is a great leader – just looking at the shoe – whether he is an artist, a Bohemian, a hippie, a rich man, whether he is cultured, educated, uneducated, a villager – who he is just by looking at the shoe because shoe gives all indications. He knows the language. Whether a man is winning in life, the shoe has a different shine. If he is defeated in life, the shoe is defeated. Then the shoe is sad, not cared for. And the shoemaker knows it. He need not look at your face. The shoe will tell everything that he wants to know.

Everything we learn and then we become fixed in it. Then that's what we see. You have learned something, and you have wasted many lives in learning it. And it is now deep-rooted, imprinted. It has become part of your brain cells. So when you move within there is simply darkness, nothing, you cannot see anything. The whole world that you know has disappeared.

It is just like you know one language and suddenly you are transported to a land where no one understands your language and you cannot understand anybody's language. And people are talking and chattering, and you feel simply that they are mad. It looks they are talking gibberish, and it looks very noisy because you cannot understand. And they seem to be talking too loudly. If you can understand it, then the whole thing changes; you become part of it. Then it is not gibberish; it becomes meaningful.

When you enter within you know the language of the without. There is darkness within. Your eyes cannot see, your ears cannot hear, your hands cannot feel. Somebody is needed somebody to initiate you, to take your hand in his hand and to move you onto this unknown path until you become acquainted, until you start feeling, until you become aware of some light, some meaning, some significance around you.

Once you have the first initiation, things will start happening. But the first initiation is a difficult thing because this is quite an about-turn, a total about-turn. Suddenly your world of meaning disappears. You are in a strange world. You don't understand anything – where to move, what to do and what to make out of this chaos. A Master only means someone who knows. And this chaos, inside chaos, is not chaos for him, it has become an order, a cosmos, and he can lead you into it.

Initiation means looking through the inner world through someone else's eyes. Without trust it is impossible because you won't allow your hand to be taken, you won't allow anybody to lead you into the unknown. And he cannot give you any guarantee. No guarantee will be of any use. Whatsoever he says, you have to take it on trust.

In the old days, when Patanjali was writing his sutras, trust was very easy, because in the outside world also, particularly in the East and especially in India, they had created an outside pattern of initiation. For example, trades, professions, belonged to families through heredity. A father will initiate the child into the profession, and a child naturally believes in his father. The father will take the child to the farm if he is a peasant and a farmer, and he will initiate him into his farming. Whatsoever trade, whatsoever business he is doing, he will initiate the child.

In the outside world also, initiation was there in the East. Everything was to be initiated – someone who knows will take you. This helped very much because you were acquainted with initiation, someone leading you. So, when the time came for inner initiation, you could trust.

And trust, shraddha, faith, was easier in a world which was non-technological. A technological world needs cunning, calculation, mathematics, cleverness – not innocence. In a technological world, if you are innocent you will look foolish; if you are cunning you will look clever, intelligent. Our universities are doing nothing but this: they make you clever, cunning, calculating. The more calculating, the more cunning, the more successful you will be in the world.

Quite the reverse was the case in the East in the past. If you were cunning it was impossible for you to succeed even in the outside world. Only innocence was accepted. Technique was not valued too much, but inner quality was valued too much.

If a person is cunning and he makes a better shoe nobody will go to him in the East in the past. They will go to the person who is innocent. He may not be making such better shoes, but they will go to the person who is innocent because a shoe is not just something, it carries the quality of the person who has made it. So if there was a cunning and clever technician, nobody will go to him. He will suffer; he will be a failure. But if he was a man of qualities, character, innocence, then people will go to him. Even for worse things, people will value his things more.

Kabir was a weaver and he remained a weaver. When even he attained enlightenment, he continued weaving. And he was so ecstatic, that his weaving could not be very good. He was singing and

dancing and weaving! There were many mistakes and many errors, but his things were valued, super-valued.

Many people will just wait when Kabir brings something – that was not just a thing, a commodity, it was from Kabir! The very thing in itself has an intrinsic quality, it has come from Kabir's hands. Kabir has touched it. And Kabir was dancing around it while he was weaving it. And continuously he was remembering the divine, so the thing – the cloth or the dress or anything – has become sacred, holy. The quantity was not the question, the quality! The technical side was secondary; the human side was the primary.

So even in the outside world in the East, they had managed a pattern so that when you turn inwards, you will not be totally unacquainted with that world; something you will know, some guidelines, some lights in your hand. You will not be moving into total darkness.

And this trust in outside relationships was everywhere. A husband couldn't believe that his wife can be unfaithful. It was almost impossible. And if the husband dies, the wife will die with him because the life was such a shared phenomenon. Now it is meaningless to live without someone with whom life has become such a shared thing.

It became ugly later on, but in the beginning it was one of the most beautiful things that has ever happened on earth. You loved someone and he has disappeared – you would like to disappear with him. To be without him will be worse than death. Death is better and worth choosing – such was trust in outside things also. The relationship of wife and husband is an outside thing. The whole society was moving around trust, faith, authentic sharing, then it was helpful. When once time came to move within, all these things will help him to be initiated easily – to trust someone, to surrender.

Fight, struggle, aggressiveness are hindrances. Don't carry them. When you move inwards, leave them on the door. If you carry them, you will miss the inner temple; you will never reach it. With those things you cannot move inwards.

The fourth question:

Question 3

IS NOT VAIRAGYA, NON-ATTACHMENT OR DESIRELESSNESS, ENOUGH IN ITSELF TO FREE ONE FROM THE WORLDLY BONDAGE? WHAT IS THEN THE USE OF THE YOGIC DISCIPLINE, ABHYASA?

Vairagya is enough, desirelessness is enough. Then no discipline is needed. But where is that desirelessness? It is not there. To help it discipline is needed. Discipline is needed only because that desirelessness is not in its wholeness within you.

If desirelessness is there, then there is no question of practicing anything: no discipline is needed. You will not come to listen to me; you will not go to read Patanjali's sutras. If desirelessness is complete, Patanjali is useless. Why waste your time with Patanjali's sutras? I am useless, why come to me?

You are in search of a discipline. You are moving in search of some discipline which can transform you. You are a disciple, and "disciple" means a person who is in search of a discipline. And don't deceive yourself. Even if you go to Krishnamurti, you are in search of a discipline – because one who is not in need will not go. Even if Krishnamurti says that no one needs to be a disciple and no discipline is needed, why you are there? And these words will become your discipline, and you will create a pattern, and you will start following that pattern.

Desirelessness is not there, so you are in suffering. And nobody likes to suffer, and everybody wants to transcend suffering. How to transcend it? This is what discipline will help you to do. Discipline only means: to make you ready for the jump, for the jump of desirelessness. Discipline means a training.

You are not yet ready. You have a very gross mechanism. Your body, your mind, they are gross. They cannot receive the subtle. You are not tuned. To receive the subtle you will have to be tuned. Your grossness has to disappear. Remember this – to receive the subtle you will have to become subtle. As you are, the divine may be around you, but you cannot be in touch with it.

It is just like a radio Lying down here in this room but not functioning. Some wires are wrongly connected or some wires are broken or some knob is missing. The radio is here, the radio waves are continuously passing, but the radio is not tuned. And it cannot become receptive.

You are just like a radio, not in the state where it can function. Many things are missing, many things are wrongly joined. A "discipline" means to make your radio functioning, receptive, tuned. The divine waves are all around you. Once you are tuned they become manifest. And they can become manifest only through you, and unless they become manifest through you, you cannot know them. They may have become manifest through me, they may have become manifest through Krishnamurti or anybody else, but that cannot become your transformation.

You cannot know really what is happening in a Krishnamurti, in a Gurdjieff – what is happening inside, what type of tuning is happening, how their mechanism has become so subtle that it receives the subtlest message of the universe, the existence starts manifesting itself through it.

Discipline means to change your mechanism, to tune it, to make it a fit instrument to be expressive, receptive. Sometimes without discipline also, this can accidentally happen. The radio can fall from the table. Just by falling, just by accident, some wires may get connected or disconnected. Just by falling, the radio may get connected to a station. Then it will start expressing something, but it will be a chaos.

It has happened many times. Sometimes through accident people have come to know the divine and feel the divine. But then they go mad because they are not disciplined to receive such a great phenomenon. They are not ready. They are so small, and such a great ocean falls in them. This has happened. In the Sufi system they call such persons madmen of the God – masts, they call.

Many people, sometimes without discipline – through some accident, through some Master, through the grace of some Master or just through the presence of some Master – get tuned. Their whole mechanism is not ready, but a part starts functioning. Then they are out of order. Then you will feel they are mad, because they will start saying things which look irrelevant. And they can also feel that they are irrelevant, but they cannot do anything. Something has begun in them; they cannot stop it.



They feel a certain happiness. That's why they are called masts, the happy ones. But they are not Buddhalike, they are not enlightened. And it is said that for masts, for these happy ones who have gone mad, a very great Master is needed because now they cannot do anything with themselves. They are just in confusion – happily in it, but they are a mess. They cannot do anything on their own.

In old days, great Sufi Masters will move all around the earth. Whenever they will hear that somewhere a mast is, a madman is, they will go and they will just help that man to get tuned.

In this century only Meher Baba has done that work – a great work of its own type, a rare work. Continuously, for many years, he was traveling all over India, and the places he was visiting were madhouses, because in madhouses many masts are living. But you cannot make any distinction, who is mad and who is mast; they both are mad. Who is really mad and who is mad just because of a divine accident – because of some tuning that has happened through some accident! You cannot make any distinction.

Many masts are there. Meher Baba traveled and he will live in madhouses, and he will help and serve the masts, the mad ones. And many of them came out of their madness and started their journey toward enlightenment.

In the West many people are in madhouses, mad asylums, many who don't need any psychiatric help because psychiatrists can only make them again normal.

They need the help of someone who is enlightened, not a psychiatrist, because they are not ill. Or, if they are ill, they are ill by a divine disease. Your health is nothing before that illness. That illness is better – worth losing all your "health". Discipline is needed.

In India this phenomenon has not been so great as it has been in Mohammedan countries. That's why Sufis have special methods to help these mast people, the mad people of the God.

But Patanjali has created such a subtle system that there is no need of any accident. The discipline is so scientific that if you pass through this discipline you will reach to Buddhahood without getting mad on the path. It is a complete system.

Sufism is still not a complete system. Many things are lacking in it, and they are lacking because of the stubborn attitude of Mohammedans. They won't allow it to evolve to its peak and climax. And the Sufi system has to follow the pattern of Islam religion. Because of that structure of Mohammedan religion, the Sufi system couldn't go beyond it.

Patanjali follows no religion, he follows only truth. He will not make any compromise with Hinduism or Mohammedanism or any ism. He follows the scientific truth. Sufis had to make compromise, and they had to. Because there were some Sufis who tried not to make any compromise; for example, Bayazid of Bistham, or Al-Hillaj Mansoor they didn't make any compromise; then they were killed, they were murdered.

So Sufis went into hiding. They made their science completely secret, and they will allow only fragments to be known, only those fragments which fit with Islam and its pattern. All other fragments were hidden. So the whole system is not known; it is not working. So many people, through fragments, get mad.



Patanjali's system is complete, and discipline is needed. Before you move into this unknown world of the within, a deep discipline is needed so no accident is possible. If you move without discipline, then many things are possible.

Vairagya is enough, but that "enough" vairagya is not there in your heart. If it is there, then there is no question. Then close Patanjali's book and burn it. It is absolutely unnecessary. But that "enough" vairagya is not there. It is better to move on a disciplined path, step by step, so you don't become a victim of any accident. Accidents... the possibility is there.

Many systems are working in the world, but there is no system so perfect as Patanjali's because no country has worked for so long. And Patanjali is not the originator of this system, he is only the systematizer. Before Patanjali, for thousands of years, the system was developed. Many people worked. Patanjali has given just the essence of thousands of years work.

But he has made it in such a way that you can move safely. Just because you are moving inwards, don't think that you are moving in a safe world. It can be unsafe. It is dangerous also; you can be lost in it. And if you are lost in it, you will be mad. That's why teachers like Krishnamurti who insist that no teacher is needed are dangerous, because people who are uninitiated may take their standpoint and may start working on their own.

Remember, even if your wristwatch goes wrong, you have the tendency and the curiosity – because it comes from the monkeys – to open it and do something. It is difficult to resist it. You cannot believe that you don't know anything about it. You may be the owner. Just by being the owner of the watch doesn't mean you know anything. Don't open it! It is better to take it to a right person who knows about these things. And a watch is a simple mechanism; the mind is such a complex mechanism. Never open it on your own because whatsoever you do will be wrong.

Sometimes it happens that your watch has gone wrong – you just shake it and it starts. But that is not a science. Sometimes it happens that something you do, and just by luck, accident, you feel something happening. But you have not become a Master. And if it has happened once don't try it again, because if you next shake your watch it may stop. This is not a science.

Don't move by accidents. Discipline is only a safeguard. Don't move by accidents! Move with a Master who knows what he is doing, and he knows if something goes wrong he can bring it to the right path, who is aware of your past and who is also aware of your future, and who can join together your past and future.

Hence, so much emphasis on Masters in Indian teachings. And they knew, and they meant it, because there is no mechanism so complex as human mind, no computer so complex as human mind.

Man has not been able yet to evolve anything comparable to the mind – and I think it is not ever going to be evolved, because who will evolve it? If human mind can evolve something, it is going always to be lower and lesser than the mind that creates. At least one thing is certain that whatsoever human mind creates, that created thing cannot create human mind. So the human mind remains the superior-most, the supreme-most complex mechanism.

Don't do anything just because of curiosity or just because others are doing it. Get initiated, and move with someone who knows the path well. Otherwise madness can be the result. And it has happened before; it is happening to many people right now.

Patanjali doesn't believe in accidents. He believes in a scientific order. So he has given one-by-one step. These two he makes his base: vairagya, desirelessness and abhyasa, constant, conscious inner practice. Abhyasa is the means and vairagya is the goal. Desirelessness is the goal, and constant, conscious inner practice is the means.

But the goal starts from the very beginning and the ends are hidden in the beginning. The tree is hidden in the seed, so the beginning implies the end. That's why he says desirelessness is needed in the beginning also. The beginning has the end in it and the end will also have the beginning in it.

So when even a Master has become complete, total, he continues practicing. This will look absurd to you. You have to practice because you are in the beginning and the goal has not been achieved, but when the goal is achieved even then the practice continues. It becomes now spontaneous, but it continues. It never stops. It cannot, because the end and the beginning are not two things. If the tree is in the seed, then in the tree again will come seeds.

Someone asked Buddha – one of his disciples, Purnakashyap – he asked that, 'We see, bhante, you still follow a certain discipline.'

Buddha, still following a certain discipline. He moves in a certain way, he sits in a certain way, he remains alert, he eats certain things, he behaves, everything seems to be disciplined.

So Purnakashyap says that, "You have become enlightened, but we feel that you have still a certain discipline." Buddha says, "It has become so engrained that now I am not following it, it is following me. It has become a shadow. I need not think about it. It is there, always there. It has become a shadow."

## **Yoga: The Alpha and the Omega, Vol 2**

Discourses on the Yoga Sutras of Patanjali, During the early 1980's it was planned to publish the "Yoga: The Alpha and the Omega" volumes as "Yoga: The Science of the Soul". Only the first three volumes were actually published, the title stayed as "Alpha and Omega" for the other seven volumes.

*Talks given from 01/01/75 am to 10/01/75 am*

*English Discourse series*

# CHAPTER 1

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## The Meaning of Samadhi

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*1 January 1975 am in Buddha Hall*

SAMPRAJNATA SAMADHI IS THE SAMADHI THAT IS ACCOMPANIED BY REASONING, REFLECTION, BLISS AND A SENSE OF PURE BEING.

IN ASAMPRAJNATA SAMADHI THERE IS A CESSATION OF ALL MENTAL ACTIVITY, AND THE MIND ONLY RETAINS UNMANIFESTED IMPRESSIONS.

VIDEHAS AND PRAKRITI-LAYAS ATTAIN ASAMPRAJNATA SAMADHI BECAUSE THEY CEASED TO IDENTIFY THEMSELVES WITH THEIR BODIES IN THEIR PREVIOUS LIFE. THEY TAKE REBIRTH BECAUSE SEEDS OF DESIRE REMAINED.

OTHERS WHO ATTAIN ASAMPRAJNATA SAMADHI ATTAIN THROUGH FAITH, EFFORT, RECOLLECTION, CONCENTRATION AND DISCRIMINATION.

PATANJALI IS THE GREATEST scientist of the inner. His approach is that of a scientific mind: he is not a poet. And in that way he is very rare, because those who enter into the inner world are almost always poets, those who enter into the outer world are always almost scientists.

Patanjali is a rare flower. He has a scientific mind, but his journey is inner. That's why he became the first and the last word: he is the alpha and the omega. For five thousand years nobody could improve upon him. It seems he cannot be improved upon. He will remain the last word – because the very combination is impossible. To have a scientific attitude and to enter into the inner is almost an impossible possibility. He talks like a mathematician, a logician. He talks like Aristotle and he is a Heraclitus.

Try to understand his each word. It will be difficult: it will be difficult because his terms will be those of logic, reasoning, but his indication is towards love, towards ecstasy, towards God. His terminology is that of the man who works in a scientific lab, but his lab is of the inner being. So don't be misguided by his terminology, and retain the feeling that he is a mathematician of the ultimate poetry. He is a paradox, but he never uses paradoxical language. He cannot. He retains to the very firm logical background. He analyzes, dissects, but his aim is synthesis. He analyzes only to synthesize.

So always remember the goal – don't be misguided by the path – reaching to the ultimate through a scientific approach. That's why Patanjali has impressed the western mind very much. Patanjali has always been an influence. Wherever his name has reached, he has been an influence because you can understand him easily; but to understand him is not enough. To understand him is as easy as to understand an Einstein. He talks to the intellect, but his aim, his target, is the heart. This you have to remember.

We will be moving on a dangerous terrain. If you forget that he is a poet also, you will be misguided. Then you become too much attached to his terminology, language, reasoning, and you forget his goal. He wants you to go beyond reasoning, but through reasoning. That is a possibility. You can exhaust reasoning so deeply that you transcend. You go through reasoning; you don't avoid it. You use reason to go beyond it as a step. Now listen to his words. Each word has to be analyzed.

**SAMPRAJNATA SAMADHI IS THE SAMADHI THAT IS ACCOMPANIED BY REASONING, REFLECTION, BLISS AND A SENSE OF PURE BEING.**

He divides samadhi, the ultimate, in two steps. The ultimate cannot be divided. It is indivisible, and there are no steps, in fact. But just to help the mind, the seeker, he divides it first into two. The first step he calls samprajnata samadhi – A samadhi in which mind is retained in its purity.

This first step, mind has to be refined and purified. You simply cannot drop it, Patanjali says – it is impossible to drop it because impurities have a tendency to cling. You can drop only when the mind is absolutely pure – so refined, so subtle, that it has no tendency to cling.

He does not say that "Drop the mind," as Zen Masters say. He says that is impossible; you are talking nonsense. You are saying the truth, but that's not possible because an impure mind has a weight. Like a stone, it hangs. And an impure mind has desires – millions of desires, unfulfilled, hankering to be fulfilled, asking to be fulfilled, millions of thoughts incomplete in it. How can you drop? – because the incomplete always tries to be completed.

Remember, says Patanjali, you can drop a thing only when it is complete. Have you watched? If you are a painter and you are painting, unless the painting becomes complete you cannot forget it. It continues, haunts you. You cannot sleep well; it is there. In the mind it has an undercurrent. It moves; it asks to be completed. Once it is completed, it is finished. You can forget about it. Mind has a tendency towards completion. Mind is a perfectionist, and so whatsoever is incomplete is a tension on the mind. Patanjali says you cannot drop thinking unless thinking is so perfect that now there is nothing to be done about it. You can simply drop it and forget.

This is completely the diametrically opposite way from Zen, from Heraclitus. First samadhi, which is samadhi only for name's sake, is samprajnata – samadhi with a subtle purified mind. Second

samadhi is asamprajnata – samadhi with no mind. But Patanjali says that when the mind disappears, then too there are no thoughts, then, too, subtle seeds of the past are retained by the unconscious.

The conscious mind is divided in two. First, samprajnata – mind with purified state, just like purified butter. It has a beauty of its own, but it is there. And howsoever beautiful, mind is ugly. Howsoever pure and silent, the very phenomenon of mind is impure. You cannot purify a poison. It remains poison. On the contrary, the more you purify it, the more poisonous it becomes. It may look very, very beautiful. It may have its own color, shades, but it is still impure.

First you purify; then you drop. But then too the journey is not complete because this is all in the conscious mind. What you will do with the unconscious? Just behind the layers of the conscious mind is a vast continent of unconscious. There are seeds of all your past lives in the unconscious.

Then Patanjali divides the unconscious into two. He says sabeej samadhi – when the unconscious is there and mind has been dropped consciously, it is a samadhi with seeds – sabeej. When those seeds are also burned, then you attain the perfect – the nirbeej samadhi: samadhi without seeds.

So conscious into two steps, then unconscious into two steps. And when nirbeej samadhi, the ultimate ecstasy, without any seeds within you to sprout and to flower and to take you on further journeys into existence... then you disappear.

In these sutras he says,

**SAMPRAJNATA SAMADHI IS THE SAMADHI THAT IS ACCOMPANIED BY REASONING, REFLECTION, BLISS AND A SENSE OF PURE BEING.**

But this is the first step; many are misguided – they think this is the last because it is so pure and you feel so blissful and so happy that you think that now nothing is there to be achieved more. If you ask Patanjali, he will say the satori of the Zen is just the first samadhi. It is not the final, the ultimate; ultimate is still far away.

The words that he uses cannot be exactly translated into English because Sanskrit is the most perfect language; no language comes even near to it. So I would have to explain to you. The word used is vitarka: in English it is translated as reasoning. It is a poor translation. vitarka has to be understood. Tarka means logic reasoning: then Patanjali says there are three types of logic. One he calls kutarka – reasoning oriented towards the negative: always thinking in terms of no, denying, doubting, nihilistic.

Whatsoever you say, the man who lives in kutarka – negative logic – always thinks how to deny it, how to say no to it. He looks to the negative. He is always complaining, grumbling. He always feels that something somewhere is wrong – always You cannot put him right because this is his orientation. If you tell him to see to the sun, he will not see the sun. He will see the sunspots; he will always find the darker side of things: that is kutarka. That is kutarka – wrong reasoning – but it looks like reasoning.

It leads finally to atheism. Then you deny God, because if you cannot see the good, you cannot see the lighter side of life, how can you see God? You simply deny. Then the whole existence becomes

dark. Then everything is wrong, and you can create a hell around you. If everything is wrong, how can you be happy? And it is your creation, and you can always find something wrong because life consists of a duality.

In the rose bush there are beautiful flowers, but thorns also. A man of kutarka will count the thorns, and then he will come to an understanding that this rose must be illusory; it cannot exist. Amidst so many thorns, millions of thorns, how can a rose exist? It is impossible; very possibility is denied. Somebody is deceiving.

Mulla Nasruddin was very, very sad. He went to the priest and said, "What to do? My crop is destroyed again. No rains." The priest said, "Don't be so sad, Nasruddin. Look at the lighter side of life. You can be happy because still you have much. And always believe in God who is the provider. He even provides for birds of the air, so why you are worried?" Nasruddin said, "Yes!" very bitterly, "Off my corn! God provides the birds of the air off my corn."

He cannot see the point. His crop is destroyed by these birds, and God is providing them..."and my crop is destroyed." This type of mind will always find something or other, and he will be always tense. Anxiety will follow him like a shadow. This Patanjali calls kutarka – negative logic, negative reasoning.

Then there is tarka – simple reasoning. Simple reasoning leads nowhere. It is moving in a circle because it has no goal. You can go on reasoning and reasoning and reasoning, but you will not come to any conclusion because reasoning can come to a conclusion only when there is a goal from the very beginning. You are moving in a direction, then you reach somewhere. If you move in all directions – sometimes to the south, sometimes to the east, sometimes to the west – you waste energy.

Reasoning without a goal is called tarka; reasoning with a negative attitude is called kutarka; reasoning with a positive grounding is called vitarka. vitarka means special reasoning. So vitarka is the first element of samprajnata samadhi. A man who wants to attain to the inner peace has to be trained into vitarka – special reasoning. He always looks to the lighter side, the positive. He counts the flowers and forgets the thorns – not that there are not thorns, but he is not concerned with them. If you love the flowers and count the flowers, a moment comes when you cannot believe in the thorns, because how is it possible where so beautiful flowers exist, how can thorns exist? There must be something illusory.

The man of kutarka counts thorns; then flowers become illusory. The man of vitarka counts flowers; then thorns become illusory. That's why Patanjali says: vitarka is the first element. Only then bliss is possible. Through vitarka one attains to heaven. One creates one's own heaven all around.

Your standpoint counts. Whatsoever you found around you is your own creation – heaven or hell. And Patanjali says you can go beyond logic and reasoning only through the positive reasoning. Through the negative you can never go beyond, because the more you say no, the more you found things to be sad – no, denied. Then, by and by, you become a constant no inside – a dark night, only thorns and no flowers can flower in you – a desert...

When you say yes, you find more and more things to be said yes. When you say yes, you become a yea-sayer. Life is affirmed, and you absorb through your yes all that is good, beautiful, all that is true.



"Yes" becomes the door in you for the divine to enter; "no" becomes a closed door. Door closed, you are a hell: doors open, all doors open, existence flows in you. You are fresh, young, alive; you become a flower.

Vitarka, vichar, ananda: Patanjali says if you are attuned with vitarka – a positive reasoning – then you can be a thinker, never before it. Then thinking arises. He has a very different meaning of thinking. You also think that you think. Patanjali will not agree. He says you have thoughts, but no thinking. That's why I say it is difficult to translate him.

He says you have thoughts, vagrant thoughts like a crowd, but no thinking. Between your two thoughts there is no inner current. They are uprooted things; there is no inner planning. Your thinking is a chaos. It is not a cosmos; it has no inner discipline. It is just like you see a rosary. There are beads; they are held together by an invisible thread running through them. Thoughts are beads; thinking is the thread. You have beads – too many, in fact, more than you need – but no inner running thread through them. That inner thread is called by Patanjali thinking – vichar. You have thoughts, but no thinking. And if this goes on and on, you will become mad. A madman is a man who has millions of thoughts and no thinking, and samprajnata samadhi is the state in which there are no thoughts, but thinking is perfect. This distinction has to be understood.

Your thoughts, in the first place, are not yours. You have gathered them. Just in a dark room, sometimes a beam of light comes from the roof and you see millions of dust particles floating in the beam. When I look into you, I see the same phenomenon: millions of dust particles. You call them thoughts. They are moving in you and out of you. From one head they enter another, and they go on. They have their own life.

A thought is a thing; it has its own existence. When a person dies, all his mad thoughts are released immediately and they start finding shelter somewhere or other. Immediately those who are around they enter. They are like germs: they have their own life. Even when you are alive, you go on dispersing your thoughts all around you. When you talk, then, of course, you throw your thoughts into others. But when you are silent, then also you are throwing thoughts all around. They are not yours, the first thing.

A man of positive reasoning will discard all thoughts that are not his own. They are not authentic; he has not found them through his own experience. He has accumulated from others, borrowed. They are dirty. They have been in many hands and heads. A man of thinking will not borrow. He would like to have a fresh thought of his own. And if you are positive, and if you look at the beauty, at the truth, at the goodness, at the flowers, if you become capable of seeing even in the darkest night that the morning is coming nearer, you will become capable of thinking.

Then you can create your own thoughts. And a thought that is created by you is really potential: it has a power of its own. These thoughts that you have borrowed are almost dead because they have been traveling – traveling for millions of years. Their origin is lost: they have lost all contact with their origin. They are just like dust floating all around. You catch them. Sometimes you even become aware of it, but because your awareness is such that it cannot see through things...

Sometimes you are sitting. Suddenly you become sad for no reason at all. You cannot find the reason. You look around, there is no reason; nothing there, nothing has happened. You are just the

same and suddenly a sadness takes. A thought is passing; you are just in the way. It is an accident. A thought was passing like a cloud – a sad thought released by someone. It is an accident. You are in the grip. Sometimes a thought persists. You don't see why you go on thinking about it. It looks absurd; it seems to be of no use. But you cannot do anything. It goes on knocking at the gate. "Think me," it says. A thought is waiting at the door knocking. It says, "Give space. I would like to come in."

Each thought has its own life. It moves. And it has much power, and you are so impotent because you are so unaware, so you are moved by thoughts. Your whole life consists of such accidents. You meet people, and your whole life pattern changes. Something enters in you. Then you become possessed, and you forget where you were going. You change your direction; you follow this thought. And this is just an accident. You are like children.

Patanjali says this is not thinking. This is the state of absence of thinking; this is not thinking. You are a crowd. You have not a center within you which can think. When one moves in the discipline of vitarka – right reasoning, then one becomes by and by capable of thinking. Thinking is a capacity; thoughts are not. Thoughts can be learned from others; thinking, never. Thinking you have to learn yourself.

And this is the difference between the old Indian schools of learning and the modern universities: in the modern universities you are getting thoughts; in the ancient schools of learning, wisdom schools, they were teaching thinking, not thoughts.

Thinking is a quality of your inner being. What does thinking mean? It means to retain your consciousness, to remain alert and aware, to encounter a problem. A problem is there: you face it with your total awareness. And then arises an answer – a response. This is thinking. A question is posed; you have a ready-made answer. Before even you have thought about it, the answer comes in. Somebody says, "Is there God?" And he has not even said and you say, "Yes." You nod your wooden head; you say, "Yes, there is."

Is it your thought? Have you thought about the problem right now, or you carry a ready-made answer within your memory? Somebody gave it to you – your parents, your teachers, your society. Somebody has given it to you, and you carry it as a precious treasure, and this answer comes from that memory.

A man of thinking uses his consciousness each time there is a problem. Freshly, he uses his consciousness. He encounters the problem, and then arises a thought within him which is not part of memory. This is the difference. A man of thoughts is a man of memory; he has no thinking capacity. If you ask a question which is new, he will be at a loss. He cannot answer. If you ask a question which he knows the answer, he will immediately answer. This is the difference between a pundit and a man who knows; a man who can think.

Patanjali says vitarka – right reasoning, leads to reflection – vichar. Reflection – vichar, leads to bliss. This is the first glimpse, of course, and it is a glimpse. It will come and it will be lost. You cannot hold it for long. It was going to be just a glimpse, as if for a moment a lightning happened and you saw all darkness disappeared. But again the darkness is there – as if clouds disappeared and you saw the moon for a second – again clouds are there.

Or, on a sunny morning, near the Himalayas, for a moment you can have the glimpse of the Gourishankar – the highest peak. But then there is mist, and then there are clouds, and the peak is lost. This is satori. That's why never try to translate satori as samadhi. Satori is a glimpse. Much has to be done after it is attained. In fact, the real work starts after the first satori, first glimpse, because then you have tasted of the infinite. Now a real authentic search starts. Before it, it was just so-so, lukewarm, because you were not really confident, certain, what you are doing, where you are going, what is happening.

Before it, it was a faith, a trust. Before it a Master was needed to show you, to bring you back again and again. But after satori has happened, now it is no more a faith. It has become a knowing. Now the trust is not an effort. Now you trust because your own experience has shown you. After the first glimpse, the real search starts. Before it you are just going round and round. Right reasoning leads to right reflection, right reflection leads to a state of bliss, and this state of bliss leads to a sense of pure being.

A negative mind is always egoist. That is the impure state of being. You feel "I", but you feel "I" for wrong reasons. Just watch. Ego feeds on no. Whenever you say no, ego arises. Whenever you say yes, ego cannot arise because ego needs fight, ego needs challenge, ego needs to put itself against someone, something. It cannot exist alone; it needs duality. An egoist is always in search of fight – with someone, with something, with some situation. He is always trying to find something to say no – to win over, to be victorious.

Ego is violent, and no is the subtlest violence. When you say no for ordinary things, even there ego arises. A small child says to the mother, "Can I go out to play?" and she says "No Nothing much was involved, but when the mother says "No!" she feels she is someone. You go to the railway station and you ask for a ticket and the clerk simply doesn't look at you. He goes on working even if there is no work. But he is saying, "No! Wait!" He feels he is someone, somebody. That's why, in offices everywhere, you will hear no. Yes is rare – very rare. An ordinary clerk can say no to anybody, whomsoever you are. He feels powerful.

No gives you a sense of power – remember this. Unless it is absolutely necessary, never say no. Even if it is absolutely necessary, say it in such an affirmative way that the ego doesn't arise. You can say. Even no can be said in such a way that it appears like yes. You can say yes in such a way that it looks like no. It depends on the tone; it depends on the attitude; it depends on the gesture.

Remember this: for seekers, it has to be remembered constantly that you have to live continuously in the aroma of yes. That is what a man of faith is: he says yes. Even when no was needed, he says yes. He doesn't see that there is any antagonism in life. He affirms. He says yes to his body, he says yes to his mind, he says yes to everybody, he says yes to the total existence. The ultimate flowering happens when you can say a categorical yes, with no conditions. Suddenly the ego falls; it cannot stand. It needs the props of no. The negative attitude creates ego. The positive attitude – the ego drops, and then the being is pure.

Sanskrit has two words for "I" – ahankar and asmita. It is difficult to translate. ahankar is the wrong sense of "I" which comes from saying no. asmita is the right sense of "I" which comes from saying yes. Both are "I". One is impure: no is the impurity. You negate, destroy. No is destructive, a very subtle destruction. Never use it. Drop it as much as you can. Whenever you are alert, don't use

it. Try to find a roundabout way. Even if you have to say it, say it in such a way that it has the appearance of yes. By and by you will become attuned, and you will feel such a purity coming to you through yes.

Then asmita: asmita is egoless ego. No feeling of "I" against anybody. Just feeling oneself without putting against anybody. Just feeling your total loneliness, and the total loneliness, the purest of states. "I am" – when we say "I" is ahankar; "am" is asmita, just the feeling of am-ness with no "I" to it, just feeling the existence, the being Yes is beautiful, no is ugly.

IN ASAMPRAJNATA SAMADHI, THERE IS A CESSATION OF ALL MENTAL ACTIVITY, AND THE MIND ONLY RETAINS UNMANIFESTED IMPRESSIONS.

Samprajnata samadhi is the first step. Right reasoning, right reflection, a state of bliss, a glimpse of bliss, and a feeling of am-ness – pure simple existence without any ego in it – this leads to asamprajnata samadhi. First is a purity; second is a disappearance because even the purest is impure because it is there. "In is wrong; "am" is also wrong – better than "I", but a higher possibility is there when "am" also disappears – not only ahankar, but asmita also. You are impure; then you become pure. But if you start feeling that "I am pure," purity itself has become impurity. That too has to disappear.

Disappearance of the impurity is samprajnata. Disappearance of the purity also, is asamprajnata. There is a cessation of all mental activity. Thoughts disappear in the first state. In the second state, thinking also disappears. Thorns disappear in the first state. In the second state, flowers also disappear. When no disappears in the first state, yes remains. In the second state, yes also disappears because yes is also related to no. How can you retain yes without no? They are together; you cannot separate them. If no disappears, how can you say yes? Deep down yes is saying no to no. Negation of negation – but a subtle no exists. When you say yes, what you are doing? You are not saying no, but the no is inside. You are not bringing it out: it is unmanifested.

Your yes cannot mean anything if you have no "no" within you. What it will mean? It will be meaningless. Yes has meaning only because of no; no has meaning only because of yes. They are a duality. In samprajnata samadhi, no is dropped: all that is wrong is dropped. in asamprajnata samadhi, yes is dropped. All that is right, all that is good, that too is dropped. In samprajnata samadhi you drop the devil; in asamprajnata samadhi you drop the God also, because how the God can exist without the devil? They are two aspects of the same coin.

All activity ceases. Yes is also an activity, and activity is a tension. Something is going on, even beautiful but still something is going on. And after a period even the beautiful becomes ugly. After a period you are bored with flowers also. After a period, activity, even very subtle and pure, gives you a tension: it becomes an anxiety.

IN ASAMPRAJNATA SAMADHI THERE IS A CESSATION OF ALL ACTIVITY, AND THE MIND ONLY RETAINS UNMANIFESTED IMPRESSIONS.

But still, it is not the goal – because what will happen to all your impressions that you have gathered in the past? Many, many lives you have lived, acted, reacted. You have done many things, undone many things. What will happen to it? Conscious mind has become pure; conscious mind has

dropped even the activity of purity. But the unconscious is vast and there you carry all the seeds, the blueprints. They are within you.

The tree has disappeared; you have cut down the tree completely. But the seeds that have fallen, they are in the ground Lying. They will sprout when their season comes. You will have another life; you will be born again. Of course, your quality will be different now, but you will be born again because those seeds are still not burned.

You have cut down that which was manifested. It is easy to cut down anything that is in manifestation; it is easy to cut all the trees. You can go into the garden and pull up all the whole lawn, the grass completely; you can kill everything. But within two weeks the grass will be coming up again because what you did is only with the manifested. The seeds which are Lying in the soil you have not touched them yet. That has to be done in the third state.

asamprajnata samadhi is still sabeej – with seeds. And there are methods how to burn those seeds, how to create fire-fire that Heraclitus talked about, how to create that fire and burn the unconscious seeds. When they also disappear, then the soil is absolutely pure; nothing can arise out of it. Then there is no birth, no death. Then the whole wheel stops for you; you have dropped out of the wheel. And dropping out of the society won't help unless you drop out of the wheel. Then you become a perfect dropout.

A Buddha is a perfect dropout; a Mahavira, a Patanjali, is a perfect drop-out. They have not dropped out of the establishment or the society. They have dropped out of the very wheel of life and death. But that happens only when all the seeds are burned. The final is nirbeej samadhi – seedless.

IN ASAMPRAJNATA SAMADHI THERE IS A CESSATION OF ALL MENTAL ACTIVITY, AND THE MIND ONLY RETAINS UNMANIFESTED IMPRESSIONS.

VIDEHA AND PRAKRITI-LAYAS ATTAIN ASAMPRAJNATA SAMADHI BECAUSE THEY CEASED TO IDENTIFY THEMSELVES WITH THEIR BODIES IN THEIR PREVIOUS LIFE. THEY TAKE REBIRTH BECAUSE SEEDS OF DESIRE REMAINED.

Even a Buddha is born. In his past life he attained to asamprajnata samadhi, but the seeds were there. He had to come once more. Even a Mahavira is born – once – the seeds bring him. But this is going to be the last life. After asamprajnata samadhi, only one life is possible. But then the quality of the life will be totally different because this man will not be identified with the body. And this man really has nothing to do because the activity of the mind has ceased. Then what he will do? For what this one life is needed? He has just to allow those seeds to be manifested, and he will remain a witness. This is the fire.

One man came and spat on Buddha; he was angry. Buddha wiped his face and asked, "What else you have to say?" The man could not understand. He was really angry – red-hot. He could not even understand what Buddha is saying. And the whole thing was so absurd, because Buddha didn't react. The man was at loss what to do, what to say. He went away; the whole night he couldn't sleep. How can you sleep when you insult somebody and there is no reaction? Then your insult comes back to yourself. You threw the arrow; it has not been received. It comes back: it comes back to the source finding no shelter. He insulted Buddha, but the insult couldn't find a shelter there. So where it will go? It comes to the original master.

The whole night he was feverish; he couldn't believe what has happened. And then he started repenting, that he was wrong – that he had not done good. The next morning, early, he went and he asked for forgiveness. Buddha said, "Don't be worried about it. I must have done something wrong to you in the past. Now the account is closed. And I am not going to react. Otherwise again and again... Finished! I have not reacted. Because it was a seed somewhere, it has to be finished. Now my account with you is closed."

In this life when a videha – one who has understood that he is not the body, who has attained asamprajnata samadhi – comes in the world just to finish accounts... His whole life consists of finishing accounts; millions of lives, many relationships, many involvements, commitments – everything has to be closed.

It happened: Buddha came to a village. The whole village gathered; they were eager to listen him. It was a rare opportunity. Even capitals were inviting continuously Buddha, and he was not coming. And he has come to this small village out of the way – and without any invitation, because the villagers never could gather courage to go and ask him to come their village – just a small village, few huts, and he has come without any invitation. The whole village is afire with excitement, and he is sitting under the tree and not speaking.

And they said, "For whom you are waiting now? Everybody is here; the whole village is here. You start." Buddha said, "But I have to wait because I have come for someone who is not here. A promise has to be fulfilled, an account closed. I am waiting for that one." Then came a girl, and then Buddha started. Then after he talked, they asked, "Were you waiting for this girl?"

Because the girl belonged to the untouchables – to the lowest caste, nobody could think of Buddha waiting for her. He said, "Yes, I was waiting for her. When I was coming she has met me on the road and she said, 'Wait, because I am going for some work to the other town. But I will come soon.' And in past lives somewhere I had given her a promise that when I become enlightened I will come and say whatsoever has happened to me. That account has to be closed. That promise is hanging on me, and if I can not fulfill it, I will have to come again."

A videha or a prakriti-laya: both words are beautiful. Videha means bodiless. When you attain to asamprajnata samadhi the body is there, but you become bodiless. You are no more the body. The body becomes the abode, you are not identified.

So these two terms are beautiful. videha means one who knows that he is not the body – knows, remember – not believes. And prakriti-laya, because one who knows that he is not the body, he is no more the prakriti – the nature.

Body belongs to the material. Once you are not identified with the matter in you, you are not identified with the matter without, outside. A man who attains that he is no more the body, that he is no more the manifested – the prakriti – his nature is dissolved. There is no more world for him; he is not identified. He has become a witness to it. Such a man is also born once at least because he has to close many accounts, many promises to be fulfilled, many karmas to be dropped.

It happened that Buddha's cousin, Devadatta, was against him. He tried to kill him in many ways. When Buddha was waiting under a tree meditating, he rolled down a big rock from the hill. The rock



was coming; everybody ran away. Buddha remained there sitting under the tree. It was dangerous, and the rock came just touching him, brushing him. Ananda asked him, "Why didn't you escape when we were all escaping? There was time enough."

Buddha says, "For you there is time enough. My time is over. And Devadatta has to do it. Some time back in some life there was some karma. I must have given him some pain, some anguish, some anxiety. It has to be closed. If I escape, if I do anything, again a new line starts."

A videha, a man who has attained to asamprajnata, does not react. He simply watches, witnesses. And this is the fire of witnessing which burns all the seeds in the unconscious. And a moment comes when the soil is absolutely pure. There is no seed waiting to sprout. Then there is no need to come back. First the nature dissolves, and then he dissolves himself into the universe.

VIDEHAS AND PRAKRITI-LAYAS ATTAIN ASAMPRAJNATA SAMADHI BECAUSE THEY CEASED TO IDENTIFY THEMSELVES WITH THEIR BODIES IN THEIR PREVIOUS LIFE. THEY TAKE REBIRTH BECAUSE SEEDS OF DESIRE REMAINED.

I am here to fulfill something; you are here to close my account. You are here not accidentally. There are millions of people in the world. Why you are here, and not somebody else? Something has to be closed.

OTHERS WHO ATTAIN ASAMPRAJNATA SAMADHI ATTAIN THROUGH FAITH, EFFORT, RECOLLECTION, CONCENTRATION AND DISCRIMINATION.

So these are the two possibilities. If you have attained to asamprajnata samadhi in your past life, in this life you are born a Buddha – just a few seeds which have to be fulfilled, which have to be dropped, burned – almost. That's why I say you are born almost a Buddha. There is no need for you to do anything; you have simply to watch whatsoever happens.

Hence, Krishnamurti's continuous insistence that there is no need to do anything. It is right for him; it is not right for his listeners. For his listeners, there is much to be done, and they will be misguided by this statement. He is speaking about himself. He was born an asamprajnata Buddha. He was born a videha; he was born a prakriti-laya.

He was taking a bath when he was just five years old near Adyar, and one of the greatest Theosophists, Leadbeater, watched him. He was totally a different type of child. If somebody was throwing mud on him, he will not react. There were many children playing. If somebody will push him into the river, he will simply go. Yes, he was not angry, he was not fighting. He has a totally different quality – the quality of an asamprajnata Buddha.

Leadbeater called Annie Besant to watch this child. He is no ordinary child, and the whole Theosophical movement whirled around him. They hoped much that he will become an avatar – that he will become the perfect Master for this age. But the problem was deep. They had chosen a right person, but they hoped wrong – because a man who is born an asamprajnata buddha cannot even be active as an avatar. Because all activity ceased. He can simply watch; he can be a witness. You cannot make him very active. He can be only a passivity. They had chosen the right person, but still wrong.



And they hoped much. And then the whole movement whirled around Krishnamurti. And when he dropped out of it, said, "I cannot do anything because nothing is needed," the whole movement flopped because they hoped too much with this man, and then the whole thing turned out completely different. But this could have been prophesied.

Annie Besant, Leadbeater and others, they were very, very beautiful persons, but not really aware of the eastern methods. They have learned much from books, scriptures, but they didn't know exactly the secret which Patanjali is showing: that an asamprajnata, a videha, is born, but he is not active. He is a passivity. Much can happen through him, but that can happen only if somebody comes and surrenders to him. Because he is a passivity, he cannot force you to do something. He is available, but he cannot be aggressive.

His invitation is for everybody and all. It is an open invitation, but he cannot send you an invitation in particular, because he cannot be active. He is an open door; if you like, you can pass. The last life is an absolute passivity, just witnessing. This is one way how asamprajnata Buddhas are born from their past life.

But you can become an asamprajnata Buddha in this life also. For them Patanjali says,

SHRADDHA VIRYA SMRITI SAMADHI PRAJNA: OTHERS WHO ATTAIN ASAMPRAJNATA SAMADHI ATTAIN THROUGH FAITH, EFFORT, RECOLLECTION, CONCENTRATION AND DISCRIMINATION.

It is almost impossible to translate it, so I will explain rather than translate, just to give you the feel, because words will misguide you.

Shraddha is not exactly faith. It is more like trust. Trust is very, very different from faith. Faith is something you are born in; trust is something you grow in. Hinduism is a faith; to be a Christian is a faith; to be a Mohammedan is a faith. But to be a disciple here with me is a trust. I cannot claim faith – remember. Jesus also could not claim faith because faith is something you are born in. Jews were faithful; they had faith. And, in fact, that is why they destroyed Jesus: because they thought that he was bringing them out of their faith, destroying their faith.

He was asking for trust. Trust is a personal intimacy; it is not a social phenomenon. You attain to it through your own response. Nobody can be born in trust; in faith, okay. Faith is dead trust; trust is alive faith. So try to understand the distinction.

Shraddha – trust – one has to grow in. And it is always personal. The first disciples of Jesus attained to trust. They were Jews, born Jews. They moved out of their faith. It is a rebellion. Faith is a superstition; trust is a rebellion. Trust first leads you away from your faith. It has to be so, because if you are living in a dead graveyard, then you have to be led out of it first. Only then you can be introduced to life again. Jesus was trying to bring people towards shraddha, trust. It will always look as if he is destroying their faith.

Now when a Christian comes to me, the same situation is again repeated. Christianity is a faith, just as Judaism was a faith in Jesus' time. When a Christian comes to me, again I have to bring him out of his faith to help him to grow towards trust. Religions are faith, and to be religious is to be in trust.

And to be religious doesn't mean to be Christian, Hindu, or Mohammedan, because trust has no name; it is not labeled. It is like love. Is love Christian, Hindu, Mohammedan? Marriage is Christian, Hindu, Mohammedan. Love? Love knows no caste, no distinctions. Love knows no Hindus, no Christians.

Marriage is like faith; love is like trust. You have to grow into it. It is an adventure. Faith is not an adventure. You are born into it; it is convenient. It is better if you are seeking comfort and convenience, it is better to remain in faith. Be a Hindu, a Christian; follow the rules. But it will remain a dead thing unless you respond from your heart, unless you enter religion on your own responsibility, not that you were born a Christian. How can you be a born Christian?

With birth how religion is associated? Birth cannot give you religion; it can give you a society, a creed, a sect; it can give you a superstition. The word "superstition" is very, very meaningful. It means "unnecessary faith". The word "super" means unnecessary, superfluous – faith which has become unnecessary, faith which has become dead; sometimes it may have been alive. Religion has to be born again and again.

Remember, you are not born in a religion, religion has to be born in you. Then it is trust. Again and again. You cannot give your children your religion. They will have to seek and find their own. Everybody has to seek and find his own. It is adventure – the greatest adventure. You move into the unknown. shraddha, Patanjali says, is the first thing, if you want to attain asamprajnata samadhi. For samprajnata samadhi, reasoning, right reasoning. See the distinction? For samprajnata samadhi, right reasoning, right thinking are the base; for asamprajnata samadhi, right trust – not reasoning.

No reasoning – a love. And love is blind. It looks blind to the reasoning because it is a jump into the dark. The reason asks, "Where are you going? Remain in the known territory. And what is the use to move to a new phenomenon? Why not remain in the old fold? It is convenient, comfortable, and whatsoever you need, it can supply." But everybody has to find his own temple. Only then it is alive.

You are here with me. This is a trust. When I am no more here, your children may be with me. That will be faith. Trust happens only with an alive Master; faith, with dead Masters which are no more there. The first disciples have the religion. The second, third generation by and by loses the religion, it becomes a sect. Then you simply follow because you are born into it. It is a duty, not a love. It is a social code. It helps, but it is nothing deep in you. It brings nothing to you; it is not a happening. It is not a depth unfolding in you. It is just a surface, a face. Just go and see in the church. The Sunday people, they go; they even pray. But they are waiting when this is finished.

A small child was sitting in a church. For the first time he had come, just four years of age. The mother asked him, "How you liked it?" He said, "Music is good, but the commercial is too long." It is commercial when you have no trust. shraddha is right trust; faith is wrong trust. Don't take religion from somebody else. You cannot borrow it; it is a deception. You are getting it without paying for it, and everything has to be paid. And it is not cheap to attain to asamprajnata samadhi. You have to pay the full cost, and the full cost is your total being.

To be a Christian is just a label; to be religious is not a label. Your whole being is involved. It is a commitment. People come to me and they say, "We love you. Whatsoever you say is good. But we don't want to take sannyas because we don't want to be committed." But unless you are committed,

involved, you cannot grow, because then there is no relationship. Between you and me then there are words, not a relationship. Then I may be a teacher, but I am not a Master to you. Then you may be a student, but not a disciple.

Shraddha, trust, is the first door, second is virya. That too is difficult. It is translated as effort. No, effort is simply a part of it. The word virya means many things, but deep down it means bio-energy. One of the meanings of virya is semen, the sexual potency. If you really want to translate it exactly, virya is bio-energy, your total energy phenomenon – you as energy. Of course, this energy can be brought only through effort; hence, one of the meanings is "effort".

But that is poor – not so rich as the word virya. virya means that your total energy has to be brought into it. Only mind won't do. You can say yes from the mind that will not be enough. Your totality, without holding anything back: that is the meaning of VIRYA. And that is possible only when there is trust. Otherwise you will hold something, just to be secure, safe, because, "This man may be leading somewhere wrong, so we can step back any moment. In a moment we can say 'Enough is enough; now no more.'"

You hold back a part of you just to be watchful, where this man is leading. People come to me and they say, "We are watching. Let us first watch what is happening." They are very clever – clever fools – because these things cannot be watched from the outside. What is happening is an inner phenomenon. Even you cannot see to whom it is happening many times. Many times only I can see what is happening. You become aware only later on, what has happened.

Others cannot watch. From the outside there is no possibility to watch it. How can you watch from the outside? Gestures you can see; people doing meditation you can see. But what is happening inside, that is meditation. What they are doing outside is just creating a situation.

It happened: there was a very great Sufi Master, Jalaludin. He had a small school of rare pupils, rare, because he was a very choosy one. He would not allow anybody unless he had chosen. For very few he worked, but people passing sometimes would come to see what was happening there. Once a group of people came, professors. They are always very alert people, very clever, and they looked. In the Master's house, just in the compound, a group of fifty people were sitting, and they were doing mad gestures – somebody laughing, somebody crying, somebody jumping. The professors watched.

They said, 'What is going on? This man is leading them toward madness. They are already mad, and they are fools – because once you become mad it will be difficult to come back. And this is nonsense; we have never heard. People when they meditate, they sit silently.'

And there was much discussion between them. A group of them said, "Because we don't know what is happening, it is not good to take any judgment." Then there was a third group among them who said, "Whatsoever it is, it is worth enjoying. We would like to watch. It is beautiful. Why can't we enjoy it? Why be bothered what they are doing? But just to watch them is a beautiful thing."

Then after a few months, again, the same group came to the school to watch. Now what was happening? Now everybody was silent. The fifty persons were there, the Master was there – they were sitting silently, so silently, as if there was no one, like statues. Again there was discussion.

There was a group who said, "Now they are useless. What to see? Nothing! The first time we had come it was beautiful. We had enjoyed it. But now they are just boring." The other group said, "But now we think they are meditating. The first time they were simply mad. This is the right thing to do; this is how meditation is done. It is written in the scriptures, described in this way."

But there was still a third group who said, "We don't know anything about meditation. How can we judge?"

Then, again, after a few months, the group came. Now there was nobody. Only the Master was sitting, smiling. All the disciples had disappeared. So they asked, "What is happening? The first time we came there was a mad crowd, and we thought this is useless, you are driving people crazy. The next time we came it was very good. People were meditating. Where have they all gone?"

The Master said, "The work done, the disciples have disappeared. And I am smiling happy because the thing happened. And you are the fools, I know! I have also been watching – not only you. I know what discussions were going on, and what you were thinking the first time and the second time." Said Jalaludin, "The effort that you have taken to come here for three times would have been enough for you to become meditators. And the discussion that you have been in, that much energy was enough to make you silent. And in the same period, those disciples have disappeared, and you are standing at the same place. Come in! Don't watch from the outside." They said, "Yes! That is why we are coming again and again, to watch what is happening. When we are certain, then... Otherwise we don't want to be committed."

Clever people never want to be committed, but is there any life without commitment? But clever people think commitment is a bondage. But is there any freedom without bondage? First you have to move in a relationship, only then you can go beyond it. First you have to move in a deep commitment, depth to depth, heart to heart, and only then you can transcend it. There is no other way. If you just move out and watch, you can never enter into the shrine – the shrine is commitment. And then there can be no relationship.

A Master and disciple is a love relationship, the highest love that is possible. Unless the relationship is there, you cannot grow. Says Patanjali, "The first is trust – shraddha – and second is energy – effort.' Your whole energy has to be brought in; part won't do. It may even be destructive if you come only partially in and remain partially out, because that will become a rift within you. It will create a tension within you; it will become an anxiety rather than bliss.

Bliss is where you are in your totality; anxiety is where you are only in part, because then you are divided and there is a tension, and the two parts going separate ways. Then you are in a difficulty.

"OTHERS WHO ATTAIN ASAMPRAJNATA SAMADHI ATTAIN THROUGH FAITH, TRUST, EFFORT, ENERGY, RECOLLECTION."

This word recollection is smriti: it is remembrance – what Gurdjieff calls self-remembering. That is smriti.

You don't remember yourself. You may remember millions of things, but you go on continuously forgetting yourself, that you are. Gurdjieff had a technique. He got it from Patanjali. And, in fact,

all techniques come from Patanjali. He is the past Master of techniques. smriti, remembrance – self-remembering – whatsoever you do. You are walking: remember deep down that "I am walking, I am." Don't be lost in walking. Walking is there – the movement, the activity – and the inner center is there, just aware, watching, witnessing.

You need not repeat it in the mind, "I am walking." If you repeat, that is not remembrance. You have to be non-verbally aware that "I am walking, I am eating, I am talking, I am listening." Whatsoever you do, the "I" inside should not be forgotten; it should remain. It is not self-consciousness. It is consciousness of the self. Self-consciousness is ego; consciousness of the self is asmita – purity, just being aware that "I am."

Ordinarily, your consciousness is arrowed towards the object. You look at me: your whole consciousness is moving towards me like an arrow. But you are arrowed towards me. Self-remembering means you must have a double-arrowed arrow, one side of it showing to me, another side showing to you. A double-arrowed arrow is smriti – self-remembrance.

Very difficult, because it is easy to remember the object and forget yourself. The opposite is also easy – to remember yourself and forget the object. Both are easy; that's why those who are in the market, in the world, and those who are in the monastery, out of the world, are the same. Both are single-arrowed. In the market they are looking at the things, objects. In the monastery they are looking at themselves.

smriti is neither in the market nor in the monastery. smriti is a phenomenon of self-remembering, when subject and object both are together in consciousness. That is the most difficult thing in the world. Even if you can attain for a single moment, a split moment, you will have the glimpse of satori immediately. Immediately you have moved out of the body, somewhere else.

Try it. But, remember, if you don't have trust it will become a tension. These are the problems involved. It will become such a tension you can go mad, because it is a very tense state. That's why it is difficult to remember both – the object and the subject, the outer and the inner. To remember both is very, very arduous. If there is trust, that trust will bring the tension down because trust is love. It will soothe you; it will be a soothing force around you. Otherwise the tension can become so much, you will not be able to sleep. You will not be able to be at peace any moment because it will be a constant problem. And you will be just in anxiety continuously.

That's why we can do one: that's easy. Go to the monastery, close your eyes, remember yourself, forget the world. But what you are doing? You have simply reversed the whole process, nothing else. No change. Or, forget these monasteries and these temples and these Masters, and be in the world, enjoy the world. That too is easy. The difficult thing is to be conscious of the both. And when you are conscious of the both and the energy is simultaneously aware, arrowed in the diametrically opposite dimensions, there is a transcendence. You simply become the third: you become the witness of both. And when the third enters, first you try to see the object and yourself. But if you try to see both, by and by, by and by, you feel something is happening within you – because you are becoming a third: you are between the two, the object and the subject. You are neither the object nor the subject now.

ATTAIN THROUGH FAITH, EFFORT, RECOLLECTION, CONCENTRATION AND DISCRIMINATION.

Shraddha, trust, virya, total commitment, total effort, total energy has to be brought in; all your potentiality has to be brought in. If you are really a seeker after truth, you cannot seek anything else. It is a complete involvement. You cannot make it a part-time job and that, "Sometimes in the morning I meditate and then I go." No, meditation has to become your twenty-four-hours continuity for you. Whatsoever you do, meditation has to be there in the background continuously. Energy will be needed: your whole energy will be needed.

And now, few things. If your whole energy is needed, sex disappears automatically because you don't have energy to waste. brahmacharya for Patanjali is not a discipline, it is a consequence. You put your total energy so you don't have any energy... and it happens in ordinary life also. You can see a great painter: he forgets women completely. When he is painting there is no sex in his mind, because the whole energy is moving. You don't have any extra energy.

A great poet, a great singer, a dancer who is moving totally in his commitment, automatically becomes celibate. He has no discipline for it. Sex is superfluous energy; sex is a safety valve. When you have too much in you and you cannot do anything with it, the nature has made a safety valve; you can throw it out. You can release it, otherwise you will go mad or burst – explode. And if you try to suppress it, then too you will go mad, because suppressing it won't help. It needs a transformation, and that transformation comes from total commitment. A warrior, if he is really a warrior – an impeccable warrior, will be beyond sex. His whole energy is moving.

It is reported, a very, very beautiful story: a great philosopher, thinker, his name was Vachaspati... He was so much involved in his studies that when his father asked him that, "Now I am getting old, and I don't know when I will die – any moment – and you are my only son, and I would like you to be married." He was so much involved in his studies that he said, "Okay." He didn't hear what he was saying. So he got married. He got married, but he completely forgot that he has a wife, he was so involved.

And this can happen only in India; this cannot happen anywhere else: the wife loved him so much that she didn't want to disturb. So it is said twelve years passed. She will serve him like a shadow, take every care, but not to disturb, not to say that, "I am here, and what you are doing?" Continuously he was writing a commentary – one of the greatest ever written. He was writing a commentary on Badarayan's brahm-sutras and he was so involved, so totally, that he not only forgot about his wife: he was not even aware who brings the food, who takes the plates back, who comes in the evening and lights the lamp, who prepares his bed.

Twelve years passed, and the night came when his commentary was complete. Just the last word he was to write, and he had taken a vow, and when the commentary is complete he will become a sannyasin. Then he will not be concerned with the mind, and everything is finished. This is his only karma that has to be fulfilled.

That night he was a little relaxed, because the last sentence he wrote near-about twelve, and for the first time he became aware of the surroundings. The lamp was burning low and needed more oil. A beautiful hand was pouring oil into it. He looked back who is there. He couldn't recognize the face; he said, "Who are you and what are you doing here?" The wife said, "Now that you have asked, I must say that twelve years back you had brought me as your wife, but you were so much involved, so much committed to your work, I didn't like to interrupt or disturb you."



Vachaspati started weeping, his tears started flowing. The wife asked, "What is the matter?" He said, "This is very complex. Now I am at a loss, because the commentary is complete and I am a sannyasin. I cannot be a householder; I cannot be your husband. The commentary is complete, and I had taken a vow and now there is no time for me, I am going to leave immediately. Why didn't you tell me before? I could have loved you. And what can I do for your services, your love, your devotion?"

So he called his commentary on brahm-sutras, bhamati. Bhamati was the name of his wife. The name is absurd, because to call Badarayan's brahm-sutras and the commentary, bhamati, it has no relationship. But he said, "Now nothing else I can do. The last thing is to write the name of the book, so I will call it bhamati so that it is always remembered."

He left the house. The wife was weeping, crying, but not in pain but in absolute bliss. She said, "That's enough. This gesture, this love in your eyes, is enough. I have got enough; don't feel guilty. Go! And forget me completely. I would not like to be a burden on your mind. No need to remember me."

It is possible, if you are involved totally, sex disappears because sex is a safety valve. When you have energy unused, then sex becomes a haunting thing around you. When total energy is used, sex disappears. And that is the state of brahmacharya, of virya, of all your potential energy flowering.

### EFFORT, RECOLLECTION, CONCENTRATION AND DISCRIMINATION:

shraddha – trust; virya – your total bio-energy, your total commitment and effort; smriti – self-remembrance; and samadhi. Samadhi word means a state of mind where no problem exists. It comes from the word samadhan – a state of mind when you feel absolutely okay, no problem, no question, a non-questioning, non-problematic state of mind. It is not concentration. Concentration is just a quality that comes to the mind who is without problems. That is the difficulty to translate.

Concentration is part – it happens. Look at a child who is absorbed in his play; he has a concentration without any effort. He is not concentrating on his play. Concentration is a by-product. He is so absorbed in the play that the concentration happens. If you concentrate knowingly on something, then there is effort, then there is tension, then you will be tired.

Samadhi happens automatically, spontaneously, if you are absorbed. If you are listening to me, it is a SAMADHI. If you listen to me totally, there is no need for any other meditation. It becomes a concentration. It is not that you concentrate – if you listen lovingly, concentration follows.

In asamprajnata samadhi, when trust is complete, when effort is total, when remembrance is deep, samadhi happens. Whatever you do, you do with total concentration – without any effort to do the concentration. And if concentration needs effort, it is ugly. It will be like a disease on you; you will be destroyed by it. Concentration should be a consequence. You love a person, and just being with him, you are concentrated. Remember never to concentrate on anything. Rather, listen deeply, listen totally, and you will have a concentration coming by itself.

And discrimination – prajna. Prajna is not discrimination; discrimination is again a part of prajna. Prajna means in fact wisdom – a knowing awareness. Buddha has said that when the flame of



meditation burns high, the light that surrounds that flame is prajna. Samadhi inside, and then all around you a light, an aura, follows you. In your every act you are wise; not that you are trying to be wise, it simply happens because you are so totally aware. Whatsoever you do it happens to be wise – not that you are continuously thinking to do the right thing.

A man who is continuously thinking to do the right thing, he will not be able to do anything – even the wrong he will not be able to do, because this will become such a tension on his mind. And what is right and what is wrong? How you can decide? A man of wisdom, a man of understanding, does not choose. He simply feels. He simply throws his awareness everywhere, and in that light he moves. Wherever he moves is right.

Right does not belong to things; it belongs to you – the one who is moving. It is not that Buddha did right things – no! Whatsoever he did was right. Discrimination is a poor word. A man of understanding has discrimination. He doesn't think about it; just it is easy for him. If you want to get out of this room, you simply move out of the door. You don't grope. You don't first go to the wall and try to find the way. You simply go out. You don't even think that this is the door.

But when a blind man has to go out, he asks, "Where is the door?" And then too he tries to find it. He will knock many places with his cane, he will grope, and continuously in the mind he will think, "Is it the door or the wall? Am I going right or wrong?" And when he comes to the door, he thinks, "Yes, now this is the door."

All this happens because he is blind. You have to discriminate because you are blind; you have to think because you are blind; you have to believe in right and wrong because you are blind; you have to be in discipline and morality because you are blind. When understanding flowers, when the flame is there, you simply see and everything is clear. When you have an inner clarity, everything is clear; you become perceptive. Whatsoever you do is simply right. Not that it is right so you do it; you do it with understanding, and it is right.

Shraddha, virya, smriti, samadhi, prajna. Others who attain asamprajnata samadhi attain through trust, infinite energy, effort, total self-remembrance, a non-questioning mind and a flame of understanding.

## CHAPTER 2

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### Attraction to the Difficult

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*2 January 1975 am in Buddha Hall*

The first question:

Question 1

WHAT YOU HAVE BEEN SAYING ABOUT HERACLITUS, CHRIST AND ZEN SEEMS LIKE KINDERGARTEN TEACHINGS COMPARED TO PATANJALI. HERACLITUS, CHRIST AND ZEN MAKE THE FINAL STEP SEEM CLOSE; PATANJALI MAKES EVEN THE FIRST STEP SEEM ALMOST IMPOSSIBLE. IT SEEMS LIKE US WESTERNERS HAVE HARDLY BEGUN TO REALIZE THE AMOUNT OF WORK THAT HAS TO BE DONE.

SAYS LAO TZU, "IF TAO IS NOT laughed at, it will not be Tao." And I would like to say to you: If you will not misunderstand me, you will not be you. You are bound to misunderstand. You have not understood what I had been saying about Heraclitus, Christ and Zen, and if you cannot understand Heraclitus, Zen and Jesus, you will not be able to understand Patanjali either.

The first rule of understanding is not to compare. How can you compare? What do you know about the innermost state of Heraclitus or Basho or Buddha, Jesus or Patanjali? Who are you to compare? – because comparison is a judgment. Who are you to judge? But the mind wants to judge because in judgment the mind feels superior. You become the judge; your ego feels very, very good. You feed the ego. Through judgment and comparison you think that you know.

They are different types of flowers – incomparable. How can you compare a rose with a lotus? Is there any possibility to compare? There is no possibility because both are different worlds. How can

you compare moon with the sun? There is no possibility. They are different dimensions. Heraclitus is a wild flower; Patanjali is in a cultivated garden. Patanjali will be nearer your intellect, Heraclitus nearer your heart. But as you go deeper, the differences are lost. When you yourself start flowering, then a new understanding dawns upon you – the understanding that flowers differ in their color, they differ in their smell, they differ in their shape, form and name.

But in flowering they don't differ. The flowering, the phenomenon that they have flowered, is the same. Heraclitus is, of course, different; has to be. Every individual is unique; Patanjali is different. You cannot put them into one category. There exist no pigeonholes where you can force them, categorize them. But if you also flower, then you will come to understand that flowering is the same whether the flower is lotus or rose – makes no difference. The innermost phenomenon of energy coming to a celebration is the same.

They talk differently; they have different patterns of mind. Patanjali is a scientific thinker. He is a grammarian, a linguist. Heraclitus is a wild poet. He does not bother about grammar and language and the form. And when you say that listening to Patanjali, you feel that Heraclitus and Basho and Zen they appear childish, kindergarten teachings, you are not saying anything about Patanjali or Heraclitus, you are saying something about you. You are saying that you are a mind-oriented person.

Patanjali you can understand; Heraclitus simply eludes you. Patanjali is more solid. You can have a grip. Heraclitus is a cloud; you cannot have any grip on him. Patanjali, you can make tail and head out of him; he seems rational. What you will do with a Heraclitus, with a Basho? No, simply they are so irrational. Thinking about them, your mind becomes absolutely impotent. When you say such things, comparisons, judgments, you say something about you – that who you are.

Patanjali can be understood; there is no trouble about it. He is absolutely rational, can be followed, no problem about it. All his techniques can be done because he gives you the how, and how is always easy to understand. What to do? How to do? He gives you the techniques.

Ask Basho or Heraclitus what to do, and they simply say there is nothing to be done. Then you are at a loss. If something is to be done you can do it, but if nothing is to be done you are at a loss. Still, you will go on asking again and again, "What to do? How to do? How to achieve this you are talking about?"

They talk about the ultimate without talking about the way that leads to it. Patanjali talks about the way, never talking about the goal. Patanjali is concerned with the means, Heraclitus with the end. The end is mysterious. It is a poetry; it is not a mathematical solution. It is a mystery. But the path is a scientific thing, the technique, the know-how; it appeals you. But this shows something about you, not about Heraclitus or Patanjali. You are a mind-oriented person, a head-oriented person. Try to see this. Don't compare Patanjali and Heraclitus. Simply try to see the thing – that it shows something about you. And if it shows something about you, you can do something.

Don't think that you know what Patanjali is and what Heraclitus is. You can't even understand an ordinary flower in the garden, and they are the ultimate flowering in existence. Unless you flower in the same way, you will not be able to understand. But you can compare, you can judge, and through judgment you will miss the whole point.

So the first rule of understanding is never to judge. Never judge and never compare Buddha, Mahavira, Mohammed, Christ, Krishna; never compare! They exist in a dimension beyond comparison, and whatsoever you know about them is really nothing – just fragments. You cannot have the total comprehension. They are so beyond. In fact, you simply see their reflection in the water of your mind.

You have not seen the moon; you have seen the moon in the lake. You have not seen the reality; you have simply seen a mirror reflection, and the reflection depends on the mirror. If the mirror is defective, the reflection is different. Your mind is your mirror.

When you say that Patanjali seems to be very great, and teaching very great, you are simply saying that you couldn't understand Heraclitus at all. And if you cannot understand, that simply shows that he is very very beyond you than Patanjali; he is far beyond than Patanjali. At least you can understand this much – that Patanjali seems to be difficult. Now follow me closely. If something is difficult, you can tackle with. Howsoever difficult, you can tackle! More hard effort is needed, but that can be done.

Heraclitus is not easy; he is simply impossible. Patanjali is difficult. Difficult you can understand, you can do something, you can bring your will to it, your effort, your whole energy to it, and you can do something, and it can be solved. Difficult can be made easy, more subtle methods can be found. But what you will do with the impossible? It cannot be made easy. But you can deceive yourself. You can say there is nothing in it, it is a kindergarten teaching, and you are such a grown-up, it is not for you; it is for children, not for you.

This is a trick of the mind to avoid the impossible, because you know you will not be able to tackle it. So the only easiest course is simply to say, "It is not for me; it is below me – a kindergarten teaching," and you are a grown-up mature person. You need a university; you don't need a kindergarten school. Patanjali suits you, looks very difficult, can be solved. The impossible cannot be solved.

If you want to understand Heraclitus, there is no way except you drop your mind completely. If you want to understand Patanjali, there is a way gradually. He gives you steps what to do; but remember, finally, eventually, he will also say to you, "Drop the mind." What Heraclitus says in the beginning, he will say in the end, but on the path, the whole way, you can be fooled. In the end he is going to say the same thing, but still he will be understandable because he makes grades, and the jump doesn't look like a jump when you have steps.

Just this is the situation: Heraclitus brings you to an abyss and says, "Jump!" You look down; your mind simply cannot comprehend what he is saying. It looks suicidal. There are no steps. And you ask, "How?" He says, "There is no 'how?', you simply jump. What is the 'how'?" Because there are no steps, so "how" cannot be explained. You simply jump, and he says, "If you are ready I can push you, but there are no methods." Is there any method to take a jump? Because jump is sudden. Methods exist when a thing, a process, is gradual. Finding it impossible, you turn about. But to console yourself that you are not such a weakling, you say, "This is for children. It is not difficult enough." It is not for you.

Patanjali brings you to the same abyss, but he has made steps. He says one step at a time. It appeals! You can understand! The mathematics is simple; take one step, then another. There is no

jump. But, remember, sooner or later he will bring you to the point from where you have to jump. Steps he has created, but they don't lead to the bottom – just in the middle, and the bottom is so far away, you can exactly say it is a bottomless abyss.

So how many steps you make makes no difference. The abyss remains the same. He will lead you ninety-nine steps, and you are very happy – as if you have covered the abyss, and now the bottom has come nearer. No, the bottom remains as far away as before. These ninety-nine steps are just to befool your mind, just to give you a "how", a technique. Then at the hundredth step, he says, "Now jump!" And the abyss remains the same, the span the same.

No difference because the abyss is infinite, God is infinite. How can you meet him gradually? But these ninety-nine steps will befool you. Patanjali is more clever. Heraclitus is innocent: he simply says you, "This is the thing: the abyss is here. Jump!" He does not persuade you; he does not seduce you. He simply says, "This is the fact. If you want to jump, jump; if you don't want to jump, go away."

And he knows that to make steps is useless because finally one has to take the jump. But I think it will be good for you to follow Patanjali because, by and by, he seduces you. One step you can take at least, then the second becomes easier, then the third. And when you have taken ninety-nine steps, to go back will be difficult, because then it will look absolutely against your ego to go back: because then the whole world will laugh, and you had become such a great sage, and you are coming back to the world? And you were such a maha-yogi – a great yogi, and why you are coming back? Now you are caught, and you cannot go back.

Heraclitus is simple, innocent. His teaching is not of a kindergarten school, but he is a child – that's right – innocent like a child, wise also like a child. Patanjali is cunning, clever, but Patanjali will suit you because you need somebody who can lead you in a cunning way to a point from where you cannot go back. It becomes simply impossible.

Gurdjieff used to say that there are two types of Masters: one innocent and simple; another sly, cunning. He himself said, "I belong to the second category." Patanjali is the source of all sly Masters. They lead you to the rose garden, and then, suddenly, the abyss. And you are caught in such a grip of your own making, that you cannot go back. You meditated, you renounced the world, renounced wife and children. For years you were doing postures, meditating, and you created such an aura around you that people worshipped you. Millions of people looked at you as a god, and now comes the abyss. Now just to save you have to jump: just to save your prestige. Where to go? Now you cannot go.

Buddha is simple; Patanjali is sly. All science is cunningness. This has to be understood, and I am not saying it in any derogatory sense, remember; I am not condemning. All science is cunningness!

It is said that one follower of Lao Tzu – an old man, a farmer – was drawing water from a well, and instead of using bullocks or horses, he himself – an old man – and his son, they were working like bullocks and carrying the water out of the well, perspiring, the old man, breathing hard. It was difficult.

A follower of Confucius was passing. He said to this old man, that "Have you not heard? This is very primitive. Why are you wasting your breath? Now bullocks can be used, horses can be used. Have

you not heard that in the town, in the cities, how nobody is working like this that you are working? It is very primitive. Science has progressed fast.”

The old man said, “Wait, and don’t talk so loudly. When my son is gone, then I will reply.” When the son was gone to do some work, he said, “Now you are a dangerous person. If my son ever hears about this, immediately he will say, ‘Okay! Then I don’t want to pull this. I can’t do this work of a bullock. A bullock is needed.’ ”

The disciple of Confucius says, “What is wrong in that?” The old man said, “Everything is wrong in it because it is cunningness. It is deceiving the bullock; it is deceiving the horse. And one thing leads to another. And if this boy who is young and not wise, if he once knows that you can be cunning with animals, he will wonder why cannot you be cunning with man. Once he knows that through cunningness you can exploit, then I don’t know where he will stop. You please go from here, and never come back again to this road. And don’t bring such cunning things to this village. We are happy.”

Lao Tzu is against science. He says science is cunningness. It is deceiving nature, exploiting nature – through cunning ways, forcing nature. And the more a man becomes scientific, the more cunning; has to be so. An innocent man cannot be scientific, difficult. But man has become cunning and clever. And Patanjali, knowing well that to be scientific is a cunningness, also knows that man can only be brought back to nature through a new device, a new cunningness.

Yoga is science of the inner being. Because you are not innocent, you have to be brought through a cunning way. If you are innocent, no means are needed, no methods are needed. A simple understanding, a childlike understanding, and you will be transformed. But you are not. That’s why you feel that Patanjali seems to be very great. It is because of your head-oriented mind and your cunningness.

Second thing to remember: he appears difficult. And you think Heraclitus is simple? He appears difficult, that too becomes an appeal for the ego. The ego always wants to do something which is difficult, because against the difficult you feel you are someone. If something is very simple, how the ego can feed out of it?

People come to me and they say, “Sometimes you teach that just by sitting and doing nothing it can happen. How can it be so simple? How can it be so easy?” Says Chuang Tzu, “Easy is right,” but these people say, ‘No! How can it be so easy? It must be difficult – very, very difficult, arduous.’”

You want to do difficult things because when you are fighting against a difficulty, against the current, you feel you are someone – a conqueror. If something is simple, something is so easy that even a child can do it, then where your ego will stand? You ask for hurdles, you ask for difficulties, and if there are not difficulties you create, so that you can fight, so that you can fly against a strong wind and you can feel that, “I am someone – a conqueror!”

But don’t be so smart. You know the phrase “smart aleck”? You may not know from where it comes – it comes from Alexander. The “aleck” word comes from Alexander, a short form. “Don’t be a smart Alexander.” Be simple: don’t try to be a conqueror, because that is foolish. Don’t try to be a somebody.

But Patanjali appealed; Patanjali appealed to the Indian ego very much, so India created the most subtle egoists in the world. You cannot find more subtle egoists anywhere in the world as you can find in India. It is almost impossible to find a simple yogi. Yogi cannot be simple, because he is doing so many asanas, so many mudras, and he is working so hard, how can he be simple? He thinks himself to be at the top – a conqueror. The whole world has to bow down to him; he is the cream – the very salt of life.

You go and watch yogis: you will find them very, very refined egos. Their inner shrine is still empty; the divine has not come in. That shrine is still a throne for their own egos. They may have become very subtle; they may have become so subtle that they may appear to be very humble, but in their humbleness also, if you watch, you will find the ego.

They are aware that they are humble, that's the difficulty. A really humble person is not aware that he is humble. A really humble person is simply humble, not aware, and a real humble person never claims that "I am humble," because all claims are of the ego. Humility cannot be claimed; humbleness is not a claim, it is a state of being. And all claims fulfill the ego. Why this happened? Why India became a very subtle-egoist country? And when there is ego, you become blind.

Now ask Indian yogis: they are condemning the whole world. West, they say it is materialist – only India is spiritual. The whole world is materialist, as if there is a monopoly. And they are so blind, they cannot see the fact that exactly opposite is the case.

The more I have been watching Indian and the western mind, I feel the western mind is less materialist than the Indian. The Indian mind is more materialist, clings to things more, cannot share, is miserly. The western mind can share, is less miserly. Because the West has created so much materialist affluence does not mean that the West is materialist, and because India is poor does not mean that you are spiritualists.

If poverty is spirituality, then impotence would be BRAHMACHARYA. No, poverty is not spirituality; neither affluence is materialism. Materialism doesn't belong to the things, it belongs to the attitude. Neither spirituality belongs to poverty, it belongs to the inner, non-attached, sharing. You cannot find in India anybody sharing anything. Nobody can share; everybody hoards. And because they are such hoarders, they are poor. Because few people hoard too much, then many people become poor.

The West has been sharing. That's why the whole society rises from poverty to affluence. In India, few people become so rich, you cannot find so rich people anywhere else – but few – and the whole society drags itself into poverty, and the gap is vast. You cannot find such a gap anywhere. The gap between a Birla and a beggar is vast. Such a gap cannot exist anywhere, is not in existence anywhere. Rich people are in the West, poor people are in the West, but the gap is not so vast. Here the gap is simply infinite. You cannot imagine such a gap. How can it be fulfilled? It cannot be fulfilled because the people are materialist. Otherwise how this gap? Why this gap? Can't you share? Impossible! But the ego says that the whole world, the whole world, is materialist.

This has come because people were attracted to Patanjali and to people who were giving difficult methods. Nothing is wrong with Patanjali, but Indian ego found a beautiful, subtle outlet to be egoist.



The same is happening to you. Patanjali appeals you; he is difficult. Heraclitus is "kindergarten" because he is so simple. Simplicity never appeals the ego. But, remember, if simplicity can become an appeal, the path is not long. If difficulty becomes the appeal, then the path is going to be very long because, from the very beginning, rather than dropping the ego, you have started accumulating it.

I am speaking on Patanjali not to make you more egoist. Look and watch. I am always afraid of talking about Patanjali; I am never afraid about talking Heraclitus, Basho, Buddha. I am afraid because of you. Patanjali is beautiful, but you can be attracted for wrong reasons, and this will be a wrong reason if you think he is difficult, and the very difficulty becomes an attraction. Somebody asked Edmund Hillary, who conquered the Everest – the highest peak, the only peak which was unconquered – somebody asked, "Why? Why you take such trouble? What is the need? And even if you reach to the peak, what you will do? You will have to come back."

Said Hillary that, "It is a challenge to the human ego. An unconquered peak has to be conquered!" No other utility... What you will do? What he has done? He went there and put a flag and came back. What nonsense! And many people died in this effort. Almost for hundred years many groups had been trying. Many died, were lost, fell into the abyss, never came back, but the more it became difficult to reach, the more appeal.

Why go to moon? What will you do? Is not earth enough? But, no, the human ego cannot tolerate this – that the moon remains unconquered. Man must reach, because it is so difficult, it has to be conquered. So you can be attracted for wrong reasonS. Now going to moon is not a poetic effort; it is not like small children who raise their hands and try to catch the moon.

Since humanity came into existence every child has longed to reach to the moon. Every child has tried, but the difference must be understood deeply. The effort of a child is beautiful. The moon is so beautiful. It is a poetic effort to touch it, to reach it. There is no ego. It is a simple attraction, a love affair. Every child falls in that love affair. If you can find a child who is not attracted by the moon, what type of child is that?

Moon creates a subtle poetry, a subtle attraction. One would like to touch it and feel it; one would like to go to the moon. But that is not the reason for the scientist. For the scientist the moon is there, a challenge. How this moon dares to be there continuously, to be a challenge, and man is here and he cannot reach! He has to reach.

You can be attracted for wrong reasons. The fault is not with moon, neither the fault will be with Patanjali. But you should not be attracted for wrong reasons. Patanjali is difficult – the most difficult – because he analyzes the whole path, and each fragment seems to be very difficult, but difficulty should not be the appeal – remember that. You can walk through Patanjali's door but you should fall in love not with the difficulty, but with the insight – the light that Patanjali throws on the path. You should fall in love with the light, not with the difficulty of the path. That will be a wrong reason.

WHAT YOU HAVE BEEN SAYING ABOUT HERACLITUS, CHRIST AND ZEN SEEMS LIKE KINDERGARTEN TEACHINGS COMPARED TO PATANJALI.

And please don't compare. Comparison is also out of the ego. In real existence, things exist without any comparison. A tree which reaches four hundred feet into the sky, and a very, very small grass

flower are both the same as far as existence is concerned. But you go and you say, "This is a great tree. And what is this? Just ordinary grass." You bring the comparison in, and wherever comparison comes, comes ugliness. You have destroyed a beautiful phenomenon.

The tree was great in its "tree-ness" and the grass was great in its "grassiness". The tree may have risen four hundred feet. Its flowers may flower in the highest sky, and the grass is just clinging to the earth. Its flowers will be very, very small. Nobody may be even aware when they flower and when they fade. But when this grass flowers, the phenomenon of flowering is the same, the celebration is the same, and there is not a bit of difference. Remember this: that in existence there is no comparison; mind brings the comparison. It says, "you are more beautiful." Can't you simply say, "You are beautiful"? Why bring "more"?

Mulla Nasruddin was in love with a woman, and as women are prone to ask, the woman asked, when Mulla Nasruddin kissed her, "Are you kissing me the first woman? Am I the first woman whom you are kissing? Is your first kiss given to a woman?" Nasruddin said, "Yes, the first and the most sweetest."

Comparison is in your blood. You cannot remain with a thing as it is. The woman is also asking for a comparison; otherwise why be worried about whether this is a first kiss or a second? Each kiss is fresh and virgin. It has no relationship with any other kiss of the past or of the future. Each kiss is an existence in itself. It exists alone in its solitariness. It is a peak in itself; it is a unit – not in any way connected with the past or with the future. Why ask whether it is the first? And what beauty the first carries? And why not the second, and why not the third?

But the mind wants to compare. Why the mind wants to compare? Because through comparison ego is fed, that "I am the first woman; this is the first kiss." You are not interested in the kiss – in the quality of the kiss. This moment the kiss opened a door of heart; you are not interested in that, that is nothing. You are interested in whether it is a first or not. The ego is always interested in comparison, and existence knows no comparison. And people like Heraclitus, Patanjali, they live in existence, not in mind. Don't compare them.

Many people come to me and they say that, "Who is great, Buddha or Christ?" What foolishness to ask! "Buddha is greater than Christ and Christ is greater than Buddha" I say to them; "Why you go on comparing?" A subtle thing is there working. If you are a follower of Christ, you would like Christ to be the greatest because you can only be great if Christ is the greatest. It is a fulfillment of your own ego. How can your Master not be the greatest? He has to be because you are such a great disciple. And if Christ is not the greatest, then where Christians will be? If Buddha is not the greatest, then what will happen to the ego of the Buddhists?

Every race, every religion, every country, thinks itself to be the greatest – not because any country is great, not because any race is great: in this existence everything is the greatest. The existence creates only the greatest, every being unique. But that doesn't appeal to the mind because then greatness is so common. Everybody great? Then what is the use of it! Somebody has to be lower. A hierarchy has to be created.

Just the other night, I was reading a book of George Mikes, and he said that in Budapest, in Hungary, where he is born, one English woman fell in love with him. In Hungary, an English woman fell in love

with him. But he was not much in love; but he didn't want to be rude also, so when she asked that, "Can we not get married?" he said "It will be difficult because my mother will not allow me, and will not be happy if I marry a foreigner." The English lady was very much offended. She said, "What? I and a foreigner? I am not a foreigner! I am English! You are a foreigner and your mother too!" Mikes said that, 'in Budapest, in Hungary, I am a foreigner?' The woman said, "Yes! Truth does not depend on geography."

Everybody thinks that way. The mind tries to fulfill its desires, to be the most supreme-most. From religion race, country, everything, one has to be watchful – very watchful. Only then you can get beyond this subtle phenomenon of the ego.

HERACLITUS, CHRIST AND ZEN MAKE THE FINAL STEP SEEM CLOSE; PATANJALI MAKES EVEN THE FIRST STEP SEEM ALMOST IMPOSSIBLE.

– because it is both. "He is closer than the closest and he is farther than the farthest, says the Upanishad. He is both near and far. He has to be, because who will be far then? And he has to be near also, because who will be near you? He touches your skin, and he is spread beyond the boundaries. He is both!

Heraclitus emphasizes the nearness because he is a simple man. And he says that he is so near, nothing is needed to do to bring him nearer. He is almost there; he is just watching at the gate, knocking at your door, waiting near your heart. Nothing is to be done. You simply be silent and have a look; just sit silently and look. You have never lost him. The truth is near.

In fact, to say it is near is wrong because you are also truth. Even nearness seems to be very, very far; even nearness shows that there is a distinction, a distance, a gap. Even that gap is not there: you are it! Says the Upanishad, "Thou art that: tattwamasi swetaketu." You are already that: even that much distance is not there to say that he is close.

Because Heraclitus and Zen they want you to take the jump immediately – not wait. Patanjali says he is very far. He is also right: he is very far also. And he will appeal you more, because if he is so close and you have not attained him, you will feel very, very depressed. If he is so close, just by the side of the corner, just standing by the side of you, if he is the only neighbor, and from everywhere he surrounds you and you have not achieved, your ego will feel very very frustrated. Such a great man like you, and he is so near and you are missing? That seems very frustrating. But if he is very far, then everything is okay because time is needed, effort is needed – nothing is wrong with you, he is so far away.

Distance is such a vast thing. You will take time, you will go, you will move, and one day you will achieve. If he is near, then you will feel guilty. Then why you are not achieving him? Reading Heraclitus and Basho and Buddha, one feels uncomfortable. Never that happens with Patanjali. One feels at ease.

Look at the paradox of the mind. With the easiest of people one feels uncomfortable. Uncomfort comes from you. To move with Heraclitus or Jesus is very uncomfortable because they go on insisting that the kingdom of God is within you, and you know that nothing exists except hell within you. And they insist the kingdom of God is within you; it becomes uncomfortable.

If the kingdom of God is within you, the something is wrong with you. Why you cannot see it? And if it is so present, why not it can happen right this moment? That is the message of Zen – that it is immediate. There is no need to wait, no need to waste time. It can happen right now, this very moment. There is no excuse. This makes uncomfortable; you feel uncomfortable, you cannot find any excuse. With Patanjali millions of excuses you can find, that he is very far. Millions of lives effort is needed. Yes, it can be attained, but always in the future. You are at ease. There is no urgency about it, and you can be as you are right now. Tomorrow morning you will start moving on the path, and the tomorrow never comes.

Patanjali gives you space, future. He says, "do this and that and that, and by and by you will reach – some day, nobody knows – in some future life." You are at ease, no urgency. You can be as you are; there is no hurry.

These Zen people, they drive you crazy, and I drive you more crazy, Mm? – because I talk from both the sides. This is just a way. This is a koan. This is just a way to drive you crazy. Heraclitus I use, Patanjali I use but these are tricks to drive you crazy. You simply cannot be allowed to relax. Whenever there is future, you are okay. Then the mind can desire God, and nothing is wrong with you. The very phenomenon is such that it will take time. This becomes an excuse.

With Patanjali you can postpone; with Zen you cannot postpone. If you postpone, it is you who are postponing, not God. With Patanjali you can postpone because the very nature of God is such that it can be attained only in gradual ways. Very, very difficult, that's why with difficulty you feel comfortable, and this is the paradox people who say it is easy, you feel un-comfortable; people who say difficult, you feel comfortable. It should be just the otherwise.

And the truth is both, so it depends on you. If you want to postpone, Patanjali is perfect. If you want it here and now, then you will have to listen to Zen and you will have to decide. Are you in an urgency? Have you not suffered enough? Do you want to suffer more? Then Patanjali is perfect. You follow Patanjali. Then somewhere in the distant future you will attain to bliss. But if you have suffered enough – and this is what maturity is: to understand that you have suffered enough.

And you call Heraclitus and Zen for children? Kindergarten? This is the only maturity, to have realized that, "I have suffered enough." If you feel this, then an urgency is created, then a fire is created. Something has to be done right now! You cannot postpone it; there is no meaning in postponing. You have postponed it already enough. But if you want future, you would like to suffer a little more, you have become addicted with the hell, just one day more to remain the same, or you would like some modifications...

That's what Patanjali says: "Do this, do that, slowly. Do one thing, then another thing," and millions of things have to be done, and they cannot be done immediately, so you go on modifying yourself. Today you take a vow that you will be non-violent, tomorrow you will take another vow. Then day after tomorrow you will become a celibate, and this way it goes on and on, and then there are millions of things to be left: Lying is to be dropped, violence is to be dropped, aggression is to be dropped; anger, hate, jealousy, possessiveness – millions of things you have – by and by. And meanwhile you remain the same.

How can you drop anger if you have not dropped hate? How can you drop anger if you have not dropped jealousy? How can you drop anger if you have not dropped aggressiveness? They are

interrelated. So you say that now you will no more be angry, but what are you talking? Nonsense! Because you will remain hateful, you will remain aggressive, you will like to dominate, you love to be at the top, and you are dropping anger? How you can drop it? They are interrelated.

This is what Zen says: that if you want to drop, understand the phenomenon that everything is related. Either you drop it now, or you never drop it. Don't be fool. You can simply whitewash: a little here, a patch there, and the old house remains with all its oldness. And while you go on working, painting the walls and filling the holes and this and that, you think you are creating a new life, and meanwhile you continue the same. And the more you continue, the more it becomes deep-rooted.

Don't deceive. If you can understand, understanding is immediate. That is the message of Zen. If you cannot understand, then something has to be done, and Patanjali will be good. You follow Patanjali. One day or other, you will have to come to an understanding where you will see that this whole thing has been a trick – trick of your mind to avoid, to avoid the reality, to avoid and escape – and that day suddenly you will drop.

Patanjali is gradual, Zen is sudden. If you cannot be sudden, then it is better to be gradual. Rather than being nothing, neither this nor that, it is better you be gradual. Patanjali will also bring you to the same situation, but he will give you a little space. It is more comfortable – difficult, but more comfortable. No immediate transformation is demanded, and with gradual progress, mind can fit.

HERACLITUS, CHRIST AND ZEN MAKE THE FINAL STEP SEEM CLOSE; PATANJALI MAKES EVEN THE FIRST STEP SEEM ALMOST IMPOSSIBLE. IT SEEMS LIKE US WESTERNERS HAVE HARDLY BEGUN TO REALIZE THE AMOUNT OF WORK THAT HAS TO BE DONE.

It is up to you. If you want to do the work, you can do. If you want to realize without doing the work, that too is possible. That too is possible! It is up to you to choose! If you want to do hard work, I will give you hard work. I can create even more steps. Patanjali can be made even more long, stretched. I can put the goal even farther away; I can give you impossible things to do. It is your choice. Or if you want really to realize, then this can be done this very moment. It is up to you. Patanjali is a way of looking, Heraclitus is also a way of looking.

Once it happened: I was passing through the street and I saw a small child eating a very big watermelon. The melon was too big for him, and I looked and I watched and I saw that he is finding a little difficulty to finish. So I asked him, I told him, "It seems to be really too big; isn't it so?" The boy looked at me and said, "No! Not enough me."

He is also right. Everything can be looked from two standpoints. God is near and far. Now it is for you to decide from where you would like to take the jump – from the near or from the far. If you want to take the jump from the far, then come all the techniques, because they will take you far, from there you will take the jump. It is just like you are standing on this shore of the ocean; the ocean is here also and there at the other shore also – which is completely invisible, very, very far away. You can take the jump from this shore because it is the same ocean, but if you decide to take the jump from the other shore Patanjali gives you a boat.

The whole yoga is a boat to go to the other shore, to take the jump. It is up to you. You can enjoy the journey; there is nothing wrong in it. I am not saying it is wrong. It is up to you. You can take

the boat and go to the other shore, and take the jump from there. But the same ocean exists. Why not take from this shore? The jump will be the same, and the ocean will be the same, and you will be the same. What difference does it make to go to the other shore? There may be people on the other shore, and they may be trying to come here. There are also Patanjalis; they have made boats there. They are coming towards here to take the jump from the faraway.

It happened: one man was trying to cross a road. And it was a peak hour, and it was difficult to cross the road; so many cars going so fast, and he was a very very mild man. He tried many times and then came back. Then he saw Mulla Nasruddin on the other side – old acquaintance. He cried, "Nasruddin, how you crossed the road?" Nasruddin said, "I never crossed. I was born on this side."

There are people who are always thinking of the distant shore. The distant always looks beautiful, the distant has a magnetism of its own, because it is covered in mist. But the ocean is the same. It is up to you to choose. Nothing is wrong, going to that ocean, but go for right reasons. You may be simply avoiding the jump from this shore. Then even if the boat leads you to the other shore, the moment you reach the other shore you will start thinking of this shore, because then this will be the faraway point. And many times, in many lives, you have done this. You have changed the shore, but you have not taken the jump.

I have seen you crossing the ocean from this side to that and from that side to this. Because this is the problem: that shore is far away because you are here; when you will be there, this shore will be far away. And you are in such a sleep that you completely forget again and again that you have been to that shore also. By the time you reach to the other shore, you have forgotten the shore that you have left behind. By the time you reach, oblivion takes over.

You look to the distant, and again somebody says, "here is a boat, sir. You can go to the other shore, and you can take the jump from there because God is very, very far away." And you again start preparation to leave this shore. Patanjali gives you a boat to go to the other, but when you have reached to the other, Zen will give you always the jump. The final jump is of the Zen. Meanwhile you can do many things; that is not the point. Whenever you will take the jump it will be a sudden jump. It cannot be gradual!

All "gradualness" is going from this shore to that. But nothing is wrong in it. If you enjoy the journey it is beautiful, because he is here, he is in the middle, he is at that shore also. No need to reach to the other shore either. You can take the jump in the middle also, just from the boat. Then boat becomes the shore. From where you jump is the shore. Every moment you can take the jump; then it becomes the shore. If you don't take the jump, then it is no more the shore. It depends on you, remember this well.

That's why I am talking about all contradictory standpoints, so that you can understand from everywhere and you can see the reality from everywhere and then you can decide. If you decide to wait a little, beautiful. If you decide to take right now, beautiful. To me everything is beautiful and great, and I have no choice. I simply give you all the choices. If you say, "I would like to wait a little," I say, "Good! I bless you. Wait a little." If you say, "I am ready and I want to jump, I say, "Jump, with my blessings."

For me there is no choice – neither Heraclitus, nor Patanjali. I am simply opening all the doors for you with the hope that you may enter some door. But remember the tricks of the mind. When I talk



about Heraclitus, you think it is too vague, too mysterious, too simple. When I talk about Patanjali, you think it is too difficult, almost impossible. I open the door, and you interpret something and take a judgment and you stop yourself. The door is open not for you to judge. The door is open for you to enter.

The second question:

Question 2

YOU TALKED OF MOVING FROM FAITH TO TRUST. HOW CAN WE USE THE MIND THAT SWINGS FROM DOUBT TO BELIEF TO GO BEYOND THESE TWO POLARITIES?

Doubt and belief are not different – two aspects of the same coin. This has to be understood first, because people think that when they believe, they have gone beyond doubt. Belief is the same as doubt because both are mind concern. Your mind argues, says no, finds no proof to say yes; you doubt. Then your mind finds arguments to say yes, proofs to say yes, you believe. But in both the cases you believe in reason; in both the cases, you believe in arguments. The difference is just on the surface; deep down you believe in the reasoning, and trust is dropping out of reasoning. It is mad! It is irrational! It is absurd!

And I say trust is not faith; trust is a personal encounter. Faith again is given and borrowed. It is a conditioning. Faith is a conditioning parents, culture, society give you. You don't bother about it; you don't make it a personal concern. It is a given thing, and which is given and which has not been a personal growth, is just a facade, a false face, a Sunday face.

On six days you are different; you enter church and you put on a mask. See how people behave in church; so gently, so humanly – the same people! Even a murderer comes to church and prays, see the face – it looks so beautiful and innocent, and this man has killed. In church you have a proper face to use, and you know how to use it. It has been a conditioning. From the very childhood it has been given to you.

Faith is given; trust is a growth. You encounter reality, you face reality, you live reality, and by and by you come to an understanding that doubt leads to hell, misery. The more you doubt, the more miserable you become. If you can doubt completely, you will be in a perfect misery. If you are not in a perfect misery, that is because you cannot doubt completely: You still trust. Even an atheist, he also trusts. Even a man who doubts whether the world exists or not, he also trusts; otherwise he cannot live, life will become impossible.

If doubt becomes total, you cannot live a single moment. How can you breathe in if you doubt? If you really doubt, who knows the breath is not poisonous! Who knows millions of germs are not being carried into! Who knows cancer is not coming through the breath! If you really doubt, you cannot even breathe. You cannot live a single moment; you will die immediately. Doubt is suicide. But you never doubt perfectly, so you linger on. You linger on; you somehow drag on. But your life is not total. Just think: if total doubt is suicide, then total trust will be the absolute life possible.

That's what happens to a man of trust: he trusts, and the more he trusts, the more he becomes capable to trust. The more he becomes capable of trust, the more life opens. He feels more, he



lives more, he lives intensely. Life becomes an authentic bliss. Now he can trust more. Not that he is not deceived, because if you trust, that doesn't mean that nobody is going to deceive you. In fact, more people will deceive you because you become vulnerable. If you trust, more people will deceive you, but nobody can make you miserable; that's the point to understand. They can deceive, they can steal things from you, they can borrow money and they will never return – but nobody can make you miserable – that becomes impossible. Even if they kill you, they cannot make you miserable.

You trust, and trust makes you vulnerable – but absolutely victorious also, because nobody can defeat you. They can deceive, they can steal, you may become a beggar, but still you will be an emperor. Trust makes emperors out of beggars and doubt makes beggars out of emperors. Look at an emperor, who cannot trust; he is always afraid. He cannot trust his own wife, he cannot trust his own children, because a king possesses so much that the son will kill him, the wife will poison him. He cannot trust anybody. He lives in such a distrust, he is already in hell. Even if he sleeps, he cannot relax. Who knows what's going to happen!

Trust makes you more and more open. Of course, when you are open, many things will become possible. When you are open, friends will reach to your heart; of course, enemies can also reach to your heart – the door is open. So there are two possibilities. If you want to be secure, you close the door completely. Bolt it, lock it and hide within. Now no enemy can enter, but no friend can enter also. Even if God comes, he cannot enter. Now nobody can deceive you, but what is the point? You are in a grave. You are already dead. Nobody can kill you, but you are already dead; you cannot come out. You live in security, of course, but what type of life is this? You don't live at all. Then you open the door.

Doubt is closing the door; trust is opening the door. When you open the door, all the alternatives become possible. Friend may enter, foe may enter. Wind will come; it will bring the perfume of the flowers; it will also bring the germs of diseases. Now everything is possible – the good and bad. Love will come; hate will also come. Now God can come, devil can also come. This is the fear that something may go wrong, so close the door. But then everything goes wrong. Open the door – something is possible to go wrong, but for you, nothing, if your trust is total. Even in the enemy you will find the friend and even in the devil you will find God. Trust is such a transformation that you cannot find the bad because your whole outlook has changed.

That is the meaning of Jesus' saying, "Love your enemies." How can you love your enemies? It has been a problem to be solved – an enigma for Christian theologians. How can you love your enemy? But a man of trust can do, because a man of trust knows no enemies. A man of trust knows only the friend. In whatsoever form he comes makes no difference. If he comes to steal he is the friend; if he comes to take he is the friend, if he comes to give he is the friend: in whatsoever form he comes.

It happened that Al-Hillaj Mansoor, a great mystic, a great Sufi, was murdered, killed, crucified. The last of his words were – he looked at the sky – and he said, "But you cannot deceive me." Many people were there, and Al-Hillaj was smiling, and he said towards the sky "Look, you cannot deceive me." So somebody asked "What do you mean? To whom you are talking?" He said, "I am talking to my God: in whatsoever form you come you cannot deceive me. I know you well. Now you have come as death. You cannot deceive me."

A man of trust cannot be deceived. In whatsoever form, whosoever comes, it is always the divine coming to him because trust makes everything holy. Trust is an alchemy. It transforms not only you;

it transforms for you the whole world. Wherever you look you find him: in the friend, in the foe; in the night, in the day. Yes, Heraclitus is right. God is summer and winter, day and night, God is satiety and hunger. This is trust. Patanjali makes trust the base – the base of all growth.

### YOU TALKED OF MOVING FROM FAITH TO TRUST...

Faith is that which is given; trust is that which is found. Faith is given by your parents; trust has to be found by you. Faith is given by the society; trust you have to search and seek and inquire. Trust is personal, intimate; faith is like a commodity. You can purchase it in the market.

You can purchase it in the market – when I say it, I say it with a very considered mind. You can go and become a Mohammedan; you can go and become a Hindu. Go in an Arya temple and you can be converted to be a Hindu. There is no difficulty. Faith can be purchased in the market. From Mohammedan you can become Hindu, from Hindu you can become Jain. It is so simple that any foolish priest can do it. But trust – it is not a commodity. You cannot go and find it in the market, you cannot purchase it. You have to pass through many experiences. By and by it arises; by and by it changes you. A new quality, a new flame comes to your being.

When you see that doubt is misery, then comes trust. When you see faith is dead, then comes trust. You are a Christian, Hindu, Mohammedan; have you ever observed that you are completely dead? What type of Christian you are? If you are really a Christian, you will be a Christ – nothing less than that. Trust will make you Christ, faith will make you a Christian – a very poor substitute. What type of Christian you are? Because you go to the church, because you read the Bible? Your faith is not a knowing. It is an ignorance.

It happened in a Rotary Club somewhere: a great economist came to talk. He talked in the jargon of the economics. The priest of the town was also present to listen to him. After the talk, he came to him and said, "It was a beautiful talk you gave, but to be frank, I couldn't follow a single word." The economist said, "In that case, I would say to you what you say to your listeners: have

When you cannot understand, when you are ignorant, the whole society says, "Have faith." I will say to you: it is better to doubt than to have a false faith. It is better to doubt, because doubt will create misery. Faith is a consolation; doubt will create misery. And if there is misery, you will have to seek trust. This is the problem the dilemma that has happened in the world. Because of faith, you have forgotten how to seek trust. Because of faith you have become trustless. Because of faith you carry corpses: you are Christians Hindus, Mohammedans, and you miss the whole point. Because of faith you think you are religious. Then the inquiry stops.

Honest doubt is better than dishonest faith. If your faith is false – and all faith is false if you have not grown into it, if it is not your feeling and your being and your experience – all faith is false! Be honest. Doubt! Suffer! Only suffering will bring you to understanding. If you suffer truly one day or other you will understand that it is doubt that is making me suffer. And then the transformation becomes possible.

You ask me, HOW CAN WE USE THE MIND THAT SWINGS FROM DOUBT TO BELIEF TO GO BEYOND THESE TWO POLARITIES?

You cannot use it, because you have never been an honest doubter. Your faith is false: doubt is deep down hidden. Just on the surface a whitewash of faith is there. Deep down you are doubtful – but you are afraid to know that you are doubtful, so you go on clinging with faith, you go on making gestures of faith. You can make gestures, but through gestures you cannot attain to reality. You can go and bow down in a shrine; you are making the gesture of a man who trusts. But you will not grow, because deep down there is no trust, only doubt. Faith is just superimposed.

It is just like kissing a person you don't love. From the outside everything is the same, you are making the gesture of kissing. No scientist can find any difference. If you kiss a person, the photograph, the physiological phenomenon, the transfer of millions of germs from one lip to another, everything, exactly is the same whether you love or not. If a scientist watches and observes, what will be the difference? No difference – not even a single iota of difference. He will say both are kisses and exactly the same.

But you know when you love a person then something of the invisible passes which cannot be detected by any instrument. When you don't love a person, then you can give the kiss, but nothing passes. No energy communication, no communion happens. The same is with faith and trust. Trust is a kiss with love, with a deeply loving heart, and faith is a kiss without any love.

So from where to begin? The first thing is to inquire into the doubt. Throw the false faith. Become an honest doubter – sincere. Your sincerity will help, because if you are honest how can you miss the point that doubt creates suffering? If you are sincere, you are bound to know. Sooner or later you will come to realize that doubt has been creating more misery – the more you go into doubt, the more misery. And only through misery one grows.

And when you come to a point where misery becomes impossible to tolerate, intolerable, you drop it. Not that really you drop it; the very intolerability becomes the drop. And once there is not doubt and you have suffered through it, you start moving towards trust.

Trust is transformation – shraddha; and, says Patanjali, that shraddha – trust – is the base of all samadhi, of all ultimate experience of the divine.

## CHAPTER 3

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### Total Effort or Surrender

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*3 January 1975 am in Buddha Hall*

SUCCESS IS NEAREST TO THOSE WHOSE EFFORTS ARE INTENSE AND SINCERE.

THE CHANCES OF SUCCESS VARY ACCORDING TO THE DEGREE OF EFFORT.

SUCCESS IS ALSO ATTAINED BY THOSE WHO SURRENDER TO GOD.

GOD IS THE SUPREME RULER. HE IS AN INDIVIDUAL UNIT OF DIVINE CONSCIOUSNESS. HE IS UNTOUCHED BY THE AFFLICTIONS OF LIFE, ACTION AND ITS RESULT.

IN GOD THE SEED IS DEVELOPED TO ITS HIGHEST EXTENT.

THERE ARE THREE TYPES OF seekers. The first type comes onto the path because of curiosity: Patanjali calls it kutuhal. He is not really interested. He has drifted into it as if by accident. He may have read something. He may have heard somebody talk about God, the truth, the ultimate liberation, and he became interested.

The interest is intellectual, just like a child who becomes interested in everything and each thing and then, after a time, drifts away because more and more curiosities are always opening their doors.

Such a man will never attain. Out of curiosity you cannot attain the truth, because truth needs a persistent effort, a continuity, a perseverance which a man of curiosity cannot do. A man of curiosity can do a certain thing for a certain period of time according to his mood, but then there is a gap and in that gap all that is made disappears, is unmade. Again he will start from the very beginning, and the same will happen.

He cannot crop the result. He can sow the seeds; but he cannot wait, because millions of new interests are always calling him. He goes to the south, then he moves to the east, then he goes to the west, then to the north. He is like a drifting wood in the sea. He is not going anywhere; his energy is not moving to a certain goal. Whatsoever circumstance pushes him... Accidental he is and the accidental man cannot attain to the divine. And he may do much activity, but it is all futile because in the day he will make and in the night he will unmake it. A perseverance is needed; a continuous hammering is needed.

Jalaludin Rumi had a small school – a school of wisdom. He used to take his disciples to the fields, to the farms around. Particularly one farm he used to take all his new disciples to show what has happened there. Whenever a new disciple will come, he will take him to that farm. There was something worth. The farmer was an example of a certain state of mind. The farmer was digging a well, but he will dig ten feet, fifteen feet, and then he will change the mind. "This place doesn't look good" – so he will start another hole and then another.

Since many years, he has been doing that. Now there were eight incomplete holes. The whole farm was destroyed, and he was working on the ninth. Jalaludin will say to his new disciples, "Look Don't be like this farmer. If he had put all his effort into one hole, by this time the hole would have been one hundred feet at least. He has made much effort; much activity he has done, but he cannot wait. Ten, twelve, fifteen feet, then he gets bored. Then he starts another hole. This way the whole farm will be covered with holes, and there will never be a well."

This is the man of curiosity, the accidental man who does things, and when he starts, he has much zeal – in fact, too much. And this too much zeal cannot become a continuity. He starts with such vigor and zest that you know that soon he will stop.

The second type of man who comes to the inner search is the man of jigyasa – inquiry. He has not come out of curiosity. He has come with an intense inquiry. He means it, but he is also not enough because his meaning is basically intellectual. He may become a philosopher, but he cannot become a religious man. He will inquire deeply, but his inquiry is intellectual. It remains head-oriented; it is a problem to be solved.

Life and death is not involved; it is not a question of life and death. It is a riddle, a puzzle. He enjoys solving it just as you enjoy solving a crossword Puzzle because it gives you a challenge. It has to be solved, you will feel very good if you can solve it. But this is intellectual, and deep down ego is involved. This man will become a philosopher. He will try hard. He will think, con-temple, but he will never meditate. He will reflect logically, rationally; he will find many clues. He will create a system, but the whole thing will be his own projection.

Truth needs you totally. Even ninety-nine percent won't do: exactly hundred percent of you is needed, and head is only one percent. You can live without the head. Animals are living without the head, trees are living without the head. Head is not such an essential thing in existence. You can easily live – in fact, you can more easily live without the head than you are living with the head. It creates millions of complexities. Head is not just an absolute necessity and nature knows that. It is a superfluous luxury. If you have not enough food, the body knows where the food should go: it stops giving it to the head.

That's why, in poor countries, intellect cannot develop, because intellect is a luxury. When everything is finished, when the body is completely getting everything, only then the energy moves towards the head. Even in your life it happens every day, but you are not aware. Eat too much food – immediately you feel sleepy. What is happening? The body needs energy to digest. The head can be forgotten; the energy moves towards the stomach. Head feels dizzy, sleepy. Energy is not moving, blood is not moving, towards head. The body has its own economy.

There are basic things, there are non-basic things. Basic things have to be fulfilled first, because the non-basic can wait, your philosophy can wait. There is not much necessity for it. But your stomach cannot wait. Your stomach has to be fulfilled first; that hunger is more basic. Because of this basic realization many religions have tried fasting, because if you fast the head cannot think, because the energy is not so much; it cannot be given to the head. But this is a deception. When the energy will be there, the head will start thinking again. This meditation is a lie.

If you fast long, for few days continuously, the head cannot think. Not that you have attained to no-mind; simply superfluous energy doesn't exist in you now. The body needs first; bodily needs are basic, essential; head needs are secondary, superfluous. It is just as you have an economy in your home. If your child is dying you will sell the TV set. There is nothing much involved in it. You can sell the furniture when the child is dying; when you are hungry, you can sell even the house. First things first – that is the meaning of economy – second things second. And head is the last; it is only one percent of you, and that too superfluous. You can exist without it.

Can you exist without the stomach? Can you exist without the heart? But you can exist without the head. And when you pay too much attention to the head, you are completely upside down. You are doing shirshasana: standing on the head. You have completely forgotten that head is not essential.

And when you give only head to an inquiry, it is jigyasa. Then it is a luxury. You can become a philosopher and sit on an armchair; rest and think. Philosophers are like luxurious furniture. If you can afford good, but it is not a life-and-death problem. So Patanjali says the man of kutuhal – the man of curiosity – cannot achieve; the man of jigyasa – inquiry – will become a philosopher.

Then there is the third man whom Patanjali calls the man of mumuksha. This word mumuksha is difficult to translate, so I will explain it. mumuksha means the desire to be desireless, the desire to be completely liberated, the desire to get out of the wheel of existence, the desire not to be born again, not to die again, the feeling – that it is enough – born millions of times, dying again and again and moving in the same vicious circle. Mumuksha means to become the ultimate drop-out from the very wheel of existence. Bored, suffering, and one wants to get out of it. The inquiry becomes now a life-and-death problem. Your whole being is at stake. Patanjali says only a man of mumuksha, to whom the desire for moksha – liberation – has arisen, can become a religious man, and then too because he is a very, very logical thinker.

Then too there are three types of men who belong to the category of mumuksha. The first type of man who belongs to mumuksha puts his one-third being into the effort. Putting one-third of your being into the effort you will attain something. What you will attain will be a negative achievement: you will not be tense – this has to be understood very deeply – but, you will not be calm. You will not be tense; the tensions will drop. But you will not be tranquil, calm, cool. The attainment will be negative. You will not be ill, but you will not be healthy also. Illness will disappear. You will not feel

irritated, you will not feel frustrated. But you will not feel fulfilled also. The negative will drop, the thorns will drop, but the flower has not come

This is the first degree of mumuksha. You can find many people who are stuck there. You will feel a certain quality in them: they don't react, they don't get irritated, you cannot make them angry, you cannot put them in anxiety. They have attained something, but still you feel something is lacking. They are not at ease. Even non-angry, they don't have compassion. They may not be angry at you, but they cannot forgive. Subtle is the difference. They are not angry, that is right. But even in their being non-angry there is no forgiveness. They are stuck.

They don't bother about you, your insult, but they are, in a way, cut off from relationship. They can't share. Trying to be not angry, they have moved out of all relationships. They have become like islands – closed. And when you are an island, closed, you are uprooted. You cannot flower, you cannot be happy, you cannot have a well-being. It is a negative achievement. Something has been thrown, but nothing has been attained. The path is clear, of course. Even to throw something is very good because now the possibility comes into existence: you can attain something.

Patanjali calls them mridu: soft. The first degree of attainment, negative. You will find many sannyasins in India, many monks in Catholic monasteries, who are stuck at the first degree. They are good people, but you will find them dull. It is very good not to be angry, but it is not enough. Something is missing; nothing positive has happened. They are empty vessels. They have emptied themselves, but somehow they have not been refilled. The higher has not descended, but the lower has been thrown.

Then there is a second degree of mumuksha – the second degree of the right seeker – who puts himself two-thirds into the effort. Not yet total, just in the middle. Because of the middle, Patanjali calls him madhya – the middle man. He attains something. The first-degree man is in him, but something more is added. He is at peace – silent, cool, collected. Whatsoever happens in the world does not affect him. He remains unaffected, detached. He becomes like a peak: very peaceful.

If you come near him you will feel his peace surrounding you; just as you go in a garden and the cool air and the fragrance of the flowers and the singing of the birds all surround you, they touch you, you can feel. With the first-degree man, the mridu, you will not feel anything. You will feel only an emptiness – a desert-like being. And the first type of man will suck you. If you go near him you will feel that you have been emptied – somebody has been sucking you because he is a desert. With him you will feel being dried, and you will be afraid.

You will feel this with many sannyasins. If you go near them, you will feel they are sucking you, not knowingly. They have attained the first degree. They have become empty, and that very emptiness becomes like a hole and you are sucked by it automatically.

It is said in Tibet that this first-degree man, if he is anywhere, should not be allowed to move in the town. When lamas in Tibet attain to the first degree, they are prohibited to go out of the monasteries – because if this man comes near anybody, he sucks. That sucking is beyond his control; he cannot do anything about it. He is like a desert. Anything that comes near becomes sucked, exploited.

It is not allowed for the first-degree lamas to touch a tree because it has been observed that the tree dies. Even in the Himalayas, a Hindu sannyasin is not allowed to touch trees – they will die. He is a



sucking phenomenon. This first-degree lama is not allowed to attend anybody's marriage because he will become a destructive force. He is not allowed to bless anybody because he cannot bless. Even when he is blessing, he is sucking. You may not have known it, for these first-degree lamas, sannyasins, sadhus, monasteries were created, so they can live in an enclosed world of their own, not allowed to move out. Unless they attain to the second degree, they are not allowed to bless anybody.

The second-degree seeker who has put his two-third being becomes peaceful, calm. If you go near him, he flows in you, he shares. Now he is no more a desert; now he is a green forest. Many things are coming up in him – silent, calm, tranquil. You will feel it. But this is also not the goal; many are stuck there. Just to be silent is not enough. What type of achievement is this? Just to be silent? It is like death, no movement, no activity. You are at peace of course, at home of course, but no celebration, no bliss.

Third-degree seeker who puts his totality into it attains to bliss. Bliss is a positive phenomenon; peace is just on the way. When bliss comes nearer, you become peaceful. It is a distant influence of the bliss that is reaching near you. It is just like coming near a river: from a long distance you start feeling that the air is cooling, the quality of the greenery is changing. Trees are greener with more foliage. The air is cool. The river you have not seen yet, but the river is somewhere near, the source of water is somewhere near. When the source of life is somewhere near, you become peaceful, but you have not attained yet – just on the way. Patanjali calls this man the madhya: the middle man.

He is also not the goal. Unless you can dance with ecstasy... This man cannot dance, this man cannot sing, because singing will look like disturbing the peace, dancing will look foolish – what are you doing? This man can only sit like a dead statue – silent, of course, but not flowering; green, but the flowers have not happened yet: the final has not descended. Then there is the third-degree man who can dance, who will look mad because he has so much. He cannot contain and because he cannot contain he will sing and he will dance and he will move and he will share, and he will throw wherever he can the seeds that are showering on him endlessly. This is the third-degree man.

Says Patanjali:

SUCCESS IS NEAREST TO THOSE WHOSE EFFORTS ARE INTENSE AND SINCERE.

THE CHANCES OF SUCCESS VARY ACCORDING TO THE DEGREE OF EFFORT.

SUCCESS IS NEAREST TO THOSE WHOSE EFFORTS ARE INTENSE AND SINCERE. Your totality is needed. Remember, sincerity is a quality that happens whenever you are totally in something, but people are almost wrong in their idea of sincerity. They think to be serious is sincere. To be serious is not to be sincere. Sincerity is a quality which happens whenever you are totally in something. A child playing with his toys is sincere, totally in it, absorbed, nothing left behind, no holding back; he is not there really, only the play goes on.

Because if you don't hold anything, where you are? You have become completely one with the activity. The actor is no more there, the doer is no more there. When the doer is not, there is sincerity. How can you be serious? – because seriousness belongs to the doer. So in mosques, temples, churches, you will find two types of people – sincere and serious. Serious will be with long

faces, as if they are doing a very great thing – something sacred, something of the other world. This too is ego, as if you are doing something great, as if you are obliging the whole world because you are praying.

Look at the religious people – so-called, of course: they walk in such a way as if they are obliging the whole world. They are the salt of the earth. If they disappear, the whole existence will disappear. They are supporting it. It is because of them life exists – because of their prayers. You will find them serious.

Seriousness belongs to the ego, the doer. Look at a father working in the shop, in the office somewhere. If he doesn't love his wife, his children, he will be serious because it is a duty. He is doing it, and he is obliging everybody around. He will always say, "I am doing it for my wife, I am doing it for my children." And this man by his seriousness will become a dead stone hanging around the necks of his children, and they will never be able to forgive this father because he never loved.

If you love, you never say such words. If you love your children, you go dancing to your office. You love them; it is not something that you are obliging. You are not fulfilling a duty; it is your love. You are happy that you are allowed to do something for your children. You are happy and blissful that you can do something for your wife because love feels so helpless; love wants to do so many things and cannot do. Love always feels that "Whatever I am doing is less than should be done." And duty? Duty always feels, "I am doing more than is needed." Duty becomes serious; love is sincere. And love is to be totally with a person, so totally to be with a person that the duality disappears – even for moments – there is no duality, one exists in two, a bridge comes in. Love is sincere, never serious. And wherever you can put your total being in anything, it becomes a love. If you are a gardener and you love, you bring your total being into it. Then sincerity happens.

Sincerity you cannot cultivate. Seriousness you can cultivate, but sincerity – no Sincerity is a shadow of being total in something. Says Patanjali:

**SUCCESS IS NEAREST TO THOSE WHOSE EFFORTS ARE INTENSE AND SINCERE.**

Of course, there is no need to say intense and sincere. Sincerity is always intense. But why does Patanjali say intense and sincere? For a certain reason. Sincerity is always intense, but intensity is not necessarily always sincere. You can be intense in something but not sincere, may not be sincere. Hence, he adds the qualification, intense and sincere, because you can be intense even in your seriousness. You can be intense even with your part being, you can be intense in a certain mood, you can be intense in your anger, you can be intense in your lust, you can be intense in millions of things and may not be sincere, because sincerity belongs when you are totally in it.

You can be intense in sex and you may not be sincere, because sex is not necessarily love. You may be very, very intense in your sexuality – but once sexuality is fulfilled, it is finished, the intensity gone. Love may not look so intense, but it is sincere – and because it is sincere, the intensity continues. In fact, if you are really in love it becomes a timelessness. It is always intense. And make a clear distinction: if you are intense without sincerity, you cannot be forever intense. Only momentarily you can be intense; when the desire arises you are intense. It is not really your intensity. It is enforced by the desire.

Sex arises. You feel a starvation, a hunger. The whole body, the whole bio-energy, needs a release; you become intense. But this intensity is not yours; it is nothing coming from your being. It is just enforced by the biological crust around you: it is a bodily enforcement on your being. It is not coming from the center. It is being forced from the periphery. You will be intense, and then sex fulfilled, the intensity gone, then you don't care about the woman.

Many women have told me that they feel cheated, they feel deceived, they feel used because whenever their husbands make love to them, in the beginning they feel so loving, so intense; they feel so happy. But the moment sex is finished they turn over and go to sleep. They didn't care at all what is happening to the woman. After you have made love, you even don't say goodbye. You don't thank; the woman feels used.

Your intensity is biological, bodily; it is nothing coming from you. In sex intensity there is a foreplay, but no afterplay. The word doesn't exist really. I have seen thousands of books written on sex; the word "afterplay" doesn't exist. What type of love is this? Bodily need fulfilled, finished. The woman has been used; now you can throw her just as you use something and throw it – a plastic container – you use it and you throw it. Finished! When the desire will arise, then again you will look at the woman, and at that woman you are very intense.

No, Patanjali doesn't mean that type of intensity. I have taken sex to explain to you, because that is the only intensity that is left with you. There is no other example possible. You have become so lukewarm in your life, you exist on such a low level of energy, that there is no intensity. Somehow you go to the office. Just stand by the corner of the road when the people are rushing toward their offices; just watch their faces – sleepy.

Where going? Why going? It seems as if they don't have anywhere else to go, so they are going to the office. They cannot help it; because what they will do at home? So they are going to the office, bored, automata, robot-like, going because everybody is going to the office and it is time to go. And what to do if you don't want to go? Holidays become such a suffering, no intensity. Coming back – look people in the evening, coming back to the house, not knowing why they are going again, but nowhere else to go, somehow, dragging life. Lukewarm, a low-energy phenomenon.

That is why I have taken the example of sex – because I cannot find any other intensity in you. You don't sing, you don't dance, you don't have any intensity. You don't laugh, you don't weep. All intensity is gone. In sex, a little intensity exists; that too because of nature – not because of you.

Patanjali says "intense and sincere". Religion is really like sex – deeper than sex, higher than sex, holier than sex, but like sex. It is one individual meeting with the whole: it is a deep orgasm. You melt into the whole, you completely disappear. Prayer is like love. Yoga – in fact, the very word "yoga" means meeting, communion, meeting of the two – and such a deep and intense and sincere meeting that the two disappear. The boundaries become blurred and one exists. It cannot be in any other way. If you are not sincere and intense, bring your total being. Only then the ultimate is possible. You have to risk yourself completely; less than that won't do.

#### THE CHANCES OF SUCCESS VARY ACCORDING TO THE DEGREE OF EFFORT.

This is one path – the path of will. Patanjali is basically concerned with the path of will, but he knows, he is aware, that the other path also exists, so he gives just a footnote.

That footnote is:

Ishwarapranidhanatwa: SUCCESS IS ALSO ATTAINED BY THOSE WHO SURRENDER TO GOD.

Just a footnote, just to indicate that the other path is also there. This is the path of will – effort intense, sincere, total. Bring your wholeness to it. But Patanjali is aware; all those who know, are aware. And Patanjali is very considerate, he is a very scientific mind; he will not leave a single loophole. But that is not his path, so he simply gives a footnote just to remember that the other path is there.

Ishwarapranidhanatwa: SUCCESS IS ALSO ATTAINED BY THOSE WHO SURRENDER TO GOD.

Effort or surrender, but the basic thing is the same: totality is needed. Paths differ, but they cannot differ absolutely. Their shape, their form, their direction, may differ, but their inner meaning and significance has to remain the same because both lead to the divine. Effort: your totality is needed. Surrender: again your totality is needed. So to me there is only one path, and that is: bring your totality.

Whether you bring it through effort – yoga – it is up to you, or you bring it through samarpan – surrender, let-go – it is up to you. But remember always that a totality will be needed; you have to stake yourself completely. It is a gambling – a gamble with the unknown. And nobody can say when it will happen – nobody can predict, nobody can give you a guarantee. You gamble. You may win, you may not win. The possibility of not winning is always there because it is a very complex phenomenon. It is not as simple as it looks. But if you go on gambling, it has to happen one day.

If you miss one time don't be depressed, because even a Buddha has to miss many times. If you miss, just get up and risk again. Some time, in some unknown manner, the whole existence culminates to help you. Some time and in some unknown way, you hit the target exactly the right time when the door was open. But you have to hit many times. You go on throwing your arrow of consciousness. Don't bother about the result. It is very dark and the goal is not fixed; it goes on changing. So you go on throwing your arrow in the dark. Many times you will miss, and I say to you so that you don't become depressed. Many times everybody misses, that is how it is. But if you go on and on and on and don't get depressed, it will happen. It has always happened. That's why infinite patience is needed.

What is surrender to God? How can you surrender? How surrender will become possible? That too becomes possible if you make many efforts, and you go on failing. You make many efforts, you depend on yourself; effort depends on oneself. It is a willpower – the path of will. You depend on yourself. You fail and you fail and you fail. You stand up, again you fall, you stand up again, and you again start walking. And then a moment comes, when you have been failing and failing and failing, and you come to see that your effort is the cause, because your effort has become your ego.

That is the problem on the path of will. Because a man who is working on the path of will – making efforts, methods, using techniques, doing this and that – is bound to accumulate a certain sense of "I am": "I am superior, special, extraordinary. I am doing this and that – austerities, fasting, sadhana. I have done this much."

On the path of will one has to be very, very watchful of the ego, because the ego is bound to come. If you can watch the ego, and you don't accumulate ego, there is no need to surrender – because if there is no ego, there is nothing to surrender. This has to be understood very, very deeply. And when you are understanding – trying to understand Patanjali – this is a very fundamental thing.

If you make your effort continuously for many lives, the ego is bound to arise. You have to be very watchful. You should work, you should make all efforts, but don't gather the ego. Then there is no need to surrender; you may hit the target without surrendering. There is no need because the disease doesn't exist.

If the ego is there, then the need arises to surrender. That's why Patanjali says – after talking about intense, sincere, total effort, he suddenly says –

Ishwarapranidhanatwa: SUCCESS IS ALSO ATTAINED BY THOSE WHO SURRENDER TO GOD.

If you feel continuously failing, then remember that the failure is not because of the divine. The failure is happening because of your ego, from where the arrow is being thrown, the source of your being, there something is happening – a diversion. Ego is collecting there. Then there is only one possibility: surrender it! You have failed with it so totally, in so many ways. You did this and that, you tried to do this and that, and you failed and failed and failed. When frustration becomes final and you cannot see what to do, Patanjali says, "Now surrender to God."

Patanjali is very rare in this sense. He does not believe in God; he is not a God-believer. God is also a technique. Patanjali doesn't believe in any God, that there is some God. No, he says God is a technique. Those who fail, for them this technique – the last. If you fail in that also, there is no way. Patanjali says it is not a question whether God exists or not; that is not the point at all. The point is that God is hypothetical. Without God it will be difficult to surrender. You will ask, "To whom?"

So God is a hypothetical point just to help surrender. When you have surrendered you will know there is no God, but that is when you have surrendered and when you have known. For Patanjali even God is a hypothesis to help you. It is a lie. That's why I told you Patanjali is a sly Master. It is just a help. Surrender is the basic thing, not God. And this difference you must note, because there are people who think God is the basic thing – because there is God you surrender.

Patanjali says that because you have to surrender, posit a God. God is a posited thing. When you have surrendered, you will laugh. There is no God But one thing more: there are gods – no God – a multiplicity of gods, because whenever you surrender you become a god. So don't be confused with Patanjali's God and Christian-Jewish God. Patanjali says God is the potentiality of every being. Man is as if a seed of God – every man. And when the seed flowers, comes to a fulfillment, the seed has become a god. So every man, every being, will become finally a god.

"God" means just the ultimate culmination, the ultimate flowering. There is no God, but there are gods – infinite gods. This is a totally different conception. If you ask Mohammedans, they will say there is only one God. If you ask Christians, they also say there is only one God. But Patanjali is more scientific. He says God is a possibility. Everybody is carrying that possibility within the heart. Everybody is just a seed, a potentiality to become a god. When you reach to the highest beyond which nothing exists, you become a god. Many have reached before you, many will reach – and many will be reaching alter you.

Everyone becomes a god finally, because everyone is a god potentially, infinite gods. That is why it becomes difficult for Christians to understand. You call Rama a god, you call Krishna a god, you call Buddha a god, you call Mahavira a god. Even a Rajneesh you call a god.

For a Christian it becomes impossible to understand. What are you doing? For them only one God exists who has created the world. For Patanjali nobody has created the world. Millions of gods exist, and everybody is on the path to become a god. Whether you know it or not, you carry a god within your womb. And you may miss many times, but how can you miss it ultimately? If you carry it within you, some day or the other the seed is going to flower. You cannot miss it absolutely – no.

This is a totally different conception. Christian God seems to be very dictatorial, dominating the whole existence. Patanjali is more democratic – no despot, no dictator, no Stalin, no czar sitting on the top of the throne, with his only begotten son Christ by the side and the apostles around. This is nonsense. The whole concept is as if in the image of an emperor it has been made – on the throne. No, Patanjali is absolutely democratic. He says godliness is everybody's quality. You carry it; it is up to you to bring it to its totality. If you don't want it, that too is up to you.

Nobody is sitting as a despot on the world; nobody is forcing you or creating you. Freedom is absolute. You can sin because of freedom, you can move away because of freedom. You suffer because of freedom, and when you understand this, there is no need to suffer; you can come back, that too because of freedom. Nobody is bringing you back, and there is going to be no judgment day. Nobody is there to judge you except your own being. You are the doer, you are the judge, you are the criminal, you are the law. You are all! You are a miniature existence.

GOD IS THE SUPREME. HE IS AN INDIVIDUAL UNIT OF DIVINE CONSCIOUSNESS. REMEMBER: HE IS AN INDIVIDUAL UNIT OF DIVINE CONSCIOUSNESS. HE IS UNTOUCHED BY THE AFFLICTIONS OF LIFE, ACTION AND ITS RESULT.

God is a state of consciousness. It is not a person, really, but "individual", so you will have to understand the difference between personality and individuality. Personality is the periphery. As you look to others, that is your personality. You say, "Nice personality, beautiful personality, ugly personality" – as you look to others. Your personality is the decision, the opinion of others about you. If you are alone on the earth, will you have any personality? No personality, because who will say you are beautiful, and who will say you are stupid, and who will say you are a great leader of men? There is nobody to say anything about you. The opinion will not be there, you will not have any personality.

The word personality comes from the Greek word "persona". In the Greek drama, the actors had to use masks. Those masks were called persona. From that persona comes the word personality. The face that you wear when you look at your wife and smile, that is personality – persona. You don't feel like smiling, but you have to smile. A guest comes and you welcome him, and deep down you never wanted him to come to you and deep down you are disturbed – "Now what to do with this man?" – but you are smiling and welcoming and you are saying that "So glad".

Personality is that which you pose, a face, a mask. But if there is nobody in your bathroom, you don't have any personality unless you look in the mirror. Then immediately the personality comes because you yourself start doing the work of the other opinion. You look in the face and say, "Beautiful". Now



you are divided, now you are two, giving opinion about yourself. But in the bathroom when nobody is there and you are completely unafraid, that nobody is looking from the keyhole... Because if somebody looks from the keyhole, personality comes in, you start behaving.

In the bathroom only you drop the personality. That's why bathroom is so refreshing. Out of the bath you come so beautiful, fresh, no personality; you become an individual. Individuality is that which you are; personality is that which you show that you are. Personality is your face; individuality is your being. God, in Patanjali's conception, has no personality. He is an individual unit.

If you grow, by and by, opinion of others becomes childish. You don't bother about them; what they say is meaningless. It is not what they say that carries meaning. It is you, what you are, that carries the meaning, not that they say, "Beautiful". This is useless. If you are beautiful, that is the point. What they say is irrelevant. What you are – the real, the authentic you – that is your individual.

When you drop personalities, you become a sannyasin. When you renounce personalities, you become a sannyasin: you become an individual unit. Now you live through your authentic center. You don't pose. When you don't pose, you are not worried. When you don't pose, you are unaffected by what others say. When you don't pose, you remain detached. Personality cannot remain detached. It is a very fragile thing. It exists between you and the other, and it depends on the other. He can change his mind; he can destroy you completely. You look at a woman and she smiles, and you feel so beautiful because of her smile. And if she simply turns with hatred in her eyes, you are simply crushed. In fact, you are crushed because your personality has been thrown under the shoes. She walked over you; she didn't look even.

Every moment you are afraid somebody may crush your personality. Then the whole world becomes an anxiety. A god has an individuality, but no personality. Whatsoever he is, that's what he shows. Whatsoever he is in, he is out. In fact, in and out have disappeared for him.

**GOD IS THE SUPREME.**

In English it is translated, GOD IS THE SUPREME RULER. That's why I say there exists a misunderstanding about Patanjali. In Sanskrit he calls him purush-vishesh – a supreme being, not a ruler. I will like to translate God as the supreme. He is an individual unit of divine consciousness – individual, remember, not universal, because Patanjali says every individual is a god.

**HE IS UNTOUCHED BY THE AFFLICTIONS OF LIFE, ACTION, AND ITS RESULT.**

Why? Because the more you become individual, the more life takes a different quality. A new dimension opens – the dimension of play. The more you are concerned with the personality and the outer, the crust, the periphery... Your dimension of life is that of work: worried about the result, worried about whether you will attain the goal or not, always worried whether things are going to help you or not, what will happen tomorrow.

A man whose life has become a play is not worried about tomorrow, because he exists only today. Says Jesus, "Look at the lilies. They are so beautiful," because for them life is not a work. Look at rivers, look at stars. Except man, everything is beautiful and holy because the whole existence is a play. Nobody is worried about the result. Is the tree worried about whether flowers will come or not?



Is the river worried whether she will reach to the ocean or not? Except man, there is no worry. Why man is worried? Because he looks life as work, not as play – and the whole existence is a play.

Says Patanjali: when one becomes centered into oneself, one becomes a player; he plays. Life is a game and it is beautiful; no need to worry about the result. Result doesn't matter, it is simply irrelevant. The thing which you are doing in itself has value. I am talking to you; you are listening to me. But you are listening with a purpose, and I am talking purposelessly. You are listening with a purpose, because through listening you are going to attain something – some knowledge, some clues, some techniques, methods, some understanding, and then you are going to work them out. You are after a result. I am talking to you purposelessly; I simply enjoy.

People ask me, "Why you go on talking every day?" I enjoy; it is just like birds singing. What is the purpose? Ask the rose why it goes on flowering? What is the purpose? I am talking to you because this sharing of myself with you is in itself a value, it has intrinsic value. I am not looking at the result; I am not worried whether you are transformed through it or not. There is no worry. If you listen me, that's all. And if you are also not worried, then transformation can happen this very moment. Because you are worried how to use it – whatsoever I say, how to use it – what to do about it...

You are already in the future. You are not here; you are not playing the game. You are in a workshop. You are not playing the game. You are thinking to gain some results out of it, and I am absolutely purposeless. It is how I share myself with you. I am talking not to do something in the future: I am talking because right now, through this sharing, something is happening, and that's enough.

Remember the words "intrinsic value", and make your every act an intrinsic value. Don't bother about the result – because the moment you think about the result, whatsoever you are doing becomes the means and the end is in the future. Make the means themselves the end; make the path the goal. Make this very moment the ultimate; there is no beyond it. This is the state of God and whenever you are playing, you have some glimpses of it.

Children play, and you cannot find anything diviner than children playing. Hence, Jesus says, "Unless you become like children, you will not enter into the kingdom of my God." Become like children. The meaning is not to become childish, because to be childish is totally a different thing; to be like children is totally a different thing. Childishness has to be dropped. That is juvenile, foolish. To be like children has to be increased. That is innocence – purposeless innocence. Profit brings the poison in; the result poisons you. Then innocence is lost.

**GOD IS THE SUPREME. HE IS AN INDIVIDUAL UNIT OF DIVINE CONSCIOUSNESS. HE IS UNTOUCHED BY THE AFFLICTIONS OF LIFE, ACTION AND ITS RESULT.**

You can become a god right now because you are already that – just the thing has to be realized. You are already the case. It is not that you have to grow into a god. Really, you have to realize that you are already that. This happens through surrender.

Patanjali says you believe in a God, you trust in a God there, somewhere, high in the universe, at the top, and you surrender. That God is just a prop to help surrender. When the surrender happens you become a god, because surrender means, "Now I am not concerned with the result, I am not concerned with the future, I am not concerned with myself at all. I surrender."

When you say, "I surrender", what is surrender? I – the ego And without the ego how can you think about purpose, result? Who will think about it? Then you are in a let-go. Then you go wherever it leads. Now the whole will decide; you have surrendered your decision. Patanjali says there are two ways. Make effort total. If you don't accumulate ego, then that total effort will become a surrender in itself. If you accumulate ego, then there is a way: surrender to God.

IN GOD THE SEED IS DEVELOPED TO ITS HIGHEST EXTENT.

You are the seed, and God is the manifestation. You are the seed and God is the actuality. You are the potential; he is the actual. God is your destiny, and you are carrying your destiny for many lives without looking at it, because your eyes are fixed somewhere in the future. They don't look to the present. Herenow, everything is as it should be if you are ready to look. Nothing is needed; no doing is needed. Existence is perfect every single moment. It has never been imperfect; it cannot be. If it were imperfect, then how it will become perfect? Who will make it perfect then?

Existence is perfect; nothing at all is needed to be done. If you understand this then surrender is enough. No effort, no pranayama, no bhastrika, no shirshasana, no yoga postures, no meditation, nothing, if you understand this – that existence is perfect as it is. Look in, look out: everything is so perfect that nothing can be done except celebration. A man who surrenders starts celebrating.

## CHAPTER 4

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### Find the Ever-Present Flower

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*4 January 1975 am in Buddha Hall*

The first question:

Question 1

PLEASE EXPLAIN HOW A SEED CAN FLOWER WITHOUT THE BIT IN BETWEEN.

THE SEED CAN FLOWER without the gap, without the time gap in between, because the seed is already flowering. You are already that which you can become. If it was not so, then the seed cannot flower right now.

Then time would be needed. Then Zen is not possible. Then only Patanjali is the way. If you are to become something, a time process will be a must. But this is the point to understand: all those who have known, they have also known that becoming is a dream. You are already the being; you are perfect as you are.

Imperfection appears because you are fast asleep. The flower is already flowering; only your eyes are closed. If the seed has to reach to the flower, then much time will be needed, and this is no ordinary flower: God has to flower in you. Then even eternity will not be enough, then it is almost impossible. If you have to flower, then it is almost impossible. It is not going to happen; it cannot happen. eternity will be needed.

No, that is not the thing. It can happen right now, this very moment. Not even a single moment has to be lost. The question is not of seed becoming a flower. The question is of opening the eyes. You

can open your eyes right now, and then you find the flower has always been flowering. It was never otherwise; it could not have been otherwise.

God is always there within you; just a look, and it is manifested. Not that it was hidden in a seed; you were not looking at it. So only this much is needed – that you look at it. Whatsoever you are, look at it, become aware of it. Don't move like a sleepwalker.

That's why it is related that many Zen Masters, when they became awakened, they roared with laughter. Their disciples couldn't understand, their fellow travelers couldn't understand, what happened. Why they are roaring madly? Why this laughter? They were laughing because of the whole absurdity. They were seeking that which was already achieved; they were running after something which was already there within them; they were seeking something somewhere else which was hidden in the seeker himself.

The seeker is the sought; the traveler is the goal. You are not to reach somewhere else. You are to reach only to yourself. This can happen in a single moment; even a fraction of a moment is enough. If the seed has to become a flower, then eternity is not enough because it is a flower of God. If you are already the God, then just a look back, just a look within, then it can happen.

Then why Patanjali? Patanjali is needed because of you. You take such a long time to get out of your sleep, you take such a long time to get out of your dreams, you are so much involved in the dreams, you have so much invested in your dreams, that is why time is needed. Time is not needed because the seed has to become a flower; time is needed because you cannot open your eyes. With closed eyes you have become so much accustomed, it has become a deep habit. Not only that: you have completely forgotten that you are living with closed eyes. You have completely forgotten it. You think that, "What nonsense you are talking. My eyes are already open." And your eyes are closed.

If I say, "Get out of your dreams," you say, "I am already awake," and this too is a dream. You can dream that you are awake; you can dream that your eyes are open. Then much time will be needed – not that the flower was not already flowering – but it was so difficult for you to awake. There are many investments. Those investments have to be understood. The ego is the basic involvement. If you open your eyes, you disappear. Opening the eyes looks like death. It is. So you talk about it, you listen about it, you think about it, but you never open the eyes because if you really open the eyes you also know that you will disappear. Then who will be you? A nobody. A nothingness. This nothingness is there if you open the eyes; so it is better to believe that the eyes are already open, and you remain somebody.

The ego is the first involvement. The ego can exist only while you are asleep, just like dreams can exist only while you are asleep. The ego can exist only while you are asleep – metaphysically asleep, existentially asleep. Open the eyes. First you disappear; then God appears: this is the problem. And you are afraid that you may disappear, but that is the door, so you listen about it, you think about it, but you go on postponing – tomorrow, tomorrow and tomorrow.

That's why Patanjali is needed. Patanjali says no need to open the eyes immediately; there are many steps. You can come out of your sleep in steps, in degrees. Certain things you do today, certain tomorrow, then day after tomorrow, and it is going to take a long time. Patanjali appeals because he gives you time to sleep. He says no need to come out of your sleep right now; just a turning over will do. Then have a little more sleep; then do something else. Then by and by, in degrees...

He is a great persuader. He persuades you out of your sleep. Zen shocks you out of your sleep. That's why a Zen Master can hit you on your head; never a Patanjali. A Zen Master can throw you out of the window; never a Patanjali. Because a Zen Master uses shock treatment – you can be shocked out of a sleep, so why go on trying and persuading you? Why waste time?

Patanjali brings you by and by, by and by. He brings you out and you are not even aware what he is doing. He is just like a mother. He does just the opposite, but just like the mother. A mother persuades a child into sleep. She may sing a lullaby, let the child feel she is there, no need to be afraid. Repeating the same line again and again, the child feels seduced into sleep. He falls into sleep holding the hand of the mother. No need to be worried. The mother is there and she is singing, and singing is beautiful. And the mother is not saying that, "Go into sleep," because that will disturb. She is simply persuading indirectly. And then by and by she will take her hand out, and she will cover the blanket and move from the room, and the child is fast asleep.

Just the same Patanjali does in the reverse order. By and by he brings you out of your sleep. That's why time is needed; otherwise the flower is already flowering. Look It is already there. Open the eyes and it is there; open the door and he is standing there waiting for you. He has been always standing there.

It depends on you. If you like a shock treatment, then Zen is the path. If you like a very gradual process, then yoga is the path. Choose! In choosing also you are very deceptive. You say to me, "How I can choose?" That too is a trick. Everything is plain. If you need time, choose Patanjali. If you are afraid of shocks, choose Patanjali. But choose! Otherwise non-choosing will become the postponement. Then you say, "It is difficult to choose, and unless I choose how I can move?"

A shock treatment is immediate. It brings you down to the earth immediately. My own methods are shock treatment. They are not gradual. With me you can hope to attain in this life; with Patanjali many lives will be needed. With me you can hope to attain right now also, but you have many things to do before you attain.

You know ego will disappear, you know sex will disappear. There is no possibility of sex, once you attain; it becomes absurd, silly. So you think, "A little more. What is wrong in waiting? Let me enjoy a little more." Anger will not be possible, violence will not be possible, jealousy will not be there; possessiveness, manipulating, they all will disappear.

You suddenly feel, "If all these disappear, then what I will be?" – because you are nothing but a combination, of all these, a bundle of all these and if all these disappear, then only nothingness is left. That nothingness II scares you. It looks like an abyss. You would like to close your eyes and dream a little more, just as in the I morning you are awake but you would like to turn the 31 side just for five minutes and have a little dream more it was so beautiful.

One night Mulla Nasruddin woke up his wife and ' told her, "Bring my specs immediately. I was having such a beautiful dream, and more is promised."

And desires go on promising you – more is always promised – and they say, "Do this and that, and why be in a hurry when enlightenment is always possible? You can attain any time; there is no hurry. You can postpone it. It is a question of eternity, a concern of eternity; why not enjoy this moment?"

You are not enjoying but the mind says, "Why not enjoy this moment?" And you have never enjoyed; because a man without inner understanding cannot enjoy anything. He simply suffers; everything becomes a suffering to him. Love – a thing like love – he suffers even that. The most beautiful phenomenon possible to a man asleep is love, but he suffers even through that. Nothing better is possible when you are asleep. Love is the greatest possibility, but even you suffer from that. Because it is not a question of love or something else – sleep is suffering, so whatsoever happens you will suffer. Sleep turns every dream into a nightmare. It starts beautifully, but something somewhere goes always wrong. In the end you reach to hell.

Every desire leads to hell. They say every road leads to Rome – I don't know, but of one thing I am certain: every desire leads to hell. In the beginning desire gives you much hope, dreams: that is the trick. That's how you are trapped. If the desire from the very beginning says, "Be alert: I am leading you to hell," you won't follow it. The desire promises you the heaven, and promises you – "Just a few steps and you will reach it; just come with me" – allures you, hypnotizes you and promises you many things, and you, being in suffering, think, "What is wrong in trying? Let us try a little this desire also."

That too will lead you to the hell because desire as such is a path to hell. Hence, Buddha says, "Unless you become desireless, you cannot be blissful." Desire is suffering, desire is a dream, and desire exists only when you are asleep. When you are awake and alert, desires cannot befool you. Then you see through; then everything is so clear that you cannot be befooled. How money can befool you and say that you will be very, very happy when there is money? Then look to rich people: they are in hell also – maybe a rich hell, but it makes no difference. A richer hell is going to be worse than a poor hell. Now they have attained money, and they are simply in a state of constant nervousness.

Mulla Nasruddin accumulated much wealth, and then he entered a hospital, because he couldn't sleep and he was nervous and constantly trembling and afraid – afraid of nothing in particular. A poor man is afraid of something in particular; a rich man is simply afraid. If you are afraid about something in particular, something can be done. But he is simply afraid. he does not know why, because he has everything; there is no need to be afraid, but he is simply afraid and trembling.

He was entered into the hospital, and for the breakfast few things were brought, and in those few things was a bowl of quivering gelatin. He said, "No. I cannot eat this." The doctor asked, "Why you are so adamant about it?" He said, "I cannot eat anything more nervous than me!"

But a rich man is nervous. What is his nervousness, the fear? Why he is so scared? Because every desire fulfilled, and still the frustration remains. Now he cannot even dream, because all dreams he has passed through; they lead nowhere. He cannot dream and he cannot gather courage to open the eyes also, because there are involvements. He has promised many things in his sleep.

When Buddha disappeared one night from his palace, he wanted to tell his wife that, "I am going." He wanted to touch the child who was just a day before born, because he would not be back again. He went to the very door of the room. He looked at the wife. She was so fast asleep, must have been dreaming; her face was beautiful, smiling, child in her arms. Then he waited for few seconds on the door; then he turned. He wanted to say, but then he became afraid. If he said something, then the wife is bound to cry and weep and create a scene.

And he is afraid of himself also, because if she weeps and cries, then he may become aware of his own promises, that "I will love you forever and ever, and I will be with you forever and ever." And what about this child who is only one day born? And she will, of course, bring the child before me, and she will say, "Look what you have done to me. Then why you gave birth to this child? And now who will be his father? And am I alone responsible for him? And you are escaping like a coward." All these thoughts came to him, because in sleep everybody promises. Everybody goes on giving promises not knowing how he can fulfill them, but in sleep it happens because nobody is conscious what is happening.

Suddenly he became aware that these things will be brought and then the family will gather – and the father and everybody else – and he is the only son of the father, and the father is looking at him, and in his sleep he has promised him also. Then he simply escaped: he simply escaped like a thief.

After twelve years, when he came back, the wife asked him the first thing that had come to his mind that night when he was leaving. The wife asked, "Why didn't you tell me? The first thing I would like to ask – for these twelve years I was waiting for you – why didn't you tell me? What type of love is this? You simply left me. You are a coward."

And Buddha listened silently. And the wife was silent and he said, "These all thoughts had come to me. I had come just to the door, I had even opened the door. I looked at you; in sleep I had promised many things. But if I am going to be awake, if I am getting out of the sleep, then I cannot keep the promises given in sleep. And if I try to keep the promises, then I cannot awake.

"So you are right. You may think I am a coward; you may think that I escaped from the palace like a thief, not like a warrior, not like a man of courage. But I tell you, exactly opposite is the case, because when I was escaping, to me at that moment, that was the moment of greatest bravery because my whole being was saying, 'This is not good. Don't be a coward.' And if I had stopped, if I had listened to my sleepy being, then there was no possibility for me to awake.

"And now I come to you; now I can fulfill something, because only a man who is enlightened can fulfill. A man who is ignorant, how he can fulfill anything? Now I come to you. That moment if I had stopped I couldn't give you anything, but now I bring a great treasure with me, and now I can give it to you. Don't weep, don't cry; open the eyes and look at me. I am not the same man who had left that night. A totally different being has come to your door. I am not your husband. You may be my wife, because that is your attitude. Look at me – I am totally a different person. Now I bring treasures for you. I can make you also aware and enlightened."

The wife listened. The same problem always came to everybody. She started thinking about the child. If she becomes a sannyasin and moves with this beggar – her ex-husband, now he is a beggar – if she moves... and what will happen to the child? She has not said anything, but Buddha said, "I know what you are thinking, because I have passed that period where promises given in the sleepy state all crowd together and say, 'What are you doing? – your child...' You are thinking that, 'Let the child become a little more aged, let him be married, then he can take over the palace and the kingdom,' and then you will follow. But remember, there is no future, no tomorrow. Either you follow me right now or you don't follow me."

But the wife... And a feminine mind is more asleep than a male mind. There are reasons for it, because a woman is a greater dreamer, she lives more in hopes and dreams. She has to be a



greater sleeper, otherwise it will be difficult for nature to use her as the mother. A woman must be in deep hypnotic state, only then she can carry a child nine months in the womb and suffer, and then give birth and suffer, and then bring up this child and suffer, and then one day this child simply leaves her and goes to another woman... and suffer.

It is such a long suffering, a woman is bound to be a greater sleeper than man. Otherwise, how can you suffer so much? And she always hopes. Then she hopes with another child, then with another child, and her whole life is wasted.

So Buddha said, "I know what you are thinking, and I know you are a greater dreamer than me. But now I have come to cut all the roots of your sleep. Bring the child. Where is my son? Bring him." The feminine mind played a trick again. She brought Rahul, the child who was twelve years of age now, and she said, "This is your father. Look at him – he has become a beggar – and ask him what is your heritage, what he can give to you. This is your father; he is a coward! He escaped like a thief not even telling me, and he left a one-day-old child. Ask him your heritage!"

Buddha laughed, and he told Ananda, "Bring my begging bowl." And he gave the begging bowl to Rahul, and he said, "This is my heritage. I make you a beggar. You are initiated. You become a sannyasin." And he said to his wife, "I cut the very root. Now there is no need to dream. You also awake because this was the root. Rahul is already a sannyasin; you also awake. Yashodhara, you also awake, and become a sannyasin."

The moment always comes when you are in the transit period from where sleep turns into awakening. The whole past will hold you back, and past is powerful. Future is powerless for a sleepy man. For a man who is not sleepy, future is powerful; for a man who is fast asleep, past is powerful, because a man who is fast asleep knows only dreams that he had dreamed in the past. He is not aware of any future. Even if he thinks about future, it is nothing but past reflected again; it is just past projected again. Only a man who is aware becomes aware of the future. Then past is nothing.

Keep it in the mind. You may not be able to understand right now, but some day you may understand. For a sleepy man, cause is more powerful than the effect; seed is more powerful than the flower. For a man who is awake, effect is more powerful than the cause, flower is more powerful than the seed. The logic of sleep is: the cause produces the effect, seed produces the flower. The logic of awakening is just the reverse: it is flower who produces the seed; it is effect who produces the cause; it is future who produces the past, not the past that produces the future. But for a sleepy mind, the past, the dead, the gone, is more powerful. It is not...

The yet-to-be is more powerful: the yet-to-be-born is more powerful because life is there. Past has no life. How it can be powerful? Past is already graveyard. Life has already moved from there: that's why it is past. Life has left it, but graveyards are very powerful for you. The yet-to-be, the yet-to-be-born, the fresh, that which is going to happen, for a man of awakening that becomes more powerful. The past cannot hold him back.

The past holds you back. You always think about past commitments; you always linger around the graveyard. You go again and again to visit the graveyard and pay your respects to the dead. Always pay respects to the yet-to-be-born, because life is there.

PLEASE EXPLAIN HOW A SEED CAN FLOWER WITHOUT THE BIT IN BETWEEN.

Yes, it can flower because it is already flowering. It creates the seed, not the seed the flower. It is flower that is going to be, has created the whole seed. But for you to remember is: only an opening is needed. Open the doors; the sun is there waiting for you. Life is not, in fact, a progress in reality. It appears like progress in sleep.

The being is already there – everything as it is already, perfect, absolute, ecstatic – nothing can be added, there is no way to improve upon it. Then what is needed? Only one thing, that you become conscious and see it. This can happen in two ways. Either you can be shocked out of your sleep: that is Zen. Or, you can be brought, persuaded, out of your sleep: that is yoga. Choose! Just don't hang in between.

The second question:

Question 2

IS SURRENDER TO ISHWARA – GOD – AND SURRENDER TO THE GURU THE SAME?

Surrender doesn't depend on the object. It is a quality that you bring in your being. To whom you surrender is irrelevant. Any object will do. You can surrender to a tree; you can surrender to a river; you can surrender to anything – to your wife, to your husband, to your child. The problem is not there in the object, any object will do. The problem is to surrender.

The happening happens because of surrendering, not because to whom you have surrendered. And this is the most beautiful thing to understand: whomsoever you surrender, that object becomes the God. There is no question of surrendering to God. Where will you find God to surrender? You will never find. Surrender! And to whomsoever you surrender, the God is there. The child becomes the God, the husband becomes the God, the wife becomes the God, the guru becomes the God, even a stone can become God.

Even through stones people have attained, because it is not a question at all to what you surrender. You surrender, and that brings the whole thing, that opens the door. Surrendering, the effort to surrender, brings an opening to you. And if you are open to a stone you become open to the whole existence, because it is only a question of opening. How can you be open to a stone and not open to the tree? Once you know the opening, once you enjoy the euphoria that it brings, the ecstasy that happens just by opening to a stone, then you cannot find such a foolish man who will close immediately to the remaining existence. When even opening to a stone gives such ecstatic experience, then why not open to all?

In the beginning one surrenders to something, and then one is surrendered to all. That is the meaning that if you surrender to a Master, in the experience of surrendering, you have learned a clue; now you can surrender to all. The Master becomes just a passage to be passed through. He becomes a door, and through that door you can look at the whole sky. Remember, you cannot find God to surrender, but many people think that way; they are very tricky people. They think, "When God is there, we will surrender." Now this is impossible because God is there only if you surrender. Surrender makes anything God. Surrender gives you the eyes, and everything that is brought to these eyes becomes divine. Divinity, divineness, is a quality given by surrendering.

In India, Christians, Jews and Mohammedans laugh about Hindus, because they may be worshipping a tree or they may be worshipping a stone – not even carved, not even a statue. They can find a stone by the side of the road, and they can make a god out of it immediately. No artist is needed because surrender is the art. No carving, not a valuable stone is needed, not even marble. Any ordinary stone, discarded – it cannot be sold in the market and that's why it is Lying there by the side of the road – and Hindus can make immediately a god out of it. If you can surrender, it becomes, divine. The eyes of surrender cannot find anything else than the divine.

Others have laughed; they couldn't understand. They think that these people are stone worshippers, idol worshippers. They are not! Hindus have been misunderstood. They are not idol worshippers. They have found a key, and that key is that you can make anything divine if you surrender. And if you don't surrender then you can go on searching for God for millions of lives. You will never meet him, because you don't have the quality which meets, which can meet, which can find. So the question is of a subjective surrender, not of the object to whom to surrender.

But, of course, there are problems. You cannot so suddenly surrender to a stone because your mind goes on saying, "This is just a stone. What are you doing?" And if the mind goes on saying, "This is a stone; what are you doing?" – then you cannot surrender, because surrender needs your totality.

Hence, the significance of a Master. A Master means somebody who is standing on the boundary – boundary of the human and the divine. One who has been a human being like you, but is no more like you – something else has happened – who is a plus, a human being plus. So if you look to his past, he is just like you – but if you look to his present and the future, then you look to the plus. Then he is the divine.

It is difficult to surrender to a stone, to a river – very, very difficult – even to surrender to a Master is so difficult. Then surrendering to a stone is bound to be very difficult, because whenever you see a Master, then again your mind said that this is a human being like you, so why surrender to him? And your mind cannot see the present; the mind can see only the past – that this man is born like you, eats, sleeps like you, so why surrender to him? He is just like you.

He is, and yet he is not. He is both Jesus and Christ – Jesus the man, the son of man, and Christ, the plus point. If you watch only the visible, then he is the stone; you cannot surrender. If you love, if you become intimate, if you allow his presence to go deep in you, if you can find a rapport – that is the word; rapport with his being – then suddenly you become aware of the plus. He is more than human. In some unknown way, he has something that you have not got. In some invisible way, he has penetrated beyond the boundary of the human. But this you can feel only if there is a rapport.

That is what Patanjali says, shraddha – trust; trust creates rapport. Rapport is an inner harmony of the two invisibles; love is a rapport. With somebody you simply fit as if you both were born for each other. You call it love. In a moment, even at the first sight, somebody simply fits with you, as if you were created together and were separated; now you have met again.

In the old mythologies all over the world, it is said that man and woman were created together. In Indian mythology they have a very beautiful myth. The myth is that a wife and husband were created in the very beginning as twins, brother and sister. Together they were born – wife and husband as twins, fitting together in one womb. There was a rapport from the very beginning. From the first

moment there was a rapport. They were together in the womb holding each other, and that is rapport. Then, due to some misfortune, that phenomenon disappeared from the earth.

But the myth says that still there is a relationship. A man and a woman... The man may be born here and the woman may be born somewhere in Africa, in America, but there is a rapport, and unless they find each other there will be difficulty. And it is very difficult to find each other. The world is so vast, and you don't know where to seek and where to find. If it happens, it happens by accident.

Now scientists also believe that sooner or later we will be able to judge the rapport by scientific instruments, and before somebody goes for marriage, the couple has to go to a lab so that they can find whether their bio-energy fits or not. If it is not fitting, then they are in an illusion. This marriage cannot... They may be thinking that they will be very happy, but they cannot be because the inner bio-energy does not fit.

So you may like the nose of the woman and the woman may like your eyes, but that is not the point. Liking the eyes won't help, liking the nose won't help, because after two days nobody looks at the nose and nobody looks at the eyes. Then the problem is of bio-energy. The inner energies meeting and mixing with each other; otherwise they will repel. It is just like if you transfuse blood; either your body accepts it or rejects it, because there are types of blood. If it is the same type, only then the body accepts it; otherwise it simply rejects.

The same happens in a marriage. If the bio-energy accepts, it accepts, and there is no conscious way to know about it. Love is very fallacious, because love is always focused on something. The voice of the woman is good, and you are allured. But that is not the point. It is a partial thing. The whole must fit. Your bio-energies should accept each other so totally that deep down you become a one person. This is rapport. It happens in love rarely because how to find? – it is still difficult. Just falling in love is not a sure criterion. Out of one thousand, nine hundred ninety-nine times it fails. Love has proved a failure.

Even a greater rapport happened with a Master. It is greater than love. It is shraddha – trust. Not only your bio-energy meets and fits, but your very soul fits together. That's why, whenever somebody becomes a disciple, the whole world thinks he is mad; because the whole world cannot see what is the point. Why are you going mad after this man? And you cannot explain it also, because it cannot be explained. You may be even not aware consciously what has happened, but with a man, suddenly, you are in trust. Suddenly something meets, becomes one. That is rapport.

It is difficult to have that rapport with a stone. Because it is even difficult to have that rapport with a living Master, how can you have it with a stone? But if it happens, immediately the Master becomes a God. For the disciple, the Master is always a God. He may not be a God for others; that is not the point. But for a disciple he is the God, and through him the doors of divineness open. Then you have the key – that this inner rapport is the key, this surrender. Then you can try it: surrender to a river...

You must have read Hermann Hesse's "Siddhartha". He learns many things from the river. You cannot learn from a Buddha, just watching the river, so many moods of the river. He has become a ferryboat man just watching thousands of climates around it. Sometimes the river is happy and dancing, and sometimes very, very sad, as if not moving at all – sometimes very angry and roaring,

against the whole existence, and sometimes so calm and peaceful like a Buddha. And Siddhartha simply a ferryman – passing the river, living near the river, watching the river, with nothing else to do. It becomes a deep meditation and a rapport, and through the river and the "riverness" of it he attains: he attains to the same glimpse as Heraclitus.

You can step in the same river and you cannot. The river is the same and not the same. It is a flow, and through the river and the rapport with it he comes to know the whole existence as a river – a "riverness".

It can happen with anything. The basic to remember is surrendering.

### IS SURRENDER TO ISHWARA – GOD – AND SURRENDER TO A GURU THE SAME?

Yes! Surrender is always the same. It is just up to you to whom you can be able to surrender. Find the man, seek the river, and surrender. It is a risk – the greatest risk possible. That's why it is so difficult to surrender. It is a risk! You are moving in the unknown territory and you are giving so much power to a man or to something you surrender.

If you surrender to me you are giving total power to me. Then my yes is your yes, then my no is your no. Even in the day I say it is night, you say, "Yes, it is night." You are giving total power to somebody. The ego resists. The mind says, "This is not good. Keep the control yourself. Who knows where this man will lead you? Who knows, he may say, 'Jump from the hilltop,' and then you will be dead. Who knows, this man may manipulate you, control you, exploit you." The mind will bring all these things. It is a risk, and the mind is taking all the security measures.

The mind is saying, "Be watchful. Watch this man a little more." If you listen to the mind, surrender is not possible. Mind is right! It is a risk! But whenever you take, it is going to be a risk. Watching won't help much. You can watch forever, and may not be able to decide because the mind can never decide. Mind is confusion. It is never decisive. You have to bypass mind someday or other, and you have to tell the mind, "You wait. I go: I will take the jump and see what happens."

What you have got to lose really? I'm always wondering what you have got that you are so afraid to lose, what exactly that you are bringing when you surrender. You have nothing. You can gain out of it, but you cannot lose because you have nothing. You can always be profited out of it, but there is no possibility of any loss because you do not have anything to lose.

You must have heard Karl Marx's famous maxim, "Proletarians of the world unite because you have nothing to lose but your chains." That may be true, may not be true. But for a seeker this is exactly the thing. What you have got to lose except your chains, your ignorance, your misery? But people become very much attached to their misery also – to their very misery they cling as if it is a treasure. If you want to take their misery away, they create all sorts of barriers.

I have been watching these barriers and these tricks with thousands of people. Even if you want to take their misery, they cling. They indicate a certain thing because they don't have anything else, this is the only treasure that they have. Don't take it away because it is always better to have something than nothing. That is their logic: it is always better to have something – at least this misery is there – than nothing, than to be completely empty, than to be nobody.

Even if you are miserable, you are somebody. Even if you have a hell within you, at least you have something. But watch this, observe this, and when you surrender remember you have nothing else to give. A Master is taking your misery, nothing else. He is not taking your life because you don't have. He is taking only your death. He is not taking anything valuable from you because you don't have it. He is taking only the rubbish, the junkyard that you have collected through many lives, and you are sitting on the heap of the junkyard and you think this is your kingdom.

He is not taking anything. If you are ready to give your misery to him, you will become capable to receive his bliss. This is the surrender, and then the Master becomes a god. Anything, anybody you surrender becomes divine. Surrender makes divineness, surrender creates divineness. Surrender is a creative force.

The third question:

Question 3

IS A MASTER NEEDED AFTER SATORI?

Yes! Even more so, because satori is just a glimpse, and a glimpse is dangerous because now you enter the territory of the unknown. Before it, Master is not necessary. Before it you were moving in the known world. Only after satori he becomes absolutely necessary, because now somebody is needed to hold your hand and to lead you towards that which is not simply a glimpse, but becomes an absolute reality. After satori you have the taste, and the taste creates more desire. And the taste becomes so magnetic that you would like to rush into it madly. Now the Master is needed.

After satori, many more things are going to happen. satori is like seeing the peak of Gourishankar, Everest, from the plains. Some day, a clear morning, a sunny morning, and mist is not there, you can see from thousands of miles away the beautiful peak of Gourishankar rising high in the sky. This is satori. Now the actual traveling starts. Now the whole world looks useless.

This is a turning point. Now all that you knew becomes useless, all that you had becomes a burden. Now the world, the life that you had lived up to now, simply disappears like a dream because the greater has happened. And this is satori, a glimpse. Soon the mist will be there, and the peak will not be visible. The clouds will come and the peak will disappear. Now you will be in an absolute uncertain state of consciousness.

The first thing will be whether whatsoever you have seen was real or just a dream, because where it is now? It has disappeared. It was just a breakthrough, just a gap, and you are back – thrown to your own world.

Suspensions will arise: whatsoever you have seen, was it true? Was it really there or you dreamed about it or you imagined it? And there are possibilities. Many people imagine, so the suspicion is not wrong. Many times you will imagine, and you cannot make the distinction, what is real and what is unreal. Only a Master can say that, "Yes, don't be worried. It was real," or a Master can say, "drop, throw it! It was just imaginary."

Only one who has known the peak – not from the plains – only one who has attained to the peak, only one who has become the peak himself, only he can tell you because he has the criterion, he



has the touchstone. He can say, "Throw it! Rubbish! It is just your imagination," because when seekers go on thinking about these things, the mind starts dreaming.

Many people come to me. Only one percent of them have the real thing; ninety-nine percent bring unreal things. But it is difficult for them to decide – impossible, not difficult – they cannot decide. You suddenly feel an upsurge of energy in your backbone, in the spine: how you will decide whether it is real or unreal? You have been thinking too much about it; you have been desiring also. Unconsciously you are sowing seeds that it should happen, the kundalini should rise. Then you have been reading Patanjali, then you have been talking about it, then you meet people who say their kundalini has risen. Your ego, and then everything mixed...

Suddenly one day, you feel the upsurge; it is nothing but a creation of the mind – just to satisfy you – that, "Don't be worried: don't be so much worried. Look! Your kundalini has arisen," and just mind imagining. Then who will decide? And how you will decide? – because you don't know the true. Only truth can become the criterion to decide whether this is true or untrue.

A Master is needed even more after first satori. There are three satoris. The first satori is just a glimpse. This is possible even sometimes through drugs; this is possible through many other things – sometimes accidents. Sometimes you were climbing a tree and you fell down, and it was such a shock that the mind stopped for a single moment, and the glimpse will be there, and you will feel so euphoric that you are taken out of your body, you have known something.

Within a second you are back, the mind starts functioning: it was simply a shock. Through electric shock it is possible, through insulin shock it is possible, through drugs it is possible. Even sometimes in illness it happens. You are so weak that the mind cannot function; suddenly you have a glimpse. Through sex it is possible. In the orgasm, when the whole body vibrates, it is possible.

The first glimpse is not necessarily through religious effort. That's why LSD, mescaline, marijuana, have become so much important and appealing. The first glimpse is possible, and you can be caught because of the first glimpse in a drug. It can become a permanent trip; then it is very dangerous because glimpses won't help. They can help, but there is not necessarily help coming from them. They can help only around a Master, because then he will say, "Now don't be after the glimpse. You have got the glimpse, now start traveling to reach the peak." Because it is not only to reach the peak; finally one has to become the peak.

These are the three stages: first is glimpse – this is possible through many ways, not necessarily religious. Even an atheist can have the glimpse, a person who is not interested in religion can have the glimpse. Drugs, chemicals can give you the glimpse. Even after an operation, when you are coming out of chloroform, you can have the glimpse. While the chloroform is given to you and you are going deeper and deeper, you can have the glimpse.

Many people have attained to first satori; that is not very, very significant. It can be used as a step for the second satori. Second satori is to reach the peak. That never happens accidentally. That happens only through methods, techniques, schools, because it is a long effort to reach the second satori.

And then there is the third satori, what Patanjali calls samadhi: that third is to become the peak. Because from the second also you can come down. You reach to the peak; it may be unbearable.



Bliss is also sometimes unbearable – not only pain, bliss also – it is too much; one comes back to the plains.

To live on a high peak is difficult – very difficult! – and one would like to come back. Unless you become the peak itself, unless the experiencer becomes the experience, it can be lost. And up to the third – samadhi – a Master is needed. Only when the final samadhi, the ultimate, has happened, a Master is not needed.

The last question:

Question 4

WHILE LISTENING TO YOU, MANY TIMES CERTAIN WORDS GO VERY DEEP, AND THERE IS A SUDDEN CLARITY AND UNDERSTANDING. THIS SEEMS TO HAPPEN ONLY WHEN I AM ATTENDING TO THE WORDS SPOKEN BY YOU. BUT, THE PEACE THAT DESCENDS WHILE LISTENING TO YOU WITHOUT ANY PARTICULAR ATTENTION TO YOUR WORDS IS EQUALLY BLISSFUL, BUT THEN THE WORDS AND THEIR MEANING GET LOST. PLEASE GIVE A GUIDE TO THE ART OF LISTENING TO YOU, AS IT IS ONE OF YOUR BEST MEDITATIONS.

Don't be much bothered by words and the meaning. If you pay much attention to the words and the meaning, it becomes an intellectual thing. Of course, sometimes you will attain to clarity. Suddenly the clouds disappear and the sun is there, but these will be only momentary things and this clarity will not help much; next moment it is gone. Intellectual clarity is not of much use.

If you listen to the words and their meaning you may understand many things, but you will not understand me and you will not understand yourself also. Those many things are not worth. You don't bother about words and meanings; you listen to me as if I am not a speaker but a singer, as if I am not talking to you in words, but talking to you in sounds, as if I am a poet!

No need to try the meaning, what I mean. Just listening to me without paying any attention to words and meanings, a different quality of clarity will come to you. You will feel blissful: that's the real clarity. You will feel happy; you will feel peaceful and silent and calm. That is the real meaning.

Because I am here not to explain certain things to you, but to create a certain quality within your being. I am talking not to explain: my talking is a creative phenomenon. I am not trying to explain to you something – that you can do through books and there are millions of other ways to understand these things – I am here to transform you.

Listen to me – simply, innocently, without creating any worry about words and their meanings. Drop that clarity; that is not of much use. When you simply listen to me, transparent, the intellect no more there – heart to heart, depth to depth, being to being – then the speaker disappears and the listener also. Then I am not here and you are also not here. A rapport exists; the listener and the speaker have become one. In that oneness, you will be transformed. To attain to that oneness is the meditation. Make it a meditation, not a contemplation, not a reflection. Then something greater than words is communicated – something beyond meanings. The real meaning, the ultimate meaning, is transferred – something that is not in the scriptures and cannot be.

You can read Patanjali yourself. A little effort and you will understand him. I am not talking here so that you become capable of understanding Patanjali; no, that is not the point at all. Patanjali is just an excuse, a peg. I am hanging something that is beyond scriptures on him.

If you listen to my words, you will understand Patanjali, there will be a clarity. But if you listen to my sound, if you listen not to the words but to me, then the real meaning will be revealed to you, and that meaning has nothing to do with Patanjali. That meaning is a transmission beyond scriptures.

## CHAPTER 5

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### The Master of Masters

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*5 January 1975 am in Buddha Hall*

BEING BEYOND THE LIMITS OF TIME HE IS THE MASTER OF MASTERS.

HE IS KNOWN AS AUM.

REPEAT AND MEDITATE ON AUM.

REPEATING AND MEDITATING ON AUM BRINGS ABOUT THE DISAPPEARANCE OF ALL OBSTACLES AND AN AWAKENING OF A NEW CONSCIOUSNESS.

Patanjali is talking about the phenomenon of God. God is not the creator. For Patanjali, God is the ultimate flowering of individual consciousness.

Everybody is on the way to become a god. Not only you, but the stones, the rocks, every unit of existence is on the way to become a god. Some have become already; some are becoming; some will become.

God is not the creator, but the culmination, the peak, the ultimate of existence. He is not in the beginning: he is in the end. And, of course, in a sense, he is in the beginning also, because in the end only that can flower which has always been from the very beginning as a seed. God is the potentiality, the hidden possibility: this has to be remembered. So Patanjali has not a single God, he has infinite gods. The whole existence is full of gods.

Once you understand Patanjali's conception of God, then God is not to be really worshipped. You have to become one; that is the only worship. If you go on worshipping God, that won't help. In fact,

that is foolish. The worship, real worship, should consist in becoming yourself a god. The whole effort should be to bring your potentiality to the point where it explodes into an actuality – where the seed is broken and that which was hidden from eternity becomes manifested. You are God unmanifested, and the effort is how to bring the unmanifested to the manifested level – how to bring it to the plane of manifestation.

BEING BEYOND THE LIMITS OF TIME, HE IS THE MASTER OF MASTERS.

He is talking about his conception of God. When somebody becomes a flower, when somebody becomes a lotus of being, many things happen to him and many things start happening through him into existence. He becomes a great power, an infinite power, and through him, in many ways, others are helped to become gods in their own right.

BEING BEYOND THE LIMITS OF TIME, HE IS THE MASTER OF MASTERS.

There are three types of Masters. One is not exactly a Master; rather a teacher. A teacher is one who teaches, who helps people to know about things, without himself realizing them. Sometimes teachers can attract thousands of people. The only thing needed is they should be good teachers. They may not have known themselves, but they can talk, they can argue, they can preach, and many people can get attracted through their talks, their preaching, their sermons. And talking continuously about God, they may be befooling themselves. By and by they may start feeling that they know.

When you talk about a thing, the greatest danger is that you may start believing that you know. In the beginning when you start to talk, to teach – and teaching has some appeal because it is very ego-fulfilling – when somebody listens to you attentively, deep down it fulfills your ego that you know and he doesn't know. You are the knower and he is ignorant.

It happened: a priest, a great priest, was called into a madhouse to say a few words to the inmates of that house. The priest was not expecting much, but he was surprised. One madman listened to him so attentively, that he had never seen any man listen to him so attentively. He was just bending forward; each word he was taking into his heart. The man was not even blinking. He was so attentive – as if hypnotized.

When the priest has finished his sermon, he saw that the same man reached to the superintendent and said something to him. He was curious. As soon as possible, he asked the superintendent, "What that man was saying to you? Was he saying something about my sermon?" The superintendent said, "Yes." Asked the priest, "Would you mind to tell me what he said?" The superintendent was a little bit reluctant, but then he said, "Yes. The man said, 'See? I am in and he is out;'"

A teacher is exactly in the same place, in the same boat, as you are. He is also an inmate. He has nothing more than you – just a little more information. Information means nothing. You can accumulate; ordinary, average intelligence is needed to accumulate information. One need not be a genius, one need not be very talented. Just average intelligence is enough. You can accumulate information. You can go on accumulating; you can become a teacher.

A teacher is one who knows without knowing. He attracts people, if he is a good talker, a good writer, if he has a personality, if he has a certain charisma about him, magnetic eyes, a forceful body. And

by and by he becomes more and more skillful. But the people around him cannot be disciples, they will remain students. Even if he pretends that he is a Master, he cannot make you a disciple. At the most he can make you a student. A student is one who is in search of more information and a teacher is one who has accumulated more information. This is the first type of master – who is not a Master at all.

Then there is a second type of Master – who has known himself. Whatsoever he says, he can say like Heraclitus: "I have searched." Or like Buddha he can say, "I have found." Heraclitus is more polite. He was talking to people who could not have understood if he had said like Buddha, "I have found." Buddha says, "I am the most perfect enlightened man that has ever happened." It looks egoistic, but it is not and he was talking to his disciples who could have understood that there was no ego at all.

Heraclitus was talking to people who were not disciples – just ordinary people. They will not have understood. Politely he says, "I have searched," and leaves the other part – that, "I have found" for your imagination. Buddha never says, "I have searched." He says, "I have found! And this enlightenment has never happened before. It is utterly absolute."

One who has found is a Master. He will accept disciples. Students are prohibited; students cannot go there by themselves. Even if they drift and reach somehow, they will leave as soon as possible because he will not be helping you to gather more knowledge. He will try to transform you. He will give you being, not knowledge. He will give you more being, not more knowledge. He will make you centered, and the center is somewhere near the navel, not in the head.

Whosoever lives in the head is eccentric. The word is beautiful: the English word eccentric means off center. Really, he is mad whosoever lives in the head – head is the periphery. You can live in your feet or you can live in your head: the distance from the center is the same. The center is somewhere near the navel

A teacher helps you to be more and more head-rooted; a Master will uproot you from the head and re-plant you. Exactly it is a re-planting, so much pain is there – bound to be – suffering, anguish, because when you re-plant, the plant has to be uprooted from the soil. It has always been. And then, again, it has to be planted in a new soil. It will take time The old leaves will drop. The whole plant will pass through anguish, uncertainty, not knowing whether he is going to survive or not. It is a rebirth With a teacher there is no rebirth; with a Master there is a rebirth.

Socrates is right: he says, "I am a midwife." Yes, a Master is a midwife He helps you to be reborn. But that means you will have to die: only then you can be reborn. So a Master is not only a midwife – Socrates says only the half thing. A Master is a murderer also – a murderer plus a midwife. First he will kill you as you are, and only the new can come out of you then. Out of your death, the resurrection.

A teacher never changes you. Whatsoever you are, whomsoever you are, he simply gives you more information. He adds in you; he retains the continuity. He may modify you, he may refine you. You may become more cultured, more polished. But you will remain the same: the base will be the same.

With a Master, a discontinuity happens. Your past becomes as if it was never yours – as if it belonged to somebody else, as if you dreamed it. It was not real; it was a nightmare. The continuity breaks. There is a gap. The old drops and the new comes, and between these two there is a gap. That gap is the problem; that gap has to be passed. In that gap many simply become scared and go back, run fast and cling to their old past.

A Master helps you to cross this gap, but for a teacher there is nothing like that; there is no problem. A teacher helps you to learn more; a Master – the first job is to help you to unlearn: that is the difference.

Somebody asked Raman Maharshi that, "I have come from very far to learn from you. Teach me" Raman laughed and said, "If you have come to learn, then go somewhere else because here we do the unlearning. Here we don't teach. You already know too much; that is your problem. More learning and there will be more problems. We teach how to unlearn, how to unwind."

A Master attracts disciples, a teacher – students. What is a disciple? Everything has to be understood minutely; then only you will be able to understand Patanjali. Who is a disciple? What is the difference between a student and a disciple? A student is in search of knowledge, a disciple in search of transformation, mutation. He is fed up with himself. He has come to a point to realize that, "As I am, I am worthless – dust, nothing else. As I am it is of no value."

He has come to attain a new birth, a new being. He is ready to pass through the cross, through the pangs of death and rebirth; hence, the word disciple. The word disciple comes from discipline. He is ready to pass through any discipline. Whatsoever the Master says, he is ready to follow. He has followed his own mind up to now, for many lives, and he has reached nowhere. He has listened to his own mind, and he got more and more into trouble. Now a point has come where he realizes that, "Enough of this"

He comes and surrenders to the Master. This is the discipline, the first step. He says, "Now I will listen to you. I have listened enough of my own; to my mind I have been a follower, a disciple, and it leads nowhere. I have realized this. Now you are my Master." That means, "Now you are my mind. Whatsoever you say, I will listen. Wherever you lead, I will go. I will not question you because that question will come from my mind."

A disciple is one who has learned one thing through life – that your mind is the troublemaker, your mind is the root cause of your miseries. Your mind always says, "Somebody else is the cause of my miseries, not me." A disciple is one who has learned that this is trick, this is a trap of the mind. It always says, "Somebody else is responsible; I am not responsible." This is how it saves itself, protects, remains secure. A disciple is one who has understood that this is wrong – this is a trick of the mind.

Once you feel this whole absurdity of the mind... It leads you into desire: desire leads you into frustration. It leads you into success: every success becomes a failure. It attracts you towards beauty, and every beauty proves ugly. It leads you on and on; it never fulfills any promise. It gives you promises... No, not even a single promise is fulfilled. It gives you doubt: doubt becomes a worm in the heart – poisonous. It does not allow you to trust, and without trust there is no growth. When you understand this whole thing, then only you can become a disciple.

When you come to the Master, symbolically you put your head into his feet. This is dropping your head: this is putting your head into his feet. Now you say, "now I will remain headless. Now, whatsoever you say will be my life." This is the surrender. A Master has disciples who are ready to die and be reborn.

Then there is third – a Master of Masters. A teacher of students first; a Master of disciples second; and then the third, a Master of Masters. Patanjali says when a Master becomes a god – and to become a god means one who transcends time; for whom time does not exist, ceases to exist; for him there is no time; one who has come to understand the timelessness, the eternity; who has not only changed and become good, who has not only changed and become aware, who has gone beyond time – he has become a Master of Masters. Now he is a god

What will he be doing then, a Master of Masters? This stage comes only when a Master leaves the body – never before it. Because in the body you can be aware, in the body you can realize that there is no time. But body has a biological clock. It feels hunger, and after a time gap again hunger – satiety and hunger, sleep, disease, health. In the night the body has to go to sleep; in the morning it has to wake. Body has a biological clock. So the third Master happens only when a Master leaves the body – when he is not to come back to the body again.

Buddha has two terms. First he calls it nirvana, enlightenment, when Buddha became enlightened but remained in the body. That is enlightenment, nirvana. Then after forty years he left the body; he calls it the absolute nirvana – mahaparinirvana. Now he becomes a Master of Masters, and he has remained a Master of Masters.

Every Master, when he leaves the body permanently, when he is not to come back again, he becomes a Master of Masters. Mohammed, Jesus, Mahavira, Buddha, Patanjali, they have remained Master of Masters, and they have continuously been guiding – Masters not disciples.

Whenever somebody becomes a Master on the path of Patanjali, immediately there is a contact with Patanjali whose soul floats into the infinite, the individual consciousness, which he calls God. Whenever a person following Patanjali's path becomes a Master, enlightened, immediately there is a communication with the original Master who is now a god.

Whenever somebody following Buddha becomes enlightened, immediately a relationship comes into existence. Suddenly he is joined with Buddha – Buddha who is no more in the body, Buddha who is no more in time and no more in space, but still is – Buddha who has become one with totality, but still is.

This is very paradoxical and very difficult to understand because we cannot understand anything which is beyond time. Our whole understanding is within time; our whole understanding is within space. When somebody says Buddha exists beyond time and space, it makes no sense to us.

When you say Buddha exists beyond space, it means he does not exist anywhere in particular. And how somebody can exist without existing anywhere in particular? He exists, simply exists. You cannot indicate where; you cannot say where he is. In that sense he is nowhere and in that sense he is everywhere. For the mind which lives in a space, it's very difficult to understand something beyond space. But whosoever follows the methods of Buddha and becomes a Master, immediately



has a contact. Buddha still goes on guiding people who follow his path; Jesus still goes on guiding people who follow his path.

In Tibet there is a place on Kailash where, every year on the day Buddha left the world, the full moon night of Vaishakh, five hundred Masters gather together. Because this place, when five hundred Masters gather together every year, they have a realization of Buddha descending – again becoming visible.

This is an old promise, and Buddha still fulfills it. Five hundred Masters have to be there – not even a single less, because then it will not be possible. These five hundred Masters help as a weight, as an anchor, for Buddha to come down. Even a single Master less, and the phenomenon doesn't happen: because sometimes it was so – there were not five hundred Masters. Then that year there was no contact – no visible contact. Invisible contact remains, but no visible contact.

But Tibet has many Masters, and it was not a difficulty. Tibet is the most enlightened country; it has remained so up to now. It will not be so in the future, thanks to Mao. He has destroyed the whole subtle pattern that Tibet has created. The whole country was a monastery. In other countries monasteries exist; Tibet existed in the monastery.

And it was a rule that from every family one person has to take sannyas, become a lama, and this rule was made so that every year at least five hundred Masters are always available. When five hundred Masters gather together on Kailash just in the midnight – twelve o'clock – Buddha is again visible. He descends into time and space.

He has been guiding: every Master goes on guiding. Once you are near a Master, not near a teacher, you can trust. Even if you don't attain to enlightenment in this life, there will be a subtle guidance continuously for you – even if you don't realize that you are being guided.

Many Gurdjieff people have come to me. They have to come because Gurdjieff has been throwing them towards me. There is nobody else Gurdjieff can throw them or push them. And this is unfortunate, but this is so – that now there exists no Master in Gurdjieff's system, so he cannot make contact. Many Gurdjieff people will be coming sooner or later, and they are not aware because they cannot understand what is happening. They think this is just accidental.

If a Master exists on a certain path in time and space, then the original Master can go on sending instructions. And that's how religions have remained always alive. Once the chain is broken, the religion becomes dead. For example, Jaina religion has become dead because not a single Master is there with whom Mahavira can go on sending new instructions. Because with every age things change; mind changes, techniques have to be changed, methods have to be devised, new things have to be added, old things have to be deleted. Much work, every age needs.

If a Master exists on a certain path, then the original Master who is now a god can continue. But if the Master is not there on the earth, then the chain is broken and then the religion becomes dead. And it happens many times.

For example, Jesus never intended to create a new religion; he never thought about it. He was a Jew, and he was receiving direct instructions from old Jewish Masters who had become gods. But

Jews won't listen to the new instructions. They will say, "This is not written in the scriptures. What are you talking about?" In the scriptures this is written, that if somebody hits you by a brick you throw a rock at him: eye for eye, life for life. And Jesus started saying that love your enemy – and if he hits on your one cheek give him the other.

It is not written in the Jewish scriptures, but this was the new instruction because the age has changed. This was a new method to work it out, and Jesus was receiving directly from gods – gods in Patanjali's sense: the old prophets. But that was not written in the scriptures. Jews killed him not knowing what they were doing. That's what Jesus said in the last moment, when he was on the cross he said, "God, forgive these people, because they don't know what they are doing. They are committing suicide. They are killing themselves, because they are breaking the link from their own Masters."

And that happened. The murder of Jesus became the greatest calamity for the Jews, and since two thousand years they have suffered because they have no contact. They live with the scriptures; they are the most scripture-oriented people on the earth. The Talmud, the Torah – they live with the scriptures and whenever an effort is made from the higher sources beyond time and space, they don't listen.

This has happened many times. That's how new religions are born. Unnecessary – there is no need! But the old people won't listen. They will say, "Where it is written?" It is not written. It is a new instruction, a new scripture. And if you don't listen to the new scripture, the new instruction will become a new religion. And see always the new religion seems to be more powerful than the old. Because it has latest instructions, can help man more.

Jews remained the same. Christianity spread to half the earth; now half of the world is Christian. Jainas have remained in India, a very small tiny minority because they won't listen. And they don't have any living Master. They have many sadhus, monks – many, because they can afford – they are a rich community – but not a single living Master. No instructions can be given through the higher sources. This was one of the greatest revelations of Theosophy in India – in this age, all over the world – that Masters continuously go on instructing. Patanjali says this is the third category of Masters: Master of Masters. This is what he means by a god.

**BEING BEYOND THE LIMITS OF TIME, HE IS THE MASTER OF MASTERS.**

What is time and how one goes beyond time? Try to understand. Time is desire, because for desire time is needed. Time is a creation of desire. If you have no time, how can you desire? There is no space for desire to move. Desire needs future. That's why people who live with millions of desires are always afraid of death. Why are they afraid of death? Because death cuts time immediately. There is no time any more, and you have millions of desires, and here comes death.

Death means now no more future; death means now no more time. The clock may go on ticking, but you will not be ticking. And desire needs time to fulfill – future. You cannot be desirous in the present; there exists no desire in the present. Can you desire anything in the present? How you will desire it? Because immediately if you desire the future has entered. The tomorrow has come in or the next moment. How can you desire in this moment here now?

Desire is impossible without time – time is also impossible without desire – they are a phenomenon together, two aspects of the same coin. When one becomes desireless, one becomes timeless. Future stops, past stops. Only the present is there. When desire stops it is like as if a clock goes on ticking and the hands have been taken off. Just imagine a clock goes on ticking, and no hands, so you cannot say what is the time.

A man without desire is a clock ticking without hands. That is the state of a Buddha. In body, he lives, the clock goes on ticking, because the body has its own biological process to continue. It will be hungry, it will ask for food. It will be thirsty and ask for a drink. It will feel sleepy and will go to sleep. And the body will need, so it is ticking. But the innermost being has no time: the clock is without hands.

But because of the body you are anchored in the world – in that world of time. Your body has a weight, and because of that weight the gravitation still functions on you. When the body is left, when a Buddha leaves body, then the ticking itself stops. Then he is pure consciousness: no body, no hunger, no satiety; no body, no thirst; no body, then no need.

Remember this – desire and need – these two words. Desire is of the mind; need is of the body. Desire and need, then you are a clock with hands. Only need, no desire, then you are a clock without hands, and when need also drops, you have gone beyond time. This is eternity; beyond time is eternity.

For example: if I don't look at the watch – and I have to look continuously the whole day – if I don't look at the watch, I don't know what is the time. Even if I have seen it five minutes before, again I have to look because I don't know exactly, because now – no time inside – only the body is ticking.

Consciousness has no time. Time is created when consciousness desires something: immediately time is created. In existence there is no time. If man is not there on the earth, time will disappear immediately. Trees tick, rocks tick. The sun will rise and the moon will set and everything will continue as it is, but there will be no time because time comes not with the present, it comes with the memory of past and the imagination of future.

A Buddha has no past. He is finished with it; he doesn't carry it. A Buddha has no future. He is finished with that also because he has no desire. But needs are there because the body is there. Few more karmas have to be fulfilled; few more days the body will go on ticking, just the old momentum will continue. You have to wind a clock. Even if you stop winding, it will continue to tick for few hours or few days. The old momentum will continue.

**BEING BEYOND THE LIMITS OF TIME, HE IS THE MASTER OF MASTERS.**

When need and desire both disappear, time disappears. And remember to make a distinction between desire and need; otherwise you can be in a very deep mess. Never try to drop needs. Nobody can drop, unless the body drops. And don't get confused what is what. Always remember what is need and what is desire.

Need comes from the body and desire comes from the mind. Need is animal; desire is human. Of course, when you feel hungry you need food. Stop when the need stops; your stomach immediately

says, "Enough" But the mind says, "A little more. It is so tasty." This is desire. Your body says, "I am thirsty," but the body never says for Coca Cola. The body says, "Thirsty" – you drink. You cannot drink water more than is needed, but Coca Cola you can drink more. It is a mind phenomenon.

Coca Cola is the only universal thing in this age – even in Soviet Russia. Nothing has entered, but Coca Cola has entered. Even the iron curtain doesn't make any difference because human mind is human mind.

Always watch where need stops and desire starts. Make it a continuous awareness. If you can make the distinction, you have attained something – a clue to existence. Need is beautiful, desire is ugly. But there are people who go on desiring, and they go on cutting their needs. They are foolish, stupid You cannot find more idiots in the world, because they are doing just the opposite.

There are people who will fast for days and desire for heaven. Fasting is cutting the need and desiring heaven is helping desire to be more there. They have a bigger time than yours, because they have to think of heaven – they have a vast time, heaven included in it. Your time stops at death. To you they will say, "You are a materialist." They are spiritualists because their time goes on and on. It covers heavens – not only one, seven – and even moksha, the final liberation, is within their time limit. They have a vast time, and you are materialists because your time stops at death.

Remember, it is easy to drop needs, because body is so silent you can torture it. And body is so adaptive that if you torture it too long it becomes adjusted to your torture. And it is dumb It cannot say anything If you fast, for two, three days it will say that "I am hungry, I am hungry" But your mind is thinking of heaven, and without being hungry you cannot enter. It is written in the scriptures: "Fast – so you don't listen to the body. It is also written in the scriptures that "Don't listen to the body – the body is the enemy."

And body is a dumb animal: you can go on torturing. For few days it will say, if you start a long fast, at the most the first week... Fifth, sixth day, the body stops because nobody is listening, so body starts making adjustments of its own. It has a reservoir for ninety days. Every healthy body has a reservoir of fat for ninety days for some emergency situation – not for fasting.

Sometime you are lost in a forest and you cannot get food. Sometime there is a famine and you cannot get food. For ninety days the body has a reservoir. It will feed itself; it eats itself. And it has a two-gear system. Ordinarily it asks for food. If you supply food, then the reservoir remains intact. If you don't supply, two, three days it goes on asking. If you still don't supply, it simply changes the gear. The gear is changed; then it starts eating itself.

That's why in fasting you lose one kilo weight every day. Where is this weight going? This weight is disappearing because you are eating your own fat, your own flesh. You have become a man-eater, a cannibal. Fasting is cannibalism. Within ninety days you will be a skeleton, every reservoir finished. Then you have to die.

It is easy to be violent to the body: it is so dumb. But to the mind it is difficult because mind is so vocal, it won't listen. And the real thing is to make the mind listen and cut the desires. Don't ask for heaven and paradise.

I was just reading a book on new religions in Japan. And as you know Japanese are so technically skilled people; they have created two paradises in Japan. Just to give you a glimpse, on a hill station they have made a small paradise – how it is up there... You just go and have a glimpse. A beautiful place they have made and absolutely clean they keep it – flowers and flowers and trees and shades and beautiful small bungalows, and they give you a glimpse of paradise so that you start desiring.

There is no paradise Paradise is a creation of the mind. And there is no hell That too is a creation of the mind. Hell is nothing but missing the paradise; that's all. And first you create, and then you miss because it is not there. And these people, these priests, the poisoners, they always help you to desire. First they create the desire; then follows the hell; then they come to save you.

Once I was passing through a very primitive road, and suddenly – and it was summer – I came on a path of road so muddy that I couldn't believe how this road has become so muddy. There has been no rain. But a patch almost of half a mile, but I thought it cannot be very deep so – I was driving the car – I went into it; then I was stuck. It was not only muddy, it has many holes. Then I waited if somebody comes to help, some truck.

A farmer came with a truck. When I asked him to help me, he said he will take twenty rupees. So I said, "Okay You will take twenty rupees, but get me out of it." When I was out, I told the farmer that "At this price you must be doing the job day and night." He said, "No, not in the night, because I have to tote the water from the river for this road. Who do you think creates this mud here? And then I have to have a little sleep also because just early in the morning the business starts."

These are the priests. First they create mud: they tote water from the faraway river. And then you are bogged, and then they help you. There is no paradise and no hell, no heaven, no hell. You are being exploited, and you will be exploited unless you stop desiring.

A man who doesn't desire cannot be exploited. Then no priest can exploit, then no church can exploit him. It is because you desire, then you create the possibility of being exploited. Cut your desires as much as you can because they are unnatural. Never cut your needs because they are natural: fulfill your needs.

And look at the whole thing. Needs are not very many: they are not many at all. And they are so simple. What do you need? Food, water, a shelter, somebody to love you and somebody so that you can love him. What else you need? Love, food, shelter – simple needs. And all these needs, religions are against. Against love, they say practice celibacy. Against food, they say practice fasting. Against shelter, they say become monks, move, become wanderers – homeless. They are against needs. That's why they create a hell. And you are more and more in suffering, and more and more in their hands. Then you ask help, and the whole thing is a created thing.

Never go against needs, and always remember to cut desires. Desires are useless. What is a desire? It is not a desire of shelter. Desire is always for a better shelter. Desire is comparative, need is simple. You need a shelter, desire needs a palace. Need is very, very simple. You need a woman to love, a man to love. Desire? Desire needs a Cleopatra. Desire is simply for the impossible; need is for the possible. And if the possible is fulfilled, you are at ease. Even a Buddha needs that.

Desires are foolish. Cut desires and become aware. Then you will be beyond time. Desires create time; if you cut desires you will be beyond time. Bodily needs will remain til the body is there, but if

desires disappear, then this is your last or, at the most last but one life. Soon you will also disappear. One who has attained desirelessness will sooner or later become beyond needs only because then the body is not needed. Body is a vehicle of the mind; if the mind is not there, body cannot be needed any more.

HE IS KNOWN AS AUM:

And this God, the perfect flowering, is known as aum. Aum is the symbol of the universal sound. In you you hear thoughts, words, but never the sound of your being. When there is no desire, no need, when the body has dropped, when the mind disappears, what will happen? Then the real sound of the universe itself is heard. That is aum.

And all over the world people have realized this aum. Mohammedans, Christians, Jews, they call it amen. It is aum Zoroastrians, Parsis, call it ahura mazada. That a and m – ahura is from a and mazada is from m – it is aum. They have made it a deity.

That sound is universal. When you stop, you hear it. Right now you are talking so much, chattering within yourself, you cannot hear it. It is a silent sound. It is so silent that unless you have completely stopped you will not be able to hear it. Hindus have called their gods a symbolic name – aum. Patanjali says, He is known as Aum. And if you want to find a Master, a Master of Masters, you will have to get more and more attuned to the sound of aum, oriented that he will not even leave a single word, and he will not use a single word more...

REPEAT AND MEDITATE...

Wherever he says repeat aum, he always adds meditate. The difference has to be understood.

REPEAT AND MEDITATE ON AUM.

REPEATING AND MEDITATING ON AUM BRINGS ABOUT THE DISAPPEARANCE OF ALL OBSTACLES AND AN AWAKENING OF A NEW CONSCIOUSNESS.

If you repeat and don't meditate, it will be Maharishi Mahesh Yogi's Transcendental Meditation – TM. If you repeat and don't meditate, then it is a hypnotic device. Then you fall into sleep. It is good because falling into sleep is beautiful. It is healthy: you will come out of it more calm. You will feel more well-being, more energy, more zest. But it is not meditation.

It is like a tranquilizer and a pep pill together. It gives you a good sleep, and then you feel in the morning very good. More energy is available, but it is not meditation, and it can become dangerous also if you use it for a long time. You can become addicted to it, and the more you use it, the more you will realize that there comes a point where you are stuck. Now, if you don't do it, you feel that you are missing something. If you do it, nothing happens.

This point has to be remembered: whenever meditating you feel that if you don't do it you miss it and if you do it nothing happens, then you are stuck. Then something is needed immediately to be done. It has become an addiction just like smoking cigarettes. If you don't smoke, you feel something is missing. You feel continuously that something has to be done; you feel restless. And if you smoke,



nothing is gained. That is the definition of addiction. If something is gained, it is okay; but nothing is gained – it has become a habit. If you don't do, you feel miserable. If you do, no bliss comes out of it.

Repeat and meditate – repeat aum, aum, aum – and stand aloof from this repetition. Aum, aum, aum; the sound is all around you and you are alert, aware, watching, witnessing. That is meditating. Create the sound within you and still remain a watcher on the hill. In the valley, the sound is moving – aum, aum, aum – and you are standing above and watching, witnessing. If you don't watch, you will fall into sleep. It will be a hypnotic sleep. And Transcendental Meditation in the West is appealing people because they have lost the capacity to sleep well.

In India nobody bothers about Maharishi Mahesh Yogi because people are so fast asleep, snoring. They don't need it. But when a country becomes rich and people are not doing physical labor, the sleep is disturbed. Then either you take tranquilizer or TM. And TM is, of course, better because it is not so chemical. But it is still a very, very deep hypnotic device.

And hypnosis can be used in certain cases, but should not be made a habit, because ultimately it will give you a sleepy being. You will move as if in hypnosis; you will look like a zombie. You will not be aware and alert. And the sound of aum is such a lullaby, because it is a universal sound. If you repeat it, you can completely become alcoholic through it, intoxicated. And then comes the danger, because the real thing is not to become intoxicated. The real thing is to become more and more aware. There are two possibilities you can drop out of your worries.

Psychoanalysts divide mind into three layers: first they call conscious, second they call the subconscious, third they call unconscious. Fourth they don't know yet – Patanjali calls superconscious. If you become more alert, you move above the conscious and reach the superconscious. That is the stage of a god – super-conscious, super-aware.

But if you repeat a mantra without meditating, you fall into the subconscious. If you fall into the subconscious, it will give you good sleep, a well-being, health. But if you continue, you will fall into the unconscious, then you have become a zombie, and this is very, very bad – it is not good.

A mantra can be used as a hypnosis. If you are being operated in a hospital it is okay. Rather than taking chloroform, it is good to be hypnotized; it is less evil. If you don't feel sleepy, it is better to do TM than take a tranquilizer. It is less dangerous, less harmful. But it is not meditation.

So Patanjali continuously insists,

**REPEAT AND MEDITATE ON AUM.**

Repeat and create all around you the sound of aum, but don't be lost in it. It is such sweet sound, you will be lost. Remain alert – remain more and more alert. The more sound goes deeper, you become more and more alert; so the sound relaxes your nervous system, but not you. The sound relaxes your body, but not you. The sound sends your whole body and the physical system into sleep, but not you.

Then double process has started: the sound drops your body to a restful state and the awareness helps you to rise to the superconscious. Body moves to the unconscious, becomes a zombie, fast



asleep, and you become a superconscious being. Then your body reaches to the bottom and you reach to the peak. Your body becomes the valley and you become the peak. And this is the point to be realized.

Repeat and meditate.

REPEATING AND MEDITATING ON AUM BRINGS ABOUT THE DISAPPEARANCE OF ALL OBSTACLES AND AN AWAKENING OF NEW CONSCIOUSNESS.

The new consciousness is the fourth – the super-consciousness. But remember, only repetition is not good. Repetition is just to help to meditate. Repetition creates the object, the most subtle object is the sound of aum. And if you can be aware of the most subtle, your awareness also becomes subtle.

When you watch a gross thing, your awareness is gross. When you watch a sexual body, your awareness becomes sexual. When you watch something – an object for greed – your awareness becomes greed. Whatsoever you watch, you become. The observer becomes the observed: remember this.

Krishnamurti insists again and again the observer becomes the observed. Whatsoever you observe, you become. So if you observe the sound of aum, which is the deepest sound, the deepest music, the sound without sound, the sound which is uncreated – anahat, the sound which is just the nature of existence, if you become aware of it, you become that – you become a universal sound. The both, subject and object, meet and merge and become one. That is the superconscious where object and subject have dissolved, where the knower and the known are no more. Only one remains; the object and subject are bridged. This oneness is yoga.

The word yoga comes from the root yuj. It means meeting, combining together. It happens when subject and object are yoked together. The English word yoke also comes from yuj, the same root from where yoga comes. When subject and object are yoked together, sewed together so that they are no more separate, bridged, the gap disappears. You attain to a super-consciousness.

That's what Patanjali calls,

REPEATING AND MEDITATING ON AUM BRINGS ABOUT THE DISAPPEARANCE OF ALL OBSTACLES AND AN AWAKENING OF A NEW CONSCIOUSNESS.

## CHAPTER 6

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### The Beginning of a New Path

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*6 January 1975 am in Buddha Hall*

The first question:

Question 1

DO YOU RECEIVE INSTRUCTIONS FROM ANY MASTER OF MASTERS?

I AM NOT ON ANY ANCIENT path, so few things have to be understood. I am not like Mahavira who was the end of a long series of teerthankaras, twenty-four – he was the twenty-fourth. In the past twenty-three had become Master of Masters, gods, on the same path, the same method, the same way of life, the same technique.

The first was Rishabh and the last was Mahavira. Rishabh had nobody in the past to look to. I am not like Mahavira, but like Rishabh. I am a beginning of a tradition, not the end. Many more will be coming on the same path. So I cannot look for instructions to anybody; that's not possible. A tradition is born and then a tradition dies, just as persons are born and persons die. I am the beginning, not the end. When somebody is in the middle of the series or at the end, he gets instructions from the Master of Masters.

The reason why I am not any path? I have worked with many Masters, but I have never been a disciple. I was a wanderer, wandering through many lives, criss-crossing many traditions, being with many groups, schools, methods, but never belonging to anybody. I was received with love, but I was never a part – a guest at the most, an overnight stay. That's why I learned so much. You cannot learn on one path so much; that's impossible.

If you move on one path, you know everything about it but nothing about anything else. Your whole being is absorbed in it. That has not been my way. I have been like a bee from one flower to another, gathering many fragrances. That's why I can be at ease with Zen, can be at ease with Jesus, can be at ease with Jews, can be at ease with Mohammedans, can be at ease with Patanjali – diverse ways, sometimes diametrically opposite.

But, to me, a hidden harmony exists. That's why people who follow one path are unable to understand me. They are simply baffled, bewildered. They know a particular logic, a particular pattern. If the thing fits into their pattern, it is right. If it doesn't fit, it is wrong. They have a very limited criterion. To me, no criterions exist. Because I have been with so many patterns, I can be at ease anywhere. Nobody is alien to me and I am not a stranger to anybody. But this creates a problem. I am not a stranger to anybody, but everybody becomes a stranger to me – has to be so.

If you belong not to a particular sect, then everybody thinks you as if you are the enemy. Hindus will be against me, Christians will be against me, Jews will be against me, Jains will be against me, and I am against nobody. Because they cannot find their pattern in me, they will be against me.

And I am talking about not pattern, but a deeper pattern which holds all the patterns. There is a pattern, another pattern, another pattern, millions of patterns. Then all the patterns are held by something underground which is the pattern of patterns – the hidden harmony. They cannot look at it, but they are not at fault also. When you live with a certain tradition, a certain philosophy, a certain way of looking at things, you become attuned to it.

In a way, I was never attuned to anybody – not that much so that I could have become a part of them. In a sense it is a misfortune, but in another sense it proved a blessing. Many who worked with me achieved liberation before me. It was a misfortune to me. I lagged and lagged behind because never working totally with anything, moving from one to another.

Many achieved who started with me. Even few who started after me achieved before me. This was a misfortune, but in another sense this has been a blessing because I know every home. I may not belong to any home, but I am at home everywhere. That is why I have got no Master of Masters – I was never a disciple. To be directed by a Master of Masters, you have to be a disciple to a certain Master. Then you can be directed. Then you know the language. So I am not directed by anybody but helped by many. The difference has to be understood: not directed, I don't receive any orders, "Do this or don't do that", but helped by many.

Jains may not feel that I belong to them, but Mahavira feels, because at least he can see the pattern of patterns. Followers of Jesus may not be able to understand me, but Jesus can. So I am helped by many. That's why many people are coming to me from different sources. You cannot find such a gathering anywhere on the earth at this time. Jews are there, Christians are there, Mohammedans are there, Hindus, Jains, Buddhists, from all over the world. And more, many more, will be coming soon.

That's a help from many Masters. They know I can be helpful to their disciples; they will be sending many more – but no instructions, because I never received instructions from any Master as a disciple. Now there is no need also. Just a help, and that is better – I feel more at freedom. Nobody can be so free as I am.

Because if you receive directions from Mahavira, you cannot be as free as I am. A Jain has to remain Jain. He has to go on talking against Buddhism, against Hinduism. He has to because it is a fight of many patterns and traditions. And traditions have to fight if they want to survive. And for the sake of disciples they have to be argumentative; they have to say, "That is wrong," because only then the disciple can feel that "This is right." Against wrong, the disciple feels what is right.

With me you will be at a loss. If you are just here with your intellect, you will be confused. You will go crazy because this moment I say something and next moment I contradict it: because this moment I was talking about one tradition, another moment I am talking about another. And sometimes I am not talking about any tradition; I am talking about me. Then you cannot find it anywhere in any scripture.

But I am helped, and the help is beautiful because I am not supposed to follow it. I am not forced to follow it. It is up to me. Help is given unconditionally. If I feel like doing it, I will do; if I don't feel, I will not do it. I have no obligation to anybody.

But if you become some day enlightened, then you can receive. If I am not in the body, then you can receive instructions from me. This always happens to the first person, when a tradition starts. It is a beginning, a birth, and you are near a birth process. And it is most beautiful when something is born, because it is most alive. By and by, as a child grows, the child is coming nearer and nearer to death. A tradition is freshest when it is born. It has a beauty of its own – incomparable, unique.

The people who listened to Rishabh, the first Jain teerthankara, had a different quality. When they listened to Mahavira, it was thousands of years old. It was just on the verge of dying. With Mahavira, it died.

When in a tradition no more Masters are born, it is dead. It means the tradition is no more growing. Jains closed it. With the twenty-fourth they said, "Now, no more Masters, no more teerthankaras." To be with Nanak was beautiful because something new was coming out of the womb – the womb of the universe. Just as you watch a child being born – a mystery – an unknown penetrating the known, the bodiless becoming the embodied. It is fresh like dewdrops. Soon everything will be covered with dust. Soon, as time passes, things will become old.

But by the time of the tenth guru of the Sikhs, the tenth Master, things became dead. Then they closed the line and they said, "Now no more Masters. Now the scripture itself will be the Master." That's why they called their scripture "Guru-granth" – the Master scripture. Now no more persons will be there; just a dead scripture will be the Master now. And when a scripture is dead it is futile – not only futile; it is poisonous. Don't allow anything dead in your body. It will create poison; it will destroy your whole system.

Here, something new is born, a beginning. It is fresh, but that's why it is very difficult also to see it. Because if I you go to the Ganges, the source of the Ganges, it is so tiny there – fresh, of course: never again it will be so fresh, because when it moves it gathers many things, accumulates, becomes more and more dirty. At Kashi it is the dirtiest, but then you call it "Holy Ganges" because now it is so vast. It has accumulated so much, now even a blind man can see it. At the Gangotri – at the beginning, at the source – you need to be very perceptive. Only then you can see; otherwise it is just a trickling of the drops. You cannot even believe that this trickling of the drops is going to become Ganges – unbelievable.

It is difficult right now to see what is happening because it is a very, very tiny stream, just like a child. People missed with Rishabh, the first Jain Teerthankara, but they could recognize Mahavira – see? Jains don't think much of the first – Rishabh. In fact, they pay their whole homage to Mahavira. In fact, in the western mind, Mahavira is the originator of Jainism. Because they pay so much respect to Mahavira in India, that how others can feel that somebody else was the originator? Rishabh has become legendary, forgotten; may have been, may not have been, he doesn't seem to be historical – hoary past – and you don't know much about him. Mahavira is historical, and he is the Ganges, near Benares, Kashi – so vast.

Remember that the beginning is small, but never again the mystery will be so deep as in the beginning. The beginning is life and the end is death. With Mahavira, death enters into Jain tradition. With Rishabh, life entered, came down from the above Himalayas, to the earth.

I have got nobody to be responsible to, nobody to get instructions from, but much help is available. And if you take it in its totality, then it is more than any single Master can instruct. When I am talking about Patanjali, Patanjali is helpful. I can talk exactly as if he was talking here. I am not talking, in fact; these are not commentaries. It is he himself using me as a vehicle. When I am talking about Heraclitus, he is there – but as a help. This you have to understand, and become more perceptive so that you can see the beginning.

To move into a tradition when it has become a great force does not take much perceptivity, much sensitivity. To come when things are beginning, just in the morning, is difficult. By the evening many come, but then they come because the thing has become so vast and powerful. In the morning only those few chosen come who have the sensitivity to feel that something great is being born. You cannot prove it right now. Time will prove it. It will take thousands of years to prove what was being born, but you are fortunate to be here. And don't miss the opportunity, because this is the freshest point and the most mysterious.

If you can feel it, if you can allow it to go deep into — you, many things will become possible in a very short period of time. It is yet not respectable to be with me – it is not a prestige. In fact, only gamblers can be with me who do not bother and worry about what others say. People who are respectable cannot come. After a few years, when the tradition becomes by and by dead, it becomes respectable. Then people will come, but those will be dead people. They will come only when something becomes respectable. They will come because of the ego.

You are here not because of the ego, because with me there is nothing to gain for the ego at least. You will lose. With Rishabh, only people who were alive and courageous and daring, adventurous, they moved; with Mahavira, dead businessmen – not gamblers. That is why Jains have become a business community. The whole community is business community; they don't do anything except business. Business is the least courageous thing in the world. That's why businessmen become cowards. In the first place they were cowards; that's why they became businessmen.

A farmer is more courageous because he lives with the unknown, does not know what is going to happen, whether rains will be there or not – nobody knows. And how can you believe in the clouds? You can believe in the banks, but you cannot believe in the clouds. No – nobody knows what is going to happen; he hangs with the unknown. But he lives a more courageous life – a warrior.

Mahavira himself was a warrior; all the twenty-four teerthankaras of the Jains were warriors. Then what misfortune happened? What happened that the whole followers became businessmen? They became businessmen with Mahavira because they came only with Mahavira – when the tradition was glorious, had a legendary past, become already a myth and was respectable to be with.

Dead people come only when something becomes dead; alive people come only when something is alive. Younger people will be coming to me more. Even if somebody old comes to me, he is bound to be younger in the heart. Old people look for prestige, respect. They will go to dead churches and temples where nothing is except emptiness and a past. What is past? – an emptiness. Anything alive is herenow, and anything alive has a future, because future grows out of it. The moment you start looking at the past, there can be no growth.

DO YOU RECEIVE INSTRUCTIONS FROM ANY MASTER OF MASTERS? No. But I receive help which is more beautiful. And I have been a loner, a vagabond with no home, passing, learning, moving, never staying anywhere. So I have nobody to look up to. If I had to find something, I had to find it myself. Much help available, but I had to work it out. And in a way that is going to be a great help because then I don't depend on any code. I watch the disciple. There is nobody as a Master to me to look to. I have to look at the disciple more deeply to find the clue. What will help you, I have to look into you. That's why my teaching, my methods, differ with each disciple. I have no universal formula, cannot have; no fixed rules, I have to respond. I have not a discipline already – ready-made. Rather, a growing phenomenon. Every disciple adds to it. When I start working with a new disciple, I have to look into him, seek, find what will help him, how he can grow. And each time, with each disciple, a new code is born.

You are going really in a mess when I am gone – because there will be so many stories from each disciple, and you will not be able to make any end, head or tail of it – because I am talking to each individual as individual. The system is growing through him, and it is growing in many, many directions. It is a vast tree, many branches, many sub-branches, going in all directions.

I don't receive any instructions from the Masters. I receive instructions from you. When I look into you, in your unconscious, in your depth, I receive instructions from there and I work it out for you. It is always a new response.

The second question:

Question 2

WHY DO MASTERS NEED DIRECTIONS FROM MASTER OF MASTERS? ARE THEY NOT ENOUGH IN THEMSELVES WHEN THEY HAVE REACHED ENLIGHTENMENT? OR ARE THERE STAGES OF ENLIGHTENMENT TOO?

No, there are not stages in fact, but when a Master is in the body, and when the Master leaves the body and becomes bodiless, there is a difference – not exactly stages. It is just like you are standing by the side of the road under a tree: you can see a patch of the road; beyond that patch you cannot see. Then you climb up the tree. You remain the same; nothing is happening to you or your consciousness. But you climb up the tree, and from the tree now you can look miles to this side and miles to that.

Then you fly in an airplane. Nothing has happened to you; your consciousness remains the same. But now you can see for thousands of miles. In the body you are on the road – by the side of the road – encased in the body. The body is the lowest point in existence because it means committed to the matter still, being with the matter still. Matter is the lowest point and God is the highest point.

When a Master attains to enlightenment in the body, the body has to fulfill its karmas, the past samskaras, the past conditionings. Every account has to be closed; only then can the body be left. It is like this: your airplane has arrived, but you have many businesses to finish. All the creditors are there, and they are asking to close the account before you leave. And there are many credits, because many lives you have been promising, doing things, acting, behaving, sometimes good, sometimes bad, sometimes a sinner, sometimes a saint. You have accumulated much. Before you leave, the whole existence demands you to complete everything.

When you have become enlightened, now you know that you are not the body, but you owe many things to the body and the material world. Time is needed – Buddha lived forty years after his enlightenment, Mahavira also lived near about forty years – to pay, to pay everything that they owe, to complete every circle that they started. No new action, but the old hanging things have to be finished, the old hangover has to be finished. When all the accounts are closed, now you can take your aircraft.

Up to now, with matter, you have been moving horizontally – just like in a bullock cart. Now you can move vertically. Now you can go upwards. Before this, you have always been going forwards or backwards; there was no vertical movement. And the higher you rise – and the God is the highest point, the Master of Masters – from where the perception is total. Your consciousness is the same; nothing has changed: an enlightened man has the same consciousness as the supreme state of consciousness, God – no difference of consciousness. But the perception, the field of perception, is different; now he can look everywhere.

There was a great debate in the times of Buddha and Mahavira. It will be useful to understand it at this point for this question. There was a debate: followers of Mahavira used to say that Mahavira is omnipotent omniscient, omnipresent, sarvagya, all-knowing. In a way they are right, because once you are freed from matter and body you are God. But in a way they were wrong, because you may be freed from the body, but you have yet not left it. The identification is broken; you know that you are not the body. But still you are in it.

It is as if you live in a house; then suddenly you come to know that this house doesn't belong to you – somebody else's house and you were living in it. But then too, to leave the house you will have to make arrangements, you will have to remove things. And it will take time. You know this house is not yours, your attitude has changed. Now you are not worried about this house what happens to it. If next day it falls and becomes a ruins, it is nothing to you. If next day you leave and it takes fire, it is nothing to you: it belongs to somebody else. Just a moment before, you were identified with the house; it was your house. If there was fire, if the house fell down, you would have much worried. Now the identification is broken.

Mahavira's followers are right in a sense, because when you have come to know yourself, you have become all-knowing. But Buddha's followers used to say that this is not right – a Buddha can know if he wants to know something, but he is not all-knowing. They used to say that if the Buddha wants,



he can focus his attention in any direction, and wherever he focuses his attention, he will be able to know. He is capable of omniscience, but not omniscient. The difference is subtle, delicate, but beautiful. Because they said if he knows everything and all things continuously, he will go mad. This body cannot bear that much.

They are also right. A Buddha in the body can know anything if he wants to know. His consciousness, because of the body, is like a torch. You go in the dark with the torch. You can know anything if you focus; light is with you. But a torch is a torch; it is not a flame. A flame will give light in all directions; a torch focuses in a particular direction – wherever you want. The torch has no choice. You can look to the north, and then it will reveal the north. You can look to the south, and then it will reveal the south. But all the four directions are not revealed together. If you move the torch to the south, then the north is closed. It is a narrow flow of light.

This was Buddha's followers' standpoint. And Mahavira's followers used to say that he is not like a torch, he is like a lamp; all directions are revealed. But I favor Buddha's followers' standpoint. When the body is there, you are narrowed down. Body is a narrowing. You become like a torch – because you cannot see from the hands, you can see only from the eyes. If you can see only from the eyes, you cannot see from your back because you don't have any eyes there. You have to move your head.

With the body everything is focused and narrow. The consciousness is unfocused and flowing in all directions, but the vehicle, the body, is not in all directions – it always focused, so your consciousness also becomes narrowed down to it. But when the body is no more there, and a Buddha has left the body, then there is no problem. All directions are revealed together.

That's the point to be understood. That's why even an enlightened person can be guided, because an enlightened person is still tethered to the body, anchored in the body, in the narrow body, and a god is unanchored, floating in the highest sky. From there he can see all directions. From there he can see the past, the future, the present. From there his view is unclouded. That's why he can help.

Your view, even if you become enlightened in the body, is clouded. The body is there all around you. The status of consciousness is the same, the innermost reality of the consciousness is the same, the quality of the light is the same. But one light is tethered to the body and has become narrow; one light is not tethered to anything at all – just a floating light. In the highest of skies, guidance is possible.

WHY DO MASTERS NEED DIRECTIONS FROM A MASTER OF MASTERS?

That's the reason.

ARE THEY NOT ENOUGH IN THEMSELVES WHEN THEY HAVE REACHED ENLIGHTENMENT OR ARE THERE STAGES OF ENLIGHTENMENT TOO?

They are enough. They are enough to guide disciples; they are enough to help disciples. Nothing is needed. But still they are tethered, and one who is untethered is always a good help. You cannot look in all directions; he can look.

You can also move and look, but that has to be done. This is what I am doing: having no instructor above, nobody to guide me, I have to be continuously on move – looking from this direction and that, watching from this direction and that, looking at you through many standpoints so that your totality can be looked. I can look through, but I have to be moving around you. Just a glance will not help because a glance will be narrowed through the body. I am having a torch and moving all around you, looking from every standpoint possible.

In a way it is difficult because I have to work more. In a way it is very beautiful because I have to work more and I have to look from every standpoint possible. I come to know many things which ready-made instructions cannot do. And when the Master of Masters in Patanjali's ideology – a god – gives instructions, he gives no explanations; he gives simply instructions. He simply says, "Do this; don't do that."

Those who follow these instructions, they will also look like ready-made. It is bound to be so because they will say, "Do this." They will not have the explanation. And very coded instructions are given. Explanations are very difficult – and there is no need also for them, because when it is given from a higher standpoint it is okay. Just one has to be obedient.

The Master is obedient to the Master of Masters, and you have to be obedient to the Master. An obedience follows. It is just like a military hierarchy; not much freedom. Much is not allowed. Order is order. If you ask for explanation, you are rebellious. And this is the problem, one of the greatest problems humanity has to face now: now man cannot be obedient as in the past. You cannot simply say, "Don't do this"; explanation is needed. And not any ordinary explanation will do. A very authentic explanation is needed because the very mind of humanity is no more obedient. Now rebelliousness is built in; a child is born rebellious now.

It was totally different in the days of Buddha and Mahavira. Everybody is taught to be individual, to stand on his own, to believe in himself. Trust has become difficult. Obedience is not possible. If somebody follows without asking, you think he is a blind follower. He is condemned. Now only a Master can help you who has all the explanations – more than you require, who can exhaust you completely. You go on asking; he can go on answering you. A moment comes when you are tired of asking, and you say, "Okay, I will follow."

Never before this it was so. It was simple: when Mahavira says, "Do this," you do this. But this is not possible, simply because man is so different. The modern mind is a rebellious mind, and you cannot change it. This is how evolution has brought it to be, and nothing is wrong in it. That is why old Masters are falling off the road; nobody listens to them. You go to them. They have instructions, beautiful instructions, but they don't provide any explanation, and now the first thing is explanation. The instruction should follow as a syllogism. All explanations should be given first, and then the Master should say, "Therefore, do this."

It is a lengthy process, but it's how it is. Nothing can be done. And in a sense it is a beautiful growth, because when you simply trust, your trust has no salt in it, no tension in it. Your trust has no sharpness in it. It is a hodge-podge thing – shapeless: no tonality in it, no color in it. It is just grey. But when you can doubt, you can argue, you can reason and a Master can satisfy all your reasons and arguments and doubts, then arises a trust which has a beauty of its own because against the background of doubt it has been achieved.

Against all doubts it has been achieved, against all challenges it has been achieved. It has been a fight. It was not simple and cheap: it has been costly. And when you achieve something after a long fight, it has a meaning of its own. If you simply get it on the road it just lying there and take it home, it has no beauty. If Kohinoors are there all over the earth, who will bother to take them home? If a Kohinoor is just an ordinary pebble lying anywhere, then who will bother?

In the old days, faith was like pebbles all over the earth. Now it has to be a Kohinoor. Now it has to be a precious achievement. Instructions won't help. A Master has to be so deep in his explanations that he exhausts you. I never say to you don't ask. In fact, just otherwise is the case. I say to you ask, and you don't find questions.

I will bring all the questions possible from your unconscious to the surface, and I will solve them. Nobody can say to you that you are a blind follower. And I will not give you a single instruction without totally satisfying your reason – no, because that is not going to help you in any way.

Instructions are given from the Masters of Masters, but they are just quoted words – sutras; "Do this; don't do that." In the new age, that won't help. Man is so rational now that even if you are teaching irrationality you have to reason it about. That's what I am doing: teaching you the absurdity, the irrational, teaching you the mysterious – and through reason. Your reason has to be so much used that you yourself become aware that this is futile – throw it. You have to be so much talked about your reason that you get fed up with it; you drop it on your own, not through instruction.

Because instruction can be given, but you will cling. That won't help. I'm not going to say to you, "Just trust me." I'm creating the whole situation in which you cannot do otherwise. You will have to trust. It will take a time – a little longer – than simple obedience. But it is worth.

The third question:

Question 3

WE, IN OUR UNAWARENESS AND EGOISTIC STATE, ARE NOT ALWAYS IN TOUCH WITH THE MASTER. BUT IS THE MASTER ALWAYS IN TOUCH WITH US?

Yes, because a Master is in touch with all the four layers of you. Your conscious layer is only one of the four layers. But that is possible only when you have surrendered and accepted him as your Master – not before that. If you are just a student, learning, then when you are in touch, the Master is in touch; when you are not in touch, he is also not in touch.

Has to be understood, this phenomenon... You have four minds: the supermind which is the possibility of the future, of which only seeds you carry – nothing has sprouted – only seeds, just the potentiality. Then the conscious mind – a very small fragment with which you reason, think, decide, argue, doubt, believe – this conscious mind is in touch with a Master to whom you have not surrendered. So whenever this is in touch, the Master is in touch. If this is not in touch, then the Master is not in touch. You are a student, and you have not taken the Master as a Master. You still think about him as a teacher.

Teacher and student exist in the conscious mind. Nothing can be done because you are not open; your all three doors are closed. Superconscious is just a seed; you cannot open its doors.

Subconscious is just below the conscious. That is possible if you love. If you are here with me only because of your reasoning, your conscious door is open. Whenever you open it, I am there. If you don't open it, I am outside; I cannot enter. Just below the conscious is the subconscious. If you are in love with me – not just a teacher and a student relationship but more intimate, a love-like phenomenon – then the subconscious door is open. Many times the conscious door will be closed by you. You will argue against me; you will be sometimes negative; sometimes you will be against me. But that doesn't matter. The unconscious door of love is open and I can always remain in touch with you.

But that too is not a perfect door because sometimes you can hate me. If you hate me, you have closed that door also. Love is there, but the opposite, hate, is also there – it is always with love. The second door will be more open than the first – because the first changes its moods as fast that you don't know... Any moment it goes on changing. Just one moment it was here, the next moment it is not there; it is a momentary phenomenon.

Love is a little longer. It also changes its moods, but its moods have longer periods. Sometimes you will hate me. In thirty days almost there will be eight days – one week and four days, you will hate me. But three weeks it is open. With the reason, a week is too long; it is an eternity. With the reason, one moment here, another moment against: for, against, it goes on. If the second door is open and you are in love with me, even if the door with reason is closed, I can remain in contact.

The third door is below subconscious: that is the unconscious. Reason opens the first door – if you feel convinced with me. Love opens the second door which is bigger than the first – if you are in love with me: not convinced, but in love – feeling an affinity, a harmony, an affection.

The third door opens by surrender, if you are initiated by me, if you have taken the jump into sannyas, if you have taken a jump and said to me, "Now – now you be my mind. Now you take the reins of me. Now you guide me and I will follow." Not that you will always be able to do it, but just the very gesture that you surrendered opens the third door.

The third door remains open. You may be against me rationally. It doesn't matter: I am in touch. You may hate me. It doesn't matter: I am in touch – because the third door always remains open. You have surrendered. And it is very difficult to close the third door – very, very difficult. It is difficult to open, it is difficult to close. It is difficult to open, but not as difficult as to close it. But that too can be closed because you have opened it. That too can be closed. You can decide some day to take your surrender back. Or, you can go and surrender yourself to somebody else. But that never – almost never – happens, because with these three doors the Master is working to open the fourth door.

So there is very... almost impossible possibility that you will take your surrender back. Before you have taken it, he must have opened the fourth door which is beyond you. You cannot open it, you cannot close it. The door that you open, you remain the master to close it also. But the fourth has nothing to do with you. That is the superconscious. All these three doors are needed to open so the Master can forge a key for the fourth door, because you don't have the key, otherwise you yourself can open it. The Master has to forge; it is a forgery because the owner himself doesn't have the key.

The whole effort of a Master is to have enough time from these three doors to enter to the fourth and forge a key and open it. Once it is opened, you are no more. You cannot do anything now. You

may close all the three doors – he has the key for the fourth and he is always in contact. Then even if you die, it doesn't matter. You go to the very end of the earth, you go the moon, does not make any difference; he has the key for the fourth. And, in fact, a real Master never keeps the key. He simply opens the fourth and throws the key in the ocean. So there is no possibility to steal it or do anything. Nothing can be done!.

I have forged a fourth-door key with many of you and have thrown it, so don't unnecessarily trouble yourself; it is futile, now nothing can be done. Once the fourth is opened, then there is no problem. All the problems exist before it, because at the very last moment the Master was getting ready the key because the key is difficult...

For millions of lives the door has remained closed; it has gathered all sorts of rust. It looks like a wall, not like a door. It is difficult to find where the lock is – and everybody has a separate lock, so there is no master key. One key won't help because everybody is as individual as your thumbprint. Nobody has that print anywhere – not in the past, never in the future. Your thumbprint will be simply yours, a single phenomenon. It never is repeated.

Your inner lock is also like your thumbprint – absolutely individual: no master key can help. That's why a Master is needed, because a master key cannot be purchased. Otherwise, once a key is made, everybody's door can be opened. No, everybody has a separate type of door, a separate type of lock – his own locking system – and you have to watch and find and forge a key, a special key for it.

Once your fourth door is open, then the Master is in constant touch with you. You may forget him completely: it makes no difference. You may not remember him: it makes no difference. The Master leaves the body: it makes no difference. Wherever he is, wherever you are, the door is open. And this door exists beyond time and Space. That's why it is the supermind: it is superconscious.

WE IN OUR UNAWARENESS AND OUR EGOISTIC STATE ARE NOT ALWAYS IN TOUCH WITH THE MASTER, BUT IS THE MASTER ALWAYS IN TOUCH WITH US?

Yes, but only when the fourth door is opened. Otherwise, with the third door, he is more or less in contact. With the second door, half the time almost in contact. With the first door, only momentarily in contact.

So allow me to open your fourth door – and the fourth door is opened in a certain moment. That moment is when all your three doors are open. Even if a single door is closed, the fourth cannot be opened. It is a mathematical puzzle. And this condition is needed: your first, conscious door is open; your second door is open – your subconscious, your love – you have surrendered, you have taken a step into initiation, your third, unconscious door is open.

When all the three doors are open, when in a certain moment all the three doors are open, the fourth can be opened. So it happens that while you are awake, the fourth is difficult to open. While you are asleep, only then. So my real work is not in the day. It is in the night when you are fast asleep snoring, because then you don't create any trouble. You are so fast asleep, you don't reason against. You have forgotten about reasoning.

In deep sleep, your heart functions well. You are more loving than when you are awake, because when you are awake many fears surround you. And because of fear love is not possible. When you are fast asleep, fears disappear, love flowers. Love is a nightflower. You must have watched night queen – the flower that flowers in the night. Love is a night queen. It flowers in the night – because of you; there is no other reason. It can flower in the day, but then you have to change yourself. Tremendous change is needed before the love can flower in the day.

That's why you see that when people are intoxicated they are more loving. Go into any tavern where people have drunk too much: they are almost always loving. See two drunkards moving on the street hanging on each other's shoulder: so loving – as if one! They are asleep.

When you are not afraid, love flowers. Fear is the poison. And when deep down in sleep, you are already surrendered because sleep is a surrender. And if you have surrendered to a Master, he can enter into your sleep. You will not be even able to hear his footsteps. He can enter silently and work. It is a forgery, just like thieves enter in the night when you are asleep. A Master is a thief. When you are fast asleep and you don't know what is happening, he enters in you and opens the fourth.

Once the fourth is opened, then there is no problem. Every effort and every trouble that you can create, you can create only before the fourth is open. The fourth is a point of no return. Once the fourth is open, the Master can twenty-four hours be with you – there is no problem.

The last question:

Question 4

HOW CAN ONE CUT DESIRES WITHOUT SUPPRESSING THEM?

Desires are dreams: they are not realities. You cannot fulfill them and you cannot suppress them, because to fulfill a certain thing it needs to be real; to suppress a certain thing also needs to be real. Needs can be fulfilled and needs can be suppressed. Desires neither can be fulfilled nor can be suppressed. Try to understand this because this is very complex.

A desire is a dream. If you understand this, it disappears. No need to suppress it. What is the need to suppress a desire? You want to become very famous: this is a dream, a desire, because the body doesn't bother to be famous. In fact the body suffers very much when you become famous. You don't know how the body suffers when a person becomes famous. Then there is no peace. Then continuously you are bothered, troubled by others because you are so famous.

Somewhere Voltaire has written that "When I was not famous, I used to pray to God every night that 'Make me famous. I am nobody, so make me somebody.' And then I become famous. Then I started to pray, 'Enough is enough: now make me again a nobody' – because before I used to go on the streets of Paris and nobody will look at me and I felt so sad. Nobody would pay any attention to me – as if I didn't exist at all. I will move into the restaurants and come out; nobody, even the waiters will not pay attention to me."

What about kings? They didn't know that Voltaire existed. "Then I became famous," he writes. "Then it was difficult to move from the streets because people will gather. It was difficult to go anywhere. It was difficult to go in a restaurant and take food at rest. A crowd will gather."



A moment came when it was almost impossible for him to get out of the house because in those days there was a superstition in Paris, in France, that if you can get a piece of cloth from a very famous man and can make a locket out of it, it is a luck. So wherever he will go, he will come naked because people will tear his clothes – and they will harm his body also. When he used to come from some other town back to Paris, or will go, police was needed to bring him home.

So he used to pray that "I was wrong. You simply make me again a nobody, because I cannot go and watch the river. I cannot go out and see the sunrise, I cannot go to the hills, I cannot move. I have become a prisoner."

Those who are famous are always prisoners. Body doesn't need to be famous; body is so absolutely okay, it needs nothing like such nonsense things. It needs simple things – food; it needs water to drink; it needs a shelter when it is too hot, to come under: its needs are very, very simple. The world is mad because of desires, not because of needs. And people go mad They go on cutting down their needs, and growing and increasing their desires. There are people who would like to drop one meal per day, but they cannot drop their newspaper, they cannot drop going to the cinema, they cannot drop smoking. They can drop food – needs can be dropped – desires cannot be. The mind has become a despot.

Body is always beautiful: remember it. This is one of the basic rules I give to you – a rule unconditionally true, absolutely true, categorically true: body is always beautiful, mind is ugly. It is not the body that has to be changed. There is nothing to change in it. It is the mind And mind means desiring. The body needs, but body needs are real needs.

If you want to live, you need food. Fame is not needed to live, respect is not needed to be alive. You need not be a very great man or a very great painter – famous, known to the whole world. You need not be a Nobel Prize winner to live, because Nobel Prize doesn't fulfill any need in the body.

If you want to drop needs, you will have to suppress them – because they are real If you fast, you have to suppress hunger. Then there is suppression, and every suppression is wrong because suppression is a fight inside, and you are wanting to kill the body, and the body is your anchor, your ship which will lead you to the other shore. Body keeps the treasure, the seeds of divine within you, protected. Food is needed for that protection, water is needed, shelter is needed, comfort is needed – for the body, because the mind doesn't want any comfort.

Look at the modern furniture: it is not comfortable at all, but the mind says, "This is modern, and what are you doing sitting in an old chair? The world has changed and the modern furniture has come." The modern furniture is really weird. You feel uncomfortable in it; you cannot sit in it long. But it is modern The mind says modern must be there because how can you be out of date? Be up to date

Modern dresses are uncomfortable, but they are modern, and the mind says that you have to be with the fashion. And man has done so many ugly things because of fashion. Body needs nothing: these are mind needs, and you cannot fulfill them – never, because they are unreal Only unreality cannot be fulfilled. How can you fulfill an unreal need which is not there in fact? What is the need of fame? Just meditate on it. Close your eyes and look. Where it is needed in the body? How it will help if you are famous? Will you be more healthy if you are famous? Will you be more silent, peaceful, if you are famous? What you will gain out of it?



Always make the body the criterion. Whenever the mind says something, ask the body, 'What do you say?' And if the body says foolish, drop it. And there is no suppression in it because it is an unreal thing. How can you suppress an unreal thing? In the morning, you get out of bed and you remember a dream. Have you to suppress it or you have to fulfill it? Because in the dream, you dreamed that you have become the emperor of the whole earth. Now what to do? Should you try? Otherwise the question arises, "if we don't try, then it is a suppression." But a dream is a dream. How can you suppress a dream? A dream disappears by itself. You have to be only aware. You have to only know that it is a dream. When a dream is a dream and known as such, it disappears.

Try to find out what is a desire and what is a need. Need is body oriented; desire has no orientation in the body. It has no roots. It is just a floating thought in the mind. And almost always your body needs come from your body and your mind needs come from others. Somebody purchases a beautiful car. Somebody else has purchased a beautiful car, an imported car, and now your mind need arises. How can you tolerate this?

Mulla Nasruddin was driving the car and I was sitting with him. The moment we entered the neighborhood – it was a very hot summer day – he immediately closed all the windows of the car. I said, "What are you doing?" He said, 'What do you mean? Should I let my neighborhood people know that I don't have an air-conditioned car?'

Perspiring, I also perspired with him. It was like an oven, hot, but how can you allow your neighbors to know that you don't have an air-conditioned car? This is a mind need. The body says, "Drop it. Are you mad?" It is perspiring. It is saying, "No." Listen to the body; don't listen to the mind. Mind's needs are created by others all around you; they are foolish, stupid, idiotic.

Body needs are beautiful, simple. Fulfill body needs; don't suppress them. If you suppress them, you will become more and more ill and diseased. Never bother about the mind needs; once you know that this is a mind need... and is there much difficulty to know? What is the difficulty? It is so simple to know that this is a mind need. Simply ask the body; inquire in the body; go find the root. Is there any root for it?

You will look foolish. Your all kings and emperors are foolish. They are clowns: just see. Dressed with thousands of medals, they look foolish. What they are doing? And for this they have suffered long. To attain this, they have passed through so many miseries and still they are miserable. They have to be miserable. Mind is the door to hell, and the door is nothing but desire. Kill desires. You will not find any blood coming out of them because they are bloodless.

But kill a need and there will be bloodshed. Kill a need, and you will die in part. Kill a desire; you will not die. Rather, on the contrary, you will become freer. More freedom will come out of dropping desires. If you can become a man of need and no desires, you are already on the path and the heaven is not far off.

## CHAPTER 7

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### The Obstacles to Meditation

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*7 January 1975 am in Buddha Hall*

DISEASE, LANGUOR, DOUBT, CARELESSNESS, LAZINESS, SENSUALITY, DELUSION, IMPOTENCY AND INSTABILITY ARE THE OBSTACLES THAT DISTRACT THE MIND.

ANGUISH, DESPAIR, TREMORS AND IRREGULAR BREATHING ARE THE SYMPTOMS OF A DISTRACTED MIND.

TO REMOVE THESE, MEDITATE ON ONE PRINCIPLE.

PATANJALI BELIEVES – and not only believes, he knows also – that sound is the basic element of existence. Just as physicists – say that electricity is the basic element, yogis say that sound is the basic element. They agree with each other in a subtle way.

Physicists say that sound is nothing but a modification of electricity and yogis say that electricity is nothing but a modification of sound. Then both are true. Sound and electricity are two forms of one phenomenon, and to me, that phenomenon is not known yet and will not be known ever. Whatsoever we know will be just a modification of it. You may call it electricity, you may call it sound, you may call it fire like Heraclitus, you may call it water like Lao Tzu: that depends on you. But all these are modifications – forms of the formless. That formless will always remain unknown.

How can you know the formless? Knowledge is possible only when there is a form. When something becomes visible, then you can know it. How can you make invisibility the object of knowledge? The very nature of invisibility is that it cannot be objectified. You cannot pinpoint it – where it is, what it is. Only something visible can become the object.

So whenever anything is known, it will be just a modification of the unknown. The unknown remains unknown. It is unknowable. So it depends on you what you call it, and it depends on the utility you are going to put it to. For the yogi, electricity is not relevant. He is working in the inner lab of being. There, sound is more relevant, because through sound he can change many phenomena inside and through sound he can change the inner electricity also. Yogis call it prana – the inner bio-energy or bio-electricity. Through sound that can be changed immediately.

That's why, when listening to classical music, you feel a certain silence surrounding you: your inner body energy is changed. Listen to a madman and you will feel you are also going crazy: because the madman is in a chaos of body electricity and his words and sounds carry that electricity to you. Sit with an enlightened person and suddenly you feel everything within you is falling in a rhythm. Suddenly you feel a different quality of energy arising in you.

That's why Patanjali says the repetition of Aum and meditation on it destroys all obstacles. What are the obstacles? Now he describes each obstacle, and how they can be destroyed by repeating the sound of Aum and meditating on it; we will have to ponder over.

DISEASE, LANGUOR, DOUBT, CARELESSNESS, LAZINESS, SENSUALITY, DELUSION, IMPOTENCY AND INSTABILITY ARE THE OBSTACLES THAT DISTRACT THE MIND.

Take each: disease. For Patanjali, disease means 'dis-ease'. It is a non-rhythmic way of your inner bio-energy. You feel uncomfortable. If this discomfort, this disease, continues, sooner or later it will affect your body. Patanjali will agree with acupuncture absolutely, and in Soviet Russia a man named Kirlian will agree with Patanjali absolutely. All the three trends... Acupuncture is not concerned with enlightenment, but acupuncture is concerned how the body becomes diseased, how illness happens, and acupuncture has discovered seven hundred points on the body where the inner bio-energy touches the physical body – touchpoints – seven hundred all around the body.

Whenever the electricity is not flowing in a circle in these seven hundred points – some gaps are there, few points are no more functioning, through few points the electricity is no more moving, blocks are there, electricity is cut, it is not a circle – then disease happens. So acupuncture believes that without any medicine, without any other treatment, if you allow the bio-energy flow to become a circle, the disease disappears. And for five thousand years... acupuncture was born almost when Patanjali was alive.

As I told you, that after two thousand five hundred years there comes a peak of human consciousness. It happened in the time of Buddha; in China Lao Tzu, Chuang Tzu, Confucius in India Buddha, Mahavira and others; in Greece Heraclitus; in Iran Zoroaster: the peak phenomenon happened. All the religions that you see now in the world derive from that moment of human consciousness. From that peak, the Himalaya, all the rivers of all the religions have been flowing for these two thousand five hundred years.

Just the same, two thousand five hundred years before Buddha there was a peak phenomenon. Patanjali, Rishabh – the originator of Jainism – the Vedas, Upanishads, acupuncture in China, yoga in India and tantra: these all happened. They attained a peak. Never again that peak has been surpassed. And from that very remote past, five thousand years back, yoga, tantra, acupuncture, they have been flowing like rivers.

And there is a certain phenomenon which Jung called "synchronicity". When a certain principle is born, not only one person becomes aware of it – many on the earth, as if the whole earth is ready to receive it. Einstein is reported to have said that "If I had not discovered the theory of relativity, then within a year somebody else would have discovered it." Why? Because many people all over the earth were working in the same direction.

When Darwin discovered the theory of evolution that man has evolved out of monkeys, that there is a constant struggle for the survival of the fittest, another man – Wallace Russell – discovered it. He was in Philippines, and both were friends. But for many years they had not known each other. Darwin was working for twenty years continuously, but he was a lazy man. He has many fragments and everything was ready, but he will not make a book out of it and he will not present it to the scientific society of those days.

Friends again and again will request that "Do it. Otherwise somebody else will do it." And then one day from Philippines, a letter arrived and the whole theory was presented in that letter by Russell. And he was a friend, but they both were working separately. They never knew that both are working on the same. And then he became afraid, what to do! Because he will become the discoverer, and for twenty years he had known the principle. He rushed, somehow managed to write a report, presented it to the scientific society.

After three months, everybody else became aware that Russell has also discovered. Russell was really a very beautiful person. He declared that the discovery goes to Darwin because for twenty years, whether he has presented it or not... But he is the discoverer.

And this is happening many times. Suddenly a thought becomes very prominent, as if a thought is trying to take a womb somewhere. And as is the way of the nature, it never takes risks. One man may miss; then many men have to be tried. Nature never takes risks. A tree will drop millions of seeds. One seed may miss, may not fall on the right ground, may be destroyed, but millions of seeds – there is no possibility all the seeds will be destroyed.

When you make love, in one ejaculation millions of seeds are thrown by the man – one of them will reach to the egg of the woman – but millions. Almost in one ejaculation, a man releases as many seeds as there are men on the earth right now. One man in one ejaculation can give birth to the whole earth, to the whole population of the earth. Nature takes no risks. It tries many ways. One may miss, two may miss, a million may miss, but with millions at least one will reach and become alive.

Jung discovered a principle which he calls "synchronicity". It is a rare thing. We know one principle of cause and effect: a cause produces an effect. Synchronicity says whenever something happens, parallel to it many things similar happen. Yet we don't know why it happens, because it is not a cause and effect phenomenon. They are not related with each other as cause and effect.

How can you relate Buddha and Heraclitus? But the same principle. Buddha never heard of Heraclitus; Heraclitus we cannot imagine ever knew about Buddha. They lived in separate worlds. There was no communication. But the same principle of flow, of river-like existence, of momentary existence both gave to the world. They are not causing each other. They are parallel. A synchronicity exists as if the whole existence at that moment wants to produce a certain principle and wants to

make it manifest – it manifested, and it will not depend only on Buddha or only on Heraclitus: many it will try. And there were others also who went into oblivion: they were not so prominent. Buddha and Heraclitus became the most prominent. They were the most forceful Masters.

In the days of Patanjali, a principle was born. You can call it the principle of prana – bio-energy. In China it took the form of acupuncture, in India it took the form of the whole system of yoga. How it happens when the body energy is not flowing rightly you feel discomfort? Because a gap exists in you, an absence, and you feel something is missing. This is disease in the beginning. First it will be felt in the mind. As I told you, first it will be felt in the unconscious.

You may not be aware of it; in your dreams it will come first; in your dreams you will see illness, disease, somebody dying, something wrong. A nightmare will happen in your unconscious because the unconscious is nearest to the body and nearest to nature. From the unconscious it will come up to the subconscious; then you will feel irritated. You will feel that stars are wrong, whatsoever you do goes wrong. You would like to love a person, and you try to love but you cannot love. You would like to help somebody, but you only hinder. Everything goes wrong.

You think some bad influence, some star in the high sky – no – something in the subconscious, some discomfort, and you get irritated, angry, and the cause is somewhere in the unconscious. You are finding the cause somewhere else. Then the cause comes to the conscious. Then you start feeling that you are ill, and then it moves to the body. It has been always moving to the body, and suddenly you feel ill.

In Soviet Russia a photographer, a rare scientist, Kirlian, has discovered that before one person becomes ill, six months before, the illness can be photographed. And this is going to be one of the greatest discoveries in the world of twentieth century. It will transform the whole concept of man, disease, medicine, everything. It is a revolutionary concept, and he has been working thirty years and he has almost proved everything scientifically that when a disease comes to the body, first it comes to the electric aura around the body. A gap comes to the...

You may be going to have a tumor in the stomach after six months. Right now no base exists. No scientist can find anything wrong with your stomach; everything is okay, no problem. You can be checked thoroughly and you are right. But Kirlian photographs the body on a very sensitive plate: he has developed the most sensitive plates. And on that plate not only your body is photographed, but around the body a light aura which you carry always. And in that aura, near the stomach there is a hole in the aura – not exactly in the physical body, but something is disturbed.

And now he says that he can predict that within six months there will be a tumor. And after six months, when the tumor comes to the body, x-rays show the same picture as he had taken six months before. So Kirlian says without being ill it can be predicted – and it can be cured before ever it comes to the body, if the body aura becomes more circulating. He doesn't know how it can be cured; acupuncture knows, Patanjali knows how it can be cured.

Disease for Patanjali is some disturbance in the body aura, in the prana, in the bio-energy, in the electricity of your body. That's why through Aum it can be cured. Sometime, you sit lonely in a temple. Go through some old temple where nobody goes, under the dome – circular dome is just to reflect the sound – so sit under it, chant Aum loudly and meditate on it. And let the sound reflect

back and fall upon you like a rain, and suddenly you will feel after a few minutes your whole body is getting peaceful, calm, quiet: the body energy is getting settled.

The first thing is disease. And if you are ill in your prana energy, you cannot go far. How can you go far with illness hanging around you like a cloud? You cannot enter into deeper realms. A certain health is needed. The Indian word for health is very meaningful: it is swasthya. The very word means "to be oneself". The word for health in Sanskrit means to be oneself, to be centered. The English word health is also beautiful. It comes from the same word, the same root, from where holy and whole come. When you are whole you are healthy and when you are whole you are holy also.

It is always good to go to the roots of words because they arose of a long experience of humanity. Words have not come accidentally. When a person feels whole his body energy is running in a circle. The circle is the most perfect thing in the world. A perfect circle is a symbol of God. Energy is not being wasted. It circulates again and again; it goes on moving like a wheel; it perpetuates itself.

When you are whole you are healthy, and when you are healthy you are holy also, because that holy word also comes from whole. A perfectly healthy person is holy, but then there will be problems. If you go to the monasteries you will find there all types of ill people. In fact, ill people only go there. A healthy person you will ask what he has to do in a monastery. Ill people go there, abnormal people go there. Something is basically wrong with them. That's why they escape from the world and go there.

Patanjali makes it a first rule that you should be healthy, because if you are not healthy you cannot go far. Your illness, your discomfort, your inner broken circle of energy, will be a stone on your neck. When you will meditate you will feel ill at ease. When you would like to pray, you cannot pray, you would like to rest. A low energy level will be there. And with low energy how can you go far? And to reach to God? And for Patanjali God is the farthest point: much energy is needed. A healthy body, a healthy mind, a healthy being is needed. Disease is disease – disease in the body energy. Aum will help and other things also we will discuss. But here Patanjali is talking about how Aum, the sound itself, helps you inside to become a whole.

For Patanjali, and for many others who have searched deeply into human energy, one fact has become very certain – you must know about it – and that is, the more you are ill, the more sensual. When you are perfectly healthy you are not sensual. Ordinarily, we think just the contrary – that a healthy man has to be sensual, sexual, this and that: he has to enjoy the world and the body. It is not the case. When you are ill, then more sensuality, more sex, grips you. When you are perfectly healthy, sex and sensuality disappear.

Why it happens? Because when you are perfectly healthy you are so happy with yourself you don't need the other. When you are ill, you are so unhappy with yourself you need the other. And this is the paradox: when you are ill you need the other, and the other also needs you when she or he is ill. And two ill persons meeting, the illness is not doubled, it is multiplied.

That's what happens in a marriage: two ill persons meeting multiply illnesses and then the whole thing becomes ugly and a hell. Ill persons need others, and they are precisely the persons who will create trouble when they are related. A healthy person doesn't need. But if a healthy person loves, it is not a need, it is a sharing. The whole phenomenon changes. He is not in need of anybody. He has so much that he can share.

An ill person needs sex, a healthy person loves, and love is a totally different thing. And when two healthy persons meet, health is multiplied. Then they can become helpers to each other for the ultimate. They can go together for the ultimate, helping each other. But the need disappears. It is no more a need, it is no more a dependence.

Whenever you have an uncomfortable feeling with yourself, don't try to drown it into sex and sensuality. Rather, try to become more healthy. Yogasanas will help. We will discuss about them later on when Patanjali talks about them. Right now, he says, if you chant Aum and meditate on it, disease will disappear. And he is right. Not only the disease that is there will disappear, but the disease that was to come in the future, that will also disappear.

If a man can become a perfect chanter so that the chanter is completely lost – only a pure consciousness, a flame of light and all around, chanting – the energy falls into a circle, becomes a circle. And then you have one of the most euphoric moments in life. When the energy falls into a circle, becomes a harmony, there is no discord, no conflict, you have become one. But ordinarily also, disease will be a hindrance. If you are ill, you need treatment.

Patanjali's yoga system and Hindu system of medicine, Ayurveda, developed simultaneously, together. Ayurveda is totally different than allopathy. Allopathy is suppressive of the disease. Allopathy has developed side by side with Christianity; it is a byproduct. And because Christianity is suppressive, allopathy is suppressive. If you are ill, allopathy immediately suppresses the illness. Then the illness tries some other weak point to come up. Then from somewhere else it explodes. Then you suppress it from there, then from somewhere else it explodes. But with allopathy, you go on from one illness to another, from another to another, but it is never-ending process.

Ayurveda has a totally different concept. Illness should not be suppressed: it should be released. A catharsis is needed. So Ayurvedic medicine is given to the ill person so that the illness comes up and is thrown out, a catharsis. So the beginning doses of Ayurvedic medicine may make you more ill, and it takes a long time because it is not a suppression. It cannot be done right now: it is a long process. The illness has to be thrown, and your inner energy has to become a harmony so the health comes from within. The medicine will throw the illness out, and the healing force will replace it from your own being.

They developed Ayurveda and yoga together. If you are doing yogasanas, if you are following Patanjali, then never go to an allopathic doctor. If you are not following Patanjali, then there is no problem. But if you are following the yoga system and working many things in your body energy, then never go to allopathy because, they are contrary. Then seek an ayurvedic doctor or homeopathy or naturopathy – anything that helps catharsis.

But if there is a disease, first tackle it. Don't move with the disease. With my methods it is very easy to get rid of a disease. Because Patanjali's method of Aum, of chanting and meditating, is a very mild one. But in those days, that was enough strong because people were simple, they lived with nature. Illness was rare; health was common. Now just the opposite is the case: health is rare, illness is common, and people are very complex, they don't live near the nature.

There was a survey in London. One million boys and girls have not seen a cow. They have seen only pictures of a cow. By and by, we are bracketed into a man-made world; concrete buildings, asphalt



roads – all man-made – technology, big machinery, cars. Nature is thrown somewhere into the dark, and nature is a healing force. And then man becomes more and more complex. He doesn't listen to his nature; he listens to the demands of the civilization, demands of the society. He completely is out of contact with his own inner being.

Then Patanjali's mild methods won't help much. Hence, my dynamic, chaotic methods – because you are almost mad, you need mad methods which can bring out all that is suppressed within you and throw it out. But health is a must. One who goes for a long journey must see that he is healthy. Ill, bedridden, it is difficult to move.

Second obstacle is languor: languor means a man who has very low energy search. He wants to seek and search, but a very low energy search – lukewarm. He wants to evaporate, but that's not possible. Such a man always talks about God, moksha, yoga, this and that, but talks. With low energy level you can talk; that's all you can do. If you want to do something, you need a high energy effort.

Once it happened: Mulla went with his horse and buggy to some town. It was a hot summer day; Mulla was perspiring. Suddenly, on the road, the horse stopped, looked back at Mulla and said, "Saints alive, but it is too hot!" Mulla could not believe. He thought he has gone crazy because of the heat, because how the horse can say? How the horse can talk?

So he looked around if anybody else has heard, but there was nobody except his dog who was sitting in the buggy. Not finding anyone, but just to get rid of the idea, he told to the dog, "Have you heard what he says" The dog says, "Oh, he is just like anybody else – always talking about the weather and doing nothing."

This is the man of languor – always talking about God, doing nothing. He always talks of great things, and this talk is just to hide a wound. He talks so that he can forget that he is not doing anything about it. Through a cloud of talk, he escapes. Talking again and again about it, he thinks he is doing something, but talk is not a doing. You can go on talking about the weather, you can go on talking about God. And if you don't do anything, you are simply wasting your energy.

This type of person can become a minister, a priest, a pundit. These are low-energy people. And they can become very proficient in talking – so proficient that they can deceive, because they always talk about beautiful and great things. Others listen to them and get deceived; philosophers – these are all people of languor. Patanjali is not a philosopher. He himself is a scientist, and he wants others to be scientists. Much effort is needed.

Through the chanting of Aum and meditating on it, your low energy level will become high. How it happens? Why you are on a low energy level always, always feeling exhausted, tired? Even in the morning when you get up, you are tired. What is happening to you? Somewhere in your system there are leakages; you leak energy. You are not aware, but you are like a bucket with holes. Every day you fill the bucket, but you see it is always empty, getting empty. This leakage has to be stopped.

How energy leaks through the body? These are deep problems for bio-energetics. The body leaks always from fingers of the hand, of the feet, eyes. The energy cannot leak through the head: it is round. Anything round helps the body to preserve. That's why yoga postures – siddhasana, padmasana – they make the whole body round.

A person who is sitting in a siddhasana puts his both hands together because the body energy leaks through the fingers. When both the hands are put together on top of each other, the energy moves from one hand into the other. It becomes a circle. Feet, legs, are also put on each other so that the energy moves in your own body and doesn't leak.

Eyes are closed because eyes release almost eighty percent of your bio-energy. That's why, if you continuously are traveling and you go on looking out of the train or the car, you will feel so tired. If you travel with closed eyes, you will not feel so tired. And you go on looking at unnecessary things, even reading advertisements on the walls. You use your eyes too much, and when eyes are tired the whole body is tired. Eyes give the indication that now it is enough.

A yogi tries to remain with closed eyes as much as possible, with hands and legs crossing each other, so the energy moves into each other. He sits with the spine straight. If the spine is straight while you are sitting, you will preserve more energy than any other way – because when the spine is straight, the gravitation of the earth cannot force much energy out of you, because it touches only one point of the spine. That's why when you are sitting in such a leaning posture, slanting, you think you are resting. But Patanjali says you are leaking energy, because more of your body is under the influence of gravitation.

This won't help. Straight spine, with closed hands and legs, with closed eyes, you have become a circle: that circle is represented by Shivalinga. You must have seen the Shivalinga – the phallic symbol, as it is known in the West. In fact, it is the inner bio-energy circle, just egg shaped.

When your body energy flows rightly, it becomes like an egg: the shape is like an egg, exactly like an egg. And that is symbolized in the Shivalinga. You become a Shiva. When the energy is flowing into yourself again and again, not moving out, then languor disappears. It will not disappear by talking; it will not disappear by reading scriptures; it will not disappear by philosophizing. It will disappear only when your energy is not leaking.

Try to preserve it. The more you preserve, the better. But in the West, something just the opposite is being taught – that it is good to release energy through sex, this and that – release energy. It is good if you are not using it in any other way; otherwise you will get mad. And whenever there is too much energy, it is better to release it through sex. Sex is the simplest method to release it.

But it can be used, can be made creative. It can give you a rebirth, a resurrection. You can know millions of euphoric stages through it; you can rise higher and higher through it. It is the ladder to reach the God. If you go on every day releasing it, you will never have such built up energy that you can take even the first step towards the divine. Preserve

Patanjali is against sex, and that is the difference between Patanjali and tantra. Tantra uses sex as a method; Patanjali wants you to bypass it. And there are persons, almost fifty percent, to whom tantra will suit; and fifty percent to whom yoga will suit. One has to find what will suit him. Both can be used, and through both, people reach. And neither is wrong or right. It depends on you. One will be right for you and one wrong for you, but remember, for you. It is not an absolute categorical statement.

Something may be right for you and wrong for somebody else. And both the systems were born together, tantra and yoga – twin systems, exactly at the same time – this is the synchronicity. As if

man and woman need each other, tantra and yoga need each other; they become a complete thing. If there is only yoga, then only fifty percent can reach; fifty percent will be in trouble. If there is only tantra, then fifty percent can reach; the other fifty percent will be in trouble. And this has happened.

And sometimes, not knowing where you are moving, what you are doing, if you go on without a Master, not knowing who you are and what will suit you... You may be a woman and just dressed like a man, and you think yourself a man – then you will be in trouble. You may be a man and dressed like a woman, and you think yourself a woman – you will be in trouble.

Trouble arises whenever you don't understand who you are. A Master is needed to give you clear-cut direction that this is for you. So remember; whenever I say something, that this is for you, don't go on spreading to others, because it has been specifically told to you. People are curious. If you tell them, they will try. It may not be for them. It may be harmful even. And remember, if it is not helpful, it is going to be harmful. There is no in-between. Something is either helpful for you or harmful.

Languor is one of the greatest obstacles, but it disappears through the chanting of Aum. The Aum creates within you the Shivalinga, the egg-shaped energy circle. When you become perceptive you can even see it. With your closed eyes if you chant Aum for few months meditate, you can see within you, your body has disappeared. There will be just a bio-energy, an electric phenomenon, and the shape will be the Shivalinga shape.

The moment this happens to you, languor has disappeared. Now you are a high energy. Now you can move mountains. Now you will feel talk is not enough – something has to be done. And the energy level is so high that something can be done now. People come to me and they ask me what to do, but I look at them and I see that they are leaking energy; they cannot do anything. The first thing is to drop this leakage. Only when you have energy, then ask what can be done.

"Doubt" – Sanskrit has many words for doubt, English has only one word. So try to understand, I will explain you. There is a doubt against trust. In Sanskrit it is called shanka – doubt against trust, one pair. Then there is a doubt called sanshaya – Patanjali is talking about sanshaya now – doubt against certainty, against decisiveness. A man of uncertainty, a man who is not decisive, he is in sanshaya – in doubt. This is not against trust because trust is to trust in somebody. This is against self-confidence; you don't trust in yourself. That's a different thing.

So whatsoever you do, you are not certain whether you want to do it or don't want to do it, whether it will be good to go into it or not – an indecisiveness. With an indecisive mind, you cannot enter on the path – not on the path of Patanjali. You have to be decisive. You have to take a decision. Difficult it is because a part of you always goes on saying no. Then how to take the decision? Think about as much as you can; give it as much time as you can. Think all the possibilities, all the alternatives and then decide. And once you decide, then drop all doubting.

Before that, use it: do whatsoever you can do with the doubt. Think all the possibilities and then choose. Of course it is not going to be a total decision; in the beginning it is not possible. It will be a major decision – majority of your mind will say yes. Once you decide, then never doubt. The doubt will raise its head. You simply say, "I have decided – finished. It is not a total decision; all doubts are not discarded. But whatsoever could be done, I have done. I have thought it out as completely as it was possible and I have chosen."

Once you choose then never give doubt again any cooperation, because doubt exists in you through your cooperation. You go on giving energy to it, and again and again you start thinking about it. Then an indecisiveness is created. Indecisiveness is a very bad state of affairs – you are in a very bad shape. If you cannot decide anything, how can you do? How can you act?

How Aum – the sound and the meditation – will help? It helps, because once you become silent, peaceful, decision becomes easier. Then you are no more a crowd, not a chaos: many voices talking together and you don't know which voice is yours. Aum, the chanting, the meditating on it – voices become silent. Many voices – now you can see they are not yours. Your mother is speaking, your father is speaking, your brothers, your teachers, they are not yours. You can discard them easily because they don't need any attention.

When you become silent under the chanting of Aum, you are sheltered, calm, quiet, collected. In that collectedness you can see which is the real voice which is coming from you, which is authentic. It is as if you are standing in a marketplace, and many people are talking and many things are going on, and you cannot decide what is happening. In a share-market, people are shouting – they know their language – you cannot understand what is happening, whether they have gone mad or not.

Then you move to a Himalayan retreat. You sit in a cave, you simply chant. You simply calm down yourself, all nervousness disappears, you become one, collected. In that moment, decisiveness is possible. And then decide, and then don't look back. Then forget – it is decided and decided. Now there is no going back. Then go ahead.

Sometimes the doubt will follow, bark at you just like a dog. But if you don't listen, don't pay attention, by and by it stops. Give it a chance, think all that is possible, and once decided, drop it, and aumkar will help you to come to a decisiveness. Here, doubt means indecisiveness, carelessness. The Sanskrit word is pramad. The pramad means as if one is walking in sleep. Carelessness is part of it; exact translation will be, "Don't be a zombie: don't walk in hypnosis."

But you live in hypnosis not knowing it at all. The whole society is trying to hypnotize you for certain things, and that creates pramad: that creates a sleepiness in you. What is happening? You are not aware, otherwise you will be simply surprised what is happening. It is so familiar. That's why you don't become aware. You are being pulled by many manipulators, and their method of manipulating you is creating hypnosis in you.

For example, on every radio, on every TV screen, on every film, on every newspaper, magazine, they go on advertising for a certain thing – "Lux toilet soap". You think you are not affected, but every day you hear, "Lux toilet soap, Lux toilet soap, Lux toilet soap". It is a chanting. In the night, on the streets, neon lights say "lux toilet soap." And now they have found it out that if you flicker the light it is more impressive. If it goes on and off, then it is even more impressive because then you have to read it again: "Lux toilet soap". Then the light goes on, comes again, and you have to read it again: "lux toilet soap".

You are chanting Aum It is going deeper in your subconscious. You think you are not bothered, you think you are not befooled by these people – all these beautiful naked women standing near Lux toilet soap and saying, 'Why I am beautiful? Why my face is so beautiful? Because of Lux toilet soap.' You know that you are not, but you are affected. Suddenly, one day you go to the market, go

to the shop, and you ask for a Lux toilet soap. The shopkeeper asks, "Which soap?" Then suddenly it bubbles up: "Lux toilet soap".

You are being hypnotized by the businessmen, political leaders, educationists, priests, because everybody has an investment in you if you are hypnotized. Then you can be used. The politicians go on saying that "This is your mother country, and if the mother country is in difficulty, go to the war: become a martyr."

What nonsense The whole earth is your mother. Is earth divided into India, Pakistan, Germany, England, or is it one? But the politicians are continuously hammering your mind that only this part of the earth is your mother; you have to save it. Even if your life is lost, it is very good. And they go on: devotion to the country, nationalism, patriotism – all nonsense terms, but if they are hammered continuously, you become hypnotized. Then you can sacrifice yourself.

You are sacrificing your life in a hypnosis because of slogans. A flag, an ordinary piece of cloth, becomes so important through hypnosis. This is "our national flag" – millions can die for it. If there are beings on other planets and they look sometimes at the earth, they will think, "These people are simply mad." For a cloth – a piece of cloth – because you have insulted "our flag", and this Cannot be tolerated...

Then religions go on preaching: you are a Christian, a Hindu, a Mohammedan, this and that, and they make you feel that you are a Christian, and then you are on a crusade: "Kill others who are not Christians. This is your duty And they teach you such absurd things, but you still believe because they go on saying it. Adolf Hitler says in his autobiography, "Mein Kampf", that if you repeat a lie continuously it becomes a truth. And he knows. Nobody knows as well as he knows because he repeated himself and created the phenomenon.

Pramad means a state of hypnosis, manipulated, moving sleepily. Then carelessness is bound to come because you are not yourself. Then you do everything without any care. You move and stumble on. In relationship with things, with persons, you continuously are stumbling; you are not going anywhere, you are just like a drunkard. But everybody else is just like you, so you don't have the opportunity to feel that you are a drunkard.

Be careful. How Aum will help you to be careful? It will drop hypnosis. In fact, if you simply chant Aum without meditating, it will also become a hypnosis: that is the difference between the ordinary chanting of a mantra and Patanjali's way. Chant it and remain aware.

If you chant Aum and remain aware, this Aum and its chanting will become a dehypnotizing force. It will destroy all the hypnosis that exists around you, that has been created in you by the society and the manipulators, politicians. It will be a dehypnotization.

Once it was asked in America, somebody asked Vivekananda that "What is the difference between ordinary hypnosis and your chanting of Aum?" He said, "Chanting of Aum is a dehypnosis: it is moving in the reverse gear." The process seems to be the same, but the gear is reverse. And how it becomes reverse? If you are meditating also, then by and by you become so silent and so aware, so careful, that nobody can hypnotize you. Now you are beyond the reach of priests and politicians – the prisoners. Now, for the first time, you are an individual, and then you become careful. Then you move with care, each step with care because millions are the pitfalls all around you.

"Laziness" – alasya: there is much laziness accumulated in you. It comes for certain reasons – because you don't see the point of doing anything. And even if you do, nothing is achieved. If you don't do, nothing is lost. Then a laziness settles in the heart. Laziness means simply that you have lost the zest for life.

Children are not lazy. They are bubbling with energy. You have to force them to go to sleep; you have to force them to be silent; you have to force them to sit for few minutes in order to relax. They are not tense: this is your idea. They are full of energy – such tiny beings with so much energy. From where this energy comes? They are still unfrustrated. They don't know that in this life, whatsoever you do nothing is achieved. They are unaware – blissfully unaware: that's why so much energy.

And you have been doing many things, and nothing is achieved – laziness settles. It is like dust settling in you – of all failures, frustrations, every dream gone sour. It settles. Then you become lazy. In the morning, you think, "For what to get up again? For what?" There is no answer. You have to get up because somehow bread is to be earned. And there is a wife, and there are children, and you are caught in the trap. You move to the office somehow; you come back somehow. There is no zest. You drag. You are not happy doing anything.

How the chanting of Aum and meditating on it will help it? It helps – certainly helps, because when for the first time you chant Aum and watch and meditate, the first effort in your life seems to bring a fulfillment. You feel so happy chanting it, you feel so blissful chanting it, that the first effort has succeeded.

Now a new zest arises. The dust is being thrown. A new courage, a new confidence is attained. Now you think you also can do something, you can also achieve something. Everything is not a failure. Maybe the outward journey is a failure, but the inward journey is not a failure. Even the first step brings so many flowers. Now hope arises; confidence settles again. You are again a child – of the inner world... a new birth. You can again laugh, run, play. Again you are born.

This is what Hindus call the twice-born. This is the next birth, a second birth. The first birth was in the outside world. It has proved a failure; that's why you feel so lethargic. And by the time one is forty, one starts thinking of death – how to die, how to be finished.

If people don't commit suicide, it is not that they are happy. It is only simply because they don't see even any hope even in death. Even death seems to be hopeless. It is not because they love life that they are not committing suicide – no. They are so frustrated that they know that even death is not going to give anything. So why commit unnecessarily? Why take the trouble? So go on as things are.

"Sensuality": why you feel sensual, sexual? You feel sexual because you accumulate energy, unused energy, and you don't know what to do with it. So, naturally, at the first center of sex, it accumulates. And you don't know any other centers, and you don't know how it can flow upwards.

It is like you have got an airplane, but you don't know what it is so you search into it, and then you think, "It has wheels, so must be a sort of vehicle." So you yoke horses to it and use it as a bullock cart. It can be used. Then someday, by accident, you discover that bullocks are not needed. It has a certain engine in it, so you use it as a motor car. Then you go deeper and deeper in search. Then you wonder why these wings? Then one day you use it as it should be used – as an airplane.



When you move inside you, you discover many things. But if you don't move, then there is only sexuality. You gather energy, then what to do with it? You don't know anything that you can fly upwards. You become a bullock cart: sex is behaving like a bullock cart. You gather energy. You eat food, you drink water, energy is created, energy is there; if you don't use it, you will go mad. Then the energy goes round and round within you. It makes you crazy. You have to do something. If you don't do something, you will go crazy; you will explode. Sex is the easiest safety valve – energy moves back into nature.

This is foolish because the energy comes from the nature. You eat food: it is eating nature. You drink water; it is drinking nature. You take a sunbath; it is eating sun. Continuously, you are eating nature, and then you throw it out back to the nature. The whole thing seems to be baseless, useless, with no meaning. What is the use of it? Then you become lethargic.

The energy must go higher. You must become a transformer: through you nature must become supernature; only then there is meaning, significance. Through you matter must become mind; mind must become supermind. Through you nature must reach to the supernature: the lowest must become the highest. Only then there is a significance – a felt significance.

Then your life has a deep, deep significance. You are not worthless; you are not like dirt. You are a god. When you have moved through you the nature to the supernature, you have become a god. Patanjali is a god. You become a Master of Masters.

But, ordinarily, sensuality means that energy gathers, and you have to throw it out. You don't know what to do with it. First you gather it: first you go on seeking for food, doing much effort to earn bread. Then you absorb the bread and create energy, because sex energy is the most refined energy in your body, the most refined. And then you throw it out, and then you again go in the circle.

It is a vicious circle. When you throw it out, the body needs energy. You eat, collect, throw: how can you feel that you have some meaning? You seem to be in a rut leading nowhere. How Aum will help? How meditating on it will help? Once you start meditating on Aum, other centers start functioning.

When the energy flows, inside you becomes a circle. Then sex center is not the only center which is functioning. Your whole body becomes a circle. From the sex center it rises to the second, to the third, fourth, fifth, seventh center; then again sixth, fifth, fourth, third, second, first. It becomes an inner circle and it passes other centers.

Just because energy is accumulated, it rises high: the level of energy goes high, just like a dam: the water goes on coming from the river, and the dam is not allowing it to go out. The water rises high, and other centers, other chakras in your body, start opening – because when the energy flows, they become dynamic forces, dynamos. They start functioning.

It is as if a waterfall and a dynamo start functioning; the waterfall is dry and the dynamo cannot start. When the energy flows upwards, your highest chakras start working, functioning. This is how Aum helps. It makes you calm, collected, one. Energy rises high; sensuality disappears. Sex becomes meaningless, childish, not yet gone, but becomes childish. You don't feel sensual; you don't have an urge for it.



It is still there. If you are not careful, it will take your grip again. You can fall, because this is not the ultimate happening. You are not yet crystalized but a glimpse has happened that the energy can give you inner ecstatic states. And sex is the lowest ecstasy. Higher ecstasies are possible. When the higher becomes possible, the lower disappears automatically. You need not renounce it. If you renounce, then your energy is not moving high. If the energy is moving high, there is no need to renounce. It simply becomes useless. It simply drops by itself. Non-functioning it becomes delusion.

As you are, psychoanalysts say that if you stop dreaming you will go mad. Dreams are needed because in your state of mind delusions are needed. Delusions, deceptions, illusions, dreams are needed because you are sleepy, and in sleep, dreams are a necessity.

They have been experimenting in America, that if you are not allowed for seven days to dream, immediately you start a delusion trip: with open eyes you start seeing things which are not. You start talking to persons which are not, you start seeing visions. You are mad. Just seven days no dreaming, and you become delusionary. Hallucinations start happening. Your dreams are a catharsis – an inbuilt catharsis, so every night you delude yourself. By the morning you are a little sober, but by the evening again you have gathered much energy. In the night you have to dream and throw it out.

This happens to drivers, and many accidents happen because of this. In the night, accidents happen near about four, four o'clock in the morning, because the driver has been driving the whole night. He has not been dreaming; now the dream energy accumulates. And with open eyes he is driving and he starts seeing illusions. "The road is straight," he says. "There is nobody: no truck is coming." With open eyes he goes into a truck. Or he sees a truck coming, and just to avoid it – and there was no truck – just to avoid it, he crashes against a tree.

Much research has been done why so many accidents happen nearabout four. In fact, nearabout four you dream too much. Four to five, six, you dream too much That is dream time. You have slept well; now there is no need for sleep, you can dream. In the morning you dream, and that time if you don't dream, are not allowed to dream you will create delusions. You will dream with open eyes.

Delusion means dreaming with open eyes, but everybody is dreaming that way. You see a woman and you think she is absolutely beautiful. That may not be the case. You may be projecting an illusion on her. You may be sexually starved. Then energy is there and you delude. After two days, three days, the woman looks ordinary. You think you have been deceived. Nobody is deceiving you; you yourself... But you deluded. Lovers delude each other. They dream with open eyes and then they are frustrated. Nobody is at fault, just your state.

Patanjali says delusion will disappear if you chant Aum with mindfulness. How it will happen? – because delusion means a dreaming state, when you are lost. You are no more there: just the dream is there. If you meditate on Aum, you have created the sound of Aum and you are a witness, you are there Your presence cannot allow any dream to happen Whenever you are, there is no dream. Whenever there is a dream, you are not. You both cannot be together. If you are there, the dream will disappear. Or, you will have to disappear. Both together cannot be. Dream and awareness never meet. That's why delusion disappears by witnessing the sound of Aum.

"Impotency": impotency is also there, continuously felt. You feel yourself helpless: that is impotency. You feel you cannot do anything, you are worthless, of no use. You may pretend that you are

somebody, but your pretension also shows that deep down you feel the nobodiness. You may pretend that you are very powerful, but your pretension is nothing but hiding.

Mulla Nasruddin entered a tavern with a sheet of paper in his hand and declared, "Here are the names of the people I can lick," – hundred names. One man stood up: he was a tiny man; Mulla could have licked him. But he had two pistols around his belt. He came near with a pistol in his hand and he said, "Is my name also there?"

Mulla looked at him and said, "Yes." The man said, "You cannot lick me." Mulla said, "Are you sure?" The man said, "absolutely sure. Look" And he showed the pistol. Mulla said, "Then okay. I will cut your name out of the list."

You can pretend that you are very powerful, but whenever you come in an encounter you start feeling the helplessness and the powerlessness. Man is impotent because only the whole can be potent – not man. The part cannot be potent. Only God is potent; man is impotent.

When you chant aumkar, Aum, for the first time you feel that you are no more an island. You become one part of the whole universal sound. For the first time you feel yourself potent, but now this potency need not be violent, need not be aggressive. In fact, a powerful man is never aggressive. Only impotent people become aggressive to prove themselves – that we are powerful.

... AND INSTABILITY ARE THE OBSTACLES THAT DISTRACT THE MIND: you start one thing and then stop – on and off – you start again and then off. Nothing is possible with this instability. One has to persevere, to go on digging the hole at the same spot continuously. If you leave your effort, your mind is such after few days you will have to start from the ABC again; it rewinds itself, it unwinds itself. You do something for few days, then you leave. You will be thrown back to your first day of doing – again ABC. Then you can do much without achieving anything. Aum will give you a taste.

Why you start and stop? People come to me and they say they meditated for one year, then they stopped. And I ask them, "How you were feeling?" They say, "very, very good we were feeling" – but then why you stopped? Nobody stops when somebody is feeling very, very good. And they say "We were very happy and then we stopped." – it is impossible. If you were happy, how can you stop? Then they say, "Not exactly happy."

But they are in trouble. They pretend even that they are happy. If you are happy in a certain thing, you continue. You stop only when it is a boring thing, a boredom, unhappiness. With Aum, Patanjali says, you will feel the first taste of dropping into the universal. That taste will become your happiness and instability will go. That's why he says chanting Aum and witnessing it all obstacles drop.

ANGUISH, DESPAIR, TREMORS AND IRREGULAR BREATHING ARE THE SYMPTOMS OF A DISTRACTED MIND.

These are the symptoms. Anguish: always anxiety-ridden, always split, always an anxious mind, always sad, in despair, subtle tremors in the body energy, because when the body energy is not running in a circle you have subtle tremors, a trembling, fear and irregular breathing. Then your breathing cannot be rhythmic. It cannot be a song; it cannot be a harmony. An irregular breathing...

These are the symptoms of a distracted mind, and against these are the symptoms of a mind who is centered. The chanting of Aum will make you centered. Your breathing will become rhythmic. Your tremors in the body will disappear; you will not be nervous. Sadness will be replaced by a happy feeling, a joy, a subtle blissfulness on your face, for no reason at all. Simply happy you are: just being here you are happy; just breathing you are happy. You don't demand much, and instead of anguish there will be bliss.

TO REMOVE THESE, MEDITATE ON ONE PRINCIPLE.

These symptoms of a distracted mind can be removed by meditating on one principle. That one principle is pranava-Aum, the universal sound.

## CHAPTER 8

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### From Chaos to Chaos with Aum

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*8 January 1975 am in Buddha Hall*

The first question:

Question 1

THE WAY SEEMS TO BE TOWARDS PEACE AND AWARENESS. WHY THEN IS EVERYONE AND EVERYTHING AROUND YOU IN SUCH A CHAOS?

BECAUSE I AM A CHAOS! And only out of a chaos a cosmos is born; there is no other way. You are like old, very old, ancient buildings; you cannot be renovated. For millions of lives you have been here. First you have to be demolished completely, and only then recreated.

Renovation is possible, but that won't help long. It will be just a surface decoration. Deep in your foundations you will remain the old, and the whole structure will always remain shaky. It can fall any day. New foundations are needed – everything new. You have to be completely reborn, otherwise it will be a modification. You can be painted from the outside, but there is no way to paint the inner. The inner will remain the same – the same old rotten thing.

A discontinuity is needed. You should not be allowed to continue. A gap... The old simply dies and the new comes out of it – out of the death. And there is a gap between the old and the new; otherwise the old can go on continuing. All modifications are really to save the old, and I am not a modifier. And the chaos will continue for you if you resist it. Then it takes a long time.

If you allow it to happen, it can happen in a single moment also. If you allow it to happen, the old disappears and a new being comes into being. That new will be divine because it will not come out

of the past; it will not come out of time. It will be timeless – beyond time. It will not come out of you; you will not be a father and mother to it. It will come suddenly out of the blue.

That's why Buddha insists that it always come out of nothing. You are something; that is the misery. What you are in fact? Just the past. You go on accumulating the past; that's why you have become like ruins – very ancient ones. Just see the point and don't try to continue the old. Drop it

Hence, around me there is going to be always chaos because I am continuously demolishing. I am destructive because that is the only way to be creative. I am like death because only then you can be born through me. It is right: there is chaos. There will always continue because new peoples will be coming. You will never find a settled establishment around me. New peoples will be coming and I will be demolishing them.

It can stop for you individually; if you allow me to destroy you completely, for you chaos will disappear. You will become a cosmos, a hidden harmony; a deep order. For you chaos will disappear, but around me it will continue because new ones will be coming. This has to be so; this has been always so.

It is not for the first time that you have asked me this. The same was asked to Buddha; the same was asked to Lao Tzu; the same will be asked again and again, because whenever there is a Master, that means he uses death as a method for resurrection. You must die; only then you can be reborn.

Chaos is beautiful because it is the womb, and your so-called order is ugly because it protects only the dead. Death is beautiful; dead is not beautiful – remember the difference. Death is beautiful, I repeat, because death is a live force. Dead is not beautiful because dead is that place from where life has moved already. It is just a ruin. Don't be a dead one; don't carry the past. Drop it, and pass through death. You are afraid of death, but you are not afraid of dead.

Jesus called two fishermen to follow him, and the moment they were getting out of the town a man came running, and he said to the fishermen, "Where are you going? Your father has died. Come back." They asked Jesus, "Allow us few days so that we can go and do whatsoever is needed. Our father is dead and the last rituals have to be done." Jesus said, "Let the dead bury their dead. You don't bother. You follow me." What Jesus says? He says the whole town is dead – they will take care: "Let the dead bury their dead. You follow me."

If you live in the past you are a dead thing. You are not an alive force. And there is only one way to become alive, and that is to die to the past, die to the dead. And this is not going to happen once and forever. Once you know the secret, each moment you have to die to the past, so no dust gathers on you. Then death becomes a constant reorientation, a constant rebirth.

Always remember: die to the past Whatsoever has passed, has passed. It is no more; it is nowhere. It only clings in the memory. It is only in your mind. Mind is the depository of all that is dead. That's why mind is the only block for life to flow. The dead bodies accumulate around the flow; they become the block.

All that I am doing here is in helping you to learn how to die because that's the first aspect of how to be reborn. Death is beautiful because life comes out of it fresh like dewdrops. So chaos

is being used, and you will feel around me, and that will always be so, because somewhere or other somebody I am demolishing. In thousands of ways – known to you, unknown to you – I am demolishing you. I am shaking you out of your death, shaking you out of your past, trying to make you more aware and more alive.

In the old ancient Hindu scriptures it is said that a Master is a death. They knew that a Master has to be death, because out of that death – revolution, mutation, transformation, transcendence. Death is an alchemy: it is the most subtle alchemy. Nature uses it. When somebody becomes very old and ancient, nature kills him.

You are afraid because you cling to the past. Otherwise you will be happy and you will welcome, and you will feel grateful to nature because always the old, the past, the dead, nature kills, and your life moves into a new body.

An old man becomes a new baby completely clean of the past. That's why nature helps you not to remember the past. Nature uses ways not to allow you to remember the past; otherwise you will be old the very moment you are born. Because the old man dies and is born as a new baby, so if he can remember the past he will be already old; the whole purpose will be lost.

Nature closes the past for you, so every birth seems to be a new birth. But you again start accumulating. When it is too much, nature will kill you again. One becomes capable to know his past lives only when one is dead to the past. Then nature opens the door. Then nature knows; now there is no need for nature to hide from you. You have attained to the constant newness, freshness of life. Now you know how to die: nature need not kill you.

Once you know that you are not the past, you are not the future but you are the very "presentness" of things, then whole nature opens its doors and mysteries. Your whole past – millions of lives lived in many, many ways – all reveal. Now it can be revealed because you will not be burdened by it. Now no past can burden you. And if you have come to know the alchemy of how to become continuously new, this will be your last life, because then there is no need to kill you and help you to be reborn. There is no need You are doing it yourself every moment.

That is the meaning why a Buddha disappears and never comes back, why an enlightened person is never born again; that is the secret: because he knows now death, and he uses it continuously. Every moment, whatsoever is past, is passed and dead, and he is freed of it. Every moment he dies to the past and is born anew. It becomes a flow, a river-like flow of gaining fresh life every moment. Then there is no need for nature to gather seventy years nonsense, rubbish, rot, and then kill this ruin of a man, and help him to be born again, and to put him in the same circle, because he will gather again.

This is a vicious circle. Hindus have called it the sansar. Sansar means the wheel: the wheel goes on moving again and again on the same route. An enlightened person is one who has dropped out – out of the wheel. He says, "No more of it Nature need not kill me because now I kill myself every moment."

And if you are fresh, nature need not use death for you, but then there is no need for birth also, because you are using birth continuously. Every moment you die to the past and are born to the

present. That's why you feel a subtle freshness around a Buddha, as if he has taken a bath just now. You come near him and you feel a fragrance – a fragrance of freshness. You can never meet the same Buddha again. Every moment he is new.

Hindus are very wise because thousands of years of encountering Buddhas, jinas – conquerors of life, enlightened, awakened people, they have realized many truths. One of the truths you will see all around. No Buddha is depicted as old, no Mahavira is depicted as old. No statue, no picture exists; Krishna, Ram, Buddha, Mahavira, nobody, is depicted as old.

Not that they never became old: they became old. Buddha became old when he was eighty years. He was as old as anybody will become when he is eighty, but he is not depicted as old. The reason is inner: because whenever you will come near him, you will find him young and fresh. So the oldness was just on the body, not on him. And I have to demolish you because your body may be young, but your inner being is very very old and ancient, a ruin, just like the Greek ruins of Persepolis and others.

Inside you, you have a ruin of being, it has to be demolished, and I have to be a furnace, a fire, a death to you. That's the only way I can help and bring a cosmos within you, an order. And I am not working to enforce any order upon you because that won't help. Any order enforced from without will be just a propping thing for the old ancient ruin: it will not help.

I believe in an inner order. That happens with your own awareness and rebirth. That comes from within and spreads outwards. Just like a flower, it opens, and the petals move outwards from the center to the periphery. Only that order is real and beautiful which opens within you and spreads all around you. If order is enforced from without, a discipline given to you – "Do this and don't do that" – and you are forced to be a prisoner, that won't help because it won't change you.

Nothing can change from the outside. There is only one revolution, and that is that which comes from the within. But before that revolution happens you must be destroyed utterly. Only on your grave the new will be born. That's why there is chaos around me: because I am a chaos And I am using chaos as a method.

The second question:

Question 2

IN DOING SADHANA ON AUM, IS IT BETTER TO REPEAT IT LIKE A MANTRA OR TO TRY TO HEAR IT AS AN INNER SOUND?

The mantra Aum has to be done in three stages. First, you should repeat it very loudly. That means it should come from the body – first from the body because body is the main door. And let first the body be saturated with it.

So repeat it loudly. Move to a temple or in your room or somewhere where you can repeat it as loudly as you like. Use the whole body to repeat it, as if thousands of people are listening to you without microphone, and you have to be very loud so that the whole body trembles, shakes with it. And for few months, almost three months, you should not bother about anything else. The first stage



is very important because it gives the foundation. Loudly, as if your every cell of the body is crying it, chanting it...

After three months, when you feel your body is completely saturated, deep down it has entered into the body cells. And when you say it loudly, it is not only the mouth: from head to toe, the whole body is repeating it. It comes. If for three months you repeat it continuously at least one hour per day, within three months you will feel that it is not the mouth, it is the whole body. It happens – it has happened many times.

If you do it really honestly, authentically, and are not deceiving yourself, it is not lukewarm but a hundred-degree phenomenon, then even others can listen. They can put their ears to your feet, and when you say loudly they will listen it from your bones coming because the whole body can absorb sound and the whole body can create sound. There is no problem about it. Your mouth is just a part of the body – a specialized part, that's all. If you try, your whole body can repeat it.

It happened: one Hindu sannyasin, Swami Ram, did it for many years, loudly chanting "Ram". Once he was staying in a Himalayan village with a friend. The friend was a very well-known Sikh writer, Sardar Purnasingh. In the middle of the night Purnasingh suddenly heard a chanting of "Ram, Ram, Ram". There was nobody else – only Ram, Swami Ram, and himself. They both were sleeping on their cots, and the village was far away – almost two, three miles away. There was nobody.

So Purnasingh got up, went around the cottage; there is nobody. And the more he went further from Ram, the sound was lesser and lesser. When he came back, the sound was again more. Then he came nearer Ram who was fast asleep. The moment he came nearer, the sound became even more loud. Then he put his ear to Ram's body. The whole body was vibrating with the sound of "Ram".

It happens. Your whole body can become saturated. This is the first step – three months, six months – but you must feel saturated. And the saturation is felt just like when you are hungry you take food – you feel when the stomach is satisfied. The body must be satisfied first and if you continue, it may happen in three months or six months. Three months is the average limit; to few people it happens even before; to few it takes a little time more.

If it saturates the whole body, sex will disappear completely. The whole body is so soothed, it becomes so calm with the sound vibrating, that there is no need to throw the energy out, there is no need to release, and you will feel very, very powerful. But don't use this power – because you can use, and all use will be misuse – because this is just a first step.

Energy has to be gathered so that you can take the second step. If you use it... You can use – because the power will be so much you can do many things – you can simply say something and it will come true. At this stage it has been prohibited that you should not be active, and you should not say anything. You should not say somebody in anger that "Go and die," because this can happen. Your sound becomes so powerful when it is saturated with your whole body energy, so it is said at this stage no negative thing should be said – even unknowingly. No negative thing should be said.

You may be surprised, but it is good I should tell you: we were making a roof at the back of this house; it fell down. It fell down because of many of you. You are doing tremendous effort in meditation, and

there were at least twenty persons who were thinking that it will fall. They helped: they helped it to fall. At least twenty persons were thinking continuously... When they were there, they will look at it, they will think it will fall because the shape was such that it was unlikely to their minds that it is going to remain.

It fell. And when it fell, they thought, "Of course we were right." This is the vicious circle. You are the cause and you think you were right. And you are all doing much effort in meditation. Whatsoever you think, can happen. Never think a negative thought when you are meditating. It is possible because you gain some power. But I am not concerned with the roof that it fell. Because of this falling many of you have lost a certain quantity of power; that is more a concern to me because nothing happens without your power used in it.

Those who were saying that it will fall... the roof fell. And they can watch themselves. For few days they remained very impotent, sad, depressed. They lost their power. They may be thinking they are sad because the roof has fallen – no They were sad because they have lost a certain quantity of power, and life is an energy phenomenon.

When you don't meditate, there is not much problem. You can say whatsoever you like because you are impotent. But when you meditate, you should be watchful of every single word that you say because your every single word can create something around.

First step is to saturate the whole body, so the whole body becomes a chanting force. When you feel satisfied, then take the second step. And never use this power because this power has to be accumulated and to be used for the second step.

The second step is to close your mouth and repeat and chant the word Aum mentally – first bodily, second mentally. Now the body should not be used at all. The throat, the tongue, the lips, everything, closed, the whole body locked and chanting only in the mind – but as loudly as possible: the same loudness as you were using with the body. Now let the mind saturate with it. Three months again, let the mind saturate with it.

The same time will taken by the mind as it has been taken by the body. If you can attain the saturation within one month with the body, you will attain with one month in the mind also. If you attain in seven months with the body, seven months will be taken by the mind, because body and mind are not exactly two. They are rather body-mind – psychosomatic phenomenon. One part is body, another part is mind: body is visible mind, mind is invisible body.

So let the other part, the subtle part of your personality, be saturated; repeat inside loudly. When the mind is filled, even more power is released within you. With the first, sex will disappear; with the second, love will disappear – the love that you know, not the love that a Buddha knows, but your love will disappear.

Because sex is the bodily part of love and love is the mental part of sex. When love disappears, then there is even more danger. You can be very, very fatal to others. If you say something, it will immediately happen. That's why, for the second state, total silence is proposed. When you are in the second stage, be completely silent.

And there will be a tendency to use the power, because you will be very curious about it, childish. And you will have so much energy that you would like to see what can happen. But don't use it and don't be juvenile, because the third step has to be still taken and energy is needed. That's why sex disappeared – because energy has to be accumulated: love disappeared – because subtle energy has to be accumulated.

And the third step is when the mind feels saturated. And you will come to know it when this happens; there is no need to ask how one will feel it. It is just like eating: you feel, "Now, enough" The mind will feel when it is enough. Then you start the third step. The third is: neither body has to be used nor mind has to be used. As you lock the body, now you lock the mind.

And it is easy. When you have been doing the chanting for three, four months, it is very easy: you simply lock the body, you simply lock the mind. Just listen, and you will hear a sound coming to you from your own heart of hearts. The Aum will be there as if somebody else is chanting; you are just the listener. This is the third step, and this third step will change your total being. All the barriers will drop and all the obstacles will disappear. So it can take almost nine months, average, if you put your total energy in it.

IN DOING SADHANA ON AUM IS IT BETTER TO REPEAT IT LIKE A MANTRA OR TO TRY TO HEAR IT AS AN INNER SOUND?

Right now you cannot hear it as an inner sound. The inner sound is there, but it is so silent, so subtle, and you don't have that ear to listen to it. The ear has to be developed. The body saturated, the mind saturated, only then you will have that ear – the third ear, so to say – that you can listen to the sound which is there always.

It is a cosmic sound; it is in and out. Put your ear to the tree and it is there, put your ear to the rock and it is there. But first your body-mind should be transcended, and you should gain more and more energy. The subtle will require tremendous energy to be heard.

With the first sex disappears, with the second step love disappears and with the third step everything that you have known disappears, as if you are no more – dead, gone, dissolved. It is a death phenomenon, and if you don't escape and become scared, because there will be every tendency in you to escape, because this looks like an abyss, and you are falling into it and the abyss is bottomless... There seems to be no end to it. You become like a feather falling into a bottomless abyss – falling and falling and falling – and there seems to be no end to it.

You will get scared. You would like to run away from it. If you run away from it, the whole effort has been a wastage. And the running will be that you will start chanting the mantra Aum: that will be the first thing to do if you start running, because if you chant you are back into the mind. If you chant loudly you are back into the body.

So when one starts listening one should not chant because that chanting will be an escape. A mantra has to be chanted and then dropped. A mantra is complete only when you can drop it. If you go on chanting it, you will cling to it like a shelter, and whenever you will be afraid, you will come again and chant it.

That's why I say chant it so deeply that the body is saturated; there is no need to chant in the body again. The mind is saturated, there is no need to chant it; overflowing, there is no space to put more chanting into it. So you cannot escape. Only then the hearing of the soundless sound becomes possible.

Another friend has asked that:

Question 3

BEFORE, YOU USED TO TALK ABOUT THE MANTRA HOO. THEN WHY YOU ARE EMPHASIZING NOW THE MANTRA AUM?

I am not emphasizing. I am simply explaining to you Patanjali. My emphasis remains for Hoo. And whatsoever I am saying about Aum, the same is applicable to Hoo. But my emphasis remains with Hoo.

As I told you, Patanjali existed five thousand years before. People were simple – very simple, innocent. They could trust easily; they had not much of the mind. They were not head oriented: they were heart oriented. Aum is a mild sound – soothing, non-violent, non-aggressive. If you chant Aum, it goes from the throat to the heart, never below it. Those were heart people – Aum was enough for them: a mild dose, a homeopathic dose. was enough for them.

For you, it won't help much For you, Hoo will be more helpful. Hoo is a Sufi mantra. Just like Aum is a Hindu mantra, Hoo is a Mohammedan, Sufi mantra. Hoo was developed by Sufis for a country and race very aggressive, violent – not simple people, not innocent – cunning and clever, fighters. For them Hoo was invented.

Hoo is the last part of Allah. If you repeat "Allah-Allah-Allah-Allah" continuously, by and by, it takes the shape of "Allahoo-Allahoo-Allahoo". Then, by and by, the first part is to be dropped. It becomes "Lahoo-Lahoo-Lahoo". Then even "Lah" is to be dropped. It becomes "Hoo-Hoo-Hoo". It is very forceful, and it hits your sex center directly. It doesn't hit your heart: it hits your sex center.

For you Hoo will be helpful because now your heart is almost non-functioning. Love has disappeared; only sex has remained. Your sex center is functioning, not your love center, so Aum will not be of much help. Hoo will be a deeper help because your energy is not now near the heart. Your energy is near the sex center, and the sex center has to be hit directly so the energy rises upwards.

After a period of doing Hoo, you may feel that now you don't need that much of a dose. Then you can turn over to Aum. When you start feeling that now you exist near the heart, not near the sex center, only then can you use Aum – not before it. But there is no need: Hoo can do the whole way.

But if you feel like, you can change. If you feel that now there is no need, you don't feel like sexual – sex is not a worry to you, you don't think about it; it is not a cerebral imagination, you are not fascinated by it; a beautiful woman passes and you simply take a note that "Yes, a woman has passed," but nothing arises within you; your sex center is not hit, no energy moves in you – then you can start Aum.

But no need: you can continue with Hoo. Hoo is a stronger dose. When you do Hoo, you can immediately feel it goes to the stomach – to the center of hara, and then to the sex center. It forces the sex energy immediately upwards. It stirs the sex center.

And you are more head oriented. This always happens: people, countries, civilizations which are head oriented become sexual – more sexual than heart oriented people. Heart oriented people are loving. Sex comes as a shadow of love; it is not important in itself. Heart oriented people don't think much because, really if you watch twenty-four hours, twenty-three hours you are thinking about sex.

Heart oriented people don't think about sex at all. When it happens, it happens. It is just like a body need. And it follows as a shadow to love: it never happens directly. They live in the middle – the heart is the middle between head and sex centers – you live in the head and in the sex. You move from these two extremes; you are never in the middle. When the sex is fulfilled, you move to the heart. When the sex desire arises, you move to the sex but you never stay in the middle. The pendulum moves right and left – never stops in the middle.

Patanjali developed this method of chanting Aum for very simple people – innocent villagers living with nature. For you... You can try it; if it helps, it is good. But my understanding about you is this, that it will not help more than one percent of you. Ninety-nine percent will be helped by the mantra Hoo. It is nearer you.

And, remember, when the mantra Hoo succeeds when you reach to the listening point, you will listen aumkar, not Hoo. You will listen Aum! The final phenomenon will be the same. It is just on the path... you are difficult people. Stronger doses are needed, that's all. But on the final stay, you will experience the same phenomenon.

My emphasis remains for Hoo because my emphasis depends not on Hindus or Mohammedans; my emphasis depends on you, what is your need. I am neither a Hindu nor a Mohammedan. I am nobody, so I am free. I can use anything from anywhere. A Hindu will feel guilty using Allah; a Mohammedan will feel guilty using Aum: but I am not fussy about such things. If Allah helps, it is beautiful; if aumkar helps, it is beautiful. I bring every method to you according to your need.

To me, all religions lead to the same; the goal is one. And all religions are like paths leading to the same summit. On the top, everything becomes one. Now it depends on you – where you are – and which path will be nearer. Aum will be very far from you; Hoo is very nearer. It is your need. My emphasis depends on your need. My emphasis is not theoretical; it is not sectarian. My emphasis is absolutely personal. I look at you and decide.

The fourth question:

Question 4

**YOU SAID THAT NEEDS ARE TO DO WITH THE BODY AND DESIRES ARE TO DO WITH THE MIND. WHICH OF THESE TWO BROUGHT US TO YOU?**

Before I answer this, one thing more has to be understood; then it will be possible for you to understand the answer to this question. You are not only body and mind: you are something else

also – the soul, the self – the atman. Body has needs, the atman also has needs; just between the two is the mind which has desires. Body has needs – hunger to be satisfied, thirst. A shelter is needed, food is needed, water is needed. Body has needs; the mind has desires. Nothing is needed, but mind creates false needs.

A desire is a false need. If you don't attend to it, you feel frustrated, a failure. If you attend to it, nothing is attained because in the first place, it was never a need: it never existed as a need.

You can fulfill a need; you cannot fulfill a desire. Desire is a dream – a dream cannot be fulfilled; it has no roots, neither in the earth, nor in the sky. It has no roots. Mind is a dreaming phenomenon. You ask for fame, name, prestige: even if you attain you will not attain anything because fame will not satisfy any need. It is not a need. You may become famous. If the whole earth knows about you, what – what then? What will happen to you? What can you do with it? It is neither food nor drink. When the whole world knows you, you feel frustrated. What to do with it? It is useless.

Soul has needs again. Just as body has a need for food, soul has a need for food. Of course, the food is God then. You must remember Jesus saying to his disciples many times, "Eat me. I am your food. And let me be your drink." What he means? – a different need. Unless it is satisfied, unless you can eat God, unless you become God by eating him, absorbing him – he flows in your soul like blood, He becomes your consciousness – you will remain unsatisfied.

The soul has needs: religion fulfills those needs. The body has needs: science fulfills those needs. Mind has desires or tries to fulfill, but cannot fulfill. It is just a boundary land where body and soul meet. When body and soul are separate, mind simply disappears. It has no existence of its own.

Now take this question:

**YOU SAID THAT NEEDS ARE TO DO WITH THE BODY AND DESIRES ARE TO DO WITH THE MIND. WHICH OF THESE TWO BROUGHT US TO YOU?**

There are three types of persons here around me: one who have come because of their body needs. They are frustrated with sex, frustrated with love, miserable in the body. They have come, they can be helped; their problem is honest, and once their body needs disappear, their soul needs will arise.

Then there is a second group who has come because of the soul needs. They can be helped because they have real needs. They have come not for their sex problems, love problems or body diseases, illnesses. They have not come for that. They have come to seek the truth; they have come to enter the mystery of life; they have come to know what this existence is.

And then there is a third group, and the third is greater of these both two. Those people have come because of their mind desires. They cannot be helped. They will hang around me for some time and then disappear. Or, if they hang around me a longer period, then I may reduce them either to body needs or to soul needs, but their mind needs cannot be fulfilled because they are not needs in the first place.

There are few persons who are here for egoistic reasons. Sannyas is an ego trip for them. They become special, extraordinary. They have failed in life: they couldn't attain to political power, they

couldn't reach to wordly fame, they couldn't achieve wealth, material things. They feel nobodies. Now I give them sannyas, and without anything on their part, they become somebody important, special. Just by changing to orange, they think now they are not ordinary people – they are the chosen few, different from everybody else. They will go in the world and condemn everybody, that "You are just worldly creatures Absolutely wrong you are. We are the saved ones, the chosen few."

These are mind desires. Remember not to be here for any mind desire. Otherwise you are simply wasting your time: they cannot be fulfilled. I am here to bring you out of your dreams; I am not here to fulfill your dreams. These people will bring all types of politics here because they are on the ego trip. They will bring all sorts of conflicts; they will create cliques. They will create a miniature world here, and they will create a hierarchy, that, "I am higher than you, holier than you." They will play the game of one-upmanship.

But they are fools. They should not be here in the first place. They have chosen a wrong place for their ego trips because I am here to kill their egos completely, to shatter them. That's why you feel so much chaos around me. Remember, you can be in a right place for wrong reasons. Then you miss, because the question is not the place; the question is why you are here. If you are for your body needs, something can be done, and when your body needs are settled, your soul needs will arise.

If you are here for mind needs, drop those needs. They are not needs; they are dreams. Drop them as completely as possible. And don't ask how to drop them because nothing is to be done for them to drop. Just the very understanding that they are mind desires, is enough: they drop automatically.

The fifth question:

Question 5

IS IT POSSIBLE TO FIND A SYNTHESIS BETWEEN YOGA AND TANTRA? DOES ONE LEAD TO ANOTHER?

No, it is impossible. It is as impossible as if you try to find a synthesis between man and woman. Then what will be the synthesis? – third sex, an impotent person, will be the synthesis and that will neither be man nor woman. Rootless, that man will nowhere be...

Tantra is absolutely opposite, diametrically opposite than yoga. You cannot make any synthesis. And never try such things because you will be more and more confused. One is enough to confuse you; two will be too much. And they lead in different directions. They reach to the same summit; they reach to the same peak. Synthesis is there at the top, at the climax, but at the foothill, where the journey starts, they are absolutely different. One goes to the east, another goes to the west. They say goodbye to each other; they have their backs to each other. They are like man and woman – different psychologies, beautiful in their difference.

If you make a synthesis, it becomes ugly. A woman has to be a woman – so much of a woman that she becomes a polarity to man. In their polarities they are beautiful because in their polarities they are attracted to each other. In their polarities they are complementary, but you cannot synthesize. Synthesis will be just poor, synthesis will be just powerless. There will be no tension in it.



At the peak they meet, and that meeting is orgasm. Where man and woman meet, when their bodies dissolve, when they are not two things, when yin and yang are one, it becomes one circle of energy. For a moment, at the summit of bio-energy, they meet and then they fall again.

The same is with tantra and yoga. Tantra is feminine, yoga is male. Tantra is surrender, yoga is will. Tantra is effortlessness, yoga is effort – tremendous effort. Tantra is passive, yoga is active. Tantra is like the earth, yoga is like the sky. They meet, but there is no synthesis. They meet at the top, but at the foothill where the journey starts, where you all are standing, you have to choose the path.

Paths cannot be synthesized. And people who try that, they confuse humanity. They confuse very deeply and they are not a help; they are very harmful. Paths cannot be synthesized – only the end. Path has to be separate from another path – perfectly separate, different in its very tone, being. When you follow tantra, you move through sex. That is tantra's path; you allow nature a total surrender. It is a let-go, you don't fight, it is not a path of a warrior. You don't struggle; you surrender wherever nature leads. Nature leads into sex you surrender to sex. You completely move into it with no guilt, with no concept of sin.

Tantra has no concept of sin, no guilt. Move into sex. Just remain alert, watching what is happening. Be alert, mindful what is going on. But don't try to control, don't try to contain yourself; allow the flow. Move into the woman; let the woman move into you. Let them become a circle and you remain a watcher. Through this watching and let-go, tantra achieves a transcendence. Sex disappears. This is one way to go beyond nature because going beyond sex is going beyond nature.

Whole nature is sexual. Flowers are there because they are sexual. All beauty exists because of some sexual phenomenon. A continuous game is on. Trees are attracting others, birds are calling others. Everywhere a sexual game is on. Nature is sex, and to achieve to the supersex is to go beyond sex. But tantra says use sex as a step. Don't fight with it: go beyond it, using it. Move through it, pass through it, and attain to the transcendence through experience. A watchful experience becomes transcendence.

Yoga says don't waste energy: bypass sex completely. No need to go into it: you can simply bypass. Conserve energy, and don't be befooled by nature. Fight nature, become a willpower; become a controlled being not floating anywhere. The whole yoga methods are how to make you capable so that there is no need to let go into the nature, no need to allow nature to have its own way. You become a master and you move on your own against nature, fighting nature. It is a way of the warrior – the impeccable warrior who continuously fights, and through fighting transcends.

These are totally different. Both lead to the same goal: choose one; don't try to synthesize. How can you synthesize? If you go through sex, yoga is dropped. How can you synthesize? If you leave sex, tantra is dropped. How can you synthesize? But remember, both lead to the same goal: transcendence is the goal. It depends on you – on your type. Are you a warrior type, a man who fights continuously? Then yoga is your path. If you are not a warrior type, if you are passive – in a subtle way feminine, you would not like to fight with anybody, really non-violent – then tantra is the path, and because both lead to the same goal, there is no need to synthesize.

Synthesizers, to me, are always almost wrong. All Gandhis are wrong; whosoever synthesizes is wrong, because it is synthesizing allopathy with ayurvedic; it is synthesizing homeopathy with

allopathic; it is synthesizing with Hindu and Mohammedan; it is synthesizing Buddha and Patanjali. No need to synthesize Each path in itself is perfect Each path in itself is so perfect, it doesn't need anything to be added to it; and any addition can be dangerous because a part may be functioning in a particular machine... may become a barrier into another.

You can take a part from an Impala car. It was functioning well into it, and you can put it into a Ford and it may create problems. A part functions in a pattern. A part depends on the pattern, on the whole. You cannot use simply a part anywhere. And what these synthesizers do? They take one part from one system, another part from another system; they make a hodge-podge, and if you follow these fellows you will become a hodge-podge. No need to synthesize. Just try to find out your type, feel your type, and there is no hurry; watch and feel your type.

Can you surrender? – surrender to nature? – then surrender. If you feel it is impossible, "I cannot surrender", then don't be depressed because there is another path which needs no surrender in this way, which gives you all opening to fight. And both lead to the same at the peak, when you have reached the Gourishankar. By and by, as you reach nearer and nearer to the peak, you see others are also reaching who were traveling on different paths.

Ramakrishna tried one of the greatest experiments in the whole history of humanity. When he became enlightened, after his enlightenment, he tried many paths. Nobody has done that ever because there is no need. You have attained to the peak; why be worried whether other paths lead to it or not? But Ramakrishna did a great service to humanity. He came back down to the foothill again and tried another path – whether it also leads to the top or not. He tried many, and each time he reached to the same point.

This is his simile – that at the foothill, paths are different. They move in different directions, even look opposite, contradictory. But at the top they meet – synthesis is at the top. At the beginning, diversions, multiplicity; in the end, unity, oneness.

Don't bother about synthesis. You simply choose your path and stick to it. And don't be allured by others who will be calling to you to come to their path because it leads. Hindus have reached, Mohammedans have reached, Jews have reached, Christians have reached and the ultimate truth has no conditioning that if you are a Hindu only then you will reach.

The only thing to be worried about is to feel your type and choose. I am not against anything; I am for everything. Whatsoever you choose, I can help you that way. But no synthesis Don't try for synthesis.

The sixth question:

Question 6

OFTEN WHEN YOU ARE TALKING TO US, WAVES OF ENERGY COME TO US OPENING OUR HEARTS AND BRINGING TEARS OF GRATITUDE. YOU HAVE SAID THAT YOU FILL US WHENEVER WE ARE OPEN, BUT OFTEN THIS PHENOMENON HAPPENS TO MANY PEOPLE AT THE SAME TIME, LIKE SHAKTIPAT. WHY DO YOU NOT GIVE US THIS WONDERFUL EXPERIENCE MORE OFTEN?

It is up to you. It is not that I am giving any experience to you. It is up to you; you can take it. It is not a giving because I am giving all the time. It is for you to be open and take it. And this is right, that it happens many times to many people together. Then the logical mind says I must be doing something; otherwise, why to so many people it is happening together?

No, I am not doing. But when one opens, the opening of one is infectious. Others immediately start opening. It is just like one starts coughing and others start coughing; it is infectious. One opens: you suddenly feel something is happening around; you also become open.

I am available continuously. Whenever you open, you can share me. Whenever you are closed, you cannot share. And it is not for me; it is up to you to do something. Of course it happens together, because one opens another, and then it goes on and on. It can become a flood-like phenomenon.

In Indonesia there is a particular method known as latihan. They use the word opening: one who is open can open others. The Master, one of the very, very significant men upon this earth right now, the Master of latihan, is a man called Bapak Subud. He has opened few people, and then he tells those people to go around the earth and open others.

And what they do? They do a very simple method. You will be able to understand it because you are doing many methods on the similar lines. One who is opened by Bapak Subud moves with a newcomer – one who is to be opened – the disciple. They stand in a closed room. The one who is already open, he raises his hands towards the sky. He opens himself, and the other simply stands there. Within a few minutes the other starts trembling. Something is happening, and when he is opened, opened to the infinite sky, to the infinite energy from the beyond, now he is allowed to open others.

And nobody knows what they do; even the doer never knows what he is doing. He simply stands there and the other is just standing nearby – the neophyte. And they don't know... they ask Bapak Subud, "What is this?" They do it – it happens – but Bapak Subud never gives any explanation. He is not that type of man. He says, "You simply do. Don't bother why it happens. It happens"

The same happens here. One opens. Suddenly, the energy moves around him; he creates a milieu. You are near him; suddenly you feel a surge coming up, tears start flowing, your heart is full. You open; you help another... It becomes a chain reaction. The whole world can be opened; and once you are open, you know the knack of it. It is not a method; you simply know the knack of it. Then you simply put in a certain situation your mind, in a certain way your being: this is what I call prayer.

To me, prayer is not a verbal communication to the divine. Because how can you communicate with language with the divine? The divine has no language and whatsoever you say will not be understood. You can be understood not by language, but by your being. Being is the only language.

Try a small prayer method. In the night, when you are going to the bed, just kneel down near the bed. Put the light off, raise your both hands, close your eyes, and just feel as if you are under a waterfall – an energy waterfall from the sky. In the beginning, it is an imagination. In the beginning it has to be an imagination. Within two, three days you start feeling that it is a real phenomenon – you are under a waterfall – your body starts shaking, as if a leaf in a strong wind. And the fall is so strong and tremendous you cannot contain it; it fills you pore to pore, from toe to head. You have become just an empty vessel and it fills you.

When you feel trembling coming to you, cooperate with it. Help the trembling to grow more, because the more you tremble, the more is the possibility for the infinite energy to descend in you, because your own inner energy becomes dynamic. When you are dynamic, you can meet the dynamic force; when you are static, you cannot meet the dynamic force.

When you tremble, energy is created within you. Energy attracts more energy. Become a vessel – empty, filled, overflowing. When you feel now it is too much, unbearable, the fall is too much and you cannot bear it any more, bow down to the earth, kiss the earth and remain silent there as if you are pouring the energy into the earth.

Take from the sky; give back to the earth. You become just a medium in between. Bow down completely; become empty again. When you feel now you are empty, you will feel so silent, so calm, so collected. Then raise your hands again. Feel the energy. Go down, kiss the earth: give the energy back to the earth.

Energy is sky, energy is earth. There are two types of energy: sky is always called the male because it gives, and earth is always called the female because it takes, it is like a womb. So take from the sky and give to the earth. And this has to be done seven times – not less – because each time the energy will penetrate one chakra of your body, and there are seven chakras.

Each time the energy will go deeper in you; it will stir a deeper core within you. Seven times is a must. Less you should not do because if you do less you will not be able to sleep. Energy will be there inside and you will feel restless. Do it seven times. More you can do, more there is no harm, but less not – do it seven times or more.

And when you feel completely empty, go to sleep. Your whole night will become a happening. In sleep, you will become more and more silent. Dreams will stop. In the morning, you will feel a completely new being arising, resurrected. You are no more the old. The past is dropped; you are fresh and young.

Every night do it. Within three months many things will become possible. You will be open, and then you can open others. After doing three months this opening phenomenon, you can simply stand by the side of somebody and open yourself, and immediately you will feel that the other is shaking, trembling. Even if he doesn't know, even without his knowing you can open somebody. But don't do that because the other will be simply scared. He will think that something weird is happening.

Once opened, you can open others. It is an affection, and a beautiful infection: an infection of perfect health, not of any disease—an infection of wholeness, infection of holiness, infection of the sacred.

## CHAPTER 9

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### Cultivating Right Attitudes

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*9 January 1975 am in Buddha Hall*

THE MIND BECOMES TRANQUIL BY CULTIVATING ATTITUDES OF FRIENDLINESS TOWARDS THE HAPPY, COMPASSION TOWARDS THE MISERABLE, JOY TOWARDS THE VIRTUOUS AND INDIFFERENCE TOWARDS THE EVIL.

THE MIND ALSO BECOMES TRANQUIL BY ALTERNATELY EXPELLING AND RETAINING THE BREATH.

WHEN MEDITATION PRODUCES EXTRAORDINARY SENSE PERCEPTIONS, THE MIND GAINS CONFIDENCE AND THIS HELPS PERSEVERANCE.

ALSO, MEDITATE ON THE INNER LIGHT WHICH IS SERENE AND BEYOND ALL SORROW.

ALSO MEDITATE ON ONE WHO HAS ATTAINED DESIRELESSNESS.

THE MIND BECOMES TRANQUIL BY CULTIVATING ATTITUDES OF FRIENDLINESS TOWARDS THE HAPPY, COMPASSION TOWARDS THE MISERABLE, JOY TOWARDS THE VIRTUOUS AND INDIFFERENCE TOWARDS THE EVIL.

MANY THINGS HAVE TO be understood before you can understand this sutra. First, the natural attitudes: whenever you see somebody happy, you feel jealous – not happy, never happy. You feel miserable. That's the natural attitude, the attitude that you have already got. And Patanjali says the mind becomes tranquil by cultivating attitudes of friendliness towards the happy – very difficult. To be friendly with someone who is happy is one of the most difficult things in life.

Ordinarily, you think it is very easy. It is not! Just the opposite is the case. You feel jealous, you feel miserable. You may show happiness, but that's just a facade, a show, a mask. And how you can be happy? And how you can be tranquil, silent, if you have such an attitude?

Because the whole life is celebrating, millions of happinesses happening all over the universe, but if you have an attitude of jealousy, you will be miserable, you will be in a constant hell. And you will be in a hell precisely because all over there is heaven. You will create a hell for you – a private hell – because whole existence is celebrating.

If somebody is happy, what comes first to your mind? – as if that happiness has been taken from you, as if he has won and you are defeated, as if he has cheated you... Happiness is not a competition, so don't be worried. If somebody is happy, it does not mean that you cannot be happy, that he has taken happiness – now how you can be happy. Happiness is not somewhere existing, which can be exhausted by happy people.

Why you feel jealous? If somebody is rich, maybe it is difficult for you to be rich because riches exist in a quantity. If somebody is powerful in a material way, it may be difficult for you to be powerful because power is a competition. But happiness is not a competition. Happiness exists in infinite quantity. Nobody has ever been able to exhaust it; there is no competition at all. If somebody is happy, why you feel jealous? And with jealousy enters hell in you.

Says Patanjali, when somebody is happy, feel happy, feel friendly. Then you also open a door towards happiness. In a subtle way, if you can feel friendly with someone who is happy, you immediately start sharing his happiness; it has become yours also – immediately ! And happiness is not someTHING; it is not material. It is not something that somebody can cling to. You can share it. When a flower blooms, you can share it; when a bird sings, you can share it; when somebody is happy, you can share it. And the beauty is that it does not depend on his sharing. It depends on your partaking.

If it depended on his sharing, whether he shares or not, then it was totally a different thing. He may not like to share. But this is not a question at all, it does not depend on his sharing. When the sun rises in the morning you can be happy, and the sun cannot do anything about it. It cannot prevent you being happy. Somebody is happy: you can be friendly. It is totally your own attitude, and he cannot prevent you by sharing. Immediately you open a door, and his happiness flows towards you also.

This is the secret of creating a heaven all around you, and only within heaven can you be tranquil. How can you be tranquil in hell-fire? And nobody is creating it: you create it. So the basic thing to be understood is that whenever there is misery, hell, you are the cause of it. Never throw the responsibility on anybody else because that throwing of responsibility is escaping from the basic truth.

If you are miserable, only you – absolutely only you – are responsible. Look within and find the cause of it. And nobody wants to be miserable. If you can find the cause within you, you can throw it out. Nobody is standing in your way to prevent you. There is not a single obstacle to be happy.

But by being friendly towards happy people, you become attuned to happiness. They are flowering; you become friendly. They may not be friendly; that is none of your concern. They may not even

know you – that doesn't matter. But wherever there is a blooming, wherever there is bliss, wherever somebody is flower-ing, wherever somebody is dancing and is happy and is smiling, wherever there is celebration, you become friendly, you partake of it. It starts flowing within you, and nobody can prevent it. And when there is happiness all around you, you feel tranquil.

### THE MIND BECOMES TRANQUIL BY CULTIVATING ATTITUDES OF FRIENDLINESS TOWARDS THE HAPPY...

With the happy, you feel jealous – in a subtle competition. With happy people, you feel yourself inferior. You always choose people around you who are unhappy. You become friendly with unhappy people because with unhappy people you feel superior. You always seek somebody who is below you. You are always afraid of the higher; you always seek the lower, and the more you seek the lower, the lower you fall. Then even more lower people are needed.

Seek the company of those who are higher than you – higher in wisdom, higher in happiness, higher in tranquility, calmness, quiet, collectedness: always seek the company of the higher because that is the way how you become higher, how you transcend the valleys and reach to the peaks. That becomes a ladder. Always seek the company of the higher, the beautiful, the happy – you will become more beautiful, you will become more happy.

And once the secret is known, once you know how one becomes more happy, how with others' happiness you create a situation for yourself also to be happy, then there is no barrier; then you can go as far as you like. You can become a god where no unhappiness exists.

Who is a god? A god is one who has learned the secret to be happy with the whole universe, with every flower and with every river and with every rock and every star, who has become one with this continuous eternal celebration, who celebrates, who doesn't bother whose celebration is this. Wherever there is a celebration, he participates. This art of participating in happiness is one of the foundations if you want to be happy. It has to be followed.

Just the opposite you have been doing: if somebody is happy, immediately you are shocked. How is it possible? How come you are not happy and he has become happy? There is injustice. This whole world is cheating you and there is no God. If God is, how come you are not happy and others are becoming happy? And these people who are happy, they are the exploiters, they are tricky, cunning. They live on your blood. They are sucking others' happiness.

Nobody is sucking anybody's happiness. Happiness is such a phenomenon, there is no need to suck it. It is an inner flowering; it doesn't come from the outside. Just by being happy with happy people you create the situation in Which your own inner flower starts blooming:

### THE MIND BECOMES TRANQUIL BY CULTIVATING ATTITUDES OF FRIENDLINESS...

You create the attitude of enmity. You can feel friendly with a sad person, and you think it is very virtuous. You can feel friendly with someone who is depressed, in misery, and you think it is something religious, something moral you are doing, but what are you doing, you don't know.

Whenever you feel friendly with someone who is sad, depressed, unhappy, miserable, you create misery for you. It looks very irreligious, Patanjali's attitude. It is not, because when you will



understand his whole standpoint you will see what he means. He is very scientific. He is not a sentimental person, and sentimentality won't help you.

One has to be very very clear:

... COMPASSION TOWARDS THE MISERABLE...

Not friendliness – compassion. Compassion is a different quality; friendliness is different. Friendliness means you are creating a situation in which you would like to be the same as the other person is, you would like to be the same as your friend. Compassion means that someone has fallen from his state. You would like to help him, but you would not like to be like him. You would like to give him a hand; you would like to bring him up, cheer him up. You would like to help him in every way, but you would not like to be like him because that is not a help.

Somebody is crying and weeping, and you sit by the side and you start crying and weeping: are you helping him? In what way? Somebody is miserable and you become miserable; are you helping him? You may be doubling his misery. He was alone miserable; now there are two persons miserable. But in showing sympathy to the miserable you are again playing a trick. Deep down, when you show sympathy to the miserable – and remember, sympathy is not compassion; sympathy is friendliness. When you show sympathy and friendliness to a depressed, sad, miserable person, deep down you are feeling happy. Always there is an undercurrent of happiness. It has to be so because it is a simple arithmetic: when somebody is happy, you feel miserable, then how it is possible when somebody is miserable you can feel unhappy? Somebody is happy you feel miserable; then somebody is unhappy, deep down you feel very happy.

But you don't show it. Or, if you are observed acutely even you show it – even in your sympathy there is a subtle current of happiness. You feel good; you feel cheered up really, that it is not you who is unhappy, and you are in a position to show sympathy – and you are higher, superior.

People always feel good when they can show sympathy to others; they are always cheered. Deep down they feel that they are not so miserable, thank God. When somebody dies, immediately an undercurrent in you comes that you are still alive, thank God. And you can show sympathy and it costs nothing. Showing sympathy costs nothing, but compassion is a different thing. Compassion means you would like to help the other person; you would like to do whatsoever can be done; you would like to help him to come out of his misery. You are not happy about it, but you are not miserable also.

And just between the two exists compassion: Buddha is in compassion. He will not feel miserable with you because that is not going to help anybody, and he will not feel happy because there is no point in feeling happy. How can you feel happy when somebody is miserable? But he cannot feel unhappy also because that is not going to help. He will feel compassion. Compassion exists just in between these two. Compassion means he would like to help you to come out of it. He is for you, compassion means, but against your misery; he loves you, but not your misery. He would like to bring you up, but not your misery with you.

When you are sympathetic you start loving the misery, not the man who is miserable. And if suddenly the man is cheered up and says, "Don't bother," you will feel shocked, because he never gave you a chance to be sympathetic and show him that how higher, superior and happy a being you are.

Don't be miserable with somebody who is miserable. Help him to come out of it. Never make misery an object of love; don't give any affection to misery, because if you give affection and you make it an object of love, you are opening a door for it. Sooner or later you will become miserable. Remain aloof. Compassion means remain aloof. Extend your hand, remain aloof, help – don't feel miserable, don't feel happy, because both are the same. When you feel miserable on the surface with somebody's misery, deep down runs the current of being happy. Both have to be dropped. Compassion will bring you tranquility of the mind.

Many people come to me; they are social reformers, revolutionaries, politicians, utopians, and they say, "How you can teach people meditation and silence when there is so much misery in the world?" They tell me, "This is selfish." They would like me to teach people to be miserable with others who are miserable. They don't know what they are saying but they feel very good – doing social work, social service, they feel very good. And if suddenly the world becomes a heaven, and God says, "Now everything will be okay," you will find the social reformers and revolutionaries in absolute misery, because they will have nothing to do.

Khalil Gibran has written a small parable. In a city, in a big city, there was a dog who was a preacher and a missionary, and he preached to other dogs that "Stop barking. We waste almost ninety-nine percent of our energy in barking unnecessarily. That's why we have not been evolving. Stop barking unnecessarily."

But it is difficult for dogs to stop barking. That is an in-built process. Really they feel happy only when they bark. It is a catharsis. They feel silent when they have barked. So, they listened to the leader – the revolutionary, the utopian, who was thinking of kingdom of gods, kingdom of dogs, somewhere in the coming future, where every dog is reformed and has become religious – no barking, no fighting, everything is silent... a pacifist, must have been – that missionary.

But dogs are dogs. They will listen to him and then they will say, "You are a great man, and whatsoever you say is true. But we are helpless, poor dogs. We don't understand such big things." So all the dogs felt guilty because they couldn't stop. And they believed in the message of the leader, and he was right: rationally, they could follow. But what to do with the bodies? The bodies are irrational. Whenever there will be a chance – a sannyasin walking – they will bark: a policeman, a postman... because they are against uniforms.

It was almost impossible for them, and they had settled it that "That dog is a great man, and we cannot follow. He is like an avatar – something from the other shore. So we will worship him, but how can we follow him? And that leader was always true to his word: he never barked. But one day everything failed. One night, dark night, the dogs decided that, "This great leader is always trying to convert us, and we never listen to him. At least once a year, on the birthday of the leader, we should keep complete fast: no barking – absolute silence – no matter how difficult. At least once a year we can do that," they decided.

And on that night not a single dog barked. The leader went from this corner to that, this street to that, to watch, because wherever dogs will be barking, he will preach. He started feeling very miserable because nobody is barking; the whole night completely silent, as if no dog exists... He went many places, watched, and by the midnight it was so impossible for him that he moved in a dark corner and barked!

The moment the other dogs heard that one has broken, they said, "Now there is no problem." They didn't know that the leader has done it. They thought one of them has broken the vow. But now it was impossible for them to contain; the whole city barked. The leader came out and he started preaching!

This will be the condition of your social revolution – aries, reformers, Gandhians, Marxists and others – all brands. They will be in such a difficulty if the world is really changed. If the world fulfills really the utopia of their minds and imaginations, they will commit suicide or they will go mad. Or they will start preaching just opposite, just the contradictory, just the opposite whatsoever they are preaching now.

They come to me and they say, "How you can tell people to be silent when the world is in such a misery?" They think first the misery has to be removed, then people will be silent? No, if people are silent misery can be removed, because only silence can remove the misery. Misery is an attitude. It is less concerned with material conditions, more concerned with the inner mind, the inner consciousness. Even a poor man can be happy, and once he is happy many things start falling in line.

Soon he may not be a poor man, because how can you be poor when you are happy? When you are happy, the whole world participates with you. When you are unhappy, everything goes wrong. You create all around a situation which helps your unhappiness to be there. This is the dynamics of the mind. It is a self-defeating system. You feel miserable, then more misery attracts towards you. When more misery attracts you say, "How I can be silent? So much misery there." Then even more misery is attracted toward you. Then you say, "It is impossible now. And those who say they are happy must be telling lies: these Buddhas, Krishnas, they must be telling lies. These Patanjalis, they must be liars, because it is possible, so much misery?"

Then you are in a self-defeating system. You attract, and not only you attract for yourself: when one person is miserable, he helps others also to be miserable, because they are also fools like you. Seeing you in misery, they sympathize. When they sympathize, they become vulnerable. So it is just like that: one ill person infects the whole community.

Mulla Nasruddin's doctor sent him a bill. It was too much. His child was ill: Nasruddin's small son was ill. He phoned to the doctor that "This is too much." The doctor said, "But I had to come nine times to see your son, so that has to be accounted for." Nasruddin said, "And don't forget that my son infected the whole village, and you have been earning a lot. In fact you should pay me something."

When one person is miserable, he infects. Misery is infectious just as happiness is infectious. And if you are vulnerable towards misery – as you are because you are always seeking unknowingly – your mind seeks misery, because with misery you feel sympathy; with happiness you feel jealous.

Mulla Nasruddin's wife told me once that "If you are going to New Delhi – the winter is coming – you bring me a drop-dead coat." I was surprised. I couldn't follow what she means. I told her anyway, "I don't know much about coats, but I have never heard. What is a drop-dead coat?" She said, "You never heard?" and started laughing and said, "A drop-dead coat is a coat, when you put it on, neighbors drop dead!"

Unless others drop dead, you don't feel alive. Unless others are in misery, you don't feel happy. But how can you feel happy when others are unhappy, and how can you feel alive really when others are dead? We exist together. And sometimes you may be the cause of many people's misery. Then you are earning a karma. You may not have directly hit them; you may not have been violent to them. Subtle is the law. You need not be a murderer, but if simply you infect people by your misery, you are participating in it; you are creating misery. And you are responsible for it, and you will have to pay for it. Very subtle is the mechanism!.

Just two, three days before it happened a sannyasin attacked Laxmi. You may not have observed that you all are responsible for it, because many of you have been feeling antagonism towards Laxmi. That sannyasin is just a victim, just the weakest link among you. He has expressed your antagonism, that's all, and he was the weakest; he became the victim, and now you will feel that he is responsible. That's not true. You participated. Subtle is the law!

How you participated? Deep down, whenever somebody managing – and Laxmi is managing things around here... There are many situations in which you will feel antagonistic, in which she will have to say no to you, in which you will feel hurt – it cannot be avoided – in which you feel that enough attention is not being paid to you, in which you feel that you are treated as if you are nobody. Your ego feels hurt and you feel antagonism.

If many people feel antagonism towards a person, then the weakest amongst them will become the victim; he will do something. He was the craziest amongst you, that's right. But he alone is not responsible. If you have ever felt antagonism towards Laxmi, that is part and you have earned a karma, and unless you become so subtly aware you cannot become enlightened. Things are very complicated.

Now in the West also, psychoanalysts have found that the whole family is responsible if one person goes mad – whole family! Now they think that the family has to be treated, not one person, because when one person goes mad that only shows that the whole family has inner tensions. This is the weakest of them all, so immediately he shows the whole thing, he becomes the expression of the whole family, and if you treat him it won't help. In the hospital he may be okay: back home he will fall ill again because the whole family has inner tensions and this is the weakest.

Children suffer too much because of parents. They are fighting; they are always creating anxiety and tension around the house. The whole house exists not as a peaceful community, but as an inner war and conflict. The child is vulnerable more; the child starts behaving in eccentric ways – now you have an excuse that you are tense and worried because of the child. And now the father and mother both can be concerned with the child; they will take him to the psychoanalyst and the doctor, and they can forget their own conflict.

And this child becomes a cementing force, if he is ill; then they have to pay more attention to him. And now they have an excuse why they are worried and tense and in anguish – because the child is ill – and they don't know just the reverse is the case... BECAUSE they are worried, tense in conflict. The child is innocent, tender; he can be affected immediately, he has no protection around him yet. And if the child becomes really healthy, the parents will be in more difficulty – because then there is no excuse.

This is a community; you live here as a family. Many tensions are bound to be there, be aware. Be alert about those tensions because your tensions can create a force. They can become accumulative, and suddenly somebody who is weak, vulnerable, simple, may become the shelter of the accumulated force, and then he reacts in a way. Then you all can throw the responsibility on him. But that is not true if you ever have felt any antagonism, you are part of it. And the same is true in the greater world also.

When Godase murdered Gandhi, I never said that Godase is responsible. He was the weakest link; that is true. But the whole Hindu mind was responsible, deep currents of Hindu antagonism against Gandhi. The feeling that he is for Moslems, Mohammedans, was accumulating. This is an actual phenomenon: antagonism becomes accumulated. Just like a cloud, it hovers, and then somewhere a weak heart, a very unprotected man, becomes the victim. The cloud gets roots into him and then the explosion. And then everybody is freed: Godase is responsible – murdering Gandhi – so you can kill Godase and be finished. Then the whole country moves in the same way, and the Hindu mind remains the same: no change. Subtle is the law!

Always find the dynamics of mind. Only then you will be transformed; otherwise not.

THE MIND BECOMES TRANQUIL BY CULTIVATING ATTITUDES OF FRIENDLINESS TOWARDS THE HAPPY, COMPASSION TOWARDS THE MISERABLE, JOY TOWARDS THE VIRTUOUS...

Look! Patanjali is making steps – and beautiful and very subtle, but exactly scientific.

... JOY TOWARDS THE VIRTUOUS, AND INDIFFERENCE TOWARDS THE EVIL.

When you feel somebody is a virtuous man, joy, the ordinary attitude is that he must be deceiving. How anybody can be more virtuous than you? Hence so much criticism goes on.

Whenever there is somebody who is virtuous, you immediately start criticizing, you start finding faults with him. Somehow or other you have to bring him down. He cannot be virtuous. You cannot believe this. Patanjali says joy, because if you criticize a virtuous man, deep down you are criticizing virtue. If you criticize a virtuous man, you are coming to a point to believe that virtue is impossible in this world. Then you will feel at ease. Then you can move on your evil ways easily because, "Nobody is virtuous; everybody is just like me – even worse than me." That's why so much condemnation goes on – criticism, condemnation.

If somebody says, "That person is a very beautiful person," you immediately find something to criticize. You cannot tolerate – because if somebody is virtuous and you are not, your ego is shattered, and then you start feeling that "I have to change myself," which is an arduous effort. The simple is to condemn; the simple is to criticize; the simple is to say, "No! Prove! What are you saying? First, prove how he is virtuous!" And it is difficult to prove virtue; it is very easy to unprove anything. It is very difficult to prove!

One of the greatest Russian storytellers is Turgenev. He has written a story. The story is that in a small village a man was thought to be stupid, and he was. And the whole town laughed at him. He was just like a fool, and everybody in the town enjoyed his foolishness. But he was tired of his foolishness, so he asked a wise man, "What to do?"

The wise man said, "Nothing! Simply, whenever somebody is praising somebody, you condemn. Somebody is saying that 'That man is a saint,' immediately say, 'No! I know well he is a sinner!' Somebody says, 'This book is very great,' immediately say, 'I have read it and studied it.' Don't bother whether you have read it or not; simply say, 'This is rubbish.' If somebody is saying, 'This painting is one of the greatest works of art,' simply say, 'But what it is? – just a canvas and colors. A child can do it!' Criticize, say no, ask for proofs, and after seven days come to me."

Within seven days the town started feeling that this man is a genius: "We never knew about his talents, and he is a genius about everything. You show him a painting and he shows the faults. You show him a great book, and he shows the faults. He is such a great critical mind! An analyst! A genius!"

Seventh day he came to the wise man and he said, "Now there is no need to take any advice from you. You are a fool!" The whole town used to believe in that sage, and they all said that "Our genius has said that he is a fool, he must be."

People always believe in the negative easily because to disprove a no is very difficult – how can you prove? How can you prove that Jesus is son of God? How you will prove? Two thousand years, and Christian theology has been proving without proving it. But within seconds it was proved that he was a sinner, a vagabond, and they killed – within seconds! Somebody said that "I have seen this man coming out of a prostitute's house" – finished! Nobody bothers whether this man who is saying that "I have seen," is believable or not – nobody bothers! The negative is always believed easily because it is also helping your ego. The positive is not believed.

You can say no whenever there is virtue. But you are not harming the virtuous man: you are harming you. You are self-destructive. You are, in fact, committing suicide slowly – poisoning yourself. When you say that "This man is not virtuous, that man is not virtuous," what are you, in fact, creating? You are creating a milieu in which you will come to believe that virtue is impossible; and when virtue is impossible, there is no need to attempt. Then you fall down. Then you settle wherever you are. Growth becomes impossible. And you would like to settle, but then you settle in misery because you are miserable.

You all have settled completely. This settlement has to be broken; you have to be unsettled. Wherever you are you have to be uprooted and replanted in a higher plane, and that is possible only if you are joyful towards the virtuous.

... JOY TOWARDS THE VIRTUOUS AND INDIFFERENCE TOWARDS THE EVIL.

Don't even condemn evil.

The temptation is there; you would like to condemn even virtue. And Patanjali says don't condemn evil. Why? He knows the inner dynamics of the mind: because if you too much condemn evil, you pay too much attention to evil, and by and by, you become attuned to it. If you say that "This is wrong, that is wrong," you are paying too much attention to the wrong. You will become addicted with the wrong. If you pay too much attention to anything, you become hypnotized. And whatsoever you are condemning you will commit, because it will become an attraction, a deep-down attraction. Otherwise, why bother? They are sinners, but who are you to bother about them?



Jesus says, "Judge ye not..." That's what Patanjali means – indifference; don't judge this way or that – be indifferent. Don't say yes or no; don't condemn, don't appreciate. Simply leave it to the divine; it is none of your business. A man is a thief: it is his business. It is his and God's. Let them settle themselves; you don't come in. Who is asking you to come in? Jesus says, "Judge ye not..." Patanjali says, "Be indifferent."

One of the greatest hypnotists of the world, Emile Coue, discovered a law – law of hypnosis. He called it the Law of Reverse Effect. If you are too much against something, you will become a victim. See a new person learning bicycle on the road. The road is sixty feet wide, and there is a milestone by the side of the road. Even if you are a perfect cyclist and you make the target of the stone that "I will go and crash with the stone," sometimes you may miss. But never the new learner – never! He never misses the cornerstone. In a subtle way, his cycle moves towards the stone, and sixty feet wide is the road! Even with blindfolded eyes you can move on it – even if there is nobody on the road, it is completely silent, nobody is moving...

What happens to this new learner? A law is working. Emile Coue calls it the Law of the Reverse Effect. Immediately, because he is a learner, he is afraid, so he looks around, where is the fear point – where he can go wrong? The whole road is okay, but this stone, this red stone by the corner, that is the danger: "I may crash with it." Now there is an affinity created. Now his attention is towards the stone; the whole road is forgotten. And he is a learner! His hands tremble, and he is looking at the stone, and by and by he feels that the cycle is moving. Once he feels the cycle...

The cycle has to follow your attention: cycle has no will of its own. It follows you wherever you are going, and you follow your eyes, and eyes follow a subtle hypnosis, an attentiveness. You are looking at the stone, the hands move that way. You become more and more afraid. The more you are afraid, the more caught, because now the stone seems to be an evil force, as if the stone is attracting you. The whole road is forgotten, the cycle is forgotten, the learner is forgotten. Only the stone is there; you are hypnotized. You will go and crash with the stone. Now you have fulfilled your mind; next time you will be more afraid. Now where to break out of it?

When you say that something is wrong, go in the monasteries – the monks condemning sex. Sex has become the milestone. Twenty-four hours they are thinking about it: trying to avoid it is thinking about it. The more you try to avoid it, the more you are hypnotized. That is why in the old scriptures it is said whenever a saint concentrates, beautiful girls from heaven come and try to disturb his mind. Why beautiful girls should be interested? Somebody is sitting under a tree with closed eyes, why beautiful girls will be interested in this man?

Nobody comes from anywhere, but he is so much against sex it becomes a hypnosis. He is so much hypnotized that now dreams become real. He opens the eyes and sees a beautiful naked girl standing there. You need a pornographic book to see a nude woman. If you go to the monastery you will not need a pornographic book: you create your pornography yourself all around. And then the seer, the man who was concentrating, becomes more afraid: he closes his eyes, clenches his fist. Now inside the woman is standing.

And you cannot find such beautiful women on this earth because they are creations of dream – hypnosis byproducts – and the more he becomes afraid, the more they are there. They will rub with his body, they will touch his head, they will cling and embrace him. He is completely mad, but



this happens. This is happening to you also. Degrees may differ, but this is what is happening. Whatsoever you are against, you will be joined with it deep down.

Never be against anything. To be against evil is to fall a victim. Then you are falling in the hands of the evil. Indifference: if you follow indifference, it means it is none of your concern. Somebody is stealing: that is his karma. He will know and he will have to suffer. That is not your business at all: you don't think about it, don't pay any attention to it. There is a prostitute: she is selling her body – that is her business. You don't have condemnation in you, otherwise you will be attracted towards her.

It happened – a very old story – that a saint and a prostitute lived together. They were neighbors, and then they died. The saint was very famous. Death came and started trying to take the saint to the hell. And they died on the same day, the prostitute also.

The saint was surprised because the prostitute was taken on the road towards heaven. So he said, "What is this? There seems some misunderstanding. I am the one who should be led towards heaven. And this is a prostitute!"

Death said, "We know, but now if you want, we can explain you: there is no misunderstanding. There are the orders – that the prostitute has to be brought to heaven and the saint has to be thrown into hell." The saint said, "But why?" Even the prostitute could not believe. She said, "Something must be wrong. I must be thrown in heaven? And he is a saint – a great saint. We worshipped him. Take him to heaven."

Death said, "No, that's not possible, because he was a saint just on the surface, and he was thinking continuously of you. And when you will sing in the night, he will come and listen to you. He will stand just near the fence and listen to you. And millions of times he would like to go to see you, love you; millions of times he dreamed of you. He was continuously thinking about you. On the lips was the name of God; in the heart was the image of you."

And the same from the opposite direction was true with the prostitute. She was selling her body, but always thinking that she would like to have a life like this saint who lives in a temple. "How pure he is!" She dreamt about the saint, the purity, the saintliness, the virtue that she is missing. And when customers would have gone, she will pray to God that "Next time don't make me a prostitute again. Make me a worshipper; make me a meditator. I would like to serve in the temple."

And many times she thought to go into the temple, but thinking that she is so much in sin, it was not good to enter the temple: "The place is so holy and I am such a sinner." And many times she wanted to touch the feet of the saint, but thinking that that will not be good: "I am not worthy enough to touch his feet." So when the saint will pass, she will just collect the dust on the road from where the saint has passed, and she will worship that dust.

What you are outwardly is not the question. What is your inner hypnosis will decide your future course of life. Be indifferent to evil. Indifference does not mean apathy – remember. These are subtle distinctions. Indifference doesn't mean apathy. It does not mean that close your eyes, because even if you close you have taken a standpoint, attitude. It does not mean don't bother, because there also is a subtle condemnation. Indifference simply means as if it doesn't exist, as if it is not there. No attitude indifference means. You pass as if it is not happening.

Upeksha, the word Patanjali uses, is very beautiful. It is neither apathy nor antagonism nor escape. It is simple indifference without any attitude – remember, without any attitude, because you can be indifferent with an attitude. You can think it is not worth – it is not worthy of me to think about it. No, then you have an attitude, and a subtle condemnation is hidden in it. Indifference means simply, 'Who are you to decide, to judge?' You think about you, 'Who are you? How can you say what is evil and what is good? Who knows?'

Because life is such a complexity the evil becomes good, the good becomes evil – they change. Sinners have been known to reach the ultimate; saints have been known to be thrown into hell. So who knows? And who are you? Who is asking you? You take care of yourself. Even if you can do that, enough you have done. You be more mindful and aware; then an indifference comes to you without any attitude.

It happened: Vivekananda, before he went to America and became a world-famous figure, stayed in Jaipur Maharaja's palace. The Maharaja was a lover of Vivekananda and Ramakrishna. As maharajas go, when Vivekananda came to stay in his palace he made a great festival out of it, and he called prostitutes to dance and sing in reception... as maharajas go: they have their own minds. He completely forgot that to receive a sannyasin with the singing of prostitutes and dancing of prostitutes doesn't suit. But he couldn't know anything else. He always knew that when you have to receive somebody, drinking, dancing has to be done.

And Vivekananda was still immature; he was not a perfect sannyasin yet. Had he been a perfect sannyasin, then there was indifference – no problem – but he was not indifferent yet. He has not gone that deep into Patanjali even. He was a young man, and a very suppressive one who was suppressing his sex and everything. When he saw the prostitutes, he simply locked his room and would not come out of it.

The Maharaja came and he asked his forgiveness. He said, 'We don't know. We have never received any sannyasin. We always receive kings, so we know the ways. So we are sorry, but now it will be too much insulting, because this is the greatest prostitute in the country – and very costly. And we have paid, and to say her to move and go will be insulting to her, and if you don't come she will feel very much hurt. So come out.'

But Vivekananda was afraid to come out; that's why I say he was still immature, still not a seasoned sannyasin. Still indifference is not there – a condemnation: "A prostitute?" – he was very angry, and he said, "No" Then the prostitute started singing without him, and she sang a song of a saint. The song is very beautiful. The song says that "I know that I am not worthy of you, but you could have been a little more compassionate. I am dirt on the road; that I know. But you need not be so antagonistic to me. I am nobody – ignorant, a sinner. But you are a saint – why are you afraid of me?"

It is said Vivekananda heard from his room. The prostitute was weeping and singing, and he felt – he felt the whole situation of what he is doing. It is immature, childish. Why he is afraid? Fear exists only if you are attracted. You will be afraid of women if you are attracted of women. If you are not attracted, the fear disappears. What is the fear? An indifference comes without any antagonism.

He opened the door: he couldn't contain himself, he was defeated by the prostitute. The prostitute became victorious; he had to come out. He came and he sat, and he wrote in his diary that "A new

revelation has been given to me by the divine. I was afraid... must be some lust within me. That's why I was afraid. But the woman defeated me completely, and I have never seen such a pure soul. The tears were so innocent and the singing and the dancing were so holy that I would have missed. And sitting near her, for the first time I became aware that it is not a question who is there outside; it is a question what is."

That night he wrote in his diary that 'Now I can even sleep with that woman in the bed and there will be no fear.' He transcended. That prostitute helped him to transcend. This is a miracle. Ramakrishna couldn't help and a prostitute helped him. So nobody knows from where the help will come. Nobody knows what is evil and what is good. Who can decide? Mind is impotent and helpless. So don't take any attitude: that is the meaning of being indifferent.

**THE MIND ALSO BECOMES TRANQUIL BY ALTERNATELY EXPELLING AND RETAINING THE BREATH.**

Patanjali gives other alternatives also. If you can do this – being happy with happy people, friendly; compassion with the miserable, joy with the virtuous, indifference with the evil ones – if you can do this, then you enter from the transformation of the mind towards the supermind. If you cannot do – because it is difficult, not easy – then there are other ways. Don't feel depressed.

Says Patanjali:

**THE MIND ALSO BECOMES TRANQUIL BY ALTERNATELY EXPELLING AND RETAINING THE BREATH.**

Then you enter through the physiology. This is entering through the mind – the first: the second is entering through the physiology.

Breathing and thinking are deeply connected, as if they are two poles of one thing. You also sometimes become aware, if you are a little mindful, that whenever the mind changes, the breathing changes. For example, you are angry: immediately the breathing changes, the rhythm is gone. The breathing has a different quality. It is non-rhythmic.

When you have passion, lust, sex takes over, the breathing changes; it becomes feverish, mad. when you are silent, just not doing anything, just feeling very relaxed, the breathing has a different rhythm. If you watch, 'and Patanjali must have watched very deeply... he says if you watch deeply you can find what type of breathing and its rhythm creates what type of mind. If you feel friendly, the breathing is different. If you feel antagonistic, angry, the breathing is different. So either change the mind and the breathing will change, or you can do the opposite: change the breathing and the mind will change. Change the rhythm of breathing, and the mind will immediately change.

When you feel happy, silent, joyous, remember the rhythm of the breathing. Next time when anger comes, you don't allow the breathing to change; you retain the rhythm of breathing as if you are happy. Anger is not possible then because the breathing creates the situation. The breathing forces the inner glands in the body which release chemicals in the blood.

That's why you become red when you are angry: certain chemicals have come into the blood, and you become feverish. Your temperature goes high. The body is ready to fight or take flight; the body is in an emergency. Through hammering of the breathing, this change comes.

Don't change the breathing. Just retain as if you are silent; just the breathing just has to follow a silent pattern – you will feel it impossible to become angry. When you are feeling very passionate, lust, sex takes over. Just try to be tranquil in the breathing, and you feel sex has disappeared.

Here he suggests a method:

**THE MIND ALSO BECOMES TRANQUIL BY ALTERNATELY EXPELLING AND RETAINING THE BREATH.**

You can do two things: whenever you feel the mind is not tranquil – tense, worried, chattering, anxiety, constantly dreaming – do one thing: first exhale deeply. Always start by exhaling. Exhale deeply: as much as you can, throw the air out. With the throwing of the air the mood will be thrown out, because breathing is everything.

And then expel the breath as far as possible. Take the belly in and retain for few seconds – don't inhale. Let the air be out, and you don't inhale for few seconds. Then allow the body to inhale. Inhale deeply – as much as you can. Again stop for few seconds. The same should be the gap as you retain the breath out – if you retain for three seconds, retain the breath in three seconds. Throw it out; retain for three seconds. Take in; retain for three seconds. But it has to be thrown out completely. Exhale totally and inhale totally, and make a rhythm. Retain, in; retain, out. Retain, in; retain, out. Immediately you will feel a change coming into your whole being. The mood is gone. A new climate has entered into you.

What happens? Why is it so? For many reasons: one, when you start creating this rhythm, your mind is completely diverted. You cannot be angry, because a new thing has started, and mind cannot have two things together. Your mind is now filled with exhaling, inhaling, retaining, creating a rhythm. You are completely absorbed in it, the cooperation with anger is broken: one thing.

This exhaling, inhaling, cleanses the whole body. When you exhale out and retain for three seconds or five seconds – as much as you want, as much as you can – what happens inside? The whole body throws all that is poisonous into the blood. Air is out and the body gets a gap. In that gap all the poisons are thrown out. They come to the heart, they accumulate there – poisonous gases, nitrogen, carbon dioxide, they all gather together there.

You don't give a chance for them to gather together. You go on breathing in and out. There is no gap, no pause. In that pause, a gap is created, an emptiness. In that emptiness, everything flows and fills it. Then you take a deep inhalation and then you retain. All those poisonous gases become mixed with the breathing; then you again exhale and throw them out. Again pause. Let the poisons gather. And this is a way of throwing things out.

Mind and breath are so much connected – have to be, because breathing is life. A man can be without mind, but cannot be without breathing. Breathing is deeper than mind. Your brain can be operated completely; you will be alive if you can breathe. If the breathing continues, you will be alive. The brain can be taken out completely. You will vegetate, but you will be alive. You will not be able to open the eyes and talk or do anything, but on the bed you can be alive, vegetating for many years. But mind cannot. If the breathing stops, mind disappears.

Yoga found this basic thing – that breathing is deeper than thinking. If you change breathing, you change thinking. And once you know the key, that breathing has the key, you can create any climate that you want: it is up to you. The way you breathe it depends on it. Just you do one thing: for seven days, you just make a notebook of the different types of breathing that happen with different moods. You are angry: take a notebook and just count breathing – how much you inhale and how much you exhale. Five counts you inhale, three counts you exhale – note it down.

Sometime you are feeling very, very beautiful – note it down, what is the proportion of inhalation and exhalation, what is the length, is there any pause – note it down. And for seven days just make a diary to feel your own breathing, how it is connected with your moods. Then you can sort it out. Then whenever you want to drop a mood, just use the opposite pattern. Or, if you want to bring a mood, then use the pattern.

Actors, knowingly, unknowingly, come to know it because sometimes they have to be angry without being angry. So what they will do? They will have to create the breathing pattern. They may not be aware, but they will start breathing as if they are angry, and soon the blood rushes in and poisons are released. And without being angry their eyes are red, and they are in a subtle anger state without being angry. They have to make love without being in love; they have to show love without being in love. How they do it? They know a certain secret of yoga.

That's why I always say a yogi can become the most perfect actor. He is! His stage is vast, that's all. He is acting – not acting on the stage, but on the stage of the world. He is an actor; he is not a doer. And the difference is that he is taking part in a great drama and he can remain a witness to it and he can remain aloof and detached.

**WHEN MEDITATION PRODUCES EXTRAORDINARY SENSE PERCEPTIONS, THE MIND GAINS CONFIDENCE AND THIS HELPS PERSEVERANCE.**

If you work out your breathing pattern, and you find the secret keys how to change the climate of the mind how to change the moods... And if you work from both the poles, that will be better. And try to be friendly towards happy, indifferent towards the evil, and continue the change and transformation of your breathing patterns also. Then there will be extraordinary sense perceptions.

If you have taken LSD, marijuana, hashish, then you know extraordinary sense perceptions happen. You look ordinary things, and they become extraordinary. Aldous Huxley remembers that when he took for the first time LSD he was sitting before an ordinary chair, and when he became more and more deep with the drug, when he was on, the chair immediately started changing color. Radiant it became: an ordinary chair – he had never paid any attention to it – became so beautiful, many colors coming out of it, as if it is made of diamonds. Such beautiful shapes and nuances that he couldn't believe his eyes, what is happening. Later on he remembered this must have happened to Van Gogh, because he has painted a chair almost exactly the same.

A poet need not take LSD. He has an inbuilt system of throwing LSD in the body. That is the difference between a poet and an ordinary man. That's why they say a poet is born, not made: because he has an extra-ordinary body structure. The chemicals in his body have a different quantity and quality to them. That's why where you don't see anything he sees miracles. You see an ordinary tree, and he sees something unbelievable. You see ordinary clouds: a poet, if he is really a poet, never sees anything ordinary; everything is extra-ordinarily beautiful.

The same happens to a yOgi: because when you change your breathing and your attitudes, your body chemistry changes its pattern; you are going through a chemical transformation, and then your eyes become clear, a new perceptivity happens. The old same tree becomes absolutely new. You never knew the shade of its green: it becomes radiant. The whole world all around you takes a new shape. It is a paradise now – not the ordinary old rotten earth.

People around you are no more the same. Your ordinary wife becomes a most beautiful woman. Everything changes with your clarity of perception. When your eyes change, everything changes. Says Patanjali,

WHEN MEDITATION PRODUCES EXTRAORDINARY SENSE PERCEPTIONS, THE MIND GAINS CONFIDENCE AND THAT HELPS PERSEVERANCE.

Then you become confident that you are on the right path. The world is becoming more and more beautiful the ugliness is disappearing. The world is becoming more and more a harmony; the discord is disappearing. The world is becoming more and more home, you are feeling more and more at ease in it. It is friendly. It is a love affair with you and the universe. You become more confident, and more perseverance comes to your effort.

ALSO, MEDITATE ON THE INNER LIGHT WHICH IS SERENE, BEYOND ALL SORROW.

This can be done only when you have attained a certain quality Of perceptivity. Then you can close the eyes and you can find a flame – a beautiful flame near the heart, a blue light. But right now you cannot see it. It is there, it has been always there. When you die, that blue light goes out of your body. But you cannot see it because when you were alive you couldn't see it.

And others will also be not able to see it, that something is going out; but Kirlian in Soviet Russia, he has taken photographs with very sensitive films. When a person dies, something happens around. Some body-energy, some light-like thing, leaves, goes and disappears into the cosmos. That light is always there: that is your center of being. It is near the heart – with a blue flame.

When you have some perception, you can see the beautiful world all around you – when your eyes are clear. You close them and you move nearer the heart; you try to find what is there. First you will feel darkness. It is just like as you come from the outside on a hot sunny day inside the room, and you feel everything is dark. But wait Let the eyes be attuned with the darkness, and soon you start seeing things in the house.

You have been outside for millions of lives. When for the first time you come in, nothing is there except darkness, emptiness. But wait It will take few days – even few months, but just wait, close the eyes and look down in the heart. Suddenly, one day it happens: you see a light, a flame. Then concentrate on that flame.

Nothing is more blissful than that. Nothing is more dancing, singing, musical, harmonious like that inner blue light within your heart. And the more you concentrate, the more you become tranquil, silent, calm, collected. then there is no darkness for you. When your heart is filled with light, the whole universe is filled with light.

ALSO, MEDITATE ON THE INNER LIGHT WHICH IS SERENE AND BEYOND ALL SORROW.



ALSO, MEDITATE ON ONE WHO HAS ATTAINED DESIRELESSNESS.

That tool All alternatives Patanjali is giving you A veetaraga, one who has gone beyond all desires – also meditate on him. Mahavira, Buddha, Patanjali – your own – Zarathustra, Mohammed, Christ or anybody you feel an affinity and love... Meditate on one who has gone beyond desires. Meditate on your Master, on your guru, who has gone beyond desires. How it will help? It helps, because when you meditate on someone who has gone beyond desires he becomes a magnetic force in you. You allow him to enter within you; he pulls you out of yourself. This becomes your availability to him.

If you meditate on someone who has gone beyond desires, you will become like him sooner or later, because meditation makes you like the object of meditation itself. If you meditate on money, you will become just like money. Go and look at a miser; he has no more a soul. He has only a bank balance; he has nothing inside. If you listen, you will just hear notes, rupees: you will not find any heart there. Whatsoever you pay your attention, you become like it. So be aware. Don't pay attention to something you would not like to become. Only pay attention to something you would like to become, because this is the beginning. The seed is sown with the attention, and soon it will become a tree.

You sow the seeds of hell, and when it becomes a tree then you say, "Why I am so miserable?" You always pay attention to the wrong; you always look to that which is negative. You always pay attention to the fault; then you become faulty.

Don't pay attention to the fault. Pay attention to the beautiful. Why count the thorns? Why not see the flower? Why count the nights? Why not count the days? If you count the nights, then there are two nights and only one day between the two. If you count the days, then there are two days and only one night in between. And it makes a lot of difference. Look at the light side if you want to become light; look at the dark if you want to become dark.

Says Patanjali:

ALSO, MEDITATE ON ONE WHO HAS ATTAINED DESIRELESSNESS.

Seek a Master; surrender to a Master. Be attentive to him. Listen, watch, eat and drink him. Let him enter you; allow your heart to be filled with him. Soon you will be on a journey, because the object of attention ultimately becomes the goal of your life. And attention is a secret relationship. Through attention you become the object of your attention.

Krishnamurti goes on saying, "The observer becomes the observed." He is right: whatsoever you observe, you will become. So be alert Beware Don't observe something which you would not like to become, because that is your goal; you are sowing the seeds.

Live near a veetaraga – a man who is beyond desires. Live near a man who has no more to fulfill here, who is fulfilled. His very fulfilledness will overflow you, and he will become a catalyst.

He will not do anything, because a man who is beyond desires cannot do anything. Even he cannot help you because help is also a desire. Much help comes through him, but he doesn't help you. He becomes a catalyst without doing anything, if you allow him; he drops into your heart and his very presence crystallizes you.



## CHAPTER 10

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### The Alpha is the Omega

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*10 January 1975 am in Buddha Hall*

The first question:

Question 1

DO POSITIVE THOUGHTS BRING HAPPENINGS TOO? – LIKE WISHING FOR ENLIGHTENMENT.

THAT IS TOO MUCH ASKING from positive thoughts because enlightenment is beyond duality: it is neither negative nor positive. When both the polarities are dropped, it happens. With positive thoughts many things are possible – not enlightenment.

You can be happy, but not blissful. Happiness comes and goes; the opposite always exists with it. When you are happy, just by the side of happiness unhappiness is waiting for its own time. It is standing in the queue. When you are loving, it is positive; hate is waiting for its own time.

Positive cannot go beyond duality. It is good as far as it goes, but to ask enlightenment from it is too much. Never expect that. Negative has to be dropped to attain to the positive. Positive has also to be dropped to attain to the beyond. First drop the negative, then drop the positive; then nothing is left. That nothingness is enlightenment; then there is no more mind.

Mind is either negative or positive, happy, unhappy, loving, hateful; anger, compassion, day and night, birth and death – all belong to mind. But you don't belong to mind. You are beyond it – encased in the mind, but beyond it.

Enlightenment is not of the mind. It is of you. The realization that "I am not the mind" is enlightenment. If you remain negative you remain in the valley part of the mind. If you are positive, you attain to the peak part of the mind. But neither transcends the mental plane of your being: drop both.

It is difficult to drop the positive. It is easy to drop the negative because the negative gives you misery. It is a hell; you can drop it. But look at the misfortune: you have not even dropped that. You cling to the negative also. You cling to misery as if it is a treasure. You cling to your unhappiness just because it has become an old habit, and you need something to cling. Not finding anything, you cling to your hell. But, remember, to drop the negative is easy, howsoever difficult it seems. Compared to the positive it is very easy because it is misery.

To drop the positive means to drop the happiness; to drop the positive means to drop all that looks like flowers, all that is beautiful. The negative is the ugly, positive is the beautiful. The negative is death, positive is life. But if you can drop the negative... so take the first step. First feel the misery, how much misery is given by the negative to you. Just watch how misery arises out of it: just watch and feel. The very feeling that the negative is creating misery will become the dropping.

But mind has a very deep trick. Whenever you are miserable, it always says somebody else is responsible. Be alert, because if you are a victim of this trick then the negative can never be dropped. This is how the negative is hiding itself. You are angry. The mind says somebody has insulted and that's why you are angry – that is not right. Somebody may have insulted, but that is just an excuse. You were already waiting to be angry. Anger was accumulating within you, otherwise somebody would have insulted – there would have been no anger.

The insult may become the visible cause of it, but it is not really the cause. You are boiling within. In fact, the person who insults you helps you. He helps you to bring your inner turmoil out and be finished with it. You are in such a bad shape that even insult helps you. The enemy helps you because he helps you to bring all negativity out. At least you are unburdened for a time being.

Mind has this trick always to divert your consciousness towards the other. Immediately something goes wrong and you start looking who has done this. In that looking you miss, and the real culprit is hiding behind.

Make it an absolute law that whenever something is wrong, immediately close the eyes and look for the real culprit. And you will be able to see because it is a truth. It is a reality. It is true that you accumulate anger; that's why you become angry. It is true that you accumulate hate; that's why you feel hatred. The other is not a real cause. In Sanskrit, they have two terms. One term is karan – the real cause, and another term is nimitta – the unreal cause. And the nimitta, the unreal cause which appears as cause but is not the cause, befools you. It has been befooling you for many, many lives.

Immediately close the eyes and go in whenever you feel something miserable happening, because that is the right moment to catch the culprit redhanded. Otherwise you will not be able to catch it. When the anger has disappeared, you will close the eyes. You will not find anything there. In a red-hot situation, don't miss the point. Make it a meditation.

And if you start feeling no need is there for any method to drop the negative... Negative is so ugly, it is such a disease – how you are carrying it is amazing. Dropping is nothing; carrying is amazing. It

has riddled all the Buddhas – how you carry and why you carry all of your diseases so lovingly? You are so careful about them; you protect all that is wrong. Protected, it gets deeper and deeper roots in you.

Once realized that this is my own negativity which creates the problem, it falls by itself. And then there is a beauty, when the negative mind falls by itself. If you try to drop it, it will cling – because the very effort to drop it shows that your understanding is not mature. All renunciation is immaturity; you are not ripe for it. That's why effort is needed to drop it. I am carrying rubbish; do I need any effort to drop it, except the understanding that this is rubbish? If I need any effort to drop it, that means I am supplementing my understanding with effort. Understanding itself is not enough – that's why effort is needed.

All those who have known, they say effort is needed because your understanding is not there. It may be an intellectual thing, but really you have not felt the situation, otherwise you simply drop it. A snake passes the path; you simply jump. There is no effort in the jump. You don't decide to jump; you don't make a logical syllogism within you that "There is a snake, and wherever there is a snake there is danger; hence, I must jump." You don't make a logical step-by-step syllogism. Even Aristotle will jump. Later on he can make the syllogism, but right now, when the snake is there, the snake doesn't bother about your logic, and the whole situation is so dangerous... the very understanding that the situation is dangerous is enough.

For the negative to drop, no effort is needed – only understanding. Then arises the real problem: how to drop the positive – because it is so beautiful. And for you who have not known the beyond, it is the ultimate in happiness – so happy. Look at a couple in love; look at their eyes, the way they walk hand in each other's hand: they are happy. Tell them to drop this positive mind and they will think, "are you crazy?" For this they have been waiting and now it has happened. And here comes a Buddha and says, "Drop it."

When somebody is succeeding, reaching higher and higher on the ladder, tell him to drop it. That is his very purpose, in his eyes. And if he even thinks to drop it, he knows he will drop in misery.

Because from the positive where you will move? – you know only two possibilities: positive or negative. If you drop the positive, you move to the negative. That's why negative has to be dropped first so there is nothing to move to the negative. Otherwise, if you drop the positive, immediately the negative enters. If you are not happy, then what you will be? – unhappy! If you are not silent, what you will be? – a chatterbox! Hence, drop the negative first so one alternative is closed – you cannot move that way. Otherwise energy has a routine movement from positive to negative, from negative to positive. If the negative exists, there is every possibility the moment you drop the positive you will become the negative.

When you are not happy, you will be unhappy. You don't know that there is a third possibility also. That third possibility opens only when negative has been dropped and then you drop the positive. For a moment there will be a halt. Energy cannot move anywhere, not knowing where to move. The negative door is closed, the positive has been closed. You will be for a moment... and that moment will look like eternity. It will look very, very long – non-ending.

For a moment you will be just in the middle, not knowing what to do, where to go. This moment will look like madness. You are neither positive nor negative, then who you are? What is your identity?

Your identity, name and form drop with the positive and negative. Suddenly you are nobody that you can recognize – just an energy phenomenon. And you cannot say how you are feeling. There is no feeling. If you can tolerate it, bear this moment, this is the greatest sacrifice, the greatest tapascharya, and the whole yoga prepares you for this moment. Otherwise the tendency will be to go somewhere, but don't remain in this vacuum. Be positive, be negative, but don't remain in this vacuum. You are nothing, as if you are disappearing. An abyss has opened, and you are falling into it.

At this moment a Master is needed who can say "Wait! Don't be afraid; I am here." This is just a lie, but you need it. Nobody is there. Not even a Master can be there because the Master also ends when your mind ends. Now you are absolutely alone, but to be alone is so fearsome, so scary, so deathlike, that somebody is needed to give you courage. Because it is only a one moment's question and the lie helps.

And I tell you, all the Buddhas have been liars just because of compassion towards you. The Master says, "I am here. You don't worry; you go ahead." You gain confidence, you take the jump. Just a moment's question, and everything hangs there. The whole existence hangs there; the crossing point, the boiling point. If you take the step, you are lost to the mind forever. There will be no positive, no negative again.

You can be scared. You can again go back and enter into the negative or in the positive which is cozy, comfortable, familiar. You were entering into the unknown: this is the problem. First, the problem is how to drop the negative – a ripe understanding is needed – and which is the easiest, and you have not done even that.

Then the problem is how to drop the positive which is so beautiful and gives you such happiness. But if you drop the negative, if you become that much ripe, you will have a second understanding, a second transformation, in which you will be able to see that if you don't drop the positive, the negative will come back.

Then the positive loses its all positivity. It was positive only in comparison to the negative. Once the negative is thrown, even the positive becomes negative because now you can see all this happiness is momentary. And when this moment is lost, where you will be? The negative will enter again.

Before the negative enters, drop it. Hell always comes through heaven. Heaven is just the gate; hell is the real place. Through heaven and the promise of heaven you enter hell. Hell is the real place; heaven is just the gate. Sooner or later – how can you remain at the gate forever? – you have to enter. Where you will go from the positive?

Once negative is dropped, you can see that positive is just the other aspect of it – not really contrary, not opposite, but a conspiracy. They are both in conspiracy; they are together. When this understanding arises, the positive has become the negative, you can drop it.

In fact, to say you can drop it is not good. It also drops. It has also become negative. Then you know that in this life there is nothing like happiness. Happiness is a trick of unhappiness to come in too. It is just like the egg and the hen relationship. What is a hen? It is the way of the egg to come back. And what is an egg? It is a way of the hen to come back.

Positive and negative are not real opposites. They are like hen and egg, mother and child. They help each other and come from each other. But this understanding is possible only when negative has been dropped. Then you can drop the positive also. And then you can stay in that transitory moment, which is the greatest moment in existence. You will never feel another moment so long – as if years are passing, because the vacuum... You lose all bearing; the whole past is lost, suddenly empty, not knowing where you are, who you are, what is happening.

This is the moment of madness. If you try to return from this moment, you will remain always mad. Many people go mad through meditation. From this moment they fall back, and now there is nothing to fall back to because the positive/negative has been dropped. They no more exist; the house is no more there. Once you leave the house it disappears. It depended on you; it is not a separate entity.

Mind is not a separate entity. It depends on you. Once you leave it, it is no more there. You cannot come back, fall back to it. That is the state of madness. You have not attained to the transcendence, and you come back and you look for the mind – it is no more there; the house has disappeared.

To be in this state is very, very painful. The real anguish for the first time happens. Hence, the Master – the need of the Master, who will not allow you to come back, who will force you to go ahead, because once you turn back it will take much effort to bring you again to that point. Maybe for many lives you may miss it because now there is no mind to understand even

In Sufism this state is called the state of a mast – the state of a madman. This state is really difficult to understand because the man is and is not – both. He laughs and weeps together; he has lost all orientations. He does not know what is weeping and what is laughing. Is there any contradiction? He beats himself and enjoys, celebrates, beating himself. He does not know what he is doing, whether it is harmful or not harmful. He becomes completely dependent. He becomes like a small child; he has to be taken care of.

Without a Master, if somebody goes into meditation this can be the outcome. With a Master, the Master will be the barrier. He will be just standing behind you and he will not allow you to go back. He will become a rock. And finding no way to go back, you will have to take the jump. Nobody can take it for you. Nobody can be with you at that moment. But once you take this jump you have transcended all dualities. Negative, positive, both gone – and this is enlightenment.

I talk about the positive so that you can drop the negative. Once you drop the negative you are trapped. Then the positive has to be dropped. Each step leads to another in such a way that if you take the first step the second is bound to come. It is a chain. In fact, only the first has to be taken. Then all else follows. The first is the last, if you understand. The beginning is the end; the alpha is the omega.

The second question:

Question 2

PLEASE DESCRIBE THE DEVELOPMENTAL GAP BETWEEN THE MAN OF SPIRITUAL EXPERIENCE WHO HAS ALREADY ATTAINED A CERTAIN DEGREE OF HIGHER AWARENESS, EVEN CERTAIN PSYCHIC SKILLS AND CAPACITIES, AND THE FULLY ENLIGHTENED BEING – THE LIVING BUDDHA.

This is the difference: a man who has become absolutely positive is the man of spiritual attainment. The person who has become absolutely negative... When I say absolutely negative, I mean ninety-nine percent negative, because absolute negativity is not possible. Neither absolute positivity is possible. The other is needed. The quantity can change; the degrees differ.

The man who is ninety-nine percent negative and one percent positive is the most fallen man, what Christians call the sinner – one percent positive! That too is needed only to help his ninety-nine percent negativity. But in everything negative, whatsoever you say, only no is the response. Whatsoever existence asks, only no is the response. The atheist who cannot say yes to anything, who has become incapable of saying yes, who cannot trust – this man suffers hell. And because he says no to everything, he becomes a no, a yawning no; anger, violence, suppression, sadness, all together – he becomes a hell personified.

Difficult to find such a man because it is difficult to be such a man. To live in ninety-nine percent hell is very difficult. But just to explain to you, I am telling this. This is the mathematical possibility. One can become if one tries. You will not find such a man anywhere. Even a Hitler is not that destructive. The whole energy becomes destructive – not only of others, but of oneself also. The whole attitude is suicidal. When a person commits suicide what he is saying? He is saying no to life through his death. He is saying no to God, that "you cannot create me. I will destroy myself."

Sartre, one of the great thinkers of this age, says that suicide is the only freedom – freedom from God. Why freedom from God? Because there is no freedom. You don't have any freedom to create yourself. Whenever you are, you find yourself already created. Birth you cannot take: that is not your freedom. Sartre says, "But death you can commit; that is your freedom." You can say at least one thing definitively to God – that "I am free". This man who lives always near the abyss of suicide is the last, the greatest sinner.

In existentialism, which Sartre preaches, these words have become very meaningful – anguish, boredom, sadness. They have to become meaningful because this man will live in anguish, boredom. One percent positive is needed. He will say yes to boredom, to suicide, to anguish, only for this much: he has a need to say yes. This is the modern man who is coming nearer and nearer to this last shore. On the other peak exists the spiritual man. This is the sinner, the fallen. On the other peak – ninety-nine percent positive, one percent negative – is the spiritual man. He says yes to everything. He has only one no and that no is against no, that's all. Otherwise he is yes. But because total yes cannot exist, he has a need to say no.

This man attains many things because the positive mind can give you millions of things: this man will be happy, serene, collected, calm and quiet. And because of this the mind will flower and give all its positive qualities to him. He will have certain powers. He can read your thoughts, he can heal you. His blessing will become a force. Just by being near him, you will be benefited. In subtle ways, he is a blessing.

All the siddhis – all the powers that yoga talks, and Patanjali will talk later on – will be easy to him; he will be a man of miracles, his touch will be magical. Anything is possible because he has a ninety-nine percent positive mind. Positivity is a force, a power. He will be very powerful. But still he is not enlightened. And it will be easier for you to think this man that he is enlightened than to think an enlightened man as enlightened, because the enlightened man simply goes beyond you. You cannot understand him; he becomes incomprehensible.

In fact an enlightened man has no power because he has no mind. He is not miraculous. He has no mind; he cannot do anything. He is the ultimate in non-doing. Miracles can happen around him. But they happen because of your mind, not because of him, and that is the difference. A spiritual man can do miracles; an enlightened man no. Miracles are possible, but they will happen because of you, not because of him. Your trust, your faith, will do the miracle, because you become the positive mind in that moment.

Jesus says: a woman touched his gown; he was moving in a crowd, and the woman was so poor and so old she never could believe that Jesus will bless her. So she thought it will be good to be in the crowd, and when Jesus passes, just to touch his gown. "It is his gown, and the very touch is enough. And I am so poor and so old, who will take care of me, who will bother? There will be many people, and Jesus will be interested in them." So she simply touched the garb.

Jesus looked back, and the woman said, "I am healed." Jesus said, "It is because of your faith. I have not done anything: you have done to yourself."

Many miracles can happen, but the man who is enlightened cannot do anything. Mind is the doer – doer of all. When mind is not there, happenings are there but no more doings. An enlightened man, in fact, is no more. He exists as a non-entity, as an emptiness. He is a shrine – empty. You can enter in him, but you will not meet him. He has gone beyond the polarities; he is a great beyond. You will be lost in him, but you cannot find him.

A man of spiritual powers is still in the world. He is your polar opposite. You feel helpless; he feels powerful. You feel unhealthy; he can heal you. It is bound to be so. You are ninety-nine percent negative; he is ninety-nine percent positive. The very meeting is between impotence and power. Positivity is power; negativity is impotence. And you will be very much impressed by such a man, and that becomes the danger for him. The more you are impressed by him, the more ego strengthens. With a negative man, the ego cannot be very much because ego needs positive power.

That's why, in sinners, you can find very, very humble people, but never in saints. Saints are always egotistic. They are somebody – powerful, chosen, elite, messengers of God, prophets. They are somebody. A sinner is humble – afraid of himself, moves carefully; he knows who he is. It has happened many times that a sinner has taken a direct jump and has become enlightened, but it has never been so easy for a man of spiritual power because the very power becomes the hindrance.

Patanjali will talk much about it. He has a complete section of these sutras devoted to vibhuti pada – to this dimension of power. And he has written the whole part just to make you beware that don't become a victim of it, because ego is very subtle. It is such a subtle phenomenon and such a deceptive force, and wherever there is power it sucks on it. It is a sucking phenomenon, this ego. So in the world the ego finds politics, prestige, power, wealth. Then it feels somebody – you are a president of a country or a prime minister: then you are somebody. Or you have millions of rupees – then you are somebody: ego is strengthened

The game remains the same because the positive is not out of the world. The positive is within the world – better than the negative, but then the danger is also more, because a man who feels himself very great because he is a prime minister or a president or a very rich man he also knows that he cannot carry these riches beyond death. But a man who feels powerful because of psychic forces –



ESP, thought-reading, clairvoyance, clair-audience, astral traveling, healing – he feels more egoistic. He knows he can carry these powers beyond death. And, yes, they can be carried, because it is mind who is reborn, and these forces belong to the mind.

Wealth belongs to the body, not to the mind: you cannot carry it. A political power belongs to the body – when you are dead, you are nobody. But these forces, these spiritual powers, belong to the mind, and the mind moves from one body to another. It is carried. You will be born in next life as a charismatic child from the very beginning, you will have a magnetic force in you. Hence, more attraction; hence, more danger.

Remember, don't try to become spiritual. Spiritual is against material just as negative, positive. In fact, they are not opposites. The quality of both is the same. One is superior and subtle; another is gross and inferior, but both are the same. Don't be deceived by spiritual powers. And whenever spiritual powers start arising in you, you have to be more alert than ever. And they will arise! The more you will meditate, the mind will become refined. And when the mind is refined, seeds which you have been carrying always start sprouting. Now the soil is ready and the season has come. And beautiful are those flowers...

When you can touch somebody and heal immediately, it is difficult to resist the temptation. When you can do much benefit to people, you can become a great servant; it is very difficult to resist the temptation, and immediately temptations arise and you rationalize because this is just for the service of the people that you are doing it. But look within: through the service of the people the ego is arising, and now the greatest barrier will be there.

Materialism is not such a great barrier. It is just like the negative mind – not a great barrier to drop. It is suffering. Positive is difficult to drop, spirituality is difficult to drop. You can drop the body easily: to drop the mind is the real problem. But unless you drop both the material and the spiritual – neither this nor that – unless you go beyond both, you are not enlightened.

A man who is enlightened in fact becomes simply very, very ordinary. He has nothing special, and that is the specialty. He is so ordinary that you can bypass him on the street. You cannot bypass a spiritual man. He will bring a wave around him; he will be energy. You will be simply bathed by him if he passes you on the road – attracted like a magnet.

But you can pass a Buddha. If you don't know that he is a Buddha, you will not know. But you cannot pass a Rasputin. And Rasputin is not a bad man: Rasputin is a spiritual man. You cannot pass a Rasputin. The moment you see him, you are magnetized. You will follow him your whole life. This happened to the Csar. Once he saw this man he became a slave to him. He had a tremendous power. He will come like a strong wind, it is difficult not to be attracted by him.

It is difficult to be attracted to a Buddha. Many times you can bypass him. He is so simple and so ordinary, and that is the extraordinariness, because now the negative, positive are both lost. He is no more under the electric realm. He exists! He exists like a rock, like a tree. He exists like a sky. If you allow him, he can enter in you; he will not even knock at your door – no! – he will not be even that much aggressive. He is a very very silent phenomenon; he is a nothingness.

But this is the greatest thing to achieve because only he knows what existence is, only he knows what being is. With the negative and the positive you know the mind: negative is impotent, positive

is powerful. Never try to be spiritual – it will happen automatically, you need not try it. And when it happens, remain detached.

There are many, many stories in the past. Buddha had a cousin-brother: Devadatta was his name. He took initiation from Buddha. He was a cousin-brother and of course, deep down, jealous – and very powerful man like Rasputin. Soon he started gathering his own following, and he started telling people that "I can do many things and this Buddha cannot do anything."

Followers again and again came to Buddha and said that "This Devadatta is trying to create a separate sect, and he says that he is more powerful." And he was right, but his power belonged to the positive mind. He made many efforts to kill Buddha. He made an elephant mad. When I say he made an elephant mad, I mean that he used his positive power, and it was such a strong phenomenon the elephant became intoxicated. He rushed madly; he tore down many trees. Devadatta was very happy because just behind the trees was sitting Buddha, and the elephant was going mad – just a mad energy. But when the elephant came near Buddha, he looked at the Buddha – sat silently in deep meditation, that elephant... Devadatta was puzzled.

What happened? When there is emptiness, everything is absorbed. Emptiness has no limits to it. The madness was absorbed. Not that Buddha has done anything – he has not done anything – he is just a vacuum. The elephant came and lost his energy, became silent. He became so silent that it is said Devadatta tried many times, but again he could not make that elephant mad.

The enlightened man is not a man at all – one thing. He is not at all – another thing. He appears to be there but he is not. You see his body but not him. The more you search him, the less is the possibility to find him. In the very search you will be lost. He has become the universal. The spiritual man is still an individual.

So remember, your mind will try to become spiritual. Your mind has a hankering to be more powerful, to be somebody in this world of nobodies. Be alert of it. Even if much benefit can be done through it, it is dangerous; the benefit is only on the surface. Deep down you are killing yourself, and soon it will be lost and again you will fall into the negative. It is a certain energy. You can lose it: you can make use of it; then it is gone.

Hindus have a very scientific category; nowhere exists that categorization. In the West they think in terms of hell and heaven – just two things. Hindus think in three categories – hell, heaven and moksha. It is difficult to translate the third into western languages because there exists no category. We call it liberation, but it is not. It gives the feeling, the fragrance of it just, but not exactly the same.

Heaven and hell, they are there. The third is not there. Hell is negative mind in its perfection; heaven is positive mind in its perfection. But where is the beyond? In India they say if you are a spiritualist, when you will die you will be born in a heaven. You will live there for millions of years happy, absolutely enjoying everything – but then you will have to fall back to the earth again. Energy lost, you will have to come back. You earned a particular energy, then you used it. You will fall back again to the same situation.

So they said don't seek heaven in India. Even if for millions of years you will be happy, that happy is not going to be forever. You will lose it, you will fall back; it is not worth the effort. What Hindus call devatas – those who live in heaven, the people who reside in heaven...

They are not mukatas: they are not enlightened. But they are positive; they have reached to the peak of their positive energy, the mind energy. They can fly in the sky; they can move from one point of space to another immediately with no time gap. The moment they desire something, immediately it is fulfilled with no time gap. Here you desire, there it is fulfilled. They have beautiful, ever-young bodies. They become never old. Their bodies are golden. They live in golden cities with young women, with wine and women and dancing, and they are continuously happy. In fact, only one trouble exists there – that is boredom; they get bored. That is the only negative – one percent negative, ninety-nine percent they are happy – simply they get bored, and sometimes even they try to come on the earth. They can come; they come and they try to mingle with human beings just to get out of the boredom.

But finally they fall back... as if finally you come out of a dream, a beautiful dream, that's all. Heaven is a dream according to Hindus – beautiful dream. Hell is also a dream – a nightmare. But both are dreams because both belong to the mind. Remember this definition: all that belongs to the mind is a dream. Positive, negative, whatsoever: mind is dream. To go beyond the dream, to awake, is to become enlightened.

Difficult to say anything about the enlightened man, because he cannot be defined. Definition is possible if there is some limitation. He is vast as a sky; definition is not possible. The only way to know an enlightened man is to become enlightened. The spiritual man can be defined; he has his limitations. Within the mind, there is no difficulty in defining him.

When we will come to vibhuti pada – to Patanjali's sutras about siddhis, powers, we will see he can be defined completely. And in the West, scientific research is going on which they call psychic research. Psychic societies exist all over the world; many universities now have labs for psychic research. Sooner or later, what Patanjali says will be scientifically categorized and proved

In a way it is good. It is good because then you will be able to know that this is something of the mind which can be even examined by mechanical devices, categorized and finished. You cannot have any glimpse through any mechanical device of enlightenment. It is not a phenomenon of the body or of the mind. It is very elusive, mysterious.

Remember one thing: never try to gain any spiritual powers. Even if they come on your path by themselves, drop them as immediately as possible. Don't move in their company and don't listen to their tricks. They will say that "What is wrong in it? You can help others; you can become a great benefactor." But don't become that. You say simply that "I am not in search of power and nobody can help anybody." You can become an entertainment but you cannot help anybody.

And how can you help anybody? Everybody moves according to his own karmas. In fact, if a man of spiritual power touches you and your disease disappears, what is happening? Deep down your disease was to disappear; your karmas were fulfilled. It is just an excuse that it disappeared by the touch of a spiritual man. It was to disappear: because you did something, that's why it was there. The time has come...

You cannot help anybody in any way. There is only one help, and that is you become that which you would like everybody to become. You simply become that. Your very presence, not your doing, will be helpful.

What Buddha does? He is simply there, available, like a river. Those who are thirsty, they come. Even if a river tries to satisfy your thirst, it is impossible if you are not ready. If you don't open your mouth, if you don't bow down to receive the water, even a river may be flowing, you can remain thirsty. And this is what is happening: the river is flowing and you are sitting on the bank thirsty. The ego will always remain thirsty, whatsoever it attains. Ego is thirst. Satiety is of the soul, not of the ego.

The third question:

Question 3

**WHAT IS THE SECRET OF HOW YOU CAN WORK ON SO MANY OF US AT THE SAME TIME?**

Because I don't work at all! I am simply there; it doesn't make any difference how many are around me. If I work, then, of course, how can I work on so many at the same time? My work is of a different quality. It is not, in fact, work. I have to use these words because of you. I am simply here; things will happen if you are also here. I am available; if you are also available, things will happen by themselves; nothing is needed to be done.

A meeting is needed of two availabilities, of two presences; then things happen by themselves. What you do when you put a seed in the earth? What you do? There is just the meeting of the seed and the earth, and things happen by themselves, just like that.

I am here. If you are also here... and that is the problem: you may seem to be here and you may not be here. Then nothing happens. I am here. If you are also here, things happen by themselves – just like that; I am not doing anything, otherwise, I will get tired of you. I am never tired because I am not doing anything. You cannot tire me; I am not bored – otherwise, I will be bored. Even you are bored with yourselves – so many of you.

It happened in a Jewish community: a rabbi threatened to leave, and the holy days were coming near and the trustees were worried what to do. It is difficult now, at this moment, to find a rabbi, a new rabbi, and he was adamant – the old one. So they tried to persuade him; they sent a delegation of three trustees, and they told the trustees to persuade anyhow. If he wants more salary, say okay, or tell him: "At least for few weeks be here and then you can leave; then we will be able to find." So they went, and they persuaded and they tried in every way. And they said that "We love you and we respect you. Why are you leaving?" The rabbi said that "If only five persons were like you here, I would have remained!"

They felt flattered because he had said, "If only five persons were like you here, I would have remained." They felt very good and they said, "But it will not be very difficult: three we are here; two more can be found." The rabbi said, "It is not difficult; that is the problem. There are like you two hundred persons here, and it is too much!"

You are bored with yourself. Look in the mirror: you are bored with your face. And so many of you are here, I must be bored to death! And the same problems you go on bringing to me every day. But I am never bored because I am not working. This is not a work at all. You may call it a love, but not a work – and love is never bored. Thousand times you can bring the same problems to me – again and again... and there are not many problems.

I have been watching thousands of people. The same problems repeat again and again. Your problems are just like seven days of the week – not more than that. Again comes the Monday, again comes the Tuesday: it goes on and on. But I am not bored a little bit because I am not working. If you are working, then of course it is very very difficult. That's why I can work – because I am not working.

On so many of you, the only thing required is from you, not from me. So you may be tired someday of me; that's possible. You may try to escape from me; that's possible. Only one thing is required of you. If you can do that, then there is no need to do anything either on my part or on your part. And that thing is your availability: you be here and now, and then it makes no difference whether you are here in this city, in this ashram, or to the other corner of the world.

If you are available, the seeds will sprout. I am available everywhere: that is not the point. Even when I am not in this body, I will be available. But it will be more and more difficult for you, because you are not available even when I am in this body here and now just talking to you – but you are not listening. You are hearing of course, but not listening. You are looking at me, but not at me. Look at me! It is not a work. It is just a love available, and through love everything is possible – every transformation.

The fourth question:

Question 4

**YOU MENTIONED THAT LOVE IS A NEED. WHY IS THIS ESSENTIAL NEED ALWAYS SO HARD TO FULFILL FOR MOST PEOPLE?**

Many things are involved. One thing: society is against love because love is a greatest bond, and love separates you from the society. Two lovers become a world in themselves; they don't bother about anybody. Hence, society is against; society doesn't want you to love. Marriage – granted; but not love, because once you love a person you become a world in yourself, separate. You don't bother what is happening in the world to others; you simply forget them. You create a private world of your own.

Love is such a creative force, it becomes a universe. Then you start moving around your own center – and this society cannot tolerate. Your parents cannot tolerate your love because if you are in love you forget them completely, as if they never existed. Then they exist on the margin, somewhere very distant. How can they allow you to love? They will make arrangements for your marriage. That will be their arrangement. You will exist... as part of the family.

Mulla Nasruddin fell in love with a woman. He came very happy home and when they were taking their supper he told the family that "I have decided." The father immediately said, "This is not possible. Impossible – I cannot allow it because the family of the girl has not left a single paisa for her. She is bankrupt. Better girls are available with better dowries. Don't be foolish."

The mother said, "That girl? We never could imagine that you can be such a stupid. Because she never does anything except in reading silly novels. She is of no use. She cannot cook; she cannot clean the house. Look at the dirty house she lives in."

And so on, so forth. Every member rejected according to his own conception. The younger brother says, "I am not agreeing because of her nose. The nose is so ugly." And everybody had his opinion.

Then Nasruddin said, "But one thing that girl has which we don't have." They all asked in a chorus, "What is that?" He said, "The family: she doesn't have the family. That is one thing beautiful about her."

Parents will be against love. They will train you from the very beginning – train you in such a way that you don't fall in love, because love will go against family, and the society is nothing but a greater family. Love goes against society, civilization, religion, priests. Love is such an involvement, such a total commitment, it goes against everybody. And everybody has an investment in you.

No, it cannot be allowed. You have been trained not to love – that's the difficulty. This difficulty comes from the society, culture, civilization, all that is around you but this is not the greatest difficulty. There is still one that comes from you and which is even greater, and that is: love needs a surrender; love needs that you should drop the ego.

And you are also against love. You would like love to become a celebration of your ego; you would like love to become an ornament for your ego. You would like love to follow you like a dog, but love never follows anybody like a dog. Love needs you in a total surrender. It is not that the woman surrenders to the man or that the man surrenders to the woman – no! Both surrender to love. Love is a god; love is really the only god, and it requires you, both the lovers, to be completely surrendered to it.

And lovers – what they are doing? The husband tries that the wife should surrender to him and the wife tries the husband should surrender to her. How can love be possible? Love is something else – both should surrender to it, and both should disappear into it.

This becomes the greatest barrier: you cannot love because of you. These two things together and love becomes impossible: and if love becomes impossible, life becomes impossible. If love becomes impossible, prayer becomes impossible. If love becomes impossible, God becomes impossible. All that is beautiful grows out of love. The soil of love is a must; otherwise you will remain crippled. And then you try to complement and supplement it in other ways, but nothing can supplement it. No substitute exists.

You can go on doing prayer, but your prayer will lack the grace that comes when one has loved. How can you do prayer? Your prayer will be just rubbish – a verbal phenomenon. You will say something to God and talk to him and go to sleep, but it will lack the essential quality. How can you pray when you have not loved? Prayer comes through the heart – and your heart has remained closed, so prayer comes from the head, and head cannot become the heart.

So all over the world, people go on praying. They are just gestures; the essential is not there. The prayer is without roots. Love prepares the soil. It prepares the ground for the prayer to come. Prayer is nothing but a higher love – a love which transcends individuals, a love which goes to the whole, not to the part. But you need learning with the part.

You cannot just jump into the ocean. Learn swimming in a swimming pool. Love is a swimming pool where you are protected and you can learn; then you can go to the seas, to the wild seas.



You cannot take the jump into the wild seas directly – if you take, you will be in danger – that's not possible. Love is a small swimming pool – two persons only: the whole world very small... possible to enter into each other.

Even there you are afraid. In a swimming pool you are afraid that "I may be gone, drowned." Then what to say about ocean? Love is the first grounding, the first readiness to take a greater jump. I teach you love, and I tell you that whatsoever is at stake, don't bother: sacrifice it, whatsoever – prestige, wealth, family, society, culture – whatsoever is at stake, don't bother. Be a gambler because there is nothing like love. If you lose everything, you lose nothing if you gain love. If you lose love, whatsoever you gain you gain nothing. And be aware: these two things.

The society will not help you; it is against. Love is an anti-social force, and the society tries to suppress love – then you can be used in many ways. For example, if you are really in love, you cannot be made a soldier; you cannot be sent to the war. Impossible because you don't bother... You say, 'What is a country? What is this patriotism? Nonsense!' Love is such a beautiful flower; one who has known – patriotism, nationalism, country the flag, all look nonsense. You have tasted the real thing.

The society tries to divert. The real thing should not be tasted. Then you are hankering for love, and your love can be diverted to any direction. It can become patriotism; then you can go and become a martyr. You are a fool, because you are wasting yourself! You can go and die; your love has been diverted. If you don't love your love can become love of money. Then you become an accumulator, hoarder. Then your family is happy – you are doing beautifully.

You are simply committing suicide. The family is happy because you are accumulating so much wealth. They missed their life; now they are forcing you to miss your life. And they do it in such a loving way that you cannot say no also. They make you feel guilty. If you hoard money they are happy. But how a man who loves can hoard? Difficult; a lover is never a hoarder. A lover shares, distributes, goes on giving; a lover cannot hoard.

When love is not there, you become miserly because you are afraid. You don't have the shelter of love, so you need some shelter. Wealth becomes the substitute. The society also wants you to hoard, because how wealth is to be created if everyone becomes a lover? The society will be very, very rich, but rich in a totally different way. It may be poor materially, but it will be rich spiritually.

But that richness is not visible. The society needs visible wealth, so in the whole world, religion, society, culture, they are in a conspiracy because you have only one energy: that is love energy. If it moves rightly into love, then it cannot be forced to move anywhere else. If you don't love, your very missing of love may become a research into science.

Freud had many glimpses of truth. He was really a rare man; so many insights happened to him. He said whenever you penetrate anything, it is penetrating the woman, and if you are not allowed the woman, you will try to penetrate something else. You may penetrate toward being a prime minister of a country.

Politicians you will never find lovers: they will always sacrifice love for their power. Scientists will never be lovers, because if they become lovers they relax. They need a tension, a constant



obsession. Love relaxes; constant obsession is not possible. They go madly to their laboratory. They are obsessed, possessed. Night and day they work.

History knows that whenever a country's love-need is fulfilled, the country becomes weak. Then it can be defeated. So the love-need should not be fulfilled. Then the country is dangerous because everybody is a maniac and ready to fight. For slightest provocation, everybody is ready to fight. If love-need is fulfilled, then who bothers! Just think, if really the whole country has been in love, and somebody attacks... we will say to them, "Okay, you also come and be here. Why bother? We are so happy – you also come, and the country is vast; you also be here and be happy. And if you want to be the rulers, be the rulers – nothing is wrong; so far so good. You take the responsibility – good!"

But when love-need is not fulfilled, you are always ready to fight. You just remember. Just try to watch your own mind. If you have not loved your woman for few days, you are constantly irritated. You love and you relax. Irritation goes, and you feel so good – you can forgive. A lover can forgive everything. Love has been such a blessing, he can forgive all that is wrong.

No, leaders won't allow you to love because then soldiers cannot be created. Then where you will find warmongers, maniacs, mad people who would like to destroy? Love is creativity. If love-need is fulfilled, you would like to create, not to destroy. Then the whole political structure will fall down. If you love, then the whole family structure will be totally different. If you love, then the economy and the economics will be different. In fact, if love is allowed, the whole world will take a totally different shape. It cannot be allowed because this structure has its investments. Every structure pushes itself onward, and if you are crushed it doesn't bother.

Whole humanity is crushed, and the chariot of civilization goes on and on. Realize this, watch this, be aware of this – and then love is so simple; nothing is more simple than that. Drop all that society needs; remember your inner needs. That is not going against society. You are simply trying to enrich your own life. You are not here to fulfill anybody else's expectations. You are here for your thing – for your own fulfillment.

Make that the primary, the base, and don't bother about other things. Because mad people are all around you, they will push you toward madness. No need to go against the society; just drop out of its investments, that's all.

You need not become rebellious, a revolutionary, because that too again is coming to the same thing. If your love is not fulfilled, you will become a revolutionary, because that too is a destruction in garb. And then comes the real problem: drop your own ego. Love needs total surrender.

## **Yoga: The Alpha and the Omega, Vol 3**

Discourses on the Yoga Sutras of Patanjali, During the early 1980's it was planned to publish the "Yoga: The Alpha and the Omega" volumes as "Yoga: The Science of the Soul". Only the first three volumes were actually published, the title stayed as "Alpha and Omega" for the other seven volumes.

*Talks given from 01/03/75 am to 10/03/75 am*

*English Discourse series*

# CHAPTER 1

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## Dropping out of the wheel

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*1 March 1975 am in Buddha Hall*

ALSO, MEDITATE ON KNOWLEDGE THAT COMES DURING SLEEP.

ALSO, MEDITATE ON ANYTHING THAT APPEALS TO YOU.

THUS, THE YOGI BECOMES MASTER OF ALL, FROM THE INFINITESIMAL TO THE INFINITE.

MAN SLEEPS almost one-third of his life, twenty years approximately. But sleep has been neglected, terribly neglected. Nobody thinks about it, nobody meditates on it. This has happened because man has paid too much attention to the conscious mind.

Mind has three dimensions. Just as matter has three dimensions, mind also has three dimensions. Only one dimension is conscious, another dimension is unconscious, and still another dimension is there which is superconscious. These three dimensions are of the mind – just like the matter, because deep down mind is also matter. Or, you can say it otherwise, that matter is also mind. It has to be so, because only one exists.

Mind is subtle matter; matter is gross mind. But ordinarily man lives only in one dimension, the conscious. Sleep belongs to the unconscious; dreaming belongs to the unconscious. Meditation, ecstasy, belong to the superconscious, just like waking and thinking belong to the conscious. So, we have to go slowly into this phenomenon of mind.

The first thing about mind to be remembered is, it is just like an iceberg – the topmost part is on the surface; you can see it, but it is only one-tenth of the whole. Nine-tenths is hidden underneath. You cannot see it ordinarily unless you move in the depth. But these are only two dimensions. There is

a third dimension – as if a part of the iceberg has evaporated and has become a small cloud and hovers in the sky. It is difficult to reach to the unconscious; it is almost impossible to reach to that cloud – of course, part of the same iceberg, but evaporated.

That's why meditation is so difficult, samadhi so arduous. It takes one's total energy. It demands one's total devotion. Only then does the vertical movement into the cloud-like phenomenon of the superconscious become possible. The conscious is there; you are listening to me from the conscious. If you are thinking what I am saying, if you are inside making a sort of dialogue with whatsoever I am saying, a sort of commentary goes on inside, this is the conscious mind.

But you can listen to me without thinking – in deep love, heart-to-heart, not in any way verbalizing what I am saying, judging what I am saying, right or wrong, no. No valuation – you simply listen in deep love, as if the mind has passed, and the heart listens and beats with joy. Then the unconscious is listening. Then whatsoever I say will go very deep to your roots.

But the third possibility is also there, that you can listen through the superconscious. Then even love is a disturbance – very subtle, but even love is a disturbance. Then there is nothing, no thought, no feeling. You simply become a void, an emptiness, end to end. And into that emptiness falls whatsoever I say and whatsoever I am. Then you are listening from the super-conscious.

These are the three dimensions. While you are awake, you live in the conscious – you work, you think, you do this and that. When you fall into sleep, the conscious is no more functioning, it is resting. Another dimension starts working, the unconscious. Then you cannot think, but you can dream. And the whole night there are almost eight cycles of dreaming continuously. Only for a few moments you are not dreaming, otherwise you are dreaming.

Patanjali says:

### ALSO, MEDITATE ON KNOWLEDGE THAT COMES DURING SLEEP

You simply fall into sleep as if it is a sort of absence. It is not – it has its own presence. Sleep is not only negation of waking. If it was, then there was nothing to meditate. Sleep is not like darkness, absence of light, no. Sleep has its own positivity. It exists, and it exists as much as your waking time. And when you will meditate and the mysteries of sleep will be revealed to you, then you will see that there is no distinction between waking and sleeping. They both exist in their own right. Sleep is not just rest from waking, it is a different kind of activity, hence dreams.

Dream is a tremendous activity, more powerful than your thinking, more meaningful also, because it belongs to the deeper part of your being than your thinking. When you fall into sleep, the mind that was functioning the whole day is tired, exhausted. It is a very tiny mind, one-tenth compared to the unconscious, which is nine times bigger and greater and powerful. And if you compare it with the superconscious, comparison is not possible, because superconscious is infinite, superconscious is omnipotent, omnipresent, omniscient. Superconscious is what God is. Even compared to the unconscious, the conscious is very small. It gets tired, it needs rest to be recharged. The conscious goes off; tremendous activity starts in sleep, which is dreaming.

And why it has been neglected? – because mind has been trained to be identified with the conscious, so you think that you are no more in sleep. That's why sleep looks just like a small death. You simply

never think about what is going on. Patanjali says, "Meditate on it and many things will be uncovered within your being."

It will take a little time to move into sleep with awareness because you are not even aware when you are awake. You move, in fact, in your waking also as if you are deep asleep, a somnambulist, a sleepwalkernot very awake really. Just because the eyes are open don't think that you are awake. Awakening means that whatsoever you are doing or whatsoever is happening moment to moment, you are doing it in full mindfulness. Even if I raise my hand to make a gesture to you, I am making it in full consciousness. It can be made in a robot-like way, mechanical; you are not aware of what is happening in the hand. In fact, you have not moved it at all; it has moved on its own, it is unconscious. That's why it is so difficult to penetrate your own sleep.

But if one tries... The first effort to be made is: while you are awake be more awake, because from there the effort has to be started. Walking on the street, walk mindfully, as if you are doing something very important. It is very significant. Each step should be taken in full awareness. If you can do that, only then you can enter into sleep. Right now you have a very faint awareness. The moment your conscious mind goes off, that faint awareness disappears like a small ripple. It has no energy; it is very, very faint, just a flicker, just a zero-voltage phenomenon. You have to bring more energy to it, so much energy that when the conscious mind goes off, awareness continues on its own – and you fall asleep with awareness. This can happen if you do other activities with awareness – walking, eating, sleeping, taking your bath. The whole day, whatsoever you are doing, it becomes just an excuse for the inner training of mindfulness. So the activity becomes secondary; awareness through that activity becomes primary. When by the night you drop all activity and you go to sleep, that awareness continues. Even while you are falling asleep the awareness becomes a watcher that, yes, the body is falling asleep. By and by, the body is relaxing. Not that you verbalize, you simply watch. By and by, thoughts are disappearing. You watch the gaps. By and by, the world is very, very distant. You are moving into the basement of your being, the unconscious. If you can fall down asleep with awareness, only then the continuity will be there in the night. That is what Patanjali means, "Meditate on the knowledge that sleep brings."

And much knowledge sleep can bring because it is your treasure-house, your basement of many, many lives. And you have been treasuring many things there. First try to be aware while awaking, while you are in the waking state, and then, by itself, the awareness becomes so powerful that it doesn't matter what activity you are doing – really walking, or walking in a dream makes no difference. And when for the first time you will fall asleep with awareness, you will see how gears change. You will even feel the click that the wakefulness disappears, mind is off, another realm starts. The gears of the being have changed. And between these two gears there is a small gap of neutral gear. Because whenever the gear changes, it has to pass from the neutral passage. By and by, you will become aware not only of the change of gear, but the gap between the two, and in that gap you will have your first glimpse of the superconscious.

When the conscious mind changes into unconscious, just for a very minute part of a moment, you will be able to see the superconscious. But that is a later chapter in the story; I mention just by the way. First, you will become conscious of the unconscious, and that will bring tremendous change in your life.

When you start watching your dreams, you will find five types of dreams happening. First type of dream is just rubbish. And many thousands of psychoanalysts are just working on that rubbish. It

is simply useless. It happens because in the whole day, working the whole day, you gather much rubbish. Just like the body gathers dust and you need a bath, you need a cleaning, in the same way the mind gathers dust. And there is no way how to give a bath to the mind, so the mind has an automatic mechanism to throw all dust, rubbish. The dream is nothing but the raising of the dust that mind is throwing – the first type of dream – and this is the biggest portion of dreams, almost ninety percent. Almost ninety percent dreams are simply dust being thrown; don't pay much attention to them. And by and by, as your awareness will grow, you will be able to see what is dust.

The second type of dream is a sort of wish-fulfillment. There are many needs, natural needs, but the priests and the so-called religious teachers have poisoned your mind. They won't allow you even to fulfill your basic needs. They have condemned them completely and the condemnation has entered in you, so you hunger for many of your needs. Those hungry needs demand fulfillment. And the second type of dreaming is nothing but wish-fulfillment. Whatsoever – because of the priests and the poisoners – you have denied to your being in dreams the mind tries to fulfill it in some way or other.

Just the other day a young man came – very sensible very sensitive – and he asked me that "I have come to ask a very significant question – because my whole life depends on it. My parents are forcing me to get married, and I don't see any meaning in it so I have come to ask you: Is marriage meaningful or not? Should I move into marriage or not?" I told him that "When you feel thirsty, do you ask whether drinking is meaningful or not? Should I drink water or not? The question of meaning doesn't arise. It is a question of whether you are thirsty or not. Maybe there is no meaning in water and no meaning in drinking, but that is irrelevant. The relevant thing is whether you are thirsty or not. And I know that even if you drink again and again, you will become thirsty. So the mind can say: What is the meaning in it, what is the purpose of it – drinking again and again, and again becoming thirsty? – it seems to be just a rut. There seems to be no meaning in it.' "

This is how the conscious mind has been trying to dominate your whole being, because meaning belongs to conscious mind. The unconscious knows no meaning. It knows hunger, it knows thirst, it knows needs; it knows no meaning. In fact, life has no meaning. If you ask, you are asking for suicide. Life has no meaning; it simply exists, and exists so beautifully without meaning that there is no need. What is the meaning of a tree existing, or the sun rising every day in the morning, or the moon in the night? What is the meaning when a tree comes to bloom? And what is the meaning when the birds sing in the morning, and the stream goes on flowing, and the waves, tremendous waves of the ocean go on shattering on the rocks again and again and again? What is the meaning?

Meaning is not of the whole. The whole exists so beautifully without meaning. In fact, if there was any meaning the whole would not have been so beautiful. Because with meaning comes calculation, with meaning comes cunningness, with meaning comes reason, with meaning comes division: this is meaningful, that is meaningless, this is more meaningful, that is less meaningful. The whole exists without any distinctions. Everything is absolutely beautiful not because of any meaning, but just by being there. There is no purpose.

So I told to the young man that "If you ask about meaning, you are asking a wrong question, and you will be led in a wrong way." That's how priests became so powerful: you asked wrong questions, they supplied wrong answers. I told him, "You just watch your own being. Do you need a woman to fulfill you? Does your whole being hanker for love? Because love is a hunger, a thirst. When you

see a beautiful woman passing by, does something suddenly happen in you? – a wave, something invisible, a change? Or happens nothing? you go on moving the same way as you were moving as if the woman had not passed. If you move on a road and a beautiful woman passes, and you go on moving the same way as you were moving before she came, nothing has happened, no wave in your being, not even a ripple, then there is no need for marriage. But don't ask about the meaning. If something happens, you start walking a little faster, or you start humming a tune, or you start looking at the beautiful woman, or you start avoiding her... if something happens this way or that – I am not concerned whether you start moving in the same direction the woman is going, or you start running into the opposite direction, it is not relevant – if something happens then you have a need, and that need is to be fulfilled. Because a need exists to be fulfilled. There may come some day when you will pass on the road and a woman makes no difference. That too is good, but this too is good. Everything is holy and sacred. There is a time to be in love and there is a time to move beyond it. There is a time to be related and enjoy the relationship, and there is a time to be alone and to enjoy the beauty of being alone. And everything is beautiful."

But one should look to the need, not to the meaning. Meaning is of the conscious mind, need is of the unconscious, and that's how the second type of dream comes into existence: you go on cutting your needs, then the mind fulfills them in dream. You may not get married because you have read great books and you are poisoned by thinkers, and they have molded your mind in certain patterns. And you are no more open to existence itself; philosophies have blinded you. Then you will start cutting your needs. Then those needs will bubble up, surface in the dream, because the unconscious knows no philosophies; the unconscious knows no meaning, no purpose. The unconscious knows only one thing: what is needed for your being to become fulfilled.

Then the unconscious forces its own dreaming. This is the second type of dream; very meaningful to understand it and meditate on it. Because the unconscious is trying to communicate to you that "Don't be a fool! You will suffer for it. And don't starve your being. Don't be suicidal, and don't go on committing a slow suicide by killing your needs."

Remember: desires are of the conscious mind, need of the unconscious. And the distinction is very very meaningful, very significant to be understood.

Desires are of the conscious mind. The unconscious knows no desires, the unconscious is not worried about desires. What is a desire? A desire comes out of your thinking, training, conditioning. You would like to be the president of the country; the unconscious does not bother about it. The unconscious is not interested in being the president of the country, the unconscious is interested only how to be a fulfilled organic unity. But the conscious mind says, "Become a president, and if in becoming the president you have to sacrifice your woman, then sacrifice. If you have to sacrifice your body – sacrifice. If you have to sacrifice rest – sacrifice. First become the president of the country." Or gather too much wealth; that is of the conscious mind. The unconscious knows no wealth. The unconscious knows only the natural. It is untouched by the society. It is like animals or the birds, or like the trees. The unconscious has not been conditioned by the society, by the politicians. It remains yet pure.

Listen to the second type of the dream and meditate on it, and it will communicate you what is your need. Fulfill the needs and don't bother about the desires. If you really want to be blissful, fulfill the needs and don't bother about desires. If you want to be miserable, cut the needs and follow the desires.



That's how you have become miserable. Simple is the phenomenon, whether you are miserable or blissful; very simple is the phenomenon. A man who listens to his needs and follows them, just like a river flows to the ocean... The river doesn't say whether to flow to the east or to the west, it simply seeks the way. East or west makes no difference. The river flowing to the ocean knows no desires; it knows only its needs. That's why animals look so happy – having nothing, and so happy? – and you having so many things and so miserable? Even animals surpass you in their beauty, in their bliss. What is happening? The animals don't have a conscious mind to control and manipulate the unconscious; they remain undivided.

Second type of dream has much to reveal to you. With the second type you start changing your consciousness, you start changing your behavior, you start changing your life pattern. Listen to your needs, whatsoever unconscious is saying. Always remember: unconscious is right, because it has the wisdom of the ages. Millions of lives you have existed. The conscious belongs to this life; it has been trained in the schools and the universities, and the family and this society in which you are born, coincidentally born. But the unconscious carries all the experiences of all your lives. It carries the experience when you were a rock, it carries the experience when you were a tree, it carries the experience when you were animals – it carries all, the whole past. Unconscious is tremendously wise and conscious is tremendously foolish – has to be so because conscious is just of this life, very small, with no experience; it is very childish. Unconscious is eternal wisdom. Listen to it.

Now the whole psychoanalysis in the West is doing only this and nothing else: listening to the second type of dreaming and changing your life pattern accordingly. And psychoanalysis has helped many people. It has its own limitations, but it has helped because at least this part, listening to the second type of dreaming, makes your life more relaxed, less tense.

Then there is a third type of dream. This third type of dream is a communication from the superconscious. The second type of dream is a communication from the unconscious. The third type of dream is very rare, because we have lost all contact with the superconscious. But still it comes because the superconscious is yours. Maybe it has become a cloud and moved into the sky, evaporated, maybe the distance is very far, but it is anchored still in you.

The communication from the superconscious is very rare. When you become very, very alert, only then you will start feeling it. Otherwise, it will be lost in the dust that the mind throws in dreams, and the wish-fulfillment that the mind goes on dreaming about – things incomplete, suppressed. It will be lost. But when you become aware, it is just like a diamond shining – absolutely different from all the stones around.

When you can feel and find a dream which is coming from the superconscious, watch it, meditate on it, because that will become your guidance, that will lead to your Master, that will lead you to the way of life that can suit you, that will lead you to the right discipline. That dream will become a deep guide inside. With the conscious you can find a Master, but the Master will be nothing more than a teacher. With the unconscious you can find a Master, but the Master will not be more than a lover – you will fall in love with a certain personality, with a certain type. But only the superconscious can lead you to the right Master. Then he is not a teacher; you are not infatuated with what he says, you are not infatuated with what he is. Rather, on the contrary, you are guided by your superconscious that this man will suit you, that this man will be the right possibility for you to grow with, that this man can become your soil.

Then there is a fourth type of dream which comes from the past lives. Not very rare – many times it comes, but everything is a mess inside you; you cannot make any distinctions. You are not there to make distinctions.

In the East we have worked very hard on this fourth type of dream. Because of this dream we stumbled upon the phenomenon of reincarnation. From this dream, you become by and by aware of your past lives. You move backwards, backwards in time. Then many things start changing in you, because if you can remember, even in a dream, who you were in your past life, many things will become meaningless, and many new things will become meaningful. The whole pattern will change, your gestalt will change.

Because you accumulated too much wealth in a past life, you died the richest man in the country and deep down a beggar, and again you are doing the same in this life... Suddenly the gestalt will change. If you can remember what you did and how it all came to nothing, if you can remember many lives, many times you have been doing the same again and again – you are like a stuck gramophone record, a vicious circle: again you start the same and you end the same – if you can remember a few of your lives you will be suddenly surprised that you have never done a single thing new. Again and again you accumulated wealth; again and again you tried to be powerful politically; again and again you became too much knowledgeable; again and again you fell in love, and again and again the same misery that love brings. When you see this repetition, how can you remain the same? Then this life suddenly is transfigured. You cannot remain in the same rut anymore.

That's why in the East people again and again have been asking, for millennia, "How to get out of this wheel of life and death?" It seems the same wheel. It seems to be the same story again and again a repetition. If you don't know it, then you think you are doing new things, and you are so much excited. And I can see you have been doing these same things again and again.

Nothing is new in life; it is a wheel; it moves on the same route. Because you go on forgetting about the past, that's why you feel so much excitement. Once you remember, the whole excitement drops. In that remembrance happens sannyas.

Sannyas is an effort to get out of the rut of sansar. It is an effort to jump out of the wheel. It is to say to yourself that "Enough is enough! Now I am not going to participate anymore in the same old nonsense. I am getting out of it." Sannyas is a perfect dropping out of the wheel – not out of the society, but out of your own inner wheel of life and death. This is the fourth type of dream.

And then there is a fifth type of dream, and the last type. The fourth type is going backwards into your past, the fifth type is going forwards into the future. Rare, very rare – it happens only sometimes; when you are very very vulnerable, open, flexible, the past gives a shadow and the future gives a shadow, reflects in you. If you can become aware of your dreams, someday you will become aware of this possibility also: that future looks into you. Just suddenly a door opens and the future has a communication with you.

These are the five types of dreams. The modern psychology understands only the second type. Russian psychology understands only the first type. The three types, the other three types are almost unknown, but yoga understands them all.

If you meditate and become aware of your inner being in dreams, many more things will happen. The first: by and by, the more you become aware of your dreams, you will be less and less convinced of the reality of your waking hours. Hence, Hindus say that the world is like a dream. Right now just the opposite is the case: because you are so much convinced of the reality of the world in your waking hours, you think while you dream that those dreams are also real. Nobody feels while dreaming that the dream is unreal. While dreaming it looks perfect, it looks absolutely real. In the morning of course you may say it was just a dream, but that is not the point because now another mind is functioning. This mind was not a witness at all; this mind has only heard the rumor. This conscious mind that wakes in the morning and says it was all dream, this mind was not a witness at all. So how this mind can say anything? – he has simply heard a rumor. As if you are asleep and two persons are talking, and you just – in your sleep, because they are talking so loudly – hear some words from here and there and just a hodge-podge impression is left.

This is happening: while the unconscious creates dreams and tremendous activity goes in, the conscious is asleep and just hears the rumor, and in the morning says, "It is all false. It was just a dream." Right now, whenever you dream you feel it is absolutely real. Even absurd things look real, illogical things look real, because the unconscious knows no logic. You are walking on a road in a dream, a horse you see coming, and suddenly the horse is no more horse, the horse has become your wife. And nothing happens to your mind, that "How it can be possible? The horse has so suddenly become my wife?" No problem arises, no doubt arises. The unconscious knows no doubt. Even such an absurd phenomenon is believed; you are convinced of the reality.

Just the opposite happens when you become aware of the dreams and you feel they are really dreams – nothing is real, just mind-drama, a psycho-drama. You are the stage, and you are the actors, and you are the story-writer, and you are the director, and you are the producer, and you are the spectator – nobody else there, just a mind creation. When you become aware of this, then this whole world while you will be waking will change its quality. Then you will see here also, same is the case-on a wider stage, but the dream is the same.

Hindus call this world also maya, illusory, dreamlike, mind-stuff. What do they mean? Do they mean that it is unreal? No, it is not unreal. But when your mind gets mixed into it, you create an unreal world of your own. We don't live in the same world; everybody lives in his own world. There are as many worlds as there are minds. When Hindus say that these worlds are maya, they mean the reality plus mind is maya. Reality, that which is, we don't know. Reality plus mind is illusion, maya. When somebody becomes totally awakened, a Buddha, then he knows reality minus mind. Then it is the truth, the brahman, the ultimate. Plus mind, and everything becomes dream, because mind is the stuff that creates dreams. Minus mind, nothing can be a dream; only reality remains in its crystal purity. Mind is just like a mirror. In the mirror the world reflects. That reflection cannot be real, that reflection is just a reflection. When the mirror is no more there, the reflection disappears. Now you can see the real.

A full-moon night and the lake is silent and the moon is reflected in the lake and you try to catch the moon. This is all that everybody has been doing for many lives – trying to catch the moon in the mirror of the lake. And of course you never succeed – you cannot succeed – it is not possible. One has to forget about the lake and look exactly in the opposite direction. There is the moon.

Mind is the lake in which the world becomes illusory. Whether you dream with closed eyes or you

dream with open eyes makes no difference. If the mind is there, all that happens is dream. This will be the first realization if you meditate on dreams.

And the second realization will be that you are a witness: dream is there but you are not part of it. You are not part of your mind, you are a transcendence. You are in the mind but you are not the mind. You look through the mind but you are not the mind. You use the mind but you are not the mind. Suddenly you are a witness – no more a mind. And this witnessing is the final, the ultimate realization. Then, whether dream while asleep or whether dream while awake makes no difference, you remain a witness. You remain in the world, but the world cannot enter in you anymore. Things are there but the mind is not in the things, and the things are not in the mind. Suddenly the witness comes in and everything changes.

It is very, very simple once you know the knack of it. Otherwise, it looks very very difficult, almost impossible – how to awake while dreaming? Looks impossible but it is not: three to nine months it will take if you every night go to sleep – while falling into sleep, trying to be alert and watching it. But remember, don't try to be alert in an active sense, otherwise you will not be able to fall asleep. Passive alertness: loose, natural relaxed, just looking by the corner, not too much active about it, just passive awareness, not too much concerned. Sitting by the side and the river flows by and you are just watching.

Three to nine months this takes. Then someday, suddenly the sleep is falling on you like a dark screen, like a dark curtain, as if the sun has set and the night is descending. It settles all around you, but deep inside a flame goes on burning. You are watching – silent, passive. Then the world of dream starts. Then many plays happen, many psychodramas, and you go on watching. By and by, the distinction comes into existence – now you can see what type of dream. Then suddenly, one day you realize that this is the same as while waking. There is no difference of quality. The whole world has become illusory. And when the world is illusory, only the witness is real.

This is what Patanjali means when he says, ALSO MEDITATE ON KNOWLEDGE THAT COMES DURING SLEEP – and that will make you a realized man.

ALSO, MEDITATE ON ANYTHING THAT APPEALS TO YOU.

Meditate on the face of your beloved meditate. If you love flowers, meditate on a rose. Meditate on the moon, or whatsoever you like. If you love food, meditate on food. Why Patanjali says "... whatsoever appeals to you"? Because meditation should not be a forced effort. If it is forced, it is doomed from the very beginning. A forced thing will never make you natural. So from the very beginning, find out something which appeals to you. There is no need to create unnecessary conflict. And this is to be understood, because mind has a natural capacity to meditate if you give it objects which are appealing to it.

In a small school, a child is listening: the birds are chirping in the trees and he is listening, and he is raptly listening – he is in rapport. He has forgotten the teacher, he has forgotten the class. He is no more there; he is rapt attention. Meditation has happened. And then the teacher says, "What are you doing? Are you asleep? Concentrate here on the board!" Now the child has to try, make effort. Those birds never said anything to the child that, "Look we are singing here. Be attentive!" Simply it happened because it had a deep appeal for the child. This blackboard looks so ugly and

this teacher looks so murderous, and the whole thing is forced. He will try, but by effort nobody can meditate. Again and again the mind will slip. So many things are happening outside the room: suddenly a dog starts barking or a beggar passes by singing, or somebody is playing on a guitar. So many millions of things are happening outside, and he has to bring his attention again and again to the blackboard, to the ugly schoolroom.

We have made schools just like prisons. In India, the school building and the prison building has the same color, red. Schoolrooms are ugly. Nothing is appealing there: no toys, no music, no trees, no birds – nothing. The schoolroom is meant to force your attention. You have to learn to concentrate.

And this is the difference between concentration and meditation: concentration is a forced thing, meditation is natural. Says Patanjali,

### ALSO, MEDITATE ON ANYTHING THAT APPEALS TO YOU

– then spontaneously your whole being starts flowing. Just look at the face of your beloved. In her eyes, meditate.

Ordinary religious teachers will say, "What are you doing? Is this meditation?" They teach not to think of your beloved while you are meditating. They think that is a distraction. And this is a subtle point to be understood: there are no distractions in the world. If you make unnatural efforts, then there are distractions – you create them. Your whole being would like to watch the face of your wife, husband, your child, and the religious teacher says, "These are allurements, these are the distractors. You go to the temple, to the church; meditate on the cross." You meditate on the cross: again and again you remember your beloved. Now the face of the beloved becomes a distraction. Not that it is distraction – there is nothing special in meditating on the cross; you are simply stupid. What is the need to go and meditate on the cross? If it appeals you it is good, but there is no necessity. There is no special quality in a cross.

In fact, wherever meditation happens, there is the special quality. Meditation brings the special quality. It is not in the objects, it is in you. When you meditate on something, you give your inner being to it. Suddenly it becomes sacred, holy. Things are not holy; meditation makes them holy. You can meditate on a rock, and suddenly the rock becomes the temple. No Buddha is so beautiful like that rock when you meditate on it. What is meditation? It is showering the rock with your consciousness. It is moving around the rock, so absorbed, so deep in rapport, that the bridge is there between you and the rock. The gap disappears you are bridged. In fact, you don't know now who is the observer and who is the observed. The observer becomes the observed, the observed becomes the observer. Now you don't know who is the rock and who is the meditator. Suddenly, the energies meet and mingle, and there is the temple. Don't unnecessarily create distractions – then you become miserable.

Somebody was here and he is doing a certain type of mantra for many years, and he says, "Distraction comes again and again." I asked, "What is the distraction?" His wife has died and he loved her very much. And I used to know that woman; she was really a beautiful person. He has never remarried. He really loved her. No other woman ever attracted him. Now she is dead and the vacuum is there, and he feels the loneliness. Because of this loneliness he went to some teacher, that "How to get rid of the memory of my wife?" So he gave him a mantra. Now, he has been

chanting the mantra for at least three years, and suddenly again and again while he is chanting the mantra like a robot, the wife comes, the face appears. He has not been able to forget the wife. The mantra has not proved strong enough, so he was here, very miserable. He said, "Three years have passed and I am always haunted by her memory, and it seems that I cannot get out of it. And even this mantra has not helped. And three years, really and religiously I have been doing it." I said, "You are a fool. There is no need to do this mantra. Repeat your wife's name; make it a mantra. Keep her photo before you: look at the photo make it the image of the divine." He said, "What are you saying? She is my distraction." So I said, "Make the distraction your meditation. Why create conflict?"

Distraction can be made the very object of meditation. And it is distraction because there is some appeal deep down, some harmony. That's why the mantra proved impotent, futile because the mantra is just overimposed. Somebody says some word and you repeat it, and the word has no appeal for you. It never existed for you before, it has no roots in you. The wife is very deep. Love is deeper than any mantra, so why waste your time? He said, "I will try." And just after few days he wrote a letter, that "This is tremendous! I am feeling so calm and so peaceful. And really, my wife is so beautiful. There is no need to think that she is distracting me."

Remember this, because you may be doing many things like that. Whenever you feel something is distracting, that simply shows that you are naturally attracted towards that, nothing else. So why create conflict? – move into the same direction; make it an object of meditation. Be natural, don't be suppressive and don't create conflict, and you will attain.

Nobody ever attains through conflict. Conflict will create a split personality. Move to the natural attraction; then you are one, then you are whole, then you are together. Then you are one piece, not a house divided against itself. And when you move as one piece there is dance in your step and there is nothing which is not divine.

You may be surprised – it happened: one great Buddhist monk, Nagarjuna, was staying in a small village. Somebody came... somebody became very attracted to him. But the man said that "Your style of life, the way you move like an emperor in the robes of a beggar, appeals deeply. I would also like to become a religious man, but there is a trouble. I have a cow, and I love her too much. And she is so beautiful. And I cannot leave her." Just a cow... He had no wife, no children, he got never married, but he loves the cow. And he felt a little foolish while he was saying this. He said, "Because I know you will understand, that's why I am saying. But this is my whole trouble: so much attachment with this cow. And I have brought her up and she has become so much one with me and she loves me. So what to do? So Nagarjuna said, "There is no need to go anywhere. If somebody loves someone so deeply, then there is no need to move anywhere. Make this love your meditation. Meditate on the cow."

Don't create any conflict. Remember, if love and meditation are in conflict, meditation will be defeated. Love will be victorious because love is so beautiful. Meditation can be victorious only on the wings of love. Use love as a vehicle.

This is what Patanjali means:

**ALSO, MEDITATE ON ANYTHING THAT APPEALS TO YOU**



– whatsoever it is; I make no distinction. And there is no need to cling to one object, because objects may change. This morning you may feel like you love your child, and tomorrow you may not feel. Then don't create any conflict. Always find wherever your love is flowing; ride on your love. Today it is a flower, tomorrow it is a child, the day after tomorrow it is the moon – that's not the problem; every object is beautiful – wherever your appeal, flow naturally, ride on it, meditate on it. The emphasis is on being whole, undivided. In your undivided being, meditation blooms.

THUS, THE YOGI BECOMES MASTER OF ALL, FROM THE INFINITESIMAL TO THE INFINITE.

From the smallest to the greatest, he becomes master of all. Meditation is the door to the infinite power. Meditation is the door to the superconscious.

Conscious you are: move into the depths of the unconscious. It is going into the basement of your being. Gather more and more awareness so you can move into sleep, into dream. Start by gathering awareness in your waking hours; that will help you to move into the unconscious. Then gather more awareness into the unconscious; that will help you to move into the superconscious. Energy will be needed. Your energy right now is just like a flicker – not enough. Create more energy through awareness.

It is just like you heat water, or you heat ice. If you heat ice it melts. On a certain degree of heat it becomes water. Then you have to heat it more if you want it to evaporate. Then go on heating – then on a certain degree, a hundred degrees, suddenly it takes a jump and evaporates. Quantity changes into quality. Quantitative change becomes qualitative. Below a certain degree it is ice, beyond that degree it becomes water. Below a certain degree, again it remains water; beyond that degree it evaporates, becomes vapor. When it is ice, it is almost dead and closed-cold, not warm enough to be alive. When it is water, it is more flowing, more alive, not closed. It has melted, it is warmer. But water moves downwards. When it evaporates, the dimension has changed; it is no more horizontal, it becomes vertical; it goes upwards.

First become more and more alert in waking hours. That will bring you to a certain degree of heat. It is really a certain degree of inner heat, a certain temperature of your consciousness. That will help you to move into the unconscious. Then become more and more conscious into the unconscious. More effort will be needed, more energy will be created. Then suddenly one day you will find you are moving upwards; you have become weightless. Now the gravitation doesn't affect you. You are becoming superconscious.

Superconscious has all power: it is omnipotent, it is omniscient, it is omnipresent. Superconscious is everywhere. Superconscious has every power that is possible, and superconscious sees everything – it has become absolute clarity of vision.

That's what Patanjali says:

THUS, THE YOGI BECOMES MASTER OF ALL, FROM THE INFINITESIMAL TO THE INFINITE.



## CHAPTER 2

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### Ego's attraction

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*2 March 1975 am in Buddha Hall*

The first question:

Question 1

I FEEL A CONFLICT BETWEEN BEING LOOSE AND NATURAL AND BEING AWARE.

THERE IS NO conflict, but you can create a conflict. Even where no conflict exists the mind creates the conflict, because the mind cannot exist without being in conflict.

Being loose and natural will give you a spontaneous awareness. There is no need to make any effort for awareness; it will follow like a shadow. If you are loose and natural, it will come. There is no need to make any other effort for it because being loose and natural automatically flowers in being aware. Or, if you are aware, then you will become loose and natural. They both go together. But if you try for both, then you will create the conflict. There is no need to try for both together.

What does it mean when I say: Be loose and natural? It means: make no effort. Just be whatsoever you are. If you are unaware, then be unaware because that is what you are in your loose and natural state. Be unaware. If you make any effort, then how can you be loose and natural? Simply relax, and accept whatsoever is the case, and accept your acceptance also. Don't move from there. A time will pass before things settle down. In that transitory period, you may not be aware because things are settling. Once things are settled and the flow is natural, you will be suddenly surprised. Unexpectedly, one morning you find you are aware – no need to make any effort.

Or, if you are working through awareness – and both the methods are different, they start from different standpoints – then don't think of being loose and natural. You simply work it out through

your effort to be aware. It will take a long time... when awareness becomes natural and no effort is needed. Unless this point comes where no effort is needed, awareness has not been attained yet. When you can forget about all efforts and simply be aware, then only have you achieved it. Then, just by the side, you will find the phenomenon of being loose and natural. They come together. They always happen together. They are two aspects of the same phenomenon, but you cannot work them out together.

It is just like one is climbing up a mountain. There are many paths; they all reach to the top, they all culminate in the top. But you cannot walk on two paths together. If you try, you will go mad and you will never reach to the top. How can you walk on two paths together and knowing well that they all lead to the same top? But one has to walk only one. Finally, when one reaches to the top, he will find all the paths have culminated in it. For walking choose always one path. Of course, when you reach, all the paths will reach to the same point, to the same peak.

To be aware is a different type of process. Buddha followed it. He called it self-remembering or right-mindfulness. In this age another Buddha, George Gurdjieff, followed it; he called it self-remembering. Another Buddha, Krishnamurti, goes on talking about awareness, alertness. This is one path. Tilopa belongs to another path, the path of being loose and natural – not even bothering about awareness – just being whatsoever you are, not making any effort for any improvement. And I tell you, Tilopa's standpoint is higher than Buddha, Gurdjieff and Krishnamurti, because he creates no conflict. He simply says, 'first be whatsoever you are.' Not even spiritual effort... because that too is part of the ego. Who is trying to improve? Who is trying to be aware? Who is trying to attain enlightenment? Who is this inside you? – it is again the same ego. The same ego which was trying to become the president of a country or the prime minister, now is trying to attain buddhahood.

Buddha himself has called enlightenment "the last nightmare". Enlightenment, the last nightmare, because it is again a dream... And not only is it a dream but a nightmare, because you suffer through it. Tilopa's standpoint is the ultimate standpoint. If you can understand it, then no effort is needed of any sort. You simply relax and be, and everything follows on its own accord. One has simply to be non-doing: sitting quietly, and the spring comes and the grass grows by itself.

The second question:

Question 2

IT IS UNDERSTOOD THAT IN THE PAST, MANY SCHOOLS OF YOGA TAUGHT MAINLY THROUGH SUPPRESSION. AND QUITE A FEW DID ATTAIN THROUGH IT. IS IT NOT POSSIBLE THAT EVEN TODAY, THE TECHNIQUE OF SUPPRESSION MAY SUIT A CERTAIN TYPE OF PERSON?

First thing: never! – nobody who knows has ever taught suppression.

Second: never anybody has attained through it.

But everywhere false coins exist. The way of being natural is very simple, but looks very difficult for you because the ego wants something difficult to struggle with, to be challenged by, to conquer it. The ego exists through constant challenge. If something is absolutely simple, the ego flops down. If

you have nothing to do but sit quietly and silently and let things be, and let things move where they are moving, no activity on your part, then when and how the ego will exist? There is no possibility.

In being loose and natural, the ego flops down completely, immediately. It disappears because ego needs constant activity. Ego is just like going on a bicycle: you have to pedal it continuously. If you stop pedaling, it may go for few feet or few yards because of the past momentum, but it has to fall down. The cycle and the rider both will fall down. The cycle needs constant pedaling. Even if you pedal very slowly, you will fall down. It needs a certain continuous feeding of energy.

Ego is just like cycling – you have to feed it continuously: this challenge, that challenge, this activity, that activity – something has to be attained. The Everest has to be conquered, you have to reach to the moon – something always in the future. You have to pedal, and then the ego exists. The ego exists in activity... Inactivity, simply the cycle falls down, and the rider also. Immediately the whole activity disappears and with it the ego.

That's why simple things look difficult for the ego, and difficult things look simple. If I tell you that the path is very, very arduous, you will be immediately ready to follow. If I say it is very simple, it is so simple that you need not even take a single step, it is so simple that you need not go anywhere, just sit in your house and it will haD en. You will simply forget about me and what I am saying. You will simply move away from me as if you have not listened at all. You will go to somebody who is talking some nonsense and creating some difficulty for you. That's why suppression came into existence, because that is the most difficult thing in the world, to suppress -almost impossible because it never succeeds, it is always a failure.

How can you suppress a part of your being by another part? It is just like trying to win by your right hand trying to defeat your left hand. You can pretend. After a little activity you can pretend that the right is on top and the left is suppressed. But do you think it is suppressed or it is conquered? How can you conquer a part of your own being by another part? – just pretensions. If you suppress sex, the brahmacharya will be a pretension, a hypocrisy. It is just the right hand Lying and waiting there, helping you to pretend. Any moment it can upset everything again – and it will upset. That which you have conquered has to be conquered again and again, because it is never a real victory. And in the end, you find that you have been fighting the whole life and nothing has been achieved. In fact, only you will be defeated, nothing else. Your whole life will be defeated.

No Master who knows, no Master who is enlightened has ever preached suppression. But they have preached something which can look like suppression to people who don't know, so let me make the distinction clear. For example – the distinction is very subtle – Buddha and Mahavira both have taught about fasting, both have taught about brahmacharya, celibacy. Are they teaching suppression? They cannot, and they are not teaching.

When Buddha says, "Go on a fast," what he means? Suppress your hunger? – no. He says, "Watch your hunger." The body will say, "I am hungry." You simply sit inside your being and watch. Don't do anything either to feed the body or to suppress the hunger. You simply watch the hunger. No activity is needed on your part, and suppression is an activity. When you suppress the hunger, what you will do? You will not be able to watch it. In fact, that is the only thing that you will avoid.

A person who wants to suppress the hunger and who has gone on a fast, as Jains go every year, what they will do? They will try to distract the mind somewhere else so that the hunger is not

felt. They will chant mantras, or they will go to the temple and recite sutras, or they will go to their religious leader to listen him, so that the mind is engaged, and they need not pay attention to the hunger which is there. This is suppression. Suppression means: something is there and you don't look at it and you pretend as if it is not there. So if you are occupied deeply in the mind, then the hunger cannot penetrate and cannot bring your attention to itself. The hunger will go on knocking on the door but you are reciting a mantra so loudly that you don't hear the knock. Suppression means distracting your mind from the reality of your being.

You have taken a vow of celibacy or you have taken the life of a brahmachari; now what you will do when the sex desire arises and a beautiful woman passes by? You will start chanting the mantra: Ram, Ram, Ram. You are avoiding. You are pulling a curtain over your eyes. You are pretending as if the woman is not there. But the woman is there and that's why you are chanting the name of Rama, and so loudly.

In India, people have to take a morning bath. In my village there is a very beautiful lake, a river, and people go there to take their morning bath. There, in my childhood, for the first time I became aware of the trick of suppression. The river is cold – particularly in winter – people go to take their bath... In summer also I watched them taking their bath, and they will not chant: Rama, Hari Krishna, Hari Krishna. But in winter, because the river is so cold, and they chant so loudly they forget the river. They take a dip and they are out. Their mind is engaged in chanting. Colder the morning, greater will be the chanting on the God.

In my childhood, watching people there, for the first time I became aware of the trick – what they are doing. I see the same persons taking their baths in summer and they don't bother about Rama, Hari Krishna, or anybody. But in winter suddenly they become religious? They have learned a trick – how to avoid a fact, and the fact is there knocking and kicking and alive.

Turn your mind somewhere else: have you seen people going through a lonely street in the night when it is dark? They start singing a song, or whistling, or humming. What they are doing? – the same trick. Humming, they forget the darkness. Loudly singing a song they listen to their own voice and feel that they are not alone. The voice gives a feeling that they are not alone. Surrounded by their own voice, the darkness has disappeared for them. Otherwise, if they move silently into a lonely street in the night, their own footsteps create fear, as if somebody is following. This is a simple trick

Mahavira and Buddha cannot talk and cannot teach such deceptions. They teach about fasting, but their fasting is totally, qualitatively different. On the surface both the fasters will be the same, but deep down the difference exists. Deep down, a person who is following Mahavira or Buddha will fast and will not do any activity in the mind. He will watch and he will pay all attention to hunger. And then arises a very, very beautiful phenomenon: if you pay attention to hunger, it disappears. Without any food, it disappears. Why? What happens in paying attention to hunger?

When sex desire arises, one simply pays total attention to it, not judging, not saying this is good or bad not saying this is evil, not saying that this is a provocation from the devil. No – no evaluation at all because all valuation belongs to the mind and witnessing is not of the mind. Good, bad – distinctions all belong to the mind, and the witnessing is undivided, one. It is neither good nor bad, it simply is. One pays attention to hunger or to the sex desire, total attention – and total attention is such an energy, it is fire-the hunger simply is burned, the sex desire is simply burned. What happens? What is the mechanism inside?

You feel hunger. In fact, you have never been hungry. The body has been hungry, you have never been hungry. But you are identified with the body that, "I am the body." That's why you feel you are hungry. When you pay attention to hunger a distance is created, the identity breaks down. The identification is no more there. You are no more the body; the body is hungry and you are the watcher. And suddenly a blissful freedom arises in you that "I am not the body, I have never been the body. The body is hungry; I am not hungry."

The bridge is broken – you are separate.

The body has a desire for sex because the body has come out of sex. The body has a desire for sex because every cell of the body is sexual. Your mother and your father, in a deep sexual activity, have created your body. The first cells of your body came out of deep sexual passion; they carry the quality of it. And those cells have been multiplying themselves; that's how your whole body is created. Your whole body is sex passion. The desire arises. It is natural for the body, nothing is wrong in it. The body is sexual energy and nothing else.

Brahmacharya is not possible for the body. Sexuality is natural for the body. Sexuality is natural for the body, and for you, only brahmacharya is natural; sex is unnatural, absolutely unnatural. That's why we call celibacy brahmacharya. The English word celibacy is not very good. It is very ordinary, cheap. It doesn't carry the sense of brahmacharya. Brahmacharya is derived from the root brahma. The word brahmacharya means that you have come to attain, you have come to know that you are the brahma, the ultimate, the divine – God himself you are.

When one starts feeling this, that one is God himself then there is real celibacy. Because then there is no problem. And what happens, what is miraculous... when you are separate, when the bridge is broken, you are not identified with the body, you don't say, "I am the body," you say, "I am in the body, but not the body. I live in this house but I am not the house. I am in these clothes but the clothes are not me." When you have come to attain this – and I say attain because intellectually you know it already, that is not the point; you have not realized it. When you realize in deep attention to hunger, or to sex, or anything – you realize, suddenly the bridge disappears between the body and the embodied soul. When the gap is there and you have become a witness, then the body lives through your cooperation.

The body cannot live without your cooperation. That is what happens when the body dies: the body is absolutely the same, only your cooperation is no more there. You have gone out of the house, that's why the body is dead. Otherwise, nobody is ever dead. The body is the same, but the body depended on your energy. Continuously, you have to feed energy to the body. It exists with your cooperation; it has no existence of its own. It is through you it is together. Otherwise it will fall apart. You are the center and the crystallizing factor in it.

When in hunger, one watches the hunger, the cooperation is not there. It is a temporary death. You are not supporting the body. When you are not supporting the body, how the body can feel hunger? – because the body cannot feel anything; the feeling is of your being. Hunger may be there in the body but the body cannot feel, it has no feelers.

Now, just within this decade, brain surgeons have become aware of a certain very mysterious phenomenon: that the brain, which feels everything, has no feeling in its own nervous system.

You can be lying completely awake on the brain surgeon's table, and your head can be opened and he can cut your brain tissues – you will not feel. No need for any anesthesia. He can make a window in the head, he can drill a hole in the head; you will feel the drilling just on the skull, but once he reaches the inside there is no feeling at all. If he cuts your whole brain completely you would not know, and you are perfectly aware.

Many people in the West are moving with many parts cut – they don't know. Many people are moving with certain electrodes fixed in their brain – they don't know and they cannot feel... A stone can be put in your head, inside, and you will never feel that it is there, because in the brain there is no feeling. From where the feeling comes then?

The brain is the subtlest part of the body, the most delicate; even that has no feeling. The feeling comes from your being. It is borrowed by the body. The body has no feeling of its own. Once you watch hunger – and if the watching is real, authentic, and you don't avoid – hunger disappears.

The fasting of a Mahavira or a Buddha is a totally different fasting from the fasting of Jains and Buddhists. The brahmacharya of Mahavira is totally different than the brahmacharya of Jain monks. Mahavira is not avoiding it, he is simply watching it. Watching, it disappears. Witnessing, it is not found there. Avoiding, it follows you. In fact, not only follows you, it haunts you. No yoga teaches suppression – cannot teach – but there are yogis who teach. They are teachers; they have not realized their innermost being. So there exists not even a single person who can attain to buddhahood through suppression. It is not possible, it is simply not possible. Through awareness one achieves, not through suppression.

The third question:

Question 3

IN MEDITATION THE DISTRACTION IS OFTEN PHYSICAL PAIN. WOULD YOU TALK ABOUT MEDITATING ON PAIN WHILE PAIN IS HAPPENING?

This is what I was talking about. If you feel pain, be attentive to it, don't do anything. Attention is the great sword – it cuts everything. You simply pay attention to the pain.

For example, you are sitting in the last part of the meditation silently, unmoving, and you feel many problems in the body. You feel the leg is going dead, there is some itching in the hand, you feel ants are creeping on the body and many times you have looked – there are no ants. The creeping is inside, not outside. What you should do? You feel the leg is going dead – be watchful just give your total attention to it. You feel itching – don't itch. That will not help. You just pay your attention. Don't open even your eyes. Just pay your attention inwardly, and just wait and watch, and within seconds the itching has disappeared. Whatsoever happens – even if you feel pain, severe pain in the stomach or in the head, it is possible because in meditation the whole body changes. It changes its chemistry. New things start happening; the body is in a chaos. Sometimes the stomach will be affected, because in the stomach you have suppressed many emotions, and they are all stirred. Sometimes you will feel like vomiting, nausea. Sometimes you will feel a severe pain in the head because the meditation is changing the inner structure of your brain. You are really in a chaos passing through meditation. Soon things will settle. But for the time being, everything will be unsettled.

So what are you to do? You simply see the pain in the head; watch it. You be a watcher. You just forget that you are a doer, and by and by, everything subsides and subsides so beautifully and so gracefully that you cannot believe unless you know it. And not only that the pain disappears from the head – because the energy which was creating pain, if it is watched... pain disappears and the same energy becomes pleasure. The energy is the same.

Pain or pleasure are two dimensions of the same energy. And if you can remain silently sitting and paying attention to distractions, all distractions disappear. And when all distractions disappear, you will suddenly become aware that the whole body has disappeared.

In fact, what was happening? Why these things were happening? – and when you don't meditate they don't happen. The whole day you are there and the hand never itches, the head has no pain, and the stomach is perfect, and the legs are okay. Everything is okay. What was really happening? Why in meditation these things start suddenly?

The body has remained the master for long, and in meditation you are throwing the body out of its mastery. You are dethroning it. It clings; it tries in every way to remain the master. It will create many things to distract you so the meditation is lost. You are thrown off balance and the body is again on the throne. Up to now, the body has remained the master and you have been a slave. Through meditation, you are changing the whole thing; it is a great revolution. And of course, no ruler wants to be thrown out of his power. The body plays politics – that's what is happening. When she creates imaginary pain, itching, ants creeping, the body is trying to distract you. And it is natural, because the body has remained in rule for so long; for many lives it has been the emperor and you have been the slave. Now you are changing everything upside down. You are reclaiming your throne, and it is natural the body will try whatsoever it can do to disturb you. If you get disturbed, you are lost. Ordinarily, people suppress these things. They will start chanting a mantra; they will not look at the body.

I am not teaching you any sort of suppression. Only awareness I teach. You just watch, pay attention, and because it is false, immediately it will disappear. When all the pains and itches and ants have disappeared and the body has settled in its right place of being a slave, suddenly arises so much bliss you cannot contain it. Suddenly arises so much celebration in the being, you cannot express it; you are overflowing with a peace that passeth understanding, a bliss which is not of this world.

The fourth question:

Question 4

IN SPEAKING ABOUT LOVE YESTERDAY, YOU SAID IT IS A BASIC NEED WE SHOULD TRY AND FULFILL. YOU ALSO SAID THAT IT BRINGS REPEATED MISERY. HOW THEN CAN ONE LIVE MEANINGFULLY IF OUR ATTEMPTS TO FULFILL LOVE ALWAYS END IN MISERY?

All your attempts always end in misery. Not only attempts made towards love – all your attempts, unconditionally, end in misery, because all attempts come out of the ego. No effort is going to succeed because the doer is the cause of all misery. If you can be in love without the lover being there, then there will be no misery.



Very very difficult it seems: how to be in love without the lover being there? The lover causes misery, not love. The lover starts things which end into a hell. All lovers fail, and I make no exception, but love never fails. So you have to understand: you should not be there in your love. Love should be there, but without any ego in it. You should walk, but the walker should not be there. You should eat, but the eater should not be there. You should do whatsoever is required, but the doer should not be there.

This is the whole discipline. This is the only discipline of religion. A religious man is not one who belongs to any religion. In fact, a religious man never belongs to any religion. A religious man is one who has dropped the doer and lives naturally, and is just there.

Then love has a different quality – it is not possessive, it is not jealous. It simply gives. It is not a bargain; you don't trade in it. It is not a commodity, it is an overflowing of your being. You share it. In fact, in that state of being where love exists and not the lover, it is not that you are in love with someone and not in love with someone else, you are simply in love. It is not a question of objects.

It is just like breathing. With whom you breathe you simply breathe. Whosoever is with you is not the case, and just like that, with whom you are in love becomes irrelevant, you are simply in love – whosoever is with you! Or, there may be nobody. You may be sitting in an empty room, but the love goes on flowing. Now love is not an activity, it is your being. You cannot put it on and off – it is you. This is the paradox.

When you disappear, then love is you; when you are not, then only love is. Finally, you completely forget about love, because who is there to remember it? Then love is just like a flower blooms, the sun rises, the stars fill the night sky – just it happens. Even if you touch a rock, you touch it lovingly. That has become your being.

That is the meaning of Jesus' saying, "Love your enemies." It is not a question of loving the enemies, it is becoming love. Then you cannot do anything else. Even if the enemy comes, you have to love. There is nothing else to do. Hate is so foolish that it can exist only with the ego. Hate is foolish because you are harming the other, and harming yourself more than the other. It is foolish because all the harm that you do will come to you back. Many times more it will come back to you. You will be crushed under the fallout. It is simply foolish, idiotic. All sins are foolish and idiotic.

That's why in the East we know only one sin, and that is ignorance. All else is just a by-product. When I speak about love, I speak about that love where the lover is not. And if your love is bringing you misery, know well it is not love. It is your ego that brings the misery. Ego poisons everything, whatsoever you touch. It is just like King Midas: whatsoever he touches becomes gold. Ego is just like King Midas – whatsoever it touches becomes poison. And you know in what difficulties and trouble Midas fell! And things were turning into gold, and even then he became miserable, as miserable as any man has ever been on this earth. He touched his daughter whom he loved, and she became gold. He touched his wife and she became gold. He will touch the food and the food will become gold. He couldn't drink, he couldn't eat, he couldn't sleep, he couldn't love, he couldn't move. His own relatives escaped. Servants will stand far away, because if they come near and by chance he touches, they will be gold. King Midas must have gone absolutely crazy.

So what about you? Whatsoever you touch becomes poison. Even when everything turns into gold a hell is created. What about you? – you touch and things become poisonous. You live in misery,

but you have to find the cause. The cause is within you: the doer, the ego, the "I". But you will have to pass through it. You cannot learn out of my experience.

In Zen they say that whether the water is hot or cold, only if you drink then you know. My saying that the ego transforms everything into poison will not be of much help. You have to watch. You have to be on lookout. You have to feel and understand your own ego – what it has done to you.

But ego is very tricky. It always says... whenever you are in misery it always says somebody else has caused it. That's the trick how ego protects itself. If you are in misery, you never think that it is you – it is always somebody else. Husband is in misery because the wife is creating; the wife is in misery because the husband is creating the misery – ego always throws the responsibility on the other – the father is in misery because of the son.

I have seen people who are in misery because they have children, and I have seen people – they are in misery because they don't have children. I see people in misery who are in love – their relationship is causing them much trouble, turmoil, anguish – and I see people in misery who are not in love, because without love they are miserable. It seems you are absolutely determined to be in misery. Whatsoever the case, you create misery. But you never look within. Something must be inside which causes it – that ego that you think you are, the idea of the self. Greater the idea of the self, the greater will be the misery.

Children are less in misery because their egos are yet not developed, and then, their whole life people go on thinking that life was a paradise in childhood. The only reason is simple: that the ego needs time to develop. Children don't have much egos. If you try to remember your past you will find a barrier somewhere. At the age of four or at the age of three suddenly memory stops there. Why?

Psychoanalysts have been probing the mystery and now they have come to a conclusion. They say because the ego was not there, so who will collect the memories. The collector was not there. Things happened, experience happened, because a child is not a blank sheet up to the age of three. Millions of things have happened. And for a child, more things happen than for an old man, because the child is more curious, and each small thing is a great thing. Millions of things have happened in those three years, but because the ego was not there, there is no trace left. If the child is hypnotized, he can remember. He can go beyond the barrier.

In many experiments, hypnotized persons have remembered not only things that happened after birth, but things that happened before birth, when they were in the womb of the mother. The mother was ill, or had a severe stomach-ache, and the child suffered. Or, when the child was in the mother's womb, grown seven months or eight months and the mother had made love, the child remembers it. Because when a woman makes love, the child suffocates inside.

So in the East it has been completely prohibited. When the mother is pregnant love should not be made – any sexual activity is dangerous for the child, because the child depends for his breathing on the mother. The oxygen is supplied by the mother, and when the mother is in sexual activity, her rhythm of breathing is lost. The continuous rhythm is no more there; the child suffocates, not knowing what is happening. While making sex, more oxygen is absorbed by the mother – now these are scientific facts – and when more oxygen is absorbed by the mother, the child cannot get the oxygen. Sometimes even death is possible; the child may die. The child remembers all these

things. You also remember all these things; they are there, but because the ego was not there, they have not become a burden on you.

An enlightened person remembers things just like this. He has no center to remember. He has accumulated memory but it is not a burden. If he wants, he can look in the memory and find a thing out of it, but he is not burdened. Memories don't come by themselves to him. He can check, he can find, but normally he remains like an empty sky. Nothing comes by itself.

You will be held by your own experience, not by what I say. Look at the misery and always try to find out the cause, and you will find the cause within yourself. Once you find the cause is inside, the point of transformation has reached to its maturity. Now you can turn over, now you can change – you are ready. While you go on throwing responsibility on others no change is possible. Once you realize that you are responsible for all the misery that you have created – you are your own hell – that every moment a great turning happens. Immediately, you become your own heaven.

That's why I tell you to move into relationship, into the world; to experience, to become mature, to ripen, to become seasoned. Only then whatsoever I am saying will be meaningful to you. Otherwise, intellectually you will understand but existentially you will miss.

The fifth question:

Question 5

I CANNOT SEEM TO FEEL FOR YOU AS A LOVER. IT JUST FEELS THAT YOU ARE RIGHT FOR ME. IS THIS BECAUSE OF MY HANG-UPS ABOUT MEN? DOES ONE HAVE TO BE IN LOVE WITH YOU AS A PREREQUISITE TO THE NEXT KIND OF RELATIONSHIP?

You don't understand me at all. You are not required to be a lover to me. I am not required to be a lover to you. But I understand your difficulty. You cannot understand that love is possible without being a lover. You can love me without being a lover to me; that is the highest kind of love, the purest love.

And this has to be understood, because between a Master and a disciple the relationship is not of this world. He is neither your father nor your brother, neither your husband nor your wife, neither your child. No, all the relationships that exist in the world are irrelevant between a Master and disciple. In a sense he is all, and in a sense none. In a certain sense he may be fatherly. In a certain sense he may be just like a child to you. When I say in a certain sense he will be fatherly to you, he may not be older than you; he may be very young, but in a certain sense he will be fatherly to you because he gives and you receive. And because he lives on a hilltop and you live in the valley, he may not be older than you in time, but he is infinitely older than you in eternity. And in a certain sense he will be just like a child to you, because he has become again a child. The relationship is very complicated, very complex. He cannot be a husband to you because he cannot possess you and he cannot be possessed by you. But in a certain sense, he is like a husband. Without his possessing you, you are possessed. Without any effort on his part, your attitude towards him is bound to be like that of a beloved. Because the relationship between a Master and a disciple is bound to be in such a way that the disciple has to be feminine, because he is the receiver and he has to be open. In fact, he has to become pregnant with the Master. Only then rebirth will be possible.

In a certain other sense a Master is like a wife because he is so soft. All corners have disappeared in his life. He has become more and more round, and round, and round. Even in his body, in his being, he is more feminine. That's why Buddha looks more feminine.

Nietzsche criticized Buddha only because of this: that he is a feminine man. Nietzsche said that he created the whole femininity of India, because for Nietzsche, the male is the powerful element – feminine means weak. And in a certain sense he is right, because Buddha is feminine, but he is not weak. Or, weakness has its own power which no power can ever have. A child is weak, but a child has power no old man can have.

A stone is very strong, and just by the side of the rock is a flower – very weak. But a flower has a power which no rock can ever have. The flower is certainly weak: in the morning it comes, by the evening it is gone. It is so transitory, it is so temporal, so momentary. But a flower has a power of a different dimension, of a different quality because it is so alive. In fact, it dies so soon because it lives so intensely. The very intensity of life in a flower exhausts it by the evening. The rock goes on living because it lives so lukewarm. The life is not intense: very sluggish, lazy, sleepy. The rock sleeps, the flower lives.

A Master is weak in a certain sense because his weakness is his own power. He is feminine in a certain sense because all aggression is gone, all violence disappeared. He is more like a mother than like a father. The thing is very complex and nobody is required to be a lover, but everybody is required to be in love.

I CANNOT SEEM TO FEEL FOR YOU AS A LOVER. IT JUST FEELS THAT YOU ARE RIGHT FOR ME.

How cold! Just right? Just right is not enough. Unless I am more than right for you, nothing will happen. Just right is too calculated; just right is less than enough. Just right means only on the periphery I meet with you, not on the center. And when you say, "You are just right for me," this relationship cannot be of the heart. It is just of the mind – calculating, clever, cunning, safeguarding, side by side, not moving in the dangerous heart relationship, remaining on the periphery always ready to escape. That's what it means: "just right" – and just right has no energy in it, it is cold.

So if you cannot grow out of this, then it is better to leave me, because nothing will happen. You don't have enough energy. And if you are not moving fast towards me I cannot move towards you. That is not possible; you have to move. The relationship between a disciple and Master is not a calculated relationship. When the Master becomes the only Master for you – not that he is the only Master, there are many, but that is not the point – when for a disciple the Master becomes the ONLY Master, when the whole history, past and future, becomes pale before this man, everything fades away and only this man remains in your heart, only then something is possible.

Because of this, many problems arise. Somebody falls in love with Buddha. Then he says Buddha is the only enlightened man. Then he says, "Okay – Jesus is there, Krishna is there, but not like Buddha." Then Jesus and Krishna are thrown on the periphery. In the center, in the very heart of the shrine, or, in the shrine of the heart, only Buddha exists. For the disciple it is perfectly true. Then somebody falls in love with Jesus, then Jesus comes to the center; Buddha, Mahavira and Mohammed all are on the periphery. When a Master becomes like a sun and you move around him

like an earth, like a planet, he becomes your center, the very center of your life. Only then something is possible, never before it.

Just right is not right at all. Just right means almost wrong. Try to get out of the trap of just right. Overflowing, if you come to me, only then will you find me. Running, if you come to me, running as fast as you can, only then will you find me. Headlong, if you jump into me, only then will you find me. It is too businesslike when you say, "Just right". Either grow out of it or move away from me. Maybe somewhere else with somebody else, you can fall in love. Because it is not a question of whether you fall in love with Master A or Master B or Master C – it is not a question. The question is you fall in love. Wheresoever it happens, move there. If the relationship is just right, then I am not your Master, then you are not my disciple.

### IS THIS BECAUSE OF MY HANG-UPS ABOUT MEN?

No, it is not because of your hang-ups about men. It is because of you, your ego, and your hang-ups about men are because of your ego also; they too are because of that. If a woman cannot surrender to any man, it is not because men are lacking or men are not there. It is only because the woman has not grown, because only a grown-up can surrender because only a grown-up can be courageous enough to surrender. The woman has remained childish, retarded. Then with every man there will be problem.

And if you cannot surrender in love, it will be very difficult for you to surrender at all. With a Master also there is a surrender, and a greater surrender than any man can ever demand or any woman can ever demand. Because a man demands the surrender of your body, if he is only related to you because of sex. If he loves you also, then he demands the surrender of your mind. But a Master demands you – mind, body, soul – your total being. Less than that will not do.

There are three possibilities. Whenever you come to a Master, the first possibility is to be related with him intellectually, through the head. That is not much. You may like his ideas but that doesn't mean that you like him. Liking the ideas, his attitudes, is not liking him. You can take the ideas separate. There is no need to fall in any relationship with the Master. This is what is happening to the questioner: the relationship is intellectual; that's why it is "just right".

There is another possibility: you fall in love with the heart. Then there is no question what he says; the question is he himself. If you are intellectually related to me, sooner or later you will have to go away. Because I will go on contradicting myself – one idea suits you, another may not suit. This idea you like, that idea you don't like – and I will go on contradicting. And I contradict for a particular reason: because I want only those people around me who are in love, not those who are intellectually convinced by me. To throw them away I have to remain continuously paradoxical.

This is a screening, a very subtle screening. I never say to you that "Go away." You simply go on your own. And you feel good because this man was contradictory so you have left. Only those who are related to me with their heart will not bother about the contradictions. They will not bother what I say; they look directly to me. They know me, so I cannot deceive them. They know me directly, not through what I say – saying is not very important.

Look at the distinction: a person who is convinced by my ideas is related to me through the ideas; a

person who is in love with me may be related to my ideas, but through me, and that makes a great difference.

Then there is a third type of relationship which is possible only after the second type of relationship has happened. When you are really in love, love becomes so natural, it disappears. When I say "disappears" I don't mean that it disappears, I only mean that you are no more aware that it is there. Are you aware of your breathing? When something goes wrong, yes – when you are running fast and breathing is hard and you are out of breath, yes. But when you are resting in your chair and everything is good, are you aware of the breathing? No, there is no need. When there is a headache only then you become aware of head, something goes wrong. When the head is perfectly healthy, you are headless. This is the definition of health: when the body is perfectly healthy, you don't know it... as if it is not there; you become bodiless. And this is the definition of perfect love also. Love is the ultimate, the highest health, because love makes one whole. When you love a Master, by and by, you completely forget about love. It has become so natural, like breathing.

Then a third type of relationship comes into being which is neither of the head nor of the heart, but of the being itself. Heart and head are two layers; hidden behind them is the center of your being. You may call it the atma, the self, the soul or whatsoever you like. Because there, no distinction of words is anymore meaningful. You can call it no-self, anatma – that will also do. Head is the beginning; don't get stuck there. Heart is the passage – pass through it, but don't make a house there also. Being to being – there are no boundaries then. Then in fact, the disciple and the Master are not two. They exist as two, but one consciousness flows from one shore to another.

The sixth question:

Question 6

YOU SAID THAT WHEN THE SCHOOL-CHILD LOOKS OUT OF THE WINDOW, HE IS IN MEDITATION. I ALWAYS THOUGHT I WAS DAYDREAMING WHEN I DID THAT, AND FAR FROM MEDITATION. HAVE I BEEN IN MEDITATION ALL THIS TIME WITHOUT KNOWING?

Yes, a child is in meditation. But this meditation is because of ignorance; it will have to go. That which you have not earned cannot remain with you. Only that which you have earned becomes yours. The child is meditative because he is ignorant. He has not many thoughts to distract. The child is meditative because naturally, wherever the mind finds pleasure, he allows the mind to move.

In fact, the child is still not part of the society. The child is still primitive, animal-like. But the seed is growing. Sooner or later he will be in the society. And then, all meditation will be lost, the innocence of childhood will be lost. The child is in the garden of Eden just like Adam and Eve. They will have to fall. They will have to commit sin. They will have to be thrown into the world, because only out of the experience of the world a meditation arises which is seasoned, which cannot be lost.

So there are two types of innocence: one because of ignorance, another because of awareness. Buddha is childlike, and all children are Buddha-like, but a vast difference exists. All children will be lost into the world. They need experience, they need being thrown into the world. And through their experience if they attain to meditation, innocence and childhood again, then nobody can throw them. Now it is out of experience they have learned it. It is no more through ignorance, it is through their own experiencing. Now it is their own treasure.



If everything goes right, then you will become children again at the end of your life. And that is the goal of all religions. And that is the meaning of rebirth; that is the meaning of Christian resurrection. Resurrection is not of the body, it is of the soul. Again one becomes like a child; again one is innocent, but this innocence is based, rooted in experience. If you die without becoming a child again, you lived your life in a futile way; you lived uselessly. You simply wasted the opportunity. And you will have to come back again – the whole will go on throwing again and again...

This is the whole doctrine of reincarnation: that unless you learn it by yourself, the whole is not satisfied with you. Unless you become a child in your own right – not because of your body but because of your being: if the innocence is attained by you, and the innocence is attained in spite of all distractions, in spite of all that was there to destroy it – you will have to be thrown back again and again and again.

Life is a learning; it is a discipline. So not only you, but every child has been meditative, and then it is lost. And a child is not lost because of others, but there is an intrinsic necessity; he has to lose that innocence. That is not deep enough. It cannot pass through distractions. It is shallow.

You just think about it: a child is innocent but very shallow. He has no depth. All his emotions are shallow. This moment he loves, next moment he hates. This moment he is angry, next moment he is forgiving, completely has forgotten. He lives very shallow life, uprooted – he has no depth. Depth comes through experience.

A Buddha has a depth, infinite depth. On the surface just like the child, but in the depth of his being not at all like a child. All the experience of many lives has seasoned him. Nothing can distract him, nothing can destroy his innocence – nothing, absolutely nothing. Now his innocence is so deep-rooted that storms may come – in fact, they are welcome-and the tree will not be uprooted. It will enjoy the coming of the storm. It will enjoy the very effort of the storm to uproot it, and when the storm has passed, it will be stronger for that, not weaker.

This is the difference: a childhood innocence is a gift of nature; the innocence that you attain through your own effort is not a gift of nature, you have earned it. And always remember that whatsoever you have earned is yours. No theft is possible in existence, no robbery, no stealing. And you cannot borrow it from anybody else.

The seventh question:

Many questions have been asked about dreams. Somebody has asked,

Question 7

ARE VISIONS ALSO DREAMS? HOW TO BE ALERT IN SLEEP AND DREAM? SOMETIMES I FEEL THAT YOU COME IN MY DREAMS. WHAT AM I TO THINK ABOUT SUCH DREAMS?

Yes, visions are dreams, not of this world, but of the other world. Sometimes you have visions, and if you meditate, you will have more and more. They will become, for the time being, the very usual phenomenon.

So, somebody has asked:



### Question 8

#### ARE VISIONS ALSO DREAMS?

Yes, they are dreams not of this world but of the other world; they are higher dreams. They are concerned not with things, but your inner phenomena. But still they are dreams so don't cling to them. One has to go beyond them also. If you see a Buddha in your vision, remember that this Buddha is also part of the dream – of course, beautiful, spiritual, very, very helpful in your search – but don't cling to it.

Zen Masters have been saying for centuries that if you meet a Buddha kill him immediately! Don't wait for a single moment. If you don't kill him, he will kill you. And they are right.

Visions are beautiful, but if you start enjoying them too much they can be dangerous. Then you are again stuck with some experience. And when you see Buddha it is really beautiful and it looks more real than the real, and has such grace. Just by seeing the vision you feel so silent and peaceful within. When you see Krishna with his flute, singing a song, who would like not to cling? One would like to cling. One would like this vision to be repeated again and again. Then the Buddha has killed you.

Remember, this is the criterion, that whatsoever is seen has to be treated as a dream; only the seer is real. All that is seen is dream – good, bad, religious, irreligious, sexual, spiritual – it makes no difference. There is a sexual pornography in dreams, and there is a spiritual pornography in dreams also, but both are pornographic. One has to drop all. All experience is dream; only the experiencer is true. And you have to come to a point where there is nothing to be seen, nothing to be heard, nothing to be smelled, nothing to be touched – just vast space and you alone. Only the seer is left. All the visitors have gone; guests gone, only the host has remained. When this moment comes, then only is the real happening. Before it, all else is a dream.

A second question has been asked that,

### Question 9

#### HOW TO BE ALERT IN SLEEP AND DREAM?

The person who has asked says that whenever he tries to be aware, he cannot sleep. Or, if sleep is coming and suddenly he remembers that he has to be alert, the sleep is broken, and then he cannot sleep – it is difficult.

Awareness with sleep cannot be worked out directly. First you have to work with the waking. Don't try that, otherwise your sleep will be disturbed and your whole day will be disturbed and you will feel depressed, lazy, sleepy. Don't do that.

Remember always there is a chain and one has to move from step to step. The first step is to be aware while waking. Don't think about the sleep at all. First you be awake while waking in the day. And when you will gather enough energy of awareness, then only the second step can be taken. Then there will be no effort really. The very energy that you have gathered through the day will

remain alert inside. There will be no effort needed. If effort is needed, then sleep will be disturbed because effort is against sleep.

This happens all over the world: millions of people suffer from insomnia. And out of one hundred, ninety-nine cases are such that they are suffering because they make some effort to go to sleep. Effort is against sleep. They try many ways how to go into sleep and the very effort is against sleep. The effort makes you alert, and the effort makes you tense, and sleep is a no-effort phenomenon. You simply go into sleep. You need not do anything. If you do, sleep will not be possible. You simply put your head on the pillow and just don't do anything, not even wait for the sleep, because if you are waiting for the sleep you are doing something – the waiting. You simply lie down on the bed, put the light off, close your eyes and sleep comes. You cannot bring it, it happens; it is not an action.

And to understand the nature of sleep is to understand many things. Samadhi also is just like that. That's why Patanjali will say later on that sleep and samadhi have something common. This is their commonness: sleep comes, satori also; samadhi also comes, you cannot do anything to bring it. If you try, you will miss. If you don't want to miss, you simply be and it comes.

So don't make any effort to be aware while going into sleep. You will disturb the sleep and you will not gain awareness. You just work out in the day. When in the day you are more and more alert, the very current of alertness passes into sleep by its own energy. You fall asleep and still you feel a center within you, watching. A light – a small light in the beginning – burning inside, and you can watch. But don't start it. You do while waking, and it will happen while you go into sleep.

The last question:

Question 10

MANY PEOPLE FEEL SOMETIMES THAT YOU COME IN THEIR DREAMS, SO WHAT TO THINK ABOUT SUCH DREAMS?

They are not of the same type. It depends on you. Sometimes it may be just the first type of dream I call rubbish. Because you listen to me so attentively, an imprint is left in the mind. And you listen to me continuously every day and you meditate, and an imprint is left in the mind. It can become heavy. Sometimes the mind has to release it; it is rubbish.

But it can be of the second type also: that you would like me to be more closer. And I have created so many barriers; you are not allowed to be so much closer. In the morning you can see me; that too, from a distance. In the evening you can come, and that too with difficulty. So you have to suppress. That suppression can cause the second type of dream. You may dream that I have come to you, or you have come to me and you are talking to me.

It can be of a third type: it may be a communication from the unconscious. If it is of the third type, then it is meaningful. It simply shows to you that you are trying to escape from me. Come closer. The unconscious is simply saying that, "Don't try to escape and don't remain on the periphery; come closer."

It can be of the fourth type: something from your past life, because many of you have lived with me; it may be a fragment of the past. Your mind is moving on the past track.

It can be of the fifth type also: a possibility of the future. All types are possible. These are five types of dreams. It can be a vision also, which is also a type of dream. I didn't talk about it because it has a different quality. It has the quality of the waking life; that too is a dream. The waking life is too a vast dream. But vision has the quality of the waking life. Sometimes I come to you, but rarely, because you have to earn it. If you see me a hundred times, ninety-nine times it will be something of the five types of dreams. But the hundredth time, I come to you when you have earned it. Then it is a vision.

But by and by, you will have to become aware what is what. Right now I cannot give you criteria how to judge what is what. You will have to taste them yourself.

So first become aware while you are awake, in the day. Gather more and more energy of awareness. Make it such an overflowing stream that when you fall asleep, your body falls asleep, your mind falls asleep, but the energy, the current of awareness is so forceful it continues. Then you will be able to make distinctions. And when one becomes able to make distinctions in dreams, it is a great achievement.

And then, by and by, rubbish drops. First type of dream disappears, because a man of awareness lives so completely in the day that he doesn't gather rubbish. Rubbish is incomplete experiences. You were eating; the food was delicious, but you couldn't eat it too much because you were a guest – what would people think? Incomplete experience has become rubbish now. Now, in the night you will again eat. You will have to complete the experience, otherwise the mind will go on and on.

Something incomplete mind does not like. The mind is a perfectionist: anything incomplete it doesn't like. Your one tooth falls, and then the tongue goes again and again there because something is incomplete. Now the mind continuously... absurd, because just by touching by the tongue nothing is going to happen, but the mind again and again... it never tried before when the tooth was there. Now something is incomplete.

Psychologists say that even monkeys – because they also have minds just like you – if you draw a half circle and leave the chalk there, they will complete it. Monkeys! – because they cannot tolerate an incomplete circle, they will complete it immediately.

Mind always trying to complete things... First type of dream disappears when you become aware. You live life so completely there is no need. And then, the second type of dream disappears by and by, because you don't live in desires. A man who is aware lives in needs, not in desires, so there is no need to wish-fulfill anything. He has nothing, so he never becomes a president of a country in the dream. He has no desires, no ambitions. He lives very ordinarily. The natural flow of life is enough. Eating food, feeling satiated, drinking water, feeling satiated, getting a good sleep – it is enough. More is not asked.

Then the third type of dream disappears. With the disappearance of the first two types, the conscious and unconscious have come so closer there is no need to communicate anything in the dream. In fact, the unconscious starts communicating while you are fully awake. Then things become simple, communication becomes exact. Then the fourth type of dream disappears. When you are so at ease with your life, aware perfectly satiated, the past drops completely. There is no need for it to go into the past. You live in the moment; the past disappears, and then the fifth type of dream disappears. You live so totally in the moment, so aware, so utterly aware, there is no future for you.

And when all the five types of dream disappear, the unreality has disappeared, the illusion has disappeared. Now for the first time, you attain to the realization of the real, the brahma.

## CHAPTER 3

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### Periphery and center

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*3 March 1975 am in Buddha Hall*

WHEN THE ACTIVITY OF THE MIND IS UNDER CONTROL, THE MIND BECOMES LIKE PURE CRYSTAL, REFLECTING EQUALLY, WITHOUT DISTORTION, THE PERCEIVER, THE PERCEPTION AND THE PERCEIVED.

SAVITARKA SAMADHI IS THE SAMADHI IN WHICH THE YOGI IS STILL UNABLE TO DIFFERENTIATE BETWEEN THE REAL KNOWLEDGE, KNOWLEDGE BASED ON WORDS AND KNOWLEDGE BASED ON REASONING OR SENSE PERCEPTIONS, WHICH ALL REMAIN IN THE MIND IN A MIXED STATE.

WHAT IS MIND? Mind is not a thing, but an event. A thing has substance in it, an event is just a process. A thing is like the rock; an event is like the wave: it exists, but is not substantial. It is just the event between the wind and the ocean; a process, a phenomenon.

This is the first thing to be understood: that mind is a process, like a wave or like a river, but it has no substance in it. If it has substance, then it can not be dissolved. If it has no substance it can disappear without leaving a single trace behind. When a wave disappears into the ocean, what is left behind? Nothing, not even a trace. So those who have known, they say mind is like a bird flying into the sky – no footprints are left behind, not even a trace. The bird flies but leaves no path, no footprints.

The mind is just a process. In fact, mind doesn't exist, only thoughts, thoughts moving so fast that you think and feel that something is existing there in continuity. One thought comes, another thought comes, another, and they go on. The gap is so small you cannot see the gap between one

thought and another. So two thoughts become joined, they become a continuity, and because of that continuity you think there is a mind. There are thoughts – no mind – just as there are electrons, no matter. Thought is the electron of the mind. Just like a crowd... a crowd exists in a sense, doesn't exist in another; only individuals exist. But many individuals together give the feeling as if they are one. A nation exists and exists not; only individuals are there. Individuals are the electrons of a nation, of a community, of a crowd.

Thoughts exist, mind doesn't exist. Mind is just the appearance. And when you look into the mind deeper, it disappears. Then there are thoughts, but when the mind has disappeared and individual thoughts exist, many things are immediately solved. First thing: immediately you come to know that thoughts are like clouds – they come and go – and you are the sky. When there is no mind, immediately the perception comes that you are no more involved in the thoughts. Thoughts are there, passing through you like clouds passing through the sky, or the wind passing through the trees. Thoughts are passing through you, and they can pass because you are a vast emptiness. There is no hindrance, no obstacle. No wall exists to prevent them.

You are not a walled phenomenon. Your sky is the infinitely open; thoughts come and go. And once you start feeling that thoughts come and go and you are the watcher, the witness, the mind is in control.

Mind cannot be controlled. In the first place, because it is not, how can you control it? In the second place, who will control the mind? Because nobody exists beyond the mind. and when I say nobody exists, I mean that nobody exists beyond the mind – a nothingness. Who will control the mind? If somebody is controlling the mind, then it will be only a part, fragment of the mind controlling another fragment of the mind. That is what the ego is.

Mind cannot be controlled in that way. It is not, and there is nobody to control it. The inner emptiness can see, but cannot control. It can look, but cannot control. But the very look is the control, the very phenomenon of observation, of witnessing, becomes the control because the mind disappears. It is just like in a dark night, you are running fast because you have become afraid of somebody following you, and that somebody is nobody but your own shadow. and the more you run, the more the shadow is closer to you. However fast you run makes no difference; the shadow is there. whenever you look back, the shadow is there. That is not the way to escape from it, and that is not the way to control it. You will have to look deeper into the shadow. Stand still and look deeper into the shadow; the shadow disappears because the shadow is not; it is just an absence of light. Mind is nothing but the absence of your presence. When you sit silently, when you look deep in the mind, mind simply disappears. Thoughts will remain, they are existential, but mind will not be found.

But when the mind is gone then a second perception becomes possible: you can see thoughts are not yours. Of course they come, and sometimes they rest a little while in you, and then they go. You may be a resting place, but they don't originate in you. Have you ever watched that not even a single thought has arisen out of you? Not a single thought has come through your being. They always come from the outside. They don't belong to you. Rootless, homeless they hover. Sometimes they rest in you, that's all; a cloud resting on top of a hill. Then they will move on their own; you need not do anything. If you simply watch, control is attained.

The word control is not very good, because words cannot be very good. Words belong to the mind, to the world of thoughts. Words cannot be very, very penetrating; they are shallow. The word control

is not good because there is nobody to control and there is nobody to be controlled. But tentatively, it helps to understand a certain thing which happens. When you look deeply, mind is controlled. Suddenly you have become the master. Thoughts are there but they are no more masters of you, they cannot do anything to you; they simply come and go. You remain untouched just like a lotus flower amidst rainfall: drops of water fall on the petals but they go on slipping, they don't even touch. The lotus remains untouched.

That's why in the East lotus became so much significant, became so much symbolic. The greatest symbol that has come out of the East is the lotus. It carries the whole meaning of the eastern consciousness. It says, "Be like a lotus, that's all. Remain untouched, and you are in control. Remain untouched and you are the master."

Few things more about the mind before we can enter Patanjali's sutras. From one standpoint, mind is like waves – a disturbance. When the ocean is calm and quiet, undisturbed, the waves are not there. When the ocean is disturbed in a tide or strong wind, when tremendous waves arise and whole surface is just a chaos, mind from one standpoint... These are all metaphors just to help you to understand certain quality inside which cannot be said through words. These metaphors are poetic. If you try to understand them with sympathy, you will attain to an understanding. But if you try to understand them logically, you will miss the point. They are metaphors.

Mind is a disturbance of consciousness, just like an ocean with waves is a disturbance. Something foreign has entered – the wind. Something from the outside has happened to the ocean, or to the consciousness – the thoughts, or the wind, and there is a chaos. But the chaos is always on the surface. The waves are always on the surface. There are no waves in the depth – cannot be because in the depth the wind cannot enter. So everything is just on the surface. If you move inwards, control is attained. If you move inwards from the surface you go to the center; suddenly, the surface may still be disturbed but you are not disturbed.

The whole yoga is nothing but centering, moving towards the center, getting rooted there, abiding there. And from there the whole perspective changes. Now still the waves may be there, but they don't reach you. And now you can see they don't belong to you, just a conflict on the surface with something foreign. And from the center, when you look, by and by, the conflict ceases. By and by, you relax. By and by, you accept that of course there is strong wind and waves will arise; you are not worried, and when you are not worried even waves can be enjoyed. Nothing is wrong in them. The problem arises because you are also on the surface. You are in a small boat on the surface and strong wind comes and it is tide, and the whole ocean goes mad. Of course, you are worried; you are scared to death. You are in danger. Any moment the waves can throw your small boat; any moment death can occur. What you can do with your small boat? How can you control? If you start fighting with the waves you will be defeated. Fight won't help. You will have to accept the waves. In fact, if you can accept the waves and let your boat, howsoever small, move with them not against them, then there is no danger.

That is the meaning of Tilopa – "loose and natural". Waves are there; you simply allow. You simply allow yourself to move with them, not against them. You become part of them. Then tremendous happiness happens. That is the whole art of surfing: moving with the waves – not against, with them – so much so that you are not different from them. Surfing can become a great meditation. It can give you glimpses of the inner because it is not a fight, it is a let-go. Once you know that even waves can be enjoyed – and that can be known when you look the whole phenomenon from the center.



Just like you are a traveler and clouds have gathered, and there is much lightning, and you have forgotten where you are moving; you have forgotten the path and you are hurrying towards home. This is what is happening on the surface: a traveler lost; many clouds, much lightning... Soon, there will be tremendous rain. You are seeking home, the safety of the home. Then suddenly you reach home. Now you sit inside, now you wait for the rains, now you can enjoy. Now the lightning has a beauty of its own. It was not so when you were outside, lost in a forest. But now, sitting inside the house the whole phenomenon is tremendously beautiful. Now the rain comes and you enjoy. Now the lightning is there and you enjoy, and great thunder in the clouds, and you enjoy, because now you are safe inside. Once you reach to the center, you start enjoying whatsoever happens on the surface. So the whole thing is not to fight on the surface, but rather slip into the center. Then there is a control, and a control which has not been forced, a control which happens spontaneously when you are centered.

Centering in consciousness is the control of the mind. So don't try to control the mind. The language can mislead you. Nobody can control, and those who try to control, they will go mad; they will simply go neurotic, because trying to control the mind is nothing but a part of the mind trying to control another part of the mind.

Who are you who is trying to control? You are also a wave, a religious wave of course, trying to control. And there are irreligious waves. There is sex and there is anger and there is jealousy and possessiveness and hatred, and millions of waves, irreligious. And then there are religious waves: meditation, love, compassion. But these are all on the surface of the surface. And on the surface, religious, irreligious doesn't make any difference.

Religion is at the center and in the perspective that happens through the center. Sitting inside your horn you look at your own surface. Everything changes because your perspective is new. Suddenly you are control. In fact, you are so much in control that you leave the surface uncontrolled. This is subtle. You are much in control, so much rooted, not worried about the surface... In fact you would like the waves and the tides and the storm – it is beautiful, it gives energy, it a strength – there is nothing to be worried about it; on weaklings worry about thoughts. Only weaklings worry about the mind. Stronger people simply absorb, the whole, and they are richer for it. Stronger people simply never reject anything. Rejection is out of weakness – you are afraid. Stronger people would like to absorb everything that life gives. Religious, irreligious moral, immoral, divine, devil – makes no difference; stronger person absorbs everything, and he is richer for it. He has a totally different depth Ordinary religious people cannot have; they are poor and shallow.

Watch ordinary religious people going to the temple and to the mosque and to the church. You will always find very, very shallow people with no depth. Because they have rejected parts of themselves, they have become crippled. They are in a certain way paralyzed.

Nothing is wrong in the mind, nothing is wrong the thoughts. If anything is wrong, it is remaining on the surface, because then you don't know the whole and unnecessarily suffer because of the part and the part perception. A whole perception is needed, and that possible only from the center, because from the center you can look all around in all dimensions, all direction the whole periphery of your being. And it is vast. In fact, it is the same as the periphery of existence. Once you are centered, by and by you become wider and wider and bigger and bigger, and you end with being brahman, not less than that.

From another standpoint, mind is like dust a traveller gathers on his clothes. And you have been traveling, and traveling and traveling for millions of lives and never taken a bath. Much dust has collected, naturally – nothing wrong in it; has to be so – layers of dust and you think those layers are your personality. You have become so much identified with them, you have lived with those layers of dust so long they look like your skin. You have become identified.

Mind is the past, the memory, the dust. Everybody has to gather it. If you travel you will gather dust. But no need to be identified with it, no need to become one with it, because if you become one, then you will be in trouble because you are not the dust, you are consciousness. Says Omar Khayyam, "Dust unto dust". When a man dies, what happens? – dust returns unto dust. If you are just dust, then everything will return to the dust, nothing will be left behind. But are you just dust, layers of dust, or is something inside you which is not dust at all, not of the earth at all? That's your consciousness, your awareness.

Awareness is your being, consciousness is your being, and the dust that awareness collects around it is your mind. There are two ways to deal with this dust. The ordinary religious way is to clean the clothes, rub your body hard. But those methods cannot help much. Howsoever you clean your clothes, the clothes have become so dirty they are beyond redemption; you cannot clean them. On the contrary, whatsoever you do may make them more unclean.

It happened: Mulla Nasruddin came once to me, and he is a drunkard. His hands shake eating, drinking tea; everything falls on his clothes, so all his clothes were stained with tea and pan, and this and that. So I told Nasruddin, "Why don't you go to the chemist and find something? There are solutions and these stains can be washed."

So he went. After seven days he came back; his clothes were in a worse condition, worse than before. I asked, 'What is the matter? Didn't you go to the chemist?' He said, "I went. And that chemical solution wonderful – it works. All the stains of tea and pan gone. Now I need another solution because that solution has left its own stains."

Religious people supply you soaps and chemical solutions how to wipe, how to wash the dirt, but then those solutions leave their own stains. That's why an immoral person can become moral, but remains dirty, now in moral way, but remains dirty. Even sometimes the situation is worse than before.

An immoral man is in many ways innocent, less egoistic. A moral man has all the immorality inside the mind. And new things that he has gathered: those are the moralistic, the puritan, egoistic attitudes. He feels superior. He feels he is the chosen one and everybody else is condemned to hell. Only he is going to heaven. And all the immorality remains inside, because you cannot control mind from the surface – there is no way. It simply doesn't happen that way. Only one control exists, and that is the perception from the center.

Mind is like a dust gathered through millions journeys. The real religious standpoint, the radical religious standpoint against the ordinary, is to simply throw the clothes. Don't bother to wash them, they cannot be washed. Simply move like a snake out of his old skin and don't even look back. This is what exactly yoga is: how to get rid of your personalities. Those personalities are the clothes.

This word "personality" is very interesting. It come from a Greek root persona. It means the mask that actors used in ancient Greece, in drama, to hide the face. That mask is called persona, and you have personality out of it. Personality is the mask, not you. Personality a false face, to show it to others. And through man lives and many experiences you have created many personalities, clothes; they have all become dirty. You have used them too much, and because of them the original face is completely lost.

You don't know what is your original face. You are deceiving others and you have become a victim of your own deceptions. Drop all personalities, because if you cling to the personality you will remain on the surface. Drop all personalities and be just natural, and then you can flow towards the center. And once from the center you look then there is no mind. In the beginning thoughts continue, but by and by, without your cooperation, they come less and less. And when your all cooperation is lost, when you simply don't cooperate with them, they stop coming to you. Not that they are no more; they are there, but they don't come to you.

Thoughts come only as invited guests. They never come uninvited, remember this. Sometimes you think, "This thought I never invited," but you must be wrong. In some way, sometime – you may have forgotten about it completely – you must have invited it. Thoughts never come uninvited. You first invite them; only then they come. When you don't invite, sometimes just because of old habit, because you have been an old friend, they may knock at your door. But if you don't cooperate, by and by they forget about you, they don't come to you. And when thoughts stop coming on their own, this is the control. Not that you control thoughts – simply you reach to an inner shrine of your being, and thoughts are controlled by themselves.

From still another standpoint, mind is the past, the memory, all the experiences accumulated, in a sense: all that you have done, all that you have thought, all that you desired, all that you dreamed – everything, your total past, your memory. Memory is mind. And unless you get rid of memory, you will not be able to control mind.

How to get rid of memory? It is always there following you. In fact, you are the memory, so how to get rid of it? Who are you except your memories? When I ask, "Who are you?" you tell me your name. That is your memory. Your parents gave you that name some time back. I ask you, "Who are you?" and you tell about your family: your father, your mother. That is a memory. I ask you, "Who are you?" and you tell me about your education, your degrees: that you have done the degree of Master of Arts, or you are a Ph.D., or you are an engineer or an architect. That is a memory.

When I ask you, "Who are you?" if really you look inside, your only answer can be, "I don't know." Whatsoever you will say will be the memory, not you. The only real authentic answer can be, "I don't know," because to know oneself is the last thing. I can answer who I am, but I will not answer. You cannot answer, "Who are you?" but you are ready with the answer.

Those who know, they keep silent about this. Because if all the memory is discarded, and all the language is discarded, then who I am cannot be said. I can look into you, I can give you a gesture; I can be with you with my total being – that is my answer. But the answer cannot be given in words because whatsoever is given in words will be part of memory, part of mind, not of consciousness.

How to get rid of the memories? Watch them, witness them. And always remember that, "This has happened to me, but this is not me. Of course you were born in a certain family, but this is not you;

it has happened to you, an event outside of you. Of course somebody has given a name to you. It has its utility but the name is not you. Of course, you have a form, but the form is not you. The form is just the house you happen to be in. The form is just the body that you happen to be in. And the body is given to you by your parents. It is a gift, but not you.

Watch and discriminate. This is what in the East they call vivek, discrimination: you discriminate continuously. Keep on discriminating – a moment comes when you have eliminated all that you are not. Suddenly, in that state, you for the first time face yourself, you encounter your own being. Go on cutting all identities that you are not: the family, the body, the mind. In that emptiness, when everything that was not you has been thrown out, suddenly your being surfaces. For the first time you encounter yourself, and that encounter becomes the control.

The "control" word is really ugly. I would not like to use it, but I cannot do anything because Patanjali uses it – because in the very word it seems somebody is controlling somebody else. Patanjali knows, and later on he will say that you attain to real samadhi only when there is no control and no controller. Now we should enter into the sutras.

WHEN THE ACTIVITY OF THE MIND IS UNDER CONTROL, THE MIND BECOMES LIKE PURE CRYSTAL, REFLECTING EQUALLY, WITHOUT DISTORTION, THE PERCEIVER, THE PERCEPTION, AND THE PERCEIVED.

When the activity of the mind is under control... Now you understand what I mean by "under control": that you are at the center and you look at the mind from there; that you are sitting inside the house and you look at the clouds, and the thunder, and the lightning and the rain from there; that you have dropped all your clothes – dusty clothes and dirty clothes – because in fact there are no clothes, only layers of dirt, so you cannot clean them. You have thrown them out, thrown them away. You are simply naked and nude in your being. Or, you have eliminated all that with which you have become identified. Now you don't say who you are: form, name, family, body, mind, everything has been eliminated. Only that is there which cannot be eliminated.

That is the method of the Upanishads. They call it neti-neti. They say, "I am not this, nor that," and they go on and on and on... A moment comes when only the witness has remained, and the witness cannot be denied. That is the last stratum of your being, the very core of it. You cannot deny it because who will deny it? Now two doesn't exist, only one. Then there is control. Then the activity of the mind is under control.

So it is not like a small child forced by the parents in the corner and they have told, "Sit there silently" – looks under control, but he is not. He looks under control, but he is restless, forced, but inside – great turmoil.

A small child was forced by the mother. He was running all around, and then three times she told him to sit silently. Then for the fourth time – the last ultimate – she said, "Now you sit silently or should I come and beat you?" – and children understand when the mother really means. So he understood. He sat there, but he told her that, "I am sitting outsidely, but inside I am still running."

You can force your mind to sit outwardly; inside it will go on running. In fact, it will run faster because mind resists control. Everybody resists control. No, that is not the way. You can kill yourself in that

way but you cannot attain to the eternal life. That is a sort of crippling. When Buddha is sitting silently there is no inward running, no. In fact, inside he has become silent, and that silence has overflowed to his outside, not the reverse.

You try to force yourself to be silent on the outside, and you think that by silencing the outside, the inner will become silent. You simply don't understand the science of silence. Inside if you are silent, the outside will be overflowed by it. It simply follows the inside. The periphery follows the center, but you cannot make the center follow the periphery – that is impossible. So always remember the whole religious search is from the inside towards the outside, and not vice-versa.

**WHEN THE ACTIVITY OF THE MIND IS UNDER CONTROL, THE MIND BECOMES LIKE PURE CRYSTAL.**

When there is perfect silence, you are rooted and centered inside, just watching whatsoever is happening. The birds are singing, the noise will be heard; the traffic is there on the road, the noise will be heard. And just the same, your inner traffic of the mind is there – words, thoughts, an inner talk. The traffic will be heard but you sit silently, not doing anything – a subtle indifference. You just look indifferently. You don't bother this way or that; whether thoughts come or not, it is the same for you. You are neither interested for nor interested against. You simply sit and the traffic of the mind goes on. If you can sit indifferently... will be difficult, will take time – but once you know the knack of being indifferent... It is not a technique, it is a knack. A technique can be learned, a knack cannot be learned. You have simply to sit and feel it. A technique can be taught, a knack cannot be taught; you have simply to sit and feel. Someday in the right moment when you are silent, suddenly you know how it happened, how you became indifferent. Even for a single moment the traffic was there and you were indifferent, and suddenly the distance was vast between you and your mind. The mind was at the other end of the world. That distance shows that you were at the center at that moment. If you have come to feel the knack, then anytime, anywhere, you can simply slip out to the center. You can drop in and immediately an indifference, a vast indifference surrounds you. In that indifference you remain untouched by the mind. You become the master.

Indifference is the way to become the master, and the mind is controlled. Then what happens? When you are at the center, the confusion of the mind disappears. The confusion is because you are at the periphery. Mind is not really the confusion; mind plus you at the periphery is the confusion. When you move inwards, by and by, you see that mind is losing its confusion. Things are settling, things are falling in line. A certain order arises.

**THE MIND BECOMES LIKE PURE CRYSTAL.**

All the disturbance, confusion, criss-crossing thought currents, they all settle. This is very difficult to understand that because of you at the periphery is the whole confusion. And you, in your wisdom, are trying to settle the confusion by remaining there at the periphery.

I have been talking about a small story many times: Buddha is moving on a road and it is noon and it is very hot and he feels thirsty. And he says to his disciple Ananda that, "You go back. We crossed a small stream just two, three miles back. You bring some water for me." So Buddha rests under a tree, Ananda goes to the stream. But now it is difficult because just when he was reaching near it, few bullock carts passed across the stream. The stream is very shallow and small. Because of the

bullock carts passing it, it has become dirty. All the dirt that was settled underneath has surfaced – old dry leaves, and every type of dirt is there. The water is not drinkable. Ananda tries the same as you would try – he entered the stream and tried to settle things so that the water can become clean again. He dirtied it more. What to do? He came back and he said, "That water is not drinkable, and I know a certain river ahead. I will go and fetch water from there." But Buddha insisted; he said, "You go back. I want the water from that stream." When Buddha insists, what Ananda can do? Reluctantly he went again. Suddenly he understood the point, because by the time he reached half the dirt has settled again. Without anybody trying to settle it, on its own accord it has settled. He understood the point.

Then he sat under a tree and watched the stream flow by because half the dirt is still there, few dry leaves are still on the surface. He waited. He waited and watched and he did nothing, and soon the water was crystal clear, the dead leaves have gone and the dirt has gone back to the bottom. He came running and dancing. He fell in Buddha's feet and he said, "I understood – and that's what I have been doing with my mind my whole life. Now I will just sit under a tree and let the stream of mind pass by, let it settle itself. Now I will not jump in the stream and try to make things... try to bring an order."

Nobody can bring order to the mind. The very bringing of the order creates chaos. If you can watch and wait, and you can look indifferently, things settle by themselves. There is a certain law: things cannot remain unsettled for a long time. This law you have to remember. It is one of the foundations, very fundamental, that things cannot remain unsettled in a state for long because unsettled state is not natural. It is unnatural. A settled state of things is natural; an unsettled state of things is not natural. So the unnatural can happen for a time being, but it cannot remain forever. In your hurry, in your impatience, you may make things worse.

In Japan they have a certain method, in Zen monasteries, for treating mad people. In the West they have not yet been able to find anything. They are still groping in the dark. Even ordinary crazy people seem to be beyond help. And psychoanalysis takes three years, five years, seven years. And then too, nothing much comes out of it. You dig the whole Himalaya and you don't find even a mouse coming out of it. So only very rich people can afford it, as a luxury. Psychoanalysis is a luxury. People brag about it, that they have been psychoanalyzed by a very great psychoanalyst – for five years continuously they were psychoanalyzed, as if it is something of an attainment – and nothing happens. People go from one psychoanalyst to another.

In Japan they have a very simple method. If somebody goes mad he is brought to the monastery. They have a very small cottage separate from the monastery, in a corner. The man is left there. Nobody takes much interest in him – never take much interest in a madman, because interest becomes the food – a madman wants the attention of the whole world; that's why he is mad. In the first place, he is mad because he demands attention. That has led him to madness.

So nobody takes much... They care, but they don't give attention. They give him food and they make him comfortable, but nobody goes to talk to him. Even the people who will bring food and other needs will not talk to him. He is not allowed to talk because mad people like talking. In fact, too much talking has led them to this state.

It is just the opposite of psychoanalysis: psychoanalyst goes on talking and he allows the patient to



talk for hours, and the mad people enjoy it very much – and somebody so attentively listening – it is beautiful!

Nobody talks in the Zen monastery to the madman. Nobody pays any attention, any special attention. In a subtle indifference, they take care, that's all. For three weeks nobody talks to him, and because nobody talks he can talk to himself, that's all. And he relaxes, sits or silently lies down on the bed, and does nothing – no treatment in fact – and within three weeks he is completely okay.

Now the western psychoanalysts have become interested, because this is impossible – just leaving the madman to himself. But this is the Buddhist attitude, the attitude of the yogis: to leave things, because nothing can remain unsettled for long if you leave it to itself. If you don't leave it, it can remain unsettled for long because you will be continuously unsettling it again and again.

Nature abhors chaos. Nature loves order. Nature is all for order, so chaos can only be a temporary state. If you can understand this, then don't do anything with the mind. Let this mad mind be left to itself. You simply watch. Don't pay any attention. Remember: in watching and in paying attention there is a difference. When you pay attention, you are too much interested. When you simply watch, you are indifferent.

Upeksha, Buddha calls: indifference – absolute total indifference. Just sitting by the side, and the river flows by and things settle and dirt goes back to the bottom, and the dry leaves have flown. Suddenly, the stream is crystal clear.

This is what Patanjali says:

WHEN THE ACTIVITY OF THE MIND IS UNDER CONTROL, THE MIND BECOMES LIKE PURE CRYSTAL...

And when the mind becomes like pure crystal, three things are reflected in it.

... REFLECTING EQUALLY, WITHOUT DISTORTION, THE PERCEIVER, THE PERCEPTION, AND THE PERCEIVED

... the object, the subject, and the relation between the two.

When the mind is perfectly clear, has become an order, is no more a confusion, things have settled, three things are reflected in it. It becomes a mirror, a three dimensional mirror. The outside world, the world of objects is reflected. The inside world, the world of subjectivity, consciousness, is reflected. And the relationship – and between the two, the perception... and without distortion.

It is because of you meddling too much in the mind the distortion comes in. What is the distortion? Mind is a simple mechanism, just like the eyes; you look through the eyes and the world is reflected. But the eyes have only one dimension: they can reflect only the world, they cannot reflect you. The mind is a very three dimensional phenomenon, very deep. It reflects all, and without distortion. Ordinarily it distorts. Whenever you see a thing, if you are not different from the mind the thing will be distorted. You will see something else. You will mix your perception in it, your ideas. You will not look at it in a purity of vision. You will look with the ideas, and your ideas will become projected on it.



In an African tribe if you are born, you think that thin lips are not beautiful; thick... In many African tribes they go on making lips thicker and thicker. They make all devices to make the lips thicker and thicker, particularly women, because thick lips are beautiful that is the idea. In the whole history of the race they have maintained it. If a girl is born with a thin lip, she feels inferior.

In India they love thin lips. If they are a little thicker you are thought ugly. And these ideas go inside the mind, and these ideas become so deep-rooted that they distort your vision. Neither thin lips nor thick lips are beautiful nor ugly. Beautiful and ugly are in fact distortions. They are your ideas, and then you mix them in the reality.

There have existed tribes which don't value gold at all. When they don't value gold at all, they are not gold-obsessed. Then the whole world is there, gold-obsessed: just the idea and the gold becomes very valuable

In the world of things, reality, nothing is more valuable or less valuable. Valuation is brought by the mind, by you. Nothing is beautiful, nothing is ugly. Things are as they are. In their suchness they exist. But when you are on the surface and get mixed with the ideas, and you start saying, "This is my idea of beauty. This is my idea of truth" – then everything is distorted.

When you move to the center and the mind is left alone, and you watch from the center at the mind, you are no more identified with it. By and by, all ideas disappear. Mind becomes crystal clear. And in the mirror three dimensional mirror of the mind, the whole is reflected: the object, the subject, and the perception, the perceiver, the perception, and the perceived.

SAVITARKA SAMADHI IS THE SAMADHI IN WHICH THE YOGI IS STILL UNABLE TO DIFFERENTIATE BETWEEN THE

REAL KNOWLEDGE, KNOWLEDGE BASED ON WORDS, AND KNOWLEDGE BASED ON REASONING OR SENSE PERCEPTIONS, WHICH ALL REMAIN IN THE MIND IN A MIXED STATE.

There are two types of samadhis: one Patanjali calls savitarka, the other he calls nirvikalpa, or nirvitarka. These are two states. First one achieves savitarka samadhi, that is, the logical mind is still functioning – samadhi, yet based on the rational attitude – the reason is still functioning, you are making discriminations. This is not the highest samadhi, just the first step. But that too is very, very difficult because that too will need a little going towards the center.

Just for example: the periphery is there, where you are right now, and the center is there, where I am right now, and between the two, just in the middle, is savitarka samadhi. It means you have moved away from the surface, but you have not reached the center yet. You have moved away from the surface, but still the center is far away. Just in the middle you are; still something of the old is functioning, and something of the new has entered – halfway. And what will be the situation of this halfway state of consciousness?

SAVITARKA SAMADHI IS THE SAMADHI IN WHICH THE YOGI IS STILL UNABLE TO DIFFERENTIATE BETWEEN THE REAL KNOWLEDGE...

He will not be able yet to differentiate what is real because the real can be known only from the center. There is no other way to know it. He cannot know what is real knowledge. Something of the real is filtering in, because he has moved from the surface, has come closer to the center, not yet centered, yet has come closer. Something of the center is filtering in – some perceptions, some glimpses of the center, but the old mind still is there, not completely gone. A distance is there but the old mind still goes on functioning. The yogi is still unable to differentiate between the real knowledge...

Real knowledge is that knowledge when the mind does not distort at all, when the mind has completely disappeared in a sense. It has become so transparent that whether it is there or not makes no difference. In the mid-state, the yogi is in a very deep confusion. The confusion comes: something from the real, something from his knowledge that he has gathered in the past from words, scriptures, teachers – that too there. Something from his own reasoning what is right and what is wrong, what is true and what is false, and something from his sense perceptions – eyes, ears, nose – everything is there, mixed.

This is the state where the yogi can go mad. If there is nobody to take care in this state, the yogi can go mad because so many dimensions meeting and such a great confusion and chaos... It is a greater chaos than he was ever in when he was on the surface, because something new has come in.

From the center now some glimpses are coming towards him, and he cannot know whether it is coming from the knowledge that he has gathered from the scriptures. Sometimes he suddenly feels *aham brahmasmi* "I am God." Now he is unable to differentiate whether this is coming from the Upanishad that he has been reading, or he himself has reasoned it out. It is a rational conclusion that, "I am part of the whole and the whole is God, so of course I am God"... whether it is a logical syllogism or it is coming from sense perceptions.

Because sometimes, when you are very quiet and the doors of the senses are clear, this feeling arises of being a god. Listening to music, suddenly you are no more a human being. If your ears are ready and if you have the musical perception, suddenly you are elevated to a different plane. Making love to a woman you love – suddenly, in the peak of the orgasm, you feel you have become a god. It can happen through sense perceptions It can happen through reasoning. It may be coming from the Upanishads, from the scriptures you have been reading, or it may be coming from the center. And the man who is in the middle doesn't know from where it is coming. From all the directions millions of things are happening – strange, unknown, known. One can be in a real mess.

That's why schools are needed where many people are working. Because these are not the only three points. Between the periphery and the center, there are many. A school means where many people of many categories live together. Just a school: the first grade people are there, the second grade people are there, the third grade people are there; the primary school, the middle school, the high school, then the university. A perfect school is from the kindergarten to the university. Somebody exists there at the very end, on the center, who becomes the center of the school.

And then many people, because they can be helpful... you can help somebody who is just behind you. A person from the high school can come to the primary school and teach. A small boy from the primary school can go to the kindergarten and help. A school means: from the periphery to

the center, there are many stages, many points. A school means: where all types of people exist together in a deep harmony, as a family from the very first to the very last, from the beginning to the very end, from the alpha to the omega. Much help is possible that way, because you can help somebody who is behind you. You can say to him, "Don't be worried. Just go on. This comes and settles by itself. Don't get too much involved in it. Remain indifferent. It comes and it goes – somebody to stretch a hand to help you. And a Master is needed who can look through all the stages, from the very top to the very valley, who can have a total perception of all the possibilities.

Otherwise, in this stage of savitarka samadhi, many become mad. Or, many become so scared they run away from the center and start clinging to the periphery, because there is at least some type of order. At least the unknown doesn't enter there, the strange doesn't come there. You are familiar; strangers don't knock at your door.

But one who has reached to savitarka samadhi if he goes back to the periphery, nothing will be solved never he can be the same again; never he can belong to the periphery now, so that is not of much help. He will never be a part of the periphery. And he will be there more and more confused, because once you have known something, how can you help yourself not to know it? Once you have known, you have known. You can avoid, you can close your eyes, but it is still there and it will haunt you your whole life.

If the school is not there and a Master is not there you will become a very problematic case. In the world you cannot belong, the market doesn't make any sense to you; and beyond the world you are afraid to move.

SAVITARKA SAMADHI IS THE SAMADHI IN WHICH THE YOGI IS STILL UNABLE TO DIFFERENTIATE BETWEEN THE REAL KNOWLEDGE, KNOWLEDGE BASED ON WORDS, AND KNOWLEDGE BASED ON REASONING OR SENSE PERCEPTIONS, WHICH ALL REMAIN IN THE MIND IN A MIXED STATE.

Nirvitarka samadhi is reaching to the center: logic disappears, scriptures are no more meaningful, sense perceptions cannot deceive you. When you are at the center, suddenly everything is self-evidently true. This word has to be understood – "self-evidently true". Truths are there on the periphery, but they are never self-evident. Some proof is needed, some reasoning is needed. If you say something, you have to prove it. If on the periphery you say "God is," you will have to prove it, to yourself, to others. On the center God is, self-evidently. You don't need any proof. What proof is needed when your eyes are open and you can see the sun rising? But for a man who is blind, proof is needed. What proof is needed when you are in love? You know it is there; it is self-evident. Others may demand proof. How can you give them any proof? The man at the center becomes the proof; he doesn't give any proof. Whatsoever he knows is self-evident. It is so. He has not reached towards it as a conclusion of a reasoning. It is not a syllogism, he has not concluded; simply it is so. He has known.

That's why in Upanishads there are no proofs, in Patanjali there are no proofs. Patanjali simply describes, gives no proof. This is the difference: when a man knows, he simply describes; when a man doesn't know, first he proves that it is so. Those who have known, they simply give the description of that unknown. They don't give any proofs.

In the West, Christian saints have given proofs for God. In the East, we laugh about it because it is ridiculous. Man trying to prove God is ridiculous. How can you prove? And when you prove something like God, you invite people to disprove it. And because of these Christian saints who try to prove God, the whole West became by and by anti-God, because people always can disprove. Logic is a double-edged sword; it cuts both the ways. If you prove anything, it can be disproved, it can be argued against. Because of Christian saints who try to prove God, the whole West has become atheistic. In the East, we have never tried, we have never given any proof. Look at the Upanishads – not a single proof exists. They simply say, "God is." If you want to know, you can know. If you don't want to know, it is your choice. But there is no proof for it.

That state is nirvitarka samadhi, samadhi without any reasoning. That samadhi becomes for the first time existential. But that also is not the last. One more final step exists. We will be talking about it later on.

## CHAPTER 4

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### The un-minding of being

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*4 March 1975 am in Buddha Hall*

The first question:

Question 1

YOU SAID THAT NATURE ABHORS DISORDER, AND DISORDER SETTLES ITSELF AUTOMATICALLY IN DUE TIME.

THEN WHY HAS THE WORLD ALWAYS BEEN IN CHAOS AND DISORDER?

THE WORLD has never been in chaos and disorder, only the mind. The world is absolutely orderly. It is not a chaos, it is a cosmos. Only the mind is always in chaos, and will always be in chaos.

Something has to be understood: the very nature of the mind is to be in chaos because it is a transitory stage. From nature to supernature mind is just a transition. No transitory stage can be in order. How it can be in order? When you move from one stage to another, the inbetween is bound to be in chaos.

There is no way to put the mind in order. When you are transcending nature and moving into supernature, changing from the outer to the inner, changing from the material to the spiritual, there is bound to be a gap between the two when you are nowhere, when you don't belong to this world and you yet don't belong to the other. This is the chaos – this has been left, and death has not been achieved yet. In the middle, everything is a disorder. And if you remain in the middle, then you will be always in chaos. Mind has to be transcended. It is not something to live with.

It is like a bridge: it has to be crossed, the other shore has to be attained. And you have made a house on the bridge. You have started to live on the bridge. You have become attached to the mind. You are in a trap because you are nowhere. And how can you settle in the land of nowhere?

The past will go on inviting you, "Come back, come back to the shore you have left." And there is no going back because you cannot move in time backwards. There is only one going, and that is forward, ahead. The past goes on having deep influence on you because you are on the bridge, and even the past seems to be better than to be on the bridge. Even a small hut is better than to be on the bridge. At least it is a house; you are not on the road.

Continuously the past of human beings, the animalhood, has an appeal. It says, "Regress back." It says, "There is no going away." The animal within you goes on calling you, "Come back." And it has appeal, because compared to the bridge it is better. But you cannot go back. Once a step has been taken it cannot be undone. Once you move ahead, you cannot go back. You can cherish the dream and you can waste your energy, the same energy which would have led you ahead.

But going back is not possible. How can a young man become a child again? And how an old man can become a young man again? That's not possible, even if biologically some day it becomes feasible that science helps your body to become young again. That's possible because man is very cunning, and it can deceive the cells of the body. It can give them a new program and they can regress, but your mind will remain old. Your body may become young, but how you can become young? All that you have experienced will be with you. It cannot be thrown back.

One cannot regress. The shore that is left is left forever. You cannot become an animal again. It is better to drop that appeal and infatuation of going back. The sooner you drop it, the better. Man enjoys things which give him a feeling of the past, of animal-hood. That's why sex has so much appeal. That's why people become food addicts, go on eating, obsessed with food. That's why greed, anger, jealousy, hate have appeal: they belong to the animal kingdom. There is the shore that you have left, the shore of the animal kingdom, and there is another shore that you have not yet reached, not even in your dreams – the kingdom of God. And between these two, you stand in the mind. You cannot go back. It is difficult to move ahead because the past goes on pulling you and the future remains unknown, vague, like a mist. The other shore you cannot see; it is not visible not that it is very far away. The shore that you have left is visible. The other shore that you are approaching is invisible by its very nature – not that it is very far away; that's why it is invisible. Even when you have attained to it, it will remain invisible. That is its nature.

The animal is too much visible. Where is God? Has anybody ever seen God? – nobody. Because it is not a question of your seeing or not seeing. God is invisibility, the very unknowability, the very incomprehensibility. Those who have attained they also say they have not seen, and they have attained!

Because God cannot be an object. It is the deepest depth of your own being. How can you see it? The shore that you have left is in the outside world, and the shore that you are approaching is in the inside world. The shore that you have left was objective; the shore that you are approaching is subjective. It is the very subjectivity of your being. You cannot objectify it. You cannot see it. It is nothing which can be reduced to an object and you can see it. It is the seer, not the seen. It is the knower, not the known. It is you in your deepest core of being.

The mind cannot go back, and cannot comprehend where to go ahead. It remains in chaos, always uprooted, always moving, not knowing where, always ongoing. The mind is a search. When the goal is attained only then the search disappears.

Remember: look at the world; it is a cosmos. The sun rises every morning without fault, infallibly. And the night follows day, and again day follows night. And in the night sky, millions and millions of stars move on their path. Seasons follow each other. If man is not there, where is chaos? Everything is as it should be: the ocean will go on roaring and the sky will go on again and again being filled by clouds, and the rain will come, and the winter, and the summer, and everything moves in a perfect wheel. There is no chaos anywhere except within you, because the nature is settled wherever it is. The nature is not progressing anywhere. In nature there is no evolution. In God also, there is no evolution. The nature is happy in its unconsciousness, and God is blissful in his consciousness.

You are in trouble between the two. You are tense. Neither are you unconscious, nor are you conscious – just hovering like a ghost. You are not anchored anywhere. Without any roots, without any home, how the mind can be at ease? It seeks, gropes – finds nothing. Then more and more you get worked up, more and more frustrated, more and more irritated. What is happening to you? You are in a rut. This will continue unless you learn something which can un-mind you, which can void the mind.

That is what meditation is all about. Meditation is a way of un-minding your being, of dropping the mind, of moving from the bridge, moving into the unknown, taking a jump into the mysterious. That's why I say don't calculate, because calculation is of the mind. That's why I say the spiritual search is not step by step; spiritual search is a sudden jump. It is courage, it is not calculation. It is not of the intellect, because intellect is part of the mind. It is more of the heart.

But deeper you go, the more you will feel it is even beyond the heart. It is neither of thinking nor of feeling. It is deeper and total, more existential than both. Once you start working how to attain no-mind, only then, by and by, peace will settle on you. By and by a silence will descend, and a music will be heard – the music of the unknown, the music of the unuttered. Then everything is in order again. It is the passage of the mind, and it has to be so because you drop the past where you were settled and rooted, and you move into a new future where you will be again settled and rooted.

But in the middle is man. Man is not a being, man is a passage. Man is not something; man is only a journey, a rope stretched between nature and supernature. That's why he is tense. If you remain human, you will remain tense. Either you have to fall to the level of below human, or you have to raise yourself to the level of the beyond human.

Only humanity is in chaos. Look at the nature – the crows caw, the sparrows twitter, and everything is perfect. There is no problem in nature. Problem comes into existence with human mind, and problem dissolves when the human mind dissolves. So don't try to solve the problem of life by the mind itself. It cannot be done. That is the most foolish thing one can do. Understand that mind is a bridge – watch it. It is not eternal, it is momentary.

It is just like when you change a house: the old house was settled; everything was in its place. Then you change the house, then the furniture, then the clothes then the things that... Everything that was settled is unsettled, and you move into a new house. Everything is a chaos. You have to fix it



again. When you are changing a house, the one house you lived always, and the other house you have not reached; you are just on the way in a lorry with all your luggage.

This is what mind is: it is not a house, it is just a passage to be passed. And once you understand this something of the beyond has penetrated in you. Understanding is of the beyond; it is not of the mind. Knowledge is of the mind. Understanding is not of the mind. Watch why you are in a chaos and an understanding will start dawning upon you.

The second question:

Question 2

AFTER WORKING WITH THE CATHARTIC TECHNIQUES FOR A FEW YEARS, I FEEL THAT A DEEP INNER HARMONY, BALANCE AND CENTERING IS HAPPENING TO ME. BUT YOU SAID THAT BEFORE ENTERING INTO THE FINAL STAGE OF SAMADHI, ONE PASSES THROUGH A GREAT CHAOS.

HOW DO I KNOW IF I AM FINISHED WITH THE CHAOTIC STAGE?

First: hundreds of lives you have lived in a chaos. It is nothing new. It is very old. Secondly, the dynamic methods of meditation which have catharsis as their foundation allow all chaos within you to be thrown out. That's the beauty of these techniques. You cannot sit silently, but you can do the dynamic or the chaotic meditations very easily. Once the chaos is thrown out, a silence starts happening to you. Then you can sit silently. If rightly done, continuously done, then the cathartic techniques of meditation will simply dissolve all your chaos into the outside world. You will not need to pass through a mad stage. That's the beauty of these techniques. The madness is being thrown out already. It is in-built in the technique.

But if you sit silently as Patanjali will suggest... Patanjali has no cathartic methods; it seems they were not needed in his time. People were naturally very silent, peaceful, primitive. The mind was yet not functioning too much. People slept well, lived like animals. They were not very much thinking, logical, rational... more centered in the heart, as even now primitive people are. And life was such that it allowed many catharses automatically.

For example a woodcutter: he need not have any catharsis because just by cutting the wood, all his murderous instincts are thrown out. Cutting wood is like murdering a tree. A stone breaker need not do cathartic meditation. The whole day he is doing it. But for the modern man things have changed. Now you live in such comfort that there is no possibility of any catharsis in your life, except you can drive in a mad way.

That's why in the West more people die every year through car accidents than by anything else. That is the greatest disease. Neither by cancer nor by tuberculosis... no other disease takes such a toll of lives as car driving. In the Second World War, in one year millions of people died. More people die every year around the earth just by mad car drivers.

You may have observed if you are a driver, that whenever you are angry you go fast. You go on pushing the accelerator, you simply forget about the brake. When you are very hateful, irritated, the

car becomes a medium of expression. Otherwise you live in such a comfort, doing less and less anything with the body, living more and more in the mind.

Those who know about the deeper centers of brain say that people who work with their hands have less anxiety, less tension, they sleep well. Because your hands are connected with the deepest mind, the deepest center of the brain... your right hand with the left brain, your left hand with the right brain. When you work with the hands, the energy is flowing from the head into the hands and being released. People who are working with their hands don't need catharsis. But people who work with their heads need much catharsis because they accumulate much energy, and there is no way in their body, no opening for it to go out. It goes on and on inside the mind; the mind goes mad.

But in our culture and society – in the office, in the factory, in the market – people who work with heads are known as heads: head-clerk, or head-superintendent, and people who work with hands are known as hands, condemnatory. The very word "hands" has become condemnatory.

When Patanjali was working on these sutras, the world was totally different. People were hands. There was no need for catharsis specifically. Life was itself a catharsis. Then they could sit silently very easily. But you cannot sit. Hence, I have been inventing cathartic methods. Only after them can you sit silently, not before.

AFTER WORKING WITH THE CATHARTIC TECHNIQUES FOR A FEW YEARS, I FEEL THAT A DEEP INNER HARMONY, BALANCE, AND CENTERING IS HAPPENING TO ME.

Now don't create a trouble; let it happen. Now the mind is poking its nose. The mind says, "How it can happen? First I must pass through chaos." This idea can create chaos. This has been my observation: that people hanker for silence, and when it starts happening, they can't believe it. It is too good to be true. And particularly people who have condemned themselves always cannot believe that it is happening to them: "Impossible! It may have happened to a Buddha or to a Jesus, but to me? No, it is not possible." They come to me; they are so much disturbed by silence, that it is happening: "Is it true, or I am imagining it?" Why bother? Even if it is an imagination, it is better than imagining anger, it is better than imagining sex, lust.

And I tell you, nobody can imagine silence. Imagination needs some form; silence has no form. Imagination means thinking in images, and silence has no image. You cannot imagine it. There is no possibility. You cannot imagine enlightenment, you cannot imagine satori, samadhi, silence, no. Imagination needs some base, some form, and silence is formless, indefinable. Nobody has ever painted a picture of it; nobody can paint. Nobody has carved an image of it; nobody can do it.

You cannot imagine silence. The mind is playing tricks. The mind will say, "It must be imagination. How can it be possible for you, such a stupid man that you are, and silence happening to you? – must be you are imagining." Or, "This guy Rajneesh has hypnotized you. You must be somewhere deceived." Don't create such problems. Life has enough problems. When silence is happening, enjoy it, celebrate it. It means the chaotic forces have been thrown out. The mind is playing its last game. It plays to the very end; to the very, very end it goes on playing. At the last moment of enlightenment, when it is just going to happen, then too the mind plays the last, because it is the last battle.

Don't worry about it, whether it is real or unreal, or whether chaos will come after it or not. Because by thinking in this way you have already brought the chaos, and it is your idea which can create chaos. And when it is created, the mind will say, "Now listen, I had told you before."

Mind is very self-fulfilling. First it gives you a seed and when it sprouts the mind says, "Look, I was telling you beforehand that you are deceived." The chaos has come, and it has been brought by the idea. So why bother about the future, whether the chaos is still to come or not, or whether it has passed or not? Right this moment, you are silent – why not celebrate it? And I tell you, if you celebrate, it grows.

In this world of consciousness, nothing is so helpful as celebration. Celebration is like watering a plant. Worry is just the opposite of celebration; it is just like cutting the roots. Feel happy! Dance with your silence. This moment it is there – enough. Why ask for more? Tomorrow will take care of itself. This moment is too much; why not live it, celebrate it, share it, enjoy it? Let it become a song, a dance, a poetry; let it be creative. Let your silence be creative; do something with it.

Millions of things are possible because nothing is more creative than silence. No need to become a very great painter, world-famous, a Picasso. No need to become a Henry Moore; no need to become a great poet. Those ambitions of being great are of the mind, not of the silence. In your own way, howsoever small, paint. In your own way, howsoever small, make a haiku. In your own way, howsoever small, sing a song, dance a little, celebrate, and you will find the next moment brings more silence. And once you know that the more you celebrate, the more is given to you, the more you share – the more you become capable of receiving it. Each moment it goes on growing, growing. And the next moment is always born out of this moment, so why worry about it? If this moment is silent, how the next moment can be chaos? From where will it come? It is going to be born out of this moment. If I am happy this moment, how in the next moment I can be unhappy?

If you want the next moment to be unhappy, you will have to become unhappy in this moment, because out of unhappiness, unhappiness is born; out of happiness, happiness is born. Whatsoever you want to reap in the next moment, you will have to sow right now. Once the worry is allowed and you start thinking that chaos will come, it will come; you have already brought it. Now you will have to crop it; it has already come. No need to wait for the next moment; it is already there.

Remember this, and this is really something strange: when you are sad you never think that it may be imaginary. Never I have come across a man who is sad and who says to me that maybe it is just imaginary. Sadness is perfectly real. But happiness? – immediately something goes wrong and you start thinking, "Maybe it is imaginary." Whenever you are tense, you never think it is imaginary. If you can think that your tension and anguish is imaginary, it will disappear. And if you think your silence and happiness is imaginary, it will disappear.

Whatsoever is taken as real, becomes real. Whatsoever is taken as unreal, becomes unreal. You are the creator of your whole world around you; remember this. So rare it is to achieve a moment of happiness, bliss – don't waste it in thinking. But if you don't do anything, the possibility of worry is there. If you don't do anything... if you don't dance, if you don't sing, if you don't share, the possibility is there. The very energy that could have been creative will create the worry. It will start creating new tensions inside.

Energy has to be creative. If you don't use it for happiness, the same energy will be used for unhappiness. And for unhappiness you have so deep-rooted habits the energy flow is very loose and natural. For happiness it is an uphill task.

So for few days you will have to be constantly aware, and whenever there is a moment, let it grip you, possess you, and enjoy it in such a totality... how the next moment can be different? From where it will be different? From where it will come?

Your time is created within you. Your time is not my time. There exist as many times parallel as there are minds. There is not one time. If there is one time, then there will be difficulty. Then amidst the whole miserable human-kind, nobody can become a Buddha because we belong to the same time. No, it is not the same. My time comes from me – it is my creativity. If this moment is beautiful, the next moment is born more beautiful – this is my time. If this moment is sad for you, then a sadder moment is born out of you – that is your time. Parallel millions of lines of time exist. And there are few people who exist without time – those who have attained to no-mind. They have no time because they don't think about past; it is gone, so only fools think about it. When something is gone, it is gone.

There is a Buddhist mantra: gate, gate, paragate – swaha, "Gone, gone, absolutely gone; let it go to the fire." The past is gone, the future has not come yet. Why worry about it? When it comes, we will see. You will be there to encounter it, so why worry about it? The gone is gone, the not-come has not come yet. Only this moment is left, pure, intense with energy. Live it! If it is silence, be grateful. If it is blissful, thank God, trust it. And if you can trust, it will grow. If you distrust, you have already poisoned it.

The third question:

Question 3

YOU SAID THAT ALL DOINGS ON OUR PART WILL CREATE MORE PROBLEMS, AND WE SHOULD WATCH AND WAIT AND RELAX AND LET THINGS SETTLE BY THEMSELVES.

THEN HOW IS IT THAT YOGA IS FULL OF HUNDREDS OF TECHNIQUES AND EXERCISES?

Because of you! It is not because of Patanjali, it is because of you. You cannot believe that the ultimate can't happen to you without any doing on your part – you cannot believe! You need something to do. Just like children need toys to play with, you need techniques to play with. And because you cannot believe that God is so easy and so immediately possible, techniques have to be devised. Those techniques will not lead you to God. Those techniques will not help you to reach to the ultimate. Then what they will do? – they will simply show your foolishness to you and one day, suddenly realizing what you are doing, techniques drop, and God is there. The God has always been there. It is because of you; you demand.

People come to me, and if I say to them that there is no need to do anything, they say, "Still... something. At least some mantra you can give so we can chant it." They say, "Just sitting silently is impossible – we have to do something." So what to do with these people? If I say to them, "Sit silently," they cannot sit. Then something arbitrary has to be devised. I give them something to do.

Doing it, at least they will be occupied for few hours. They will be sitting doing Ram, Ram, Ram. At least by the help of this mantra, they will not do any harm to anybody. They will be sitting; they cannot do harm. And doing this Ram, Ram, Ram continuously, some day they will realize what they are doing.

One Zen Master went to his disciple. The disciple was a real authentic seeker, and he was continuously doing meditation and he has attained to the last point where meditation has to be dropped. All techniques have to be dropped. They are just toys, because you cannot be without toys. They are supplied in the hope that someday you will realize they are just toys. You yourself will throw them and sit silently.

The Master went because now the right moment has arrived, and the disciple still goes on continuing his chanting of the mantra. He has become addicted. Now he is obsessed. He could not leave it. It is just like sometimes you find a certain line of a song goes on and on in the mind. Even if you want to drop it, you cannot drop. It haunts inside; again and again it comes. This is nothing you don't know. When a person does a mantra for years, it is almost impossible to drop it – it becomes his very marrow – he cannot even in sleep. While he is asleep his lips you can watch doing Ram, Ram, Ram. It becomes an undercurrent. It is a toy of course, a teddy bear, but becomes so much closer that the child cannot go to sleep without it.

The Master went and just sat before the disciple, and he was sitting Buddha-like, doing his mantra. The Master took a brick with him and started rubbing the brick on a stone: grrr, grrr, grrr. He went on and on just like a mantra. First the disciple resisted the temptation to look who is doing this disturbance, but then he went on and on; hours passed. The disciple opened his eyes and said "What are you doing?" The Master says, "I am trying to polish this brick, to make a mirror out of it." The disciple said, "You are stupid. I never thought that you, a man who has a reputation of being enlightened, should do such a foolish thing. The brick will never become a mirror, howsoever hard you may rub it on the stone. It may disappear completely, but it will not become a mirror. You stop this nonsense!" The Master laughed and said, "You also stop, because howsoever you rub the brick of the mind, it will never become the innermost self. It may get polished and polished and polished, but still it will not become your inner reality."

Mind has to be dropped. Meditation, techniques, are a trick to help that dropping, and then meditation also has to be dropped. Otherwise, that becomes your mind. It is just like there is a thorn in your feet, and you get another thorn to take the first thorn out of your feet. The second thorn helps, but the second thorn is as much a thorn as the first. The second is not a flower. And when the first has been taken out by the help of the second, what you will do? Will you put the second in the wound because this helped so much and this thorn was so great you have to worship it? Will you worship the second thorn? No, you will throw them both together.

This has to be remembered: mind is a thorn; all techniques are thorns to bring the first thorn out. Meditation is also a thorn. When the first thorn is out, then both have to be thrown together. Even if for a single moment you miss, then the second thorn will be in the place of the first thorn, and you will be in the same trouble.

That's why a Master is needed who can tell you, "Now is the right moment. Drop this meditation and this foolish business." Unless meditation disappears, meditation has not been attained. When

meditation becomes useless, only then for the first time you have become a meditator. Techniques have been invented for you because you already had a thorn. Already the thorn is there. Some device is needed to bring it out. But always remember, never forget: the second thorn is as much a thorn as the first, and both have to be thrown.

That's why so much importance is given to a Master and to live with a Master, because you will not be able to know. When the mind drops, immediately the meditation becomes the mind and you are again occupied. In an unoccupied state when there is neither mind nor meditation, in that total unoccupied state of mind, the ultimate happens – never before.

It happened that a great Zen Master, before he was enlightened and has not become a Zen Master and was seeking and searching, went to his Master, and the Master was always saying to people, "Meditate more, meditate more." Whosoever will come will get the same advice, "Meditate more, bring more energy to it." So this disciple has done whatsoever he could do. He was really doing meditation as totally as a human being can do. He went to see the Master; the Master shrugged his shoulders seeing him, his face was not happy. The disciple asked, "What is the matter? If you say to do more, I will try. But why you are so sad looking at me? Do you feel I am a hopeless case?" The Master says, "No, just the reverse – you are doing too much. Do a little less. You are altogether too filled with meditation and Zen. Just a little less will do."

One can be obsessed with meditation, and obsession is the problem. You were obsessed with money, now you are obsessed with meditation. Money is not the problem, obsession is the problem. You were obsessed with the market, now you are obsessed with God. Market is not the problem... obsession. One should be loose and natural and not obsessed with anything neither mind nor meditation. Only then, unoccupied unobsessed, when you are simply flowing, the ultimate happens to you.

The fourth question:

Question 4

YOU TALK ABOUT LOVE AND HOW GOOD IT IS TO MEDITATE UPON IT, BUT FEAR IS MUCH CLOSER TO MY REALITY. WOULD YOU TALK TO US ABOUT FEAR AND WHAT ATTITUDE SHOULD WE HAVE TOWARDS IT?

The first thing: fear is the other side of love. If you are in love, fear disappears. If you are not in love, fear arises, tremendous fear. Only lovers are fearless. Only in a deep moment of love there is no fear. In a deep moment of love, existence becomes a home – you are not a stranger, you are not an outsider, you are accepted. Even by a single human being you are accepted, something in the depth opens – a flower-like phenomenon in the innermost being. You are accepted by someone, you are valued; you are not futile. You have a significance, a meaning. If in your life there is no love, then you will become afraid. Then there will be fear everywhere because everywhere there are enemies, no friends, and the whole existence seems to be alien; you seem to be accidental, not rooted, not at home. Even a single human being can give you such deep at-homeness in love, what to think about when a person achieves to prayer?

Prayer is the highest love; love with the total, with the whole. And those who have not loved cannot attain to prayer. Love is the first step and prayer is the last. Prayer means you love the whole and



the whole loves you. When even by a single individual such deep flowering can happen within you, what to think about when the whole is felt as loving you? Prayer is you love God and God loves you. And if love and prayer are not in your life, then only fear...

So fear in fact is the absence of love. And if fear is a problem for you, that shows to me that you are looking at the wrong side. Love should be the problem, not fear. If fear is the problem, that means you should seek love. If fear is the problem, the problem in fact is you should be more loving so somebody can be more loving to you. You should be more open towards love.

But this is the trouble: when you are in fear you are closed. You start feeling so fearful that you stop moving towards a human being. You would like to be alone. Whenever there is somebody you feel nervous, because the other looks like an enemy. And if you are so much fear-obsessed, it is a vicious circle. Absence of love creates fear in you, and now, because of fear you become closed. You become like a closed cell with no windows, because afraid anybody can come through the windows, and there are all over enemies... afraid to open the door, because when you open the door anything is possible. So even when love knocks at your door, you don't trust.

A man or a woman who is so deep-rooted in fear is always afraid to fall in love, because then the doors will be open of the heart and the other will enter you, and the other is the enemy. Says Sartre, "The other is hell."

Lovers have known another reality: the other is heaven, the very paradise. Sartre must be living in a deep-rooted fear, anguish, anxiety. And Sartre has become very, very influential in the West. In fact, he should be avoided like a disease, dangerous disease. But he appeals because whatsoever he is saying, many people feel the same in their own life. That is his appeal. Depression, sadness, anguish, fear: these are the themes of Sartre, the themes of the whole movement of existentialism. And people feel that these are their problems. And when I talk about love, of course you feel that it is not your problem; fear is your problem. But I would like to tell you love is your problem, not fear.

It is just like this: the house is dark and I talk about light, and you say, "You go on talking about light. Better it will be if you talk about darkness, because darkness is our problem. The house is filled with darkness. Light is not our problem." But do you understand what you are saying? If darkness is your problem, talking about darkness won't help. If darkness is your problem, nothing can be done about darkness directly. You cannot throw it out, you cannot push it out, you cannot put it off. Darkness is an absence. Nothing can be done about it directly. If you have to do anything, you have to do something with the light, not with darkness.

Pay more attention to light-how to find light, how to create light, how to enkindle a candle in the house. And then suddenly there is no darkness.

Remember: love is the problem, never fear. You are looking at the wrong side. And you can look at the wrong side for many lives and you will not be able to solve. Always remember absence should not be made a problem, because nothing can be done about it. Only presence should be made a problem, because then something can be done and it can be solved

If fear is felt, then love is the problem. Become more loving. Take few steps towards the other. Because everybody is in fear, not only you. You wait somebody should come to you and love you.



You can wait forever because the other is also afraid. And people who are afraid they become afraid of one thing absolutely, and that is the fear of being rejected.

If I go and knock at your door, the possibility is you may reject. That rejection will become a wound, so it is better not to go. It is better to remain alone. It is better to move on your own, not to get involved with the other because the other can reject. The moment you approach and take initiative towards love, the first fear comes whether the other will accept you or reject. The possibility is there he may reject, or she may reject.

That's why women never take a step; they are more fearful. They always wait for the man – he should come. They always keep the possibility of rejecting or accepting with themselves. They never give the possibility to the other because they are more afraid than men. Then many women simply wait for their whole life. Nobody comes to knock at their door, because a person who is afraid becomes, in a certain way, so closed that he puts off people. Just reaching nearer, and the afraid person throws such vibrations all around that anybody who is coming closer is put off. The fearful person starts moving; even in the movements...

You talk to a woman – if you are in a certain way feeling love and affection for her, you would like to be closer and closer. You would like to stand closer and talk. But see the body, because body has its own language: the woman will be leaning backwards, not knowingly, or she may simply back. You are closing, you are coming closer and she is backing. Or if there is no possibility, there is a wall, she will lean against the wall. Not leaning forward, she is showing, "Go away." She is saying, "Don't come near me."

People sitting, people walking – you watch. There are people who simply put off anybody; anybody who comes closer, they become afraid. And fear is energy just like love, a negative energy. A man who is feeling love bubbles up with a positive energy. When you come closer, as if a magnet is attracting you, you would like to be with this person.

If fear is your problem, then think about your personality, watch it. You must have closed your doors for love, that's all. Open those doors. Of course there is the possibility of being rejected. But why be afraid? The other can only say no. Fifty percent possibility of no is there, but just because of fifty percent possibility of no, you choose a hundred percent life of no love.

The possibility is there, but why worry? There are so many people. If one says no, don't take it as a hurt don't take it as a wound. Simply take it – it didn't happen. Simply take it – the other person didn't feel like moving with you. You didn't suit to each other. You are different types. He has or she has not said no to you really; it is not personal. You didn't fit, move ahead And it is good because the person has said no, because if you don't fit with a person and the person says yes, then you will be in real trouble. You don't know – the other has saved you a whole life of trouble! Thank him or her and move ahead, because all cannot suit to all.

Every individual is so unique that in fact it is so difficult to find the right person to fit with you. In a better world, sometime in the future, people will have more moveability, so people can go and find the right woman and the right man for themselves. Don't be afraid of making errors, because if you are afraid of making errors you will not move at all, and you will miss the whole life. It is better to err than not to do. It is better to be rejected than simply remaining with yourself, afraid and not

taking any initiative – because the rejection brings the possibility of acceptance; it is the other side of acceptance.

If somebody rejects, somebody will accept. One has to go on moving and finding the right person. When right persons meet, something clicks. They are made for each other. They fit together. Not that there will not be conflicts, not that there will not be moments of anger and fight, no. If love is alive, there will be conflict also. Sometimes there will be moments of anger also. That simply shows that love is an alive phenomenon. Sometimes sadness... because wherever happiness exists, sadness is bound to be there.

Only in a marriage there is no sadness, because there is no happiness. One simply tolerates – it is an arrangement, it is a managed phenomenon. When you really move into life, then anger is also there. But when you love a person you accept the anger. When you love a person you accept his or her sadness also. Sometimes you go away just to come closer again. In fact, there is a deep mechanism: lovers fight to fall in love again and again, so they can have small honeymoons again and again and again.

Don't be afraid of love. There is only one thing one should be afraid, and that is fear. Be afraid of fear and never be afraid of anything else, because fear cripples. It is poisonous, it is suicidal. Move! Jump out of it! Do whatsoever you would like, but don't get settled with the fear because that is a negative situation. And if you miss love...

To me, love is not a great problem because I look farther ahead than you. If you miss love you will miss prayer, and that is the real problem for me. To you it may not be yet a problem, because if fear is the problem, then to you even love is not yet a problem, how can you think about prayer? But I see the whole sequence of life, how it moves. If love is missed you can never pray, because prayer is cosmic love. You cannot bypass love and reach to prayer. Many people have tried, they are dead in the monasteries. All over the world many people have tried. Because of the fear, they have tried to avoid love completely, and they have been trying to find a short-cut direct from their fear to prayer.

That is what the monks have been doing all over the centuries. Christian and Hindu and Buddhist – all monks have been doing that. They have been trying to bypass love completely. Their prayer will be false. Their prayer will have no life. Their prayer will not be heard anywhere, and the cosmos is not going to answer their prayer. They are trying to deceive the whole cosmos.

No, one has to pass through love. From fear, move into love. From love, you will move into prayer, and from prayer arises fearlessness. Without love fear; with love fearlessness, and the final fearlessness is in prayer because then even death is not a fear at all, because then there is no death. You are so deeply in tune with existence – how can fear exist?

So please don't get obsessed with fear. Just jump out of it and take a move towards love. And don't wait because nobody is interested in you; if you are waiting you can go on waiting. This is my observation: you cannot bypass love, otherwise, you will be committing suicide. But the love can bypass you if you are simply waiting. Move! Love should be a passion. It should be passionate, alive, vital. Only then you attract somebody to fall towards you. Dead, who bothers with you? Dead, people would like to get rid of you. Dead, you become a boring phenomenon, a boredom. All around you, you carry such dirt of boredom, that anybody who comes across you will feel that it is a misfortune.

Be loving, vital, unafraid – and move. Life has much to give to you if you are unafraid. And love has to give you more than life can give, because love is the very center of this life, and from that very center you can pass to the other shore.

I call these three steps: life, love and light. Life is already there. Love you have to attain. You can miss it because it is not given; one has to create. Life is a given phenomenon; you are already alive. There stops natural evolution. Love you have to find. Of course there are dangers, hazards, but they all make it beautiful.

You have to find love. And when you find love, only then you can find light. Then the prayer arises. In fact, deeply in love, the persons, the lovers, by and by start moving unconsciously towards prayer. Because the highest moments of love are the lowest moments of prayer. Just near the boundary is prayer.

It has happened to many lovers. But lovers are very rare that while they are deep in love, suddenly they have started praying. Just sitting by each other's side in silence, holding each other's hand, or lying together on a beach, suddenly they have felt an urge, an urge to move beyond.

So don't pay much attention to fear, because that is dangerous. If you pay much attention to fear you are feeding it, and it will grow. Turn your back to the fear and move towards love.

The fifth question:

Question 5

**WE ARE TO STAND AND LET THE WATERS SETTLE ON THEIR OWN, WHY ALL THE ACTIVE MEDITATIONS?**

If you can sit, there is no need for meditations. In Japan, for meditation they have the word "zazen". It means just sitting, doing nothing. If you can sit, not doing anything, this is the ultimate in meditations. There is no need for any other thing.

But can you sit? There is the crux of the whole problem. Can you sit? Can you just sit doing nothing? If that is possible – just sit, do nothing – everything settles by itself, everything simply flows by itself. You are not needed to do anything. But the problem is – can you sit?

It happened on a small hillock near a village, a man was standing. Just it was morning and the sun has arisen, and three persons had gone just for a morning walk and they looked at the man. And, as minds go, they started talking about what this man was doing there. One man suggested that he must be there looking for his cow. "Sometimes his cow gets lost. Then he goes to the hilltop and looks for it. From there you can look on all sides." The other man said, "But he is not looking on all sides. He is simply standing, so that cannot be the cause. I feel he must have come for a morning walk with a friend, and the friend has been left behind, so he's waiting for him." The third one said, "This is not right. Because if you are waiting for someone, sometimes you look back. He's not looking back at all." The third said "I think he is meditating. And look at his robes; he is a sannyasin. He must be meditating." Their discussion become so hot that they said, "Now we will have to go to the hilltop and ask this man himself, 'What are you doing here?' "

They walked miles to reach to the hilltop. The first man asked, "What are you doing here? I think you have lost your cow and you are looking for it." The man opened his eyes and he said, "No." The second man stepped forward and asked, "Then I must be right. Are you waiting for somebody who has been left behind?" He said, "No." Then the third was happy. He said "Then I was absolutely right. Are you meditating?" The man said, "No." All the three were at a loss, and they all three said, "What are you saying? You say 'no' to everything. Then what are you doing?" The man said, "I am just standing here doing nothing."

If it is possible, this is the ultimate in meditation. If it is not possible, then you will have to use techniques because through techniques only this will become possible. Through techniques, one day you will realize the whole absurdity. All techniques of meditation are just like pulling yourself up by your own bootstraps. Meditation is absurd but one has to realize it. It is a great realization. When one realizes that his meditation is absurd, then it simply drops.

There is Maharishi Mahesh Yogi: technique-oriented, as if technique is all. And there is Krishnamurti, absolutely against techniques. And here I am – for techniques, and against also. A technique leads you to a point where you can drop it. Maharishi Mahesh Yogi is dangerous. He will start many people on the path, but they will never reach the goal because the path is thought to be so important. He will start millions of people on technique, and then the technique becomes so important, and there is no way how to drop it. Then there is Krishnamurti-harmless, but useless also. He can never harm anybody. Because how can he harm? – he never starts anybody on the path; he talks about the goal, and you are very, very far away from the goal. You will fall in the trap of Maharishi Mahesh Yogi. Krishnamurti may appeal to you intellectually, but will not be of any help. He cannot harm. He's the most harmless man in the world.

And then I am here. I give you a path just to take it away. I give you a technique – not a technique, many techniques – like toys to play with. And I wait for a moment when you will say to all the techniques, "swaha, go to the fire!"

## CHAPTER 5

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### The pure look

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*5 March 1975 am in Buddha Hall*

NIRVITARKA SAMADHI IS ATTAINED WHEN THE MEMORY IS PURIFIED, AND THE MIND IS ABLE TO SEE THE TRUE NATURE OF THINGS WITHOUT OBSTRUCTION.

THE EXPLANATIONS GIVEN FOR THE SAMADHIS OF SAVITARKA AND NIRVITARKA, ALSO EXPLAIN THE HIGHER STATES OF SAMADHI, BUT IN THESE HIGHER STATES OF SAVICHARA AND NIRVICHARA SAMADHIS, THE OBJECTS OF MEDITATION ARE MORE SUBTLE

THE PROVINCE OF SAMADHI THAT IS CONNECTED WITH THESE FINER OBJECTS EXTENDS UP TO THE FORMLESS STAGE OF THE SUBTLE ENERGIES.

MIND IS MEMORY; it is like a computer. To be exact, it is a biocomputer. It accumulates all that is experienced, known. Through many lives, through millions of experiences the mind gathers memory. It is a vast phenomenon. Millions and millions of memories are stored in it. It is a great storehouse.

All your past lives are stored in it. Scientists say even in a single moment thousands of memories are being collected continuously – without your knowing, the mind goes on functioning. Even while you are asleep, memories are being formed. Even while you are asleep... somebody cries and weeps, your senses are functioning and collecting the experience. You may not be able to recall it in the morning because you were not conscious, but in deep hypnosis it can be recalled. In deep hypnosis, everything that knowingly and unknowingly you have experienced ever, can all be recalled back – your past lives also. The simple expanse of mind is really vast. These memories are good if you can use them, but these memories are dangerous if they start using you.

A pure mind is that mind who is master of its own memories. An impure mind is that mind who is continuously impressed by the memories. When you look at a fact, you can look without interpreting it. Then the consciousness is in direct touch with reality. Or, you can look through the mind, through interpretations. Then you are not in touch with reality. The mind is good as an instrument, but if the mind becomes an obsession and the consciousness is suppressed by the mind, then the reality will also be suppressed by the mind. Then you live in a maya; then you live in illusion.

Whenever you see a fact, if you see it directly, immediately, without the mind and the memory coming in, only then it is a fact. Otherwise, it becomes an interpretation. And all interpretations are false because all interpretations are loaded by your past experience. You can see only things which are in tune with your past experience. You cannot see things which are not in tune with your past experience, and your past experience is not all. Life is bigger than your past experience. Howsoever big the mind may be, it is just a tiny part if you consider the whole existence – so small. The known is very little; the unknown is vast and infinite. When you try to know the unknown through the known, then you miss the point. This is the impurity. When you try to know the unknown by the unknown inside you, then there is revelation.

It happened: Mulla Nasruddin caught a very, very big fish in the river. A crowd gathered, because nobody has ever seen such a big fish. Mulla Nasruddin looked at the fish, couldn't believe that it is possible – such a big fish! With bulging eyes he moved around the fish but still couldn't believe. He touched the fish but still couldn't believe, because he had heard about such a big fish only in fishermen's tall tales. The crowd was also standing there with unbelieving eyes. Then Mulla Nasruddin said, "Please help me to throw this fish back into the river. It is no fish, it is a lie."

Anything is true if it fits with your past experience. If it doesn't fit, it is a lie. You cannot believe in God because it doesn't fit with your past experience. You cannot believe in meditation because you have always lived in the market, and you only know the reality of the market, of the calculating mind, of the business mind. You don't know anything about celebration – pure, simple, with no reason at all, uncaused. If you have lived in a scientist's world, you cannot believe that there can be anything spontaneous because the scientist lives in the world of cause and effect. Everything is caused; nothing is spontaneous. So when the scientist hears that something is possible which is spontaneous – when we say spontaneous we mean that it has no cause, suddenly out of the blue – the scientist cannot believe. He will say, "It is no fish at all, it is a lie. Throw it back into the river."

But those who have worked in the inner world know that there are phenomena which are uncaused. Not only that, that they know this, they know that the whole existence is uncaused. It is a different, totally different world from the scientific mind.

Whatsoever you see, even before you have seen it, the interpretation has entered. Continuously I watch people; I am talking to them – if it fits, even they have not said anything, they have given me an inner nod, "Yes." They are saying, "Right." If it doesn't fit with their attitudes, they have not said anything, the "no" is written on their face. Deep down they have started saying, "No, it is not true."

Just the other night I was talking with a friend. He has come just few days before, very new. He believes in fasting, and when I was talking to him, that "Fasting can be dangerous. And you should not go on your own; you should ask an expert. And if you listen to me, I'm not for fasting at all, because fasting is a sort of suppression. The body is real. The body's hunger is real; the body's

need is real. Don't eat too much, because that too is against the body and a sort of suppression. And don't go on a fast, because that too is unreal and that too is suppressing. That too is not in accord with nature. That's why I call it unreal."

Somebody is obsessed with eating food – he is mad, and somebody is obsessed with not eating food – he is also mad. Both are destroying their body – enemies – and the fasting has been used as a trick.

Whenever you go on a fast your energy becomes low, has to become because the food is needed to keep it constantly flowing. After three, four days of fasting, your energy is so low that the mind cannot get any quota out of it, because mind is a luxury. When the body has too much, then it gives to the mind. Mind is a later, very late arrival in the world. Body is basic and primary. First, body needs should be fulfilled – only then mind.

It is just like when you are hungry; you cannot support a philosopher in the town. When you are hungry the philosopher has to move from there; he cannot live there. Philosophy comes only when the society is affluent, rich. Religion comes only when the society is rich, when the basic needs are fulfilled. And the same is the economy in the body: first the body, second comes the mind. If the body is in trouble and is not getting the necessary quota for it, then the quota for the mind will be immediately cut.

And this is the trick that people have been playing with their own bodies: when the quota with the mind is cut, the mind cannot think because thinking needs energy. And people think they have become meditative because the mind has no more thoughts. It is not true. Give them food and thoughts will come back. When the energy is not flowing, the mind becomes like a summer river bed – the river is not flowing but the banks are there, everything is ready. Whenever there will be rain, again the river will flow. Whenever there will be energy, again the serpent will raise its head. The serpent is not dead – simply in a coma because the energy is not being supplied.

Fasting is a trick to create a false meditative state. And fasting is also a trick to create a bogus brahmacharya, celibacy – because when you fast, energy is not high, and the sex center cannot get energy.

There is again a question of economy: the individual lives through food; the society lives through sex, the race lives through sex. You are here because your parents loved each other, moved into sex. Your children will be here, you will be gone, if you move into sex. If you don't move into sex then no more future. You don't help the race to be here. If everybody becomes a brahmachari, a celibate, then the society will disappear.

Through food the individual body survives; through sex the body of the race. But the first is individual, because if the individual is not there, then how can the race survive? So individual is primary, race is secondary. When you are full of energy and the body is feeling good, then immediately the energy is supplied to the sex center. Now you have enough and you can share with the race. When the energy is flowing low, sex disappears. Just go on a fast of ten days, and by the tenth day you will feel that you are not interested in women. If you go on a longer fast of fifteen days, by the fifteenth day, even very beautiful playboy and playgirl magazines are there, you will not be able even to open them. They will lie there and dust will collect on them. You will not be tempted. By the twenty-first day,



if you continue fasting, even nude women may be dancing there, and you will sit Buddha-like. Not that you have become Buddha-like... just good food for one day, and the next day you are interested in the playboy and the playgirl. And by the third day energy is flowing again; you are interested in women.

In fact, psychologists have made it a criterion: if a man is not interested in woman, then something is wrong. If a woman is not interested in man, then something is wrong; energy is flowing low. And out of hundred cases, ninety-nine cases – they are true, they are right. Only with the hundredth case they will not be right, because he will be a Buddha – not that energy is flowing low; energy is the highest, at its peak, at its greatest. But now he is a different man moving in a different dimension where he is not interested in the other because he has become so satiated with himself. There is no movement for the other – not that the energy is lacking.

When I was talking to this newcomer, I could see on his face that he is nodding "no". He has not said a single word but I know that he is saying that "I cannot trust this." And then he said, "But I am a believer in fasting, and I have come here because I believe in fasting. And whatsoever you are saying, I cannot feel in tune with it."

You cannot listen because of the memory; you cannot see because of the memory; you cannot look at the facticity of the world because of the memory. Memory comes in – your past, your knowledge, your learning, your experiences – and they color reality. The world is not illusory, but when interpreted, you live in an illusory world. Remember this.

Hindus say the world is maya, illusory. When they say it, they don't mean the world that is there, they simply mean the world that is inside you, the world of your interpretations. The world of facticity is not unreal; it is the brahma itself. It is supreme reality. But the world that you have created through your mind and memory and in which you live, which surrounds you, like an atmosphere around you... and you move with it and in it. Wherever you go you take it around you. It is your aura, and through it you look at the world. Then whatsoever you are looking at is not a fact, it is an interpretation.

Patanjali says:

**NIRVITARKA SAMADHI IS ATTAINED WHEN THE MEMORY IS PURIFIED, AND THE MIND IS ABLE TO SEE THE TRUE NATURE OF THINGS WITHOUT OBSTRUCTION.**

Interpretation is the obstruction. Interpret, and the reality is lost. Look without interpretation and the reality is there, and always has been there. The reality is every moment there. How it can be otherwise? Reality means that which is real. It has not moved from its place even for a single moment. Just you live in your interpretations and you create a world of your own. The reality is common, illusion is private.

You must have heard the story, very old, ancient Indian story. Five blind men came to see an elephant. They had never seen it; it was absolutely new in the town. Elephants didn't exist in their part of the country. They all touched, they all felt the elephant, and they all interpreted whatsoever they felt. They interpreted through their experience. One man said, "An elephant is like a pillar," because he was touching the legs of the elephant – and he was true. He touched, himself, by his own hands, and then he remembered the pillars – and exactly like the pillars. And so on, so forth, they all interpreted.

It happened in a primary school in America: a teacher told this story to the boys and girls without telling them that the five persons who came to the elephant were blind. And the story is so well known, and she expected that the children will understand. Then she asked, "Now tell me, who were those five persons who came to see the elephant?" One small boy raised his hand and said, "Experts."

Experts are always blind. That boy was really a discoverer. This is the essence of the whole story. In fact, they were experts because an expert knows too much about too little. He becomes more and more narrow, narrow, narrow – almost blind to the whole world. Only in a particular direction he is with eyes; otherwise, he is blind. His vision becomes narrower and narrower and narrower. The greater an expert, narrower the vision. An absolute expert must be completely blind. They say that an expert is a man who knows more and more about little and little.

Few centuries before there were physicians, doctors, who knew everything about the body. There were no experts. Now, if you have something wrong with your heart then you go to an expert, something wrong with your teeth, you go to another expert. And I have heard a story that a man came to a doctor and he said that "I am in much difficulty. I cannot see properly. Everything seems to be misty." The doctor said, "First things first. First you tell me which eye is in difficulty, because I am the expert only of the right eye. If your left eye is in trouble, you go to another expert just in front of me." Soon, the left eye experts and the right eye experts will be separate. It has to be so because expertise becomes narrower, and narrower, and narrower. All experts are blind, and experience makes you an expert.

To know reality you don't have to be an expert. To know reality you don't have to be narrow, exclusive. To be in tune with reality you have to put down all your knowledge, put it aside and look at it with the eyes of a child, not with the eyes of an expert-because those eyes are always blind. Only a child has real eyes wide looking, looking everywhere, all around in all directions – because he doesn't know anything. He is moving in all directions all the time. The moment you know, and you are hooked somewhere. If you can become a child again and can look at reality without any obstruction, interpretation, experience, knowledge, expertise, then Patanjali says, nirvitarka samadhi is attained. Because when there is no interpretation, memory is purified and the mind is able to see the true nature of things.

Patanjali divides samadhi into many layers. First he talks about savitarka samadhi. It means samadhi with reasoning. You are still a reasoning person, logical. Then he calls second samadhi nirvitarka, samadhi without reasoning. Now, you are not arguing about reality. You are not even looking at reality with your knowledge. You are simply looking at reality.

The man who looks at reality with logic, reasoning never looks at reality. He projects his own mind on the reality. The reality works like a screen for him to project himself. And whatsoever you project, you will find there. First you put it there, and then you find it there. It is a deception because you yourself put it there, and then you find it there. It is not real.

Nasruddin once told me that "My wife is the most beautiful woman in the world." I asked him, "Mulla, how you came to know about it?" He said, "How? – simple. My wife told me!" This is how it goes on in the mind: you put it in the reality, and then you find it there. This is the attitude of the savitarka mind. Nirvikalpa mind, nirvitarka mind, puts nothing; it simply looks at whatsoever is the case.

Why you go on putting into reality something from your mind? – because you are afraid of reality. A deep fear of reality is there. It may be that it is not of your liking. It may be that it is against you, your mind. Because the reality is natural; it doesn't bother who you are. You are afraid: the reality may not be your wish-fulfillment, so it is better not to see it; go on seeing whatsoever you desire. This is how you have lost many lives – fooling around. And you are not fooling anybody else, you are fooling yourself, because by your interpretations and projections the reality cannot be changed. Only you suffer unnecessarily. You think there is a door and there is no door; it is a wall and you try to pass through it. Then you suffer, then you are shocked.

Unless you see the reality, you will never be able to find the door out of the prison in which you are. The door exists, but the door cannot exist according to your desires. The door exists; if you drop the desires you will be able to see it. And this is the trouble: you go on wish-fulfilling; you just go on believing and projecting, and every time, a belief is shattered and a projection falls. Because it will happen many times, because your daydreams cannot be fulfilled by reality. Whenever a dream is shattered, a rainbow falls down, a desire dies, you suffer. But immediately you start creating another desire, another rainbow of your wishes. Again you start making a new rainbow bridge between you and reality.

Nobody can walk on a rainbow bridge. It looks like a bridge; it is not a bridge. In fact, a rainbow doesn't exist; it only appears. If you go there you will not find any rainbow. It is a dream-like phenomenon. The maturity consists in to have come to the realization that "Now no more projections, interpretations. Now I am ready to see whatsoever is the case."

Wittgenstein, one of the very keen intellects of this age, starts his tremendously valuable book TRACTATUS with the sentence, "The world is all that is the case. You can go on dreaming around it; it will not help. You stop dreaming and see. The world is all that is the case." You unnecessarily don't waste your life and time and energy in trying to see something that is not there. Stop dreaming and look at reality. p

That is the meaning of nirvitarka samadhi, samadhi without any reasoning. It is just a pure look. You don't reason about it, you simply look at it. You don't do anything about it, you simply allow it to be there and penetrate you. In savitarka samadhi you try to penetrate into reality. In nirvitarka samadhi you allow the reality to penetrate you. In savitarka samadhi you try the reality to be according to you. In nirvitarka samadhi you try yourself to be according to the reality.

THE EXPLANATION GIVEN FOR THE SAMADHIS OF SAVITARKA AND NIRVITARKA ALSO EXPLAINS THE HIGHER STATES OF SAMADHI, BUT IN THE HIGHER STATES OF SAVICHARA AND NIRVICHARA SAMADHI, THE OBJECTS OF MEDITATION ARE MORE SUBTLE.

Then, Patanjali brings two other words, savichara and nirvichara. Savichara means with contemplation, and nirvichara means without contemplation. They are the higher states of the same phenomenon he calls savitarka and nirvitarka. Savitarka samadhi, if followed, will become savichara.

If you think about logically, and go on thinking, and go on thinking, logic has a boundary to it. It is not infinite. Logic cannot be infinite. In fact, logic denies all infinities. Logic is always in a boundary. Only then it can remain logical, because with the infinite enters the illogical; with the infinite enters

the mysterious, with the infinite enters the miraculous. With the entry, the Pandora's box is open. So logic never talks about the infinite. Logic says everything is finite, can be defined. Everything is within boundaries, can be understood. Logic is always afraid of the infinite. It looks like a vast darkness; logic trembles to move into it. Logic keeps itself on the highway, it never moves into the wild. On the highway everything is safe and you know where you are going. Once you step aside and move into the wild, you don't know where you are going. Logic is a very deep fear.

If you ask me, logic is the greatest coward. People who are courageous always go beyond logic. People who are coward always remain within the confinements of logic. Logic is a prison, beautifully decorated, but it is not like a vast sky. The sky is not decorated at all. It is undecorated, but it is vast. It is freedom, and freedom has its own beauty; it needs no decorations. The sky is enough unto itself. It needs no painter to paint it, no decorator to decorate it. The very vastness is its beauty. But vastness is terrific also, because it is so tremendous. The mind simply boggles before it; the mind seems so puny. The ego gets shattered before it, so the ego creates a beautiful prison of logic, definitions – everything clean-cut, everything known, of the experience – and closes its doors to the unknown, makes a world of itself, a separate world, a private world. That world doesn't belong to the whole; it has been cut. All the relationships with the whole have been cut.

That's why logic will never lead anybody to the divine, because logic is human, and it has broken all the bridges with the divine. Divine is wild; it is mysterium and tremendum. It is a great mystery that cannot be solved. It is not a riddle that you can solve, it is a mystery. Its nature is such that it cannot be solved. But if you go on continuing logically thinking, there comes a moment when you reach to the boundary of logic. If you go on thinking more and more, then logical thinking changes into contemplation, into *vichar*.

The first step is logical thinking and, if you continue, the last step will be contemplation. If a philosopher continues, goes on moving, is not stuck somewhere, he is bound to become a poet someday, because when the boundary is crossed, suddenly there is poetry. Poetry is contemplation; it is *vichar*.

Think it this way: a logical philosopher is sitting in the garden and looking at a rose flower. He interprets it. He classifies it – he knows what type of rose is this, from where it comes, the physiology of the rose, the chemistry of the rose: everything logically he thinks about. He classifies it, defines it, works around and around – in fact, never touching the rose at all – moves just around and around, around and around, beating the bush around, leaving the rose there.

Because logic cannot touch a rose. It can cut it, it can put it into pigeonholes, it can classify, it can label it – but it cannot touch it. The rose won't allow logic to touch it. And even if logic wants, it is not possible. Logic has no heart, and only the heart can touch the rose. Logic is just a head affair. The head cannot touch the rose. The rose will not allow its mystery for the head because the head is just like a rape. And the rose opens itself only for love, not for a rape.

Science is rape; poetry is love. If somebody continues, like Einstein, then the philosopher or the scientist or the logician becomes a poet. Einstein became a poet in his last days. Eddington became a poet in his last days. They started talking about the mysterious. They had come to the boundary of the logic. People who always remain logical are people who have not gone to the very extent, to the very end of their logical reasoning. They are not really logical. If they really go, then a moment is bound to come where logic ends and poetry starts.

Vichar is contemplation. What a poet does? – he contemplates. He just looks at the flower, he doesn't think about it. This is the distinction, very subtle: the logician thinks about the flower, the poet thinks the flower, not about it. And "about it" is not the flower. You may talk and talk about it, but it is not the flower. The logician goes round and round, a poet goes direct and hits the very reality of flower. For a poet, a rose is a rose is a rose is a rose – not "about". He moves inwards, into the flower. Now the memory is not brought in. The mind is put aside; it is a direct contact.

This is a higher stage of the same phenomenon. The quality has become refined but the phenomenon is the same.

That's why Patanjali says,

THE EXPLANATION GIVEN FOR THE SAMADHIS OF SAVITARKA AND NIRVITARKA ALSO EXPLAIN THE HIGHER STATES OF SAMADHI, BUT IN THE HIGHER STATES OF SAVICHARA AND NIRVICHARA SAMADHIS, THE OBJECTS OF MEDITATION ARE MORE SUBTLE.

In savichara, the poet – and anybody who enters savichara becomes a poet – thinks the flower, not about it, but immediate and direct, but there is still division. The poet is separate from the flower. The poet is the subject and the flower is the object. The duality exists. The duality is not transcended: the poet has not become the flower, the flower has not become the poet. The observer is the observer, and the observed is still the observed. The observer has not become the observed; the observed has not become the observer. Duality exists.

In savichara samadhi logic has been dropped, but not duality. In nirvichara samadhi even duality is dropped. One simply looks at the flower, not thinking of himself and not thinking of the flower; not thinking at all. That is nirvichara: without contemplating, beyond contemplation. One simply is being with the flower, not thinking about, not thinking – neither like the logician nor like the poet.

Now comes the mystic, the sage, who is simply with the flower. You cannot say that he thinks about, or he thinks. No, he is simply with. He allows the flower to be there and allows himself to be there. In that moment of allowing, there comes suddenly a unity. The flower is no more the flower, and the observer is no more the observer. Suddenly energies meet and mingle and become one. Now the duality is transcended. The sage doesn't know who is the flower and who is watching it. If you ask the sage, the mystic, he will say, "I don't know. It may be the flower who is watching me. It may be I who is watching the flower. It changes," he will say, "it depends. And sometimes, there is neither I nor the flower. Both disappear. Only a unified energy remains. I become the flower and the flower becomes me." This is the state of nirvichara, of no contemplation but of being.

Savitarka is the first step, nirvitarka is the last step in the same direction. Savichara is the first step, nirvichara is the last step in the same direction, on two planes. But Patanjali says the same explanation applies. The highest, up to now, is nirvichara.

Patanjali will come to higher stages also, because few more things have to be explained, and he moves very slowly – because if he moves very fast it will not be possible for you to understand. He is going deeper and deeper every moment. He is leading you, by and by, to the infinite ocean, step by step. He is not a believer of sudden enlightenment – gradual, that's why his appeal is so great.

Many people have existed who have talked about sudden enlightenment, but they have not appealed to the masses because it is simply unbelievable that sudden enlightenment is possible. Tilopa may say, but that is not the point – that Tilopa says. The point is: does anybody understand it? – that's why many Tilopas have disappeared. Patanjali's appeal continues, because nobody can understand those wild flowers like Tilopa. They suddenly appear just out of the blue and they say, "Suddenly, you can also become like us." This is incomprehensible. Under their magnetic personality you may listen to them, but you cannot believe them. The moment you leave them you will say, "This man is saying something which is beyond me. It goes over my head."

Tilopas have lived, talked, tried, but they have not been able to help many people. Rarely somebody will understand them. That's why Tilopa had to go to Tibet to find a disciple – this vast country, and he couldn't find a single disciple – and Bodhidharma had to go to China to find a disciple. This ancient country, for thousands of years working on the religious dimension, and he couldn't find a single disciple. Yes... difficult for Tilopa, difficult for Bodhidharma to find a single disciple.

To find someone who can understand Tilopa is difficult because he talks of the goal, and he says, "There is no path and no method." He is standing on the hilltop and he says, "There is no path," and you are standing in the valley, dark, damp, in your misery. You look at Tilopa and you say, "Maybe... but how, how one reaches?" You go on asking, "How?"

Krishnamurti goes on telling people there is no method, and after each talk people ask, "Then how? Then how to reach?" And he simply shrugs his shoulders and becomes angry that "I have told you there is no method, so don't ask how, because how is again asking for the method." And these are not new people who ask. Krishnamurti has people who have been listening to him for thirty, forty years. Very old, ancient people you will find in his talks. They have been listening him continuously; religiously they listen to him. They come always – whenever he is there, they come always and they listen. You will find almost the same faces for years and years and years, and again and again they ask from their valleys, "But how?" – and Krishnamurti simply shrugs his shoulders and says, "There is no how. You simply understand, and you reach. There is no path."

Tilopa, Bodhidharma, Krishnamurti, they come and go; they are not much help. The people who listen to them enjoy listening to them – even come to a certain intellectual understanding – but they remain in the valley. I myself have come across many people who listen to Krishnamurti, but I have never seen a single person who has gone beyond his valley by listening to him. He remains in the valley, starts talking like Krishnamurti, that's all; starts telling to other people that there is no way and no path, and remains in the valley.

Patanjali has been a tremendous help, incomparable. Millions have passed through this world by the help of Patanjali because he doesn't talk according to his understanding, he moves with you. And as your understanding grows, he goes deeper and deeper and deeper. Patanjali follows the disciple; Tilopa would like the disciple to follow him. Patanjali comes to you; Tilopa would like you to come to him. And of course, Patanjali takes your hand and, by and by, he takes you to the highest peak possible, of which Tilopa talks but cannot lead because he will never come to your valley. He will remain on his hilltop and will go on shouting from there. In fact he will irritate many people because he will not stop; he will go on shouting from the top that "This is possible! And there is no way, and there is no method. You can simply come. It happens; you cannot do!" He irritates.

When there is no method, people get irritated and they would like him to stop, not to shout. Because



if there is no way, then how to move from the valley to the top? You are talking nonsense. But Patanjali is very sensible, very sane, he moves step by step, takes you from where you are, comes to the valley, takes your hand and says, "One by one, take steps."

Patanjali said, "There is a path. There are methods." And he is really very, very wise. By and by, he will persuade you in the end that drop the method and drop the path – there are none – but only at the end, at the very peak, just when you have reached, when even Patanjali leaves you, there is no trouble; you will reach by yourself. At the last moment he becomes nonsensical. Otherwise, he is sensible. And he has remained so sensible the whole way that when he becomes nonsensical, then too he appeals, then too he looks very sensible. Because a man like Patanjali cannot talk nonsense. He is reliable.

THE EXPLANATION GIVEN FOR THE SAMADHIS OF SAVITARKA AND NIRVITARKA ALSO EXPLAINS THE HIGHER STATES OF SAMADHI, BUT IN THE HIGHER STATES OF SAVICHARA AND NIRVICHARA, THE OBJECTS OF MEDITATION ARE MORE SUBTLE.

By and by, the object of meditation has to be made more and more subtle. For example, you can meditate on a rock, or you can meditate on a flower, or you can meditate on the fragrance of the flower, or you can meditate on the meditator. And then things go subtle and subtle and subtle and subtle. For example, you can meditate on the sound aum. The first meditation is to say it loudly so it resounds all around you. It becomes a temple of sound all around you: aum, aum, aum. You create vibrations all around you – gross, the first step. Then you close your mouth. Now you don't say it loudly. Inside you say, aum, aum, aum. Lips are not allowed to move, not even the tongue. Without the tongue and without the lips you say, aum. Now you create an inner atmosphere, inner climate of aum. The object has become subtle. Then the third step: you don't even recite it, you simply listen to it. You change the position – from the doer, you move to a passivity of a listener. In the third state you don't pronounce the aum inside also. You simply sit and you hear the sound. It comes because it is there. You are not silent; that's why you cannot hear it.

Aum is not a word of any human language. It doesn't mean anything. That's why Hindus don't write it in the usual alphabetical order. No, they have made a separate form for it just to distinguish it, that this is not part of the alphabet. It exists on its own, separate, and it means nothing. It is not a word of human language. It is the sound of the very existence itself; the sound of the soundless, the sound of the silence. When everything is silent then it is heard. So you become the hearer. It goes on and on, more and more subtle. And in the fourth stage you simply forget about everything: the doer, and the hearer, and the sound – everything. In the fourth stage there is nothing.

You must have seen ten oxherding pictures of Zen. In the first picture a man is looking for his ox – the ox has gone somewhere in the wild forest, no sign, no footprints – just looking all around, trees and trees and trees. In the second picture he looks happier – footprints have been found. In the third he seems a little bewildered – just the back of the ox is seen near a tree, but difficult to distinguish. The forest is wild, thick. Maybe it is just a hallucination that he is seeing the back of the ox; it may be just a part of the tree, and he may be projecting. Then in the fourth, he has caught hold of the tail. In the fifth, he has controlled by the whip; now the ox is in his power. In the sixth, he is riding on the ox. In the seventh, he is coming back towards the home with a flute, singing a song, riding on the ox. In the seventh, the ox in the stable, he is in the home, happy; the ox has been found. In the eighth, there is nothing; the ox has been found, and the ox and the seeker, the seeker and the sought, both have disappeared. The search is over.



In the ancient days these were the eight pictures. It was a complete set. The emptiness is the last. But then a great Master added two more pictures. The ninth – the man is back, again there. And in the tenth not only the man is back, he has gone to purchase few things to the market, and not only things, he is carrying a bottle of wine. This is really beautiful. This is complete. If it ends on emptiness, something is incomplete. The man is back again, and not only back, he is in the market. Not only in the market, he has purchased a bottle of wine.

The whole becomes more and more subtle, more and more subtle. A moment comes when you will feel it is the perfect, the most subtle. When everything becomes empty and there is no picture, the seeker and the sought both have disappeared. But this is not really the end. There is still a subtleness. The man comes back to the world totally transformed. He is no more the old self – reborn, and when you are reborn, the world is also not the same. The wine is wine no more, the poison is no more poison, the market is no more market. Now everything is accepted. It is beautiful. Now he is celebrating. That is the symbol: the wine.

More and more subtle becomes the search, and more and more stronger becomes the consciousness. And a moment comes when the consciousness is so strong that you live like an ordinary being in the world, without fear. But move with Patanjali step by step. The objects of meditation are more and more subtle.

THE PROVINCE OF SAMADHI THAT IS CONNECTED WITH THESE FINER OBJECTS EXTENDS UP TO THE FORMLESS STAGE OF THE SUBTLE ENERGIES.

This is the eighth picture. The province of samadhi that is connected with these finer objects becomes more and more finer, and a moment comes when the form disappears and it is formless.

... EXTENDS UP TO THE FORMLESS STAGE OF THE SUBTLE ENERGIES.

The energies are so subtle you cannot make a picture out of them, you cannot carve them; only the emptiness can show them: a zero – eighth picture. By and by you will understand how these two other remaining pictures come in.

Patanjali – I call him the scientist of the religious world, the mathematician of mysticism, the logician of the illogical. Two opposites meet in him. If a scientist reads Patanjali's Yoga Sutras he will understand immediately. A Wittgenstein, a logical mind, will feel immediately an affinity with Patanjali. He's absolutely logical. And if he leads you towards the illogical, he leads you in such logical steps you never know when he has left the logic and taken you beyond it. He moves like a philosopher, a thinker, and makes so subtle distinctions that the moment he takes you into nirvichara, into no-contemplation, you will not be able to watch when the jump has been taken. He has cut the jump into many small steps. With Patanjali you will never feel fear, because he knows where you will feel fear. He cuts the steps smaller and smaller, almost as if you move on the plain ground. He takes you so slowly that you cannot observe when the jump has happened, when you have crossed the boundary. And he is also a poet, a mystic – a very rare combination. Mystics are there, like Tilopa; great poets are there like the rishis of Upanishads, great logicians are there like Aristotle, but you cannot find a Patanjali. He is such a combination that since him there has been no one who can be compared to him. It is very easy to be a poet because you are out of one piece. It is very easy to be a logician – you are made of one piece. It is almost impossible to be a Patanjali because you

comprehend so many opposites, and in such a beautiful harmony he combines them all. That's why he has become the alpha and the omega of the whole tradition of yoga.

In fact, it was not he who invented yoga; yoga is far ancient. Yoga had been there for many centuries before Patanjali. He is not the discoverer, but he almost became the discoverer and founder just because of this rare combination of his personality. Many people had worked before him and almost everything was known, but yoga was waiting for a Patanjali. And suddenly, when Patanjali spoke about it, everything fell in line and he became the founder. He was not the founder, but his personality is such a combination of opposites, he comprehends in himself such incomprehensible elements, he became the founder – almost the founder. Now yoga will always be known with Patanjali. Since Patanjali, many have again worked and many have reached new corners of the world of yoga, but Patanjali towers like an Everest. It seems almost impossible anybody ever will be able to tower higher than Patanjali – almost impossible. This rare combination is impossible. To be a logician and to be a poet and to be a mystic, and not of ordinary talents... It is possible: you can be a logician, a great logician, and a very ordinary poet. You can be a great poet and a very ordinary logician, third-rate – that's possible, that's not very difficult. Patanjali is a genius logician, a genius poet, and a genius mystic; Aristotle, Kalidas and Tilopa all rolled in one – hence the appeal.

Try to understand Patanjali as deeply as possible, because he will help you. Zen Masters won't be of much help. You can enjoy them – beautiful phenomena. You can be awe-struck, you can be filled with wonder, but they won't help you. Rarely somebody will be able within you who can take the courage and jump into the abyss. Patanjali will be of much help. He can become the very foundation of your being, and he can lead you, by and by. He understands you more than anybody else. He looks at you and he tries to speak the language that the last amongst you will be able to understand. He is not only a Master, he is a great teacher also.

Educationists know that a great teacher is not one who can be understood only by the topmost few students in the class, just the first benchers, four or five in a class of fifty. He is not a great teacher. A great teacher is one who can be understood by the last benchers. Patanjali is not only a Master, he is a teacher also. Krishnamurti is a Master, Tilopa is a Master – but not teachers. They can be understood only by the topmost. This is the problem – the topmost need not understand. They can go by their own. Even without Krishnamurti they will move into the ocean and reach to the other shore; a few days sooner or later, that's all. The last benchers who cannot move on their own, Patanjali is for them. He starts from the lowest and he reaches to the highest. His help is for all. He is not for the chosen few.

## CHAPTER 6

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### Mind in a hurry

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*6 March 1975 am in Buddha Hall*

The first question:

Question 1

WHEN YOU SPEAK ON PATANJALI, I FEEL THAT HE IS THE PATH FOR ME. WHEN YOU SPEAK ON ZEN, THEN ZEN IS THE PATH FOR ME. WHEN YOU SPEAK ON TANTRA, THEN IT IS TANTRA FOR ME. HOW DO I KNOW WHICH IS THE PATH FOR ME?

IT IS VERY SIMPLE – if when I speak on Patanjali and you feel that Patanjali is the path for you, and when I speak on Zen, you feel Zen is the path for you, and when I speak on Tantra, you feel "Tantra is the path for me," then the problem doesn't exist – I am the path for you!

The second question:

Question 2

IS IT ESSENTIAL FOR A SEEKER TO PASS THROUGH ALL THE STAGES OF SAMADHI? CAN BEING WITH A MASTER HELP TO SHOOT THROUGH A FEW?

No, it is not essential. All the stages are described by Patanjali because all the stages are possible, but not essential. You can bypass many. You can even go from the first step to the last; the whole path in between simply can be bypassed. It depends on you, your intensity, your passionate search, your total involvement. The speed depends on you.

That's why it is possible to attain a sudden enlightenment also. The whole gradual process can be dropped. Right this very moment, you can become enlightened. That's possible, but it will depend on how intense is your search, how much you are in it. If only a part of you is in it, then you will attain to a fragment, a step. If half of you is in it, then you will reach half the journey immediately, and there you will be stuck. But if your total being is in it and you are not withholding anything, you are simply allowing the whole thing to happen right now, immediately it can happen. Time is not needed.

Time is needed because your effort is part, fragmental; you do it half-heartedly. You do it, and you don't also do it. You move one step forward and one step backward simultaneously. By the right hand you do, by the left hand you undo. Then there will be many, many stages, more than Patanjali can describe. He has described all the possible stages. Many can be dropped, all can be dropped – the whole path can be dropped. Bring your total being to your effort.

And being near with a Master can be a tremendous help, but that too depends on you. You can live physically near a Master and you may not be near him at all, because to be with a Master is not a question of physical closeness; it is a question how much you are open towards him, how much you trust, how much is your love for him, how much you can give of your being to him. If you are really close, that means if you trust and love, then there is no other closeness. It is not a question of space, it is a question of love. If you are really close to a Master, all the paths, all the methods can be dropped because being close to a Master is the ultimate method. Nothing like it exists. Nothing is comparable to it. Then you can simply forget about all the methods, all the Patanjalis; you can simply forget about them. Just being close to a Master and allowing the Master to enter your being, you become just a receptivity, no choice on your part, just an opening, then this very moment the phenomenon is possible.

And I would like to remind you that by all the methods that exist in the world, many people have not reached. Greater number of people have reached through being near a Master – that is the greatest technique. But finally, everything depends on you.

That is the problem, that is the very crux of the problem: it doesn't depend on me. Otherwise I would have given you already; then there would have been no problem. One Buddha would have been enough, and he would have given to all because he has infinity in his hands; you cannot exhaust it. He can go on giving and giving and giving, and he is always ready to give because the more he gives, the more he gets. The more he shares, the more unknown sources open, unknown streams start flowing towards him. One Buddha would have given enlightenment to all the beings if it was dependent on a Master. It is not. In your ignorance, in your egoistic state of mind, in your closed imprisoned being, you will reject even if a Buddha wants to give it to you. Unless you want it you will reject; it cannot be given to you against you. You have to receive it, and you have to receive it very consciously, alert and aware. Only in deep awareness and deep receptivity it can be received.

Being near with a Master, close in love and trust, and allowing the Master to do whatsoever he would like to do, with no choice of your own, then there is no need to do anything. But then, don't expect; then don't even in a deeper part of your mind demand, because the very expectation and demand will become the barrier. Then you simply wait. Even if it is going to happen after many, many lives, even if you have to wait unto eternity, wait. And this waiting should not be a sad, depressed waiting. It should be a celebrating waiting; it should be festive; it should be full of joy.

So these are the things: then you can become closer and closer and closer, and suddenly one day

comes – the flame of the Master and the flame of your being become one. Suddenly there is a jump: you are no more there, and no more is the Master; you have become one. In that oneness, all that the Master can give to you, he has given it to you. He has poured himself into you.

So it is not essential for a seeker to pass through all the stages of samadhi. It becomes essential only because you are not enough of a seeker... Then many stages. If you are really intense, sincere, authentic, if you are ready to die this very moment, it can happen.

The third question:

Question 3

**YOU SAID THAT PATANJALI IS THE PERFECT COMBINATION OF POETRY, MYSTICISM, AND LOGIC. DON'T YOU ALSO HAVE THIS PERFECT BALANCE?**

No, I am just the opposite of Patanjali. Patanjali has a perfect combination of poetry, mysticism, and logic. I am just a *neti, neti* – neither this nor that. I don't have a perfect balance of poetry, mysticism and logic. In fact, I have neither balance nor imbalance, because a perfectly balanced man also has imbalance just by the side. Because the balance can exist only when the imbalance exists. The harmony can exist only when there is discord just by the side. I am just like a vast emptiness with no harmony, no discord, no balance, no imbalance, no perfection, no imperfection – just an emptiness. If you come in me you will not find me at all there. I myself have not found, so how can you find it?

It happened: in a house of a Sufi mystic, Bayazid, a thief entered. The night was dark and Bayazid's house was absolutely in darkness, because he was so poor he couldn't afford even a single candle. And then there was no need also because he never did anything in the night, he simply slept. When the thief entered – and there was no difficulty, because the doors were always open... The thief entered; Bayazid feeling the presence of someone said, "Friend, what are you seeking here?" Just by the nearness of a Master like Bayazid, even the thief could not lie – the very presence was such; he felt the love. And when Bayazid said, "Friend, what are you seeking here?" the man said, "I am sorry to say, but I must say – and I cannot lie to you – that I am a thief and I have come to find something." Bayazid said, "The effort is useless because I have been living in this house for thirty years, and I have not found anything. But if you can find anything, just let me know."

If you come in me, you will not find me there at all, because I myself have been living in this house for many, many years and I have not found anybody there. That is my finding; that is what I have found – that there is nobody inside. The inside being is a non-being. The deeper you go, the less you will find anything like the self. And when you reach to the deepest core of it, it is just emptiness, pure emptiness, just a vast sky of nothingness. So how can balance exist there, and how can imbalance exist there?

Patanjali is one of the most extraordinary men; I am not. Patanjali is just the opposite. If you tell Patanjali to speak on me, he will not be able; he is too full of himself. But if you ask me to speak on Patanjali, on Tilopa, on Bodhidharma, on Buddha, on Mahavira, Jesus Christ – simple, very simple. Because I am absolutely empty, I can become available to anybody; I can allow anybody to speak through me. Just a hollow bamboo – anybody can sing a song through it; it can become a flute.

So I am not a combination of poetry, mysticism, or logic or anything. I am not a balance at all. But remember, I am not an imbalance also; I am a *neti neti* – what the Upanishads call “neither this nor that”. That’s why I am available to anybody. If Patanjali insists he can speak through me; there is no trouble, there is no resistance.

That’s why you are always puzzled when I speak on Patanjali. He becomes the very climax of all existence. Then I forget about Buddha and Mahavira and Jesus and Mohammed, as if they never existed, as if only Patanjali has existed, because in that moment I am available to Patanjali in my totality. Nothingness only can do that. So this is for the first time it is happening. Otherwise, you can not find Jesus to speak on Krishna, or Krishna to speak on Buddha.

Mahavira and Buddha lived in the same time, in the same country, in the same part of the country. They moved in a small territory in Bihar continuously for forty years. Contemporaries, sometimes they were together in the same village. Once they stayed in the same dharamsala but never spoke to each other. They have something within them. They have to say something of their own; they are not available to others.

I have nothing to say of my own just a hollow bamboo. If you ever want to make statues of me, there is a very simple process: you put a hollow bamboo. That will be my statue; you can remember me through it. No need to make anything of it – just an emptiness, just a vast sky. Any bird can fly and the sky has no conditions that: only swans from Manasarovar will be allowed, and crows? – no, they are not allowed. The sky is available to everybody, swan or crow. A beautiful bird or an ugly bird – the sky makes no conditions.

Patanjali has a message; I have none. Or you can say nothingness is my message, and in being nothing you will be closer to me. And in being nothing, you will attain to me. And in being nothing you will be able to understand me.

The fourth question:

Question 4

**MANY PEOPLE FEEL QUITE HOPELESS ABOUT LOVE. IS THERE NOT ANOTHER WAY TO REACH PRAYER?**

No. If you feel quite hopeless about love, you should have to feel absolutely hopeless about prayer, because prayer is nothing but the very essence of love. Love is like a flower and prayer is like a fragrance. If you cannot attain to the flower, how can you attain to the fragrance? Nobody can bypass love. And nobody should try, because there awaits failure and nothing else.

Why you are so hopeless about love? The same problem will come with prayer because prayer means love with the whole, the cosmos. So go deeper in the problem of love, and solve it before you think about prayer. Otherwise your prayer will be false; it will be a deception. Of course only you are deceived, nobody else. There is no God listening to your prayer. Unless your prayer is love, the whole will remain deaf. It cannot open in any other way – love is the key.

So what is the problem? Why one feels so hopeless about love? Too much ego will not allow you to love anybody. Too much egocentric, too much selfish, self-oriented, self-obsessed – then love will

not be possible because one has to bend a little, and one has to lose one's territory a little. One has to surrender a little in love. Howsoever little, but one has to surrender a part. And in certain moments one has to surrender completely.

To surrender to the other is the problem. You would like the other to surrender to you, but the other is also in the same plight. Two egos when they meet, try that the other should surrender, and both are trying the same. Love becomes a hopeless thing.

Love is not to force the other to surrender to you. It is hate that forces the other to surrender to you: that is the nature of hate, because to force the other to surrender to you is to destroy the other. It is a sort of murder. Love is to surrender yourself to the other not because you are forced to surrender, no; it is a voluntary thing – you simply enjoy it – not that you are forced. Never surrender to anybody who is forcing you to surrender, because that will be suicide. Never surrender to anybody who is manipulating you, because that will be slavery, not love. Surrender on your own, and the quality immediately changes.

When you surrender on your own it is a gift, gift of the heart. And when you surrender on your own, voluntarily, simply you give yourself to the other; something for the first time opens in your heart. For the first time you have the glimpse of love. You have only heard the word, you don't know what it means. Love is one of those words everybody uses and nobody knows what it means.

There are a few words, like "prayer", "love", "God", "meditation": these words you can use, but you don't know what is their meaning because their meaning is not in the dictionary. Otherwise, you can consult a dictionary; that is not difficult. Their meaning is in a certain way of life. Their meaning is in a certain transformation within you. Their meaning is not linguistic; their meaning is existential. Unless you know by experience, you don't know – and there is no other way to know it. When you surrender on your own, unconditionally... because if there is any condition it is not a surrender at all; then it is a bargain. Even if this condition is there, that "I will surrender to you if you surrender to me," then too it is not a surrender. It may be business, bargain, but not surrender.

Surrender doesn't belong to the market. It is not part of the economics at all. Surrender means unconditional: "I surrender because I enjoy; I surrender because it is so beautiful, I surrender because in surrendering, suddenly my misery disappears." When you surrender, the misery disappears because the misery is the shadow of the ego. When you surrender, the ego is not there. How the misery can exist? That's why love is so happy.

Whenever somebody is in love, suddenly, as if spring has come within the heart, the birds have started singing which were silent and you have never heard them. And suddenly everything within has bloomed and you are full of a fragrance which doesn't belong to this earth. Love is the only ray on this earth which belongs to the beyond.

So you cannot avoid love and reach to prayer, because love is the beginning of the prayer. It is as if you are asking, "Can we avoid the beginning and reach the end?" It is not possible. It has never happened and never will happen.

What is the problem in love? First, you cannot surrender. If you cannot surrender in love, how you will surrender in prayer? – because prayer demands total surrender. Love is not so demanding.



Love demands, but even a partial surrender will do. Even if you can surrender part, even if you can surrender sometimes, that will also do. Even for few seconds you can surrender – in those few seconds a door will open and you will have a glimpse of the other world. Love is not so demanding. And if you cannot fulfill the demands of love how you will fulfill the demands of prayer? Prayer is absolutely demanding. It will not accept you if you surrender part. It will not accept you if you surrender sometimes and sometimes not. Prayer is very much demanding. One has to go through love. If you ask me, love is a school for prayer – the training, the discipline, getting ready for the higher jump. I am absolutely for love.

People have tried: what you are asking, people have tried through the centuries. People who couldn't love tried to pray. All the monasteries are full of those people – failures in love, feeling hopeless in love, they thought they could at least try towards prayer. But if you are a failure in love, how can you pray? In the monasteries, thousands of people all over the world are doing their prayer, but they don't know what love is. Then prayer becomes just verbal chattering. Then they simply from the head go on talking to God. With God, communication is of the heart. With God, you cannot talk through the head because the God doesn't know any language that your head knows. He knows only one language, and that is love.

That's why Jesus says, "Love is God," because love is the only way to reach him, and love is the only language he understands. If you speak in English, he will not understand. If you speak in German, absolutely not... no language of the earth.

Why I say, "If you speak German, absolutely not"? – because German is more male-oriented language. The Germans call their country "fatherland". The whole world calls their country "motherland". The more male-oriented a language, the less God can understand it. In fact, God understands the feminine mind more than the male mind, because feminine mind is nearer the heart than the male mind. Poetry he understands more than prose. In fact, he understands emotions more than thoughts. He understands tears more, smiles more than concepts. If you can weep wholeheartedly, he will understand. If you can dance he will understand. But if you go on talking in words, they are just being thrown into emptiness – nobody understands.

God understands silence, and love is very silent. In fact, whenever two persons are in love, they would like to sit silently together. When the love disappears, then only language comes in. Husbands and wives continuously talk because love has disappeared; the bridge is no more there. Somehow they create a bridge of language. They talk about anything – rumors, gossips – because they cannot tolerate silence. Whenever they are silent, suddenly they are alone. The wife is not there, the husband is not there – there exists a vast gap. Through language they deceive that the gap is not there. In deep love, people are silent. There is no need to talk. They understand without talking to each other. They can hold each other's hands and sit silently. Prayer is also silent, but if you have never been silent in love, how you will be silent in prayer? It is a silence between you and the whole.

Love is silence between two persons; prayer is silence between one person and the whole. That whole is God. Love is a training; it is a school. I will never suggest you to avoid it. If you avoid it, you will never reach prayer. And while you will pray you will talk too much, but the heart will not be able to communicate, to commune. So howsoever hard the lesson, howsoever difficult to break the ice... but don't try to avoid love. Prayer is not an escape from love; don't make it an escape – many have done that and failed. You can go to the monasteries anywhere in the world and look at those fools who have failed, failed because they tried to avoid love.

One has to go through love, otherwise you will remain angry at life. How you will be able to pray? You will remain in deep rejection of life. How will you accept and pray? You will remain a condemner; acceptance will not be possible. In love, for the first time you accept. In love, for the first time you understand that meaning is there and life is meaningful. In love, for the first time you feel that you are at home in the world, not a stranger, not an outsider. In love, for the first time a small home is created. In love, for the first time you feel peace and somebody loves you and somebody feels happy with you; for the first time you accept yourself also. Otherwise, how will you accept yourself? In life, from the very childhood you have been trained to condemn yourself, to reject. "Don't do this, don't be like that" – and everybody is preaching at you and everybody is trying that you are absolutely wrong and you have to improve yourself.

It happened: Mulla Nasruddin's wife was very ill. She was in the hospital. Mulla used to go every day, and he will ask the doctors and the nurses and they will say, "She is improving." And her condition was getting worse and worse every day, but the doctors continued and the nurses continued, that "She is improving, she is improving." And I used to ask Mulla Nasruddin, "How is your wife?" He said, "The doctors say, 'Perfect! – she is improving.' The nurses say she is improving, so she must be coming back home soon." Then one day she suddenly died. So I asked him, "What happened, Nasruddin?" He shrugged his shoulders and said, "I think she couldn't stand all that improvement. It was too much."

Everybody is improving you: the parents, the teachers, the priests, the society, the civilization. Everybody is improving, and nobody can stand that much improvement. And the total result is that you never attain to be the ideal man, you simply become a condemner of yourself. The ideal is impossible, the ideal is imaginary. The ideal is simply not possible, abstract, not natural. And everybody is being forced, pulled and pushed from every direction to improve. From everywhere comes the message that whatsoever you are, you are wrong – improve. That creates a self-condemnation; you reject yourself, you are not worthy – worthless, rubbish, rot. That is in the mind.

Only love never tries to improve you, accepts you as you are. When somebody loves you, you are simply perfect, the ideal, as you are. And if lovers are also trying to improve each other, they are not lovers. Again the whole game is there. Love accepts you as you are, and through this acceptance happens a transformation. For the first time you are at ease and you can relax, and this is going to be the prayer finally.

Then only, when you are at ease and relaxed, a gratitude arises. A gratitude just to be is so beautiful and ecstatic. You don't demand anything in prayer, you simply are thankful. Prayer is a thanksgiving; it is not begging something from the God. Beggars are never people who can pray. It is a thankfulness, a deep gratitude, that "Whatsoever you have given is too much. In fact I never deserved it." The whole life, through love, becomes a gift of the divine, and then you feel grateful. And out of gratitude arises the fragrance of prayer.

It is a very subtle process: from love, acceptance of yourself and the other; through love's acceptance, a transformation, and a vision that howsoever, whatsoever you are, you are perfect and the whole accepts you. Then a gratitude; then arises a prayer. It is not verbal; simply the whole heart is filled with gratitude. Prayer is not an act, prayer is a way of being. When there is really prayer, you are not praying, you are the prayer. You sit in prayer, you stand in prayer, you move in prayer, you breathe in prayer.

The glimpse will come from love. Have you ever been in love? – then you breathe in love, then you walk in love. Then your step has a quality of dance in it even visible to others. Then your eyes have a light, a different light to them. Then your face has a glow. Then your voice has a song in it.

A man who has never loved walks as if he is dragging himself. A man who has loved floats as if on the wings of the wind. A man who has never loved cannot dance because he doesn't know what dance is, in his inside being. He can never be ecstatic-sad, closed, almost dead, almost living in a grave. Love allows you to move to the other, and when the energy moves to the other you become dynamic. When the energy moves to the other, from the other to you, suddenly you create a bridge between you and the other. And this bridge will give you the first glimpse, the first blueprint of what prayer is. It is a bridge between you and the whole.

I cannot conceive how it is possible for anybody to go to the prayer without going through love, so don't be scared of love. Die into love so that you can be reborn. Lose yourself into love so that you can become again fresh and young. Otherwise there is no possibility of prayer. And don't feel hopeless about love, because that is the only hope. Says Jesus, "If the salt loses its saltiness, then how it can be salted again?" And I say unto you, if love becomes hopeless, then there is no hope, because love is the only hope. Then where you will get the hope again?

Don't drop the effort, don't accept the failure. There exists somebody for you; you exist for somebody. If the thirst is there, there must be water. If the hunger is there, there must be food. If the desire is there, there must be a way to fulfill it. Don't feel hopeless. Revive your hope again, because only a hopeless person is irreligious; only a hopeless person is atheistic. Love is the only hope. Through love, many new hopes will arise, because love is the seed of the ultimate hope – that is God. Make every effort; don't settle in that hopelessness. It may be arduous but it is worth, because without it you are stuck, and you will be thrown back and back again into life unless you learn the lesson of love. And once love is learned, prayer is so easy. In fact, there is no need to learn prayer; it comes by itself if you love.

The fifth question:

Question 5

**HOW WOULD PATANJALI WORK WITH THE INCREDIBLE NEUROSIS OF THE MODERN MIND?**

Just like me! What I am doing here? fighting with your neurosis. The ego is the source of all neurosis, because the ego is the center of all falsity, of all perversions. The whole problem is with the ego. If you live with the ego, sooner or later you will become neurotic. You will have to become, because ego is the basic neurosis. Ego says, "I am the center of the world," which is false, mad. Only if there is a God, he can say "I". We are only parts, we cannot say "I". The very assertion "I", is neurotic. Drop the I and all neurosis disappears.

In between you and the mad people in the madhouses there is not vast difference – only a difference of degrees, not of any quality, quantity. You may be ninety-eight degrees, and they have gone beyond hundred. You can go any time; the difference is not vast.

In the madhouses sometimes, go and watch, because that can become your future also.

Watch a madman. What has happened to him? That has happened to you in part. What happens to a madman? – his ego becomes so real that everything else becomes false. The whole world is illusory; only his inner world, the ego and its world, is true. You may go to visit a friend in the madhouse, and he may not look at you; he will not even recognize you, but he is talking to his invisible friend – to you – who is sitting by his side. You are not recognized, but a figment of his mind is recognized as the friend, and he is talking and he is answering.

A madman is a man whose ego has taken total possession. And just the opposite is the case with an enlightened man who has dropped the ego completely. Then he is natural. Without ego you are natural, like a river flowing to the ocean, or the wind passing through the pines, or the cloud floating in the sky. Without the ego you are again part of this vast nature, loose and natural. With the ego there is tension. With the ego you are separate. With the ego you have cut yourself from all relationships. Even if you make a move in a relationship, you make it very guardedly. The ego will not allow you to move in anything totally. It is always withholding itself.

If you think you are the center of existence, then you are mad. If you think you are just a wave in the ocean, part of the whole, one with the whole, then you can never get mad. If Patanjali was here, he will do the same that I am doing. And remember well that situations differ, but man is almost the same.

Now new technology is there. They were not in the days of Patanjali – new houses, new gadgets. Everything has changed around man, but man remains the same. In the days of Patanjali also, man was the same, almost the same. Nothing much has changed in man. This has to be remembered, otherwise one starts feeling that the modern man is some way condemned-no. It may be that you are mad after a car; you would like a sports car and you are very tense and much anxiety is created by it. Of course, there were no cars in Patanjali's days, but people were mad after bullock-carts. Even now if you go to an Indian village, the man who has a fast bullock-cart is just like a man who has a Rolls Royce in London: bullock-cart or Rolls Royce makes no difference; the ego is fulfilled the same way. In a village, the bullock-cart will do the same. Objects don't make much difference. The mind of man, if egocentric, will find something or other always, so that is not the problem.

Modern man is not modern. Only the modern world is modern. Man remains very ancient and old. You think you are modern? When I look at your faces I recognize ancient faces. You have been here many many lives and you have remained almost the same. You have not learned anything because you are doing again the same – again and again the same rut. Objects have changed but the man remains just the same. Nothing much has changed. Nothing much can change unless you take the step to change it. Unless transformation becomes your heart, unless transformation becomes your very throbbing of the heart and you understand the stupidity of the mind and you understand the misery of it... and then you take a jump out of it.

Mind is very old. Mind is very, very ancient. In fact, mind can never be new, it can never be modern. Only a no-mind can be new and modern because only no-mind can be fresh every moment fresh. No-mind never accumulates. The mirror is always clean; no dust accumulates on it. Mind is an accumulator; it goes on accumulating. Mind is always old; mind can never be new. Mind is never original; only no-mind is original.

That's why even scientists feel that when a certain discovery is made, it is not made by the mind but only in the gaps where mind doesn't exist – in sleep sometimes.

Just like Archimedes who was trying and trying to solve a particular mathematical problem and couldn't solve it – he tried and tried, with the mind of course, but the mind can give you only answers which the mind knows. It cannot give you anything unknown. It is a computer: whatsoever you have fed to it, it can reply. You cannot ask anything new. How the poor mind is expected to reply something new? It is simply not possible! If I know your name, I can remember it, because mind is memory and remembrance. But if I don't know your name and I try and try, how can I remember which is not there?

Then suddenly it happened. Archimedes worked and worked, and hard, because the king was waiting for him. And one morning he was taking his bath, naked, relaxing in the water, and suddenly it bubbled up, surfaced as if from nowhere. He jumped out of the bath. He was in a state of no-mind. He couldn't even think that he is naked because that is part of the mind. He couldn't think that going naked on the street people will think him mad. That mind which is given by the society was not there, it was not functioning. He was in a state of no-mind, a sort of satori. He ran into the street shouting "Eureka, eureka!" – shouting, "I have found it!" – and people of course thought that he has gone mad: "What you have found, naked, running into the street?" He was caught hold because he was trying to enter the palace of the king shouting, "Eureka!" He would have been imprisoned. Friends got hold of him, brought him home and said, "What are you doing? Even if you have found something, then go in proper dress, otherwise you will be in trouble."

Between two moments of mind there is always a gap of no-mind. Between two thoughts there is a gap, an interval of no-thought. Between two clouds you can see the blue sky. Your nature is no-mind; there is no thought, nothing... vast emptiness, the blueness of the sky. Mind is just floating on the surface.

And this has been happening to many people: it happened to Madame Curie, she got the Nobel Prize for a moment of no-mind. She was working, again on a mathematical problem – worked hard. Nothing was coming out; months passed. Then one night, suddenly she got up in sleep, went to the table, wrote the answer went back to her bed, forgot everything about it. In the morning when she came to the table she could not believe: the answer was there. Who has written it? Then by and by she remembered, as if like a dream: "It happened in the night..." She had come and the handwriting was hers.

In deep sleep the mind drops; the no-mind functions. Mind is always old; no-mind is always fresh, young, original. No-mind is always like the dewdrop in the morning absolutely fresh, clean. Mind is always dirty. It has to be, it collects dirt. The dirt is the memory.

When I look at you, I see your mind is very ancient, many past lives collected there. But I can see deeper also. There is your no-mind, which doesn't belong to time at all, so neither it is ancient nor modern. Man is always old, but something exists in man – the consciousness – which is neither old nor new, or, it is absolutely always new.

The sixth question – and very important:

Question 6

A LOT OF US FALL OFF TO SLEEP DURING YOUR DISCOURSES OR GO INTO A DOZY STATE. YOU MUST SEE IT HAPPEN. IS THIS DOZING PART OF ANY CREATIVE POSITIVE PROCESS?

SHOULD WE ALLOW IT TO HAPPEN WITHOUT FEELING GUILTY ABOUT IT, OR SHOULD WE MAKE A GREATER EFFORT TO STAY AWARE?

It is a little complicated. First, there are many types. There is a sort of dozing which comes if you listen to me very attentively. Then it is not like a sleep, it is more like hypnosis. You are in such deep tune with me that your mind starts non-functioning. You simply listen to me, and just listening to me becomes like a lullaby. A certain dozing is there if this is the case, but this will come only when you listen to me very attentively. Then it is not a sleep. It is beautiful and you should not feel guilty about it. If it is created by listening to me then there is no problem. In fact, this should be the case, because then you are listening deeper and deeper. Then I am penetrating you very, very deep, and you are feeling like a doze because the mind is not functioning. You are relaxed. It is a state of let-go. You are allowing me to penetrate you deeper and deeper. This is good; nothing is wrong in it. You feel it like dozy because it is a passivity; you are not active, and there is no need.

While you are listening to me, there is no need to be active, because if you are active your mind will go on interpreting. This is beautiful and no need to feel guilty – allow it – and no need to make any effort to disturb it. I will be planted deep inside you. This is helpful.

In India we have a special term for it. Patanjali calls it "yoga tandra" – sleep that comes by yoga. In anything, if you do it very totally, you feel very relaxed, and that relaxation feels like sleep. It is not sleep; it is more akin to hypnosis. The word hypnosis also means sleep, but a different type of sleep in which two persons are in such a deep tune... If I hypnotize you, you will be able to listen to me, not to anything else. The hypnotized person listens to the hypnotizer only, nobody else. Exclusively he is focused. In this exclusive focusedness, the conscious drops and the unconscious functions. Your depth listens to my depth; it is a communication from depth to depth. The mind is not needed. But the point to remember is that you should be listening to me very attentively; then only will it happen.

Then there is a second type of sleep: you are not listening to me, and just by sitting here for so long you feel sleepy, not listening to me, or whatsoever I am saying is too much for you; you feel a little bored. Or whatsoever I am saying feels so monotonous – it is, because whatsoever I say is a single note. I am singing the single note in millions of ways: Patanjali, Buddha, Jesus are just excuses. I am singing a single note. It is monotonous. If you feel that it is monotonous and you feel a little bored or you cannot understand it, it is too much for you, or it goes above your head, then too you can feel sleepy, but that sleep is not good. Then there is no need to come to listen to me because in fact you are not listening, you are asleep. So why be physically here? – there is no need.

There is a third type also. The second type you must really feel guilty and make more effort to be aware and listening to me. Then it is possible the first type may happen. Then there is a third type that is not related either with-listening or your being in a state of monotony. It comes from your physiology. You may not be sleeping well in the night. Very few people are sleeping well, so when you have not slept well in the night you are a little tired. You are hungry for sleep, and sitting here in one posture with the same man again and again, listening to the same voice again and again, your body starts feeling sleepy. That comes from your body.

If that is the case, then do something with your sleep. It should be made deeper. Time is not much of a question – you can sleep for eight hours, and if it is not deep you will feel hungry for sleep, starved – depth is the question.



Every night before you go to sleep do a small technique, and that will help tremendously. Put the lights off, sit in your bed ready to sleep, but sit for fifteen minutes. Close your eyes and then start any monotonous nonsense sound, for example: la, la, la – and wait for the mind to supply new sounds. The only thing to be remembered is those sounds or words should not be of any language that you know. If you know English, German, Italian, then they should not be of Italian, German, English. Any other language is allowed that you don't know – Tibetan, Chinese, Japanese. But if you know Japanese then it is not allowed, then Italian is wonderful. Speak any language that you don't know. You will be in a difficulty for few seconds only for the first day, because how do you speak a language you don't know? It can be spoken, and once it starts, any sounds, nonsense words, just to put the conscious off and allow the unconscious to speak...

When the unconscious speaks, the unconscious knows no language. It is a very, very old method. It comes from the Old Testament. It was called in those days glossolalia, and few churches in America still use it. They call it "talking in tongues". And it is a wonderful method, one of the most deep and penetrating into the unconscious. You start by la, la, la, and then anything that comes you go on. Just for the first day you will feel a little difficult. Once it comes, you know the knack of it. Then for fifteen minutes, use the language that is coming to you, and use it as a language; in fact you are talking in it. This will relax the conscious so deeply; fifteen minutes and you then just simply lie down and go to sleep. Your sleep will become deeper. Within weeks you will feel a depth in your sleep, and in the morning you will feel completely fresh. Then, even if I try, I cannot put you to sleep.

The first type is beautiful; the third type is a sort of physiological starvation – it is ill. The third type has to be treated; the first type has to be allowed. The second type you must feel guilty about it and make every effort to get out of it.

The last question:

Question 7

AS THE MODERN MAN IS IN SUCH A HURRY, AND PATANJALI'S METHODS SEEM TO TAKE SO LONG, TO WHOM ARE YOU ADDRESSING THESE LECTURES?

Yes, the modern man is in a hurry, and just the opposite will be helpful. If you are in a hurry, then Patanjali will be helpful because he is not in a hurry. He is the antidote. Your mind needs an antidote. Look at it this way: because the western mind particularly – and now no other mind exists, only the western mind less or more everywhere, even in the East – is in a hurry. That's why it has become interested in Zen, because Zen gives the promise of sudden enlightenment. Zen looks like instant coffee, and it has an appeal. But I know Zen won't help because the appeal is not because of Zen, the appeal is because of hurry. And then you don't understand Zen.

In the West, whatsoever is rumored about Zen is almost false; it fulfills a need of the mind who is in a hurry, but it is not true to Zen. If you go to Japan and ask Zen people, they wait for thirty years, forty years for the first satori to happen. Even for sudden enlightenment one has to work hard. The enlightenment is sudden, but the preparation is very long. It is just like you boil water: you heat the water; at a certain degree, hundred degrees, the water evaporates suddenly. Right – evaporation is sudden, but heating you have to bring it up to hundred degrees. The heating will take time, and heating depends on your intensity.



And if you are in a hurry you don't have any heat, because in a hurry you would have to have Zen satori, or enlightenment, just by the way, if it can be attained, if it can be purchased. Running, you would like to snatch it from somebody's hands. It cannot be done that way. There are flowers, seasonal flowers: you sow the seeds and within three weeks the plants are getting ready, but within three months the plants have blossomed, gone, disappeared. If you are in a hurry, then it will be better to be interested in drugs than into meditation, yoga, Zen, because drugs can give you dreams – instant dreams – sometimes of hell, sometimes of heaven. Then marijuana is better than meditation. If you are in a hurry, then nothing eternal can happen to you because the eternal needs eternal waiting. If you are asking for eternity to happen to you, you have to be ready for it. Hurry won't help.

There is a Zen saying: If you are in a hurry, you will never reach. You can even reach just by sitting, but in a hurry you can never reach. The very impatience is a barrier.

If you are in a hurry then Patanjali is the antidote. If you are not in any hurry then Zen is also possible. This statement will look contradictory, but this is so. This is how reality is, contradictory. If you are in a hurry, then you will have to wait for many lives before the enlightenment happens to you. If you are not in a hurry, then right now it can happen.

I will tell you one story that I like very much. It is one of the old Indian stories. Narada, a messenger between earth and heaven, a mythological figure, was going to heaven. He is just like a postman; he goes up and down continuously, bringing messages from above, bringing messages from down. He continues his work. He was going to heaven and just he passed one very, very old monk sitting under a tree with his mala, his beads, chanting the name of Rama. He looked at Narada and said, "Where are you going? Are you going to heaven? Then do me a favor. Ask God how much more I have to wait" – even in the very question, the impatience is there – "and remind him also," said the old monk, "that for three lives I have been doing meditation and austerities, and everything that can be done I have done, there is a limit to everything." A demand, expectation, impatience... Narada said, "I am going and I will ask."

And just by the side of the old monk, under another tree there is a young man dancing and singing the name of God. Just as a joke Narada asked the young man, "Would you also like that I should ask about you, how much time it will take?" But the young man was so much in his ecstasy that he didn't bother, he didn't answer.

Then after few days, Narada came back. He told the old man that "I asked God, and he laughed and he said, 'At least three lives more.'" The old man threw his mala and said, "This is injustice! And whosoever says God is just is wrong!" He was very angry. Then Narada went to the young man who was still dancing and said, "Even if you have not asked, I asked, but I am afraid to tell you now, because that old man has got into such an anger he would have even hit me." But the young man was still dancing, not interested. Narada told him that "I asked him, and God said that tell that young man that he should count the leaves of the tree under which he is dancing; the same number he will have to be born again before he attains." The young man listened, went into such ecstasy, laughed and jumped and celebrated. He said, "So soon? Because the earth is full of trees, millions and millions. And just these leaves, and the same number? So soon? God is infinite compassion, and I am not worthy of it! – and it is said immediately he attained. That very moment the body fell. That very moment he became enlightened.

If you are in a hurry, it will take time. If you are not in a hurry, it is possible right this moment.

Patanjali is the antidote for those who are in a hurry, and Zen is for those who are not in a hurry. And just the opposite happens: people who are in hurry, they become interested in Zen, and people who are not in any hurry, they become interested in Patanjali. This is wrong. If you are in a hurry, then Patanjali... because he will pull you down and bring you to your senses, and he will talk of a path so long he will be a shock to you. And if you allow him to enter you, your hurry will disappear.

That's why I am talking; I am talking on Patanjali because of you. You are in a hurry and I hope Patanjali will bring down your impatience; he will pull you down, back to the reality. He will bring you to your senses.

## CHAPTER 7

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### The thought of no-thought

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*7 March 1975 am in Buddha Hall*

THESE SAMADHIS THAT RESULT FROM MEDITATION ON AN OBJECT ARE SAMADHIS WITH SEED, AND DO NOT GIVE FREEDOM FROM THE CYCLE OF REBIRTH.

ON ATTAINING THE UTMOST PURITY OF THE NIRVICHARA STAGE OF SAMADHI, THERE IS A DAWNING OF THE SPIRITUAL LIGHT.

IN NIRVICHARA SAMADHI, THE CONSCIOUSNESS IS FILLED WITH TRUTH.

CONTEMPLATION is not meditation. There is a vast difference, and not only of quantity but of quality. They exist on different planes. Their dimensions are altogether different; not only different, but diametrically opposite.

This is the first thing to be understood. Contemplation is concerned with some object; it is a movement of consciousness towards the other. Contemplation is outgoing attention, moving towards the periphery, going away from the center. Meditation is moving towards the center, away from the periphery, away from the other. Contemplation is arrowed towards the other, meditation towards oneself. In contemplation, duality exists. There are two, the contemplator and the contemplated. In meditation there is only one.

The English word "meditation" is not very good, does not give the real sense of dhyana or samadhi, because in the very word meditation, it appears that you are meditating upon something. So try to understand: contemplation is meditating upon something; meditation is not meditating upon something, just being oneself, no movement away from the center, no movement at all... just being

yourself so totally that there is not even a flickering; the inner flame remains unmoving. The other has disappeared; only you are. Not a single thought is there. The whole world has disappeared. The mind is no more there; only you are, in your absolute purity. Contemplation is like a mirror mirroring something; meditation is simply mirroring, not mirroring anything – just a pure capacity to mirror but not actually mirroring anything.

With contemplation you can attain up to nirvichara samadhi – samadhi with no thought – but in nirvichara one thought remains, and that is the thought of no-thought. That too is a thought, the last, the very last, but it remains. One is aware that there is no thought, one knows that there is no thought. But what is this knowing of no-thought? Vast change has happened, thoughts have disappeared, but now, no-thought itself has become an object. If you say that "I know emptiness," then it is not enough emptiness; the thought of emptiness is there. The mind is still functioning, functioning in a very, very passive, negative way – but still functioning. You are aware that there is emptiness. Now what is this emptiness you are aware of? It is very subtle thought, the most subtle, the last beyond which the object completely disappears.

So whenever a disciple comes to a Zen Master very happy with his attainment and says that "I have attained emptiness," the Master says, "Go and throw this emptiness away. Don't bring it to me again. If you are really empty then there is no thought of emptiness also."

This is what happened in the famous story of Subhuti. He was sitting under a tree with no thought, not even the thought of no-thought. Suddenly, flowers showered. He was amazed – "What is happening?" He looked all around; flowers and flowers from the sky. Seeing that he was amazed, gods told him that "Don't be amazed. We have heard the greatest sermon on emptiness today. You have delivered it. Celebration we are making, and we are throwing these flowers on you as a symbol, appreciating and celebrating your sermon on emptiness." Subhuti must have shrugged his shoulders and said, "But I have not spoken." The gods said, "Yes, you have not spoken, neither have we heard – that is the greatest sermon on emptiness."

If you speak, if you say "I am empty," you have missed the point. Up to the thought of no-thought it is nirvichara samadhi, with no contemplation. But still the last part... the elephant has passed; the tail has remained – the last part – and sometimes the tail proves bigger than the elephant because it is so subtle. To throw away thoughts is easy. How to throw emptiness? – how to throw no-thought? It is very, very subtle; how to grasp it? That's what happened when the Zen Master said to the disciple, "Go and throw this emptiness!" The disciple said, "But how to throw emptiness?" Then the Master said, "Then carry it away; go throw it, but don't stand before me with emptiness in your head. Do something!"

It is very subtle. One can cling to it, but then the mind has deceived you at the last point. Ninety-nine point nine you had reached; just the last step, and hundred degrees would have been complete and you would have evaporated.

Up to this point, Patanjali says it is samadhi without contemplation – nirvichara samadhi. If you attain to this samadhi you will become very, very happy, silent, serene. You will always be collected inside, together. You will have a crystallization; you will not be an ordinary man. You will look almost superhuman, but you will have to come back again and again. You will be born, you will die.

The wheel of reincarnation will not stop because the no-thought is just like a subtle seed; many lives will come out of it. The seed is very subtle, the tree is big, but the whole tree is hidden in the seed. The seed may be a mustard seed, so small, but it carries it within it. It is loaded, it has a blueprint; it can bring the whole tree again and again and again. And from one seed millions of seeds can come out. One small mustard seed can fill the whole earth with vegetation.

No-thought is the most subtle seed. And if you have it, Patanjali calls this "samadhi with seed", *sabeej samadhi*. You will continue coming, the wheel will continue moving – birth and death, birth and death. It will be repeated. Still you have not burned the seed.

If you can burn this thought of no-thought, if you can burn this thought of no-self, if you can burn this thought of no-ego, only then *nirbeej samadhi* happens, samadhi with no seed. Then there is no birth, no death. You have transcended the whole wheel, you have gone beyond. Now you are pure consciousness. The duality has dropped; you have become one. This oneness, this dropping of duality is the dropping of life, death. The whole wheel suddenly stops – you are out of the nightmare.

Now we will enter into the sutras. They are very, very beautiful. Try to understand them. Deep is their significance. You will have to be very, very aware to understand the subtle nuances.

THESE SAMADHIS THAT RESULT FROM MEDITATION ON AN OBJECT ARE SAMADHIS WITH SEED, AND DO NOT GIVE FREEDOM FROM THE CYCLE OF REBIRTH.

THESE SAMADHIS THAT RESULT FROM MEDITATION ON AN OBJECT... You can meditate on any object, whether material or sacred. The object may be money, or the object may be *moksha*, the final attainment. The object may be a stone or the object may be the *kohinoor* diamond; it makes no difference. If the object is there, mind is there; with object, mind continues. Mind has a continuity through the object. Through the other, the mind is fed continuously. And when the other is there you cannot know yourself; the whole mind is focused on the other. The other has to be removed, utterly removed, so there is nothing for you to think, there is nothing for you to give your attention to, there is nowhere you can move.

With the object, Patanjali says there are many possibilities: you can be in relationship with the object as a reasoning being; you can think about the object logically – then Patanjali gives it the name of *savitarka samadhi*. It happens many times: when a scientist is observing an object he becomes completely silent; no thoughts move in the sky, in his being, he is so much absorbed with the object. Or sometimes a child playing with his toy is so absorbed that the mind has completely, almost completely, stopped. A very deep serenity exists. The object takes all your attention; nothing is left behind. No anxiety is possible, no tension is possible, no anguish is possible, because you are totally absorbed in the object, you have moved in the object.

A scientist, a great philosopher... It happened to Socrates: he was standing one night; it was a full moon night and he was looking at the moon, and he became so absorbed... He must have been in what Patanjali calls *savitarka samadhi*, because he was one of the most logical men ever born, one of the most rational minds, the very peak of rationality. He was thinking about the moon, about the stars and the night and the sky, and he forgot himself completely. And the snow started falling, and by the morning he was found almost dead, half his body covered with snow, frozen, and still he was looking at the sky. He was alive but frozen. People came to search where he has gone, and

then they have found him standing; the whole night he was standing under the tree. And when they asked, "Why didn't you come home back? – and the snow is falling and one can die," he said, "I completely forgot about it. For me, it has not fallen. For me, time has not passed. I was so much absorbed with the beauty of the night, and the stars and the order of existence and the cosmos."

Logic always is absorbed with the order, with the harmony that exists in the universe. Logic moves around an object – goes on moving around and around and around – and the whole energy is taken by the object. This is samadhi with reason, savitarka, but the object is there. The scientific, the rational, the philosophical mind attains to it.

Then Patanjali says that there is another samadhi, nirvitarka, the aesthetic mind – the poet, the painter, the musician attains to it. The poet goes directly into the object, not around and around, but still the object is there. He may not be thinking about it, but his attention is focused on it. It may not be the head functioning, it may be the heart, but still the object is there, the other is there. A poet can attain to very deep, blissful states, but the cycle of rebirth will not stop, neither for the scientist nor for the poet.

Then, Patanjali comes to savichara samadhi: logic has been dropped, just pure contemplation – not about it – just looking at it, watching at it, witnessing it. Deeper realms open but the object remains there, and you remain obsessed with the object. You are yet not in your own self – the other is there. Then Patanjali comes to nirvichara.

In nirvichara, by and by, the object is made subtle. This is the most important point to be understood: in nirvichara, the object is made more and more subtle. From gross objects you move to subtle objects – from a rock to the flower, from the flower to the fragrance. You move towards subtle. By and by, a moment comes the object becomes so subtle, almost as if it is not.

For example if you contemplate on emptiness; the object is almost not, if you meditate on nothingness. There are Buddhist schools which emphasize only one meditation, and that is on nothingness. One has to think, one has to meditate, one has to imbibe the idea that nothing exists. Continuously meditating on nothingness, a moment comes when the object becomes so subtle that it cannot withhold your attention; it is so subtle that there is nothing to contemplate, and one goes on and on and on. Suddenly, one day the consciousness bounces upon oneself. Not finding any standing ground there in the object, not finding any foothold, not finding anything to cling to, the consciousness bounces upon itself. It returns, comes back to its own center. Then it becomes the highest, the purest, nirvichara.

The highest, nirvichara, is when the consciousness bounces upon oneself. If you start thinking that "I have attained to no-thought, and I have attained to nothingness," again you have created an object and the consciousness has moved away. This happens many times for a seeker. Not knowing the inner mysteries, many times you bounce upon yourself. Sometimes you touch your center, and again you have gone out. Suddenly, the idea arises, "Yes, I have attained." Suddenly, you start feeling "Yes, here it is. satori has happened, samadhi has been attained." You feel so blissful it is natural for the idea to arise. But if the idea arises, again you have become a victim of something which is objective. Subjectivity is lost again; oneness has become two. Duality again is there.

One has to be aware not to allow the idea of no-thought. Don't try – whenever something like this happens, remain into it. Don't try to think about it, don't make any notion about it; enjoy it. You can

dance, there will be no trouble, but don't allow verbalization, don't allow language. Dancing won't disturb because in dancing you remain one.

In Sufi tradition, dance is used to avoid mind. In the last stage, Sufi Masters say that "Whenever you come to a point where object has disappeared, immediately start dancing so that the energy moves into the body and not in the mind. Immediately do something; anything will help."

Zen Masters when they attain start laughing a real belly laugh, roar-like, a lion's roar. What are they doing? Energy is there and for the first time energy has become one. If you allow anything else in the mind, immediately the division is again there, and division is your old habit. It will persist for few days. Jump, run, dance, give a good belly laugh, do something so that the energy moves into the body and not into the head. Because energy is there and the old pattern is there, it can move again...

Many people come to me, and whenever it happens, the greatest problem arises – the greatest I say, because it is no ordinary problem. The mind immediately grabs hold of it and says, "Yes, you have attained." The ego has entered, the mind has entered, everything is lost. A single idea and a vast division immediately is there. Dancing is good. You can dance – there will be no trouble about it. You can be ecstatic, you can celebrate. Hence I emphasize on celebration.

After each meditation celebrate, so celebration becomes part of you, and when the final happens, immediately you will be able to celebrate.

THESE SAMADHIS THAT RESULT FROM MEDITATION ON AN OBJECT ARE SAMADHIS WITH SEED, AND DO NOT GIVE FREEDOM FROM THE CYCLE OF REBIRTH.

The whole problem is how to be freed from the other, the object. The object is the whole world. You will come again and again if the object is there, because with the object exists desire, with the object exists thought, with the object exists ego, with the object you exist. If the object falls, you will suddenly fall, because object and subject can exist together. They are parts of each other; one cannot exist. It is just like a coin: the head and tail exist together. You cannot save one and throw the other. You cannot save the head and throw the tail – they are together. Either you keep them both or you throw them both. If you throw one, the other is thrown. Subject and object are together; they are one, aspects of one thing. Object drops, the whole house of subjectivity immediately collapses; then you are no more the old. Then you are the beyond, and only the beyond is beyond life and death.

You will have to die, you will have to be reborn. While dying, just like a tree, you gather all your desires again in a seed. You don't go into another birth; the seed flies and goes into another birth. All you have lived desired – your frustrations, your failures, your successes, your loves, your hates – while you are dying, the whole energy gathers into a seed. That seed is of energy; that seed jumps from you, moves into a womb. Again that seed recreates you, just like a seed in the tree. When the tree is going to die, it preserves itself into the seed. Through the seeds the tree persists; through the seed you persist. That's why Patanjali calls it *sabeej samadhi*. If the object is there, you will have to be born again and again, you will have to pass through the same misery, the same hell that is life, unless you become seedless.



And what is seedlessness? If the object is not there, there is no seed. Then all your past karmas simply disappear, because in fact you have never done anything. Everything has been done by the mind – but you are identified, you think you are the mind. Everything has been done by the body – but you are identified, you think you are the body.

In a seedless samadhi, in nirvichara samadhi, when only consciousness exists in its utter purity, for the first time you understand the whole thing: that you have never been the doer. You have never desired a single thing. There is no need to desire because everything is in you. You are the ultimate. It was foolish on your part to desire, and because you desired you became a beggar.

Ordinarily you think otherwise – you think because you are a beggar, that's why you desire. But in seedless samadhi dawns this understanding: that it is just the otherwise – because you desire, you are a beggar. You are completely upside down. If desire disappears, you simply suddenly become the emperor. The beggar has never been there. It was because you were desiring, it was because you were too much thinking of the object, and you were so much obsessed with the object and the objects, that you had no time and no opportunity and no space to look within. You had completely forgotten that who is within. Within is the divine, within is God himself.

That's why Hindus go on saying, "Aham brahmasmi." They say, "I am the ultimate." But just by saying, it cannot be attained. One has to reach to the nirvichara samadhi. Only then Upanishads become true, only then Buddhas become true. You become a witness. You say, "Yes, they are right," because now it has become your own experience.

ON ATTAINING THE UTMOST PURITY OF THE NIRVICHARA STAGE OF SAMADHI, THERE IS A DAWNING OF THE SPIRITUAL LIGHT.

NIRVICHARA VAISHARADYE ADHYATMA PRASADAH. This word prasad is very, very beautiful. It means grace. When one is in his own being settled, come home, suddenly a benediction... all that he always desired is suddenly fulfilled. All that you wanted to be, suddenly you are, and you have not done anything for it, you have not made any effort for it. In nirvichara samadhi one comes to know that in one's very nature, deepest nature, one is always fulfilled – a fulfillment dance!

ON ATTAINING THE UTMOST PURITY...

And what is the utmost purity? – where not even the thought of no-thought exists. That is the utmost purity: where the mirror is simply the mirror, nothing is reflected in it – because even a reflection is an impurity. It does not do to the mirror anything in fact, but still the mirror is not pure. The reflection cannot do anything to the mirror. It will not leave any footprints, it will not leave any traces on the mirror, but while it is there the mirror is filled with something else. Something foreign is there: mirror is not in its uttermost purity, in its uttermost loneliness; mirror is not innocent – something is there.

When the mind has completely gone and even there is no-mind, there is not a single thought of anything whatsoever, not even about your state of being in such a blissful moment – you are simply this utmost purity of nirvichara stage of samadhi – there is a dawning of the spiritual light: many things happen.

That is what happened to Subhuti: suddenly flowers showered for no known reason at all, and he has not done anything. He was not even aware of his emptiness. If he was, then flowers were not

going to shower. He was simply oblivious of anything, he was so in himself – not even a ripple on the surface of the consciousness, not even a reflection in the mirror, not even a white cloud in the sky – nothing.

Flowers showered... that is what Patanjali says: NIRVICHARA VAISHARADYE ADHYATMA PRASADAH – suddenly grace descends. In fact, it has been always descending.

You are not aware: right now flowers are showering on you, but you are not empty so you cannot see them. Only through the eyes of emptiness they can be seen, because they are not flowers of this world, they are flowers from the other world.

All those who have attained, they agree on one point: that in that final attainment one feels that for no reason at all, everything is fulfilled. One feels so blessed, and one has not done anything for it. You have done something about meditation, you have done something about contemplation, you have done something about how not to cling with the object, you have done something on these lines, but you have not done anything for sudden blessings to shower on you. You have not done anything to fulfill your desires.

With the object, misery exists; with the desire, the miserable mind; with the demand, with the complaining mind, the hell. Suddenly when the object has gone, the hell has also disappeared and heaven is showering on you. It is a moment of grace. You cannot say that you have attained it. You can simply say you have not done anything. That is the meaning of grace, *prasadah*: without doing anything on your part it is happening. In fact it has always been happening, but you are missing somehow. You are so much engrossed with the object, that's why you cannot look within, what is happening there. Your eyes are not withinwards, your eyes are moving outwards. You are born already fulfilled. You need not do anything, you need not move a single step. This is the meaning of *prasad*.

THERE IS A DAWNING OF THE SPIRITUAL LIGHT.

Always, you have been surrounded with darkness. With the awareness moving inwards, there is light, and in that light you come to know there has been no darkness. Just you were not in tune with yourself; that was the only darkness.

If you understand this, just sitting silently everything is possible. You don't make a journey and you reach the goal. You don't do anything and everything happens. Difficult to understand it, because the mind says, "How is it possible? And I have been doing so much. Even then bliss has not happened, so how it can happen without doing anything?" Everybody is seeking happiness and everybody is missing it, and the mind says, and of course logically, that if with so much seeking it doesn't happen, how it can happen without seeking? And people who are talking about these things must have gone mad: "One has to seek hard, then only is it possible." And the mind goes on saying, "Seek hard, make more effort, run fast, gain speed, because the goal is so far away."

The goal is within you. There is no need for any speed and there is no need to go anywhere. There is no need to do anything whatsoever. The only thing needed is to sit silently in a non-doing state, without any object, just being yourself so completely, so utterly centered, that not even a ripple arises on the surface. And then there is *prasad*; then grace descends on you, blessings shower,

your whole being is filled with an unknown benediction. Then this very world becomes a heaven. Then this very life becomes divine. Then there is nothing wrong. Then everything is as it should be. With your inner bliss you feel the bliss everywhere. With a new perception, a new clarity, there is no other world, there is no other life, there is no other time. This moment, this very existence is the only case.

But unless you feel yourself, you will go on missing all the blessings that existence gives just as gifts.

Prasad means it is a gift from the existence. You have not earned it, you cannot claim it. In fact, when the claimer goes, suddenly it is there.

ON ATTAINING THE UTMOST PURITY OF THE NIRVICHARA STAGE OF SAMADHI, THERE IS A DAWNING OF THE SPIRITUAL LIGHT.

... and your innermost being is of the nature of light. Consciousness is light, consciousness is the only light. You are existing very unconsciously: doing things, not knowing why; desiring things, not knowing why; asking things, not knowing why; drifting in an unconscious sleep. You are all sleepwalkers. Somnambulism is the only spiritual disease – walking and living in sleep.

Become more conscious. Start being conscious with objects. Look at things with more alertness. You pass by a tree; look at the tree with more alertness. Stop for a while, look at the tree; rub your eyes, look at the tree with more alertness. Collect your awareness, look at the tree, and watch the difference. Suddenly when you are alert, the tree is different: it is more green, it is more alive, it is more beautiful. The tree is the same, only you have changed. Look at a flower as if your whole existence depends on this look. Bring all your awareness to the flower and suddenly the flower is transfigured – it is more radiant, it is more luminous. It has something of the glory of the eternal, as if the eternal has come into the temporal in the shape of a flower.

Look at the face of your husband, your wife, your friend, your beloved, with alertness; meditate on it, and suddenly you see not only the body, but that which is beyond the body, which is coming out of the body. There is an aura around the body, of the spiritual. The face of the beloved is no more the face of your beloved; the face of the beloved has become the face of the divine. Look at your child. Watch him playing with full alertness, awareness, and suddenly the object is transfigured.

First start working with objects. That's why Patanjali talks about other samadhis before he talks about nirvichara samadhi, the samadhi without seed. Start with objects and move towards more subtle objects.

For example, a bird sings in the tree: be alert, as if in that moment you exist and the song of the bird-the whole doesn't exist, doesn't matter. Focus your being towards the song of the bird and you will see the difference. The traffic noise no more exists, or exists at the very periphery of existence, far away, distant, and the small bird and its song fills your being completely – only you and the bird exist. And then when the song has stopped, listen to the absence of the song. Then the object becomes subtle, because...

Remember always: when a song stops it leaves a certain quality to the atmosphere – of the absence. It is no more the same. The atmosphere has changed completely because the song existed and

then the song disappears... now the absence of the song. Watch it – the whole existence is filled by the absence of the song. And it is more beautiful than any song because it is the song of the silence. A song uses sound, and when the sound disappears the absence uses the silence. And after a bird has sung, the silence is deeper. If you can watch it, if you can be alert, you are now meditating on a very subtle object, a very subtle object. A person moves, a beautiful person moves – watch the person. And when he has left, now watch the absence; he has left something. His energy has changed the room; it is no more the same room.

When Buddha was dying, Ananda asked him... he was crying and weeping, and he said, "What will happen to us now? You were here and we couldn't attain. Now you will be no more here; what we will do?" Buddha is reported to have said, "Now love my absence, be attentive to my absence." For five hundred years no statues were made so that the absence can be felt. And instead of statues only the bodhi tree was depicted. Temples existed, but not with a Buddha statue; just a bodhi tree, a stone bodhi tree, an absent Buddha underneath, and people will go and sit and watch the tree, and try to watch the absence of the Buddha under the tree. And many attained to very deep silence and meditation. Then, by and by, the subtle object was lost and people started talking: "What is there to meditate? Only a tree is there, but where is Buddha?" Because to feel a Buddha in his absence needs very, very deep clarity and attentiveness. Then, feeling that now people cannot meditate on the subtle absence, statues were created.

This you can do with any of your senses because people have different capacities and sensibilities. For example, if you have a musical ear, then it is good to watch and to be attentive to a song of a bird. For few seconds it is there, and then it is gone. Then watch the absence. And you will be thrilled if you can watch the absence. Suddenly the object has become very subtle. It will require more attention and more awareness than the actual song of the bird.

If you have a good nose... very few people have it; almost humanity has lost the nose completely. Animals are better; their smell is far sensitive, capable, than man. Something has happened to man's nose, something has gone wrong; very few people have a capable nose, but if you have – then be near a flower, let the smell fill you. Then, by and by, you move away from the flower, very slowly, but continue being attentive to the smell, the fragrance. As you move away, the fragrance will become more and more subtle, and you will need more awareness to feel it. Become the nose. Forget about the whole body; bring all your energy to the nose, as if only the nose exists. And by and by, if you lose track of the smell, go few steps further ahead; again catch hold of the smell, then back, move backwards. By and by, you will be able to smell a flower from a very, very great distance – nobody will be able to smell that flower from there. And then you go on moving. In a very simple way you are making the object subtle. And then a moment will come when you will not be able to smell the smell: now smell the absence. Now smell the absence where the fragrance was just a moment before, and it is no more there. That is the other part of its being, the absent part, the dark part. If you can smell the absence of the smell, if you can feel it, that it makes a difference, it makes a difference; then the object has become very subtle. Now it is reaching nearly the nirvichara state, the no-thought state of samadhi.

Mohammed has used – only one enlightened person – perfume as an object of meditation. Islam has made it an object of meditation. It is beautiful.

And why smell has disappeared from man? There are many complex things involved in it, but I

would like to tell you just by the way so you can remember them. And if you cross those barriers, suddenly your smell capacity will be back. It is suppressed.

You must be knowing that smell is deeply concerned with sex. Sex suppression has become the suppression of smell. Animals first smell the body before they make love. In fact they smell the sex center before they make love. If the sex center is giving them signals, that "Yes, you are accepted, allowed" – only then they make love, otherwise not.

The human body also gives smells – of invitation, of repulsion, attraction. The body has its own language and symbols, but in a society it will be very difficult if you can smell. If you are talking to a friend and his wife starts smelling and gives you invitation of sex, what you will do? – it will be dangerous. So the only way civilization can cope with it is to destroy smell completely, because it is a sex-related phenomenon. You are passing by the road and a woman passes by: she may not be interested consciously in you, but she gives the smell, the invitation smell. What to do? You want to make love to your wife. She is your wife, so of course when you want to make love she has to make love, but her body gives you the signal of no love, no invitation, repulsion – what you will do? And bodies are uncontrollable; you cannot control them just by mind. Smell became dangerous; it became sexual. It is sexual.

That's why on perfume the names are all sexual. Go to a store and look at the labels of perfumes-all are sexual. Perfume is sexual, and the nose is completely closed. Because Islam doesn't suppress sex, accepts it, and Islam doesn't deny sex, accepts it, and Islam is not for renouncing the world of sex, that's why Islam could give a little freedom to the sensibility of smell. No other religion in the world could do that.

But smell can become very, very beautiful if you make it an object of meditation. And it is a very subtle phenomenon, and, by and by, you can go to the subtlest.

Hindus have also used certain types of perfumes, particularly incense in the temples, but their incense is different. Just as there are sexual smells, there are spiritual, and both are related together. After a very long search Hindus discovered particular smells which are not sexual. Rather on the contrary, the energy moves upwards not downwards. Incense became very, very significant. In the temple they have been using it; it helps, just as there are musics which can make you sexual, and there are musics which can make you spiritual. Particularly modern music is very sexual; classical music is very spiritual. The same exists about all senses: there are paintings which can be spiritual, sexual; sounds, smells, which can be sexual, spiritual. Each sense has two possibilities: if the energy falls through it, downwards, then it is sexual; if the energy rises upwards, then it is spiritual.

You can do it with incense. Burn incense, meditate on it, feel it, smell it, be filled with it, and then move backwards, away from it. And go on, go on meditating on it; let it become more and more subtle. A moment comes when you can feel the absence of a certain thing. Then you have come to a very deep awareness.

ON ATTAINING THE UTMOST PURITY OF THE NIRVICHARA STAGE OF SAMADHI, THERE IS A DAWNING OF THE SPIRITUAL LIGHT.

But when the object completely disappears, the presence of the object disappears and the absence of the object disappears, thought disappears and no-thought disappears, mind disappears and the

idea of no-mind disappears, only then you have attained to the utmost. Now this is the moment when suddenly grace descends on you. This is the moment when flowers shower. This is the moment when you are connected with the source of life and being. This is the moment when you are no more a beggar; you have become the emperor. This is the moment when you are crowned. Before it you were on a cross; this is the moment the cross disappears and you are crowned.

... IN NIRVICHARA SAMADHI THE CONSCIOUSNESS IS FILLED WITH TRUTH.

So truth is not a conclusion to be reached; truth is an experience to be attained. Truth is not something that you can think about; it is something that you can be. Truth is the experience of oneself being totally alone, without any object. Truth is you in your uttermost purity. Truth is not a philosophical conclusion. No syllogism can give you truth. No theory, no hypothesis can give you truth. Truth comes to you when mind disappears. Truth is already there hidden in the mind, and the mind won't allow you to look at it because mind is outgoing and helps you to look at objects.

IN NIRVICHARA SAMADHI THE CONSCIOUSNESS IS FILLED WITH TRUTH.

Ritambhara is a very beautiful word; it is just like Tao. The word truth cannot explain it completely. In the Vedas it is called rit. Rit means the very foundation of the cosmos. Rit means the very law of existence. Rit is not just truth; truth is too dry a word and carries much of the logical quality in it. We say, "This is true and that is untrue," and we decide which theory is true and which theory is untrue. Truth carries much of the logic in it. It is a logical word. Rit means the law of the cosmic harmony, the law which moves the stars, the law through which seasons come and go, the sun rises and sets, and night follows day, and death follows birth. And mind creates the world and no-mind allows you to know that which is. Rit means the cosmic law, the very innermost core of existence.

Rather than calling it truth, it will be better to call it the very ground of being. Truth seems to be a distant thing, something that exists separate from you. Rit is your innermost being, and not only your innermost being, the innermost being of all, ritambhara. In nirvichara samadhi the consciousness is filled with ritambhara, the cosmic harmony. There is no discord, no conflict; everything has fallen in line. Even the wrong is absorbed, it is not discarded; even the bad is absorbed, it is not discarded; even the poison is absorbed, it is not discarded; nothing is discarded.

In truth, the untruth is discarded. In ritambhara, the whole is accepted, and the whole is such a harmonious phenomenon that even the poison plays its own part. Not only life but death also – everything is seen in a new light. Even the misery, the dukkha, takes a new quality to it. Even the ugly becomes beautiful because in the moment of the dawning of ritambhara, you understand for the first time why the opposites exist. And opposites are no more opposites; they have all become complementaries, they help each other.

Now you don't have any complaint, no complaint against existence. Now you understand why things are as they are, why death exists. Now you know life cannot exist without death. And what life will be without death?—life will be simply unbearable without death; and life would be simply ugly without death – just think!

There is a story about Alexander the Great, that he was in search to find something which can make him immortal. Everybody is in search of something like that, and when Alexander is in search, he



will find it – he was such a powerful man. He searched and searched, and once he reached to the cave where some wise man has told him that, "If you drink the water of that cave – there is a stream in the cave – you will become immortal." Alexander must have been foolish. All Alexanders are foolish, otherwise he should have asked the wise man whether he had drunk from that stream or not. He didn't ask; he was in such a hurry. And who knows? – he may not be able to reach the cave, and before he dies... so he rushed.

He reached to the cave. Inside it, he was very happy: crystal clear the water was there; he had never seen such a water. And he was going to drink the water... suddenly a crow who was sitting in the cave said, "Stop! Don't do it. I have done and I am suffering." Alexander looked at the crow and said, "What are you saying? You have drunk, and what is the suffering?" He said, "Now I cannot die and I want to die. Everything is finished. I have known everything that life can give. I have known love and I have grown out of it. And I have known success; I was a king of crows, and now I am fed up, and I have known everything that can be known. And everybody I knew has died; they have gone back to rest, and I cannot rest. I have tried all efforts to commit suicide, but everything fails. I cannot die because I have drunk from this condemned cave. It is better that nobody knows about it. Before you drink, you meditate on my condition – and then you can drink." It is said Alexander for the first time thought about it, and came back without drinking from that cave and that stream.

Life will be simply unbearable if there is no death. Love will be unbearable if there is no opposite to it. If you cannot separate from your beloved it will be unbearable; the whole thing will become so monotonous, it will create boredom. Life exists with the opposites – that's why it is so interesting. Coming together and getting away, again coming together and getting away; rising and falling. Just think of a wave in the ocean which has risen and cannot fall, just think of a sun who has risen and cannot set. Movement from one polarity to another is the secret that life continues to be interesting. When one comes to know the ritambhara, the basic law of all, the very foundation of all, everything falls in line and one understands. Then one has no complaint. One accepts: whatsoever is, is beautiful.

That's why all those who have known they say life is perfect; you cannot improve upon it.

IN NIRVICHARA SAMADHI THE CONSCIOUSNESS IS FILLED WITH TRUTH.

Call it Tao... Tao gives the meaning of ritambhara more correctly; but still if you can remain with the word ritambhara, it will be more beautiful. Let it remain there. Even the sound of it – ritambhara has some quality of harmony. Truth is too much dry, a logical concept. If you can make something out of truth plus love, it will be nearer to ritambhara. It is the hidden harmony of Heraclitus, but this happens only when the object has completely disappeared. You are alone with your consciousness and there is nobody else. The mirror without reflection...



## CHAPTER 8

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### The Master appears

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*8 March 1975 am in Buddha Hall*

The first question:

Question 1

HOW IS IT THAT AN ENLIGHTENED PERSON LIKE KRISHNAMURTI CANNOT SEE THAT HE IS NOT HELPING PEOPLE? IF HE IS ENLIGHTENED SHOULD NOT HE BE ABLE TO SEE ALL? AND YOU SAY THAT YOU ARE ABLE TO HELP ALL TYPES BUT YOU ALSO SAY THAT YOU ARE CONTRADICTIONARY ON PURPOSE, SO THAT SOME PEOPLE WILL GO AWAY. IF YOU ARE ABLE TO HELP ALL, WHY SHOULD SOME NEED TO GO AWAY?

A PERSON LIKE Krishnamurti can see. There is no hindrance, no obstacle, and he sees everything that is happening around him. But an enlightened person cannot do anything. He has to be as he is, loose and natural. Doing brings tension, and doing makes you unnatural. Then you are floating against the current.

Krishnamurti knows what is happening but he cannot do anything. He has to allow it to happen. It is how the whole wills it. Nothing can be done about it. The doer is always in ignorance. The doer is never found when one is awakened. When one is awakened one accepts whatsoever is the case.

So don't think that Krishnamurti does not know. He knows perfectly, but this is how it has happened. This is how it is happening. And there is nobody inside to judge whether it should happen like this or otherwise. Nothing can be done. A rose flower is a rose flower, and a mango tree is a mango tree. The mango tree cannot bring roses, the rose plant cannot bring mangos. This is how it is – a total acceptance.

And when I say "total acceptance," it is just to explain to you. Otherwise, in an enlightened consciousness there is no acceptance because there is no rejection. That's why I call it total. It is utmost surrender to the whole. Everything is good. Whether I can help you or not, that is not for me to decide. The whole decides, and the whole uses me. It is up to him. If it is good that people should not be helped, then the whole will not allow me to help people, but I am nowhere in it. This is the state of enlightenment. You cannot understand it because you always think in terms of the doer. An enlightened person in fact does not exist; he is not there. It is a vast emptiness, so whatsoever happens, happens; whatsoever doesn't happen, doesn't happen.

And you ask me:

AND YOU SAY THAT YOU ARE ABLE TO HELP ALL TYPES, BUT YOU ALSO SAY THAT YOU ARE CONTRADICTIONARY ON PURPOSE, SO THAT SOME PEOPLE WILL GO AWAY. IF YOU ARE ABLE TO HELP ALL, WHY SHOULD SOME NEED TO GO AWAY?

Yes, it is how it is. All can be helped through me. When I say all can be helped through me, I don't mean that all should be helped, because it is not just on my part. It depends on the person who is going to be helped also. It is fifty-fifty. A river flows and I can drink out of it, but should all drink? – that is not certain; a few will go away. It may not be the right time for them and nobody can be helped when it is not right time. Everything happens in its own time.

Some may not be helped because they are closed. And you cannot force, and you cannot be violent. Spiritual phenomenon happens in a deep passivity; when a disciple is passive, only then does it happen. If I find that you are too active on your part, or if I find you are too much closed, or I find that this is not the right time for you, the best that can happen is to go away from me... because otherwise you will simply be wasting your time – not mine, because I have no time – simply your time you will be wasting.

Meanwhile, you are being distracted. You should have been somewhere else in the world, in the market. You should have been somewhere else, because there your maturity would have happened. Here you are wasting your time if it is not the right time for you. It is better you go away. You have to move in the world a little while more. You have to live through suffering a little while more. You are not yet ready, not yet ripe, and ripeness is all because a Master cannot do anything; he is not a doer. If you are ripe and the Master is present, something from the whole flows through the Master and reaches you, and the ripe fruit falls to the earth. But the unripe fruit will not fall, and it is good that it should not fall.

So when I say I am contradictory, I mean that a certain type of situation is always created, not by me, but by the whole through me. So the people who are not ready should not be in any way allowed to waste their time. They have to go and learn the lesson, pass through the suffering of life, attain to a certain maturity, and then come to me. I may not be here – then somebody else will be here. Because it is not a question of me and somebody else; all enlightened persons are the same. If I am not here, if this body is not here, some other body may be functioning for the whole, so there is no hurry. The existence can wait for eternity. But unripe, you cannot be helped.

There are teachers – I don't call them Masters because they are not awakened, they are teachers – they will not allow even an unripe person to go away. They will create all sorts of situations in

which the person cannot escape. They are dangerous, because if the person is not ripe they are distracting the person. And if a person is not mature and something is given out of season, it will not be creative, it will be destructive.

It is just like a small child and you start teaching him about sex, and he doesn't know what it is, and he has no urge yet arisen: you are destroying his mind. Let the thirst arise, let the urge be there; then he will be open, ready to understand.

Spirituality is just like sex. Sex needs a certain maturity; by the fourteenth year of age the child will be ready. His own urge will be there. He will start asking, and he would like to know more and more about it. Then only there is a possibility to explain him certain things.

The same happens with spirituality: at a certain maturity the urge arises; you are looking after God. The world is already finished; you lived it through and through, you saw it through and through. It is finished; it has no attraction, it has no meaning. Now an urge has arisen to know the meaning of existence itself. You played all the games, and now you know they are games. Now no game attracts you, the world has lost its meaning – then you are mature.

Now you will need a Master, and Masters are always there, so there is no hurry. The Master may not be in this form, in this body – another body – forms don't matter, bodies are irrelevant. The inner quality of the Master is always the same, the same, the same. Buddha says again and again, "You taste the sea water from anywhere; it is always salty." Just like that, the Master is always of the same taste. The taste is of awareness. And always there are Masters; they will always be there, so there is no hurry.

And if you are not finished with the world, if a lingering desire is there to know sex, to know what money can bring, to know what power can give you, then you are not ready. The spiritual urge is not one urge in many urges, no. When all the urges have lost their meaning then it arises. The spiritual urge cannot exist with other urges – that's not possible. It takes possession of your complete being, utterly. It becomes the only one desire. Only then a Master can be of any help to you.

But teachers are there. They would like you to cling to them and they will cling to you, and they will create such a situation in which if you escape you will feel always guilty. A Master has a milieu around him in which, if you live there, you live by your own decision. If you leave, you leave by your own decision. And when you leave, a Master would not like you to feel guilty about it, so he gives such a color to the situation that you feel, "This Master is not a Master," or, "This Master is not for us," or "He is so contradictory that he is absurd." He takes the whole responsibility so you don't feel guilty. You simply go away from him, completely clean and washed of him.

That's why I am contradictory. And when I say "on purpose", that doesn't mean that I am doing it; it is just how I am. But "on purpose" has a meaning into it, and the meaning is: I would not like you, whenever you leave me, to feel guilty about it. I would like to take the whole responsibility. I would like you to feel that "This man is wrong," and that's why you are leaving. Not that you are wrong, because if that feeling goes in your being, that you are wrong and it was not good, then it will be again destructive, a destructive seed within you.

A Master never possesses you. You can be with him, you can go away, but there is no possessiveness in it. He allows you total freedom of being with or going away. That's what I mean

that here you are: celebrate with me; whatsoever I am, share with me. But if you feel in a certain moment to go away, then turn your back and never look again towards me, and don't think about me, and don't feel guilty.

There are deep problems involved in it. If you feel guilty, you may go away from me, but just to balance the guilt you will go on talking against me. Otherwise how you will balance the guilt? You will go on condemning me. That means you have gone and not yet gone. Negatively you are with me, and that is more dangerous. If you have to be with me, be positively with me. Otherwise, simply forget me, that "This man doesn't exist" – why go on condemning? But if you feel guilty, you will have to balance. If you feel guilty, guilt is heavy and you would like to condemn me. If you condemn then there is a balance, and then negatively you will remain with me. With my shadow you will move. That's again wasting your time and your life, your energy. So when I say on purpose I create situations... whenever I feel a certain person is not ready, a certain person is not ripe, a certain person needs a little more ripening in the world, or a certain person is too intellectual and cannot fall into trust, needs a teacher and not a Master, or a certain person has come to me not with any decisiveness on his part, but has just drifted as an accident...

You can drift. A friend is coming to see me, and by the way you also followed. Then you got caught and hooked – and you never meant to be here; you were going somewhere else – accidentally. When I feel that you are here accidentally, I would like you to go away because this is not the right place for you. I would not like anybody to be distracted from his path. If on your path you can meet me, good. If the meeting is natural, it was going to happen, it was destined, you were getting ready and ready and ready and it was going to happen, then it is beautiful. Otherwise I would not like to waste your time. Meanwhile, you could have learned many things.

Or when I feel that somebody has come to me for some reason which is not the right reason... many people come for wrong reasons. Somebody may have come just to feel a new ego arising in him, the ego that religion can give, the ego that sannyas can give. You can feel very special, extraordinary, through religion. If I feel that somebody has come for that, then that is not the right reason to be near with me, because the egos cannot be closer to me.

Somebody may have got attracted with my ideas – that too is a wrong reason. My ideas may be appealing to your intellect, but intellect is nothing. It remains a foreign element to your whole being. Unless you are attracted towards me, not what I say, you are here for wrong reasons. I am not a philosopher and I am not teaching any doctrine.

That's why I have such freedom to be inconsistent, because if you are preaching a doctrine you cannot afford to be inconsistent. I am not preaching anything. I have no doctrine to force upon you. My talking to you is not an indoctrination. That's why I am free, completely free to contradict myself. Whatsoever I have said yesterday, I can contradict tomorrow. Whatsoever I am saying today, tomorrow I can contradict. I am like a poet, and if you understand my song then you are for the right reason here. If you understand my rhythm, then you are for the right reason here. If you understand me, not what I say – my presence – then only it is good to be here.

Otherwise move: the world is wide; why get hooked? And remember always: if you are for wrong reasons here, in any way, you will always feel hooked, as if something has happened that should not have happened. You will always feel ill at ease. I will not be coming home to you. I will become an

imprisonment, and I would not like to become imprisonment for anybody. If I can give you anything, anything that is worth, it is freedom; that's why "on purpose", I say. But don't misunderstand me; it is not that something I am doing, it is the way I am. I cannot stop it even if I want to, and Krishnamurti cannot do it even if he wants to. He is, in his own way, a flowering – I am, in my own way.

It happened once: a message came from a common friend, who is my friend also and Krishnamurti's friend also... A message came from Krishnamurti that he would like to meet me. I told the messenger that it will be completely absurd; we are poles apart. Either we can sit silently – that will be okay – or we can go on discussing for eternity without reaching to any conclusion. Not that we are against each other, we are simply different. And I say Krishnamurti is one of the greatest enlightened men ever born. He has his own uniqueness.

This point has to be understood very deeply. It will be a little difficult. Unenlightened people are always almost the same. There is not much difference, cannot be. The darkness makes them same, the ignorance makes them almost the same. They are each other's copies and you cannot find the original; all are carbon copies. In ignorance persons are not much different, cannot be. Ignorance is like a black blanket that covers all. What differences are there? – maybe differences of degree, but not differences of uniqueness. Ordinarily ignorant people exist as a common crowd. Once somebody becomes enlightened he is absolutely unique. Then you cannot find another like him, not at this moment of history, ever. Not in past, not in the future, never will there be a man like Krishnamurti again, never there was. I will not be repeated again. Buddha is Buddha Mahavira is Mahavira – unique flowerings.

Enlightened persons are like peaks of mountains. Ordinary ignorant persons are like plain ground; everything is just the same. Even if differences exist they are just like this: that you have a small car and somebody has a big car, and you are uneducated and somebody is educated; you are poor, somebody is rich... These are nothing; they are not differences really. You may be in power and somebody is poor and a beggar on the street, but these are not differences, these are not uniquenesses. If all your things are taken away, and your education and your power, then your presidents and your beggars will look just alike.

One of the great psychoanalysts in the West is Victor Frankl. He has developed a new trend in psychoanalysis: he calls it logotherapy. He was in Adolf Hitler's concentration camps, and he remembers in one of his books that when they were entering into a concentration camp with hundreds of people, everything was to be taken at the gate, everything – your watch, everything. Suddenly, rich people, poor people, all became alike. And when you entered the gate you had to pass through an examination and everybody has to be completely naked. And not only that, but they shaved everybody's head and hairs. Frankl remembered that thousand people shaved, naked – suddenly all differences disappeared; it was a common mass. Your hairstyle, your car, your costly clothes, or your hippie-like dress: these are the differences.

Common humanity exists as a crowd. In fact, you don't have souls, you are just part of the crowd, a fragment of it, carbon copy of carbon copies, imitating each other. You imitate the neighbor and the neighbor imitates you, and this goes on.

Now people who have been studying trees and insects and butterflies, they say that a continuous copying is happening in nature. Butterflies copy the flower, and then the flower copies the butterfly.

Insects copy the tree, and then the tree copies the insects. So there are insects which can hide in the trees of the same color, and when the tree changes its color they also change their color. Now they say there is a continuous imitation of each other in the whole of nature.

A man who becomes enlightened is like a peak, Everest. Another enlightenment is also like a peak, another Everest. They are deep inside attained to the same, but they are unique. Nothing common exists between enlightened people – this is the paradox. They are vehicles of the same whole, but nothing common exists; they are unique vehicles.

That has created a deep problem for religious people, because Jesus is Jesus and doesn't look like Buddha at all. Buddha is Buddha and doesn't look like Krishna at all. People who are impressed by Krishna will think that Buddha is somehow lacking. People who are impressed by Buddha will always think that Krishna is somehow wrong. Because then you have an ideal and you judge by the ideal, and enlightened persons are simply individuals. You cannot make any standard; you cannot judge them by any ideals – there exists no ideal. They have a common thing within them: that is divineness, that is being a medium for the whole, but that's all. They sing their different songs.

But if you can remember this, you will be more able to understand the highest climax of evolution which an enlightened man is. And don't expect anything from him; he cannot do anything. He simply is that way. Loose and natural he lives his being. If you feel some affinity with him, move towards him and celebrate with his being, be with him. If you don't feel any affinity, don't create any antagonism; you simply move somewhere else. Somewhere else somebody must be existing for you. With someone you will feel in tune.

Then don't be bothered if you don't feel in tune with Mohammed. Why create unnecessary worries? Let Mohammed be Mohammed and let him do his thing. You don't worry about it. If you feel in tune with Buddha, Buddha is for you; drop all considerations. If you feel in tune with me then I am the only enlightened person for you. Buddha, Mahavira, Krishna... throw them into the wastepaper basket. If you don't feel in tune with me, then throw me into the wastepaper basket and move according to your nature. Somewhere, some Master must be existing for you. When one is thirsty the water exists. When one is hungry the food exists. When one has a deep urge of love, the beloved exists. When the spiritual desire arises – it cannot arise really if there is not somebody who can fulfill it.

This is the deep harmony, the ritambhara. This is the hidden harmony. In fact – if you allow me to say, because that will look absurd – if there is not an enlightened man who can fulfill your desire, the desire cannot come to you. Because the whole is one: on one part the desire arises; on another part somewhere the fulfillment is waiting. They come up together; simultaneous is the growth of the disciple and the Master... but this will be too much. When I was seeking my enlightenment, you were seeking your discipleship. Nothing can happen without the whole creating the situation for its fulfillment simultaneously. Everything is related. It is so deeply related that one can relax, there is no need to bother. If really your urge has arisen, you need not go even to seek the Master, the Master will have to come to you. Either the disciple goes or the Master comes.

Mohammed has said, "If the mountain cannot come to Mohammed, then Mohammed will have to go to the mountain." But the meeting is a must; it is destined.

In Koran it is said that a fakir, a sannyasin, a man who has renounced the world, should not go the palaces of the kings, and the powerful, and the rich. But it happened that one of the greatest

Sufis, Jalaludin Rumi, used to go to the emperor's palace. Suspicion arose. People gathered and they said, "This is not good, and you are an enlightened man. Why do you go to the palace of the emperor, and while it is written in the Koran..." And Mohammedans are just Koran addicts; you cannot find any other people so obsessed with a book. "It is written in the Koran this is wrong. You are not a Moslem. What have you to answer? What answer have you got? The Koran says a man who has renounced the world should not go to the people who are rich and powerful. If they want, they should come." Jalaludin laughed and he said, "If you can understand, then this is my answer: that whether I go to the palace or to the king, or the king comes to me, whatsoever happens, it is always the king who comes to me. Even if I go to the palace, it is always the king who comes to me. This is my answer. If you can understand, you understand. Otherwise, forget about it. And I am not here to follow the Koran, but I tell you that whatsoever is the case, whether Rumi goes to the palace or the king comes to Rumi, always it is the king who comes to Rumi, because he is thirsty and I am the water which will quench his thirst." And then he said, "Sometimes it happens the patient is so ill that the doctor has to go – and of course, kings are very, very ill, almost on their dying beds."

If you cannot come, I will come to you, but it will happen. It cannot be avoided because we both have been growing together in a subtle hidden harmony. But when it happens, when a disciple and a Master meet and they feel the tuning, it is one of the most musical moments in the whole of existence. Then their hearts beat in the same rhythm; then their consciousness flows in the same rhythm; then they become part of each other, members of each other.

Unless this happens, don't stay. Forget about me. Think of it as a dream. Escape from me as soon as you can. And I will help you in every way to escape, because then I am not for you. Somebody else somewhere is waiting for you, and you should go to him, or he will come to you. Old Egyptian tradition says: When the disciple is ready the Master appears.

One of the great Sufi mystics, Zunun, used to say that "When I achieved to the ultimate, I told the divine that 'I have been seeking for you so long, so long, for eternity.' " And the divine answered that "Before you started your search you had already achieved me, because unless you have achieved me you can not start the search."

These things look paradoxical, but if you go deeper you will find a very deep hidden truth in them. Right it is: even before you heard about me, I had reached you – not that I am trying to reach; this is how it happens. You are here not only because of yourself, I am here not only because of myself. A certain togetherness happens. A certain togetherness is there. And once you understand that togetherness, then only one Master is THE Master. Because of this, much fanaticism is created unnecessarily.

A Christian says, "Jesus is the only begotten son of God." It is perfectly true; if the tuning has happened then Jesus is the only begotten son of God – for you, not for everybody.

Ananda says again and again about Buddha, that nobody has ever attained such utter, utmost enlightenment as Buddha – anuttar samyak sambodhi – never attained before by anybody else. It is perfectly true. Not that it has not been attained by anybody else before; millions have attained before, but for Ananda it is perfectly true. For Ananda no other Master exists, only this Buddha.

In love, one woman becomes the whole of womanhood, one man becomes the whole of mankind. And in surrender, which is the highest form of love, one Master becomes the only God. That's why



disciples cannot be understood by those who are outsiders. They talk in different tongues, they have different languages. If you call me "Bhagwan", it cannot be understood by those who are outsiders; they will simply laugh. For them I am not a Bhagwan, and they are perfectly true; and you are also perfectly true. If you have felt the tuning with me, in that tuning I have become a Bhagwan for you. It is a love relationship, and the deepest in-tuning.

The second question:

Question 2

SOME BHAKTI SECTS TEACH MEDITATION ON HIGHER ASPECTS OF LOVE: FIRST TO LOVE AN ORDINARY PERSON, THEN THE GURU, THEN A GOD, ET CETERA. WOULD YOU TALK TO US ABOUT THIS METHOD?

Love is not a method. That is the difference between all other techniques and the path of bhakti, the path of devotion. The path of devotion has no methods. Yoga has methods; bhakti has none. Love is not a method – to call it a method is to misname it.

Love is natural; it is already there in your heart, ready to burst. The only thing that has to be done is to allow it. You are creating all sorts of hindrances and obstacles. You are not allowing it. It is already there – you simply relax a little and it will come, it will burst, it will bloom. And when it blooms for an ordinary person, immediately the ordinary has become the extraordinary. Love makes everybody extraordinary; it is such an alchemy. An ordinary woman suddenly is transfigured when you love her. She is no more ordinary; she is the most extraordinary woman that ever existed. It is not that you are blind, as others will say. In fact, you have seen the extraordinary which is always hidden in every ordinariness. Love is the only eye, the only vision, the only clarity. You have seen in the ordinary woman the whole womanhood – past, present, future – all women combined together. When you love a woman, you have realized the very feminine soul in her. Suddenly she becomes extraordinary. Love makes everybody extraordinary.

If you go deeper into your love... because there are difficulties to go deeper in love, because the more you go deeper, the more you lose yourself, a fear arises, a trembling grips you. You start avoiding the depth of love because the depth of love is just like death. You create barriers between you and your beloved, because the woman seems like an abyss – and can be absorbed into it – and she is. You come out of a woman; she can absorb you: that is the fear. She is the womb, the abyss, and when she can give birth to you, why not death? In fact, only that which gives you birth can give you death, so the fear is there. A woman is dangerous, very mysterious. You cannot live without her and you cannot live with her. You cannot go very far away from her because suddenly, the further you go the more ordinary you become. And you cannot come very close, because the closer you come... You disappear.

This is the conflict in every love. So one has to make a compromise; you don't go very far away, you don't come very close. You stand just in the middle somewhere, balancing yourself. But then love cannot go deep. Depth is attained only when you drop all fears and you jump headlong. The danger is there, and the danger is true: that love will kill your ego. Love is poison to the ego – life to you, but death to the ego. One has to take the jump. If you allow intimacy to grow, if you come closer and closer and closer and dissolve into the being of a woman, now she will not only be extraordinary, she

will become divine because she will become a door to eternity. The closer you come to a woman, the more you feel she is a door of something beyond.

And the same happens to the woman with the man. She has her own problems. The problem is that if she comes closer to the man, the closer she comes, the man starts escaping. Because the closer the woman comes, the man becomes more and more afraid. The closer a woman comes, the man starts escaping her, finding a thousand and one excuses to be away. So a woman has to wait; and if she waits then again there is a problem: if she takes no initiative it looks like indifference, and indifference can kill love. Nothing is more dangerous to love than indifference. Even hatred is good, because at least you have certain type of relationship with the person you hate. Love can survive hate, but love cannot survive indifference. And the woman always in a difficulty... if she takes the initiative the man simply escapes. No man can tolerate a woman who takes initiative. That means that the abyss is coming on her own near you! – before it is too late, you escape.

That's how Don Juans are created. Then from one woman to another they go on. They live in a hit-and-run affair, because if you are too much there, then the abyss will absorb you. Don Juans are not lovers, not at all. They look like lovers because continuously they are on move – every day a new woman. But they are people deep in fear, because if they remain with one woman for long, then intimacy will grow, and they will come closer, and who knows what will happen? So they just live for a certain amount of time; before it is too late, they escape.

Byron loved almost hundreds of women in his small span of life. He is the archetype, the Don Juan. He never knew love. How can you know love when you move from one to another, and another, and another? Love needs seasoning; it needs time to settle; it needs intimacy; it needs deep trust; it needs faith. The woman is always in trouble – "What to do?" If she takes initiative, the man escapes. If she remains as if not interested, then too the man escapes because the woman is not interested. So she has to choose a mid-ground: a little initiative and a little indifference together, a mixture. And both are in a bad shape, because these compromises will not allow you to grow.

Compromise never allows anybody to grow. Compromise is a calculating, cunning thing; it is businesslike, not love-like. When lovers are really unafraid of each other and the dropping of the ego, they jump into each other headlong. They jump so deeply that they become each other. They become in fact one, and when this oneness happens then love transforms into prayer. When this oneness happens, then suddenly a religious quality comes to love.

First love has the quality of sex. If it is shallow, it will be reduced to sex; in fact it will not be love. If love becomes deeper, then it will have the quality of spirituality, the quality of divineness. So love is just a bridge between this world and that, sex and samadhi. That's why I go on calling the journey, from sex to superconsciousness. Love is just a bridge. If you don't move on the bridge, sex will be your life, your whole life, very ordinary, very ugly. Sex can be beautiful, but only with love and as part of love. Alone in itself it is ugly. It is just like this: your eyes are beautiful, but if the eyes are taken out of your sockets they will become ugly. The most beautiful eyes will become ugly if they are cut from the body.

It happened to Van Gogh: nobody loved him because he had a little ugly body. Then a prostitute, just to cheer him up, not finding anything else how to appreciate his body, appreciated his ear, that "You have most beautiful ears." Lovers never talk of ears because there are many other things

to appreciate. But there was nothing – the body was very, very ugly, and so the prostitute said, "You have very beautiful ears." He came home. Nobody has ever appreciated anything in his body, nobody has ever accepted his body; this was for the first time, and he was so thrilled that he cut his own ear, and went back to the prostitute and presented the ear. Now the ear is absolutely ugly.

Sex is a part of love, of a greater whole. Love gives it the beauty, otherwise it is one of the most ugliest actions. That's why people move into sex in darkness: even they don't like themselves to see the act being performed in the night. You see all animals make love in the day, except man. No animal bothers in the night – night is for rest. All animals love in the day; only man loves in the night. A certain fear that the act of love is a little ugly... And no woman ever makes love with open eyes because they have a more aesthetic sense than man. They always love with closed eyes so nothing is seen. Women are not pornographic, only man is.

That's why so many nude pictures, paintings, of women exist: only man is interested in to see the body. Woman are not interested; they have a more aesthetic sense because body is of the animal. Unless it becomes of the divine, there is nothing to see in it. Love can give a new soul to sex. Then the sex is transfigured – it becomes beautiful; it is no more sex – it has something of the beyond in it. It has become a bridge. You can love a person because the person satisfies your sex. This is not love, just a bargain. You can make sex with a person because you love; then sex follows just like a shadow, part of love. Then it is beautiful; then it is no more of the animal world. Then something of the beyond has already entered, and if you go on loving a person deeply, by and by sex disappears. Intimacy becomes so fulfilling, then there is no need for sex; love is enough unto itself. When that moment comes then there is the possibility of prayer dawning upon you.

When two lovers are in such a deep love that love suffices and sex has simply dropped – not that it has been dropped, not that it has been suppressed, no; it has simply disappeared from your consciousness, not leaving even a scar behind – then two lovers are in such total unity... Because sex divides. The very word "sex comes from a root which means division. Love unites, sex divides. Sex is the root cause of division.

When you make sex to a person, woman or man, you think it unites you. For a moment it gives you the illusion of unity, and then a vast division suddenly comes in. That's why after every sex act, a frustration, a depression sets in. One feels that one is so far away from the beloved. Sex divides, and when love goes deeper and deeper and unites more and more, there is no need for sex. Your inner energies can meet without sex, and you live in such a unity.

You can see two lovers when their sex disappears: you can see the glow that comes to two lovers when sex disappears: they exist as two bodies in one soul. The soul surrounds them; it becomes a glow all around their bodies. But it rarely happens.

People end with sex. At the most, with living together they start being affectionate towards each other – at the most. But love is not simple affection; it is a unity of souls – two energies meeting and becoming whole. When this happens, only then is prayer possible. Then both lovers in their unity feel so fulfilled, so perfect, that a gratitude arises; they start humming prayer.

Love is the greatest thing in the whole existence. In fact, everything is in love with everything else. Whenever you will come to the peak, you will be able to see that everything loves everything else.

Even when you cannot find anything like love, you feel hate – hate simply means love gone wrong, nothing else – when you feel indifference... indifference only means love has not been courageous enough to burst. When you feel a closed person, it only means so much fear, so much insecurity he feels, that he has not been able to take the first step. But everything is love.

Even when an animal jumps on another animal and eats it – a lion jumps on a deer and eats it – it is love. It looks like violence because you don't know. It is love. The animal, the lion is absorbing deer into himself... very crude of course, very, very crude and primitive, animal-like, but still it is love. Lovers eat each other, they absorb each other. The animal is doing in a very crude way, that's all.

The whole existence is in love: trees love the earth, the earth loves the trees – otherwise, how they can exist together? Who will withhold them? There must be a common link. It is not only the roots, because if the earth is not in deep love with the tree, even roots won't help. A deep invisible love exists. The whole existence, the whole cosmos moves around love. Love is the ritambhara. That's why I said yesterday: Truth plus love is ritambhara. Truth alone is too dry.

If you can understand... Right now it can only be an intellectual understanding, but keep it in your memory. Some day it can become an existential experience. It is how I feel.

Enemies love each other, otherwise why they should bother about each other? Even a man who says there is no God loves God, because he continuously says that there is no God. He is obsessed, fascinated, otherwise why bother? An atheist his whole life tries to prove there is no God. He is in such a love, and so much afraid of God, that if he is then there will be tremendous transformation in his being. So afraid, he goes on trying – "There is no God." In his effort to prove there is no God, he is showing a deep fear that the God is calling. And if God is there, then he cannot remain the same.

It is just like a monk who moves on the street of a town with closed or half closed eyes so that he cannot see a woman. He goes on saying to himself, "There is no woman. This is all maya, illusory. This is just like a dream." But why go on trying this is just like a dream, trying to prove that there exists no love object? – otherwise the monastery will disappear, the monkhood will disappear; his whole pattern of life will be shattered.

All is love, and love is all. From the crudest to the supreme-most, from the rock to the God, it is love... many layers, many steps, many degrees, but it is love. If you can love a woman you will be able to love a Master. If you can love a Master you will be able to love God. Loving a woman is loving the body. Body is beautiful – nothing is wrong in it – a miracle really. But if you can love, then love can grow.

It happened that one of the great devotees of India, Ramanuja, was passing through a town. A man came, and the man must have been the type that ordinarily is attracted towards religion: the ascetic type, the man who tries to live without love. Nobody has ever succeeded. Nobody will ever succeed, because love is the basic energy of life and existence. Nobody can succeed against it. The man asked Ramanuja that "I would like to be initiated by you. How I can find God? I would like to be accepted as a disciple." Ramanuja looked at the man, and you can see when a man is against love; he is like a dead rock, completely dried, with no heart. Ramanuja said, "First tell me few things: have you ever loved anybody?" The man was shocked because a person like Ramanuja talking about love? – such ordinary worldly things? He said, "What are you saying? I am a religious

man. I have never loved anybody." Ramanuja persisted. He said, "You just close your eyes and think a little. You may have loved, even if you are against. You may not have loved in reality, but in imagination..." The man said, "I am absolutely against love, because love is the whole pattern of maya and illusion, and I want to get out of this world, and love is the cause people cannot get out of it. No, not even in imagination!" Ramanuja persisted. He said, "Just look within. Sometimes in dream a love object may have appeared." The man said, "That's why I don't sleep much! But I am not here to be taught love, I am here to be taught prayer." Ramanuja became sad, and he said, "I cannot help you, because a man who has not known love, how can he know prayer?"

Because prayer is the most refined love, the essential love – as if the body has disappeared, only the spirit of love has remained; as if the lamp is no more there, just the flame; as if the flower has disappeared into the earth, but the fragrance is lingering in the air – that is prayer. Sex is the body of love, love is the spirit; then, love is the body of prayer, prayer is the spirit. You can draw concentric circles: first circle sex, second circle love, and the third circle, which is the center, is prayer. Through sex you discover the body of the other, and through discovering the body of the other you discover your own body.

A man who has never been in sexual relationship with someone has no sense of His own body, because who will give you the sense? Nobody touched your body with loving hands, nobody caressed your body with loving hands, nobody embraced your body; how can you feel your body? You exist like a ghost. You don't know where your body ends and the other's body starts.

Only in a loving embrace for the first time the body takes shape; the beloved gives you the shape of your body. She shapes you, she forms you, she surrounds you all around and gives you the definition of your body. Without a beloved you don't know what type of body you have got, where the oases are in your body desert, where are the flowers, where your body is most alive and where dead. You don't know; you remain unacquainted. Who will give you the acquaintance? In fact when you fall in love and somebody loves your body, for the first time you become aware of your body, that you have a body.

Lovers help each other to know their bodies. Sex helps you to understand the body of the other, and via the other to have a feeling and definition of your own body. Sex makes you embodied, rooted in the body, and then love makes you feel yourself, soul, spirit, atma – the second circle. And then prayer helps you to feel the no-self, or the brahma, or the God.

These are the three steps: from sex to love, from love to prayer. And there are many dimensions of love, because if the whole energy is love then there are going to be many dimensions of love. You love a woman or a man – you become acquainted with your body. You love a Master – you become acquainted with your self, your being, and through that acquaintance, suddenly you fall in love with the whole. The woman becomes the door for the Master, the Master becomes the door for the divine. Suddenly you fall into the whole, and you come to know the innermost core of all existence.

Jesus says rightly, "Love is God," because love is the energy that moves the stars, that moves the clouds, that allows the seeds to sprout, that allows the birds to sing, that allows you to be here. Love is the most mysterious phenomenon. It is ritambhara.

The last question:

Question 3

DO MASTERS EVER YAWN?

Yes, they yawn, but they yawn totally. And that is the difference between an enlightened person and an unenlightened person. The difference is only of totality.

You do whatsoever you do partially. You love – only part of you loves; you sleep – only part of you sleeps; you eat – only part of you eats; you yawn – only part of you yawns, another part against it, controlling it. A Master lives totally, whatsoever. If he is eating, he is totally eating; there is nobody else than eating. He walks... he walks; the walker is not there. The walker doesn't exist because where the walker will exist? – the walking is so total. When you yawn, you are there. When a Master yawns only the yawn is there.

And if you are not convinced, you can ask Vivek; that will be the proof. You can ask a witness.

## CHAPTER 9

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### The fall of the idiots

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*9 March 1975 am in Buddha Hall*

IN THE STATE OF NIRVICHARA SAMADHI, AN OBJECT IS EXPERIENCED IN ITS FULL PERSPECTIVE, BECAUSE IN THIS STATE KNOWLEDGE IS GAINED DIRECT, WITHOUT THE USE OF THE SENSES.

THE PERCEPTION GAINED IN NIRVICHARA SAMADHI TRANSCENDS ALL NORMAL PERCEPTIONS BOTH IN EXTENT AND INTENSITY.

WHEN THIS CONTROLLING OF ALL OTHER CONTROLS IS TRANSCENDED, THE SEEDLESS SAMADHI IS ATTAINED, AND WITH IT, FREEDOM FROM LIFE AND DEATH.

KNOWLEDGE IS indirect, knowing is direct. Knowledge is through many mediums; it is not reliable. Knowing is immediate, without any medium. Only knowing can be reliable.

This distinction has to be remembered. Knowledge is like a messenger comes and tells something to you: the messenger may have misunderstood the message; the messenger may have added something of his own into the message; the messenger may have dropped something from the message; the messenger may have forgotten something from the message; the messenger may have added his own interpretations into it, or the messenger may be simply cunning and deceptive. And you have to rely on the messenger. You don't have any direct approach to the source of the message – this is knowledge.

Knowledge is not reliable, and not only one messenger is involved in knowledge, but four. Man is behind many closed doors, imprisoned. First knowledge comes to the senses; then the senses carry



it through the nervous system, it reaches to the brain, and then the brain delivers it to the mind, and then the mind delivers it to you, to the consciousness. It is a vast process, and you don't have any direct approach to the source of knowledge.

It happened in the Second World War: a soldier was hurt very deeply in his toe and the leg, and the toe was in severe pain. The pain was so much the soldier became unconscious. The surgeons decided to operate the whole leg. It could not be saved it was so damaged, so they cut it. The soldier was unconscious so he never knew what happened.

Next morning when the soldier came back to consciousness, he again complained about the pain in his toe. Now this is ridiculous: when the leg doesn't exist, toe and all the leg has been completely removed, how pain can exist in a toe which doesn't exist? The nurse laughed and she said, "You are imagining, or you are in a hallucination." She uncovered the blanket and showed to the soldier that "Your whole leg is removed, so in the toe no pain can exist now, because the toe doesn't exist." But the soldier persisted. He said, "I can see that the leg is not there and I can understand your viewpoint, and I am ridiculous – but I still say the pain is severe and unbearable."

Doctors were called; surgeons consulted amongst themselves. This was absolutely absurd! – the mind is playing some trick – but they tried to understand what is happening. Then the whole body was X-rayed, and this was the thing they came upon: the nerve that was carrying the message of the pain in the toe was still carrying it. It was trembling in the same way as it should tremble if there was a toe and there was pain in it.

And when the nerve is bringing the message, of course the brain has to decode it. The brain has no way to check whether the nerve is carrying a right message, a wrong message, real, unreal. The brain cannot come out and check the nerve. The brain has to depend on the nerve, and the brain decodes it to the mind. Now the mind has no way to check the brain – one has simply to believe it – and the mind delivers the knowledge to the consciousness. Now the consciousness suffers for a toe which doesn't exist.

This is what Hindus call MAYA. "The world doesn't exist," Hindus say, "and you are suffering terribly, suffering for something which doesn't exist." This is how the mechanism functions of knowledge. It is very difficult in this process to check anywhere unless you can come out of yourself. Mind cannot do that because the mind cannot exist outside the body. It has to depend on the brain, it is rooted in the brain. The brain cannot do it because the brain is rooted in the whole nervous system; it cannot come out. Only at one point the possibility exists to check, and that is at consciousness.

Consciousness is not rooted in the body; the body is just an abode. As you come out of your house and go in, consciousness can come out of the house and go in. Only consciousness can come out of this whole mechanism and look at things, what is happening.

In nirvichara samadhi this happens – thoughts cease. The connection between the mind and the consciousness is cut, because thought is the connection. Without thought you don't have any mind, and when you don't have any mind the connection with the brain is broken. And when you don't have any mind and the connection with the brain is broken, the connection with the nervous system is broken. Your consciousness now can float out and in; all doors are open. In nirvichara samadhi, when thoughts cease, consciousness is free to move and float. It becomes like a cloud without any

roots, without any home. It becomes free of the mechanism you have lived with. It can come out, it can go in; there is no hindrance on its path.

Now direct knowledge is possible. Direct knowledge is knowing. Now you can see immediately, without any messengers between you and the source of knowledge. It is a tremendous phenomenon when your consciousness comes out and looks at a flower. You cannot imagine because it is not part of imagination; you cannot believe what happens! When the consciousness can look direct to the flower, for the first time the flower is known, and not only the flower, through the flower the whole existence. In a small pebble, the all is hidden; in a small leaf dancing in the wind, the whole dances. In a small flower by the side of the road, the whole has a smile.

When you come out of your prison of senses, nervous system, brain, mind, layers and layers of walls, suddenly individuals disappear. A vast energy in millions of forms... and every form indicating towards the formless, and every form melting and merging into other forms – a vast ocean of formless beauty, truth, goodness. Hindus call it sat-chit-ananda: that which is, that which is beautiful, that which is good, that which is blissful. This is direct perception, aprokshanubhuti, immediate knowing.

Otherwise, all your knowing is indirect, depends on messengers which are not very reliable – cannot be. Their very nature is unreliable. Why? Your hand touches something; now the hand is an unconscious thing. From the very beginning an unconscious part of you takes the message. Intelligence is hidden behind, and on the door an idiot is sitting, and the idiot takes the message. The idiot is the receptionist. Hand is not conscious, and the hand touches something and receives the message. Now through the nerves the message travels. Nerves are not conscious; they don't have any intelligence – so from one idiot to another now the message is given. From the first idiot to the second much must have changed.

In the first place, the idiot cannot be hundred percent true because he cannot understand; understanding is not there. The hand is dull, very dull. It carries the work in a mechanical way, robot-like. The message is delivered much has changed already. The nerves take it to the brain and brain decodes it. And brain is not also very much intelligent, because brain is part of the body, it is the other end of the hand.

If you know something of physiology, you must be knowing that the right hand is connected to the left hemisphere of the brain and the left hand to the right hemisphere of the brain. Your two hands are two receiving ends of the brain. They function for the brain; they are extended brain. Your right hand carries message to the left brain, your left hand to the right brain. Brain is also not alert; brain is just like a computer – something is fed to it, it decodes, it is a mechanism. Sooner or later we will be able to make plastic brains, because they will be cheap and they will endure more and they will create less trouble. And they can be operated very easily and the parts can be changed: you can even have spare parts always with you.

Brain is a mechanism, and by the discovery of computers it has become perfectly clear that brain is a mechanism; it has no intelligence in it. Then the brain accumulates whole information, decodes it, gives the message to the mind. Your mind has a little intelligence; very little that, too... because your mind is not alert. Your hand is mechanical; your brain is mechanical; your nervous system mechanical, and your mind is asleep, as if drunk. So from one idiot to another idiot then finally to a drunkard the message reaches!

Gurdjieff used to give vast big dinners for his disciples, and the first toast was always for the idiots. These are the idiots.

And then this drunkard, half asleep, half awake, interprets it according to the past, because there is no other way. According to the past the mind interprets the present. Everything is going wrong because the present is always new and the mind is always old. But there is no other way; the mind cannot do anything else. It has accumulated much knowledge in the past through these same idiots, as unreliable as anything, and that past is brought to the present, and the present is understood through the past. Everything goes wrong. It is almost impossible to know anything through this process.

That's why Hindus call the whole world that is known through this process maya, illusion, dream-like; it is. You have not known the reality yet. These four messengers won't allow you, and you don't know how to avoid these messengers or how to come out into the open. The situation is as if you are closed in a dark cell, and just through the keyhole you are looking out, and the keyhole is not passive, the keyhole-is active – it interprets, it says, "No, you are wrong; this is not so, this is like this." Your hand interprets, your nervous system interprets, your brain interprets, and finally the drunkard interprets. And that interpretation is given to you and you live through that interpretation. This is the state of the ignorant mind, the state of the unenlightened.

In nirvichara samadhi, this whole state is shattered. You suddenly come out of this whole mechanism. You don't rely on it, you simply drop the whole mechanism. You come directly to the source of knowledge; you look immediately to the flower.

This is possible. This is possible only in the highest state of meditation, nirvichara, when thoughts cease. Thought is the link. When thoughts cease, the whole mechanism ceases, and you are separate. Suddenly you are no more imprisoned. You are not looking through the keyhole. You have come out into the world under the sky, open. You look at things as they are, and you will see that things don't exist; they were your interpretations. Only beings exist; there are no things in the world. Even a rock is a being, howsoever fast asleep, snoring; a rock is a being because the ultimate source is a being. All its parts are beings, souls. A tree is a being a bird is a being, a rock is a being. Suddenly, the world of things disappears. "Thing" is the interpretation of these idiots and the drunkard mind. Because of this process everything becomes dull. Because of this process only the surface is touched. Because of this process you miss the reality; you live in a dream.

You can create a dream in this way. Just try someday: your wife is sleeping, or your husband, or your child – just rub a cube of ice on the feet of the sleeping person. Do it just a little, not too much, otherwise he will be awakened – just a little and put it away. Immediately you will see the eyes under the lids are moving fast, what psychologists call REM, rapid eye movement. When the eyes are moving rapid, a dream has started. Because the person is seeing something, that's why the eyes are moving so fast. Then just in the middle of the dream, you wake the person and ask what he saw. Either he would have seen that he is passing through a river which is very cold, ice cold, or he is walking on snow, or he has reached on the Gourishankar: something like this he will dream. You created a dream because you deceived the first idiot, you touched at the feet, ice. Immediately the idiot started working, the second idiot was given the message, the third idiot decoded; the fourth, drunkard – which is also asleep now – immediately started a dream.

You can create dreams; you create many times, unknowingly. Your both hands are on your chest

and you are Lying on your bed, and you feel that somebody is sitting on your chest, a monster. And when you open your eyes, nobody is there – your own hands, or a pillow.

The same is happening while you are awake. It makes no difference because the whole mechanism is the same; whether the eyes are opened or closed makes not much difference, because there can be no check on the process. Even if you want to check, you will have to go through the whole process itself. How can you check unless you can come out and see what is happening?

This possibility is the whole world of spirituality: that the final consciousness can come out. Drop the whole mechanism, look at the thing directly: "things" disappear. That's why Hindus say this world is not real, and for the real knower it disappears. Not that rocks will not be there and trees will not be there they will be there even more so, but they will be no more trees, no more rocks; they will be beings. Your mind turns beings into things: your wife is a thing to be used; your husband is a thing to be possessed; your servant is a thing to be exploited; your boss is a thing to be deceived. The mind, because of this whole idiotic process, turns every being into a thing. When you come out of the mind and have a look under the open sky, suddenly there is nothing at all. "Thingness" disappears.

When thoughts drop, the second thing to drop is the thing. Suddenly the whole world is full of beings, beautiful beings, supreme beings, because they all participate into the ultimate being of God. Definitions disappear – you cannot separate. All separation existed because of the mechanism. Suddenly you see a tree moving out of the earth, not separate – meeting with the sky, not separate, everything joined together; everybody is a member of everybody else. The whole world becomes a net of consciousness, millions and millions of consciousnesses, luminous, kindled from within, every house lighted. Bodies disappear because bodies belong to the world of things. Forms are there but they are no more material; they are forms of moving, dynamic energy, and they go on changing. That is what is happening.

You were a child, now you are young, now you are old. What is happening? – you don't have a fixed form. The form is continuously flowing and changing. A child is becoming a young man, the young man is becoming old, the old is moving into death.

Then you suddenly see: birth is not birth, death is not death. There are changing forms, and the formless remains the same. You can see that luminous formlessness always remaining the same, moving amidst millions of forms, changing, yet not changing; moving, yet not moving; becoming everything else and yet remaining the same. And that's the beauty and the mystery; then life is one – a vast ocean of life. Then you don't see alive beings and dead beings, no, because death doesn't exist. It is because of the mechanism, wrong interpretation.

Neither exists birth nor death. That which exists is birthless and deathless, eternal. But this is how it looks when you come out of the mind.

Now try to penetrate the sutras of Patanjali.

IN THE STATE OF NIRVICHARA SAMADHI, AN OBJECT IS EXPERIENCED IN ITS FULL PERSPECTIVE, BECAUSE IN THIS STATE KNOWLEDGE IS GAINED DIRECT WITHOUT THE USE OF THE SENSES.

When senses are not used, when the keyhole is not used to look at the sky – because the keyhole will give its own frame to the sky and destroy everything the sky will not be bigger than the keyhole, cannot be. How can be your perspective bigger than your eyes? How can be your touch bigger than your hands, and how can be a sound deeper than your ears? – impossible! The eyes, ears, nose are keyholes: through them you are looking at reality. And suddenly you jump out of yourself, in nirvichara; for the first time the vastness, the infinity is known. Now the full perspective is attained. The beginning is not there, the end is not there. There are no boundaries in existence. It is unbounded; there are no limitations. All limitations belong to your senses; they were given by the senses. Existence itself is infinite; in all directions you go on and on and on. There is no end to it.

When the full perspective is attained, then for the first time the subtlest ego that was still clinging to you disappears. Because the existence is so vast – how can you cling to a small puny ego?

It happened: a very great egoist, a very rich man, a politician, came to Socrates. He had the biggest, most beautiful palace in Athens, in fact, in all of Greece. And you can see when an egoist walks, you can see when an egoist says something, the ego is always there, mixed in everything. He walked in a haughty way. He came to Socrates, talked to Socrates in a haughty way. Socrates talked for few minutes and he said, "Wait. Now there is an urgency first that has to be solved, then we will talk" – and he asked a disciple to bring the map of the world. The rich man, the politician, the egoist, couldn't understand what type of urgency has so suddenly arisen, and he couldn't see the point of bringing a map of the world. But soon he realized the point was there. Socrates asked, "Where is Greece in this big map of the world? – a small place. Where is Athens? – just a point." And then Socrates asked, "Where is your palace? Athens is a point. Where is your palace and where are you? And this map is only of the earth, and the earth is nothing. The sun is sixty thousand times bigger and our sun is a mediocre sun. Millions times bigger suns are there in the universe. Where will be our earth if we make a map of the solar system? – and our solar system is a very mediocre solar system. There are millions of solar systems. In one galaxy millions of suns and millions of solar systems. Where will be our earth if we make a map of the galaxy to which we belong? There are many millions of galaxies. Where will be our solar system? Where will be our sun?"

And now scientists say there is no end – galaxies upon galaxies continue. Wherever we move, there seems to be no end to it. With such vastness, how can you cling to the ego? It simply disappears like a dewdrop in the morning when the sun rises. When the vastness rises and the perspective is total, your ego simply disappears like a dewdrop. It is not even that big. It is a misconception given by the idiot messengers. Because of the tiny hole of senses, you seem to be too big, comparatively. When you come under the sky, suddenly the ego disappears. It was a creation of the keyhole, because the keyhole was so small, and through the keyhole the whole world was so small, you are so big behind it. Under the sky it simply disappears.

Socrates said, "Where is your palace on this map? Where are you?" The man could understand the point, but he asked, "What was the urgency in it?" Socrates says, "Urgency was there, because without understanding this there is no possibility of any dialogue; you waste my time and your time. Now if you have understood the point, then there is a possibility of dialogue. You can put aside this ego; it doesn't matter.

Under the vast sky your ego becomes simply irrelevant. It drops on its own accord. Even to drop it looks foolish; it is not even worth that. When the perspective is full, you disappear: this is the point

to be understood. You are because the perspective is narrow. Narrower the perspective, the bigger the ego; blinder the person, the bigger the ego... No perspective, there exists perfect ego. When the perspective grows, ego gets smaller and smaller. When the perspective is perfect, ego simply is not found.

This is my whole effort here – to make the perspective so full that the ego disappears. That's why from many directions I go on hitting the wall of your mind, so at least few more keyholes in the beginning can be made. Through Buddha a new keyhole opens, through Patanjali another, through Tilopa still another. That is what I am doing. I don't want you to become a follower of Buddha, Tilopa or Patanjali, no, because a follower can never have a bigger perspective – his doctrine is his keyhole.

Talking about so many standpoints, what I am trying to do? – I am trying to do only this: to give you a bigger perspective. Many keyholes in the walls and you can look at the east and you can look at the west, you can look at the south and you can look at the north; and looking at the east you don't say, "This is the only direction," you know other directions are there. Looking at the east, you don't say that "This is the only true doctrine," because then the perspective becomes narrow. I am talking about so many doctrines so that you can be freed of all directions and all doctrines.

Freedom comes through understanding. The more you understand, the more you become free. And by and by, when you come to know that through so many holes your old keyhole has just become out of date, doesn't mean much, then an urge arises in you: what will happen if you break down all these walls and just simply run out? Even a single new hole and the whole perspective changes, and you come to know things which you have never known, not even imagined, not even dreamed. What will happen when all the walls disappear and you are direct face to face with reality under the open sky?

And when I say under the open sky, remember that the sky is not a thing, it is a nothingness. It is everywhere, but you cannot find it anywhere; it is a nothingness. It is simply a vastness. So I never say God is vast – God is vastness. Existence is not vast, because even a vast existence will have limitations. Howsoever vast, somewhere the boundary must be there. Existence is vastness.

That is the Hindu conception of brahma. Brahma means: that which goes on expanding. The very word brahma means that which goes on expanding. The expanse is brahma. In English there is no word; you cannot call brahma God because God is very limited, a concept. Brahma is not God. That's why in India we don't have a conception of one God, but many gods. Gods are many; brahma is one. And by brahma... the very word simply means the vastness, the expanse; you cannot exhaust it.

That is the meaning when I say under the sky, open sky: with no walls around it, no doctrines, no senses, no thoughts, no mind; you are simply out of the mechanism, for the first time naked, face to face with reality. Then its full perspective... an object is experienced in its full perspective, and to experience an object in its full perspective means that the object simply disappears and becomes the vastness. It may be a focusing of energy.

It is just like, go and look at a well. A quantity of water is there in the well; if you draw the water out, more water is supplied through the hidden springs. You don't see the springs. You go on taking the water out and new water is continuously flowing. The well is just a hole to the ocean. Many hidden



springs are bringing water from all around. If you enter into the well, the well is nothing; really those springs are the things, the real things. The well is not a storage, because in a storage there are no springs. A storage is dead; a well is alive. A storage is a thing; a well is a person. Move now with the springs, go deeper into the springs, and finally you will reach to the ocean. And if you move through all the springs, then from all directions ocean is flowing in the well: it is all one.

If you look at an object with full perspective, the object is joined from every part of it with the infinity; it cannot exist without that. No object exists independent. There is no individuality. Individuality is just an interpretation. Everywhere the whole exists. If you make the part the whole, you are misguided. That is the standpoint of ignorance – then you make the part as if it is the whole. When you look at the part and the whole appears in it, this is the standpoint of an awakened consciousness.

**AN OBJECT IS EXPERIENCED IN ITS FULL PERSPECTIVE IN THE STATE OF NIRVICHARA SAMADHI, BECAUSE IN THIS STATE KNOWLEDGE IS GAINED DIRECT, WITHOUT THE USE OF THE SENSES.**

No mediums are used; then many new things suddenly become possible. These new things are the siddhis, the powers. When you have no dependence on the senses, telepathy becomes simply possible. It is because of the senses telepathy is not possible. Clairvoyance becomes simply possible. It is because of the senses clairvoyance is not possible. Miracles become ordinary things. You can read anybody's thought; there is no need for him to say, no need for him to communicate it. With full perspective, everything becomes revealed, all the veils are taken up. Now there are no more veils; the whole reality is before you. Materialization of things becomes possible. Just whatsoever you want to do, immediately it happens; action is not needed. Action was needed because of the body.

That's what Lao Tzu means when he says, "The sage lives in inactivity and everything happens." Millions of things happen around a sage without his doing anything. He looks at you and suddenly there is a transformation – suddenly you are no longer the body; while he looks you have become a consciousness.

Of course this cannot be permanent with you, because when his look has moved you are again the body. Just by being near him you become citizens of some unknown world. You have a taste of the unknown through him because he is now the vast sky himself. Not doing anything, many things happen. But when these things become possible... the desires of the sage have disappeared before these things become possible, so a sage never does any miracle. And those who do miracles are not sages, because the doer is not there, and their miracles cannot be miracles; they are ordinary magical tricks. They are fooling people and deceiving them.

A miracle happens – cannot be done. It happens near the sage. Not that he produces Swiss-made watches... a sage producing Swiss-made watches is a fool. What you are doing? – and there is no miracle in fact, because no Satya Sai Baba is ready to do his miracles under scientific observation. He cannot do, because Swiss-made watches have to be purchased from the market, have to be hidden in the long robe or the Negro-style hairdo! Under scientific observation no Satya Sai Baba is ready to do anything, and if these people are really true, they should do first before scientific observation. These are just ordinary magical tricks. When a magician does it you think, "Just a trick, and when a Baba does it, suddenly it becomes a miracle. The trick is the same.



Miracles happen only when nirvichara samadhi is attained and you come out of your body, but they are never done. That is the basic quality of a miracle – it is never done, it happens, and when it happens, it never produces Swiss-made watches. To attain to nirvichara samadhi and then to produce Swiss-made watches does not make sense! It transforms beings; it helps others to attain to the highest.

Through a sage you can become more watchful, but you will not get a Swiss-made watch! Watchfulness happens; he makes you more aware, alert. He does not give you time, he gives you timelessness. But these things happen, nobody does them, because the doer is gone. Only then the nirvichara samadhi is possible. With the doer, how can you cease thinking? – doer is the thinker. In fact, before you do anything you have to think; thinker comes first, doer follows. When the thinker and the doer both are gone and only a witnessing, only a consciousness has remained, then many things simply become possible, they happen.

When Buddha moves, many things happen, but they are not so visible. Only few people will be able to understand what is happening because they belong to a very unknown world. You don't have any language for it, no concepts for it, and you cannot see it unless it happens to you.

... IN THIS STATE KNOWLEDGE IS GAINED DIRECT, WITHOUT THE USE OF THE SENSES.

The mind has gone, and with the mind all the assistants, all the idiots. They are not functioning, they don't distract you, they don't disturb your perception, they don't create any types of hindrances, they don't project, they don't interpret. That whole thing is no more there. Simply consciousness is there before reality. And when this happens, consciousness faces consciousness, because there is no matter.

The most beautiful metaphor that I have come across is a mirror facing another mirror. What will happen when a mirror faces another mirror? One mirror mirrors another mirror; the other mirrors this mirror, and there is nothing in the mirror, only mirroring reflected millions of times into each other. The whole world becomes millions of mirrors – and you are also a mirror – and all mirrors empty, because nothing else is there to reflect, not even the frame of the mirror. There is just the mirror – two mirrors facing each other. That is the most graceful moment, the most blissful; grace descends, flowers shower, the whole celebrates that one more has attained, one more traveler has reached home.

THE PERCEPTION GAINED IN NIRVICHARA SAMADHI TRANSCENDS ALL NORMAL PERCEPTIONS, BOTH IN EXTENT AND INTENSITY.

These two words are very meaningful: "extent" and "intensity". When you see the world through the senses, brain and the mind, the world is very dull. It has no luminosity in it, dusty, and soon it becomes boring, and one feels fed up: the same trees, the same people, the same actions – everything just a rut. It is not so.

Sometimes in LSD, or marijuana or hashish, suddenly the tree becomes more green. You have never known it, that the tree was so green or the rose was so rosy.

When Aldous Huxley first took LSD, he was sitting before a chair. Suddenly, the chair became one of the most beautiful things in the world, and that chair has remained in his room for years and he

had never looked at it. It was like a prism, many shades, many colors coming out of it; it was like a diamond. The chair was no more the same chair. Huxley was fascinated with the chair. He couldn't believe what happens when somebody takes a drug.

Drug is a violent effort to awake the idiots. So you shock them, and just they open their eyes a little, and just they look... "Yes!" And yet, the world become so beautiful, unbelievably beautiful, and then you are hooked, because then you think that it is because of the drug that the world is so beautiful. Now, when you are back and the trip is over, the world will look even more dirtier and more dull than ever, because now you have a comparison in the mind. For certain moments it had become a beautiful phenomenon; it was paradise itself. Even a person like Aldous Huxley got mixed up, and he started thinking that this was the samadhi Patanjali is talking about, and Kabir attained, and Buddha, and all the mystics of the world this is the samadhi.

Drugs can give you a false sense of samadhi, but you are still in the prison. Only because of the drug shock your mechanism functions with alertness, but this alertness will not be for long. More and more if you use it, then the quantity of the drug has to be raised higher and higher, because with the same amount you cannot shock the idiots again. They become attuned to it, then more and more quantities are needed. Drugs work only just like this.

Once Mulla Nasruddin purchased a mule, and he will not move, and he did everything... And the man from whom he has purchased has told him not to beat the mule because he is very sensitive. So he prayed, pursued and did everything, whatsoever he could do: it would not move, it would not listen. So he called the man: he said, "What type of mule you have given to me?" The man came with a stick and hit the mule hard on the head. Nasruddin said, "This is too much! – and you had told me not to hit him." The man said, "I am not hitting. Just to get his attention..." and immediately the mule started.

The idiots are there: LSD hits like a stick. For a few moments you get their attention, you have shocked them. The whole world becomes beautiful. But this is nothing, absolutely nothing. If you can attain to a single moment of nirvichara, then you will be able to know. The world becomes millions times more beautiful than any LSD can give you a glimpse. And it is not because you are hitting the mules on the head, it is simply you are no more inside the mules, you have come out, you have dropped the idiots. You face reality with your total nudity.

With no thoughts, you are nude. With no thoughts who are you? – a Hindu, a Mohammedan, a Christian, a communist? Who are you without thoughts? – a man, a woman? Who are you without thoughts? – religious, irreligious? You are nobody without thoughts. All clothes have dropped. You are simply a nudity, a purity, an emptiness. Then the perception is clear, and with that clarity comes extent and intensity. Now you can look at the vast expanse of existence. Now there is no barrier to your perception; your eyes have become infinite.

And intensity: you can look into any event, any person, because things are no more there. Even flowers are persons now, and trees are friends, and rocks sleeping souls. Now intensity happens; you can look through and through. When you can look through and through to a flower, then you will be able to understand what mystics have been saying, and poets.

Tennyson says that "If I can understand a flower, a small flower in its totality, I would have understood all." Right, absolutely right! If you can understand the part you will understand the whole, because

the part is the whole. And when you try to understand the part, by and by, unknowingly, you will have moved to the whole, because the part is organic to the whole.

Once a great mystic, Eckhart, was asked that, "Why don't you write your biography? Your autobiography will be very, very helpful to people." He said, "Difficult, impossible – because if I write my autobiography it will be the autobiography of the whole, because everything is related. And that will be too much, and how one can write the autobiography of the whole?"

That's why those who have known have always resisted; they have never written autobiographies – except this man Paramahansa Yogananda, who has written AN AUTOBIOGRAPHY OF A YOGI. He is not a yogi at all. Otherwise a yogi cannot write the autobiography – it is impossible, simply impossible, because when somebody has attained to nirvichara samadhi, then he is a yogi, and then, the sheer vastness... Now he has become all. If you really want to write the autobiography, it will be the autobiography of the whole from the beginning – and there is no beginning – to the end – and there is no end.

In me, if I have become aware, the whole culminates. I don't start with my birth, I start from the very beginning, and there is no beginning, and I will go on to the very end, and there is no end. I am deeply involved with the whole. These few years that I am here are not the whole. I was before I was born, and I will be there after I am dead, so how to write? It will be a fragment, a page, not an autobiography, and a page absolutely absurd and out of context because other pages will be missing.

Few friends come to me and they also say, "Why not? You should write something about you," and I know the difficulty of Meister Eckhart. It is not possible, because from where to begin? – every beginning will be arbitrary and false; and where to end? – every ending will be arbitrary and false. And between two false things – the false beginning and the false end – how can real be managed? – not possible. Yogananda has done something which is not possible. He has done something which a politician can do, but not a yogi.

Intensity becomes so much that you look at a pebble, and through the pebble roads are moving into the whole, and through the pebble you can enter into the highest of mysteries. Everywhere is a door; and you knock, and everywhere you are accepted, welcome. From wherever you enter, you enter into the infinity because all the doors are of the whole. Individuals may be there like doors. Love a person and you enter infinity. Look at a flower and the temple has opened. Lie down on the sand, and every particle of sand is as vast as the whole. This is the higher mathematics of religion.

Ordinary mathematics says the part can never be the whole. This is one of the maxims of ordinary mathematics that start in the universities: the part can never be the whole, and the part is always smaller than the whole, and the part can never be bigger than the whole. These are simple maxims of mathematics, and everybody will agree this is so.

But then there is a higher mathematics. When you have come out of the senses – the world of higher mathematics, and these are the maxims: the part is always the whole; the part is never, never smaller than the whole, and the absurdity of absurdities – sometimes the part is bigger than the whole.

Now I cannot explain it to you. Nobody can explain, but these are the maxims. Once you are out of your prison you will see that this is how things are. A pebble is part, a very small part, but if you look at it with a thoughtless mind, with simple consciousness, direct, suddenly the pebble becomes the whole – because only one exists. Because no part is in fact a part, or separate: the part depends on the whole, the whole depends on the part. It is not only that when the sun rises, flowers open; the other way is also true – when the flowers open, the sun rises. If there were no flowers, for whom the sun will rise? It is not only that the sun rises, the birds sing; the other way is as true as this-because the birds sing, the sun rises. Otherwise, for whom... ? Everything is interdependent; everything is related to everything else; everything is intertwined with everything else. Even if a leaf disappears, the whole will miss it; the whole will not be the whole then.

In one of his prayers, Meister Eckhart has said... and this is one of the rarest men that Christianity has produced. In fact, he looks a stranger in the world of Christians. He should have been born in Japan as a Zen Master, his insight is so clear, so deep, so beyond dogma.

He says in one of his prayers, "Yes, I depend on you, God, but you also depend on me. If I were not here, who will worship and who will pray? and you would have missed me." And he is true: it is not out of any ego, it is a simple fact. I know God must have nodded at that moment, "You are true, Eckhart, because if you were not there, I would not have been here."

The worshipper and the worshipped exist together; the lover and the beloved exist together. One cannot exist without the other, and this is the mystery of existence: everything exists together. This togetherness is God. God is not a person; this very togetherness of all, is God.

THE PERCEPTION GAINED IN NIRVICHARA SAMADHI TRANSCENDS ALL NORMAL PERCEPTIONS BOTH IN EXTENT AND INTENSITY.

From everywhere vastness opens, and from everywhere, the depth... Look into a flower, and there is abyss. You can fall into a flower and disappear. It has happened. It will be absurd but it is true. It is up to you to believe it or not.

It happened in China that the Emperor asked a great painter to come and do some painting in the palace. The painter came and he painted a view of Himalayas, very beautiful. Years he took, and he won't allow anybody to see unless it is complete. Then one day he told the Emperor that, "Now it is ready and you can come."

And the Emperor came with his ministers and generals and the court, and they were simply wonderstruck. They had never seen anything like that – it was so true. The peaks were exactly real, and there was a winding path around the peaks and the path disappeared somewhere. The Emperor asked, "Where this path leads?" The painter said, "I have not traveled on it, so how I should know?" But the Emperor insisted that it was not at all a question of traveling: "You have painted it!" So the painter said, "You wait. Let me go and see." And it is said that he went and disappeared into the picture, and never came back to tell the story where it leads.

It cannot happen, that I know; but in nirvichara it happens. In a flower is the abyss. Because of your intensity, you look into the flower and there is the depth, and you can fall into a flower and disappear forever. You look at a beautiful face with nirvichara and there is abyss in beauty, and you

can be forever and forever lost; you can fall into it. Everything becomes a door, everything! With your intensity of look, all the doors are open for you.

WHEN THIS CONTROLLING OF ALL OTHER CONTROLS IS TRANSCENDED, THE SEEDLESS SAMADHI IS ATTAINED, AND WITH IT, FREEDOM FROM LIFE AND DEATH.

This is where all the paths culminate, all the Buddhas meet: Tantra and Yoga, Zen and Hassid, Sufi and Baul – all the paths. Paths may be different – they are – but now this comes, the peak; here paths disappear. WHEN THIS CONTROLLING OF ALL OTHER CONTROLS IS TRANSCENDED... because Patanjali says that it is still a controlled state. Thoughts have disappeared: you can perceive now the existence, but still the perceiver and the perception, the object and the subject... With the body, the knowledge was indirect. Now it is direct, but still the knower is different from the known. The last barrier exists, the division. When even this is dropped, when this control is transcended, and the painter disappears in the painting and the lover disappears in the love, object and subject disappear. There is no knower and no known.

WHEN THIS CONTROLLING OF ALL OTHER CONTROLS IS TRANSCENDED...

This is the last control, the nirvichara samadhi, samadhi where thoughts have ceased. This is the last control. Still you are, not as an ego, but as a self. Still you are separate from the known – just a very transparent veil, but it is there – and if you cling to this you will be born, because the division has not been transcended; you have not attained to non-duality yet. The seed of duality is still there, and that seed will sprout into new lives and the wheel of life and death will go on moving.

WHEN THIS CONTROLLING OF ALL OTHER CONTROLS IS TRANSCENDED, THE SEEDLESS SAMADHI IS ATTAINED – THEN YOU ATTAIN THE NIRVICHARA SAMADHI, SEEDLESS – AND WITH IT, FREEDOM FROM LIFE AND DEATH.

Then the wheel stops for you. Then there is no time, no space. Life and death have both disappeared like a dream. How to transcend this last control? – it is the most difficult. To attain to nirvichara is very arduous, but nothing compared to the dropping of the last control, because it is very subtle. How to do it? "How" is not relevant at that stage. One has simply to live watch, enjoy, be loose and natural. This is where Tilopa becomes meaningful.

Because these people like Tilopa are Zen Masters they talk about the goal: loose and natural one lives, doing nothing, doing nothing to transcend the control. Because if you do something, that will again be a control. Your doing will be undoing. Loose and natural – that is the point where the tenth picture of the ten oxherding series becomes meaningful: back again into the world, and not only back again into the world... carrying a bottle of wine. Enjoying, celebrating, being ordinary – that is the meaning. Nothing can be done now. All that could be done you have done. Now you simply become loose and natural and forget everything about yoga, control, sadhana, seeking, search. Forget everything about it, because now, if you do something, then the control will continue, and with control there is no freedom. You have to wait, and just being loose and natural.

Somebody asked Lin Chi, "What you are doing nowadays?" He said, "Chopping wood, carrying water from the well – nothing else." Chopping wood, carrying water from the well...

Lin Chi must have been at this stage when he answered this. He has come to the last control. Now there remains nothing to be done, so he chops wood. Winter is coming and wood will be needed, and people say it is going to be very cold this winter, so he chops wood; and of course he feels thirsty, so he carries water, waters the garden, vegetables. Absolutely ordinary... no seeking, no search, going nowhere.

This is the state where Zenerin says, "Sitting quietly, sitting silently, doing nothing, spring comes and the grass grows by itself." Beyond this, words cannot explain. One has to reach to nirvichara and then wait for the seedless samadhi. It comes on its own, just like the grass grows by itself. Then the last control is transcended, and there is no one who transcends it. It is simply transcended. There is no one who transcends it, because if someone is there to transcend it, again the control is there. So you cannot do anything about it.

That's why Patanjali simply ends: it is samadhi both.

Here ends the chapter on samadhis – nothing more to say. He doesn't say anything how to do it. There is no how to it. This is the point where Krishnamurti gets very angry, when people ask, "How?" There is no point, no method, no technique, because if any technique is possible here, then the control will remain. The control is transcended, but there is no one who transcends. Remaining loose and natural, chopping wood and carrying water, sitting silently, the spring comes, the grass grows by itself.

So you don't bother about seedless samadhi. You simply think Of nirvichara samadhi, samadhi where thoughts cease. Up to there, search continues. Beyond that is the land of no-search. When you have become nirvichara, then, then only you will understand now what to do. All that could be done you have done.

The last barrier is there. That last barrier is created by your doing. The last barrier is created; it is very transparent. It is as if you are sitting behind a glass wall, very beautiful and pure glass, and you can see everything as clearly as without the wall, but the wall is there, and if you try to cross it you will be hit hard and thrown back.

So nirvichara samadhi is not the last thing, it is the last but one. And that "last but one" is the goal. Beyond that, read Zenerin, Tilopa, Lin Chi; sit silently and let the grass grow by itself. Beyond that you can live in the market, because the market is as beautiful as the monastery. Beyond that you can do whatsoever you feel like doing – you can do your own thing – but not before that. You can relax; the search is over. In that relaxation comes the moment of inner tuning with the cosmos, and the wall disappears. Because it is created by your doing; when you don't do, it disappears. It is fed by your doing. When you don't do, it disappears, and when the doing has disappeared and you have transcended all control, then there is no life and no death, because life is of the doer, death is of the doer.

Now you are no more; you have dissolved. You have dissolved like a piece of salt thrown into the ocean dissolves, and you cannot find where it has gone. Can you find a piece of salt which has dissolved into the ocean? It has become one with the ocean. You can taste the ocean, but you cannot find the piece.

That's why, when again and again people ask Buddha, 'What will happen when a Buddha dies? What happens when a Buddha dies?' – Buddha remains silent; he never answers about it. It was a very persistent question "What happens to a Buddha?" Buddha remains silent because Buddha appears to be to you – for himself, he is no more. Inside, he is no more. Inside, outside have become one; the part and the whole has become one; the devotee and the God have become one; the lover is dissolved into the beloved.

Then what remains? – love remains: the lover no more, the beloved no more, the knower no more, the known no more – knowing remains. Simple consciousness remains, with no center to it, vast as existence, deep as existence, mysterious as existence. But nothing can be done.

When you come to this point someday – if you seek hard you will come; if you seek hard you will come to nirvichara samadhi – then don't carry the old habit of doing, then don't carry the old pattern of doing, then don't ask "How?" Then simply be loose and natural and let things be. Accept whatsoever happens; celebrate whatsoever happens. Chop wood, carry water, sit silently and let the grass grow.



## CHAPTER 10

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### The consistency of being

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*10 March 1975 am in Buddha Hall*

The first question:

Question 1

WHAT HAPPENED TO RAJNEESH ON MARCH 21ST? DID HE ATTAIN SAMADHI WITH OR WITHOUT SEED?

THIS IS NOT ONLY your question, this is mine also! Ever since, I have also been wondering what happened to this guy Rajneesh. On that night, one moment he was there, and next moment he was not there.

And since then I have been looking for him within and without: not even a trace has been left behind, no footprints. If ever I get him, I will remember your question. Or, if it happens that you come across him somewhere, you can ask the question from my side also.

It is just like a dream. In the morning you are awake, you look around, you search for the dream in the sheets of the bed, under the bed, and it is not there. You cannot believe – just a moment before it was there, so colorful, so real, and suddenly it is not found at all, and there is no way to find it. It only appeared; it was not a reality, it was just a dream. One is awake and the dream has disappeared. Nothing happens to the dream.

To Rajneesh also, nothing happened; it was never there in the first place. I was asleep, that's why he was there. I awoke and I couldn't find him, and it happened so unexpectedly there was no time to ask the question. Simply the guy disappeared, and there seems to be no possibility to find him

again, because there is only one possibility: if I fall asleep again, only then I can find him – and that is impossible.

Once you are totally conscious, the very root of being unconscious is cut. The seed is burned. Again you cannot fall into the unconscious.

Every day you can fall into the unconscious in the night, because the unconscious is there. But then your whole being becomes conscious; there is no place inside you, no dark corner, where you can go and sleep-and without sleep, no dream.

Rajneesh was a dream that happened to me. Nothing can happen to Rajneesh. What can happen to a dream? Either it is there if you are asleep, or it is not there when you are awake. Nothing can happen to a dream. Dream can happen to reality; reality cannot happen to a dream. Rajneesh happened to me as a dream.

So this is my question also. If you have ears, listen, and if you have eyes you can see. One day suddenly the old man is no longer found inside the house – just emptiness, nobody there. You move, you search: nobody is there, only a vast expanse of consciousness with no center, with no boundary. And when the personality disappears – and all names belong to personality – then for the first time the universal has arisen in you. The world of nam-roop, the name and the forms, disappears, and the formless is there suddenly.

This is going to happen to you also. Before it happens, if you have any questions to ask, ask your personality. Because once it happens, then you cannot ask. There is nobody to ask. Someday, suddenly you will disappear. Before it happens you can ask, but that too is difficult because before it happens, you are so fast asleep – who will ask? Before it happens there is nobody to ask, and when it has happened there is nobody to be asked.

The second question:

Question 2

PLEASE EXPLAIN HOW THE SEED IS BURNED IN FINAL SAMADHI.

You always cling to words! – and I know that is natural. When you hear the words "samadhi", "seedless samadhi", "the seed has burned; now there is no more seed," you hear words, and then questions arise in your mind. But if you understand me, then these questions will become irrelevant. "The seed is burned", does not mean that actually something like that happens. What happens is simple, simply this: that when nirvichara samadhi is attained, thoughts cease. Suddenly there is no seed to be burned. It has never been there; you were in a hallucination.

This is a metaphor, and religion talks in metaphors because there is no other way to talk about things which belong to the unknown. It is a metaphor. When it is said the seed is burned, the only meaning is: now there is no desire to be born, no desire to die, no desire not to die; simply there is no desire. Desire is the seed, and how desire can exist when thoughts have ceased? Desire can exist only through thinking, in the form of thought. When thoughts are not there you are desireless. When you are desireless, birth and death disappear. With your desire the seed is burned. Not that there is a

fire in which you burn the seed... Don't be foolish. Many have become victims of metaphors. These are poetic ways of saying certain things, through the metaphor.

And just understand the essential. The essential is that desire leads you into time, into this world. You would like to be this and that, you would like to attain this and that; future is created. Time is created by desire. Time is nothing but a shadow of the desire. There is no time in existence. Existence is eternal; it has never known any time. Time is created by your desire, because desire needs space to move. Otherwise, if there is no future where the desire will move? You will be always against a wall, so you create future. Your mind creates a dimension of time, and then the horses of desire can gallop fast. Because of desire you create future, not only in this life but in other lives also, because you know desires are so many... And desires are such they cannot be fulfilled: this life won't be enough – more lives are needed. If only this is the life, then too short is the time, too many things to do, and such a short time – nothing can be done. Then you create future lives.

It is your desire that becomes the seed, and through the desire you move and move, from one dream to another. From one life to another when you move it is nothing but moving from one dream to another. When you become thoughtless, when you drop all thinking and simply remain in the present moment, suddenly time has disappeared.

The present moment is not part of time at all. You divide time in three tenses: past, present, future. That is wrong. Past and future are time, but the present is not part of time, the present is part of existence. Past is in the mind: if your memory is vast, where will be the past? Future is in the mind: if your imagination is dropped, where will be the future? But the present will be there. It does not depend on you and your mind. The present is existential. Only this moment is true; all other moments either belong to the past or to the future. The past has gone, is no more, and the future has not come yet. Both are non-existential. Only the present is real, only one moment of present. When the desires cease and thinking ceases, suddenly you are thrown to the present moment, and from the present moment opens the door to eternity. The seed is burned. With the dropping of the desire the seed disappears of its own accord – it was created by the desire.

The third question:

Question 3

AS A COMPARATIVELY NEW SANNYASIN I AM A LITTLE WORRIED ABOUT THE NUMBER OF VERY SERIOUS, WORRIED LOOKING SANNYASINS AROUND YOU. COULD YOU REASSURE ME ABOUT THIS PLEASE?

Yes, many things have to be understood. First, religious people are always serious. I am not a religious person, but many religious persons, misunderstanding me, come to me. Religious persons are always serious; they are ill. They are frustrated with life, so much frustrated, failed completely, that they have lost the quality to enjoy. In life nothing but anguish they have come across. In life they have never been able to celebrate. They become religious out of the frustration of life; then they are serious, and they have the attitude that they are doing something very great. They are trying to console their egos, that you may have failed in life, but you are succeeding in religion; you may have failed in the outer world, but in the inner you have become a paragon. In the world of things you may have failed, but your kundalini is rising, chakras are opening. And then they compensate: they start

looking at others with a condemnatory eye. "Holier than thou" is their attitude; all are sinners. Only they are going to be saved, everybody else is going to be thrown into hell. These religious people have created hell for others, created even for themselves. They are living a compensatory life – not real, but of imagination. These people will be serious.

I have nothing to do with them. But thinking that I am also that sort of religious man, sometimes they become hooked with me. I am a totally different type of religious man, if at all you can call me religious. To me, religion is fun. To me, religiousness is celebration. To me, religion is festive. I call religion "the festive dimension". It is not for religious people, for serious people. For serious people there is psychotherapy; they are ill, and they are deceiving nobody but themselves.

To me, religion has totally a different quality. Not that you have failed in life, that's why you have come to religion, but because you have become matured through life. Even your failures... There are failures, but the failures are not because of life; the failures are because of your desires. You have become frustrated-not that life is frustrating, but because you hoped too much. Life is beautiful; your mind created the trouble. Your ambition was too much. Even this beautiful and vast life could not fulfill it.

The ordinary religious man leaves the world; the really religious man leaves ambition, leaves hoping, leaves imagination. Knowing through experience that every hope comes to a point where it becomes hopelessness, and every dream comes to a point where it becomes a nightmare, and every desire comes to a point where nothing but discontent is left by it in you – knowing this through experience, one becomes seasoned, mature. A growth happens into consciousness. Out of this growth one drops ambition, or the ambition drops by itself out of this growth. Then a person becomes religious.

Not that he renounces the world the world is beautiful! There is nothing to renounce – but he renounces all expectations. And when there is no expectation, how can there be frustration? And when there is no demand, how can there be unfulfillment? And when there is no ambition, how can there be any nightmare? One simply becomes loose and natural. One lives the moment and does not worry for the tomorrow. One lives the moment, and lives it so totally because there is no hope and no desire in the future. One brings his whole being to the moment, and then the whole life is transformed. It is fun, it is a feast, it is a celebration. Then you can dance and you can laugh and you can sing, and to me this is how a religious consciousness should be – a dancing consciousness, more like children, less like dead corpses. Your churches, your temples, your mosques are just like graveyards – too much serious.

So of course there are many people around me who are serious; they have not understood me at all. They may be projecting their minds on me, they may be interpreting whatsoever I am saying according to their own minds, but they have not understood me. They are wrong people. Either they will have to change or they will have to leave. Finally, only those people will be with me who can celebrate life so totally, with no complaint, with no grudge. Others will go; sooner they go, the better. But this happens: thinking that I am religious, old religious-type people also sometimes come to me, and once they come they bring their own minds with them and they try to be serious here also.

One man came to me, old man. He was a very famous Indian leader. Once he attended a camp, and he saw a few sannyasins playing cards. Immediately he came to me and he said, "This is too much! Sannyasins playing cards?" I said, "What is wrong in it? Cards are beautiful, and they are not doing

anybody any harm – just enjoying playing cards.” And this man was a politician, and he is playing cards in politics and gambling, but that he cannot understand. Just people playing cards is simple – just celebrating the moment. And this man in his whole life was playing cards, very dangerous cards, violent, stepping on people’s heads, doing everything that a politician has to do. But he was thinking himself religious. And poor sannyasins, just playing cards, they are condemned. He said, ”I never expected.” I told him that to me there is nothing wrong in it.

There is nothing wrong when you are not harming anybody. When you harm somebody, then it is wrong. Sometimes things which have been thought to be wrong are not so wrong. For example: you are talking nonsense to a person and throwing rubbish in his head – and only rubbish you can throw; you don’t have anything else – that’s okay. But a person sitting in the corner and smoking a cigarette – that is wrong? He is at least not throwing rubbish on anybody’s head or in anybody’s head. He has found a substitute for the lips: he doesn’t talk, he smokes. He may be harming himself, but he is not harming anybody. He may be a fool, but he is not a sinner.

Always try to think on the lines that if you are harming somebody, only then is something wrong. If you are not harming anybody and if you are a little aware-in the ”anybody”, you will also be included – if you are not harming anybody, included you, everything is beautiful. Then you can do your thing.

Sannyas to me is not a serious thing. In fact it is just the opposite: it is a jump into non-seriousness. Seriously you have lived for many lives. What you have gained? The whole world teaches you to be serious, to do your duty, to be moral, to be this and that. I teach you fun; I teach you being festive. I teach you nothing but celebration. Just remember only one thing: your celebration should not be harmful to anybody else, that’s all.

But the ego is the problem. If you take life as fun, and you celebrate it like a feast, then your ego will disappear. The ego can exist only when you are serious. childlike, then the ego disappears. So you have a haughty look, you walk uptight; you are doing something very serious nobody else is doing: you are trying to help the whole world and reform. You take on your shoulders the burden of the whole world. Everybody is immoral; only you are moral. And everybody is committing sin; only you are virtuous. Then the ego feels very good.

In a celebrating mood, ego cannot exist. If celebration becomes your very climate of being, ego will disappear. How can you maintain your ego laughing, dancing, enjoying? – it is difficult. You can maintain your ego when you are doing shirshasan, standing on your head, or doing difficult, foolish postures. Then you can maintain the ego: you are a great yogi! Or sitting in a temple or in the church with all other dead bodies around you, you can feel very, very big, great, super.

Remember, my sannyas is not for this type of people, but they come. Nothing is wrong in coming. Either they will change, or they will have to leave. You don’t be worried about them. I assure you that I am not serious.

I am sincere, but not serious, and sincerity is a totally different quality. Seriousness is the disease of the ego, and sincerity is a quality of the heart. To be sincere means to be true, not serious. To be sincere means to be authentic. Whatsoever you are doing, you are doing full of your heart. Whatsoever you are doing, you are doing it not as a duty but as your love. Sannyas is not a duty, it is your love. If you take the jump, you take out of your love, out of your authenticity. You will be sincere

to it, but not serious. Seriousness is sad, sincerity is gay. A sincere person is always gay. Only a false person becomes sad, because he gets into a mess. If you are false, each falsehood will lead you into another falsehood. If you depend on lies, you will have to depend on more lies. By and by, a crowd of lies is around you. You are suffocated with your own false faces: then you become sad. Then life looks like a mess. Then you cannot enjoy it because you have destroyed the whole beauty of it. Except your false mind, nothing is ugly in the existence; everything is beautiful.

Be sincere, be authentic and true, and whatsoever you do, do it out of love. Otherwise, don't do it. If you want to be a sannyasin, be out of love. Otherwise, don't take the jump – wait, let the right moment come. But don't get serious about it. It is nothing; it is nothing like seriousness. To me, seriousness is a disease, a disease of the mediocre mind who has failed in life. And he has failed because he is mediocre. Sannyas should be the culmination of your maturity: of failures, successes, everything that you have seen and lived and you have grown through it. Now you understand more, and when you understand more you can enjoy more.

Jesus is religious; Christians, no. Jesus can be festive; Christians, they cannot be. In the church you have to carry a very serious face, gloomy. Why? because the cross has become the symbol of the religion. Cross should not be the symbol; death should not be the concern. A religious person lives so deeply that he knows no death: there is no energy left to know death; there is nobody to know death. When you live life so deeply, death disappears. Death exists only if you live on the surface. When you live deeply, even death becomes life. When you live on the surface, even life becomes death. Cross should not be a symbol.

In India we have never made cross-like things symbols. We have Krishna's flute or Shiva's dance as symbols. If ever you want to understand how a religious consciousness should grow, then try to understand Krishna. He is festive, celebrating, dancing. He is a lover of life, with the flute on his lips and a song. Christ was really a man like Krishna. In fact, the very word Christ comes from Krishna. Jesus is his name: Jesus the Krishna, Jesus the Christ. Krishna has many forms. In Bengal, in India, it has a form which is christo. From Christ, in Greek it becomes christos, and from there it moves and becomes Christ. Jesus must have been a man like Krishna, but Christians say he never laughed. This seems absurd. If Jesus cannot laugh, then who will laugh? They have painted him in such seriousness. He must have laughed! In fact he loved women, wine: that was the problem; that's why Jews crucified him. He loved women, Mary Magdalene and others, and Mary Magdalene was a prostitute. He must have been a rare man, a very rarely religious man. He loved eating; he always enjoyed feasts. And eating with Christ must have been something of the other world.

It happened: Christ died on the cross. Then it is said that after three days he resurrected – and a very beautiful story. He resurrected: Mary Magdalene saw him first. Why? – because only the eyes of love can understand resurrection, because the eyes of love can see the inner, the immortal. Men followers passed by the side of Jesus who was standing there, and they won't see. The symbol is beautiful: only love can see that innermost deathless. And when Mary Magdalene came into the town and told people, they thought she has gone mad. Who believes a woman? – people say love is mad, love is blind – nobody will believe. Even the apostles, Jesus' closest disciples, even they laughed and said, "Have you gone mad? We will believe only when we see."

And then it happened that two disciples were going to another town and Jesus followed them, with them talked, and they talked about Jesus' crucifixion and what has happened. And they were very

much troubled, and Jesus is walking with them and talking with them, and they didn't recognize. Then they reached the town. They invited the stranger to take food with them, and when Jesus was breaking the bread then suddenly they recognized him, because nobody could have broken the bread that way – only Jesus.

This story I have loved tremendously. They talked and couldn't recognize; they walked for miles together and couldn't recognize, but the very gesture of Jesus breaking the bread, suddenly... because they had never known any man to break bread with such a festive mood, to celebrate food – they had never known any man. Suddenly, they recognized and said, "Why didn't you say that you are Jesus resurrected?" The gesture...

And Christians say this man never laughed. Christians have completely destroyed Jesus, distorted, and if he ever comes back – and I am afraid he will not come because of these Christians – they won't allow him in the churches.

The same is possible around me also. Once I am gone, the serious people are dangerous. They can take possession, because they are always in search of taking possession of things. They can become my successors, and then they will destroy. So remember this: even an ignorant person can become my successor, but he must be able to laugh and celebrate. Even if somebody claims that he is enlightened, just see his face: if he is serious, he is not going to be successor to me! Let this be the criterion: even a fool will do, but he should be able to laugh and enjoy and celebrate life. But serious people are always in search of power. People who can laugh are not worried about power – that is the problem. Life is so good, who bothers to become a pope? Simple people, happy in their simple ways, don't bother about politics.

Immediately, when an enlightened person disappears from the body, the people who are serious are fighting to become the successors. And they have always destroyed, because they are the wrong people, but the wrong people are always ambitious. Only right people are not ambitious, because life is giving so much, there is no need for ambition to become a successor, or to become a pope, or to become this and that. Life is so beautiful that more is not asked. But people who have no enjoyment, they enjoy power; people who have missed love, they enjoy prestige; people who have somehow missed the celebration of life and the dance, they would like to be popes – high powered, controlling people. Beware of them; they have been always the destroyers, the poisoners. They destroyed Buddha, they destroyed Christ, they destroyed Mohammed. And they are always around, and it is difficult to get rid of them, very, very difficult, because they are so seriously there... you cannot get rid of them.

But I assure you that I am always for happiness, joy, a life of dance and song, enjoyment, because to me that is the only prayer. When you are happy, overflowing with happiness, there is prayer. And there is no other prayer. Existence listens only to your existential response, not your verbal communication. What you say doesn't matter: what you are... If you really feel that God is, then celebrate. Then there is no point in losing a single moment. Dance if you feel God is, with your whole being, because only when you dance and sing and you are happy – or even if you sit silently – the very climate of your being gives such a peaceful, deep contentment with life. That is prayer; you are thanking. Your thankfulness is your prayer. Serious people? – I have never heard that serious people ever enter heaven. They cannot.

Once it happened that a sinner died and reached heaven. A saint died on the same day, and the



messengers started taking him towards hell. The saint said, "Wait! Something has gone somewhere wrong. You are taking that sinner, and I know him well! And I have been twenty-four hours meditating and praying to God, and I am taken to the hell? I would like to ask God himself. What is this? Is this justice?" So he was brought to God himself, and the man complained and said, "This is simply unbelievable! – that this sinner... I know him well; he has been my neighbor. He has never prayed; he has never taken your name once in life, and I have been twenty-four hours praying... Even in my sleep I go on repeating, Ram, Ram, Ram – and what is happening?n It is said God said, "Because you killed me with your boring continuous Ram. You almost killed me, and I would not like you to be nearabout. Just think, twenty-four hours! You won't give me a single moment of rest. This man is good. At least he never troubled me, and I know he never prayed, because his whole life was a prayer. He looks like a sinner to you because you think just in praying and verbal nonsense there is virtue. He lived and lived happily. He may not have been always good, but he was always happy and he was always blissful. He may have erred here and there, because it is human to err, but he was not an egotist. He never prayed, but from his deepest core of being there was always a thankfulness. He enjoyed life and he thanked for it."

Remember: serious people are all in hell; devil loves seriousness very much. Heaven is not like a church, and if it is, then nobody who has any senses will ever go to heaven. Then it is better to go to hell. Heaven is life, life millionfold.

Jesus says to his disciples, "Come to me and I will give you life in abundance." Heaven is a poetry, a continuous song, like a river flowing, a continuous celebration with no break. When you are here with me, remember, you will miss me if you are serious, because there will be no contact. Only when you are happy you can be near me. Through happiness a bridge is built. Through seriousness all bridges are broken; you become like an island, unapproachable.

The fourth question:

Question 4

SOMETIMES I FEEL AWARE AND SOMETIMES NOT. AWARENESS SEEMS TO PULSATE. DOES THIS PULSATING SLOWLY DISAPPEAR OR DOES IT GO SUDDENLY?

In life everything is a rhythm. You are happy and then follows unhappiness. Night and day, summer and winter; life is a rhythm between two opposites. When you try to become aware the same rhythm will be there: sometimes you are aware and sometimes not.

So don't create a problem, because you are such experts in creating problems that out of the blue you can create a problem. And once you have created a problem then you want to solve it. And then there are people who will supply you with answers. A wrong problem is always answered by a wrong answer. And then it can go on ad infinitum; then a wrong answer again creates questions. From the very beginning one has to be aware not to create a wrong problem. Otherwise the whole of life goes on and on in the wrong direction. Always try to understand not to create a problem. Everything pulsates into a rhythm, and when I say everything, I mean everything. Love, and there is hate; awareness, and there is unawareness. Don't create any problem: enjoy both.

While aware enjoy awareness, and while unaware enjoy unawareness – nothing is wrong, because unawareness is like a rest. Otherwise, awareness will become a tension. If you are awake twenty-

four hours, how many days you think you can be alive? Without food a man can live for three months; without sleep, within three weeks he will go mad, and he will try to commit suicide. In the day you are alert; in the night you relax, and that relaxation helps you in the day again to be more alert, fresh. Energies have passed through a rest period; they are more alive in the morning again.

The same will happen in meditation: few moments you are perfectly aware, at the peak; few moments you are in the valley, resting – awareness has disappeared, you have forgotten. But what is wrong in it? It is simple. Through unawareness will arise again awareness, fresh, young, and this will go on. And if you can enjoy both you become the third, and that is the point to be understood. If you can enjoy both it means you are neither – neither awareness nor unawareness, you are the one who enjoys both. Something of the beyond enters. In fact, this is the real witness. Happiness you enjoy – what is wrong when happiness has gone and you have become sad? What is wrong in sadness? Enjoy it. And once you become capable of enjoying sadness, then you are neither.

And this I tell you: that if you enjoy, sadness has its own beauties. Happiness is a little shallow; sadness is very deep, it has a depth into it. A man who has never been sad will be shallow, just on the surface. Sadness is like a dark night – very deep. Darkness has a silence into it, sadness also. Happiness bubbles, there is a sound in it. It is like a river in the mountains; sound is created. But in the mountains, river can never be very deep; it is always shallow. When the river comes to the plain it becomes deep, but the sound stops. It moves as if not moving. Sadness has a depth.

Why create trouble? While happy, be happy, enjoy it. Don't get identified with it. When I say be happy, I mean enjoy it. Let it be a climate which will move and change. The morning changes into the noon, the noon changes into the evening, and then comes night. Let happiness be a climate around you. Enjoy it, and then comes sadness... enjoy that too. I teach you enjoyment, whatsoever the case. Sit silently and enjoy sadness, and suddenly sadness is no more sadness; it has become a silent peaceful moment, beautiful in itself, nothing wrong in it.

And then comes the ultimate alchemy, the point where suddenly you realize you are neither – neither happiness nor sadness. You are the watcher – you watch peaks, you watch valleys; you are neither.

Once this point is attained, you can go on celebrating everything. You celebrate life and you celebrate death. You celebrate happiness, you celebrate unhappiness. You celebrate everything. Then you are not identified with any polarity. Both the polarities have become available to you together, and you can move from one to the other easily. You have become liquid-like, you flow. Then you can use both, and both can become a help into your growth.

Remember this: don't create problems. Try to understand the situation, try to understand the polarity of life. In summer it is hot, in winter it is cold – so where is the problem? In winter enjoy cold, in summer enjoy heat. In summer enjoy the sun; in the night enjoy the stars and the darkness, in the day the sun and the light. You make enjoyment your continuity, whatsoever happens. In spite of it you go on enjoying. You try it, and suddenly everything is transfigured and transformed.

The fifth question:

Question 5

ONLY RECENTLY YOU SAID THAT IF ONE COULD NOT LOVE, THEN MEDITATION WOULD TAKE YOU TO LOVE, AND IF ONE COULD NOT MEDITATE, THEN LOVE WILL TAKE YOU TO MEDITATION. YOU SEEM TO HAVE CHANGED YOUR MIND.

I have none to change. You can change if you have it; how can you change it if you don't have it?

And never try to compare two moments, because each moment is unique in itself. Yes, some days I am like winter and some days I am like summer, but I have not changed my mind – I have none.

It is how it happens: you ask a question, I have no ready-made answers for it. You ask the question and I respond. I don't think whether I am consistent with my past sayings or not. I don't live in the past and I don't think of future – that whatsoever I am saying, may I be able in the future also to say the same thing. No, there is no past and no future.

Right this moment you ask a question and whatsoever happens, happens: I respond. It is a simple response, it is not an answer. Next day you again ask the same question but I will not respond in the same way. I cannot do anything about it. I have no ready-made questions. I am like a mirror: whatsoever face you bring, it reflects. If you are angry it reflects anger, if you are happy it reflects happiness. You cannot say to the mirror that "What is the matter? Yesterday I was here and you reflected an angry face; and today I am here and you are reflecting a very happy face. What is the matter with you? Have you changed your mind?" The mirror has no mind; the mirror simply reflects you.

Your question is more important than my answer. In fact, your question creates the answer in me. Half is supplied by you, the other half is just an echo. So it depends – it will depend on you, it will depend on the trees surrounding you, it will depend on the climate here, it will depend on existence in its totality. You ask a question, and I am nothing here, just a vehicle – as if the whole answers you. Whatsoever is your need, the answer comes to you. And you don't try to compare, otherwise you will get into a mess.

Never try to compare. Whenever you feel that something suits you, you simply follow it, do it. And if you do it you will be able to understand whatsoever comes later on. Your doing will help, comparison won't help. You will go completely mad if you go on comparing. Every moment I go on saying things.

Later on, when I have spoken my whole life, those who will study them, and those who will try to sort out what I meant will go simply mad; they will not be able. Because that is now how it is happening... They are philosophers; I am not a philosopher. They have a particular idea to impose on you; they go on insisting the same idea again and again. They have something which they would like to indoctrinate you. They would like to condition your mind into a certain philosophy. They are teaching you something.

I am not a teacher. I am not teaching anything to you. Rather, just on the contrary, I am trying to help you to unlearn.

Whatsoever suits you, follow it. Don't think whether it is consistent or not. If it suits you it is good for you, and if you follow it, soon you will be able to understand the inner consistency of my all inconsistencies. I am consistent; my sayings may not be. Because they come from the same

source, they come from me, so they must be consistent. How otherwise it is possible? – they come from the same source. Their shapes may differ, words may differ: deep down there must be a consistency running, but that you will be able only when you go deep down within yourself...

So whatsoever suits you, you simply don't bother whether I have said something against it or not. You simply move, do it. If you do it you will feel my consistency. If you simply think, you will never be able to take any step because every day I will go on changing. I cannot do anything else, because I don't have a solid mind, rock-like, which is always the same.

I am like the climate, not like a rock. But your mind will again and again think I said this, and then I said that – what is right? Right is that which is easy to you. Easy is right; what fits you is right, always.

Always try to think in terms of your being and my saying, whether they fit. If they don't fit, don't bother. Don't think about them, don't waste time; move ahead. Something will be coming which will fit you.

And you are many, so I have to speak for many. Their needs are different, their requirements are different, their personalities are different, their past karma is different. I have to speak for many. Not only for you I am speaking; you are just an excuse. Through you I am speaking to the whole world. So I will speak in many colors, and I will paint in many ways, and I will sing many songs. You simply think about yourself – whatsoever suits you, you hum that song and forget others. By humming that song, by and by, something will settle within you; a harmony will arise, and through that harmony you will be able to understand my consistency through all the inconsistencies.

Inconsistencies can only be on the surface, but my consistency is of a different quality. A philosopher is consistent on the surface. Whatsoever he says – he looks into the past, connects it with his sayings, looks into the future, connects it with the future – he creates a chain on the surface. That type of consistency you will not find in me. A different quality of consistency which is difficult to understand unless you live it...

Then, by and by, waves disappear which were inconsistent, and you come to the depth of the ocean where a silence resides, consistent always, whether on the surface there is a storm or not, big waves, great turmoil, or silence, no waves, not even a ripple. Whether it is tide or ebb makes no difference; deep down the ocean is consistent.

My consistency is that of being, not of words. But when you will descend into your own ocean inside, then you will be able to understand it. Right now, you don't bother.

When a certain shoe fits you, purchase it and wear it. You don't bother about other shoes in the shop. They don't fit you: no need to bother about them. They are not meant for you, but there are other people; please remember them also. To somebody those shoes will fit. You just look for your own feet and for your own shoe. And feel, because it is a question of feeling, not of intellect.

When you go to the shoe shop, what you do? There are two ways: you can measure your feet and you can measure the shoe – that will be an intellectual effort, a mathematical effort whether it fits or not. The second is: you simply put the shoe on your foot, you walk and feel whether or not it fits. If

it fits, it fits. Everything is okay; you can forget about it. Mathematical measurement may be perfect and shoe may not fit, because shoes know no mathematics. They are completely uneducated. Don't bother about it.

I remember it happened: the man who found the law of average, a great mathematician – he was a Greek, and he was so filled with his own discovery of the law of average, that one day he was going for a picnic... his wife and seven children. They had to cross a river, so he said, "Wait." He went into the river; at four, five places he measured the depth of the river: somewhere it was one foot, somewhere it was three, somewhere it was only six inches. Rivers are not consistent with mathematics. He calculated on the sand, found the average: one and a half feet. He measured all his children, found the average: two feet. He said, "Don't worry, let them go. The river is one and a half feet, the children are two feet." Perfect as far as mathematics goes, but neither children nor the river, nobody bothers about mathematics.

The wife was a little afraid, because women are never mathematical. And it is good that they are not because they give a balance – otherwise, the man will go mad. She was a little apprehensive. She said, "I don't understand your law of averages, but to me, it seems that few children are very small and the river seems to be deep." He said, "You don't worry. I have proved the law of average to great mathematicians. Who are you to create a suspicion about it, a doubt? You just see how it works."

The mathematician walked ahead. The woman, afraid, walked at the back so she can look what happens to the children because she was worried about... And few children, small ones, started going underwater. She cried, "Look! The child is drowning!" But the mathematician ran to the sand on the other bank; he said, "Then there must have been something wrong in my calculation." Not to the child who was drowning... she ran to the other bank: "Don't be mathematical with me! I am not a mathematician and I don't believe in any law of averages."

Each individual is individual, and there exists no average man. And I am talking to many, and through you, to millions. I can do two things: either I can find an average principle, then I will be always consistent, I will always talk about two feet. But I see few are seven feet, few are only four feet, and I have to manage many types of shoes and many types of techniques. You simply look for your own feet; find the shoe and forget about the whole shop. Only then you will be able to understand someday the consistency that exists within me. Otherwise, I am the most inconsistent man on the earth.

The last question:

Question 6

ONCE YOU SAID THAT IF IT IS NEEDED, THEN YOU WILL TAKE ONE MORE BIRTH. BUT IF YOU HAVE ALREADY ATTAINED TO SAMADHI WITHOUT SEED, HOW CAN YOU TAKE ONE MORE BIRTH? YOU MAY NOT THINK THIS A RELEVANT PERSONAL QUESTION, BUT AT THE RATE MY SPIRITUAL GROWTH SEEMS TO BE GOING, IT IS!

Yes; once I said that if it is needed I will come back. But now I say it is impossible. So please speed up a little. Don't wait for my coming again. I am here only for a little while more. If you are really sincere then speed up, don't postpone. Once I said... I said to people who were not ready at that

moment. I am always responding; I said it to people who were not ready. If I had said to them that I am not coming, they would have simply dropped the whole project. They would have thought, "Then it is not feasible." They cannot do in one life and I am not coming next, so it is better not to begin. It is too big a thing to attain in one life. But now, to you I say I am not coming any more, because that is not possible – hoping that you are now ready to understand it and speed up.

You have already started the journey; you are just... Any moment, if you speed up, you can reach to the ultimate. Any moment it is possible. Now postponement will be dangerous. Thinking that I will come again, your mind can relax and postpone. Now I say I am not coming.

I will tell you one story: once it happened Mulla Nasruddin was telling to his son that "I had gone for a hunt in the forest and ten lions, not only one, suddenly jumped on me." The boy said, "Wait papa. Last year you said five lions, and this year you say ten lions." Mulla Nasruddin said, "Yes, last year you were not mature enough, and you would have got very much afraid – ten lions. Now I tell you the truth. You have grown up and this is what I say to you."

At first I said to you that I will be coming – you were not grown up enough. But now you have grown up a little, and I can say you the truth. Many times I have to say lies because of you, because you will not understand the truth. The more you grow, the more I can drop lies and the more I can be true. When you have really grown up, then I will tell you simply the truth: then there is no need. If you are not grown up, then the truth will be destructive.

You need lies just like children need toys. Toys are lies. You need lies if you are not grown up. And if there is compassion, then the person who has deep compassion is not bothered about whether he says a lie or a truth. His whole being is to help you, to be beneficial, to be a benediction to you. All the Buddhas have lied; they have to, because they are so compassionate. And no Buddha can say the absolute truth, because to whom he will say? Only to another Buddha it can be said, but another Buddha will not need it.

# Yoga: The Alpha and the Omega, Vol 4

Discourses on the Yoga Sutras of Patanjali

Talks given from 21/04/75 am to 30/04/75 am

English Discourse series

10 Chapters

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## **Yoga: The Alpha and the Omega, Vol 4**

### **Chapter #1**

**Chapter title: The seeds of misery**

**21 April 1975 am in Buddha Hall**

1. KRIYA-YOGA IS A PRACTICAL, PRELIMINARY YOGA, AND IT IS COMPOSED OF AUSTERITY, SELF-STUDY AND SURRENDER TO GOD.
2. THE PRACTICE OF KRIYA-YOGA REDUCES MISERY, AND LEADS TOWARDS SAMADHI.
3. MISERIES ARE CAUSED BY: LACK OF AWARENESS, EGOISM, ATTRACTIONS, REPULSIONS, CLINGING TO LIFE AND FEAR OF DEATH.
4. WHETHER THEY BE IN THE STATES OF DORMANCY, ATTENUATION, ALTERATION OR EXPANSION, IT IS THROUGH LACK OF AWARENESS THAT THE OTHER CAUSES OF MISERY ARE ABLE TO OPERATE.

THE ORDINARY humanity can be divided into two basic types: one is the sadist and the other the masochist. The sadist enjoys torturing others, and the masochist enjoys torturing himself. The sadist is of course attracted towards politics. There, there is the possibility, the opportunity to torture others. Or, he is attracted towards scientific research, particularly medical research. There, there is the possibility in the name of experiment, to torture innocent animals, patients, dead and alive bodies. If politics is too much and he is not so certain about himself, or not intelligent enough to move into research, then the sadist becomes a schoolmaster; he tortures small children. But the sadist always moves, knowingly or unknowingly, towards a situation where he can torture. In the name of country, in the name of nation, society, revolution, in the name of truth, discovery, in the name of reformation, of reforming others, the sadist is always in search of an opportunity to torture someone.



Sadists are not very attracted towards religion. The other type is attracted towards religion, the masochist. They can torture themselves. They become great mahatmas, they become great saints, and they are revered by the society because they torture themselves. A perfect masochist always moves directly towards religion, just as a perfect sadist moves towards politics. Politics is the religion of the sadist; religion is the politics of the masochist. But if a masochist is not too certain, then he can find some other sub paths. He can become an artist, a painter, a poet, and can allow himself to suffer in the name of poetry, literature, painting.

You must have heard the name Vincent Van Gogh, the great Dutch painter. He was the perfect masochist. If he had been born in India, he would have become a Mahatma Gandhi; but he became a painter. He had not much money. His brother used to give him only enough to survive. Out of the seven days of the week, he would eat only on three days, and the other four days of the week he would fast in order to paint.

He was in love with a woman, but the father of the woman wouldn't allow him to see her. So he forced his hand on a burning flame and he said, 'I will keep my hand on the burning flame until you allow me to see her.' He burnt his hand.

A prostitute told him, 'Your ears are very beautiful,' because there was nothing else to appreciate in his face. He was one of the ugliest men, he had ugly features. The prostitute must have been in a difficulty with this man, so she told him that his ears were very beautiful. He went back home, cut one of his ears off with a knife, packed it, went back to her with blood flowing all over, and presented the ear to the woman saying, 'You liked it so much that I would like to give it to you as a gift.'

He continued painting in the hottest part of France, Arles, in the summer when the sun was very hot. Everybody told him, 'You will get ill, the sun is too hot.' But the whole day, particularly when the sun was hottest, at full noontide, he would be standing in the fields and painting. Within twenty days he went mad. He was young, thirty three or thirty four when he killed himself, committed suicide.

But in the name of painting, art, beauty, you can torture yourself. In the name of God, in the name of prayer, in the name of sadhana, you can torture yourself. You will find this type very predominant in India: lying on a bed of nails, thorns, fasting for months. You will come across people who have not slept for ten years. They remain standing, fighting with sleep. There are people who have been standing for years, they have not taken any other posture; their legs are almost dead. There are people who are living with one hand raised towards the sky; the whole hand has gone dead, no more blood circulates in it, it is just bones. These people are ill; they need treatment. But thousands are attracted towards them. All of your politicians, Adolf Hitler or Joseph Stalin or Mao Tse Tung, need treatment. And all of your Mahatmas need treatment also, because a man who is interested in torturing himself or others is ill, deeply ill. To be interested in

torture, either of the other or of oneself, to be interested in torture is an absolutely certain symptom of deep illness. When you are healthy you don't want to torture others, you don't want to torture yourself. When you are healthy, you enjoy. When you are healthy you feel so blissful that you would like to bless everybody. You would like your blessings to flow from your being to the beings of all others, to the whole of existence. You are overflowing with bliss. Health is celebration. Illness is a torture, either of the other, or of yourself.

Why am I saying this before I start talking about Patanjali? I am saying it because up to now, Patanjali has always been commented upon by masochists. But whatsoever I am going to say about Patanjali is going to be totally different from all the other commentaries. I am not a masochist, I am not a sadist. I am celebrating myself and I would like you to participate with me. My commentary on Patanjali is going to be basically different from all the previous commentaries. My commentary will be just the same as if Patanjali himself were commenting.

He was neither a sadist nor a masochist. He was a perfectly integrated man with no inner illness, with no psychological problems, with no obsessions. He was healthy, whole, integrated. Whatsoever he has said can be interpreted in three ways. A sadist may come upon it, but that is rare because sadists are not interested in religion. You cannot imagine Mao Tse Tung, Adolf Hitler, or Joseph Stalin being interested in Patanjali, no. Sadists are not interested, so they have not commented. Masochists are interested in religion, and they have commented and given their own color to Patanjali. There are millions of them, and whatsoever they have said has completely distorted Patanjali's message, completely destroyed it. Now, after thousands of years, those commentaries are standing between you and Patanjali. Still, they go on growing.

Patanjali's yoga sutras are one of the most commented upon things; they are pregnant with significance, they are very deeply meaningful. But where does one find a Patanjali to comment upon them? Where does one find a man who is not ill in any way? Because illness will color; you cannot help it. When you interpret, you are in your interpretation, you have to be there; there is no other way to interpret. I am going to say things which are not said, and you may find me continuously different from all the commentaries.

Remember this fact, because I am neither a masochist nor a sadist. I have not come to religion to torture myself; just the opposite has been the case. In fact, I have never come to religion. I have simply been enjoying myself and religion has happened, just by the way. It has been a consequence. I have never practiced the way religious people practice, I have never been in that type of search. I have simply lived in deep acceptance of whatsoever is. I have accepted existence and myself, and I have never been in any mood to change myself. Suddenly, the more I accepted myself, the more I accepted existence, a deep silence descended upon me, a bliss. In that bliss religion has happened to me. So I am not religious in the ordinary sense of the word. If you want to find a parallel, you will have to seek it some where other than in religion.

I feel deep affinity with a man who was born two thousand years ago in Greece. His name was Epicurus. Nobody thinks of him as religious. People think that he was the most atheistic man ever born, the most materialistic ever born; he was just the opposite of the religious man. But that is not my understanding. Epicurus was a naturally religious man. Remember the words 'naturally religious'; religion happens to him. That's why people overlooked him, because he never sought. The proverb: Eat, drink and be merry, comes from Epicurus. And this has become the attitude of the materialist.

Epicurus in fact lived one of the most austere of lives. He lived as simply as anybody has ever lived. Even a Mahavir or a Buddha were not so simple and austere as Epicurus, because their simplicity was cultivated; they had worked for it, it had been a practice. They had thought about it and they had dropped all that was unnecessary. They had been disciplining themselves to be simple, and whenever there is discipline, there is complexity. There is a fight in the background, and the fight will always be there, in the background. Mahavir was naked, nude; he had renounced all, but he had renounced. It was not natural.

Epicurus lived in a small garden. The garden was known as Epicurus' garden. He had no academy like Aristotle, or a school like Plato; he had a garden. It seems simple and beautiful. A garden seems more natural than an academy. He lived in the garden with a few friends. That was probably the first commune. They were just living there, not doing anything in particular, working in the garden, having just enough to live.

It is said that the King once came to visit and he had been thinking that this man must be living in luxury because his motto was: Eat, drink and be merry. 'If this is the message,' the King thought, 'I will see people living in luxury, in indulgence.' But when he arrived he saw very simple people working in the garden, watering trees. The whole day they had been working. They had very few belongings, only enough to live. In the evening, when they were having dinner, there was not even any butter; just dry bread and a little milk. But they enjoyed it as if it were a feast. After the dinner, they danced. The day was over and they offered a thanksgiving to the existence. And the King wept, because he had always thought to condemn Epicurus in his mind. He asked, 'What do you mean by saying, "Eat, drink and be merry?"' Epicurus said, 'You have seen. For twenty four hours we are happy here. If you want to be happy you have to be simple, because the more complex you are, the more unhappy you become. The more complex your life, the more misery it creates. We are simple not because we are seeking God, we are simple because to be simple is to be happy.' And the King said, 'I would like to send some presents for you. What would you like for the garden and your community?' Epicurus was at a loss. He thought and thought and he said, 'We don't think that anything else is needed. Don't be offended; you are a great King, you can give everything -- but we don't need. If you insist, you can send a little salt and butter.' He was an austere man.

In this austerity, religion happens naturally. You don't think about God, there is no need to; life is God. You don't pray with folded hands towards the sky; it is foolish. Your whole life, from the morning until the evening, is a prayer. Prayer is an attitude: you live it, you don't do it.

Epicurus could have understood Patanjali. I can understand him. I can feel what he means. It is for you that I am saying all this, so that you don't get confused, because there are other commentaries which say just the opposite.

KRIYA-YOGA IS A PRACTICAL, PRELIMINARY YOGA, AND IT IS COMPOSED OF AUSTERITY, SELF STUDY AND SURRENDER TO GOD.

The first word is 'austerity'. Masochists have converted austerity into self-torture. They think that the more you torture the body, the more spiritual you become. Torturing the body is the way to become spiritual: this is the understanding of the masochist.

Torturing the body is not a way; torturing is violent. Whether you torture others or yourself, it is violent; and violence can never be religious. What is the difference between torturing someone else's body and torturing your own body? What is the difference? The body is 'the other'. Even your own body is the other. Your body is a little closer and the other's body is a little further away, that's all. Because yours is closer it is more likely to become a victim of your violence; you can torture it. And for thousands of years people have been torturing their bodies with the false notion that it is the way towards God.

In the first place, why would God give you a body? He has not provided you with any implements to torture your body. Rather, on the contrary, he has provided you with sensibilities, sensitiveness, with senses: to enjoy it, not to torture it. He has made you so sensitive because through sensitivity awareness grows. If you torture your body you will become more and more insensitive. If you lie down on a bed of thorns, by and by, you will become insensitive. The body will have to become insensitive, otherwise how can you continuously tolerate thorns? The body will become dead in a way, it will lose its sensitivity. If you stand in the hot sun continuously, the body will protect itself by becoming insensitive. If you sit naked in the Himalayas when snow is falling and the whole mountain range is covered in snow, by and by, the body will lose its sensitivity to coldness. It will become a dead body.

And with a dead body, how can you feel the blessings of existence? How can you feel the constant shower of blessings that is happening every moment? Existence goes on pouring millions of blessings upon you; you cannot even count them. In fact, you need more sensitivity to become a religious man, not less, because the more sensitive you are, the more you will be able to see the Divine everywhere. Sensitivity should become the eye, the penetration. When you become absolutely sensitive, every small breeze touches you and gives you the message, and even an ordinary leaf shaking in the wind becomes such a tremendous phenomenon

because of your sensitivity. You look at an ordinary pebble and it becomes a kohinoor. It depends on your sensitivity.

Life is more if you are more sensitive; life is less if you are less sensitive. If you have a completely wooden body with no sensitivity, life is nil, life is no longer there; you are already in your grave. Masochists have done that. Sadhana has become an effort to deaden the body and the sensitivity.

To me, just the opposite is the way. Austerity does not mean torture; austerity means a simple life, an austere life. Why a simple life? Why not a very complicated life? Because the more complicated the life is, again, the less sensitive you will be. A rich man is less sensitive than a poor man because his whole effort of accumulating riches has made him insensitive. You have to be insensitive if you are going to accumulate riches. You have to be completely like a murderer and not bother about what is happening to others. You go on accumulating treasures, and others are dying. You go on becoming more and more rich, and others are losing their very lives in it. A rich man has to be insensitive, otherwise he cannot be rich. How will he exploit? -- it will be impossible.

I have heard about a very great rich man; Mulla Nasrudin went to see him. He wanted some donation for an orphan house that he was running. The rich man said, 'Okay Nasrudin, I will give you something, but I have a condition and nobody has ever fulfilled it. Look into my eyes; one eye is false and another eye is real. If you can tell me exactly which eye is false and which is real, I will donate.' Nasrudin looked into his eyes and said, 'The left eye is real and the right eye is false.' Amazed, the rich man said, 'But how could you tell?' He said, 'Because in the left eye I can see a little compassion; it must be false.'

He saw a little compassion, just a glimmer, and it had to be false. A rich man cannot be rich if he is sensitive. In accumulating wealth, he goes on dying.

There are two ways to kill your body: one is the way of the masochist who tortures, another is the way of the rich man who accumulates wealth and rubbish. By and by, all the garbage that he accumulates becomes a barrier and he cannot move, he cannot see, he cannot hear, he cannot taste, he cannot smell. An austere life means an uncomplicated life, simple. It is not a cultivation of poverty, remember, because if you cultivate poverty through effort, then again the very cultivation will deaden you.

A simple life is a life of deep understanding, not of cultivation. It is not a practice to become poor. You can practice being poor, but through the practice your senses will harden. Practice of anything makes you hard; the softness is lost, the flexibility is lost. Then you are no longer flexible like a child. Then you become rigid like an old man. Lao Tzu says, 'Rigidity is death, flexibility is life.' A simple life is not a cultivated, poor life. Don't make poverty your goal and don't try to cultivate it. Just understand that the more simple, unloaded your body and mind are, the more you penetrate into existence. Unburdened, you can come into direct

contact with reality; burdened you cannot come. A rich man always has his bank balance in the way.

You see the Queen of England, Elizabeth? She cannot even shake hands without gloves on. She cannot even touch humanity without gloves on. Even the human touch seems to be something impure, something ugly. A queen, a king, live encapsulated; it is not only a question of the hand. That is just a symbol to say that the Queen is entombed; she is no longer alive.

In the Middle Ages in Europe it was thought that kings and queens didn't have two legs, because nobody had ever seen them naked. It was thought that they had only one leg. They were not human; they were living at a distance. Ego always tries to live at a distance, and the distance makes you insensitive. You cannot come and touch a child playing on the road. You cannot come near a tree and embrace the tree. You cannot come nearer to life; you are pretending that you are higher than life, greater than life, bigger than life. The distance has to be created and only then can you pose as being bigger than life. But life is not losing anything by your foolishness; you are only becoming more and more insensitive. You are already dead. Life needs you to be more alive.

When Patanjali says 'austerity', he means, 'Be simple, don't cultivate it.' Because cultivated simplicity is not simplicity. How can a cultivated simplicity be simple? It is very complex; you have been trying, calculating, cultivating.

I know a man; I happened to pass by the village where he was living. My driver said, 'Your friend lives here, just outside the village.' So I said, 'It is good. Just for a few minutes I will go see him, and see what he is doing now.' He was a Jain monk. When I reached near his house, through the window I could see him walking naked inside. Jain monks have five stages; by and by, they cultivate simplicity. At the fifth stage, the last, they become naked. First they will wear three articles of clothing, then two, then one, and then that too is to be dropped. That is the highest ideal of simplicity, when one becomes absolutely nude; nothing to carry -- no burden, no clothes, no things. But I knew that this man was only in the second stage, so why was he nude?

I knocked on the door. He opened the door, but now he was wrapped in a lungi. So I asked, 'What is the matter.? Just now I saw you through the window and you were nude.' He said, 'Yes, I am practicing. I am practicing for the fifth, the last stage. First, I will practice inside the house, then with friends; then, by and by, I will move to the village, and then to the larger world. I have to practice. It will take at least a few years for me to drop the shyness, to be courageous enough to move naked in the world.' I told him, 'You had better join a circus. You will be nude, but a practiced nudity is not simple; it is very calculated. You are very cunning, and you are moving step by step with cleverness. In fact, you will never become nude. A practiced nudity will be like clothes again, very subtle clothing. You are creating them by practice.

'If you feel like an innocent child, you will simply drop the clothes and move in the world. What is the fear -- that people will laugh? What is wrong in their

laughter? -- let them laugh. You also can participate, you also can laugh with them. They will make fun of you -- so far, so good, because nothing kills ego like people making fun of you. It is good, they are helping you. But by this practice for five years, you will miss the whole thing. Nudity should be innocent like a child's. Nudity should be an understanding, not a practice. Through practice, you are finding a substitute for understanding. Innocence is not of the mind, it is not a part of your calculating, your reasoning. Innocence is an understanding of the heart.'

Austerity cannot be practiced. You simply have to look at life and see that the more complicated you become, the less sensitive you become. And the less sensitive you are, the farther away from the Divine you are. The more sensitive you become, the closer and closer and closer you come. A day comes when you are sensitive to the very roots of your being; suddenly you are no longer there, you are just a sensibility, a sensitivity. You are no longer there, you are just an awareness. And everything is beautiful then, everything is alive; nothing is dead. Everything is conscious; nothing is alive, nothing is dead. Everything is conscious, nothing is unconscious. With your sensitivity, the world changes. At the last moment, when the sensitivity reaches to its total, its ultimate climax, the world disappears; there is God. God is not to be found, really; sensitivity has to be found. Be sensitive so totally that nothing is left behind, no holding back; and suddenly, God is there. God has always been there, only you were not sensitive.

To me, austerity is a simple life, a life of understanding. You need not move into a hut, you need not go naked. You can live simply in life, with understanding. Poverty will not help but understanding will. You can force poverty on yourself, you can become dirty, but that won't help.

This is happening now in the West with hippies and other sorts of people. They are again making the same mistake that India has been making for a long time. India has known all sorts of hippies in the past. They have lived the dirtiest lives possible. Just in the name of austerity, they would not take baths because they felt, 'Why bother, and why decorate the body?'

Did you know that Jain monks don't take baths? You cannot sit near them; they stink. They don't brush their teeth. You cannot talk to them; there is a bad smell, a bad odor comes out of their mouths. And this is thought to be austerity, because they say, 'Even bathing or cleaning the body is to be a materialist. Then you are much too involved with the body, so why bother?' But this type of attitude is just moving to the other extreme, from one foolishness to another.

There are people who are engaged with the body for twenty-four hours. You can find women wasting hours before the mirror. This is one type of foolishness: just cleaning the part continuously, never noticing that it is only a part. Good, clean it, but don't clean it continuously the whole day, otherwise it is an obsession. A clean body is good, but a continuous obsession with cleaning it -- that is madness. There are people who are continuously decorating their bodies. Almost



half of the industries of the world are devoted to body decorations: powders, soaps, perfumes.

Cleanliness is good, but it should not be an obsession. It had become an obsession in the West, and now, the other pole. People who are too concerned with the body, with clothes and cleanliness and this and that, are 'square' people. But the hippies have moved to the other extreme -- they don't bother at all. They are dirty, and the dirtiness has become a religion. As if just by being dirty, they will attain to something. They are simply becoming more and more insensitive to the beauties of life.

Because you have become so insensitive, drugs have become so important. Now it seems that you cannot be sensitive without chemical drugs. Otherwise, an austere man is so sensitive that he does not need the drugs. Whatsoever you experience through drugs, he experiences just through his sensitivity. You take the drug and an ordinary tree becomes a marvelous phenomenon -- every leaf a unique world in itself, thousands of greens in one tree. And every flower emanates light, becomes a prism. An ordinary tree that you have passed so many times and never looked at, suddenly becomes like a dream, an ecstasy, a rainbow of colors. This is what happens to a sensitive man without taking any drugs. To take the drugs means that you have become so hardened and dull and dead that now a chemical aggression is needed on your body. Only then for a few moments the window will open and you will see the poetry of life, and again the window will be closed; and more and more quantity of the drug will be needed. The moment will come when even drugs won't help. Then you will really be stoned!

Become more sensitive, become more austere. And when I say 'become', I don't mean practice, I mean understand. Try to see that whenever you are simple, things go beautifully. When ever you are complex, things become problematic; you create more puzzles to be solved and everything becomes entwined, a mess. Live a simple life of needs being fulfilled, with no mad desires. You need food, you need clothing, you need a shelter -- finished. You need somebody to love, you need somebody to be loved by. Love, food, shelter -- simple; but you create millions of desires. If you need a Rolls Royce then difficulties arise. If you need a palace, or you are not satisfied with ordinary womankind, you need a Miss Universe -- and all your Miss Universes are almost dead -- you need something impossible: then you go on and on. And you have to go on postponing, 'Someday, when I have a palace, then I will sit silently.' But meanwhile the life is flowing out of your fingers. If ever it should happen that you acquire your palace, you will have forgotten how to sit silently because, running after the palace, you will completely forget how to sit. That happens to all ambitious people -- they run. Then running becomes their very way of life. A moment comes when they have achieved, but now they cannot stop. You know it well, that if for the whole day you have been thinking and thinking, you cannot stop.

Mulla Nasrudin once came home after having decided that day to do something and not forget it. He had put a knot in his clothing so that he would remember. Then, when he got home, he was frantic because he had forgotten. 'The knot is there, but for what?' He tried to think. His wife insisted, 'Now you go to sleep and tomorrow morning we will see.' But he said, 'No, it is something very important. It was important and I had decided to do it tonight. At no cost can I neglect it, so you go to sleep.' In the middle of the night when the clock chimed two, he remembered. He had decided to go to bed early. That was what the knot was for.

This is happening to all ambitious people. They desire so much, and by the time they reach their goal they have completely forgotten for what they were reaching. In the first place, for what were they desiring so many things? Now they have achieved and they have forgotten. Even if they remember that they had wanted to be silent, relaxed, to enjoy life, now their whole pattern of life and the whole conditioning will not allow them to relax, will not allow them to sit silently and enjoy. When you run with ambition for your whole life, you cannot stop easily. Running becomes your very being. If you want to stop, this is the moment. There is no future for it, this is the moment.

Needs are simple. A man can live a very simple, austere life and enjoy it. Rich food is not needed to enjoy food, only a rich tongue is needed. By the time you are able to accumulate rich food, you will have lost the very capacity to enjoy it. Enjoy it while the moment is still there. Enjoy it while you are alive. Don't waste it and don't postpone it.

An austere man lives moment to moment -- 'This day is enough for itself, and tomorrow will take care of itself.' Says Jesus again and again, 'Look at the lilies of the field, at how beautiful they are. They don't bother about the morrow. Even Solomon was not so beautiful in the moments of his greatest glory as ordinary lily-flowers in the field.' Look at these birds, they are enjoying. This very moment the whole existence is celebrating -- except you.

What is the trouble with man? The trouble is that he thinks that for enjoyment certain conditions have to be fulfilled first; this is the trouble. To enjoy life in fact no conditions are to be fulfilled; it is an unconditional invitation. But man thinks that certain conditions have to be fulfilled first; only then can he enjoy life. This is the complex mind. The simple mind feels that one has to enjoy whatsoever is available. Enjoy it! No conditions are to be fulfilled. And the more you enjoy this moment, the more capable you become of enjoying the next. The capacity grows; the greater and greater it becomes, the higher and higher it goes -- it is infinite. And when you come to the infinity of enjoyment, that is what God is. God is not a person sitting somewhere and waiting for you. By this time He will have got bored, waiting and waiting for you. He will have committed suicide if He had any sense... waiting for you.

God is not a person. He is not a goal, He is a way of enjoying life right here and now. God is the attitude of being blissful for no reason at all. You are miserable for no reason at all; that is the complex mind.

I saw Mulla Nasrudin one day following the body of a rich man who had died. The whole town was following, and Mulla Nasrudin was crying and weeping so hard. So I asked him, 'What is the matter, Nasrudin? Were you in some way related to the rich man?' He said, 'No.' 'Then why you are weeping?' I asked. He said, 'Because I was not related to him, that's why!'

People are weeping because they are related; people are weeping because they are not related. It seems that you want to weep whatsoever is the case. You are miserable for no reason at all. I have not come across a single person who really has any reason to be miserable. You create it. Because it looks absurd to be miserable without any reason, you create the reason. You rationalize, you find out, you invent; you are great inventors. And when you have found the reason or created a reason, invented one, then you are at ease. Now nobody can say that you are miserable without a reason.

In fact, the situation is this: there is no cause for any misery and there is no cause for any bliss. It just depends on your attitude. If you want to be happy, you can be, whatsoever the situation; the situation is irrelevant. To be happy is a capacity; in spite of the situation you can be happy. But if you have decided to be miserable you can be miserable in spite of the situation; the situation is irrelevant. If even in heaven you are received, welcomed, you will be miserable; you will find some reason or other.

It was asked of a great mystic, a Tibetan mystic, Marpa, 'Are you certain that when you die you will go to heaven?' He said, 'Absolutely!' The man said, 'But how can you be so certain? You have not died, and you don't know what God has in His mind.' Marpa said, 'I'm not worried about God's mind, that is His business. I am certain because of my mind. Wherever I am, I will be happy and it will be heaven, so it makes no difference whether I am thrown to hell or to heaven -- it is irrelevant.'

I have heard a beautiful anecdote about Adolf Hitler. He came to know from his friends that there was a Jewish woman, a great astrologer, and whatsoever she had been predicting had always been true. Hitler was a little reluctant because the woman was a Jew. But then the idea haunted his mind; he couldn't sleep for days: 'If the woman can really predict the future, then it is worth asking, even if she is a Jew.' The woman was called secretly. Hitler asked, 'Can you tell me when I am going to die?' The woman closed her eyes, contemplated and said, 'On a Jewish holiday.' Hitler said, 'What do you mean, what holiday?' She said, 'That is irrelevant. Whenever you die it will be a Jewish holiday.'

Marpa said, 'It is irrelevant what God has in His mind. Wherever I go, it will be heaven -- because I know, I am happy with out any cause.'

An austere man comes to know that happiness is the nature of life. You need not have any causes to be happy. You can simply be happy just because you are

alive! Life is happiness, life is bliss; but this is possible only for an austere man. A man who accumulates things always thinks that because of these things he is going to be happy. Palaces, money, gadgets; he thinks that because of these things he is going to be happy. Riches are not the problem; the attitude of the man who tries to find riches is the problem. The attitude is: unless I have all these things, I cannot be happy. This man will always remain unhappy. An austere man comes to know that life is so simple that whatsoever he has, he can be happy. He need not postpone it for anything else.

Austerity will then mean: come down to your needs; desires are mad, needs are natural. Food, shelter, love; bring your whole life energy down just to the level of needs, and you will be happy. And a happy man cannot be other than religious; and an unhappy man cannot be other than irreligious. He may pray, he may go to the temple and the mosque -- that doesn't matter. How can an unhappy man pray? His prayer will have a deep complaint in it, a grudge. It will be a deep grump. Prayer is gratitude, not complaint.

Only a happy man can be grateful; his whole heart cries in total gratitude, tears come to his eyes because God has given so much without his asking. And God has given so much just by giving you life. A happy man is happy just because he can breathe -- that is too much. Just to breathe for a single moment is enough, more than enough. Life is such a benediction! -- but an unhappy man cannot see it.

So remember, the more you are possession oriented, the less happy you will be. The less happy you are, the farther away from the Divine, from prayer, from gratitude you will be. Be austere. Live with the necessary and forget about desires; they are fantasies in the mind, ripples in the lake. They only disturb you, they can never lead you to any contentment.

... AUSTERITY, SELF STUDY AND SURRENDER TO GOD.

They are all interlinked. If you are simple you will be able to observe yourself. A complex man cannot observe himself because he is so divided. He has so many things around him: so many desires, so many thoughts, and so many problems arising out of these desires and thoughts. He is continuously in a crowd. It is difficult to attain to self study. Only an austere man eats, sleeps, loves, and that is all. He has ample time and ample energy left to observe, just to be, just to sit and look. And he is so happy. He has eaten well, the hunger has been satiated; he has loved well, the deeper hunger of being has been satiated. Now what to do? He sits, looks at himself, closes his eyes, watches his own being. There is not a crowd, nothing much to be done. Things are so simple that he can do them easily. And simple things have a quality that even while doing them you can study yourself. Complex things are too much for the mind. It gets too involved and fragmentary, and self study becomes impossible.

What Patanjali means by self study is the same as what Gurdjieff meant by self remembering, or what Buddha meant by right mindfulness, or what Jesus meant by becoming more alert, or what Krishnamurti means when he goes on saying to be aware. When you have nothing to do, nothing much to do, the simple things of the day finished, where will the energy move? What will become of your energy? Right now you are always low, low in your energy, because there are so many engagements for the energy, so many involvements for the energy. You never have enough energy. And without energy there is no possibility of being aware, because awareness is the subtlest transformation of energy. It is the cream of your energy. If you don't have enough overflowing energy, you can not be aware. At the point of low energy, low level energy, you cannot be aware; overflowing energy is needed. An austere man has so much energy left -- what to do with this energy? All that can be done has been done; the day is over. You are sitting silently; the energy moves to the subtlest layers -- it goes higher and higher, it goes on accumulating, it becomes a pinnacle, a pillar of energy. You can study yourself now. Even the subtlest nuances of your thoughts, emotions, feelings, you can watch.

#### ... SELF-STUDY AND SURRENDER TO GOD.

Whenever you watch, you are no longer there. Austerity leads to self study; self study leads to egolessness, because you are not there. The more you know yourself, the less you are. Only ignorant people are. Enlightened people are not. They are like an emptiness, they are like a vast sky. If you enter a Buddha you will never find him anywhere. You will find infinite space, but nobody there. If you enter me you will not find me there -- an emptiness, a vast sky, total freedom for you. You will not stumble upon me; I am not there. When you become more and more aware inside, you are less and less. It is always in the same proportion: the more unaware you are, the more you are; the more aware you are, the less you are. When you become perfectly aware, you are not. The whole energy has become awareness; nothing is left for the ego. And then the ego is left, just as a snake moves out of an old skin. Now it is a dead skin lying there; anybody can take it. Then surrender to God happens. You cannot surrender to God because you are the barrier.

People come to me and they say, 'I would like to surrender.' That's not possible. How can you surrender? You are the non-surrender. When you are not, surrender is. When you cease, surrender happens. So remember, you cannot surrender. It can not be an effort on your part -- it is impossible. You can do only one thing, what Patanjali is saying: be austere, simple. So much energy is then left which spontaneously becomes awareness, and in awareness you are not there. Suddenly, you find that the surrender has happened. Suddenly, without doing anything on your part... you have not done anything and the surrender

has happened. Surrender to God is the state of non ego within you. It is not an act on your part, there is no effort in it. If there is effort, it is not surrender. Surrender is a realization. When you are aware and the flame is burning high, suddenly you realize that the darkness is not there. You are surrendered; it is a revelation, a realization. Suddenly you are amazed! You are absent and God is there. In your absence is God, in your presence is only misery. In your presence nothing is possible, in your absence the whole infinity becomes possible. These are interrelated things: austerity, self study and surrender to God.

THE PRACTICE OF KRIYA YOGA REDUCES MISERY, AND LEADS TOWARDS SAMADHI.

These three steps reduce misery and lead you towards samadhi, the ultimate, the last beyond which nothing exists. When you are surrendered to God, you have become God -- that is samadhi.

MISERIES ARE CAUSED BY: LACK OF AWARENESS, EGOISM, ATTRACTIONS, REPULSIONS, CLINGING TO LIFE AND FEAR OF DEATH.

In fact, just the ego is the cause. All others which follow are just shadows of the ego. Lack of self awareness is the ego. You feel that you are because you don't know. You are in darkness, you have never met yourself, and you think you are. This creates all sorts of miseries: egoism, attractions towards things which are useless, repulsions -- which is the other extreme of attraction -- clinging to life and fear of death. You cling to life because you don't know what life is. If you knew, there would be no clinging; because life is eternal -- why cling? It is going on and it can never stop. You unnecessarily trouble yourself by clinging. It is as if a river is flowing and you are pushing the river towards the ocean when it is going by itself. You need not push. You will unnecessarily create misery for yourself. You will think that you are a martyr because you are pushing the river and leading it towards the ocean. The river is going by itself; don't disturb, you need not do it. If you want to go to the ocean, you can just become part of the river and the river will take you. But don't help the river; you have been doing that. Life is flowing by itself; nothing is needed. What have you done to be born? What have you done to be here? What have you done to be alive? Is it something that you have done? If not, then why bother? Life moves on its own. Foolish people create miseries; the situation is like this.

I have heard: Once a rich man, a great King, was going some where in his chariot. He saw a poor villager, an old man, by the side of the road carrying a big burden on his head, and the burden was too much. The King felt compassion. He said, 'You come, old man; sit by my side in the chariot. Wherever you want I will drop you. The old man went to the chariot but he was still carrying his burden on his head. The King said, 'Are you mad? Why don't you put your burden

down?' The man said, 'I am on the chariot, and even that is too much of a burden for the chariot and the horses. My burden will be too much. Thank you sir, but let me carry this burden. It will be too much for the horses and the chariot.'

Whether you carry your burden on your head or you put in the chariot, it is all the same to the horses; they have to carry all of it.

Life is carrying itself. Why don't you leave your burdens to life? But you cling. And when you cling to life, the fear of death arises. There is no death and there is no fear of death. Clinging to life creates the fear of death, and the fear of death creates death. Otherwise, there is no death and no fear.

Life is eternal. Nobody has ever died; nobody can ever die. That which exists will exist, has always been in existence, cannot go out of existence. Nothing can go out of existence; nothing can go out, nothing can come in. Existence is total. Everything remains; moods change, forms change, names change.

It is what Hindus call namarupa. Forms and names change; otherwise everybody remains, everything remains. You have been here millions of times, you will be here millions of times -- you will be here forever. Life is forever. Of course your name will not be the same. You may not have the same face again, you may not have the body of a man or a woman again, but that doesn't matter, that is irrelevant. You will be here just like the waves in the ocean -- they go and come, they go and come. Forms change, but the same ocean goes on waving.

MISERIES ARE CAUSED BY: LACK OF AWARENESS, EGOISM, ATTRACTIONS, REPULSIONS, CLINGING TO LIFE AND FEAR OF DEATH. WHETHER THEY BE IN THE STATES OF DORMANCY, ATTENUATION, ALTERATION OR EXPANSION, IT IS THROUGH LACK OF AWARENESS THAT THE OTHER CAUSES OF MISERY ARE ABLE TO OPERATE.

There can be many forms of the causes of misery: they can be in the form of seeds. You can carry your misery in the form of a seed -- dormant. You may not be aware of it, but in a certain situation, if the soil is right and the seed can get the water and the sun, it will sprout. So sometimes for years you feel that you have no greed, and suddenly one day when the right opportunity arises, the greed is there. Then the seeds are in a very feeble form that you are not aware of, so feeble that unless you search deeply within yourself, you will not be able to see that they are there. Or they may be in an alternating form: sometimes you feel happy and sometimes you feel unhappy. You feel happy with love, you feel unhappy with hate; but hate and love are two alternating phenomena of the same energy. Sometimes they will be in their perfect form: when you are depressed, so depressed that you want to commit suicide; or sometimes when you are so happy that you feel like going mad. All these forms have to be watched because Patanjali says, 'All these forms exist because of unawareness; you are not aware.'



First become aware of the surface phenomena: greed, anger, hate; then go deeper, and you will be able to feel the alternating phenomenon -- both are connected. Go still deeper, become more aware, and you will feel a very feeble phenomenon inside you, shadow like, but any time it can gain substance. So it happens with a holy man -- who just a moment before was holy -- that a beautiful woman comes, and all holiness disappears; just in a single moment! It was there in a feeble form. Or, it can be in a seed form. To know the seed form is the most difficult because it has not sprouted. It needs perfect awareness.

But the whole method of Patanjali is awareness: become more and more aware. You will become more aware if you become austere, simple. You will become more aware and self study will become possible. With self study, self drops and one feels surrendered. And to be surrendered is to be on the right track.

## **Yoga: The Alpha and the Omega, Vol 4**

### **Chapter #2**

**Chapter title: You are already that....**

**22 April 1975 am in Buddha Hall**

The first question:

#### **Question 1**

**YOU SAID YESTERDAY THAT SURRENDER HAPPENS WHEN THERE IS NO EGO, BUT WE ARE WITH EGOS. HOW CAN WE MOVE TOWARDS SURRENDER?**

THE EGO is you. You cannot move towards surrender; in fact you are the barrier, so whatsoever you do will be wrong. You cannot do anything about it. You simply, without doing anything, have to be aware. This is an inner mechanism: whatsoever you do is done by the ego, and whenever you don't do anything and remain just a witness, the non ego part of you starts functioning. The witness is the non-ego within you and the doer is the ego. The ego cannot exist without doing anything. Even if you do something to surrender, it will strengthen the ego and your surrender will become again a very subtle egoistic standpoint. You will say, 'I have surrendered.' You will claim surrender, and if somebody says that it is not true, you will feel angry, hurt. The ego is now there trying to surrender. The ego can do anything; the only thing that the ego cannot do is non doing, witnessing.

So just sit silently, watch the doer, and don't try in any way to manipulate it. The moment you start manipulating, the ego has come back. Nothing can be done about it; one has just to be a witness to the misery that ego creates, of the false pleasures and gratifications that ego promises. Doings in this world and doings in the other world; the spiritual world, the Divine, the material, whatsoever the realm, the doer will remain the ego. You are not supposed to do anything and if you start doing something you will miss the whole point. Just be there, watch, understand, and don't do. Don't ask, 'How to drop the ego?' Who will drop it? Who will drop whom? When you don't do anything, suddenly the witnessing part is separate from the doer; a gap arises. The doer goes on doing and the seer goes on seeing. Suddenly, you are filled with a new light, a new benediction: you are not the ego, you have never been the ego; how foolish that you ever believed in it.

There are people who are trying to fulfill their egos; they are wrong. There are people who are trying to drop their egos; they are wrong. Because when the witness arises you simply see the whole game. There is nothing to be fulfilled and nothing to be dropped. The ego is not of any substance. It is made of the

same stuff that dreams are made of. It is just an idea, an air bubble -- just hot air within you and nothing else. You need not drop it, because in the very dropping or in asking how to drop it, you believe in it, you are still clinging to it.

It happened that a Zen Master awoke one morning and he told his disciple, 'I had a dream in the night. Will you please interpret it for me?' The disciple said, 'You wait, I will bring some cold water so you can wash your face.' He went away to fetch water and returned. The Master washed his face. By that time, another disciple passed nearby and the Master called him and said, 'Listen, I had a dream last night. Will you please interpret it for me?' The disciple looked, and seeing that the Master had washed his face he said, 'Wait, better that I fetch a cup of tea for you.' He brought a cup of tea. The Master sipped the tea, laughed and blessed both of the disciples. He said, 'You did well. If you had interpreted my dream, I would have thrown you out of the ashram, because when a dream is finished and one comes to know that it was a dream, what is the meaning of interpretation?' Even to interpret it shows that you are still in it. You still think that it is substantial.

That's why in the East we have never bothered about interpreting dreams. Not that we did not come upon the reality of it. Four or five thousand years before Freud, the East stumbled upon the reality of dreams, the phenomenon. We were the first to divide consciousness into three realms: the waking, the dreaming, and deep sleep. But we never bothered to interpret, because a dream is a dream; it is not substantial. One has to just awake out of it, that's all. And if you are already awake it is better to wash your face. Cold water will help more than the whole psychoanalysis of Sigmund Freud. If you are awake, then a cup of tea is better than all of the Jungs put together. Be finished with it.

In the first place, dream is false, and then you start interpreting the dream. By your very interpretation it goes on taking on a new reality for you; it again becomes substantial. Not only is this so with the dream, it is so with your whole life. Your whole life is like a dream; it needs no interpretation. To know this much is enough: that it is a dream. You have to come out of it.

And how do you come out of a dream in the morning? Have you ever observed? If you have observed, you will know how to come out of the ego. How do you come out of a dream in the morning, or out of sleep? How do you come out? You were fast asleep a second before, and then, suddenly, you hear the noises of the birds, the milkman is knocking on the door, the servant woman has come and started cleaning the floor: the morning noises. What is happening? -- you are becoming more aware. Just a moment before, you were deep in sleep with no awareness; then suddenly, the birds, the milkman, the servant, the wife talking to the children, the children resisting, not ready to get up. By and by, things are arising into consciousness; you are becoming alert. You may still doze a little: you may change sides, close your eyes, doze a little, but even in your half-sleep, half-wakefulness, you go on listening to things. You become aware and sleep is no longer there. The more aware you become, the more the dreams disappear.

The same is to be done while awake: listen more, feel more, be more alert in whatsoever you do. If you are taking a bath, then feel the touch of the water running over you, feel it as much as you can. The very feeling, the awareness, will bring you out of the ego; you will become a witness. If you are eating, then eat; but taste more, be more sensitive, be more in your eating and don't allow your mind to go here and there. Remain there fully alert, and by and by you will see that something is arising out of the sea of sleep; you are becoming more alert, aware.

In your awareness there is no dreaming, no ego. That's the only way. It is not a part of doing something, it is part of being aware; and the distinction must be remembered. You cannot do awareness, it is not an action. You can be aware, it is part of your being. So feel more, smell more, listen more, touch more, be more and more sensitive... and suddenly, something arises out of the sleep, and there is no ego; you are surrendered.

Nobody ever surrenders; one suddenly finds one moment that one is surrendered, surrendered to God, surrendered to the total. When you are not, you are surrendered. When you are, how can you be surrendered? You cannot surrender -- you are the barrier, you are the very stuff that the barrier is made of. So don't ask me, 'How do I surrender?' This is the ego asking. When I talk about egolessness or surrender, your ego starts feeling greedy for it. You think, 'How come I have not achieved this state up to now? I? -- and have not achieved such a state up to now? I will have to achieve! This surrender cannot escape me. I will have to fetch it somewhere, somehow; it has to be got, it has to be purchased.' The ego is feeling greedy for it and now the ego asks, 'How to do it?'

The ego is the greatest technician in the world. The ego lives on know how. The ego is the very base of all technology. In the East technology could not develop because people became more and more alert to the ego, and the very root was cut. They lived surrendered lives.

How can you be a technician, a technologist, if you live a surrendered life? Then you leave everything to life and you float. Then you don't bother about what to do and how to do it. The West has become very, very expert in technology. The reason is that the West has been trying to protect, feed the ego, and the ego is the base inside: the whole structure of technology is based on the ego. If ego drops, the whole structure of technology drops. The world becomes again natural, not man made.

Then it is the creation of God. And God has not finished the creation yet, as Christians think. They think that He finished it within a week, in fact, within six days, and on the seventh day He rested.

God has not finished creation. Creation is a continuum; it continues. It is not ever going to be finished. At every moment God is creating. In fact, to say that God is creating is wrong -- God is creativity, creativity and continuum; an eternal creativity. But man, as the ego, stands against God. Then man starts trying to conquer nature. He starts trying to rape nature. The whole of technology is rape.

Surrendered, you are in love; with technology you are in rape. You are trying to rape the whole of nature, and the base is the ego.

Don't ask, 'How?' Just try to understand me, just try to see the point. Not much intelligence is needed. Everybody has enough intelligence to see the point. Just see the point and try to live with that vision, that understanding, that perception, that's all. Just watch the ways of the ego, and you be the watcher, never be the doer. The distance between the watcher and the doer is not very far if you are not alert. Just by your side is the doer. You slip from the watcher into the doer, and you are the ego; you slip out of the doer and into the watcher, and you are surrendered, you are no longer the ego.

The second question:

#### Question 2

YOU ARE AT THE PEAK OF CONSCIOUSNESS, YOU CAN CELEBRATE, YOU ARE CELEBRATING. BUT HOW CAN THE ORDINARY PERSON SHARE WITH YOU IN CELEBRATION?

Nobody is ordinary. Who told you that you are ordinary.? From where have you got the notion that you are ordinary? Everybody is extraordinary! This is how it should be. God never created ordinary persons. How can God create ordinary persons? Everybody is special, extraordinary. But remember not to feed your ego with it. It is not on your part that you are extraordinary, it is on the part of God. You come out of the total, you remain rooted in the total, you dissolve back into the total -- and the total is extraordinary, incomparable. You are also incomparable, but all the religions, the so-called religions, have tried to make you feel ordinary. This is a trick to provoke your ego. Try to understand this: the moment somebody says that you are ordinary, he creates a desire in you to become extraordinary, because you start feeling inferior.

Just the other day a man was here and he asked me, 'What is the purpose of life? Unless there is a special purpose for me, how can I live? If there is a special purpose, then life is significant. If there is no special purpose, then life is meaningless.' He was asking, 'For what special purpose has God created me? What have I been sent into the world to do?' This is the ego asking. He feels ordinary; nothing special.'Then how can one live?'

You have to be peaks of egos, only then does life seem significant. Life is significant, and there is no purpose in it! It is a purposeless significance, like a song, or a dance -- like a flower; for no purpose at all it is flowering, for nobody special it is flowering. Even if nobody passes by the road, the flower will flower, the fragrance will be spread into the winds. Even if nobody ever comes to smell it, it is irrelevant. The very flowering is the significance, not any purpose.

But you have been taught that you are ordinary.'Become great poets, become great painters, become great leaders of men, great politicians, become great

saints.' As you are, all the religions condemn you, 'You are nothing, a worm on the earth. Become something! Prove that you are something before God' -- as if to prove your mettle. But I tell you that this is absolutely absurd. These religions have been talking irreligion. There is no need for you to prove anything. The very phenomenon that God has produced you is enough; you are accepted. God has mothered you, it is enough. What more can you prove? You need not be great painters, you need not be great leaders, you need not be great saints. There is no need to be great, because you are already great. This is my emphasis: you are already that which you ought to be. You may not have realized it, that I know. You may not have encountered your own reality, that I know. You may not have looked within yourself and seen the emperor within, that I know. You may be thinking that you are a beggar and trying to be an emperor. But as I see you, you are already the emperor.

There is no need to postpone celebration. Immediately, right this moment you can celebrate. Nothing else is needed. To celebrate, life is needed and life you have. To celebrate, being is needed and being you have. To celebrate, trees and birds and stars are needed, and they are there. What else do you need? If you are crowned and caged in a golden palace, then will you celebrate? In fact, then it will become more impossible. Have you ever seen an emperor laughing and dancing and singing in the street? No, he is caged, imprisoned: manners, etiquette....

Somewhere, Bertrand Russell has written that when for the first time he visited a primitive community of aborigines living deep in some hills, he felt jealous, very, very jealous. He felt that the way they danced... it was as if everybody were an emperor. They had no crowns, but they had made crowns with leaves and with flowers. Every woman was a queen. They didn't have kohinoors, but whatsoever they had was too much, was enough. They danced the whole night and then they fell asleep, there on the dancing-ground. By the morning they were again back to work. They worked the whole day, and again by the evening they were ready to celebrate, to dance. Russell says, 'That day, I felt really jealous. I cannot do this.'

Something has gone wrong. Something frustrates within you; you cannot dance, you cannot sing, something withholds. You live a crippled life. It has never been meant for you to be crippled, but you live a crippled life, you live a paralyzed life. And you go on thinking that being ordinary, how can you celebrate? There is nothing special in you. But who told you that to celebrate something special is needed? In fact, the more you are after the special, the more and more it will become difficult for you to dance.

Be ordinary. Nothing is wrong with ordinariness, because in your very ordinariness you are extraordinary. Don't bother about the conditions to decide when you will celebrate. If you bother about fulfilling certain conditions, do you think that then you will celebrate? You will never celebrate, you will die a beggar. Why not right now? What are you lacking? This is my observation: if you

can start right now, suddenly the energy is flowing. And the more you dance, the more it is flowing, the more capable you become. The ego needs conditions to be fulfilled, not life. Birds can sing and dance, ordinary birds. Have you ever seen any extraordinary birds singing and dancing? Do they ask that they first have to be a Ravi Shankar or a Yehudi Menuhin? Do they ask that first they have to be great singers and go to colleges of music to learn, and then they will sing? They simply dance and simply sing; no training is needed.

Man is born with the capacity to celebrate. When even birds can celebrate, why not you? But you create unnecessary barriers, you create a hurdle race. There are no barriers. You put them there and then you say, 'Unless we cross them and jump them, how can we dance?' You stand against yourself, you stand divided against yourself, you are an enemy to your self. All the preachers in the world go on saying that you are ordinary, so how can you dare to celebrate? You have to wait. First be a Buddha, first be a Jesus, a Mohammed, and then you can.

But just the opposite is the case: if you can dance, you are already the Buddha; if you can celebrate, you are already the Mohammed; if you can be blissful, you are Jesus. The contrary is not true; the contrary is a false logic. It says: first be a Buddha, then you can celebrate. But how will you be a Buddha without celebrating? I say to you, 'Celebrate, forget all Buddhas!' In your very celebration you will find that you have yourself become a Buddha. Zen mystics go on saying, 'Buddha is a barrier; forget about him.' Bodhidharma used to say to his disciples, 'Whenever you say the name of Buddha, immediately wash your mouth. It is dirty, the very word is dirty.' And Bodhidharma was a disciple of Buddha. He was right because he knew that you can create idols, ideals, out of the very word 'buddha'. And you will then wait for lives and lives to become a Buddha first, and then you will celebrate. That is not ever going to happen.

One Zen monk, Lin Chi, used to say to his disciples, 'When you move into meditation, always remember that if you meet Buddha on the way, immediately cut him in two! Don't allow him a single moment, otherwise he will take hold of you and he will become the barrier.' A disciple asked, 'But when I am meditating and Buddha comes' -- and Buddha comes to Buddhists, as Jesus comes to Christians; not the real Buddha, he is nowhere to be found -- 'how am I to cut him? From where will I get the sword?' The Master said, 'From where you got your Buddha -- imagination -- get the sword from the same place, cut the Buddha in two and move ahead.'

Remember this, that the teachings of the awakened ones, all the awakened ones and all of their teachings, can be summarized into a simple sentence, and that sentence is: you are already that which you can be. You may take many lives to realize it; that is for you to determine. But if you are alert, not even a single moment is to be lost. 'Thou art that,' tattwarnasi swetketu, you are already that, there is no need to become. Becoming, the very effort to become something, is illusory. You are, you are not to become. But preachers tell you that you are ordinary and they create a desire in you to become extraordinary. They make



you feel inferior and create a desire to become superior. They create an inferiority complex and then you are in their grip. Then they teach you how to become superior. First they condemn you, create a guilt within you, and then they show you the path to be virtuous.

You will really be in difficulty with me because your mind would like the same, because that gives you time. And I don't give you time. I say that you are already that. Everything is ready. Start the feast, celebrate it! Your mind says, 'But I have to get ready, a little time is needed.' That's why, in this postponement, preachers come in. Through this gap they enter into your being and destroy you. They say, 'Yes, time is needed. How can you celebrate right now? Prepare, train yourself. Many things have to be discarded, many things have to be improved. You need a long training and discipline. It may take many lives with much long training and discipline. It may take many lives, and only then will you be able to celebrate. How can you celebrate right now?' They appeal to you because then you can relax and you can say, 'Okay, so if it is a question of a long time, right now is not the problem. We can go on doing whatsoever we are doing.' Some day in the future, a golden tomorrow, a rainbow-like thing.... When it is achieved, you will dance.

Meanwhile you can be miserable; meanwhile you can allow yourself to be miserable; meanwhile you can enjoy self-torture -- it is up to you. If you decide for misery, no need to create so much philosophy around it. You can simply say, 'I enjoy misery.' It is really surprising that nobody ever asks, 'How can I be miserable right now? A discipline is needed, training is needed. I will go to Patanjali, and ask great Masters, and then I will learn how to be miserable.'

It seems that to be miserable needs no training; you are born to be miserable. But then why does bliss need training? Both are two aspects of the same coin. If you can be miserable without training, you can be blissful without training. Be natural, loose, and just feel things. And don't wait -- start! Even if you feel that you don't know the right steps, start dancing.

I am not saying that dancing is going to be your art. For art, training may be needed. I am simply saying that dancing is just an attitude. Even not knowing the right steps, you can dance. And if you can dance, who bothers about the right steps! -- dancing in itself is enough. It is an overflowing of your energy. If it becomes an art by itself, it's okay; if it doesn't become, it's okay. In itself it is enough, more than enough. Nothing else is needed.

So don't say to me, 'You are at the peak of consciousness.' Where are you? Where do you think you are? Your valley is in your dreams. Your darkness is because you remain with closed eyes; otherwise you are there where I am. It is not that you are in the valley and I am at the peak. I am at the peak, and you are also at the peak, but you dream about the valley. I live in Poona, you also live in Poona. But when you fall asleep, you start dreaming about London and New York and Calcutta, and you visit thousands of places. I don't go anywhere; in my sleep also, I am in Poona. But you go wandering. You are at the same peak where I am,

it is just that you remain with closed eyes. You say, 'It is too dark.' I talk about light and you say, 'You must be somewhere else on a high peak. We are ordinary people living in darkness.' But I can see that you are sitting on the same peak with closed eyes. You have to be beaten out of your sleep, shocked. And then you will see that the valley never existed. Darkness was not there; only your eyes were closed.

Zen Masters do well. They carry a staff and they beat their disciples. And it has happened many times that when a staff is descending on the head of a disciple, suddenly he opens his eyes and starts laughing. He had never known that he was on the same peak. It was a dream that he was seeing.

Be alert. And if you want to be alert, celebration will be very, very helpful. When I say celebrate what do I mean? I mean that whatsoever you do, don't do it as a duty, do it from your love; don't do it as a burden, do it as a celebration. You can eat as if it is a duty: long-faced, dull, dead, insensitive. You can throw food inside yourself without ever tasting, without ever feeling for it. It is life; you live through it. Don't be so insensitive to it. Indians have said, 'anam brahman,' food is Brahman. This is celebration: you are eating brahman, you are eating God through food, because only God exists. When you are taking a shower, it is God showering because only God exists. When you go for a morning walk, it is God on a morning walk. And the breeze is also God, and the trees are also God -- everything is so Divine. How can you be a long-face, dead and dull, moving in life as if you are carrying a burden?

When I say celebrate, I mean become more and more sensitive to everything. In life, dance should not be apart. The whole life should become a dance; it should be a dance. You can go for a walk and dance.

Allow life to enter into you, become more open and vulnerable, feel more, sense more. Small things filled with such wonders are lying all around. Watch a small child. Leave him in the garden and just watch. That should be your way also; so wonderful, wonder-filled: running to catch this butterfly, running to catch that flower, playing with mud, rolling in the sand. From everywhere the Divine is touching the child.

If you can live in wonder you will be capable of celebration. Don't live in knowledge, live in wonder. You don't know any thing. Life is surprising; everywhere, it is a continuous surprise. Live it as a surprise, an unpredictable phenomenon: every moment is new. Just try, give it a try! You will not lose anything if you give it a try, and you may gain everything. But you have become addicted to misery. You cling to your misery as if it is something very precious. Look at your own clinging.

As I told you, there are two types of persons: sadists and masochists. Sadists go on torturing others, masochists go on torturing themselves. There is a question that somebody has asked, 'Why, why are people like that, either torturing others or torturing themselves? Why is there so much aggression and violence in life?'

It is a negative state. You torture because you cannot enjoy. You torture, become violent, because you cannot love. You become cruel because you don't know how to become compassionate. It is a negative state. The same energy that is cruelty will become compassion. With an unalert mind the energy becomes violence; with an alert mind the same energy becomes compassion. In sleep the same energy becomes torture, either of yourself or of somebody else. When you are awake, the same energy becomes love, for yourself and for others also. Life gives you an opportunity, but there are thousands of causes for something to go wrong.

Have you ever observed that if somebody is in misery, you show sympathy, you feel much love? It is not the right kind of love, but you show sympathy. If somebody is happy, celebrating, blissful, you feel jealous, you feel bad. It is very difficult to sympathize with a happy man. It is very difficult to feel good for a happy man; you feel good when somebody is unhappy. At least you can think that you are not so unhappy and you have an upper hand; you show sympathy.

A child is born and the child starts learning things. Sooner or later he discovers that whenever he is unhappy, he attracts the attention of the whole family. He becomes the center and everybody feels sympathy for him, everybody feels love for him. Whenever he is happy and healthy and everything is good, nobody bothers about him. On the contrary, everybody seems to be cross. A child may be jumping and dancing, and the whole family is cross; the child may be lying in bed ill with fever, and the whole family is sympathetic. The child starts learning that somehow to be ill, to be miserable, is good; to be happy and dancing and jumping and to be alive is bad. He is learning and this is how you have learned.

To me, when a child is happy, jumping, the whole family should be happy and jumping with the child. And when a child is ill, care should be taken of the child but no sympathy should be shown. Care is okay; sympathy, no. No-love, indifference, will look very hard on the surface: the child is in and you are indifferent. Take care, give medicine, but be indifferent, because a very subtle phenomenon is going on. If you feel sympathy and compassion and love, and you show it to the child, you are destroying the child forever. Now he will cling to misery, misery becomes valuable. And whenever he jumps and dances and screams all around in happiness and runs all over the house, everybody is cross. At that moment, celebrate, be with him, and the whole world will be different.

But up until now society has existed on the wrong lines, and those lines go on persisting. That's why you cling to misery. You ask me, 'How is it possible for ordinary beings like us to celebrate right now, here and now?' No, it is not possible. Nobody has ever allowed you to celebrate. Your parents persist in your mind. Up until the very moment of your death your father and mother follow you. Continuously they are after you, even though they be dead. Parents can be very, very destructive; up until now they have been. I am not saying that your parents are responsible, because that is not the question: their parents did the same to them. The whole structure is wrong, psychologically wrong; there are

reasons for them also. That's why such a wrong thing goes on and on and cannot be stopped. It seems to be impossible.

Of course, there are reasons for it. A father has his own reasons: he may be reading his newspaper and the child jumps and screams and laughs, but a father should be more understanding. A newspaper is worthless. Even if you can read it silently, what are you going to get out of it? Throw the newspaper! But the father is in politics, in business, and he has to know about what is going on. He is ambitious and the newspaper is part of his ambition. If one has to achieve some ambitions, seek some goals, one has to know the world. The child seems to be a disturbance.

The mother is cooking food and the child goes on asking questions and goes on jumping, and she becomes cross. I know that there are problems; the mother has to cook food. But the child should be the first preference, because a child is going to be the whole world, a child is going to be the tomorrow, a child is going to be the coming humanity. He should be the first, the priority should be his. Newspapers can be read later on, and even if not read, you are not going to miss much. It is the same nonsense every day: places change, names change, but the same nonsense continues. Your newspapers are just mad. The food can be delayed a little, but the curiosity of the child should not be delayed, should not be postponed, because right now he was in a mood and the mood may not come again. Right now he is hot and something is possible. But do you see mothers dancing with their children, jumping, enjoying rolling on the floor? -- no. Mothers are serious beings, fathers are very serious; they carry the whole world on their shoulders. And the child lives in a totally different world. You are forcing him to enter into your sad, miserable attitude to life. He could have grown as a child, he could have kept the quality, the quality of wonder, surprise, and the quality to be here and now, in the moment.

This I call the real revolution. No other revolution is going to help man: French, Russian or Chinese, no revolution is going to help man; they have not helped. Basically the same pattern between the parent and the child continues, and there is the cause. You can create a communist world, but it will not be much different from the capitalist world. The labels will be different only on the surface. You can create a socialist world, you can create a Gandhian world, but it will not be different because the basic revolution is between the mother, the father, and the child. Somewhere within the parents and the child is the link; and if that link is not changed, the world will go on moving in the same rut.

When I say this I don't mean that I am giving you an excuse to be miserable. I am simply giving you the explanation so that you can become aware. So don't try to say in your mind, 'Now what can be done? I am already forty or fifty or sixty, my parents are dead and even if they were alive, I cannot undo the past. It has happened, so I have to live as I am.' No, if you understand the thing, you can simply drop out of it. There is no need to cling to it.

You can become a child again. Jesus is right when he says, 'Only those who are like small children will be able to enter the Kingdom of my God' -- absolutely right! Only those who are like small children....

This is the revolution: to make everybody like a small child. The body may grow but the quality of consciousness should remain innocent, virgin, like a child.

You are already where you need to be, you are already in that space which you are seeking. Just make a little effort to come out of your clinging to misery. Don't invest in misery; invest in celebration. You take one step towards life and life takes one thousand towards you. Just take one step out of your clinging to misery. The mind will go on pulling you backwards. Just be indifferent to the mind and tell the mind, 'Wait, I have lived enough with you, now let me live without mind.' That's what a child is: living without mind, or, living with no mind.

The third question:

### Question 3

WHY SOMETIMES, WITH SENSITIVITY, DOES A NEGATIVE MOOD DEVELOP IN ME?

Negative and positive moods will both develop. If you want to be very, very happy, side by side the capacity to be very, very unhappy will develop. If you want that the negative should not develop, then you have to cut the positive also. This is what has happened. You have been taught not to be angry, but if you are not capable of being angry, compassion will suffer. Then you will not be able to be compassionate. You have been taught not to hate, but love will suffer, you will not be able to love -- and this is the dilemma.

Love and hate grow together. In fact, they are not two things. Language gives you the wrong impression. We should not use the words 'love' and 'hate', we should use lovehate; it is one word. There should not even be a hyphen between them -- lovehate -- not even a hyphen. Because that too will show that they are two, but bridged somehow. They are one! Light darkness, they are one; lifedeath, they are one. This has been the whole problem for the human mind. What to do? -- because if love grows, the capacity to hate also grows.

So there are only two possibilities: either allow the hate to grow with love, or, kill love along with hate. And hitherto, the second alternative has been chosen. All the religions have chosen the second alternative: hate has to be cut -- even at the cost of love, hate has to be cut, anger has to be cut. So they all go on preaching love and they all go on saying, 'Don't hate.' Their love becomes phoney; it is just talk. Christians go on talking about love -- it is the phoniest thing in the world.

It is how life is: the opposites are together there. Life cannot exist with one pole, it needs two poles together: the negative and the positive electric poles, the man and the woman. Can you conceive of a world with only man? It would be a dead

world. Man and woman, they are the two poles, they exist together. In fact, to say man and woman is not good; say 'manwoman' with no hyphen between them. They exist together.

Nothing is wrong in hate if it is part of love. This is my teaching. Nothing is wrong in anger if it is part of compassion -- it is beautiful. Wouldn't you like Buddha to be angry with you? It would be something like a blessing, a benediction; Buddha angry with you! In the greater whole of compassion, anger also becomes beautiful; it is absorbed.

Grow in love and let hate also grow; let it be part of your love. I tell you not to put love against hate, no. I tell you to love with hate, and there will be a transfiguration, a transformation of the energy. Your hate will be so beautiful; it will have the same quality as love. Sometimes one has to be angry. And if you are really in compassion, you use anger for your compassion.

Always remember that the polarity is there -- how to give it a harmony? The old way was to cut them apart: drop hate and try to be loving without hate. Then love becomes phoney because the energy is not there. And you are so afraid of love because the hate will grow immediately. Afraid of hate growing, love is also suppressed. Then you talk about love but you don't really love. Then your love becomes just a talk, a verbal thing, not alive and existential.

I am not saying to go and hate. I am saying to love, grow in love, and of course hate will grow with it. Don't be worried about it. You go on growing in love and the hate will be absorbed by love. Love is so great that it can absorb hate. Compassion is so big, vast, that a little bit of anger can be absorbed by it. It is good. Really, compassion without anger will be like food without salt. It will not have the salt, the energy in it. It will be tasteless, stale.

Of course, the negative will always grow with the positive. For example, if there exists a society which says, 'The left side of your body is wrong, so don't allow it to grow; only the right side of the body is right, so let the right side of the body grow and the left side of the body has to be suppressed, cut completely,' what will happen? Either you will become a cripple, because if you don't allow the left, the right will not grow, they grow together; either you will become a pigmy, as many human beings have become pigmies, or you will become a hypocrite. You will hide your left side and you will say that you only have the right side. And you will always hide the left side somewhere. You will be a hypocrite -- false, inauthentic, a lie, a living lie -- as religious people are.

Out of one hundred, ninety nine so-called religious people are liars, absolute liars, because whatsoever they are saying is absurd, cannot be true. They say that they love, and they say that they don't hate. It is impossible! It is against the very mathematics of existence! They must be liars. There is no need to probe into their individual cases; it is against the grain, it is not possible. Ninety nine per cent are hypocrites and the one per cent are simple people. These ninety nine per cent are clever, intelligent people. They hide the left side; they grow in both sides but simply hide the left side and talk about the right. They show the right to the

world and the left is their private world. They have back doors to their houses. At the front door they are one thing, at the back door some thing else. The one per cent who are innocent people, simple, not very articulate or intelligent, not cunning, remain pigmies. They really suppress, and when they suppress the left, the right is suppressed. They remain pigmies.

I have come across two types of religious people: ninety-nine per cent hypocrites, one per cent pigmies. But the whole lot is useless, the whole lot is a burden, the whole lot is a foolishness. I would not like you to become like that, I would not like you to become a pigmy. You have to grow to your total height. But that is possible only if negative and positive both are allowed freedom. Both are your wings. How can a bird fly with one wing? How can you walk with one leg? The same exists on every layer of life: two are needed. In opposition, they give the tension and the possibility of movement. They appear to be against each other, but they are complementary. They are not, in fact, opposites; only the poles are opposites. They help each other to grow. I would like you to grow to your ultimate height, and I would not like you to be hypocrites either. Be true.

Then what is my message to you? My message is: love is great, so great that you need not bother about hate. Let hate be a part in it, let it grow -- it will add salt to your taste. Compassion is vast; a little bit of the sky can be given to anger -- there is no harm. But anger should be part of compassion. Anger should not be apart, it should be part of compassion. Hate should be part of love, and death should be part of life, pain part of pleasure, misery part of celebration, of blessing, darkness part of light. And then nothing is wrong; there is no sin. Sin should be part of virtue.

Be great! Rise to your ultimate height; don't remain pigmies. If you remain pigmies you will always be complaining against God, because how can you feel fulfilled? Rise to your height and don't be afraid. The negative will rise with you; it is beautiful. The negative is part, complementary, but the negative should be part of the positive. It has to be because it is negative. A negative cannot become the whole, and the positive cannot become a part of the negative. This has to be understood.

How can life become a part of death? Death is just an absence. How can light become a part of darkness? Darkness is nothing but the absence of light; but darkness can be absorbed into light.

Look outside -- the sun has risen. So much light is showering under the trees, small parts, fragments of shadow; nothing is wrong. A weary traveller comes and sits under a tree and is sheltered. It is hot outside, and under the tree it is cool. That shadow under the tree is a part.

Let everything negative be part of the positive. And the contrary is not possible because the positive exists, the negative is just an absence.

This is possible. I tell you this is possible because this has happened to me. That's why it is very difficult to understand me. You would like me to be one pole and I am both. But this has happened to me; this can happen to you. And this is what



has always been happening to people who have moved in the right dimension and who have accepted all. I have not denied anything because from the very beginning this became my deepest observation: if you deny something, you will never be whole. How can you be whole if you deny something.? That something will always be missing. This became a deep observation with me, that nothing is to be denied and every thing is to be absorbed.

Life has to become not a single note, but a harmony. A single note, howsoever beautiful, is boring. A group of many notes, many even divergent, diametrically opposite notes, when they meet in a harmony, create a beauty. The beauty is neither in the positive nor in the negative; the beauty is in the harmony. Let me repeat it: the beauty is neither in truth nor lie, the beauty is neither in compassion nor anger; the beauty is in the unity. Where opposites meet, there is the temple of the Divine. Where contradictions meet, that is the pinnacle, the crescendo of life.

The last question:

#### Question 4

YOU SAID THAT TO BE SENSITIVE IS TO BE RELIGIOUS. BUT IT SEEMS THAT SENSITIVITY LEADS ME TO SENSUALITY AND INDULGENCE. WHAT IS THE WAY FOR ME?

Then indulge! Then be sensual! Why are you so afraid of life? Why do you want to commit suicide? What is wrong with indulgence and what is wrong with being sensual? You have been taught so, and this is what I am saying. Then you become afraid of being sensitive because if you are sensitive, then everything will grow with sensitivity. Sensuality will grow -- it is beautiful, nothing is wrong with being sensual. An alive man will be sensual. What is the difference between a dead man and an alive man? The dead man is no longer sensual; you touch and he doesn't feel, you kiss and he doesn't respond.

I have heard one anecdote about Picasso. A lady was appreciating Picasso's pictures and she said, 'Yesterday I went to a friend's house and there I saw your self portrait. And I loved it so much, and I was so impressed, that I kissed the portrait.' Picasso looked at the lady and said, 'And did the portrait reply? Did the picture kiss you in response?' The lady said, 'How foolish, how can the picture respond?' Then Picasso said, 'Then that was not me. A dead thing; how could it be me?'

If you are alive, your senses will function to their total capacity; you will be sensual. You need food and you will taste; you will have a bath and you will feel the coolness of the water; you will move in the garden and you will smell the fragrance -- you will be sensual. A woman will pass and a breeze will pass within you. It has to be so -- you are alive! A beautiful woman passes and nothing happens in you.? \_ you are dead, you have killed yourself.

Sensuality is part of being sensitive. Because of the fear of sensuality all the religions are afraid of sensitivity, and sensitivity is awareness. So they go on talking of being aware, but they cannot allow you to be sensitive, so you cannot be aware. It becomes just talk. And they cannot allow you indulgence. In fact, they have coined the word 'indulgence'. It has a condemnatory note in it. The moment you say 'indulgence', you have already condemned.

This is the dilemma: religious people condemn indulgence, and they create indulgence. They condemn sensuality and they create sensuality. How does it happen? When you go on suppressing your senses, the very suppression creates indulgence. Otherwise, a really alive man is never indulgent. He enjoys, but he is never indulgent. A man who has been eating well every day cannot indulge in food. But go on a fast, then indulgence comes. A man who has been fasting goes on thinking about food, food, food. Food becomes the obsession. He eats for twenty four hours. Then, when he comes to break the fast, he indulges to the very other extreme. On one extreme he fasted, on the other extreme he will eat too much.

Just two days ago a sannyasin came from England and he told me that he loves fasting. He eats very little and that too on alternate days. I said to him, 'Fasting can become a dangerous thing. Sometimes it can be used, but as a medicine, not as a way of life. Fasting can never become a way of life.' I talked to him and I talked him out of his fasting obsession. For three days he was not seen at all. I waited, 'Where has he gone, what has happened?' After three days he came and he said, 'I was ill. You talked about fasting and you said that it is not good; so I indulged in food. I ate too much.'

This always happens: from fasting you move to too much of an extreme. Just in the middle somewhere, is the right thing. Buddha again and again used the word 'right' with everything: right-food, right-memory, right-knowledge, right effort. Whatsoever he said, he always joined the word 'right' to it. The disciples would ask, 'Why are you always joining this word 'right'?' He would say, 'Because you people are dangerous. Either you are on this extreme or the other.' If you fast, then indulgence will arise. If you try to be celibate, then in sex indulgence will arise. Whatsoever you force on yourself will finally force you towards indulgence.

A really sensitive man enjoys life so much that the very enjoyment cools and calms him down. He has no obsessions. He is sensual.

And if you ask me, a Buddha is more sensual than anybody else. He has to be because he is so alive. When Buddha looks at the trees, he must be seeing more colors than you can see; his eyes are more sensitive, sensual. When a Buddha eats, he must be enjoying more than you can enjoy because everything within him is functioning perfectly. You can hear, if you pass near a Buddha, the humming of a perfectly functioning mechanism, like the humming of a perfectly functioning car. Everything is going absolutely as it should go. He is sensitive, he is sensual, but there is no indulgence. How can indulgence be? -- indulgence is a

disease, indulgence is an imbalance. But to you I don't say this; I say, 'Indulge and be finished with it. Don't carry it in your head. That's worse than doing it.' Indulge! If you want to indulge in food, indulge. Maybe through indulgence you will come to your right senses. Maybe through indulgence you will come to a ripeness, a maturity that says that it is foolish.

I remember Gurdjieff reporting that he had a liking for a certain berry type fruit. It is found in the Caucasus, and it had always been bad for him. Whenever he would take it, his stomach would be disturbed: pains and aches and nausea and everything. But he liked the fruit so much that it was impossible not to eat it. After a few days he would eat it, again and again. He reports, 'My father went to the market one day, took me with him and bought a large quantity of the fruit. I was very happy and surprised -- why is he buying them? He has always been against it. He had always told me never to eat it. What has happened? What a good father!' When Gurdjieff was only nine years old, his father took a stick in his hand and he said, 'You eat the whole lot. Otherwise, I will beat you to death.' And he was a dangerous man. Tears were flowing and Gurdjieff was eating, and he had to eat the whole lot. He vomited, but his father was a very, very hard man. He vomited, and for three weeks he was ill with dysentery, vomiting and fever. Then the fruit finished. He said, 'Even now that I am sixty years of age, if I come across the fruit my whole body shakes. I cannot even look at the fruit!'

The indulgence created such a deep understanding, to the very roots of the body. I say to you, 'Go and indulge.' Nothing is wrong with indulgence. If you really indulge and don't withhold yourself, you will come out of it more mature. Otherwise, the indulgence, the idea, will always persist -- it will haunt you, it will become a ghost. People who take the vow of celibacy are always haunted by the ghost of sex. People who try to be in any type of control are always haunted by the idea of indulgence, of breaking all bounds, disciplines and controls and running headlong into it.

Just allow life to take you wheresoever it leads you and don't be afraid. Fear is the only thing one should be afraid of, nothing else. Move! Be courageous and daring, and I tell you that, by and by, the very experience of indulgence, sensuality, will calm you down. You will become centered.

But I am for sensitivity. Even if it brings indulgence, even if it brings sensuality, it's okay. I am not afraid of indulgence and sensuality. I am afraid of only one thing: that the fear of indulgence and sensuality may kill your sensitivity. If it is killed, you have committed suicide. Sensitive, you are alive, aware; the more sensitive, the more alive and aware. And when your sensitivity becomes total, you have entered the Divine.

Yoga: The Alpha and the Omega, Vol 4

Chapter #3

Chapter title: Sleep, identification, duality

23 April 1975 am in Buddha Hall

5. LACK OF AWARENESS IS TAKING THE TRANSIENT FOR THE ETERNAL, THE IMPURE FOR THE PURE, THE PAINFUL AS PLEASURABLE AND THE NON-SELF FOR THE SELF.

6. EGOISM IS THE IDENTIFICATION OF THE SEER WITH THE SEEN.

7. ATTRACTION, AND THROUGH IT, ATTACHMENT, IS TOWARDS ANYTHING THAT BRINGS PLEASURE.

8. REPULSION IS FROM ANYTHING THAT CAUSES PAIN.

WHAT IS AVIDYA? The word means ignorance, but avidya is not ordinary ignorance. It has to be understood deeply. Ignorance is lack of knowledge. Avidya is not lack of knowledge but lack of awareness. Ignorance can be dissolved very easily; you can acquire knowledge. It is only a question of training the memory. Knowledge is mechanical; no awareness is needed. It is as mechanical as ordinary ignorance. Avidya is lack of awareness. One has to move towards more and more consciousness, not towards more and more knowledge. Only then can avidya be dissolved.

Avidya is what Gurdjieff used to call 'the spiritual sleep'. Man moves, lives, dies, not knowing why he was alive, not knowing from where he was coming, not knowing where he was moving, for what. Gurdjieff calls it sleep, Patanjali calls it avidya: they mean the same thing. You don't know why you are. You don't know the purpose of your being here in this world, in this body, in these experiences. You do many things without knowing why you are doing them, without knowing that you are doing them, without knowing that you are the doer. Everything moves as if in a deep sleep. Avidya, if I am to translate it for you, will mean 'hypnosis'.

Man lives in a deep hypnosis. I have been working on hypnosis, because that is the only way to bring man out of hypnosis, to understand it. All awakening is a sort of dehypnotization, so the process of hypnosis has to be understood very, very clearly. Only then can you move out of it. A disease has to be understood, diagnosed; only then can it be treated. Hypnosis is the disease of man, and dehypnosis will be the way.

I worked once with a man, and he was a very, very good medium for hypnosis. One third of the people in the world are good mediums, thirty-three percent, and those people are not unintelligent. Those people are very, very intelligent, imaginative, creative. From this thirty three percent come all the great scientists,

all the great artists, poets, painters, musicians. If a man can be hypnotized, that shows that he is very sensitive. Just the contrary is the rumor: people think that only a person who is a little stupid can be hypnotized. That is absolutely wrong. It is almost impossible to hypnotize an idiot, because he won't listen, he won't understand, and he will not be able to imagine. A very strong power of imagination is needed. People think that only weak personalities can be hypnotized. Absolutely wrong -- only very strong persons can be hypnotized. A weak person is so loose that he has no integration in him, he has no center in him. And unless you have a center of some sort, hypnosis cannot work because from where will it work and spread through your being? And a weak person is so uncertain about everything, so unconfident about himself, that he cannot be hypnotized. Only people who have strong personalities can be hypnotized.

I worked on many people and this is my finding: that a person who can be hypnotized can be de-hypnotized, and a person who cannot be hypnotized finds it very difficult to move on the spiritual path, because the ladder goes both ways. If you can be hypnotized easily, you can be de-hypnotized easily. The ladder is the same. Whether you are hypnotized or de-hypnotized, you move on the same ladder; only the directions differ.

I was working on one young man for many years. One day I hypnotized him and gave him what hypnotists call a post hypnotic suggestion. I told him, 'Tomorrow, exactly at this hour -- it was nine o'clock in the morning -- you will come to see me. You will have to come to see me. There is no apparent reason for coming, but at exactly nine o'clock you will have to come.' He was unconscious and I told him, 'When you come tomorrow at nine o'clock, exactly at nine, you will jump on my bed and kiss the pillow, embrace the pillow as if the pillow is your beloved.'

Of course, the next day at a quarter to nine he arrived, but I was not sitting in my bedroom, I was sitting on the veranda waiting for him. He came. I asked, 'Why have you come?' He shrugged his shoulders. He said, 'Just by chance I was passing and a thought came: why not come to you?' He was not aware that a post hypnotic suggestion was working; he was finding a rationalization. He said, 'I was just passing through this road.' I asked him, 'Why were you passing through this road? You never pass, and this is out of your way. Unless you want to come to me, there is no point in going out of the town.' He said, 'Just for a morning walk' -- a rationalization. He could not think that he had come without any reason, otherwise it would be too much of a shattering experience to the ego. 'Are you mad?' he might think. But he was fidgety, uncomfortable. He was looking all around not knowing why. He was looking for the pillow and the bed, and the bed was not there. And knowingly, I was sitting outside. As minutes passed, he became more and more restless. I asked him, 'Why are you so restless? You cannot even sit properly. Why do you change position?' He said, 'Last night I could not sleep well' -- a rationalization again. One has to somehow find reasons, otherwise one will look mad. Then at just five minutes before nine he said, 'It is too hot here.' It was not, because he had gone for a morning walk and

it was winter. 'It is too hot here. Can't we go inside?' -- again a rationalization. I tried to avoid this and I said, 'It is not hot.'

Then suddenly he stood up. It was just two minutes before nine. He looked at his watch, stood up, and he said, 'I am feeling sick.' Before I could prevent him he rushed into the room. I followed him. He jumped on the bed, kissed the pillow, embraced the pillow, and I was standing there so he felt very embarrassed, puzzled. I asked, 'What are you doing?' He started crying. He said, 'I don't know, but this pillow has been continuously in my mind since I left you yesterday.' He did not know that in the hypnosis I had suggested it. And he said, 'In the night also, I dreamed of this pillow again and again, embracing, kissing, and it became an obsession. The whole night I could not sleep. Now I am relieved but I don't know why.'

Is your whole life not like this? You may not be kissing a pillow, you may be kissing a woman, but do you know the reason why? Suddenly a woman looks attractive to you, or a man, but do you know the reason why? It is something like hypnosis. Of course, it is natural; nobody has hypnotized you, nature has hypnotized you. This power of nature to hypnotize is what Hindus call maya, the power of illusion. You are under an illusion, in a deep hallucination. You live like a somnambulist; fast asleep you go on doing things, not knowing why. And whatsoever reasons you give are rationalizations, they are not true reasons.

You see a woman, you fall in love, and you say, 'I have fallen in love.' But can you give the reasons why? Why has it happened? You will find some reasons. You will say, 'Her eyes are so beautiful, the nose so shapely, and the face like a marble statue.' You will find reasons but these are rationalizations. In fact, you don't know, and you are not courageous enough to say that you don't know. Be courageous! When you don't know, it is better to know that you don't know. That will be a breaking point. You may come out of the whole hallucination that surrounds you. Patanjali calls it avidya. Avidya means lack of awareness. This is happening because of lack of awareness.

What happens in hypnosis? Have you ever watched a hypnotist, what he does? First he says, 'Relax.' And he repeats it, he goes on saying, 'Relax, relax, relax....' Even the continuous sound of 'relax' becomes a mantra, a T. M. That's what happens in T. M. You repeat a mantra continuously; it gives sleep. If you have a case of insomnia, then T. M. is the best thing to do. It gives you sleep, and that's why it has become so important in the United States. The United States is the only country which is suffering deeply from insomnia. Maharishi Mahesh Yogi is not just an accident there, he is the need. When people suffer from insomnia, they cannot sleep, they need tranquilizers. And Transcendental Meditation is nothing but a tranquilizer -- it soothes you. You continuously repeat a certain word: Ram, Ram, Ram. Any word will do: Coca-Cola, Coca Cola -- that will do; it has nothing to do with Ram. Coca-Cola will be as perfect as Ram, or even more so, because it is more relevant. You repeat a certain word continuously; the

continuous repetition creates a boredom, and boredom is the base for all sleep. When you feel bored you are ready to go into sleep.

A hypnotist goes on repeating, 'Relax, relax.' The very word penetrates into your body and being. He goes on repeating it and he tells you to cooperate, and you cooperate. By and by, you start feeling sleepy. Then he says, 'You are falling deeply asleep -- falling, falling, falling into the deep abyss of sleep' -- he goes on repeating. And just by repetition you fall asleep.

This is a different type of sleep. It is not ordinary sleep because it is induced; somebody has induced it in you. Because somebody has induced it, it has a different quality. The first difference, and very basic, is that you will be asleep for the whole world but not for the hypnotist. You will not listen to anything now, you will not be able to hear anything now. Even if a bomb explodes it will not disturb you. The trains will pass, the aeroplanes will fly, but nothing will disturb you. You will not be able to hear anything. You are closed to the whole world but open to the hypnotist. If he says something, you will immediately listen, you will listen only to him. There is only one opening left -- the hypnotist, and the whole world is closed. Whatsoever he says you will believe, because your reason has gone to sleep. Intelligence doesn't function. You have become like a small child who has trust, so whatsoever the hypnotist says, you have to believe. Your conscious mind is not functioning; your conscious mind has gone to sleep. Only the unconscious mind functions. Now even an absurd thing will be believed. If the hypnotist says that you have become a horse, you cannot say, 'No,' because who will say no? In deep sleep, trust is perfect; you will become a horse, you will feel like a horse. And if he says, 'Now you neigh like a horse,' you will neigh. If he says, 'Gallop, jump like a horse,' you will jump and gallop.

Hypnosis is not ordinary sleep. In ordinary sleep you cannot say to somebody that you have become a horse. In the first place, if he hears you he is not asleep. In the second place, if he hears you and he is not asleep, he will not believe what you are saying. He will open his eyes and laugh and say, 'Have you gone mad? What are you saying? Me, a horse?'

Hypnosis is induced sleep. It is more like an intoxicant than like sleep. You are under the influence of a drug. The drug is not chemical ordinarily, but it is chemical deep down in the body. Just the repetition of a certain word changes the chemistry of the body. That is why mantras have been so influential all through the history of man. Continuously chanting a particular word changes the chemistry of the body because a word is not just a word; it has vibrations, it is an electric phenomenon. The word vibrating continuously: Ram, Ram, Ram -- Ram passes through the whole chemistry of the body. The very vibrations are soothing; they create a small humming inside you just as a mother will sing a lullaby when a child is not going to sleep. A lullaby is a very simple thing: one or two lines continuously repeated. And if the mother can take the child near her heart, then the effect will happen sooner because the heartbeat gives another rhythm. The heartbeat and a lullaby both together, and the child is fast asleep.



This is the whole trick of chanting and mantras: they give you a good induced sleep; you will feel fresh afterwards. But there is nothing spiritual in it. There is nothing spiritual because spirituality is concerned with being more aware, not less aware.

Watch a hypnotist. What is he doing? Nature has done the same to you. Nature is the greatest hypnotist; it has given you suggestions. Those suggestions are carried by the chromosomes, the cells of your body. Now scientists say that a single cell carries almost ten million messages for you. They are in built. When a child is conceived, two cells meet: one from the mother, and one from the father. Two chromosomes meet; they bring millions of messages. They become the blueprint, and a child is born out of those basic blueprints. They go on multiplying; that's how the body increases.

Your whole body is made of small invisible cells, millions of them. And each cell carries messages, just like each seed carries the whole message for the whole tree: what type of leaves will come out of it, what type of flowers will come out of it, whether they will be red or blue or yellow. A small seed carries the whole blueprint for the whole life of the tree. The tree may live four thousand years. For four thousand years the small seed carries everything about it. The tree need not bother and worry; everything will be implemented. You also carry seeds: one seed from the father, one from the mother. And they come from millennia, because your father's seed was given to him from his father and mother. In this way, nature has entered you.

Your body comes from nature; you come from somewhere else. That somewhere else is God. You are a meeting point of consciousness and the unconsciousness of the body. But the body is very, very powerful, and unless you do something you will remain under its power, possessed. Yoga is the way to over come. Yoga is the way not to be possessed by the body and to become the master again. Otherwise, you will remain a slave.

Avidya is slavery, the slavery of the hypnosis that nature has brought on you. Yoga is transcending this slavery and becoming a master. Now, try to follow the sutras.

A sutra means a seed. It has to be worked from many, many dimensions, then it will become a tree of understanding in you. A sutra is a very condensed message. It had to be so in those days because when Patanjali created Yoga Sutras, there was no writing. They had to be memorized. In those days you could not write big books, just sutras. Sutra means an aphorism, just a seed-like thing which can be memorized easily. And for thousands of years the sutras were memorized by disciples, and then their disciples. Only after thousands of years were they written, when writing came into existence. A sutra has to be telegraphic; you cannot use many words, you have to use the minimum. So whenever you want to understand a sutra, you have to magnify it. You have to use a magnifying glass to move into the details of it.

LACK OF AWARENESS IS TAKING THE TRANSIENT FOR THE ETERNAL, THE IMPURE FOR THE PURE, THE PAINFUL AS PLEASURABLE AND THE NON-SELF FOR THE SELF.

Says Patanjali, 'What is avidya? -- lack of awareness. And what is lack of awareness? How do you know it? What are the symptoms? These are the symptoms: taking the transient for the eternal.'

Look around -- life is a flux, everything is moving. Everything is moving continuously, changing continuously. Revolution is the nature of things all around. Change seems to be the only permanent thing. Accept change and everything changes. It is just like the waves in an ocean: they are born, for a little while they exist, and then they dissolve and die. It is just like waves.

You go to the sea. What do you see? You see the waves, just the surface. And then you come back and you say that you have been to the sea and the sea was beautiful. Your report is absolutely wrong. You have not seen the sea at all; just the surface, the waving surface. You were just standing on the shore. You looked at the sea, but it was not really the sea. It was just the outermost layer, just the boundary where winds were meeting with the waves.

It is like when you come to see me, and you just see my clothes. Then you go back and you say that you have seen me. It is just like coming to see me, and just going around the house and looking at the outer walls, then going back and saying that you have seen me. Waves are in the sea, the sea is in the waves, but waves are not the sea. They are just the outermost, the most distant phenomenon from the center of the sea, from the depth.

Life is a flux; everything moving, changing into another. Patanjali says, 'To believe that this is life is lack of awareness.' You are very, very distant, away from life, from the center, the depth of it. On the surface there is change, on the periphery there is movement, but at the center nothing moves. There is no movement, no change.

It is just like the wheel of a cart. The wheel goes on moving and moving and moving, but at the center something remains unmoving. On that unmoving pole, the wheel moves. The wheel may go on moving on the whole earth, but it moved on something which was not moving. All movement depends on the eternal, the non-moving.

If you have seen only the movement of life, Patanjali says, 'This is lack of awareness, avidya.' Then you have not seen enough. If you think that somebody is a child, then he becomes a young man, then an old man, then he dies -- you have seen only the wheel. You have seen the movement: the child, the young man, the old man, the dead, the corpse. Have you seen that which was unmoving within all these movements? Have you seen that which was not a child, not a young man, and not an old man? Have you seen that on which all these stages depend? Have you seen that which holds all, and always remains the same, and the same, and the same, which is neither born nor dies? If you

have not seen that, if you have not felt that, Patanjali says, 'You are in avidya, lack of awareness.'

You are not alert enough because you cannot see enough. You don't have eyes enough because you cannot penetrate enough. Once you have eyes, the vision, the perception, the clarity, and the penetrating force of it, you will immediately see that change is there, but it is not all. In fact, it is just the periphery which changes, which moves. Deep down in the foundation is the eternal. Have you seen the eternal? If you have not seen, this is avidya; you are hypnotized by the periphery. The changing scenes have hypnotized you. You have become too involved in them. You need a little detachment, you need a little distance, you need a little more observation. Taking the transient for the eternal is avidya; taking the impure for the pure is avidya.

What is pure and what is impure? Patanjali has nothing to do with your ordinary morality. Ordinary morality differs. Some thing may be pure in India and impure in China. Something may be impure in India and pure in England. Or, even here, something may be pure to Hindus and impure to Jains. Morality differs. In fact, if you start penetrating the layers of morality, they differ with each individual. Patanjali is not talking about morality. Morality is just a convention; it has utility, but it has no truth in it. And when a man like Patanjali talks, he talks about eternal things, not local things. Thousands of moralities exist in the world, and they go on changing every day. Circumstances change, then the morality has to change. When Patanjali says 'pure' and 'impure', he means something absolutely different.

By 'purity' he means natural; by 'impurity' he means unnatural. And something may be natural to you or unnatural to you, so there cannot be any criterion. To take the impure for the pure means to take the unnatural for the natural. That's what you have done, what the whole of humanity has done. And that's why you have become more and more impure. Always remain true to nature. Just think of what is natural, find it. Because with the unnatural, you will always remain tense, uneasy, uncomfortable. Nobody can be comfortable in an unnatural situation, and you create unnatural things around you. Then they become a burden and they destroy you. When I say 'unnatural', I mean something foreign to your nature.

For example: a milkman comes, you take the milk and you say that it is impure. Why do you say that it is impure? You say it is because he has poured water into it. But if the water were pure and milk were also pure, then two purities would make double purity. How can two purities meet and the thing become impure? But they become impure. Pure water and pure milk meet, and both will become impure. Water will be impure, milk will also be impure, because something foreign, something from the outside has entered in.

When I was a student in university I had a milkman. He was very famous around the university hostels. People believed that he was a very saintly man and would never mix water into milk, which is the usual practice in India. It is

almost impossible to get pure milk, almost impossible. The man was really a very good man. He was an old man, an old villager; absolutely uneducated but very good hearted. Because of his saintly nature he was known around the university as Sant. One day I asked him, when we had become familiar with each other and a certain friendship had grown between us, 'Sant, is it really true that you never mix water and milk?' He said, 'Absolutely true!' But then I said, 'It is impossible. Your prices are the same as other milkmen; you must be running the whole business at a loss.' He laughed. He said, 'You don't know. There is a trick in it.' I said, 'Tell me the trick, because I have heard that you even put your hand on Ramayana, the Hindu bible, saying that you never mix water into milk.' He said, 'Yes, that too I have done, because I always mix milk into water.'

Legally he is perfectly right. You can take an oath and you can swear; there will be no trouble about it. But whether you mix water into milk or you mix milk in water is the same, because mixing with something makes it impure.

When Patanjali says, 'Taking the impure for the pure is avidya,' he is saying, 'Taking the unnatural for the natural is avidya.' And you have taken many unnatural things to be natural. You may have completely forgotten what is natural. You will have to go deep within yourself to find the natural. The whole society makes you impure; it goes on forcing things on you which are not natural, it goes on conditioning you, it goes on giving you ideologies, prejudices, and all sorts of nonsense. You have to find what is natural to you on your own.

Just a few days ago a young man came to me. He asked, 'Is it good for me to get married? Because I have a spiritual inclination, I don't want to get married.' I asked him, 'Have you read Vivekananda?' He said, 'Yes, Vivekananda is my guru.' Then I asked him, 'What other books have you been reading?' He said, 'Sivananda, Vivekananda and other teachers.' I asked him, 'This idea of not getting married, is it coming from you or from Vivekananda and Sivananda and company? If it is coming from you, it is absolutely okay.' He said, 'No, because my mind goes on thinking about sex, but Vivekananda must be right that one has to fight with sex. Otherwise, how will one improve? One has to attain to spirituality.'

This is the trouble. Now this Vivekananda is water in the milk. It may have been right for Vivekananda to remain celibate; that is for him to decide. But if he was impressed by Buddha and Ramakrishna, then he is also impure.

One has to follow one's own being and nature, and one has to be very true and authentic, because the net is vast and the pitfalls are millions. The road forks on many, many dimensions and directions. You can be lost. Your mind thinks of sex; Vivekananda's teaching says, 'No!' Then you have to decide. You have to move according to your mind. I told the young man, 'It is better that you get married.' Then I told him an anecdote.

Socrates was one of the greatest suffering husbands ever born. His wife, Xanthippe, was one of the most dangerous of women. Women are dangerous, but she was the most dangerous woman. She would beat Socrates. Once she

poured the whole teapot on his head. Half his face remained burned for his whole life. To ask such a man what to do!... One young man asked, 'Should I get married or not?' Of course, he expected that Socrates would say, 'No' -- he had suffered so much for it. But he said, 'Yes, you should get married.' The young man said, 'But how can you say that? I have heard so many rumors about you and your wife.' He said, 'Yes, I say to you that you should get married. If you get a good wife you will be happy, and through happiness many things grow because happiness is natural. If you get a bad wife, then non attachment, renunciation will grow. You will become a great philosopher like me. In either case you will be profited. When you come to ask me whether to get married or not, the idea to marry is in you, otherwise why should you come to me?'

I told this young man, 'You have come to ask me. That shows that Vivekananda has not been enough; still your nature persists. You should get married. Suffer it, enjoy it, the pain and the pleasure. Move through both and become mature through experience. Once you become mature, not because Vivekanand or anybody else says so, but because you have become mature and ripe, the foolishness of sexuality drops; it drops. Then brahmacharya arises; the real celibacy arises, the pure celibacy arises, but that is different.'

Always remember that you are you. You are neither Vivekananda nor Buddha nor me. Don't get too impressed; impression is an impurity. Don't get too influenced; influence is an impurity. Be alert, watch, observe, and unless something fits with your nature, never take it. It is not for you or you are not ready for it. Whatsoever the case, at this moment it is not for you. You have to move through your own experience. Suffering also is needed for you to come to a ripeness, a maturity. You cannot do anything in a hurry.

Life is eternal, there is no hurry in it. Time is not lacking. Life is absolutely patient; there is no impatience in it. You can move at your own pace. No need to take shortcuts; nobody has ever been successful through shortcuts. If you take the shortcut, who will give you the experience of the long, long journey? You will miss it. And there is every possibility that you will come back to it, and the whole thing will have been a wastage of time and energy. Shortcuts are always an illusion. Never choose the shortcut; always choose the natural. Maybe it will take a long time -- let it. That's how life grows; it cannot be forced.

When Patanjali says, 'Lack of awareness is taking the impure for the pure, 'purity means your 'naturalness', as you are, uncontaminated by others. Don't make an ideal of anybody. Don't try to become like a Buddha; you can become only your self. Even if a Buddha tried to become like you, it would not be possible. Nobody can become like anybody else. Everybody has his own unique way of being, and that is purity. To follow your own being, to be yourself, is purity. It is very difficult because you get impressed, because you get hypnotized. It is very difficult because there are logical people who convince you. It is very difficult. They are beautiful people; their beauty impresses you. There are wonderful

people around; they are magnetic, they have a charisma. When you are around them you are simply pulled; they have a gravitation.

You have to be alert, more alert of great persons, more alert of those who have a magnetism, more alert of those who can impress, influence and transform you, because they can give you an impurity. Not that they want to give it to you; no Buddha has ever tried to make anybody like himself. Not that they want it, but your own foolish mind will try to imitate, make the ideal of somebody else and strive to become like that. That is the greatest impurity that can happen to a man. Love Buddha, Jesus, Ramakrishna, be enriched by their experiences, but don't be impressed. It is very difficult because the difference is very subtle. Love, listen, imbibe, but don't imitate. Take whatsoever you can take but always take it according to your nature. If something fits your nature, take it -- but not because Buddha says to.

Buddha insists again and again to his disciples, 'Don't take anything because I say it. Take it only if you need it, if you have come to the point where it will be natural for you.' Buddha becomes a Buddha through millions of lives, millions of experiences of good and bad, sin and virtue, morality and immorality, pain and pleasure. Buddha himself has to pass through millions of lives and millions of experiences. And what do you want? Just listening to Buddha, being impressed by him, you immediately jump and start following him. That is not possible. You will have to go on your own way. Take whatsoever you can take but always move on your own way.

I always remember Friedrich Nietzsche's book *THUS SPAKE ZARATHUSTRA*. When Zarathustra was talking leave of his disciples, the last thing that he said to them was very beautiful. It was the last message; he had said everything. He had given his whole heart to them and the last thing he said was, 'Now listen to me and listen as deeply as you have never listened. My last message is, "Beware of Zarathustra! Beware of me!"'

This is the last message of all enlightened people, because they are so attractive; you can fall a victim. And once something outside of you enters your nature, you are on a wrong path.

Says Patanjali, 'Lack of awareness is taking the impure for the pure, the painful as pleasurable.'

You will say, 'Either of the things that Patanjali says may be true but we are not so foolish to take the painful as pleasurable.' You are. Everybody is -- unless one becomes perfectly aware. You have taken many things as pleasurable which are painful. You suffer the pain and you cry and weep, but still you don't understand that you have taken something which is basically painful and cannot be changed into a pleasure.

Every day people come to me about their sexual relationship saying that it is painful. I have not come across a single couple who has said to me that their sex life is as it should be -- perfect, beautiful. What is the matter? In the beginning they say that everything was beautiful. In the beginning it always is! With

everybody, the sex relationship is beautiful in the beginning, but why does it turn sour and bitter? Why after a little while, even before the honeymoon is over, does it start becoming sour and bitter?

Those who have words on human consciousness, deeply they say, 'The beginning, the beauty in the beginning is just a natural trick to befool you.' Once you are befooled, the reality comes up. It is just like when you go fishing and you use a little bait; in the beginning, when two persons meet, they think, 'Now this is going to be the greatest peak experience in the world.' They think, 'This woman is the most beautiful woman,' and the woman thinks, 'This man is the greatest man there has ever been.' They start in an illusion, they project. They try to see whatsoever they want to see. They don't see the real person. They don't see who is there, they just see their own dream projected; the other becomes just a screen and you project. Sooner or later the reality asserts. And when sex is fulfilled, when the basic hypnosis of nature is fulfilled, then everything turns sour.

Then you come to see the other as he is: very ordinary, nothing special. The body is no more a fragrance -- it perspires. The face is no more divine -- it has come nearer to an animal's. From the eyes, now God is no longer looking at you, but a ferocious animal, a sexual animal. The illusion is broken, the dream is shattered. Now the misery starts.

And you had promised that you would love the woman forever; the woman had promised that even for future lives she would be your shadow. Now you are tricked by your own promises, trapped. Now how can you fall back? Now you have to carry it.

Hypocrisy enters, pretensions, anger. Because whenever you are pretending, sooner or later you will get angry; pretension is such a heavy weight. Now you take the hand of the woman and hold it, but it simply perspires and nothing happens; no poetry, only perspiration. You want to leave it but the woman will feel hurt. She also wants to leave it but she also thinks that you will feel hurt, and lovers have to hold hands. You kiss the woman but there is nothing but a bad mouth odor. Everything goes ugly, and then you react, then you take revenge, then you throw responsibility on the other, then you try to prove that the other is guilty. He or she has done something wrong, or she has deceived you; she pretended to be something which she was not. And then, the whole ugly affair of a marriage.

Remember, lack of awareness is taking the painful as pleasurable. If something is a pleasure in the beginning and in the end it turns painful, remember that it was painful from the very beginning; only lack of awareness has deceived you. Nobody else has deceived you, only lack of awareness. You were not alert enough to see things as they were. Otherwise, how could pleasure turn into pain! If there were really pleasure, as time passed, it would have become greater and greater pleasure. That is how it should be.



You sow the seed of a mango tree; as it grows, will it become the fruit of a neem tree, bitter? If in the first place the seed was of the mango, it will be a mango tree, a big mango tree. Thousands of mangoes will come out of it, sweet. But if you plant a mango tree and in the end it turns out to be a neem tree, bitter, absolutely bitter, what does it mean? It means the tree has not deceived you but you mistook the seed of a neem tree for the seed of a mango tree.

Otherwise, pleasure grows more pleasurable, happiness grows more and more happy. Finally it turns into the highest peak of bliss; but then one has to be aware when one is sowing the seeds. Once you sow the seeds, you are caught because then you cannot change. Then you will have to reap the crop also. And you are reaping the crop. You always reap the crop of misery and you never become aware that something must be wrong with the seed. Whenever you have to reap misery, you start thinking that somebody else has been deceiving you: the wife, the husband, the friend, the family, the world, but somebody else. The devil or somebody is playing tricks on you. This is avoiding facing the reality that you have sown wrong seeds.

Lack of awareness is taking the painful as pleasurable. And this is the criterion. Ask Patanjali, Shankaracharya, Buddha; this is the criterion: if something turns finally into pain, it must have been painful from the beginning. The end is the criterion, the final fruit is the criterion. You should judge a tree by the fruit; there is no other way to judge it. If your life has become a tree of misery, you should judge that the seed was wrong, something that you have done wrong; move back.

But you never do that. You will commit the same mistake again. If your wife dies and you had thought many times that if she died it would be good -- it is difficult to find a husband who has not thought many times that if his wife died it would be good -- 'I am finished and I am not going to look at another woman again' -- but the moment the wife dies, immediately the idea of another woman comes into the mind. The mind starts thinking again, 'Who knows? This woman was not good but the other woman can be. This relationship didn't come to a beautiful end but that doesn't close all the doors; other doors are open.' The mind starts working. You will fall into the same trap again and you will suffer again. And you will always think, 'Maybe this woman and that woman....' It is not a question of a woman and a man, it is a question of being aware.

If you are aware, then with everything that you do you will do looking at the end. You will be fully alert to what is going to be in the end. Then if you want it to be painful, if you want to live in pain and misery, it is up to you to choose. But then you cannot make anybody else responsible. You know perfectly well that you sowed the seed and now you have to reap it. But who is so foolish that alert, aware, he will sow bitter seeds? For what?

AND LACK OF AWARENESS IS TO TAKE THE NON SELF FOR THE SELF:

These are the criteria.

You have taken the non self for the self. Sometimes you think you are the body, sometimes you think you are the mind, sometimes you think you are the heart; these are the three traps. Body is the outermost layer. When you feel hungry have you not always said, 'I am hungry'? -- lack of awareness. You are just the knower that the body is hungry; you are not hungry. How can consciousness be hungry? Food never enters consciousness; consciousness is never hungry. In fact, once you come to know consciousness, you will find that it is always satiated, never hungry. It is always perfect, absolute; it lacks nothing. It is already the very pinnacle, the very peak, the ultimate growth; it is not hungry. And how can consciousness be hungry for food.? -- body needs it.

A man of awareness will say, 'My body is hungry.' Or, if awareness goes even deeper, he will not say 'my body'; he will say, 'This body is hungry, the body is hungry.'

One great Indian mystic went to America. His name was Ramteerth. He always used to speak in the third person. He would never use 'I'. It looked awkward because people who didn't know him couldn't follow what he was saying. One day he went back to the house where he was staying in America. He went in laughing, enjoying, his whole body laughing a belly laugh. The whole body was shaking with laughter. The family asked, 'What is the matter, what has happened? Why are you so happy? Why are you laughing?' He said, 'It happened on the street. A few urchins started throwing stones at Ram' -- Ram was his name -- 'and I said to Ram, "Now see!" And Ram was very, very angry. He wanted to do something but I didn't cooperate, I stood aside.' The family said, 'We cannot follow what you mean. You are Ram. About whom are you talking?' Said Ramteerth, 'I am not Ram, I am the knower. This body is Ram and those urchins cannot throw stones at me. How can a stone be thrown at consciousness? Can you hit the sky with a stone? Can you touch the sky with a stone?'

Consciousness is a vast sky, a space; you cannot hit it. Only body can be hit with a stone because body belongs to matter; matter can hit it. Body belongs to matter. It feels hungry for food. Food can satisfy it, hunger will kill it. Consciousness is not the body.

Lack of awareness is when you take your body as yourself. Ninety percent of your lives' miseries are because of this: lack of awareness. You take the body as yourself and then you suffer. You are suffering in a dream. The body is not yours. Soon it will not be yours. Where were you when your body was not there? Where were you before your birth, what face had you then? And after the death, where will you be and what will your face be? Will you be a man or a woman? Consciousness is neither. If you think that I am a man, this is lack of awareness. Consciousness? How can consciousness be divided into sex? -- it has no sex organs. If you think you are a child or a young man or an old man, you are again

lacking in awareness. How can you be old, how can you be young? Consciousness is neither. It is eternal, it is the same: it is not born, it doesn't die and it remains -- it is life itself.

Or, take the mind -- that is the second, deeper layer. And it is more subtle and nearer to consciousness. You take your mind to be yourself. You go on saying: 'I, I, I.' If somebody contradicts your idea you say, 'This is my idea,' and you fight for it. Nobody debates for truth; people discuss and debate and fight for their 'I'. 'My idea means me. How dare you contradict? I will prove that I am right!'

Nobody is bothered about truth. Who bothers? -- it is a question of who is right, not a question of what is right. But then people are identified, and not only ordinary people, even people who are religious.

A man renounces the family, the children, the market-place, the world, and goes to the Himalayas. You ask him, 'Are you a Hindu?' and he says, 'Yes.' What is this Hinduism? Is consciousness Hindu, Mohammedan, Christian? It is the mind. Lack of awareness is if you get identified with the non self and think it is the self. And then there is the heart, the nearest to consciousness but still far away. There is body, thought and feeling. When you feel, you have to be very, very aware to feel that it is not you who feels. It is again a part of the mechanism. Of course, it is the nearest to consciousness. That's why heart is the nearest to consciousness, head just in between, and body the farthest away. But still, heart is not you. Even feeling is a phenomenon: it comes and goes; it is a ripple, it arises and dies; it is a mood, it exists and then doesn't exist. You are that which will always exist, always and always, forever and forever.

#### LACK OF AWARENESS IS TAKING THE NON SELF FOR THE SELF.

Then what is awareness? Awareness is to be aware that you are not the body, not because the Upanishads say so or Patanjali says so -- because you can cram it into your mind that you are not the body. You can go on repeating every morning and evening, 'I am not the body' -- that will not help. It is not a question of repetition, it is a question of deep understanding. And if you understand, what is the point of repeating?

Once a sannyasin, a Jain monk stayed with me. Every morning he would sit and chant a Sanskrit mantra: I am not the body, I am not the mind; I am the purest Brahma. He chanted and chanted and chanted for one and a half hours every morning. On the third day I said to him, 'Have you not known it? Then why do you chant? If you have known it, it is foolish. If you have not known it, it is again foolish because just by repeating how can you know?'

If a man goes on repeating, 'I am a man of great potential, sexual potential,' you can be certain that he is impotent. Why repeat, 'I am a man, and very potent and powerful?' And if a man repeats this for one and a half hours every morning, what does it mean? It shows that something that is just the opposite is in the mind; deep down he knows that he is impotent. Now he is trying to befool

himself with, 'I am a very powerful man.' If you are, you are. There is no need to repeat it. I told the Jain monk, 'This shows that you have not known. This is a perfect indication that you are still identified with the body. And by repeating, how can you get out of it? Understand that repetition is not understanding.'

To understand, watch. When hunger comes, watch whether it is in the body or in you. When illness comes, watch where it is, in the body or in you. An idea comes, watch where it is, in the mind or in you. A feeling arises, watch. By being more and more watchful you will attain to awareness. By repetition nobody has ever attained.

EGOISM IS THE IDENTIFICATION OF THE SEER WITH THE SEEN.

You are there behind your eyes, just standing as if someone is standing behind a window and looking out. The man who is looking out of a window is just like you, looking out of the eyes towards me. But you can get identified with the eyes, you can get identified with the seeing. Seeing is a capacity, a vehicle. Eyes are just windows; they are not you.

Patanjali says, 'Through the five senses you get identified with the vehicles, and then out of these five arises the ego.' Ego is the false self. Ego is all that which you are not and you think you are.

A man standing in the window starts thinking that he is the window. What are you doing behind the eyes? -- you are looking through the eyes. Eyes are the windows, ears are the windows; you are hearing with the ears. You stretch your hand towards me and I touch you; hand is just a vehicle. You are not the hand. And this you can watch, and this you can experiment with.

Many times it happens that something happens just in front of your eyes and you miss. Sometimes you have read the whole page and suddenly you become aware that you have been reading, but you have not read a single word. You don't remember what you have read, and you have to go back. What happened? If you were the eyes how could this be possible?

You are not the eyes. The window was vacant, looking at the page. The consciousness behind the window was not there, it was engaged somewhere else. The attention was not there. You may have been standing at the window with closed eyes, or your back was to the window, but you were not looking out of the window. It happens every day -- suddenly you realize that something has happened and you have not seen, you have not heard, you have not read. You were not there, you were somewhere else thinking some other thoughts, dreaming some other dreams, moving in some other worlds. This window was empty; only eyes were there.

Do you know the empty eye? Go and see a madman; you can see an empty eye there. He looks at you and doesn't look. You can see that he looks at you and he is not looking at you at all. His eye is empty. Or you can go to a saint who has achieved; his eye again is also empty. It is not like the madman's, but something

similar to it -- he looks through you. He does not stop at you, he goes beyond you. Or he looks not at your body, but at you. He penetrates: he leaves your body, your mind, your heart and he simply jumps on you. And you don't know who you are.

That is why a saint's look seems to be going through you. He does not stop at you, because for the saint, the ego that you think you are is not you. He bypasses the ego; he simply looks into you. A madman looks with an empty eye because his consciousness is not there. A saint also appears to be looking with an empty eye, because his consciousness is absolutely there. And he penetrates you so deeply, to the very depths of your being where you have not reached yet. That's why he looks as if he is not looking at you, because the you that you are identified with is not the reality for him, but the you that you are not aware of is the reality for him.

Egoism is the identification of the seer with the seen, with the vehicle. If you drop identification with the vehicles, ego drops. And there is no other way to drop the ego. Don't get identified with the body: eyes, ears, mind, heart, and suddenly there is no ego. You are, in your total purity, but there is no ego there. You are for the first time in your total presence, but no ego is there, no 'I' process, nobody saying, 'I am.'

ATTRACTION, AND THROUGH IT, ATTACHMENT, IS TOWARDS ANYTHING THAT BRINGS PLEASURE. REPULSION IS FROM ANYTHING THAT CAUSES PAIN.

These are your two ways of being here in the world: you are attracted towards something which you feel causes pleasure, you feel repelled, repulsed by something which you think causes pain. But if you become more and more alert, you will have a total mutation. You will be able to see that whatsoever causes pleasure also causes pain -- pleasure in the beginning, pain in the end. Whatsoever causes pain also causes pleasure -- pain in the beginning, pleasure in the end. These are the two ways in the world.

One is the way of the householder. Try to understand it -- it is very, very significant. One is the way of the householder, the grahstha. He lives through attachment, attraction. Whatsoever he feels will cause pleasure. he moves towards it. He clings to it and finally he finds pain and nothing else, anguish and nothing else.

Just the opposite is the way of the monk, one who has renounced the world. He does not cling to pleasure. On the contrary, he starts clinging to pain, austerities, torture. He lies down on a bed of thorns, goes on a long fast, stands for years, does not sleep for months. He does just the opposite because he has come to know that whenever there is pleasure in the beginning, in the end there is pain. He has reversed the logic; now he seeks the pain. And he is right -- if you seek pain there will be pleasure in the end.

But a man who practices pain becomes incapable of feeling pain. A man who practices pain becomes incapable of pleasure for small things, just small things. You cannot understand. For a man who has been fasting for a month, ordinary bread and butter and salt is such a great feast. A man who has been lying down on thorns, if you allow him to lie down just on the ground, on the plain ground, no emperor could sleep so beautifully.

But both are two aspects of the same coin, and both are wrong. The monk has just reversed the process: he is standing in a shirshasan, a head stand, but he is the same man. Both are attached: one is attached to pleasure, the other is attached to pain.

A man of awareness is unattached. He is neither a grahstha, a householder, neither is he a monk. He does not move to the monastery and he does not go to the mountains. He remains wherever he is -- he simply moves 'withinwards'. On the outside there is no choice for him. He does not cling to pleasure and he does not cling to pain. He is neither a hedonist nor a self torturer. He simply moves 'withinwards' looking at the game of pleasure and pain, light and shadow, day and night, life and death. He moves beyond both. Because there is duality, he moves beyond both, he transcends both. He simply becomes alert and aware, and in that awareness for the first time something happens which is neither pain nor pleasure, but which is bliss. Bliss is not pleasure; pleasure is always mixed with pain. Bliss is neither pain nor pleasure, bliss is beyond both.

And beyond both you are. That's your nature, your purity, your crystal purity of being -- just a transcendence. You live in the world but the world is not in you. You move in the world but the world doesn't move in you. You remain untouched wherever you are. You become a lotus flower.

## **Yoga: The Alpha and the Omega, Vol 4**

### **Chapter #4**

#### **Chapter title: To become free in an unfree society**

**24 April 1975 am in Buddha Hall**

The first question:

#### Question 1

ARISING OUT OF ONE OF YOUR ANSWERS THE DAY BEFORE YESTERDAY, I FELT YOU DIDN'T GIVE SUFFICIENT VALUE TO WESTERN MAN FOR THE USE OF THE DREAM AS ONE OF THE MEANS TO CONSCIOUSNESS. I'M THINKING PARTICULARLY OF JUNG'S TECHNIQUES IN HIS PSYCHOLOGY OF SELF REALIZATION.

YES, I don't give much value to Freud, Jung, Adler, or Assagioli. Freud, Jung, Adler, and others, are just children playing on the sand of time. They have gathered beautiful pebbles, beautiful colored stones, but when you look at the ultimate, they are just children playing with pebbles and stones. Those stones are not real diamonds. And whatsoever they have gained is very, very primitive. You will have to go slowly with me to understand.

Man can be physically ill; then the physician, the doctor is needed. Man can be psychologically ill; then a little help can be given by Freud and Jung and others. But when man is existentially ill, neither a physician nor a psychiatrist can be of any help. Existential illness is spiritual. It is neither of the body nor of the mind, it is of the total -- and the total transcends all parts. The total is not just a composition, a composition of the parts. It is something beyond the parts. It is something that holds all the parts into itself. It is a transcendence.

And the illness is existential. Man suffers from a spiritual illness. Dreams won't be of any help towards that. What in fact can dreams do? At the most they can help you to understand your unconscious a little bit more. Dreams are the language of the unconscious; the symbols, indications, hints and gestures of the unconscious; a message from the unconscious to the conscious. Psychoanalysts can help you to interpret the dreams, they can become mediators, they can tell you what your dream means. Of course, if you can understand your dream, you will come a little closer to your unconscious. This will help to make you more adjusted with your unconscious. You will have a little understanding. Your two parts, the conscious and the unconscious, will not be so far apart; they will be a little closer. You will not be split as much as before. A little unity, a sort of unity will exist in you. You will be more normal, but to be normal is nothing. To be normal is not even worth talking about. To be normal means you are as you should be ordinarily; nothing else has happened, nothing from the beyond has penetrated you. You will be a more adjusted person in the society also. Of



course, you will be a little better husband, a little better mother, a little better friend, but only a little.

But this is not self realization. And when Jung starts talking about self-realization through dream analysis, he is talking very stupidly. It is not self-realization, because self realization comes only when there is no mind. Dreams interpreted are not interpreted; they belong to the mind, they are part of the mind. And no psychology of the West -- except for Gurdjieff, Eckhart and Jacob Boehme -- no psychology of the West goes beyond mind. And these few people, Jacob Boehme, Eckhart, and Gurdjieff, in fact don't belong to the West, they belong to the East. Their whole standpoint is Eastern. They are born in the West, but their attitude, their way of life, their very understanding is of the East. When I say 'of the East', always remember that I don't mean geographically.

To me, East is a standpoint and West is also a standpoint. I am not concerned with geography. 'West' is a way of looking at things, 'East' is also a way of looking at things. When East looks at things it looks at the total, and when West looks at things it always looks at the part. The Western attitude is analytical -- it analyzes. The Eastern attitude is synthetic -- it synthesizes, it tries to find the one in the many. The Western attitude tries to find the many in the one.

The Western attitude has become very efficient in analyzing, dissecting, taking things apart. Even a movement like the Psychosynthesis of Assagioli is not a real synthesis, because the very standpoint is missing. First Freud and Jung have taken things apart, they have broken the whole, and now Assagioli is trying to put those parts together somehow.

You can dissect a man into parts, he was alive; when you have dissected him, he is no longer alive. Now you can put the parts back again, but the life will not come. It will be a dead corpse. And even parts put together again will not make it a whole. What Freud and Jung did, Assagioli is simply repenting for. He is putting the parts together again but it is a corpse. There is no synthesis in it.

You have to look at the whole, and the whole is something totally different. Now even biologists have become aware, even medicine is becoming more and more aware every day that when you take the blood out of a man to examine it, it is no longer the same blood that was running through the man because now it is dead. You are examining something else. The blood circulating in man is alive. It belongs to a whole, a system; it runs through it. It is as alive as a hand of the body. You cut the hand -- it is no longer the same hand. How can the blood be the same when you take it out of the body, take it to the lab and examine it? It is no longer the same blood.

Life exists as a unity, and the Western standpoint is to dissect, to go to the part, to understand the part and through the part to try to comprehend the whole. You will always miss. Even if you can comprehend like Assagioli, then that comprehension will be like a corpse: somehow put together but with no living unity in it.

Freud and Jung worked with dreams. It was a discovery in the West, a great discovery in a way, because the Western mind had completely forgotten about sleep, about dreams. Western man has existed for at least three thousand years without thinking about dreams and about sleep. Western man has been thinking as if only the waking hours are life, but the waking hours are only one third. If you live sixty years, you will be asleep for twenty years. One third of life will be in dreams and in sleep. It is a big phenomenon; it takes one third of your life. It will not be simply discarded; something is happening there. It is part of you, and not a small part but a major part. Freud and Jung brought back the concept that man has to be understood through his dreams and his sleep, and much has been done along that line. But when Jung starts thinking that this is something towards self realization, then he has gone too far.

It is good. For psychological health it can be helpful, but psychological health is not existential health.

You may be physically healthy, you may be psychologically healthy, but you may not be existentially healthy at all. On the contrary, when you are psychologically and physically healthy, for the first time you become aware of the existential anxiety, of the anguish inside. Before it you were so occupied with the body and the mind and the illnesses that you couldn't afford to look at the inward being. When everything is set right: body functions well, mind is not in any trouble, suddenly you become aware of the greatest anxiety in the world -- the existential, the spiritual. Suddenly you start asking, 'What is the meaning of it all? Why am I here, for what?' This never occurs to an ill man because he is too occupied with the illness. First he has to look after the body, and then he will think. Then he has to look after the mind, and then he will think. Body and mind, if healthy, will allow you for the first time to be really in trouble. And that trouble will be spiritual.

When Jung talks about his analytical psychology as a way to self realization, he does not know what he is saying. He himself is not a self realized man. Go deep into Jung's life, or Freud's life, and you will find them ordinary human beings. Freud got as angry as anybody, even more than ordinary people. He hated as much as anybody. He was jealous, so much so that when a fit of jealousy came to him, he would fall on the ground and become unconscious. This happened many times in Freud's life. Whenever jealousy would take him, he would be so disturbed that he would fall into a swoon, a fit. This man, self-realized? Then what about Buddha? Then where will you put Buddha?

Freud lived with ordinary human ambition; the political mind. He was trying to make psychoanalysis a movement just like communism, and he tried to control it. He tried to control it just like any Lenin or Stalin, even more dominantly. He even declared Jung to be his successor -- and look at Jung's pictures! Whenever I have come upon a picture of Jung, I always look at it very deeply; it is a rare thing. Always look at Jung's pictures; you will see everything written on the face: the ego. Look at his nose, the eyes, the cunningness, the anger; every illness is

written on the face. He lived as an ordinary, fear-ridden man. He was very afraid of spirits, ghosts, and very jealous, competitive, argumentative, quarrelsome.

The West really does not know what self-realization is, so anything becomes a self-realization. The West is not aware of what self-realization means. It means such an absolute silence that it cannot be disturbed by anything. Such absolute nonbeing; how can possessiveness, ambition, jealousy exist in it? With a no mind, how can you dominate, how can you try to dominate? Self realization means the complete disappearance of the ego. And with the ego, everything disappears.

Remember, the ego cannot disappear through the interpretation of dreams. On the contrary, the ego may get stronger, because the gap between the conscious and the unconscious will be less. Your ego will be strengthened, your mind will be stronger. The less trouble there is in the mind, the more strong mind will be. You will have a new lease for the ego. So what psychoanalysis can do is to make your ego more grounded, more centered; to make your ego stronger, more confident. Of course, you will be able to exist in the world better than before, because the world believes in the ego. You will be more able to fight in the struggle for survival. You will be more confident about your self, less nervous. You will be able to achieve a few ambitions more easily than if you were troubled inside and the unconscious and conscious were in a constant quarrel within. But this is not self realization. On the contrary, it is ego realization.

The whole Western psychology up to now has not come to the point of non-ego. It is still thinking in terms of the ego: how to make the ego more strongly rooted, centered; how to make the ego more healthy, normal, adjusted. The East takes the ego itself as the disease; the whole mind is the disease. There is no choice about it -- conscious and unconscious both have to go. They have to go and that's why the East has not tried to interpret. Because if something has to go, why bother about its interpretation? Why waste time? It can be dropped. Look at the difference: the West is somehow trying to make an adjustment between the conscious and the unconscious and strengthen the ego, so that you become a more adjusted member of society, and also a more adjusted individual inside. With the rift bridged, you will be more at ease with the mind. The East has been trying to drop the mind, to go beyond it. It is not a question of adjustment to the society, it is a question of adjustment to existence itself. It is not a question of an adjustment between the conscious and unconscious, it is a question of the adjustment of all the parts that constitute your whole being.

Dreams are important. If a man is ill, dreams are important; they show symptoms of the illness. But you don't know about the man who has no dreams. Dreaming is a pathology in itself; dream itself is pathology. Buddha never dreamed. What would Freud have done? If Freud had been there, what would he have done with a Buddha? What would he have interpreted about him? -- there was nothing to interpret. If Freud had gone inside Buddha, he would not have found anything to interpret. His whole psychology would have been absolutely useless.

It happened that in America, there was a man who was very, very efficient in reading other people's thoughts -- a mindreader. He was always a hundred percent right. He would sit before you; you would close your eyes and start thinking, and he would close his eyes and start talking about what you were thinking. Immediately that you would think, the thought would be transferred and he would receive it. This is an art. Many people know about it. It can be learned, you can do it, because thought is a subtle vibration. If you are receptive the other mind becomes a broadcasting station, you become the receiver. Thought is a broadcast because ripples arise in the electricity around the man. If you are silent enough, receptive, you will catch them.

When Meher Baba was in America, somebody brought a man to Meher Baba. The man had lived for many years in silence. The man sat before Meher Baba, closed his eyes and meditated and meditated and meditated. Again he would open his eyes and look at Meher Baba. It took too long; people became worried. They said, 'You never took such a long time.' The man said, 'Well, what to do? This man is not thinking at all. There is no thought.'

If Freud or Jung were near Buddha, or if they had come to me, they would not have found anything to interpret, they would not have found any thought to catch.

The East says, 'Dreaming itself is pathology.' It is a sort of illness; it is a disturbance. When you are really silent, thinking disappears in the day and dreaming disappears at night. Thinking and dreaming are two aspects of the same thing: during the day while you are awake, it is thinking, and at night while you are asleep, it is dreaming. Dreaming is a primitive way of thinking; thinking in pictures just as children think. That's why in children's books we have to make many colored pictures. Children cannot move with words very much. By and by, they will move. You have to draw a big mango, and write in small letters, 'mango'. First they will see the picture, and then they will become associated with the word. By and by, the picture will become smaller and smaller and disappear. Then the word 'mango' will do.

A primitive mind thinks in pictures just like children do. When you are asleep, you are a primitive. The whole civilization disappears, culture disappears, society disappears. You are no longer part of the contemporary world, you are a primitive in the cave. Because the unconscious mind has remained uncultivated, you start thinking in pictures.

Dreaming and thinking are both the same. When dreaming stops, thinking stops; when thinking stops, dreaming stops. The whole effort in the East has been: how to drop the whole thing. We are not worried about how to adjust it or how to interpret it, but how to drop it. And if it can be dropped, then why bother about the interpretation? Why waste time?

Sooner or later the West is going to realize this, because now meditative techniques are penetrating into the West. Meditations are the way of dropping dreaming, thinking, the whole complex of the mind. And once they are dropped,

you attain to a well-being not of the mind. You attain to something which is not even conceivable in your state of mind right now. You cannot even imagine it, what it will be like when you don't think, when you don't dream, when you will just be.

Psychoanalysis or other trends take such a long time: five years, three years, just interpreting dreams. The whole thing seems to be so boring, and only few people can afford it. Even those who can afford it, what do they gain out of it? Many people have come to me who have been through psychoanalysis; no self realization has happened. They had been in psycho, analysis for many years. Not only have they been psychoanalyzed, they have psychoanalyzed many others and nothing has happened, they remain the same, the ego is the same. On the contrary, they are a little firmer, stronger. And the existential anxiety continues.

Yes, I don't place much value on Freud and Jung, because my attitude is: how to drop the mind? It can be dropped and it takes less time to drop it, it is easier to drop it. In fact, it can also be dropped without anybody's help.

The East stumbled upon the fact near about five thousand years ago. They must have interpreted, because in the ancient Eastern books there are interpretations of dreams. I have not come across a single new discovery which has not already been discovered in the East somewhere in the past. Even Freud and Jung are nothing new. It is a rediscovering of the old territory again. In the East they must have discovered, but at the same time they discovered that you can go on interpreting the mind and there is no end to it: it goes on dreaming, it goes on creating new dreams again and again.

In fact, no psychoanalysis is ever complete. Even after five years it is not complete. No psychoanalysis can ever be complete because the mind goes on weaving new dreams. You go on interpreting, it goes on weaving new dreams. It has infinite capacity -- it is very creative, very imaginative. It ends only with life, or, it ends with meditation if you take the jump and die on your own. Death is needed for the mind, not analysis. And if death is possible, what is the point of analysis? These are two absolutely different things and you have to be aware. Jung and Freud are geniuses gone astray; great intellects, but wasting their time. And the problem is that they have discovered so many things about the mind, but they themselves cannot use it -- and that should be the criterion.

If I discover a technique of meditation and I cannot meditate myself, what meaning can my discovery carry? But that too is different in the East and the West. In the West they say, 'Maybe the physician cannot heal himself, but he can heal you.' In the East we have always been saying, 'Physician, heal thyself first. That will become the criterion of whether you can do it to others or not.' In the West they don't ask, they don't ask that. In the West science goes on its own. Personal questions are not asked because science is thought to be an objective study, no thing to do with the subjectivity. It may be so in science, but psychology cannot be absolutely objective. It has to be subjective too, because mind is subjective.

The first thing that should be asked of Jung is, 'Have you realized yourself?' But he was really very egoistic. He was thinking that he had realized. He was reluctant to come to India. Only once he came, and he was reluctant to go and see a saint, even a saint like Ramana Maharshi. He was reluctant, he would not go. What was there for him to learn? -- he had everything already. And he knew nothing, just a few fragments of some dreams that he had interpreted -- and he thought that he had interpreted life.

You go on interpreting dreams, and you think dreams are the reality. In the East our standpoint is just the opposite. We have been looking into life and we have found that life itself is a dream. You think that by interpreting dreams you have interpreted reality. Just on the contrary, we have looked into life and found that it is nothing but a dream. And why this reluctance? The East was a fear to Jung. He was afraid of the East and there was something in it: he was afraid of the East because the East would reveal the reality of his own understanding -- that it was false. Had he been to Ramana, had he been to some other mystic in the East, he would have immediately realized that whatsoever he had attained was nothing. It was just on the steps of the temple. He had not entered the shrine yet. But in the West, anything goes. Without their knowing what self-realization is, they call it self realization. You can call it any thing; it depends on you.

Self realization is coming to no-self, coming to an absolute emptiness within, coming to the point where you are not. The drop has dissolved into the ocean and only the ocean exists. Then who dreams? Then who is left there to dream? The house is empty, there is nobody.

The second question:

#### Question 2

YOU SAID THAT IMITATION OF ANY KIND, EVEN IMITATION OF A BUDDHA, IS ALIEN TO PURE CONSCIOUSNESS. BUT WE SEE THAT ALL OUR CULTURAL LIFE IS NOTHING BUT IMITATION. IN THAT CASE, IS CULTURE ITSELF ALIEN TO RELIGION?

Yes, culture, society, civilization, all are alien to religion. Religion is a revolution, a revolution in your cultural conditioning, a revolution in your social conditioning, a revolution in all the spheres that you have lived and you are living. Every society is against religion. I'm not talking about your temples and mosques and churches that society has created. Those are tricks. Those are things to befool you. Those are substitutes for religion, they are not religion. They are to misguide you. You need religion: they say, 'Yes, come to the temple, to the church, to the gurudwara. Here it is religion. You come and pray and the preacher is there who will teach you religion.' This is a trick. Society has created false religions: those religions are Christianity, Hinduism, Jainism. But a Buddha, or a Mahavira, or a Jesus, or a Mohammed, always exist beyond society. And

society always fights with them. When they are dead, then the society starts worshipping them, then the society creates temples. And then there is nothing; the reality is gone, the flame has disappeared. Buddha is no longer there in the statue of a Buddha. In the temples you will find the society, the culture, but not religion. But what is religion?

In the first place, religion is a personal thing. It is not a social phenomenon. You alone go into it, you cannot go into it with a group. How can you go into samadhi with somebody else? Not even your nearest, not even your closest will be with you. When you go inwards, everything will be left out: the society, the culture, the civilization, enemies, friends, lovers, beloveds, children, wife, husband -- everything will be left, by and by. And a moment comes when you also will be left out. Then only, the flowering; then the transformation. Because you are also a part of the society, a member of society: a Hindu, a Mohammedan, a Christian, an Indian, a Chinese, a Japanese. First, others will be left; then, by and by, nearer ones will be left, closer ones will be left. Finally you will come to yourself, which is also a part of the society, trained by the society, conditioned by the society: your brain, your mind, your ego -- given by the society. That too has to be left outside the temple. Then you enter in your absolute aloneness. Nobody is there, not even you.

Religion is personal. And religion is revolutionary. Religion is the only revolution in the world. All other revolutions are false, pseudo, games, not revolutions. In fact, because of those revolutions, the real revolution is always postponed. They are anti-revolutions.

A communist comes and he says, 'How can you change yourself unless the whole society is changed?' And you feel, 'Right. How can I change myself? How can I live a free life in an unfree society?' The logic seems relevant. How can you be happy in an unhappy society? How can you find bliss when everybody is miserable? The communist hits, he appeals. 'Yes,' you say, 'unless the whole society is happy, how can I be?' Then the communist says, 'Come, let us first have a revolution in the society.' And then you start on a march, morcha, gherao, all types of nonsense. You have been caught in the trap. Now you are going to change the whole world.

But have you forgotten how long you are going to live? And when the whole world is changed, by that time you will not be here. You will have lost your life. Many stupid people are losing their whole lives marching against this and that, for this and that; trying to transform the whole world and postponing the only transformation which is possible, and that is self-transformation.

And I tell you, you can be free in an unfree society, you can be blissful in a miserable world. There is no hindrance from others; you can be transformed. Nobody is hindering you except you yourself. Nobody is creating any obstacle. Don't bother about the society and the world because the world will continue. And it has continued the same for ever and ever. Many revolutions come and go and the world remains the same.



If all the revolutionaries could be revived from their graves -- Lenin and Marx -- they would not be able to believe that the world has remained the same and the revolution has happened. In Russia or in America, nothing is different, just a formal difference. Forms differ; the basic reality remains the same, the basic misery of man remains the same. Society will never come to any utopia. This word 'utopia' is very beautiful. The very word means: that which never comes. The word 'utopia' means: that which never comes. It is always coming but it never comes; always the promise but the goods are never delivered. And this will be so. It has been so. There is only one possibility: you can change.

Politics is social, religion is personal. And whenever religion becomes social, it is part of politics. It is no longer religion. Islam and Hinduism and Jainism, they are politics. They are now no longer religion; they have become social.

It is a personal understanding.

You, in your 'deepest core of being, realize that a change is needed, that as you are, you are wrong; as you are, you are creating a hell around you; as you are, you are the very seed of misery. You realize this in the deepest core of your being, and the very realization becomes a change. You drop the seed; you move in a different dimension. It is personal, it is not cultural.

And that's why it is so difficult for you to become religious. You would like the society to teach you. If religion could be taught, you all would have become religious. But religion cannot be taught. It is not a teaching, it is a jump into the unknown. It needs courage, not learning. And who can teach you courage? And how can courage be taught? Either you have it or you don't have it, so try to find out if you have courage. And if you try to find it, everybody will find somewhere hidden in him a vast possibility for courage. Because without courage, life is not possible.

Life is a risk every single moment. How can you live without courage? How can you breathe without courage? The courage is there, but you are unaware. Find the courage, give the responsibility of a personal commitment. Forget about the world and the utopias, and change yourself. And this is the beauty: if you change yourself you have already started changing the world. Because with your change a part of the world has changed. You are an organic part of the world. Even if one part changes, it will affect the whole because the whole is one; everything is related.

If I change, I change the whole world in a way. The world will never be the same because one part -- one millionth, but still one part -- has changed, has become totally different, is no more of this world. Another world has penetrated through me. The eternity has penetrated into time. God has come to dwell in a human body; nothing can be the same, everything will change through me.

Remember this, and remember also that religion is not an imitation. You cannot imitate a religious person. If you imitate, it will be a pseudo-religion -- false, insincere. How can you imitate me? And if you imitate, how can you be true to yourself? You will become untrue to yourself. You are not here to be like me.

You are here to be just like yourself. You are not here to be like me; you are here to be just like yourself, like you.

I have heard about a Jewish mystic, Josiah. He was dying and somebody asked, 'Josiah, pray to Moses, and ask him to help you.' Josiah said, 'Forget about Moses. Because when I am dead, God will not ask me why I am not like Moses. He will ask why I am not like Josiah. He will not ask me, "Why are you not like Moses?" That is not my responsibility, to be like Moses. If God wanted me like Moses, He would have made me a Moses. He will ask me, "Josiah, why are you not like Josiah?" And that is my trouble: my whole life I have been trying to be like somebody else. But at least now, at the last moment, leave me alone! Let me be myself, because that is the face I should show to God. And that is the only face that He will be waiting for.'

Be authentically yourself. You cannot imitate. Religion makes everybody unique. No Master who is really a Master will insist that you imitate him. He will help you to be yourself, he will not help you to be like him.

And all culture is imitation. The whole society is imitative. That's why the whole society is more like a drama than like a reality. Hindus call it maya -- a game, a play, but not real. Parents are teaching their children to be like themselves. Every body is pushing and pulling everybody else to be like himself -- a whole chaos all around.

I was staying with a family, and I was sitting on the lawn. The small child of the house came, and I asked, 'What are you thinking to become in your life?' He said, 'Difficult to say, because my father wants me to be a doctor. My mother wants me to be an engineer; my uncle, he wants me to become an advocate, because he is an advocate. And I am confused. I don't know what I am going to become.' I asked him, 'What do you want to become?' He said, 'But nobody has asked me that!' I told him, 'You think about it. Tomorrow you tell me.' The next day he came and he said, 'I would like to become a dancer, but my mother won't allow, my father won't allow.' He told me, 'Help me. They will listen to you.'

Every child is being pushed and pulled to become something else. That's why there is so much ugliness all around. Nobody is himself. If you become the greatest engineer in the world, even that will not be a fulfillment if it was not your own urge. And I tell you, you may become the worst dancer in the world; that doesn't make any difference. If it was your own urge, you will be happy and fulfilled.

I have heard about a great scientist who won a Nobel Prize. He was one of the greatest surgeons the world has ever known. And on the day when he received the Nobel Prize, somebody said, 'You must be happy' -- because he was not looking happy at all. His face was sad. Somebody asked, 'You must be happy. Why are you looking so sad? This is the greatest prize, the greatest reward the world can give to you, the greatest honor. Why are you not happy? And you are one of the greatest surgeons in the world.' He said, 'That is not the point. When the Nobel Prize was given to me, I was thinking of my childhood. I had never

wanted to become a surgeon. It has been forced on me. My whole life has been a wastage. What will I do with this Nobel Prize? I would have liked to become a dancer. Even the lousiest, that would have done; I would have been fulfilled. That was my urge.'

Remember this: why do you feel so discontented? Why do you feel so discontented; why do you feel always so dissatisfied for no particular reason at all? Even if everything is going well, something is missing. What is missing? -- you have never listened to your own being. Somebody else has manoeuvred, manipulated you, somebody else has dominated you, somebody else has forced you into a life-pattern which was never yours, which you never wanted. I tell you, even if it happens that you become a beggar, don't be worried if that is your urge. Find the urge and follow it, because God will not ask, 'Why are you not a Mahavir? Why are you not a Mohammed, or why are you not a Zarathustra?' He will ask Josiah, 'Why are you not a Josiah?'

You have to be yourself, and the whole society is a great imitation, a false show. That's why there is so much discontent on every face. I look into your eyes and I see discontent, unfulfillment. Not even a small breeze comes to you which gives you happiness, ecstasy -- it is not possible. And ecstasy is possible. It is a simple phenomenon: be natural and loose and follow your own inclination.

I'm here to help you to be yourself. When you become a disciple, when I initiate you, I am not initiating you to be imitators. I am just trying to help you to find your own being, your own authentic being -- because you are so confused, you have so many faces that you have forgotten which is the original one. You don't know what your real urge is. The society has confused you completely, misguided you. Now you are not certain of who you are. When I initiate you, the only thing that I want to do is to help you come to your own home. Once you are centered in your own being, my work is finished. Then you can start. In fact, a Master has to undo what the society has done. A Master has to undo what the culture has done. He has to make you a clean sheet again.

That's the meaning of a Master giving you a rebirth: again you become a child, your past cleaned, your slate washed. How can you come to the first point where you had entered into this world, forty, fifty years ago? And the society got hold of you, trapped you, led you astray. For fifty years you have wandered and now suddenly you have come to me. I have to do only one thing: to wash clean whatsoever has been done to you, to bring you back to your childhood, to the initial stage from where you started the journey, and to help you to start the journey again.

The third question:

Question 3

YOU SAID THAT TO BE IMPRESSED BY SOMEONE IS TO BECOME IMPURE AND UNNATURAL. BUT WITHOUT BEING IMPRESSED BY YOUR PERSON QUALITY AND WORDS, HOW CAN A SEEKER BECOME YOUR DISCIPLE?

If you are impressed by words and personality you can never become a disciple; you will become an imitator. And a disciple is not an imitator. But I understand your trouble -- you know only one way of being related, and that is, being impressed. That's what the society has done to you. If you are impressed, you think you are related. Then you don't know how to become a disciple. You know only how to become a student, a shadow phenomenon.

When you listen to me, forget about being impressed. When you listen to me, just listen. Be with me, open -- don't try to judge either way. Whatsoever I am saying, you simply be open listen, allow it and allow me to penetrate you, but don't judge. Don't say, 'Yes, it is right,' because then you are impressed. If you say, 'No, this is not right,' then you are trying not to be impressed. One is a positive impression, another is a negative impression, and both ways will be wrong. Don't say yes to me, don't say no to me. Why can't you just be here without saying yes or no? Listen, watch, allow things to happen. If you say yes, that yes means: now you are ready to imitate. If you say no it means: no, you are not going to imitate me, you are going somewhere to imitate somebody else. You have some other guru, some other Master whom you will imitate. This man is not for you. You are seeking somebody who can become an ideal for you, and you can become a shadow. And you can find many -- many enjoy becoming the ideals because ego feels very, very good. When so many people imitate a person, it feels wonderful for the ego -- 'I am the ideal of so many people. I must be absolutely right, otherwise why are so many people following me?' The greater the crowd behind a man, the more strong the ego becomes. So there are people who would like you to imitate but I am not one of them, I am just the opposite. I don't enjoy your imitation. Once you start, I feel very sorry for you. I discourage it in every way.

Don't imitate me. Just watch, listen, feel. In this listening, watching, feeling, just being aware here with me, by and by your energy will start falling on your own center. Because listening to me, the mind stops. Watching, the mind stops. Being here with me, open, the mind stops. In that stopping of the mind, the phenomenon is happening -- you are going back to the source of your own being, you are falling to your own center. The disturbance of the mind is not there; suddenly you gain a balance, you are centered.

And that is what I would like. From that falling to your own source and center will arise your life. Not because of the impressions that I leave on you; I don't want to leave any impressions. And if they are left, I am not responsible. You must have done something yourself. You must be clinging to those words, impressions. It is subtle just to be without judgment, just to be listening, watching, being, sitting with me.

My talking is nothing but an excuse to help you to sit with me, to help you to be here with me. I know, because I can sit in silence, but then your mind will chatter. You will not be silent. So I have to talk so that your mind is not allowed to chatter. You become engrossed, involved in listening. The mind stops. In that gap you reach to your own source. I am to help you to find your center, and this is the real discipleship. It is really totally different to what people think that discipleship is. It is not following, it is not imitating, it is not making an ideal of the Master. It is nothing of that sort. It is to allow the Master to help you to fall toward your own center.

The fourth question:

#### Question 4

YOU SAY TO DO THAT WHICH FITS YOUR OWN NATURE. BUT I HAVE DIFFICULTY KNOWING WHETHER WHAT I DO IS MY NATURE OR MY EGO. HOW DOES ONE DISTINGUISH THE VOICE OF ONE'S NATURE FROM THE MANY VOICES OF THE EGO?

Whenever you listen to the voice of the ego, sooner or later there will be trouble. You will fall into the trap of misery. This you have to watch: ego always leads into misery, always, unconditionally; always, categorically, absolutely. And whenever you listen to nature, it leads you to a well-being, a contentment, a silence, a bliss. So this should be the criterion. You will have to make many errors; there is no other way. You have to watch your own choice, from where the voice is coming, and then you have to see what happens -- because the fruit is the criterion.

When you do something, watch, be alert. And if it leads to misery, then you know well that it was ego. Then the next time, be alert, don't listen to that voice. If it is nature, it will lead you towards a blissful state of mind. Nature is always beautiful, ego always ugly. There is no other way but trial and error. I cannot give you a criterion so that you can judge every thing, no. If it is subtle and complex and all criteria fall short. You will have to make your own efforts to judge. So whenever you do something, listen to the voice from within. Make a note of it, of where it leads. If it leads to misery, it was certainly from the ego.

If your love leads to misery, it was from the ego. If your love leads to a beautiful benediction, a blessedness, it was from nature. If your friendship, even your meditation, leads you to misery, it was from the ego. If it were from nature everything would fit in, everything would become harmonious. Nature is wonderful, nature is beautiful, but you have to work it out.

Always make a note of what you are doing and where it leads. By and by, you will become aware of that which is ego and that which is nature; which is real and which is false. It will take time and alertness, observation. And don't deceive yourself -- because only ego leads to misery, nothing else. Don't throw the

responsibility on the other; the other is irrelevant. Your ego leads to misery, nobody else leads you into misery. Ego is the gate of hell, and the natural, the authentic, the real that comes from your center, is the door to heaven. You will have to find it and work it out.

If you work it out diligently, soon you will be absolutely certain of what is from nature and what is from the ego. Then don't follow the ego. In fact, then you will by yourself not be following the ego. There will be no need to make an effort; you will be simply following the natural. The natural is Divine. And in nature the supernatural is hidden. If you follow the natural, by and by, by and by, slowly and slowly, without even making any noise, suddenly one day the natural will disappear and the supernatural will appear. Nature leads to God, because God is hidden in nature.

First, be natural. Then you will be flowing in the river of the natural. And one day the river will fall into the ocean of the supernatural.

The fifth question:

Question 5

YOU SAID THERE IS NO NEED TO TAKE SHORTCUTS. ARE NOT YOUR MEDITATIONS SHORTCUTS? -- BECAUSE YOU SAID EARLIER THAT YOUR MEDITATIONS ARE FOR TAKING AN IMMEDIATE JUMP.

The immediate jump is the longest way. Because to be ready for the immediate jump, it will take many years, even many lives to be ready for it. So when I say 'immediate jump', do you take it immediately? Have you taken the jump? Just by my saying so you have not taken it. I say 'immediate', but the immediate for you may take many lives.

A jump is never a shortcut, because a jump is not a way. There are long ways and there are short ways. A jump is not a way at all; it is a sudden phenomenon. To be ready for the jump means to be ready to die. To be ready to jump means to be ready to jump into the unknown, into the insecure, into the uncharted. That readiness will take many, many years.

Don't think that an immediate jump is a shortcut -- it is not. Shortcuts are when somebody says to you, 'Take a mantra, do the mantra for fifteen minutes in the morning and fifteen minutes in the evening, and then you need not do anything else. Within fifteen days you will already be a meditator.'

In the West people are so conscious of time that they are always victims. Somebody comes and says, 'This is the short cut. My way is not the bullock-cart way but the jet way,' as Maharishi Mahesh Yogi says. He says, 'I give you a shortcut, just a mantra to repeat for fifteen minutes in the morning and fifteen in the evening. And within two weeks, you are already enlightened.'

In the West people are in so much of a hurry: they want instant coffee, they want instant sex, they want instant God; shortcut, packaged, everything prefabricated.

Time is too much in the Western head, too much, and that is creating many tensions inside. Anybody can come and say, 'This is the panacea and everything can be solved within just fifteen minutes.' And what do you do? -- you sit and repeat a mantra.

The East has been repeating mantras for millions of years and nothing has happened. And within two weeks of TM training, you become enlightened? These types of stupid things continue because you are in a hurry. Somebody or other will exploit you.

I was reading a book the other night, a collection of small essays by Richard Church. The name of the book is A STROLL BEFORE THE DARK. In that book he remembers one incident that happened to one of his friends.

A friend who was much too time-obsessed was travelling by train. Suddenly he became aware that he had forgotten his wristwatch, so he was very worried. The train stopped at a small station. The friend looked out of the window as the porter was passing. He asked the porter about the time. The porter said, 'I don't know.' The friend said, 'What! You, a railway man and you don't know what time it is? Don't you have a clock in the station?' The porter said, 'Yes the clock is there. But why should I be distressed with time?' The friend said, 'Why should I be distressed by time? The clock is there; that is none of my business.'

It's wonderful, the porter saying, 'Why should I be distressed with time?' People are distressed with time, and in the West much too distressed -- time and time and time. They say that time is money, and time is flowing, going out of the hand continuously, therefore a shortcut is needed. Somebody immediately supplies the demand.

Time is not running short. Time is eternal; there is no hurry. Existence moves in a very lethargic way. Existence moves very slowly, just like the Ganges flows in the plains -- slow, as if not flowing at all. Still it reaches the ocean.

Time is not short, don't be in a panic. Time is enough. You relax. If you relax, even the longest path will become the short est. If you are in a panic, even the short path will become very long -- because in panic, meditation is impossible. When you are in a panic, in a hurry, the very hurry is the barrier. When I say, 'Take the jump' -- and you can take the jump immediately -- I am not talking about shortcuts or longcuts. I am not talking about the way at all, because a jump is not a way. A jump is a courageous moment -- it is a sudden phenomenon.

But I don't mean that you can do it right now. I will go on insisting, 'Take the jump immediately, as soon as possible.' This insistence is just to help you to prepare for it. Some day you may be ready. Somebody may be ready right now -- because you are not new; for many lives you have already been working. When I say, 'Take the immediate jump,' there may be someone who has been working for many lives, and just standing on the brink, on the abyss, and afraid. He may gather courage and take the jump. Somebody who is very far away, thinking that the immediate jump is possible, will gather hope and start walking.



When I say something, it is a device to help many sorts of people in many sorts of situations. But my path is not a short cut, because no path can be a shortcut. The very word is deceptive. Life knows no shortcuts because life has no beginning. God knows no shortcuts. God is not in a hurry -- eternity is there. You can work it out slowly. And the more patiently, the more slowly, the more unhurriedly you work, the sooner you will reach. If you can be so patient, so infinitely patient that you are not worried about reaching at all, you may reach right now.

## **Yoga: The Alpha and the Omega, Vol 4**

### **Chapter #5**

#### **Chapter title: Prati-prasav: the primal of the ancients**

**25 April 1975 am in Buddha Hall**

9. FLOWING THROUGH LIFE IS THE FEAR OF DEATH, THE CLINGING TO LIFE, AND IT IS DOMINANT IN ALL, EVEN THE LEARNED.

10. THE SOURCES OF THE FIVE AFFLICTIONS CAN BE ABOLISHED BY RESOLVING THEM BACKWARDS TO THEIR ORIGIN.

11. THE OUTWARD EXPRESSIONS OF THE FIVE AFFLICTIONS DISAPPEAR THROUGH MEDITATION.

LIFE SEEMS to be an endless chain of miseries. From birth to death one suffers and suffers; still one wants to live. One continues to cling to life.

Albert Camus has said somewhere, and very rightly, 'The only metaphysical problem is suicide.' Why don't you commit suicide? If life is such a misery, such a hopeless affair, why don't you commit suicide? Why be at all? Why not not be? Deep down, this is the real philosophical problem. But nobody wants to die. Even people who commit suicide, commit suicide in hope that by committing suicide they will get to a better life, but clinging to life remains. Even with death, they are hoping.

I have heard about one Greek philosopher who taught his disciples nothing else but suicide. Of course, nobody ever followed him. People listened; he was a very articulate man. Even while listening to him about suicide -- it looked beautiful, worth listening to -- nobody followed him. He himself lived to the very ripe age of ninety. He himself didn't commit suicide. While on his death-bed, somebody asked, 'You taught continuously about suicide. Why have you yourself not committed it?' The old, dying philosopher opened his eyes and said, 'I had to be here just to teach people.'

Clinging to life is very deep. Patanjali calls it abhinivesh, lust for life. Why is it there if there is so much misery? People come to me, and with deep anguish they talk about their miseries, but they don't seem to be ready to leave life. Even with all its miseries, life seems to be worthwhile. From where does this hope come? -- it is a paradox and has to be understood.

In fact, you cling to life more if you are miserable. The more miserable you are, the more you cling. A man who is happy does not cling to life. This will look paradoxical on the outer surface, but if you penetrate deeply, you will understand what is the matter. People who are suffering are always hopeful, optimistic. They always hope that something is going to happen tomorrow. People who have lived in deep misery and hell have created heaven, the idea, the

paradise. It is always tomorrow; it never comes. k is always there, hanging like a bait in front of you somewhere in the future.

It is a trick of the mind: heaven -- the greatest trick of the mind. The mind is saying, 'Don't be worried about today, tomorrow is paradise. Just somehow pass through today. It is nothing compared to the happiness that is waiting for you tomorrow!' And tomorrow seems to be so near. Of course it never comes, it cannot come. Tomorrow is a non existential thing. Whatsoever comes is always today, and today is hell. But the mind consoles; it has to console, otherwise it will be almost impossible to bear -- the misery is intolerable. One has to tolerate it.

How can you tolerate it? The only way is hope, hope against all hopes, dream. The dream becomes the consolation. The dream dilutes your miseries today. The dream may not come, that is not the point, but at least today you can dream and tolerate the misery that is there. You can postpone. Your desires can go on hanging there in the future, unfulfilled. But the very hope that tomorrow will be coming and everything will be okay helps you to pull along, to persist.

The more miserable a man, the more hopeful; the more happy a man, the more hopeless. That is why beggars never renounce the world. How can they renounce? Only a Buddha, a Mahavir -- born in palaces as princes -- renounce the world. They are hopeless; they have nothing to hope for. Everything is there and still there is misery. A beggar can hope because nothing is with him: when everything is there, there will be heaven and paradise and everything will be a happiness. He has to wait and make arrangements for the tomorrow to happen. There is nothing left for a Buddha. Everything is available; all that is possible is already there. Then how to hope? For what to hope?

That is why I insist again and again that only in an affluent society does religion become possible. A poor society cannot be religious. A poor society is bound to become communist, because communism is the hope of the tomorrow, the heaven: 'Tomorrow everything is going to be distributed equally, tomorrow there is going to be no rich man and no poor man, tomorrow is the revolution. The sun will rise and everything is going to be beautiful. The darkness is only today. You have just to tolerate it and fight for tomorrow.' A poor society is bound to be communist.

Only does a rich society start feeling hopeless. And when you start feeling hopeless about life, the real hope becomes possible. When you feel so very frustrated with life that you are at the brink of committing suicide, you are ready to leave this whole misery. Only in that moment of crisis is transformation possible.

Suicide and sadhana are the two alternatives. When you are ready to commit suicide, you are ready to be transformed -- never before it. When you are ready to leave the whole life and all its miseries, only then is there a possibility that you may be ready to transform yourself. Transformation is the real suicide. If you kill your body, that is not a real suicide. You will get another body again, because the mind remains the old. To kill the mind is the real suicide, and that is what yoga

is all about: killing the mind, attaining to the ultimate suicide. From there, then there is no coming back.

But man clings to life because man is miserable. You would have thought otherwise: that a miserable man should not cling to life. What is there that life has given to him? Why should he cling? Many times the idea must have come to you, seeing a beggar on the road, in the gutter, blind, suffering from leprosy, without feet, without hands; the idea must have passed through your mind, 'Why is this man clinging to life? What is left there now? Why can't he commit suicide and be finished?'

I remember: in my childhood a beggar with no legs used to come. He was carried in a small cart by the wife. He was blind, the whole body a stinking corpse. You couldn't come near him. He was suffering from incurable leprosy -- almost dead, ninety nine percent dead, only one percent alive but somehow breathing. I used to give him something. One day I asked him, just out of curiosity, 'Why are you living -- for what? Why can't you commit suicide and be finished with such a miserable life?' Of course, he became angry. He said, 'What are you saying?' He was angry. He wanted to hit me with his staff.

It might appear to you that a miserable man should commit suicide, or at least think about finishing it. But never -- a miserable man never thinks about it, he cannot. Misery creates its compensation, misery creates its antidote. Heaven is the antidote -- 'Tomorrow, everything is going to be all right. It is only a question of a little more patience.'

A beggar always lives in the future. And you are a beggar if you live in the future. That is the criterion to judge whether a man is an emperor or a beggar: if you live in the future you are a beggar; if you live right here, now, you are an emperor.

A man who is blissful lives here and now. He doesn't bother about the future. The future means nothing; future has no meaning for him. Future in fact is non-existent; this moment is the only existence. But that is possible only for a blissful man. For a miserable man, how can this moment be the only existence? Then it will be too much -- unbearable, impossible. He has to create the future. He has to create a dream somewhere, somehow, to compensate for the misery.

The deeper the misery, the more the hope. Hope is a compensation. A miserable man never commits suicide, and a miserable man never comes to religion. A miserable man clings to life. The more happy you are, the more you will be ready to give up life at any moment -- any moment, with no clinging. You can put your life out just like worn out clothes; it doesn't matter at all.

Not only that; if you are really blissful and the death knocks at the door, you will welcome it. You will embrace death, and therein you will transcend death. Let me repeat: death comes and knocks at your door, and if you are afraid and you hide somewhere in the corners, in the cupboards, and you cry and you want to live a little more, you are a victim. You will have to die many times. A coward dies a thousand and one times. But if you can open the door, welcome death as a

friend, embrace death, therein you have transcended death. Now you are deathless. For the first time, now you attain to a life which is not misery, the life of which Jesus talks: life in abundance; the life of which Buddha talks: the life of ecstasy, of nirvana; the life about which Patanjali is talking: eternal, beyond time and space, beyond death.

Misery creates its own compensation. Once you are caught in the trap, the more you will cling to life, and the more you will become miserable. That is the second part: the more you cling to life, the more you will be miserable because clinging itself creates misery, clinging creates more frustrations. When you don't cling to something, if it is lost you are not miserable. When you cling to a thing and it is lost, you go mad. The more you cling to life, the more and more you will find every day that you are becoming miserable. Anguish is being added to your being more and more. A moment comes when you are nothing but an anguish, a screaming anguish. And when this happens, you cling more. This is a vicious circle.

Just observe the whole phenomenon. Why are you clinging? You are clinging because you have not yet been able to live. The very clinging to life shows that you have not yet been alive, you have lived a dead life, you have not yet been able to enjoy the blessings of life, you have been insensitive, you have lived a closed life. You have not been able to touch the flowers, the sky, the birds. You have not been able to flow with the river of life; you are frozen. Because you are frozen and you cannot live, you are miserable. Because you are miserable you are afraid of death because if death comes right now and you have not lived life yet, you are finished.

There is an old story. In the days of the Upanishads there was a great king, Yayati. His death came. He was a hundred years old. When death came he started crying and weeping. Death said, 'This doesn't suit you, a great emperor, a brave man. What are you doing? Why are you crying and weeping like a child? Why are you trembling like a leaf in a strong wind? What has happened to you?' Yayati said, 'You have come and I have not yet been able to live. Please give me a little more time so that I can live. I did many things, I fought in many wars. I accumulated much wealth, I have made a great kingdom. I have added much to my father's wealth but I have not lived. In fact, there was no time to live, and you came. No, this is unjust. You give me a little more time!' Death said, 'But I have to take somebody. Okay, make an arrangement. If one of your sons is ready to die for you, I will take him.'

Yayati had one hundred sons, thousands of wives. He asked, he called his sons. The older ones wouldn't listen. They had themselves become cunning and they were in the same trap. One, the eldest, was seventy. He said, 'But I have also not lived. What about me? At least you have lived a hundred years, I have lived only seventy. I should be given a little more of a chance.' The youngest, who was just sixteen or seventeen, came, touched his father's feet, and said, 'I am ready.' Even death felt compassion for this boy. Death knew that he was innocent, not versed

in the ways of the world, did not know what he was doing. Death whispered in the ear of the boy, 'What are you doing? You fool! Look at your father. At the age of a hundred he is not ready to die, and you are just seventeen! You have not even touched life.' The boy said, 'The life is finished! Because my father at the age of a hundred feels still that he has not been able to live, so what is the point? Even if I live a hundred years, it is going to be the same. It is better to let him live my life. If he cannot live in a hundred years, then the whole thing is pointless.'

The son died and the father lived a hundred years more. Again death knocked and again he started crying and weeping. He said, 'I completely forgot. I was again increasing wealth, expanding the kingdom, and the hundred years have gone as if in a dream. You are again here and I have not lived.' And this continued.

The death came again and again and she would take one of the sons. Yayati lived for one thousand years more.

A beautiful story, but the same happened again. One thousand years passed and death came. Yayati was trembling and weeping and crying. Death said, 'But now it is too much. You have lived one thousand years and you again say that you have not been able to live.' Yayati said, 'How can one live in the here and now? I always postpone: tomorrow and tomorrow. And tomorrow? -- suddenly you are there.'

Postponing life is the only sin that I can call sin. Don't postpone. If you want to live, live here and now. Forget the past, forget the future; this is the only moment, this is the only existential moment -- live it. Once lost it cannot be recovered, you cannot reclaim it. -

If you start living in the present, you will not think of the future and you will not cling to life. When you live, you have known life, you are satisfied, satiated. Your whole being feels blessed. There is no need for any compensation. There is no need for death to come after a hundred years and see you trembling and weeping and crying. If death comes right now you will be ready: you have lived, you have enjoyed, you have celebrated. A single moment of really being alive is enough, and one thousand years of an unreal life are not enough. One thousand or one million years of an unlived life are not worth while; and I tell you, a single moment of lived experience is an eternity unto self. It is beyond time; you touch the very soul of life. And then there is no death, no worry, no clinging. You can leave life any moment and you know that nothing is left. You have enjoyed it to the very full, to the very brink. You are overflowing with it, you are ready.

A man who is ready to die in a deep celebrating mood is the man who has really lived. Clinging to life shows that you have not been able to live. Embracing death as part of life shows that you have lived well. You are contented. Now listen to Patanjali's sutra. It is one of the most profound, and very, very significant for you.

FLOWING THROUGH LIFE IS THE FEAR OF DEATH, THE CLINGING TO LIFE, AND IT IS DOMINANT IN ALL, EVEN THE LEARNED.

It is flowing through life. If you watch your mind, if you observe yourself, you will find that whether alert or not, a fear of death is continuously there. Whatsoever you do, the fear of death is there. Whatsoever you enjoy, just around the corner the shadow of death is always there, persisting. It follows you. Wherever you go, you go with it. It is something within you. You cannot leave it outside, you cannot escape from it; the fear of death is you.

From where does this fear of death come? Have you known death before? If you have not known death before, why are you afraid of it, of something which you don't know? If you ask the psychologists, they will say, 'Fear is relevant if you know what death is. If you have died before, fear seems relevant.' But you don't know death. You don't know whether it is going to be painful or whether it is going to be ecstatic. Then why are you afraid?

No, the fear of death is not really a fear of death, because how can you be afraid of something which is unknown, which is not known at all? How can you be afraid of something which is absolutely unknown to you? Fear of death is not really fear of death. Fear of death is really clinging to life.

Life is there and you know well that you are not living it, it is bypassing you. The river is bypassing you, you are standing on the bank, and it is going continuously out of your hands. The fear of death, basically, is the fear that you are incapable of living and life is going. Soon, there will be no time left, and you have been waiting and you have always been preparing. You are obsessed with preparations.

I have heard about a German scholar who accumulated one of the greatest libraries in the world, from all the countries, from all languages. He was never able to read a single book because he was always accumulating: going to China to find a very rare book written on human skin, then running to Burma, then coming to India, then to Ceylon, then to Afghanistan -- his whole life. By the time he was seventy, he had accumulated a vast collection of books, rare books. He was always postponing, and he would read them when the library was complete. And death came. When he was dying, tears started flowing from his eyes. He asked a friend, 'What to do now? No time is left. The library is ready but my life is spent. Do something! Fetch any book from the library, read something from it so that I can understand. At least I can be satisfied a little.' The friend went to the library, fetched a book, came back -- but the scholar was dead.

This happens to everybody, to almost everybody; you go on preparing for life. You think millions of preparations have to be made first and then you will enjoy, and then you will live -- but by that time, life is gone. Preparations are made but there is nobody to enjoy them. This is the fear, you know it deep down in your guts, you feel it: that life is flowing by, every moment you are dying, every moment you are dying.



It is not fear of a death somewhere in the future coming and destroying you. It is happening every moment. Life is moving and you are absolutely incapable and closed. You are already dying. The day you were born you started dying. Every moment of life is also a moment of death. The fear is not of some unknown death which is waiting in the future, the fear is right now. Life is flowing out of the hands and you seem to be incapable, you cannot do anything. Fear of death is basically a fear of life which is flowing out of your hands.

Then afraid, you cling to life. But clinging can never become a celebration. Clinging is ugly, clinging is violent. The more you cling to life, the more you will become incapable.

For example: you love a woman, you cling to her. The more you cling, the more you will force the woman to escape from you because your clinging will become a burden on her. The more you try to possess her, the more she will think of how to get free, how to escape from you. And I tell you, life is a woman; don't cling to it. It follows those who don't cling to it. It comes in abundance to those who don't cling to it. If you cling, the very clinging puts life off, your beggarliness puts life off.

Be an emperor, be a sovereign. Live life but don't cling to it, don't cling to anything. Clinging makes you ugly and violent. Clinging makes you a beggar and life is for those who are emperors, not for those who are beggars. If you beg you will not get anything. Life gives much to those who never beg. Life becomes a constant blessing for those who remain unclinging to it. Live it, enjoy it, celebrate it, but don't be miserly, don't cling to it. This clinging to life gives you the fear of death because the more you cling, the more you see that the life is not there -- it is going, it is going, it is going. Then the fear of death arises.

FLOWING THROUGH LIFE IS THE FEAR OF DEATH, THE CLINGING TO LIFE, AND IT IS DOMINANT IN ALL, EVEN THE LEARNED.

Because your learned are just as foolish as you are. The learned have not learned anything. In fact, they have memorized things. Great scholars, pundits, they know much about life, but they don't know life. They always know about and about. They move round and round, never penetrating to the center. They are as afraid or sometimes even more afraid than you because they have wasted their lives in words. Words are just bubbles. They have accumulated much knowledge, but what is knowledge compared to life?

You can know many things about love without knowing love. In fact, if you know love, what is the need to know about love? You can know many things about God without knowing God. In fact, if you know God, what is the need to know about God? -- that will be foolish, stupid. Always remember that knowing about is not knowing. Knowing about is just moving in a circle, never touching the center.

Patanjali says, 'Even the learned, those who are versed in scriptures, theologies, can discuss, debate for their whole lives, they can talk and talk and argue about millions of things, but meanwhile the life is flowing by. The cup of life, they have not tasted. They don't know what life is. They have lived in words, linguistic games. They will also be afraid.'

So remember, Vedas and Bibles won't help; Korans and Dhammapadas won't help. Knowledge is of no use as far as life is concerned. You may become a great scientist or a great philosopher or a great mathematician, but that doesn't mean that you know life. To know life is a totally different dimension.

To know life means: to live it, to be unafraid, to move into the insecurities because life is an insecure phenomenon; to move into the unknown because life is every moment unknown, it is always changing and becoming new; to become a traveller of the unknown and to move with life wherever it leads; to become a wanderer.

That is the meaning of sannyas to me: to be always ready to leave the known and the comforts of the known and move in to the unknown. Of course, with the unknown there are insecurities, inconveniences, discomforts. To move into the unknown means to move into the dangerous. Life is dangerous; it is full of dangers and hazards. Because of this, people start closing themselves. They live in imprisonments, cells -- dark but comfortable. Before death comes, they are already dead.

Remember, if you choose comfort, if you choose security, if you choose the familiar, then you will not choose life. Life is an unknown phenomenon. You can live it but you cannot possess it in your hands, you cannot cling to it. You can move with it wheresoever it leads. You have to become like a white cloud, moving wherever the wind leads it, not knowing where it is going.

Life has no goal. If you are in search of a certain goal you will not be able to live. Life is goal-less. That's why it is infinite, that's why the journey is endless. Otherwise, the goal will be reached, and then what will you do when the goal is reached?

Life has no goal. You achieve one goal and thousands of new goals are ahead. You reach one peak and you are thinking that this is the last, 'I will rest.' But when you reach to the peaks, many more peaks are revealed, higher peaks are still there. It is always so; you never come to the end. That is the meaning of God being infinite, life being endless: no beginning and no end. Afraid, closed into yourself, caved in, you will cling, and then you will be miserable.

FLOWING THROUGH LIFE IS THE FEAR OF DEATH, THE CLINGING TO LIFE, AND IT IS DOMINANT IN ALL, EVEN THE LEARNED.

Without knowing death you are afraid. Something must be there deep inside, and this is the thing: your ego is a false phenomenon. It is a combination of certain things; it has no substance in it, no center. The ego is afraid of death. It is

just like when a small child has made a house of playing-cards and the child is afraid, afraid of the breeze coming in. The child is afraid that the other child may come near to the house. He is afraid of himself, because if he does anything, the house can fall immediately.

You make a house on the sand; you will be always afraid. The rock is not there in its foundations. Storms come and you tremble because your whole house trembles; any moment it can fall. The ego is a house of playing-cards, and you are afraid. If you really know who you are, the fear disappears, because now you are on the rock of the infinite, the deathless.

The ego is going to die because it is already dead. It has no life of its own; it reflects only your life. It is like a mirror. Your being is eternal. That's why even the learned are afraid of death, because by learning you cannot know your being. The being is known by unlearning, not by learning. You have to empty your mind completely. Emptied completely even of your feeling of self, emptied, suddenly in that emptiness you feel the being for the first time. That being is eternal. No death can happen to it. Only that being can embrace death, and therein know that you are deathless. The ego is afraid.

Patanjali says: THE SOURCES OF THE FIVE AFFLICTIONS, KLESHAS, CAN BE ABOLISHED BY RESOLVING THEM BACKWARDS TO THEIR ORIGIN.

Prati-prasav: this is a very, very significant process, the process of prati-prasav. It is the process of reabsorbing back to the cause, bringing effect back to the cause; the process of involution. You must have heard the name of Janov, the man who has rediscovered Primal Therapy. Primal Therapy is part of prati-prasav. It is one of the oldest techniques of Patanjali. In Primal Therapy, Janov teaches people to go back to their child hood. If there is something, some trouble, some problem, then you go back to the original source from where it started. Because you can go on trying to solve the problem, but unless you go to the roots, it cannot be solved. Effects cannot be solved; they have to be forced back to the cause. It is just as if a tree is there and you don't want the tree, but you go on cutting the branches, the leaves, and again more branches sprout. You cut one leaf, three leaves come. You have to go to the roots.

For example, a man comes who is afraid of women. Many people come to me. They say that they are afraid of women, very afraid. Because of that fear, they cannot make a meaningful relationship, they cannot relate; the fear is always there. When you are in fear, the relationship will be contaminated by the fear. You will not be able to move totally. You will relate halfheartedly, always afraid: the fear of being rejected, the fear that the woman may say no. And there are other fears. If this man goes on trying Emile Coue-type methods, if he goes on repeating, 'I am not afraid of women, and every day I am getting better,' if he tries such things he can suppress the fear temporarily, but the fear will be there and will come again and again and again.

In Primal Therapy, he has to be thrown back. A man who is afraid of women shows that he must have had some experience with the mother which has caused fear, because the mother is the first woman. Your whole life you may be related with many women as wife, as mistress, as daughter, as friend, but the image of mother will persist. That is your first experience. Your whole structure of relationship with women will be based on that foundation, and that foundation is your relationship with your mother. So if a man is afraid of women, he has to be led back, he has to step backwards in memory, he has to go back and find the primal source from where the fear started. It may be an ordinary incident, very minor, he may have completely forgotten it. But if he goes back, he will find the wound some where.

You wanted to be loved by the mother, as every child wants, but the mother was not interested. She was a busy woman. She had to attend many associations, clubs, this and that. She was not willing to give the breast to you because she wanted a more proportioned body. She wanted her breasts to be intact and not destroyed by you. She wanted her breasts to be always young so she denied the breast to you. Or, there may have been other problems in her mind. You were not an accepted child; like a burden you have come, never wanted in the first place. But the pill didn't work and you were born. Or, she hated the husband and you had the face of the husband -- a deep hatred, or something or other. But you have to go back and you have to become a child again.

Remember, no stage of life is ever lost. Your child is still within you. It is not that the child becomes the young man, no. The child remains inside, the young man is imposed over it, then the old man is superimposed over the young man, layer by layer. The child never becomes the young man. The child remains there, a layer of young man comes over it. The young man never becomes the old; another layer, of old age, comes over it. You become like an onion -- many layers -- and if you penetrate, all the layers are Still there, intact.

In Primal Therapy Janov helps people to go backwards and become children again. They kick, they cry, they weep, they scream, and the scream is no more of the present. It doesn't belong to the man right now, it belongs to the child who is hidden behind. When that scream, that primal scream comes, many things are immediately transformed.

This is one part of the method of prati-prasav. Janov may not be aware that Patanjali, almost five thousand years ago, taught a system in which every effect had to be led to the cause. Only the cause can be resolved. You can cut the roots, and then the tree will die. But you cannot cut the branches and hope that the tree will die. The tree will thrive more.

'Prati-prasav' is a beautiful word; 'prasav' means birth. When a child is born it is prasav. Prati-prasav means you are again born in the memory, you go back to the very birth, the trauma when you were born, and you live it again. Remember, you don't remember it, you live it, you relive it again.

Remembering is different. You can remember, you can sit silently, but you remain the man you are: you remember that you were a child and your mother hit you hard. That wound is there, but this is remembrance. You are remembering an incident as if it happened to somebody else. To relive it is pratiprasav. To relive it means that you become the child again. Not that you remember; you become the child again, you live it again. The mother is hitting you not in your memory, the mother hits you again right now: the wound, the anger, the antagonism, your shrinking back, the rejection, and your reaction, as if the whole thing is happening again. This is prati-prasav. And this is not only as Primal Therapy, but as a methodology for every seeker who is in search of the life abundant, of truth.

These are the five afflictions: avidya, lack of awareness; asmita, the feeling of the ego; rag, attachment; dwais, repulsion; and abhinivesh, lust for life. These are the five miseries.

THE SOURCES OF THE FIVE MISERIES, KLESHAS, CAN BE ABOLISHED BY RESOLVING THEM BACKWARDS TO THEIR ORIGIN.

The last is abhinivesh: lust for life; the first is lack of awareness. The last has to be resolved to the first, the last has to be brought to the first. Now move backwards: you have lust for life, you cling to life. Why? Patanjali says, 'Go backwards.' Why do you cling to life? -- because you are miserable. And the misery is created by dwais, repulsion. The misery is created by dwais -- violence, jealousy, anger -- repulsion. How can you live if you have such negative things around you? Through these negativities, wherever you look, life seems to be not worth living. Wherever you look through the negative, everything looks dark, dismal, a hell. Lust for life has to be resolved backwards, then you will find dwais. If you go downwards, backwards with clinging to life, behind it you will find the layer of repulsion. That's why you have not been able to live. All the societies, cultures, they force many repulsions on you.

If you read Hindu scriptures or Jain scriptures, they teach repulsion. They say that if you are in love with a woman, first see what the woman is. What is a woman? -- just a structure of bones, flesh, blood, mucus, ugly things. Look inside the woman; the beauty is skin-deep. And behind the skin there is everything ugly, repulsive.

If you are taught by such people, whenever you are in love you will not be able to love the woman because the repulsion will come. You will feel the repulsion arising, and how is love possible with repulsion? And if you have been taught by these foreigners who poison the very sources of life, you will be miserable. Without love, how can you be happy? You will be miserable. When you are miserable you will cling to life.

So Patanjali says, 'Clinging to life is the uppermost layer. Go deep; behind it you will find a layer of repulsion, dwais.' But why are you repelled? Go deeper and

you will find attachment. You are attracted towards a thing and if you are attracted, only then can you be repelled. If you are not attracted you cannot be repelled. Attraction can create a repulsion; repulsion is the other pole of attraction. Go deeper -- another layer you will find is *asmuta*, the feeling of ego, 'I am.' And this 'I' exists through attachment and repulsion. If *rag*, *dwais*, attraction and repulsion both fall, 'I' cannot stand there. 'I' will fall with it.

You, your ego, exists through your ideas of good and bad, ideas of love and hate, ideas of what is beautiful and what is ugly. Duality create6 the ego. So behind the duality of *rag* and *dwais*, you will find the ego. Why does this ego exist? Patanjali says, 'Go still deeper and you will find lack of awareness. The root cause of the whole misery of life is lack of awareness. This is the cause, the primal cause of the whole thing. You cannot find it with *abhinivesh*, lust for life; that is a fruit, a flower, the last phenomenon. In fact, it is not the cause. Go back.

THE SOURCES OF THE FIVE AFFLICTIONS CAN BE ABOLISHED BY RESOLVING THEM BACKWARDS TO THEIR VERY ORIGIN.

Once you know the cause, everything is resolved. And this is the cause.. lack of awareness. What to do? Don't fight with your clinging, don't fight with your attachment and repulsion, don't even fight with the ego. Just become more and more aware. Just become more and more alert, watchful, mindful. Remember more and more and become alert. That very alertness will dissolve everything. Once the cause is dissolved, the effects disappear.

Ordinary morality teaches you changes on the surface. So called religions teach you how to fight with effects. Patanjali is giving you the very science of religion: the very root cause can be dissolved. You have to be more aware. Live life with alert ness: that is the whole message. Don't live like a sleepy man, or a drunkard living in a hypnosis. Be conscious of whatsoever you are doing. Do it, but do it with full consciousness. Suddenly you will see many things disappear.

A thief came to Nagarjuna, a Buddhist mystic. The thief said, 'Listen, I have been to many teachers and many Masters. They all know me because I am a famous thief, in fact, the master thief of this kingdom, so I am known all over. Just the moment I reach them they say, "First you have to leave stealing, robbing people. First drop your way of life and then something can happen." But that I cannot do. So the thing stops then and there. Now I have come to you. What do you say?

Nagarjuna said, 'Then you must have gone to thieves, not to Masters. Why should a Master be worried about your stealing or not stealing? I am not concerned. You do one thing. you go on stealing, robbing people -- but rob them with awareness.' The thief said, 'This I can do.' And he was caught, trapped.

After two weeks passed, he came back to Nagarjuna and said, 'You are a deceiver, you have tricked me. Last night I entered for the first time into the palace of the King, but because of you I tried to be alert. I opened the treasury. Thousands of precious diamonds were there, but because of you I had to come

out of the palace empty-handed.' Nagarjuna said, 'Tell me what happened.' The thief said, 'Whenever I would be alert and I would try to take those diamonds, the hand would not move. If the hand moved, then I was not alert. For two, three hours I struggled. I tried to be alert and take those diamonds, but it was impossible. Many times I took those diamonds, but then I was not alert so I had to put them back. Whenever I was alert, the hand would not move.' Nagarjuna said, 'That's the whole thing. You have understood the point.'

Without alertness you can be angry, violent, possessive, jealous. These are the offshoots but not the roots. With alertness you cannot be angry, you cannot be jealous, you cannot be aggressive, violent, greedy. Ordinary morality teaches you not to be greedy, not to be angry. That is ordinary morality. That doesn't help much. At the most a little suppressed personality is created. Greed remains, anger remains, but you can have a little social morality. It may help as a lubricant in the society, but nothing much happens.

Patanjali is not teaching ordinary morality. Patanjali is teaching the very root of all religion, the very science of religion. He says, 'Bring every effect to the cause.' And the cause is always unalertness, unawareness, avidya. Become aware, and every thing disappears.

#### THE OUTWARD EXPRESSIONS OF THE FIVE AFFLICTIONS DISAPPEAR THROUGH MEDITATION.

You need not be worried about them; you just meditate more, become more aware. First the outward expressions disappear: anger, jealousy, hatred, repulsion, attraction. Their outward expression disappears first, but the seeds remain with you. Then one has to go very, very deep, because you think you are angry only when you are angry -- that is not true. An under ground current of anger continues even when you are not angry. Otherwise, from where will you get the anger when the time comes? Somebody insults you and suddenly you are angry. Just a second before you were happy, smiling, and the face changes; you have become a murderer. From where did you get this? It must have been there, an underground current available to you always. Whenever need arises, opportunities arise, suddenly the anger flares up.

First, meditation will help you. The outward expressions will disappear. But don't be satisfied with that because basically, if the underground current remains, then at any time there is a possibility; the flare up can be brought. In a certain situation again the expression can come. Never be satisfied with that outward expression disappearing; the seed has to be burned. The first part of meditation helps you to bring the outward expression to the basic current: on the outside you become silent, but inside, things continue. Then the meditation has to go still deeper.

That is Patanjali's distinction between samadhi and dhyan. Dhyan is the first stage, meditation is the first stage with which outward expressions disappear;



and samadhi is the last stage, the ultimate meditation where the seeds are burned. You have reached the very source of being and life. Then, you don't cling to anything. Then, you are not afraid of death. Then, in fact, you are not; then you are no more. Then God abides in you, and you can say, 'aham brahmasmi,' I am the very divine, the very ground of existence.

## **Yoga: The Alpha and the Omega, Vol 4**

### **Chapter #6**

#### **Chapter title: The existentialist cul-de-sac**

**26 April 1975 am in Buddha Hall**

The first question:

#### Question 1

PATANJALI SAYS, 'DO NOT CLING TO LIFE,' AND THIS IS EASY TO UNDERSTAND AND FOLLOW. BUT HE ALSO SAYS, 'DO NOT LUST FOR LIFE.' ARE WE NOT TO ENJOY IN THE PRESENT ALL THAT NATURE HAS TO OFFER US: FOOD, LOVE, BEAUTY, SEX ETC? AND IF THIS IS SO, IS IT NOT LUST FOR LIFE?

PATANJALI SAYS that lust for life is a barrier, a barrier to enjoying life, a barrier to being really alive, because lust is always for the future; it is never for the present. He is not against enjoyment. When you are in the moment enjoying something, there is no lust in it. Lust is a hankering for the future, and this has to be understood.

People who are not enjoying their lives in the present have lust for life in the future. Lust for life is always in the future. It is a postponement. They are saying, 'We cannot enjoy today so we will enjoy tomorrow.' They are saying, 'Right this moment we cannot celebrate, so let there be a tomorrow so that we can celebrate.' Future arises out of your misery, not out of your celebration. A really celebrating person has no future; he lives this moment, he lives it totally. Out of that total living arises the next moment, but it is not out of any lust. Of course, when out of celebration the next moment arises, it has more capacity to bless you. When out of celebration the future arises, it goes on becoming more and more rich. A moment comes when the moment is so total, so whole, that time completely disappears.

Time is a need of the miserable mind. Time is a creation of misery. If you are happy there is no time -- time disappears.

Watch it..from another dimension: have you observed that whenever you are in misery, time moves very slowly? Somebody is dying, somebody you love, somebody you would like to be alive, and you are sitting by the side. The whole night you sit by the side of the bed and the night looks as if it is an eternity. It seems not to be ending at all; it goes on, and on, and on. The clock on the wall seems to be moving very, very slowly. In misery, time moves slowly. When you are happy -- you are with your beloved, your friend, you are cherishing the moment -- time goes fast. The whole night has passed and it seems that it has been only a few moments or a few minutes. Why does this happen? -- because

the clock on the wall doesn't bother about whether you are happy or unhappy; it moves on its own. k never goes slow, never goes fast with your moods. It is always moving with the same pace, but your interpretation differs. In misery time becomes bigger, in happiness time becomes smaller. When somebody is in a blissful mood time simply disappears.

Christianity says that when you are thrown into hell, the hell is going to be eternal, never-ending. Bertrand Russell has written a book, WHY I AM NOT A CHRISTIAN -- he gives many reasons. One of them is this: 'Whatsoever sins I have committed, it is impossible to think that eternal punishment can be just. I may have committed many sins. You throw me in hell for fifty years, a hundred years, fifty lives, a hundred lives, one thousand lives, but eternal punishment cannot be just.' Eternal punishment seems to be simply unjust, and Christianity believes in only one life. How can a man commit so many sins in one life, a life of just sixty or seventy years, so that he becomes worthy of being punished for eternity? It looks simply absurd! Russell says, 'Whatsoever sins I have committed and whatsoever I have been thinking to commit but have not committed yet; if I confess all my sins, committed, uncommitted, imagined, dreamed, then too the hardest judge cannot send me to jail for more than five years.'

And he is right, but he misses the point. Christian theologians have not been able to answer. Hell is eternal not because it is eternal, but because it is the greatest misery -- time moves not. It appears that it is eternal. If in bliss time disappears, then in the deepest misery, which is hell, time continues so slowly, as if not moving it all. A single moment of hell is eternal. It will appear to you that it is not ending, not ending, not ending.

The theory of eternal hell is beautiful, very psychological. It shows simply that time depends on the mind; time is a mind-oriented phenomenon. You are in misery, there is time; you are happy, there is no time. The lust for life is lust for more time. It shows that whatsoever you have gained is not enough, you are not satiated yet. 'Give me more time so that I can be satiated. Give me more life, more future, more space to move, because all my desires are yet unfulfilled.' That's what a man who is lusting for life goes on praying for, 'Lord, give me more time, because all my desires are still there. Nothing has been a fulfillment, I am not contented, I am not satiated and time is flowing fast. Give me more time.' This is the meaning of lust for life: lust for more time.

What do you mean by life? -- life means more time in the future. What do you mean by death? -- death means no future. If death comes right now, future ends, time ends. That's why you are afraid of death, because it will not give you space and all your desires are unfulfilled. Patanjali is not against life. In fact, because he is not against life he is against lust for life. If you live life to its totality, enjoy it to the deepest possibility, allow it to happen, then there will be no lust for life.

Be more sensitive, alive, aware, and then you will not hanker for more time. In fact, for a man who is satiated with life, death looks like rest, great relaxation, not the ending of life. He is not afraid of it, he welcomes it; a full rich life lived, then

death comes in the night, as the night. The whole day you worked, now you prepare the bed and go to rest.

There are people who are afraid of night. I used to stay in Calcutta with a very rich man who was as afraid of night as people are afraid of death. He could not sleep, and he could not sleep because he was resting the whole day. Then how could he expect sleep? He was rich, he had everything, so he didn't do anything. Only poor people walk on their legs, only poor people do things.

Somewhere, Camus writes that a time will come in future when, really, people will be so rich that they will not even love. They will send their servants to do it. In fact a rich man should not have. Why bother about the whole effort? -- you can send a servant. That's what rich men are doing: servants have to be sent to live life, and they rest.

When you rest the whole day, how can you sleep in the night? The need is not created. A man works the whole day, lives, and by the evening-time he is ready to fall into oblivion, into darkness. The same happens if you have lived a true life, an authentic life. If you have really lived it, death is a rest. Evening comes, night falls, and you are ready; you lie down and wait. When you live rightly you don't ask for more life because more is already there, more than you can ask is already there, more than you can imagine has already been given to you. If you live every moment to its total intensity, you are always ready to die.

If death comes right now to me I am ready, because nothing is incomplete. I have not postponed anything. I have taken my morning bath and enjoyed it. I have not postponed anything at all for the future, so if death comes there is no problem. Death can come and take me right now. There will not even be a slight idea of future because nothing is incomplete.

And you? -- everything is incomplete. Even the morning bath you could not take well because you had to come to listen to me; you missed it. You move according to the future and then you go on missing. If this missing becomes a habit, and it becomes one, then you will miss my talk also because you are the same man who missed the morning bath, who missed the morning tea, who somehow finished it but remained incomplete. It is hovering around your head. All that you have left incomplete is still like buzzing bees around you. Now this becomes a habit. You will listen to me but you are getting ready to go to the office, or to the shop, or to the market; you have already moved. You are only physically sitting here. Your mind has moved in the future. You will never be anywhere. Wherever you are, you are already moving somewhere else. This incomplete life creates lust for life. You have to complete many things.

How can you afford to die right this moment? I can afford to, I can enjoy -- everything is complete! Remember this, Patanjali, Buddha, Jesus -- nobody is against life. They are for life, all for life, but they are against lust for life because lust for life is a symptom of a man who has been missing life.

The second question:

## Question 2

MANY OF THE EXISTENTIALIST THINKERS OF THE WEST -- SARTRE, CAMUS ETC. -- HAVE COME TO REALIZE THE FRUSTRATION, HOPELESSNESS AND MEANINGLESSNESS OF LIFE, BUT THEY HAVE NOT KNOWN THE ECSTASY OF A PATANJALI. WHY? WHAT IS MISSING? WHAT WOULD PATANJALI HAVE TO SAY TO THE WEST AT THIS POINT?

Yes, a few things are missing in the West which were not missing for Buddha in India. Buddha also reached to a point where Sartre is: the existentialist despair, the anguish, the feeling that all is futile, that life is meaningless. But when Buddha reached this point, that everything is meaningless, there was an opening in India; it was not the end of the road. In fact, it was only the end of one road but another opened immediately; the closing of one door but the opening of another.

That is the difference between a culture which is spiritual and a culture which is materialist. A materialist says, 'This is all; there is nothing else to life.' A materialist says that all that you see, that is all that reality is. If that becomes meaningless, then there is no door open. A spiritualist says, 'This is not all, the visible is not all, the tangible is not all.' When this is finished, suddenly a new door opens and this is not the end. When it is finished, it is only a beginning to another dimension.

This is the only difference between a materialist conception of life and a spiritualist conception of life -- the difference of world views. Buddha was born into a spiritualist world view. He also realized the meaninglessness of all that we do, because death is there and death will finish everything, so what is the point of doing or not doing? Whether you do or don't do, death comes and finishes everything. Whether you love or not, old age comes and you become a ruin, a skeleton. Whether you live a poor life or a rich life, death annihilates both; it does not bother about who you are. You may have been a saint, you may have been a sinner -- for death it makes no difference. Death is absolutely communist; it treats everybody equally. The saint and the sinner both fall down into the dust -- dust unto dust. Buddha came to realize this, but the spiritual world view was there, the milieu was different.

I have told you the story of Buddha: He comes to see an old man; he realizes that youth is just a passing phase, a momentary phenomenon; a wave in the ocean rising and falling, nothing of permanence in it, nothing of the eternal in it; just like a dream, a bubble ready to burst any moment. Then he sees a dead man being carried. In the West the story would have stopped here: the old man, the dead man. But in the Indian story, after the dead man he sees a sannyasin -- that is the door. And then he asks his driver, 'Who is this man, and why is he in ochre robes? What has happened to him? What type of man is he?' The driver says,

'This man has also realized that life leads to death and he is in search of a life which is deathless.'

This was the milieu: life doesn't end with death. Buddha's story shows that after seeing death, when life feels meaningless, suddenly a new dimension arises, a new vision -- sannyas: the effort to penetrate into the deeper mystery of life, to penetrate deeper into the visible to reach the invisible, to penetrate matter so deeply that matter disappears and you come to the basic reality, the reality of spiritual energy, the Brahma. With Sartre, Camus, Heidegger, the story ends with the dead man. The sannyasi is missing, that is the missing link.

If you can understand me, that is what I am doing: creating so many sannyasis, sending them to the whole world, so that whenever there is a man who comes to understand, like Sartre, that life is meaningless, a sannyasi must be there to follow, to give a new vision that life doesn't end with death. A phase ends, but not life itself.

In fact, life starts only when death has come because death ends only your body, not your innermost being. The life of the body is only a part, and a very peripheral part, a superficial part.

In the West, materialism has become the world-view. Even so-called religious people in the West are all materialists. They may go to church, they may believe in Christianity, but that belief is not even skin deep. It is a social formality. One has to go to church on Sunday; it is the thing to do, the right thing to do to remain 'the right people' in the opinion of others. You are the right people doing the right things -- a social formality. But inside, everybody has become a materialist.

The materialist world-view says that with death everything ends. If this is true, then there is no possibility of any transformation. And if everything ends with death then there is no point in continuing to live. Then suicide is the right answer.

It is simply wonderful to see Sartre going on living. He should have committed suicide a long time ago because if he had really realized that life is meaningless, then what is the point? Either he has realized it or he is still hoping against it and has not realized it. What is the point of carrying the whole thing again and again every day, of getting up out of bed? If you have really felt that life is meaningless, how can you get out of bed the next morning, for what? To repeat the same old nonsense again? -- meaningless. Why should you breathe at all?

This is my understanding: if you have really realized that life is meaningless, breathing will stop immediately. What is the point? You will lose interest in breathing, you will not make any effort. But Sartre goes on living and living and doing millions of things. The meaninglessness has not really penetrated very deeply. It is a philosophy; not yet a life, not yet an intimate happening inside, just a philosophy. Otherwise, the East is open; why shouldn't Sartre come? The East says, 'Yes, life is meaningless, but a door then opens.' Then let him come to the East and try to find the door.

And it is not only that somebody has said it; for almost ten thousand years many have come to realize this point, and you cannot delude yourself about it. Buddha lived for forty years in ecstasy with not a single moment of misery. How can you pretend? How can you live a forty year life acting as if you are ecstatic? And what is the point of acting? And not only one Buddha -- thousands of Buddhas are born in the East, and they have lived the most blissful of lives with not a single ripple of misery arising.

What Patanjali is saying is not a philosophy, it is a realized fact, it is an experience. Sartre is not courageous enough, other wise there would be two alternatives: either commit suicide, be true to your philosophy, or seek a way to life, a new life. In both ways, you leave the old. That's why I insist that whenever a person comes to the point of suicide, only then does the door open. There there are two alternatives: suicide or self transformation.

Sartre is not courageous. He talks about courage, sincerity, authenticity, but is none of these. If you are authentic, then either commit suicide or seek a way out of the misery. If the misery is final and total, then why do you go on living? Then be true to your philosophy. It seems that this despair, anguish, meaninglessness, is also verbal, logical, but not existential.

It is my feeling that the existentialism of the West is not really existentialist; it is again a philosophy. To be existentialist means it must be a feeling, not a thinking. Sartre may be a great thinker -- he is, but he has not felt the thing, he has not lived it. If you live despair, you are bound to come to a point where something has to be done, radically done, immediately done. A transformation becomes urgent, becomes your only concern.

You have also asked what is missing. The world view, the spiritual world view is missing in the West. Otherwise, many Buddhas could be born. The season is ripe -- despair, meaninglessness is felt; it is in the air. The society has achieved affluence and found it lacking. Money is there, power is there, and man feels deep down totally impotent. The situation is ripe, but the world view is lacking.

Go to the West and give the message. Spread the word, the world-view of spirituality, so that those who have come to the end of their travels in this life should not feel that it is the end -- a new door opens. Life is eternal. Many times you will feel that everything has ended and suddenly something again starts. A world view of spirituality is lacking. Once that world-view is there, many will start moving into it.

The trouble is that many so called religious teachers from the East are moving in the West, and they are more materialist than you. They are there simply for the money. They cannot give you the world view of spirituality. They are salesmen. They have found the market because the season is ripe.

People are hankering for something, not knowing what. People are finished with this so-called life, frustrated, ready to take a jump into something unknown, unlived yet. The market is ready for people to exploit, and there are many



merchants from the East. They may be called Maharishis, that makes no difference. Many merchants, salesmen, are moving in the West. They are just there for the money.

With a real Master, you have to come to him, you have to seek him, you have to find him, you have to make efforts. A real Master cannot go to the West because just by going the whole point will be lost; the West has to come to him. And it will be easier for Western people to come to the East to learn the inner discipline, the awakening, and then go to the West and spread the new milieu. It will be easier for Western people to learn in the East, to be here in the atmosphere of a spiritual Master, and then carry back the message -- because you will not be materialist if you go and spread the news in the West. You will not be materialist because you have been enough, you are finished with it.

When poor people from the East go to the West, of course they start accumulating money. That's simple. The East is poor and now the East is not hankering for spirituality, it is hankering for more money, more material gadgets, more engineering and atomic science. Even if a Buddha were to be born, nobody will talk about him in the East, but a small toy sputnik is released by India and the whole country goes mad and happy. What stupidity! A small atomic explosion, and India feels very happy and proud because she has become the fifth atomic power.

The East is poor, and the East is now thinking in terms of matter. A poor mind always thinks about matter and all that matter can give. The East is not in search of spirituality. The West is rich and now the West is ready to seek.

But whenever there is a Master, one has to seek him. Through the very seeking many things happen. If I come to you, you will miss me. If I come and knock at your door, you will think I have come to seek something from you; that will become the closing of your heart. No, I will not come to your house and knock. I will wait for you to come and knock, and not only knock, I will also force you to wait -- because that is the only way that your heart can be opened.

I don't know what Patanjali would have said to the West. How can I know? Patanjali is Patanjali; I am not Patanjali. But this is what I would like to say: the West has come to a point where either suicide or a spiritual revolution will happen. These are the only two alternatives. I'm not saying this only about individual people, individual persons. This is so for the West as a whole. Either the West will commit suicide through atomic war for which it is preparing, or there will be a spiritual awakening. And there is not very much time left. Within this century, in just twenty five years more, the West will either commit suicide or the West will know the greatest spiritual awakening that has ever happened in the history of man. Much is at stake.

People come to me and they say, 'You go on giving sannyas without considering whether the person is worthy or not.' I tell them that time is short, and I don't bother about it. If I give sannyas to fifty thousand people and only fifty prove to be true, that will be enough.

The West needs sannyasis. The story there has gone to the point where the dead man is being carried. Now a sannyasi has to appear in the West. And the sannyasi should be Western, not Eastern, because the Eastern sannyasi will become a victim, sooner or later, of all that you can give to him. He will start selling; he will become a salesman because he comes from the starved East. Money is his god.

The sannyasi should be Western: one who comes from the roots of the West, who realizes the meaninglessness of life, who realizes the frustration of the whole effort towards materialism, who realizes the futility of all Marxism, communism, and all materialist philosophies. This frustration is in the blood of Western man now, in the very bones.

That's why my whole interest is to make as many Western people sannyasis as possible and send them back home. Many Sartres are waiting there. They have seen the death. They are waiting to see the ochre robe, and with the ochre robe, the ecstasy that follows.

The third question:

### Question 3

A BUDDHA LIVES WITH THE HIGHEST SENSITIVITY AND SO HE ENJOYS ALL HIS BODILY NEEDS. IS NOT SEX ALSO A BODILY NEED? THEN WHY DOES IT DISAPPEAR IN A BUDDHA?

Many things will have to be understood.

First: sex is not an ordinary need, like food. It is very extra ordinary. If food is not given to you, you will die, but without sex you can live. If water is not given to you, the body will die, but without sex you can live. If air is not given to you, you will die within seconds, but without sex you can live your whole life.

This is the first difference, and why is it so? Because sex is basically not the need of the individual, it is the need of the race. The race will die if sex is not allowed, but you will not die. Man will die; it is not individual, but collective. Sex is a racial need, not individual. If everybody becomes a brahmachari, a celibate, then humanity will disappear, but you will live. You will live for seventy years or even more, because you will save much energy. A man who was going to live seventy years may be able to live a hundred years without sex, because his energies will be conserved. But without sex the race will die.

This is the first difference: food is needed for you, sex is needed for others. Sex is needed for the future generations to come. You have already come so there is no problem. Your parents needed sex for you to come. If they had remained celibates, you would not be here, but they would have lived, it would have been no problem for them. They would have lived even better because you created many troubles for them.

That's why nature has given you such a deep hypnosis about sex, otherwise humanity will disappear. Nature has made you completely obsessive about sex -- it forces you. You try to escape from the trap, and you feel trapped -- whatsoever you do, wherever you go, sex follows you. Nature cannot afford k. Otherwise, sex in itself is such an ugly act that if you were allowed freedom, then I don't think anybody would choose it. It is enforced.

Have you ever thought about yourself copulating? -- how ugly it looks! That's why people hide themselves when they copulate; they want privacy so that nobody looks at them. But just think, imagine yourself copulating. The whole thing seems to be absurd, foolish. What are you doing? If there were no obsession inside you to do it, nobody would do it. But nature cannot afford not to let you do it, so nature has given you a deep inner hypnosis about it. It is chemical, it is hormonal. In the bloodstream particular hormones are flowing which force you.

Now biologists say that if those hormones can be taken out of you, sex will disappear. Injections can be given to you of those hormones and sex becomes very powerful. Even in an old man of seventy or eighty years old whose body is no longer capable of moving into sex, the hormones can be injected and he will start behaving like a foolish young man. He will start chasing women. He may even be in a wheelchair but he will chase women. It is not that one is chasing, it is the hormonal chemical system in the body.

A child is born, the hormones are not ripe; they will take time to ripen. He will become capable of the sexual urge at about fourteen. Up to that time there is no problem. The sex hormones are getting ripe, the glands are getting ready. Suddenly, at fourteen, they explode and the child goes crazy. He cannot understand what is happening.

The age between fourteen and eighteen is one of the most awkward. The child cannot understand: 'What is happening?' Something has taken possession of him. It is a possession! Nature has taken possession -- now you are ready, now the body is ready, now nature forces you to reproduce. Fantasies arise, dreams; you cannot escape. Wherever you look, if you are a man you can see only woman, if you are a woman, only man. k is a sort of madness. Of course, nature has to create it, otherwise there would be no reproduction.

Your individual life is not at stake if you become celibate. No, nothing is at stake. On the contrary, you will live more deeply, more easily because energy will be conserved.

That is why in the East people discovered this: they discovered that sex brings death sooner. So those who wanted to live longer, for their own reasons, they dropped sex completely. For example, Hatha yogis who want to live longer because they have very slow moving methods, bullock cart methods -- they need a very long time to finish them, they need long life to finish their yoga, to come to the final Enlightenment -- they dropped sex completely. And how did they drop it? They created particular postures which change the hormonal flow in the

body. They created certain bodily exercises in which the semen is reabsorbed back into the blood. They did tremendous things with the body; even discharged semen could be reabsorbed back into the body.

They created many methods to absorb the sex energy because sex energy is life energy; a child is born out of it. If you can absorb the energy back into your own system, you will be very, very strong. You can live longer. In fact, old age can be simply dropped. You can be young to the very end.

There are differences. Food is an individual need. If you stop it you will die. Sex is not an individual need, it is a possession. If you can stop, you will gain much out of it. But stopping can be of three types: you can suppress the desire; that will not help -- your sex energy will become perverted. That's why I say it is better to be natural than to be perverted. Jain monks, Buddhist monks, Christian, Catholic monks, who have all lived in exclusively male societies, male groups -- out of a hundred monks, ninety percent are either masturbatory or homosexual. That has to be so, because where will the energy go? And they have only been suppressing, they have not transformed the hormonal system, the chemistry of the body. They don't know what to do so they simply suppress. Suppression becomes perversion. I am against methods of the first type. It is better to be natural than to be perverted, because perversion is falling below nature, it is not going beyond.

Then there is the second type which has tried to change the hormonal system of the body: Hatha yogis, yoga asanas. And there are many ways to change the chemistry of the body. The second methods are better than the first, but still I am not in favor of them. Why? Because if you change the body, you are not changed. An impotent man is celibate, but it is useless. Through Hatha Yoga methods you will become impotent; the hormones will not be there functioning, or the glands will be damaged and they cannot function, but this is not a spiritual growth. You have destroyed the mechanism, you have not gone beyond it.

And this too can lead to other types of problems in life. You will become afraid of many things. You will be afraid of woman because the moment she comes near, your changed chemistry will again take the old pattern, a flow. A woman has a certain energy: the feminine energy, which is magnetic and changes your body-energy. So Hatha yogis became afraid of women. They escaped to the Himalayas and the caves. Fear is not a good thing, and if you are afraid, you are in it. It is as if a man becomes blind so that he cannot see woman, but that won't help much.

The third type of method is to become more aware. Don't change the body -- as it is, it is good. Let it remain natural; you become more aware. Whatever happens in the mind and in the body, become aware. On gross and subtle layers become more and more conscious. Just by being conscious, by being a witness, you rise higher and higher and higher -- and a moment comes when just because of your height, just because of your peak consciousness, the valley remains there but you are no more part of the valley; you have transcended it. The body remains sexual, but you are not there to cooperate with it. The body remains

absolutely natural, but you have gone beyond it. k cannot function without your cooperation. This happens in a Buddha.

The word 'buddha' means one who has awakened. It does not belong to Gautam Buddha alone. 'Buddha' is not a personal name, it is a quality of being. Christ is a Buddha, Krishna is a Buddha, and thousands of Buddhas have existed. k is a quality of being -- and what is that quality? -- awareness. The flame of awareness goes higher and higher and a moment comes when the body is there, fully functioning and natural, sensitive, sensual, alive, but your cooperation is not there. You are a witness now, not a doer -- sex disappears.

Food will not disappear; even a Buddha will need food because it is a personal need, not a social need a racial need. Sleep will not disappear, it is a personal need. All that is personal will be there, all that is racial will disappear -- and this disappearance has a beauty of its own.

If you look at a Hatha yogi you will see a crippled being. You cannot see any grace coming from his face. He has destroyed his chemistry, he is not beautiful. If you see a repressed monk, he is even more ugly because from his eyes and face you will see all sorts of lust falling all around. He will have a sexual atmosphere around him -- ugly and dirty. A natural man is better; at least he is natural. But a perverted man is ill and he carries illness around him.

I am in favor of the third, but for the meantime you remain natural. No need to suppress, no need to try any methods to cripple the body -- no need. Be natural and go on working for your Buddhahood. Be natural and become more and more alert and aware. A moment will come when sex simply disappears. When it disappears on its own, it leaves behind it such a glow, such grace, such beauty. Don't force it to disappear otherwise it will leave behind many wounds and you will always remain with those wounds. Let it go by itself. Simply be a watcher and don't be in a hurry. Nature is good, nature is beautiful; you be natural. Unless you become supernatural, don't fight with nature. Let the higher come in. And this is my attitude about everything: don't fight with the lower, pray for the higher. Work for the higher and let the lower be left untouched. If you start fighting with the lower you will have to remain there with the lower; you cannot move from there. Be natural so that nature does not disturb you and you are left alone to rise higher. Pray for the higher, meditate for the higher, try for the higher and leave nature as it is. Soon the supernature will arise. Out of nature comes the supernature, and then there is grace, then there is beauty, then there is incomparable beatitude.

From another dimension it will be good for you to know: sex belongs to the body, love belongs to the subtle body, prayer belongs to the center, to the very ground of your being. Sex belongs to the periphery, prayer belongs to the center, and between the center and the periphery is love. Buddha is prayerful compassion; he has reached the center. Before you reach the center, just moving in between from the periphery to the center, you will be loveful, very, very deeply loving. On the periphery you will be lustful, you will be sexual. And it is

the same energy. On the periphery sex is a need, between the periphery and the center love is the need. The energy is the same but you have changed, so the need changes. At the center, prayer, compassion is the need -- the energy is the same. So Buddha is not starved of sex; the same energy has become compassion. A man of love is not starved of sex, the same energy has become love. So the question of needs has to be understood.

The need exists in the body, but if you move from the body, deeper, the need changes. The need follows you. If you are filled too much with sexual imagery, fantasy, that shows only that you exist on the periphery. Move from there. You go on working on the periphery. For millions of lives you have been working there and the need has not been fulfilled. It cannot be fulfilled. No need can be fulfilled -- remember this. You eat; after eight hours, six hours, you are again hungry. No need can be fulfilled. It is a temporary fulfillment. You have sex -- after a few hours again you are ready. Needs cannot be fulfilled because they move in a circle.

Move higher than your needs. I am not saying fight with the needs; allow them, enjoy them while you are there. Why fight? -- enjoy. Don't create guilt because the more guilt you create, the more suppression, the more difficult it will be for you to move from there. Enjoy it while you are there. If you love, you have sex, enjoy it. Don't feel guilty, and don't feel a sinner. Sin well! If you are sinning then at least be efficient.

I am reminded of Luther. Pecca Fortiler, a disciple, asked Luther, What to do? I cannot stop sinning.' Luther said, 'Sin stronger.' Absolutely right. I have never felt very much sympathy with Luther's thoughts, but about this I am absolutely with him: stronger, sin stronger. If you cannot stop then why bother? Sin stronger because only at the extreme is transformation possible. Lukewarm people are never transformed.

Never be lukewarm. That is the only stupidity you can go on committing. Because when you are boiling one hundred percent, only then does the evaporation happen. Lukewarm, you can remain lukewarm for many, many lives and nothing will happen. Move to the extreme. If you are in sex, move into it totally. Don't create any conflict, don't withhold anything. And meanwhile go on working. Let sex be there on its own. You go on working for awareness. Meditate more and more and by and by you will see that the same energy is changing, transforming.

When you change, the energy changes because energy belongs to you. When your standpoint changes, the energy has to change its level. When your plane of being changes, then energy has to follow you. It is your energy.

When you move towards the center, by and by, you will suddenly realize that sex is disappearing and love is gaining strength. You are becoming more and more loving. Now the love is not a lust. Love is not like fire, it is a very cool light. Sex is fiery, it is fire. It is like hot sun. Love is like cool moon; it gives you light, but very cool, calm. A silence pervades love. Then, by and by, sex will become

more distant, more distant, more distant, and the same energy will be moving in love. You will not feel starved. Rather, on the contrary, you will feel more fulfilled, because love fulfills more. It is the higher form of sex, and every time you go higher, you feel more fulfilled because higher forms are more subtle energies. They are not gross, they are more subtle. They fulfill, they give you more. Then go on rising into awareness. A day comes when suddenly you are rooted in the center, centered. Now love also takes a new dimension; it becomes compassion.

What is the difference? In sex you are concerned with yourself, not concerned with the other at all. You simply use the other. That's why sexual partners continuously fight, because an inner feeling is there, 'The other is using me.' Sexual partners cannot come to a point of harmony. They will have to fight again and again, because the woman thinks the man is using her -- and she is right! Nothing is wrong in it. And the man thinks the woman is using him. And whenever somebody uses you as a means you feel hurt; it seems like an exploitation. The man is concerned with his own sex, the woman is concerned with her own sex -- neither is moving towards the other. The movement is not there. They are two selfish people, self centered, exploiting each other. If they have to talk about love and sing and be poetic, that is just allurements, persuasion, seduction -- but they are not concerned with the other. Once the man has used the woman, he turns over and goes to sleep, finished -- a thing to be used and thrown away.

In America they have made plastic women and plastic men. They work perfectly well. A plastic woman, if you play with her breasts, the breasts get an erection, they become warm. You can make love to a plastic woman and it is as fulfilling as any woman; even more because there is no fight, no conflict. Finished, you can throw the woman and go to sleep. That's all that people are doing. Whether the woman is plastic or real makes no difference. And the woman goes on using the man.

Whenever you use another as a means it is immoral. The other is an end in himself, but the other becomes an end in himself only in the second stage of your being, when you love. Then you love for the other. Then you are not using. Then the other is important, significant. The other is an end in himself or herself. You are grateful. No exploitation is possible in love; you help the other. It is not a bargain. You enjoy helping, you enjoy sharing and you are grateful that the other gives you an opportunity to share.

Love is subtle. The grosser realm of sex is left. The other has become an end but still there is a need, a subtle need. Because when you love a person a subtle expectation is hidden somewhere that the other should love you, even though unconsciously. It follows like a shadow that the other should love you. There is still a need to be loved -- better than sex but still an expectation. And that expectation will be the jarring note in love. It is not yet perfect.



Compassion is the highest quality of love, the highest purity. Now expectation is also not there. The other is not a means, the other is an end. And now you don't expect anything, you simply give whatsoever you can give. Expectation has completely gone. A Buddha is a total giver. He goes on giving, he enjoys giving. It is simple sharing. Now it has become compassion -- the same energy and the same need on different planes of being. That's why sex disappears in a Buddha, because it reappears as compassion.

The fourth question:

#### Question 4

YOU SPOKE OF THE LIVES OF JUNG AND FREUD, AND I HAVE HEARD THAT JANOV HAS NOT TRIED HIS OWN METHODS, AND HE SEEMS TO BE A VERY, VERY AMBITIOUS MAN. CAN YOU COMMENT ON HIS METHODS AND WHETHER HE HAS HEALED HIMSELF AT ALL?

That's the problem in the West with all the thinkers -- they have not tried their own methods. In fact, they have stumbled upon those methods not as part of their spiritual search. They have stumbled upon those methods working on their patients.

Freud stumbled upon psychoanalysis, and I say 'stumbled' because it was accidental. It was just groping in the dark. He was working on patients -- he was a doctor, trying to help. By and by he became aware that there are many illnesses which are not physical, so you go on treating them physically and nothing happens. Then he became interested in hypnosis because something could be done through hypnosis. Through hypnosis he started working. For many years he was a hypnotist working with his teacher and helping people. Then, by and by, he became aware that in fact hypnosis was not helping. There was no need to hypnotize a person and make him unconscious. Even if a person, fully conscious, started relating whatsoever came to his mind, whatsoever floated from the unconscious to the conscious mind, if he went on saying it, that would give a release. He started trying that. That's how psychoanalysis was born: free association of thoughts. He had never tried anything on himself. He remained the same man, he attained to no maturity.

The same has happened with others, and with Janov also. He had been working with patients and he stumbled upon the fact that if a patient can live backwards to the very trauma of birth, when the child is born and he screams for the first time -- that is the primal scream -- if a person can go backwards to the very point when he comes out of the womb and takes his first breath, then many things are simply resolved, many problems disappear. Just by living them again, they disappear. He has not tried it on himself. He is not a healed person.

Freud was very ambitious. He thought himself to be a prophet inaugurating a great world movement. And he was jealous, as political leaders are always

jealous, conspiratorial, spying on his own disciples and associates, continuously afraid that somebody was going to destroy his movement, take possession of the movement, become the leader; always afraid.

And it was the same with Jung. If you look into Jung's eyes.... Get a picture of Jung, it is worth studying. Hidden behind his glasses are very cunning eyes; the very face is egoistic. Janov is very ambitious and his new books show his ambition clearly. He has stumbled accidentally upon a small method which is not a system, just a fragment, but now he thinks he has discovered the whole truth. Now he thinks this Primal Therapy is all that is needed, that this will lead everyone to the ultimate nirvana. This is foolish. This is ambition.

The second thing to remember about all the Western thinkers who have become influential there is that they have been working with ill people, patients. They have not come across healthy people, so whatsoever their findings, their findings are based on pathology. A healthy person is absolutely different from a pathological person. Freud never came across a healthy man. There is no question of it because the healthy man never goes to the physician or the doctor. Why should he go? Unless you are mentally ill, why should you go to a headshrinker? There is no need. You go only because you are ill, so only ill humanity goes to these people: Freud, Jung, Adler, Janov. On these ill people they base their philosophies.

This is bound to be unbalanced, and not only unbalanced, but also in a certain way very dangerous because these ill specimens of humanity are not the real representatives. They are ill. It is just as if you come to know only blind men because you are a doctor of eyes, so only blind people come to you and then you think about man as blind. Mentally ill people come to you, then you think of man as mentally ill. That is wrong because unless healthy people exist, is illness possible?

All the Western psychologies are based on pathology, and a real psychology is needed that is based on the healthy person. The perfect psychology has to be based on Buddha like people, not just healthy people.

So there are three types of psychologies. One, pathological: all Western psychologies are pathological. Only very recently some wholistic trends which think about the healthy person are gaining strength, but they are just at the beginning. Even the first steps have not been taken. There are psychologies of the second type which think about the healthy person, which are based on the healthy mind -- those are the Eastern psychologies. Buddhism has a very, very penetrating psychology; Patanjali has his own psychology. They are based on healthy people: to help a healthy person become more healthy, to help a healthy person attain to greater health. Pathological psychologies help m people to become healthy.

Then there is a third type. What Gurdjieff used to call the ultimate psychology is as yet undeveloped. That type has to depend on Buddha. It has not been developed yet, because where to go to study a Buddha, and how to study a

Buddha? And only one Buddha won't do, you will have to study many. Then only can you come to conclusions. But some day that psychology will happen, it is a must. It must be there because only that can give you the total perception into human consciousness.

Freud, Jung, Janov, they all remain ill. They have never worked it out on themselves. Stumbling in the dark, groping in the dark, they come to some fragments and then they think that those fragments are complete systems. Whenever a fragment is claimed as a complete system it becomes a lie. A fragment is a fragment.

Eastern psychologies are for healthy people, to help you to become more whole. And my effort will be to work out a psychology of the third type, the psychology of Buddhas, because that will give you the perfect penetration into the whole of human consciousness.

Psychologies based on pathologies are good; they help ill people. But that can never be the goal. It is good, but just to become healthy, normal, is nothing much. Just to be normal is nothing much because everybody else is normal. It is bad to be ill because you suffer, but it is not much good to be normal because normal people are suffering in millions of ways. In fact, to be normal means only to adjust to the society. The society itself may be abnormal, the whole society may be itself ill. To adjust to it only means you are normally abnormal, that's all. That's not much of a gain. You have to go beyond social normality. You have to go beyond the social madness. Then only, for the first time do you become healthy.

Eastern psychologies: Yoga, Zen, Sufism, all help healthy people to become more healthy and holy. The third type of psychology is needed, urgently needed, because without it you don't have the goal, the perception of the very end. That has to be worked out. Gurdjieff tried his best but couldn't succeed. The climate was not ripe. I am trying towards that again. It is difficult to succeed in it, but the possibility is there and one has to go on trying. If even a little more light is thrown on the perfect, the last, the ultimate psychology of man, even that is good, very helpful.

## **Yoga: The Alpha and the Omega, Vol 4**

### **Chapter #7**

#### **Chapter title: Awareness: the fire that burns the past**

**27 April 1975 am in Buddha Hall**

12. WHETHER FULFILLED IN THE PRESENT OR THE FUTURE, KARMIC EXPERIENCES HAVE THEIR ROOTS IN THE FIVE AFFLICTIONS.

13. AS LONG AS THE ROOTS REMAIN, KARMA IS FULFILLED IN REBIRTH THROUGH CLASS, SPAN OF LIFE, AND TYPES OF EXPERIENCES.

14. VIRTUE BRINGS PLEASURE; VICE BRINGS PAIN.

MAN APPEARS to be in the present, but that is only an appearance. Man lives in the past. Through the present he passes, but he remains rooted in the past. The present is not really time for the ordinary consciousness. For the ordinary consciousness, the past is real time, the present just a passage from the past to the future, just a momentary passage. The past is real and the future also, but the present is unreal for the ordinary consciousness. Future is nothing but the past extended. Future is nothing but the past projected again and again.

The present seems to be non-existential. If you think of the present, you will not find it at all because the moment you find it, it has already passed. Just a moment before when you had not found it, it was in the future. For a Buddha-consciousness, for an awakened being, only the present is existential. For ordinary consciousness, unaware, sleepy like a somnambulist, the past and future are real, the present is unreal. Only when one awakes is the present real; the past and future both become unreal.

Why is this so? Why do you live in the past? -- because mind is nothing but an accumulation of the past. Mind is memory: all that you have done, all that you have dreamed, all that you wanted to do and could not do, all that you have imagined in the past, is your mind. Mind is a dead entity. If you look through the mind, you will never find the present, because the present is life, and life can never be approached through a dead medium. Life can never be approached through dead vehicles. Life cannot be touched through death.

Mind is dead. Mind is just like dust gathering on a mirror. The more dust gathers, the less the mirror is mirror like. And if the layer of dust is very thick, as it is on you, then the mirror does not reflect at all.

Everybody gathers dust. Not only do you gather, you cling to it, you think it is a treasure. The past is gone; why do you cling to it? You cannot do anything about it. You cannot go back, you cannot undo it. Why do you cling to it? It is not a treasure. And if you cling to the past and you think it is a treasure, of course your mind will want to live it again and again in the future. Your future cannot be

anything but your modified past -- a little refined, a little more decorated. But it is going to be the same because the mind cannot think of the unknown; the mind can only project the known, that which you know.

You fall in love with a woman and the woman dies. Now how are you going to find another woman? The other woman is going to be a modified form of your dead wife; that is the only way you know. Whatsoever you do in the future will be nothing but a continuation of the past. You can change a little -- a patch here, a patch there, but the main part will remain the same, just the same.

Somebody asked Mulla Nasrudin when he was lying on his deathbed, 'If you are again given a life, how are you going to live it Nasrudin? Would you make any changes?' Nasrudin pondered with closed eyes, thought, meditated, then opened his eyes and said, 'Yes, if I am again given a life, I will part my hair in the middle. That has always been my wish, but my father always insisted that I not do it. And when my father died, the hair had become so conditioned that it could not be parted in the middle.'

Don't laugh. If you are asked what you will do again with your life, you will make slight changes just like this: a husband with a slightly different nose, a wife with a little different complexion, a bigger or smaller house; but they are nothing more than parting your hair in the middle -- trivia, not essential. Your essential life will remain the same.

I look into your eyes and I see this. You have done it many, many times: your essential life has remained the same. Many times you have been given lives. You have lived many times; you are very, very ancient. You are not new on this earth, you are older than the earth because you have lived on other earths also, other planets. You are as old as existence. This is how it should be because you are part of it. You are very ancient, but repeating the same pattern again and again.

That's why Hindus call it the wheel of life and death; 'wheel' because it goes on repeating itself. It is a repetition: the same spokes come up and go down, go down and come up. Mind projects itself, mind is past, so your future is not going to be anything other than the past.

And what is past? What have you done in the past? Whatsoever you have done -- good, bad, this, that -- whatsoever you do creates its own repetition. That is the theory of karma. If you were angry the day before yesterday, you created a certain potentiality for anger: to be angry again yesterday. Then you repeated it, you gave more energy to the anger, the mood of anger, you rooted it more, you watered it. Now today you will repeat it again with more force, with more energy. And then tomorrow you will again be a victim of today.

Each action that you do or even think about has its own ways of persisting again and again, because it creates a channel into your being. It starts absorbing energy from you. You are angry, then the mood goes and you think that you are angry no more; then you miss the point. When the mood has gone nothing has happened; only the wheel has moved and the spoke that was up has gone down. The anger was there on the surface a few minutes ago, the anger has now gone

down into the unconscious, into the depth of your being. It will wait for its time to come again. If you have acted according to it, you have reinforced it, then you have again given a lease for its life. You have given it again a power, an energy. It is throbbing like a seed under the soil waiting for the right opportunity and season, then it will sprout.

Every action is self-perpetuating, every thought is self-perpetuating. Once you cooperate with it you are giving energy to it. Sooner or later it will become a habitual form. You will do it and you will not be the doer; you will do it just because of the force of habit. People say that habit is second nature. This is not exaggeration. On the contrary, this is an understatement. In fact, habit finally becomes first nature and nature becomes secondary. Nature becomes just like an appendix or footnotes in a book, and habit becomes the main part, the main body of the book.

You live through the habit; that means that the habit lives basically through you. The habit itself persists, it has an energy of its own. Of course it takes the energy from you, but you cooperated in the past, you are cooperating in the present. By and by, the habit will become the master and you will be just a servant, a shadow. The habit will give the commandment, the order, and you will be just an obedient servant. You will have to follow it.

It happened that one Hindu mystic, Eknath, was going for a pilgrimage. The pilgrimage was going to last for at least one year because he had to visit all the sacred places of the country. Of course, it was a privilege to be with Eknath, so many people, a thousand people, were travelling with him. The thief of the town also came and said, 'I know that I am a thief and not worthy enough to be a member of your religious group, but give me a chance also. I would like to come for the pilgrimage.' Eknath said, 'It will be difficult, because one year is a long time and you may start stealing people's things. You may cause trouble. Please drop this idea.' But the thief was insistent. He said, 'For one year I will drop stealing, but I have to come. And I promise you that for one year I will not steal a single thing from anybody.' Eknath agreed.

But within a week trouble started, and the trouble was this: things started disappearing from people's luggage, and even more puzzling -- because nobody was stealing them -- things would disappear from somebody's bag and they would be found in somebody else's bag after a few days. The man in whose bag they would be found would say, 'I have not done anything. I really don't know how these things have come to be in my bag.'

Eknath suspected, so one night he pretended to sleep but he was awake, he watched. The thief appeared near about midnight, in the middle of the night, and he started changing things from one person's luggage to another person's. Eknath caught him red handed and he said, 'What are you doing? And you had promised!' He said, 'I am following my promise. I have not stolen a single thing. But this is my old habit. In the middle of the night if I don't do some mischief, it is impossible for me to sleep. And for one year, not to sleep? You are a man of

compassion. You should be compassionate towards me. And I am not stealing, things are found again and again. They don't go anywhere but are just exchanged from one person to another. And moreover, after one year I have to start my stealing again, so it will be good practice also.'

Habits force you to do certain things; you are a victim. Hindus call it the theory of karma: each action that you repeat, or each thought -- because thought is also a subtle action in the mind -- becomes more and more powerful. Then you are in the grip of it. Then you are imprisoned in the habit. Then you live the life of an imprisoned man, a slave. And the imprisonment is very subtle: it is of your habits and conditioning and the actions that you have done. It is all around your body and you are entangled in it, but you go on thinking and befooling yourself that you are doing it. When you get angry, you think you are doing it. You rationalize it and you say that the situation demanded it: 'I had to be angry, otherwise the child would go astray; if I were not angry then things would go wrong, then the office would be in a chaos, then servants won't listen; I had to be angry to manage things, to discipline the child. To put the wife in her right place I had to be angry.' These are rationalizations. That's how your ego goes on thinking that you are still the boss, but you are not. Anger comes out of old patterns, out of the past. And when anger comes you try to find an excuse for it.

Psychologists have been experimenting and they have come to the same facts as the Eastern esoteric psychology: man is a victim, not a master. Psychologists have put people in total isolation, with every comfort possible. Whatsoever was needed was given to them but they didn't come in any contact with other human beings. They lived in isolation in an air conditioned cell -- no work, no trouble, no problem, but the same habits continued. One morning, with no reason now -- because every comfort was fulfilled, there was no worry, there was no excuse to be angry -- and the man would find suddenly that anger was arising.

It is within you. Sometimes, suddenly sadness comes for no apparent reason at all, and sometimes one feels happy, sometimes one feels euphoric, ecstatic. A man deprived of all social relationships, isolated in total comfort, supplied with every need, moves through all the moods that you move through in relationship. That means that something comes from within and you hang it on somebody else. That is just a rationalization. You feel good, you feel bad, and these feelings are bubbling from your own unconsciousness, from your own past. Nobody is responsible except you. Nobody can make you angry, and nobody can make you happy. You become happy on your own, you become angry on your own, and you become sad on your own. Unless you realize this, you will always remain a slave.

The mastery of one's self comes when one realizes, 'I am absolutely responsible for whatsoever happens to me, whatsoever happens, unconditionally. I am responsible, absolutely.' In the beginning it will make you very, very sad and depressed because if you can throw the responsibility on the other, you feel good that you are not in the wrong. What can you do when the wife is behaving in



such a nasty way? You have to be angry. But remember well, the wife is behaving nastily because of her own inner mechanisms. She's not nasty to you. If you were not there she would be nasty to the child. If the child were not there she would be nasty to the plates -- she would have thrown them on the floor. She would have broken the radio. She had to do something; nastiness was coming up. It was just coincidence that you were found reading your newspaper and she became nasty to you. It was just coincidence that you were available in a wrong moment.

You are angry not because the wife is nasty. She may have supplied the situation, that's all. She may have given you a possibility to be angry, an excuse to be angry, but the anger was bubbling up. If the wife were not there you would have been angry all the same -- with something else, with some idea, but anger had to be there. It was something that was coming from your own unconscious.

Everybody is responsible, totally responsible for his own being and behavior. In the beginning it will give you a very depressed mood that you are responsible, because you have always thought that you want to be happy -- so how can you be responsible for your unhappiness? You always desire blissfulness, so how can you be angry on your own? And because of this you throw the responsibility on the other. If you go on throwing responsibility on the other, remember that you will always remain a slave because nobody can change the other. How can you change the other? Has anybody ever changed the other? One of the most unfulfilled wishes in the world is to change the other. Nobody has ever done that. It is impossible because the other exists in his own right -- you cannot change him. You go on throwing responsibility on the other but you cannot change the other. And because you throw the responsibility on the other, you will never see that the basic responsibility is yours. The basic change is needed there inside you.

This is how you are trapped: if you start thinking that you are responsible for all your actions, for all your moods, in the beginning a depression will take over. But if you can pass through that depression, soon you will feel light because now you are freed from the other, now you can work on your own. You can be free, you can be happy. Even if the whole world is unhappy and unfree it makes no difference. Otherwise, how is a Buddha possible? And how is a Patanjali possible? How am I possible? The whole world is the same. It is just the same as it is for you, but a Krishna goes on dancing and singing; he's freed. And the first freedom is to stop throwing responsibility on the other, the first freedom is to know that you are responsible. Then Many things become immediately possible. The whole philosophy of karma is that you are responsible. Whatsoever you have sown in the past you are reaping. You may not be able to follow the link between the cause and the effect, but if the effect is there, the cause must be there some where in you.

That is the whole method of prati-prasav: how to move from the effect to the cause, how to go backwards and find the cause, from where it is coming up.

Whatsoever happens to you -- you feel sad, just close your eyes and watch your sadness. Follow where it leads, go deeper into it. Soon you will come to the cause. Maybe you will have to travel long, because this whole life is involved; and not only this life, but many other lives are involved. You will find many wounds in you which hurt, and because of those wounds you feel sad; they are sad. Those wounds have not gone dry yet; they are alive. The method of prati-prasav, the method of going back to the source, from the effect to the cause, will heal them. How does it heal? Why does it heal? What is the phenomenon implied in it?

Whenever you go backwards, the first thing you drop is throwing the responsibility on others, because if you throw the responsibility on the other you go outwards. Then the whole process is wrong: you try to find the cause in the other: 'Why is the wife nasty?' Then the 'why' goes on penetrating into the wife's behavior. You have missed the first step and then the whole process will be wrong. Why am I unhappy? Why am I angry? -- close the eyes and let it be a deep meditation. Lie down on the floor, close the eyes, relax the body and feel why you are angry. Just forget the wife; that is an excuse -- A, B, C, D, whatsoever, forget the excuse. Just go deeper into yourself, penetrate the anger. Use anger itself as a river; into the anger you flow and the anger will take you inwards. You will find subtle wounds in you.

The wife looked nasty because she touched a subtle wound in you, something which hurts. You have always thought that you are not beautiful, your face is ugly, and there is a wound inside. When the wife is nasty she will make you aware of your face. She will say, 'Go and look in the mirror!' Something hurts. You have been unfaithful to the wife and when she wants to be nasty, she will bring it up again, 'Why were you laughing with that woman? Why were you sitting with that woman so happily?' A wound is touched. You have been unfaithful, you feel guilty; the wound is alive. You close the eyes, feel the anger, let it arise in its totality so that you can see it completely, what it is. Then let that energy help you to move towards the past, because the anger is coming from the past. It cannot come from the future of course. The future has not yet come into being. It is not coming from the present.

This is the whole standpoint of karma: it cannot come from the future because future is not yet; it cannot come from the present because you don't know at all what it is. The present is known only by the awakened ones. You live only in the past so it must be coming from somewhere else in your past. The wound must be somewhere in your memories. Go back. There may not be one wound, there may be many: small, big. Go deeper and find the first wound, the original source of all anger. You will be able to find it if you try, because it is already there. It is there; all your past is still there. k is like a film, rolled and waiting inside. You unroll it, you start looking at the film. This is the process of prati-prasav. It means going backwards to the very root cause. And this is the beauty of the process: if you can

consciously go backwards, if you can consciously feel a wound, the wound is immediately healed.

Why is it healed? -- because a wound is created by unconsciousness, unawareness. A wound is part of ignorance, sleep. When you consciously go backwards and look at the wound, consciousness is a healing force. In the past, when the wound happened, it happened in unconsciousness. You were angry, you were possessed by anger, you did something: you killed a man and you have been hiding the fact from the world. You can hide it from the police, you can hide it from the court and the law, but how can you hide it from yourself? -- you know, it hurts. And whenever somebody gives you an opportunity to be angry you become afraid because it could happen again, you could kill the wife. Go back, because at that moment when you murdered a man or you behaved in a very angry and mad way, you were unconscious. In the unconscious those wounds have been preserved. Now go consciously.

Prati-prasav, going back, means going consciously to things which you have done in unconsciousness. Go back -- just the light of consciousness heals. It is a healing force. Whatsoever you can make conscious will be healed, and then it will hurt no more.

A man who goes backwards releases the past. Then the past is no more functioning, then the past has no more grip on him and the past is finished. The past has no place in his being. And when the past has no place in your being you are available to the present, never before it. You need space; the past is so much inside -- a junkyard of dead things. There is no space for the present to enter. That junkyard goes on dreaming about the future, so half the place is filled with that which is no more and half the place is filled with that which is not yet. And the present? -- it simply waits outside the door. That's why the present is nothing but a passage, a passage from the past to the future, just a momentary passage.

Be finished with the past! Unless you are finished with the past you are living a ghost life. Your life is not true, it is not existential. The past lives through you, the dead goes on haunting you. Go backwards -- whenever you have an opportunity, whenever something happens in you: happiness, unhappiness, sadness, anger, jealousy, close the eyes and go backwards. Soon you will become efficient in travelling backwards. Soon you will be able to go back in time and then many wounds will open. When those wounds open inside you, don't start doing anything. There is no need to do. You simply watch, look, observe; the wound is there. You simply watch, give your watching energy to the wound, look at it. Look at it without any judgment because if you judge, if you say, 'This is bad, this should not be so,' the wound will close again. Then it will have to hide. Whenever you condemn then the mind tries to hide things. That's how the conscious and unconscious are created. Otherwise, mind is one; there is no need for any division. But you condemn. Then the mind has to divide and put things in the dark, in the basement so you cannot see them -- and then there is no need to condemn.

Don't condemn, don't appreciate. You simply be a witness, an unattached observer. Don't deny. Don't say, 'This is not good,' because that is a denial and you have started suppressing. Be detached. Just watch and look. Look with compassion and the healing will happen.

Don't ask me why it happens because it is a natural phenomenon. It is just as at a hundred degrees, water evaporates. You never ask, 'Why not at ninety nine degrees?' Nobody can answer that. It simply happens that at a hundred degrees water evaporates. There is no question, and the question is irrelevant. If it evaporated at ninety nine degrees, you would ask why. If it evaporated at ninety eight, you would ask why. It is simply natural that at a hundred degrees water evaporates.

The same is true of the inner nature. When a detached, compassionate consciousness comes to a wound, the wound disappears, evaporates. There is no why to it. It is simply natural, it is how it is, it is how it happens. When I say this I say it from experience. Try it and the experience is possible for you also; this is the way.

Through prati-prasav one becomes free of the karmas. Karmas try to insist on the future; they don't allow you to go to the past. They say, 'Move into the future. What will you do in the past? Where are you going? Why waste time? Do something for the future!' Karmas always insist, 'Go into the future so the past remains hidden in the unconscious.' Start the reverse process, the prati-prasav. Don't listen to the mind which says to go into the future. Watch -- mind is always saying something about the future. It never allows you to be here. It is always forcing you to move into the future.

Go back into the past. And when I say to go back into the past I am not saying that you should remember the past. Remembering won't help; remembering is an impotent process. This distinction has to be remembered: remembering is not of any help -- it may even be harmful -- but reliving. They are totally different. The distinction is very subtle and has to be understood.

You remember something: you remember your childhood. When you remember your childhood you remain here and now. You don't become the child. You can remember, you can close your eyes and you can remember when you were seven years of age running in a garden -- you see it. You are here and the past is seen like a film: you are running, the child is running trying to catch butterflies. You are the seer and the child is the object. No, this is not right; this is remembering. It is impotent, it will not help.

Wounds are deeper. They cannot be revealed by remembering, and remembering remains a part of the conscious mind. All that is very, very significant has been hidden in the unconscious, so you remember only useless things, or you remember only those things which your mind accepts.

That's why every man says that his childhood was a paradise. Nobody's has ever been. Why does everybody say that childhood was a paradise? You would like to be a child again, but ask the children. No child wants to be a child, every child

is trying to become a grown-up and thinking how soon he can do it. No child is happy with childhood because he says, 'Grown-ups are powerful.' Every child feels helpless, and helplessness cannot be a very good feeling. Every child feels pushed and pulled from here and there, as if he had no independence. Childhood looks like a slavery to the child; he has to depend on others for everything. If he wants ice cream he has to ask and beg, and everybody is there to teach that ice cream is bad. The child thinks, 'Then why does God make ice cream?' All the things that the parents force him to eat are bad, he does not like them, and all the things that he likes to eat are bad for the parents. They say, 'This will be disturbing, your stomach will go wrong' and this will happen and that will happen. It seems to the child that all the good vitamins are put in wrong things, and wrong things have been put in good things. The child is not happy at all; he wants to be finished with this whole nonsense. He wants to grow up and be a free man. But later on these same children will say that the childhood was a paradise. What has happened?

Whatever is bad, ugly, is thrown into the unconscious because the ego does not want to look at it. All miseries are forgotten and all happinesses remembered. You go on cherishing happinesses and you go on forgetting miseries. This is a choice. That's why later on everybody says that childhood was paradise, because you have tried to forget all that was wrong. Your childhood as you remember it is not true, it is fictitious. It is a fiction created by the ego. So if you remember you will remember the happy things, not the unhappy things. If you relive, you will relive the total: happy, unhappy, all.

And what is reliving? -- reliving is to become the child again; not to look at the child as running in the garden, but to be the child running. Don't be a watcher -- become. This is possible because the child still exists in you, it is part of you. Layer upon layer, all that you have lived exists in you. You were a child, it is there; then you became young, it is there; then you became old, it is there. Everything is there, layer upon layer. You cut the trunk of a tree and each layer is there. In the depth, in the center-most place you will find the first layer. The tree was a very small plant; the first layer is there, the second layer is there. You can count the years because each year is one layer and the tree accumulates. You can count the age of the tree, how old it is. Not only trees, but even stones, rocks, have layers.

Everything is an accumulated phenomenon. You are the first seed that happened in your mother's womb. Still it is there. And then after it millions of layers were added every day, thousands of things were happening. They are all there, accumulated. You can be again, because you had been. You have just to step back. So try reliving.

Prati-prasava is reliving the past. You close your eyes, lie down and move backwards. You can try it in a simple way. It will give you the knack of it. Every night you can lie down on the bed and move backwards towards the morning. Lying down on the bed is the last thing -- make it first; and now move

backwards. What did you do before lying down? -- you took a glass of milk; take it again, relive. You had a fight with the wife; relive. Don't judge because there is no need now to judge. It has happened. Don't say good or bad, don't bring in valuations. You simply relive, it has happened. You go backwards: early in the morning when the alarm clock woke you up, listen to it again. Just go and try to live every moment of the day, unwinding the clock. You will feel very, very refreshed and you will fall into a beautiful sleep because you are finished with the day. Now the day is no more hanging on you. You have relived it consciously.

In the day it was difficult to be conscious; you were involved in so many things. And you don't have such consciousness that you can take it to the market yet. Maybe in the temple, for a few seconds it happens. Maybe meditating, for a few seconds you will become aware. You don't have enough of it to carry it to the market, to the shop, to the world of affairs where you become unconscious. Again you fall into the old somnambulistic habit. But lying down on your bed, you can be conscious. Just watch, relive, let everything happen again. In fact, that's how it happens to a Buddha.

You relive consciously in the night: the wife said something, then you said something, then she reacted; Then how did the whole thing arise? How did you become angry and hit her, and how did she start crying?

And then you had to make love to her. Go into the minutest details, everything. Be watchful. It is easier because nothing is involved. The world is there no more. You can watch and relive it. The moment you are reaching the morning you will feel so silent and the oblivion of sleep will be descending on you, not as an unconsciousness, but as a beautiful darkness, velvet like -- you can touch it, you can feel it. The warmth surrounds you like a mother. And then you move into the night.

You will have less dreams because dreams are created by the unlived day. Millions of things are happening. You cannot live all of them and you cannot live them with alertness. They're mainly hanging. Dreams are a hang over of the whole unlived day, or a day lived unconsciously; that is the same thing. A day half-heartedly lived, somehow lived, dragged, as if you are drunk, is how the dreams are created. Dreams are just to complete the whole process that has been left incomplete in the day.

Mind is a perfectionist; it doesn't want anything to be incomplete. It wants to complete it and that's why the whole night you dream. But if you can relive the day, dreams will fall, and a day comes when suddenly there are no dreams. When there are no dreams, then for the first time you taste what sleep is.

Patanjali says that samadhi is just like sleep, the ultimate ecstasy is just like sleep, with only one difference: sleep is unconscious and samadhi is conscious. Sleep is one of the most beautiful phenomena, but you have never slept because you are so consistently dreaming.

In the whole night there are almost eight cycles of dreaming and each cycle persists for almost forty minutes. If you sleep for eight hours then there are eight cycles of dream, and each dream cycle persists for forty minutes. Between two dreams you have only twenty minutes, and that too is not very deep because another dream is getting ready. One dream finishes, the actors have gone behind the curtain, but there is much activity because they are getting ready, painting their faces and changing their dresses. They are getting ready and soon the curtain will be up; they will have to come.

So when between two dreams a twenty minute gap is given to you, that too is not very peaceful. Hidden behind is the basement; preparation is going on. It is just like the peace between two wars: the First World War, the Second World War, and the peace between the two. People count those as peaceful days -- they were not. They could not be. Otherwise how could you prepare for the Second World War? Those were not peaceful days. Now they have found a right word; they call it 'cold war'. There is a hot war, and between two hot wars, a cold war; that is the preparation behind the screen.

Between two dream cycles there is a twenty minute gap; it is like an interval. Everything is getting ready and you are also getting ready. It is not non-tense, it is tense.

When you relive the whole day, dreaming stops. Then you fall in such a bottomless depth. You go on falling and falling and falling as if a feather is falling into an abyss -- it is. It has a tremendous beauty. And this is only if you go backwards into the day. This is just to learn the knack of it; then you can do it for your whole life.

Go backwards to the very moment when you screamed and you were born. Remember, it has to be relived, not remembered -- because how can you remember? And you can scream again, the first scream, what Janov calls the primal scream. You can scream again as if you are reborn, as if you are again a child coming out of the passage of the mother's womb. It is a difficult passage, hard. You struggle to come out and it is painful, because for nine months you have been living in such a paradise as the womb.

Our whole science has not yet been able to create a more comfortable thing than the womb. It is perfect. The child lives absolutely without any responsibility, with no worries, no thinking about bread and butter, or the world, or the relationship -- no worries. Because there is nobody else, there is no question of any relationship. He feeds on the mother with not even the worry of having to digest anything. The mother digests and the child simply gets the digested food. There is not even the worry to breathe. The mother breathes, the child simply gets the oxygen and he floats in the water.

Hindus have a picture of Vishnu. They say that Vishnu floats on the ocean. You must have seen the picture: on the bed of a snake he rests; the snake protects and Vishnu sleeps. That picture is really a symbolization of the womb. Every child is a Vishnu, a God incarnate -- at least in the womb. Everything is perfect, nothing



is lacking. The water that he floats in is just exactly like the ocean water, with the same chemicals, the same salt. That's why a pregnant woman starts eating more salt and salty things, hankers after salty things: the womb needs more salt. It is the exact chemical situation as in the ocean and the child floats in the ocean, perfectly comfortable. The temperature remains exactly the same. Whether it is cold outside or hot makes no difference, the mother's womb carries exactly the same temperature for the child. He lives in perfect luxury. Coming out of that luxury in a dark passage, narrow, painful, the child screams.

If you can go back to your birth trauma you will scream, and you will scream if you relive. A moment will come when you will feel that you are the child, not the one who is remembering.

You are coming out of the birth passage; a scream comes. This scream vibrates your whole being, it comes from the very grounds of your being, the very roots of your being. That scream will relieve you of many things. You will again become a child, innocent -- that is a rebirth. This too is not enough because this is only for one life. If you can do it for one life, you can enter into other lives. You go to the very, very first day, the day of creation. Or, if you are a Christian then the terminology of Adam will be good: you go back, and again you are in the Garden of Eden. You have become Adam and Eve. Then all your past karmas, habits, conditionings are dissolved, washed away. You have entered heaven again. This is the process of *prati-prasava*. Now, enter these sutras.

WHETHER FULFILLED IN THE PRESENT OR THE FUTURE, KARMIC EXPERIENCES HAVE THEIR ROOTS IN THE FIVE AFFLICTIONS.

We talked about five *kleshas*, five afflictions, five causes which create misery. All actions, whether fulfilled in the present or the future, karmic experiences, have the roots in the five afflictions. The first affliction is *avidya*, lack of awareness, and the other four are by-products of it. The last is *abhinivesha*, lust for life. All the karmas that you do are born basically out of lack of awareness.

What does it mean, and what will be said when Buddha walks, eats, sleeps? Are those not karmas? No, they are not. They are not karmas because they are born out of awareness. They don't carry any seed for the future. If Buddha walks it is in the present. It has nothing to do with the walking in the past. It is not out of the past that he is walking. It is a present need, right now, here and how. It is spontaneous. If Buddha feels hungry, he eats, but it is spontaneous, here and now. The distance has to be understood.

This has been one of the theological problems in the East: Buddha lived for forty years after his enlightenment; what about those actions that he did during the forty years? If they had become seeds then he would have had to be born again. Or is there some difference?

They don't become seeds, they don't become....

You take your food every day at one o'clock in the day. It can be taken in two ways. You look at the clock and suddenly you feel the hunger pains in the stomach. This is hunger out of the past. It is not spontaneous because every day you have been eating at one o'clock. One o'clock reminds you that it is the time to be hungry. Not only does it remind you, it triggers the whole body and the whole body starts feeling hunger. You will say that just by being reminded, one cannot feel hungry -- right. But the body follows your mind. Immediately the body is reminded that it is one o'clock, 'I must be hungry.' The body follows suit: in the stomach you feel the churning of hunger. This is a false hunger created out of the past. If the clock says it is only twelve, if somebody has put the clock one hour backwards, you will look and you will say that there is still one hour -- 'I can go on doing my work' -- there is no hunger.

You live out of the past and habit: your hunger is a habit, your love is a habit, your thirst is a habit, your happiness is a habit, your anger is a habit. You live out of the past. That's why your life is so meaningless, with no significance, with no lustre in it, with no splendor. It is a desert-like phenomenon with no oasis.

A Buddha lives in the spontaneity of the moment. If he feels hunger, he feels hunger not because of the past. Right now, the body is hungry. His hunger is real, true. Right now he feels thirsty. The thirst is there; it has not been triggered by the mind. You live through the mind. Buddha has no mind; the mind has been washed clean. He lives through his being, what soever happens, whatsoever he feels like. That's why people like Buddha can say, 'Now, I am going to die.' You cannot say it. How can you say it? You have never felt anything spontaneous. You feel hungry because the time is there; you feel like loving because an old habit pattern is repeated. You have not known death in the past, so how will you recognize death when death comes? You will not be able to recognize it; death will come. A Buddha recognizes death.

When death came, Buddha told his disciples, 'If you have to ask something you can ask, because I am going to die.' A man who has lived spontaneously will feel hunger when the body is hungry, will feel thirsty when the body is thirsty, will feel death coming when the body is dying. It is simply strange that people die and they cannot see that the body is dying, they cannot feel. They have become so unfeeling, so mechanical, robot-like.

Death is a great phenomenon. When you can feel hunger, why can't you feel death? When you can feel that body is going sleepy, why can't you feel that body is going into death? No, you cannot feel. You can feel only out of the past, and in the past there has been no death so you don't have any experience. The mind carries no memory so when death comes, it comes, but the mind is unaware. Buddha says, 'Now you can ask if you have to ask something, because I am going to die.' And then he sits under a tree and dies consciously.

First he removes himself from the body, then the subtle layers, the subtle body, then he goes on moving inwards. In the fourth step he dissolves. He takes four steps withinwards. In the fourth step, he dissolves; he takes four steps inwards.

Buddha doesn't die because of death, he dies himself. And when you die yourself it has a beauty of its own, it has a grace. Then there is no fight.

When a man is aware he lives in the moment, not out of the past. This is the difference: if you live out of the past then the future is created, the wheel of karma moves; if you live out of the present then there is no wheel of karma. You are out of it, you have dropped out of it. No future is created.

The present never creates future, only the past creates future. Then life becomes a moment-to-moment phenomenon with no continuity with the past. You live this moment. When this moment has gone another moment is there. You live another moment, not out of the moment gone but out of your awareness, alertness, out of your feeling, your being. Then there is no worry, no dreams, no imagination in the future, no hangover from the past. One is simply weightless; one can fly. Gravitation loses meaning. One can open the wings, one can be a bird in the sky, and one can go on and on and on. There is no need to return back. There is nowhere to come back to; a point of no return is reached.

What is to be done? With the accumulated past karmas you have to do the method of *prati-prasava*: you have to go back wards, living, reliving so that the wounds are healed. You are finished with the past -- the wound is closed.

The second thing is that when the past account is closed, then you are finished with it: all the records burned, the seeds burned, as if you never existed, as if you are born right this moment; fresh, fresh like the dewdrops in the morning. Then live with awareness. Whatever you did with your past memories, now do the same with your present phenomena. You relived with consciousness, now live every moment with consciousness. If you can live every moment with consciousness you don't accumulate karmas, you don't accumulate wounds, you don't accumulate at all. You live an unburdened life.

This is the meaning of *sannyas*: to live unburdened. Clean the mirror every moment so that no dust gathers, and the mirror will always reflect life as it is. To live an unburdened life, to live a life without any gravitation, to live a life with wings, to live a life of the open sky is to be a *sannyasin*. In old, ancient books it is said that a *sannyasin* is a bird of the sky -- he is! Just as the birds in the sky don't leave any footprints, he leaves no footprints. If you walk on the earth, you leave footprints.

A man who is unaware walks on the earth -- not only on the earth but on wet earth, leaves footprints -- the past. A man of awareness flies like a bird; he leaves no footprints in the sky, nothing is left. If you look backwards there is sky, if you look forward there is sky -- no footprints, no memories.

When I say this I don't mean that if a Buddha knows you, he will not remember you. He has memories, but no psychological memories. Mind functions, but it functions as a mechanism, separately. He is not identified with the mind. If you go to Buddha and you say, 'I have been here before, do you remember me?' he will remember you. He will remember you better than anybody else because he has no burdens. He has a clean, mirrorlike mind.

You have to understand the difference, because sometimes people think that when a man becomes perfectly alert and aware and the mind is dropped, he will forget everything. No, he does not carry anything, he remembers. His functioning is better now: mind is more clear, mirror like. He has existential memories, but he doesn't have any psychological memories. The distinction is very subtle.

For example: you came to me yesterday and you were angry at me. You come again today and I will remember you because you had come yesterday. I will remember your face, I will recognize you, but I don't carry the wound of your anger. That is for you to do. I don't carry the wound that you were angry. In the first place I never allowed the wound to be there. When you were angry it was something that you were doing to your self, not to me. It was just a coincidence that I was there. I don't carry the wound. I will not behave as if you are the same person that was angry yesterday. The anger will not be between me and you. The anger will not color the relationship in the present. If anger colors the present relationship, this is psychological memory; a wound is carried.

And a psychological memory is a very falsifying process: you may have come to ask to be forgiven, and if I am carrying the wound, I cannot see your present face which has come to be forgiven, which has come to repent. If I see the old face of yesterday I will still see anger in the eyes, I will still see the enemy in you; and you are no more the enemy if you have repented. The whole night you couldn't sleep, and you have come to be forgiven. I will behave in such a way because I will project yesterday onto your face. That yesterday will destroy the whole possibility of the new being born. I will not accept your repentance, I will not accept that you are feeling sorry. I will think that you are cunning. I will think that there must be something else behind it because the anger, the face of an angry man is still there, in between me and you. I may project it so much that it will become impossible for you to repent. Or, I may project it so deeply that you will completely forget that you had come to be forgiven. My behavior may again become a situation in which you become angry. And if you become angry, my projection is fulfilled, strengthened. This is psychological memory.

Existential memory is okay, it has to be there. A Buddha has to remember his disciples: Anand is Anand and Sariputra is Sariputra. He is never confused about who is Anand and who is Sariputra. He carries the memory but it is just part of the brain mechanism, functioning apart, as if you have a computer in the pocket and the computer carries the memory. Buddha's brain has become a computer in the pocket, a separate phenomenon. It doesn't come into his relationships. He does not carry it always. When it is needed he looks into it, but he is never identified with it.

When a person lives with full awareness in the present -- and with full awareness you cannot live anywhere else because when you are aware, only the present is there; the past, the future are no more, the whole life becomes a present

phenomenon -- then no karma, no seeds of karma are accumulated. You are freed from your own bondage, the bondage created by yourself.

And you can be free. You need not wait for the whole world to be freed first. You can be blissful. You need not wait for the whole world to be freed from miseries. If you wait, you will wait in vain -- it is not going to happen.

This is an inner phenomenon: to be free from bondage. You can live totally free in a totally unfree world. You can live totally free; even in a prison it makes no difference, because it is an inner attitude. If your inner seeds are broken, you are free. You cannot make Buddha a prisoner. Throw him in the prison but you cannot make him a prisoner. He will live there, he will live there with full awareness. If you are in full awareness you are always in moksha, always in freedom. Awareness is freedom, unawareness is bondage.

AS LONG AS THE ROOTS REMAIN, KARMA IS FULFILLED IN REBIRTH THROUGH CLASS, SPAN OF LIFE, AND TYPES OF EXPERIENCES.

If you carry the seeds of karma, those seeds will be fulfilled again and again in millions of ways. You will again see the situations and opportunities where your karmas can be fulfilled.

For example, you may have many riches, you may be a rich man. You may be wealthy but you are a miser and you live a life of a poor man -- this is karma. In the past lives you have lived like a poor man. Now you have riches but you cannot live those riches. You will find rationalizations. You will think that the whole world is poor so you have to live a poor life. But you will not donate your riches to the poor, you will live a poor life, and the riches will be lying in the bank. Or, you may think that a poor life is the religious life, so you have to live a poor life. This is a karma, a seed of poverty. You may have riches but you cannot live them; the seed will persist.

You may be a beggar and you can live a rich life. You can be a beggar, and sometimes beggars are richer than rich people. They live freely. They don't worry about what is going to happen. They have nothing to lose, so whatsoever they have, they enjoy it. It cannot be less than what it is, so they enjoy. A poor man lives a rich life if he carries the seeds of a rich life, and those seeds will always find possibilities, opportunities to be fulfilled. Wherever you are, it will not make much difference. You will have to live through your past.

VIRTUE BRINGS PLEASURE; VICE BRINGS PAIN.

If you have done virtuous karmas, good actions, then you will have much pleasure around you. Even with nothing around you, you will have a pleasant attitude towards life, a pleasant outlook. You will be able to see the bright lining in dark clouds. You will enjoy simple things, small things, but you will enjoy them so much that they will be rich, richer than rich things. You can walk like an

emperor in a beggar's robe. If you have done virtuous karmas, pleasure follows. If you have done vice, bad karmas -- violent, aggressive, harming to others, then pain follows. It is just an outcome, a natural outcome, remember.

Christians, Jews, Mohammedans think that God punishes you because you do bad. You do good and God appreciates you, gives you gifts, presents of pleasant things. Hindus are more scientific: they don't bring God in. They simply say, 'This is a law' -- just like a law of gravitation, if you walk balanced, you don't fall, you enjoy the walk; if you walk unbalanced like a drunkard, you fall and a bone is fractured. It is not that God is punishing you because you did wrong, it is just a simple law of gravitation. You eat well, good things, health follows; you eat wrongly, wrong things, disease follows. Not that somebody is punishing you. Nobody is there to punish you, just the law, just nature -- Tao, rit.

This law of karma is simple. If you bring God in then things become complicated, very complicated. Sometimes a bad man is enjoying life, and sometimes we see a good man suffering, so the question arises about what God is doing. He seems to be unjust. If He is just, then the bad should suffer and the good should enjoy life more.

The problem is: if God is absolutely just, then you cannot make Him compassionate, because then where will compassion fit? If a God is just then He cannot be compassionate, because compassion means that if somebody has done wrong but goes on praying, you forgive him. Hence, prayer becomes very meaningful in the Christian, Jewish, and Mohammedan worlds -- 'Pray, because if you pray God will forgive you. He is compassion.' That means that He will be unjust. If a man has not prayed and he has been a sinner, he will be punished and thrown in hell. And a man who has prayed and has been a greater sinner will enter heaven. This seems to be unjust. Just because of prayer? And what is prayer? Is it a sort of bribery? What is a prayer? A sort of buttering? What do you do in prayer? -- you 'butter' God.

Hindus say, 'No, don't bring God in because complications will arise. Either He will be just -- then there will be no space for compassion, or He will have compassion -- then He cannot be just.' Because of this people will think that good and bad deeds are not really relevant, only prayer, a pilgrimage to the sacred place. Hindus say, 'It is a simple law of nature; prayer will not help. If you have done bad you will have to suffer. No prayer can help.' So don't wait for prayer, and don't waste your time in praying. If you have done bad you will have to suffer; if you have done good you will enjoy.

But nobody is distributing these things to you, there is no personality in the world -- it is a law, impersonal. This is more scientific. It creates less complexities and solves more problems. The Hindu concept about the law of nature, rit, is in every way compatible with the scientific attitude towards the world. Then what can you do? You committed bad, you committed good; pleasure or pain will follow like a shadow. How does it come? What should be done?

There are two attitudes in the East: one is that of Patanjali and the other is that of Mahavir. Mahavir says, 'If you have done wrong then you have to do right to balance it, otherwise you will have to suffer.' That seems to be too much, because for many lives you have been doing millions of things. If everything has to be balanced, it will take millions of lives. And even then the account will not be closed because you will have to live these millions of lives, and you will be continuously doing things which will create more future. Everything leads to another thing, one thing to another; everything is intertwined. Then there seems to be no possibility of freedom.

Patanjali's attitude is another attitude. It goes deeper. The question is not of balancing the good; the past cannot be undone. You have killed a man in the past -- Mahavir's attitude is, 'Now you do good things in the world.' But even if you do good things, that man is not revived. That man is killed, killed for ever. That murder will remain forever as a wound inside you. You may console yourself that you have created so many temples and dharamsalas, and you have donated millions of rupees to people. Maybe it's a consolation, but the guilt will be there. How can you balance a murder? It cannot be balanced. You cannot undo the past. Patanjali says, 'The past is nothing but memory; it is a dream phenomenon, it is no more there. You can undo it just by going into pratiprasav. You go backwards, relive it: murder that man again in your memory, in your reliving. Feel that wound again. Feel the pain of when you murdered the man. Live the whole misery again and this is how that wound will be healed and the past will be washed.'

With Patanjali liberation seems possible, with Mahavir it seems to be impossible. That's why Jainism could not spread very much. Moksha seems to be almost impossible, unbelievable. Patanjali has become one of the bases of the Eastern esotericism. Mahavir remained on the fringe, just on the boundary. He could never become the centered force. He's much too concerned with action, and he believes in the reality of actions too much. Patanjali says, 'Actions are just like dreams. The whole world is nothing but a big stage, and the whole life is nothing but a drama. You did it because you were unaware. If you had been aware, there would be no problem.'

Now become aware, and bring the energy of awareness to your past. It will burn the whole past: pain and pleasure will both disappear, good and bad will both disappear. And when both disappear, when you transcend the duality of good and bad, you are liberated. Then there is neither pleasure nor pain. Then there comes a silence, a profound silence. In this silence arises a new phenomenon, satchitananda. In that silence, in that profound silence, truth happens to you, consciousness happens to you, bliss happens to you. I am all in favor of Patanjali. That's why Mahavir's whole standpoint became more and more moralistic. The Jain religion has completely forgotten yoga. You will not find Jain munis, monks, doing yoga -- never. They are just balancing their actions. They are continuously thinking of what to do and what not to do. They have completely forgotten how



to be. What to do and what not to do, 'should' and 'should not' -- their whole standpoint is concerned with actions -- don't walk in the dark, because some insects may be killed, and then the karma; don't eat in the night because in the dark, some insects may fall, flies may fall in the food and you may eat them, and it will be a murder. Don't eat this, don't do that. Don't even walk in the rains because when the earth is wet, many insects walk on the earth, many insects are born in the rains. They are continuously worried about actions, karmas; what to do and what not to do. Their whole standpoint is just concerned with the outward phenomena. They have completely forgotten how to be. They don't do yoga, they don't meditate. They are action-oriented; Patanjali is consciousness-oriented.

Many more people attain to nirvana through Patanjali. Through Mahavir, rarely, very few; the whole standpoint seems to be impossible. So listen to Patanjali well. Not only listen, but try to imbibe the spirit. Much is possible through him. He's one of the greatest scientists of the inner journey in the world.

## **Yoga: The Alpha and the Omega, Vol 4**

### **Chapter #8**

#### **Chapter title: The psychology of the buddhas**

**28 April 1975 am in Buddha Hall**

The first question:

#### Question 1

YOU SAID THAT YOU ARE TRYING TO DEVELOP THE THIRD TYPE OF PSYCHOLOGY, THE PSYCHOLOGY OF THE BUDDHAS, BUT WHERE WILL YOU GET BUDDHAS FOR STUDY?

TO BEGIN with, one is already here, and sooner or later he will turn many of you into Buddhas. If one is there, many become immediately possible because the one can work as a catalytic agent. Not that he will do something, but just because he is there things start moving on their own. That's the meaning of a catalytic agent. Sooner or later, many of you will turn into Buddhas, because everyone is basically a Buddha. How long can you delay in recognizing it? How long can you postpone it? Difficult -- you will try your best to postpone, to delay, to create millions of difficulties, but how long can you do this?

I am here to push you somehow into the abyss, where you die and the Buddha is born. The problem is always in finding the one. Once the one is there the basic fulfillment, the basic requirement is fulfilled. Then many become immediately possible. And if many are there, then thousands become possible. The first works like a spark, and a small spark is enough to burn the whole earth. This is how it has happened in the past. Once Gautam became a Buddha, thousands by and by had to become. Because it is not a question of becoming; you are already that. Somebody has to remind you, that's all.

Just the other day I was reading one of Ramakrishna's parables. I love it. I read it again and again whenever I come across it. It is the whole story of the Master being a catalytic agent.

The story is: A tigress died while giving birth to a cub, and the cub was brought up by goats. Of course, the tiger believed himself to be a goat also. It was simple, natural; brought up by the goats, living with the goats, he believed that he was a goat. He remained a vegetarian, eating and chewing grass. He had no conception. Not even in his dreams could he dream that he was a tiger, and he was a tiger.

Then one day it happened that an old tiger came across this herd of goats and that old tiger could not believe his eyes. A young tiger was walking amidst the goats! Neither were the goats afraid of the tiger nor were they aware that the tiger was walking amongst them; the tiger was also walking like a goat. The old

tiger somehow got hold of the young tiger, because it was difficult to catch hold of him. He escaped -- he tried, he cried, he screamed. He was afraid, he was shivering with fear. All the goats escaped and he was also trying to escape with them, but the old tiger got hold of him and pulled him towards the lake. He would not go. He resisted just the way that you are doing with me. He tried his best not to go. He was scared to death, crying and weeping, but the old tiger wouldn't allow him. The old tiger still pulled him and took him to the lake.

The lake was silent like a mirror. He forced the young tiger to look into the water. He saw, with tearful eyes -- the vision was not clear but the vision was there -- that he looked just like the old tiger. Tears disappeared and a new sense of being arose; the goat started disappearing from the mind. He was no more a goat, but he could not believe his own enlightenment. Still the body was shivering a little, he was afraid. He was thinking, 'Maybe I am imagining. How can a goat turn so suddenly into a tiger? It is not possible, it has never happened. It never happens that way.' He couldn't believe his own eyes, but now the first spark, the first ray of light had entered into his being. He was no more the same really. He could never be the same again.

The old tiger took him to his cave. Now he was not so resistant, not so reluctant, not so afraid. By and by he was getting bold, gathering courage. He started walking like a tiger as he went to the cave. The old tiger gave him some meat to eat. It is difficult for a vegetarian, almost impossible, nauseating, but the old tiger wouldn't listen. He forced him to eat. When the nose of the young tiger came near the meat, something happened: from the smell, something deep in his being which had been fast asleep was awakened. He was pulled, attracted towards the meat, and he started eating. Once he tasted the meat, a roar burst through his being. The goat disappeared in that roar, and the tiger was there in his beauty and splendor.

This is the whole process, and an old tiger is needed. That is the trouble: the old tiger is here, and howsoever you try to dodge, this way and that, it is not possible. You are reluctant, you are difficult to bring to the lake, but I will bring you. You have been eating grass your whole life. You have completely forgotten the smell of meat, but I will force you to eat it. Once the taste is there, the roar will burst. In that explosion the goat will disappear and a Buddha will be born. So you need not worry about where I am going to get so many Buddhas to study, I will produce them.

The second question:

## Question 2

WHAT DO YOU MEAN BY THE PSYCHOLOGY OF THE BUDDHAS? THERE HAVE BEEN THOUSANDS OF BUDDHAS IN THE EAST. HAD THEY NOT CREATED A PSYCHOLOGY OF THE ENLIGHTENED ONES? HAD NOT

SAGES LIKE KAPIL, KANAD, BADARAYAN, PATANJALI, ETC., ESTABLISHED THE THIRD PSYCHOLOGY?

No, not yet. There are many problems. For the third psychology to be established the first two need to be completed. If you make a three storey house, the first two have to be completed, and only then can the third be raised. In the past, the psychology for the pathological man never existed, the first sort of psychology never existed. Nobody bothered to enter into the realm of mental disease, particularly not in the East. Nobody bothered because the disease could be got rid of without getting into it. There was no need to analyze it, there was no need to travel into the pathological mind, there was no need to do anything about it. Certain techniques existed and still those techniques exist. You could simply cut it off.

For example, in Japan whenever there is a madman, some body gone neurotic, they take him to the Zen monastery, they take him to the religious people of the town. This has been one of the oldest ways: take him to the religious man. And what is done in the monastery? -- nothing. In fact, nothing is done. When a madman is brought to the monastery, they don't bother to analyze, diagnose. They don't bother to think about what type of disease this is. There is no need because the disease can be dropped. They put the madman into an isolated room far away from the monastery, just in the corner, at the back. His needs are fulfilled: food is given and whatsoever he needs, but nobody talks about him, nobody pays any attention to his madness. The East knows that the more you pay attention to it, the more you feed the madness. The whole monastery remains indifferent, as if nobody has come in.

Indifference is one of the techniques, because a madman really needs much attention. It may be that he became mad just to get attention. That's why psychoanalysis cannot be of much help, because the psychoanalyst gives so much attention to the mad, the neurotic, the psychotic, that he starts thriving on that attention: for years together somebody is paying attention to you.

You must have observed that neurotic people always force others to be attentive towards them. They will do anything if they can get the attention. In a Zen monastery they don't give any attention, they remain indifferent. Nobody bothers and nobody thinks that he is mad, because if the whole group thinks that he is mad that thinking creates vibrations that help the madman to remain mad. For three weeks, four weeks, the mad man is allowed to be with himself. Needs are fulfilled but no attention is given, no special attention; indifference is maintained. Nobody thinks that he is mad. And within three or four weeks, the madman, remaining with himself, by and by gets better. The madness subsides.

Even now they do the same in Zen monasteries. Western psychologists have become aware of the fact. Many have gone to Japan to study what is happening, and they have been simply wonder-struck. They work for years and nothing happens; and in a Zen monastery, without doing anything, the madman left to

himself, and things start happening. Madmen need isolation. They need rest, they need indifference, they need inattention, and the waves that were rising in their minds, the tensions, simply dissolve and disappear. After the fourth week the man is ready to leave the monastery. He thanks the people there, the abbot and others, and leaves. He is completely okay.

In the East because of this, because of these techniques, the first sort of psychology was never developed. And unless the first sort of psychology is there, the second sort is impossible. The pathological mind has to be understood in its details. It is one thing to help a madman to come out, it is another thing to create a psychology of madness. A scientific approach is needed, a detailed analysis is needed. In the West they have done that; the first type of psychology is there. Freud, Jung, Adler and others have created the psychology for the pathological man. They may not be very helpful to people who are in trouble, but they have fulfilled another requirement. That requirement is scientific: they have created the first sort of psychology. Immediately, the second becomes possible. The second is the psychology for the healthy man.

Fragments of the second always existed in the East, but always fragments, never a compact whole. Why fragments? -- because religious people were interested in how to make an ordinary healthy man move towards the transcendental. They search a little, not in details, not to the very end, because they were not interested in creating a psychology. They were interested only in finding some foothold, some jumping-board in the healthy mind from where a jump into meditation, a jump into the ultimate could be taken. Their interest was different. They didn't bother about the whole terrain.

When a person simply wants to take a jump into the river, he does not search the whole bank. He finds a space, a small rock, and from there he jumps. There is no need to search the whole territory. Fragments of the second psychology existed in the East. In Patanjali they are there; in Buddha, in Mahavir and in others -- just a few fragments, a part of the territory. The whole approach was not scientific, the approach was religious. More was not needed. Why should they have bothered about it? Just by clearing a small ground, from there they could take off into the infinite. Why try to clear the whole forest? -- and it is a vast forest.

The human mind is a vast phenomenon. The pathological mind in itself is a vast phenomenon. The healthy mind is even bigger than the pathological mind, because the pathological mind is just a part of the healthy mind, not the whole. Nobody ever goes completely mad; nobody can. Just a part goes berserk, just a part becomes ill, but nobody goes completely mad. It is just like in physiology: no one's body can go absolutely ill. Have you seen anyone's body absolutely ill? That would mean that all the illnesses possible to humanity have happened to one man's body. That is impossible, nobody goes that far. Somebody has a headache, somebody has a stomachache, somebody has fever, this and that -- a part. And the body is a vast phenomenon, a universe.

The same is true about the mind: the mind is a universe. The whole mind never goes mad and that's why mad people can be brought back. If the whole mind went mad, you could not bring it back, there would be no possibility. If the whole mind goes mad, to where would you bring it back? Just a part, a part goes astray. You can bring it back, fit it into the whole again.

In the West now the second type of psychology is passing through the birth pains with Abraham Maslow, Eric Fromm, Janov and others. It is a wholistic approach: not thinking in terms of disease but thinking in terms of health; not basically concentrating on pathology but basically concentrating on healthy humanity. The second psychology is being born, but still it is not complete. That's why I say that it is just in the birth pains, it is coming into the world. Sooner or later it will start growing fast. Only then is the third type of psychology possible. That is why I say that it never existed.

Buddhas have existed, millions of them, but no psychology of the Buddhas, because nobody ever tried to search the awakened mind especially to create a scientific discipline out of it. Buddhas have existed, but nobody has tried to understand the phenomenon of Buddhahood in scientific ways.

Gurdjieff was the first man in the whole history of humanity who tried. Gurdjieff was rare in this sense, because he was a pioneer into the third possibility. As it always happens with pioneers, it was difficult, very difficult to penetrate something which had remained always unknown, but he tried. He has brought a few fragments out of darkness, but it became more and more difficult because his greatest disciple, P.D. Ouspensky, betrayed him. There was a difficulty: Gurdjieff himself was a mystic not versed in the world of science; he was not a scientific mind. He was a mystic, he was a Buddha. The whole effort depended on P.D. Ouspensky because he was a scientific man: one of the greatest mathematicians ever born and one of the most profound thinkers this century has known. The whole thing depended on Ouspensky. Gurdjieff was to sow the seeds and Ouspensky was to work it out, define it, philosophize it, make scientific theories out of it. It was to be a constant cooperation between the Master and the disciple. Gurdjieff could sow, but he could not put it in scientific terms and he could not put it in such a way that it could become a discipline. He knew what it was but the language was lacking.

With Ouspensky the language was there, absolutely perfect. I don't see another comparison -- Ouspensky would write so perfectly that even an Albert Einstein would feel jealous. He had really a very trained, logical mind. You must read one of his books, the TERTIUM ORGANUM. It is a rare phenomenon. Ouspensky says in the book, just in the beginning, 'There are only three books in the world: one is Aristotle's ORGANON, the first organ of thought; the second is Bacon's NOVUM ORGANUM, the second principle of thought; and the third is TERTIUM ORGANUM.' 'Tertium Organum' means the third canon of thought. Ouspensky says -- and when he says this he is not proud or egoistic or anything, 'Even before the two existed, the third was in existence.' He says in TERTIUM

ORGANUM, 'I am bringing the very base of all knowledge.' And it is not egoistic; the book is really rare.

The whole effort of Gurdjieff depended on a deep cooperation between Ouspensky and himself. He was to lead and Ouspensky was to formalize it, to formulate it, to give it a structure. The soul was to come from Gurdjieff and the body was to be supplied by Ouspensky, and Ouspensky betrayed him in the middle. He simply left Gurdjieff. That was always a possibility because he was such an intellectual and Gurdjieff was absolutely anti intellectual. It was almost an impossibility that they would continue their cooperation.

Gurdjieff demanded absolute surrender -- as Masters have always demanded; and that was difficult for Ouspensky -- as it is always difficult for every disciple. And it is more difficult when a disciple is very intellectual. By and by, Ouspensky started thinking that he knew all. That is the deception that intelligentsia creates easily. He was such an intellectual man that he formulated everything and he started feeling that he knew. Then, by and by, the rift started.

Gurdjieff was always demanding absurd things. For example, Ouspensky was thousands of miles away and Gurdjieff sent him a telegram: 'Come immediately, leave everything.' Ouspensky was in financial, family trouble, and many things, and it was almost impossible for him to leave immediately, but he left. He sold everything, he dropped the family and he immediately ran. When he arrived, the first thing Gurdjieff said was, 'Now you can go back.' This was the thing that started the rift. Ouspensky left and never came back -- but he missed. That was just a test for the total surrender.

When you are totally surrendered, you don't ask, 'Why?' The Master says, 'Come,' you come; the Master says, 'Go,' you go. Had Ouspensky gone that day as simply as he had come, something deep inside him which was frustrating his whole growth would have dropped. But it was too absurd for a man like Ouspensky that Gurdjieff ask suddenly, and that he come. He must have come with many expectations because he was thinking that he had sacrificed so much: the family, the problems, the finances, the service -- he had dropped everything. He must have been thinking that he was a martyr. He had come and without even greeting him, the first thing that Gurdjieff said, looking at him, was, 'Now you can go back.' It was too much; he dropped out.

By the dropping out of Ouspensky, the whole effort to create a psychology of the third dimension stopped. Gurdjieff tried and tried; he tried to find somebody else. With many people he worked, but he could not find one of the calibre of Ouspensky. Ouspensky's growth stopped, and Gurdjieff's work for the third psychology stopped. Together they were wonderful; separate, both became crippled. Ouspensky remained intellectual, Gurdjieff remained a mystic. That was the trouble. That was why it could not happen.

I am again trying to work in the third dimension, and I have not taken the risk that Gurdjieff took. I am not depending on anybody; I am Gurdjieff plus Ouspensky. It is hard work to live in two different dimensions, it is very hard.



But anyway, it is good because nobody can betray me and stop my work, nobody. I am continuously moving in the world of no-mind, and in the world of words and books and analysis. Gurdjieff had a division of labor: Ouspensky was working in the library and he was working in himself. I have to do both -- so that the same thing is not repeated again. I have been working continuously on both levels and there is every possibility that the effort can succeed. I am studying you and you are growing, by and by.

To become a Buddha itself is one thing. The thing happens so suddenly: one moment before you were not a Buddha, and one moment afterwards you are a Buddha. It happens so suddenly when it happens in yourself that there is no space in which to study it. With you I can study very slowly. The more you dodge and resist, the better I can study you: what is happening, how it happens. I have to study many people, only then can it happen. A psychology cannot depend on one man because individuals are so different, so unique. I may have become a Buddha, but I am a unique person. You may become a Buddha, but you are a unique person. There are at least seven types of people that exist in the world so at least seven Buddha have to be studied very, very deeply, one belonging to each type. Only then will the psychology be possible.

Ouspensky talks about seven types of men. All those seven types and their growth have to be understood: what types of obstacles they create, what type of escapes they try, and how their escapes and their resistances can be broken. With each type it is going to be different. Unless all seven types are known, studied deeply, step by step, layer by layer from the very beginning, from A to Z, the psychology cannot be formulated. It never existed before but it can exist in the future.

The third question:

### Question 3

AS YOU HAVE SAID, MY LIFE HAS BEEN A MISERY -- BUT SINCE COMING TO YOU THE MISERY HAS GONE. THOUGH I KNOW THAT MY LIFE IS NOT YET BLISSFUL, A SATISFACTION HAS COME WITH EVERYTHING THAT HAPPENS TO ME. THIS HAS CREATED A LACK OF DESIRE TO DO MEDITATION, TO SEEK AT ALL. I AM JUST HAPPY TO FLOAT ALONG. AM I JUST LAZY?

This moment comes to every seeker: when the negative is no more but the positive has not come, when the misery has gone but the bliss has not happened, when the night is no more but the sun has not risen. This is a good indication that you are growing. And then, immediately, one starts feeling relaxed, floating, and everything as it happens is so beautiful. The mind says, 'Why bother? Why meditate at all?' If you listen to the mind, soon the night will be back, the misery will enter. Don't listen to the mind. You continue meditating but with a different

attitude now: meditate as if you are floating in it. Don't make too much effort in it. That's all that is needed. Meditate effortlessly, but meditate. Don't be lazy. In laziness again the old will come back because the bliss has not yet happened. Once bliss happens -- when you feel absolutely contented, when you come to a point where you even forget about contentment, it is so absolute -- only then can meditation be dropped. It drops automatically.

At two points the idea of dropping comes: the first point is this, what the questioner has asked: when darkness disappears, misery is no more, and you feel so good. This is just an absence of misery. If a mind which has remained in misery is non-miserable, it almost looks like happiness, it almost looks like blissfulness. Don't be deceived by the appearance. Much still has to be done -- but now, do it in a different way, that's all. Now do meditations very relaxedly; don't strain, float -- but continue doing because much more has to happen yet. The journey is not ended. You may have come to a point where you can relax under a tree and the shade is cool, but don't forget that this can only be an overnight stay. In the morning you have to walk again. Until you completely disappear, the journey has to be continued. But now change the quality; float. Effortlessly move into meditation.

So you know the difference? Somebody swims in the river, there is effort; but then he simply floats, lies down on his back, remains in the river but with no more swimming. Floating, the river takes him with the current and he floats towards the sea. In the beginning one has to swim in a meditation because there are many resistances created by the mind; you have to fight them.

In the second step you have to float with the river. In the third step you have to become the river -- then there is no question. Then you can drop, but there is no question of dropping; it drops automatically. Meditation, when complete, drops automatically. You need not worry about it. When it is complete it will drop just like a ripe fruit drops to the earth.

But don't be lazy. Mind can play games with you and it can destroy whatsoever you have attained. A little you attain with much effort, and the mind can deceive you and can say that now there is no need. You are feeling so happy -- feel happy -- but you are feeling so happy because of the meditations. If you drop meditations, immediately the happiness that you are feeling will disappear and then you will be again in misery.

The fourth question:

Question 4

ACCORDING TO LAING, THE FIRST NINE MONTHS FROM CONCEPTION ARE NOT NECESSARILY BLISSFUL, AND JANOV'S FINDINGS DO NOT CONFIRM FREUD'S BIRTH TRAUMA THEORY. PLEASE WOULD YOU SPEAK A LITTLE MORE ABOUT THIS?

To me, Freud still remains true. Not only Freud, but Buddha, Mahavir and Patanjali all say that birth is painful, that it is a trauma. But it is difficult to come to a final conclusion. A child is born and nobody knows how the child feels: whether the child feels blissful in the womb or not; or, while being born, passing through the birth canal and coming into the wider world, whether he feels pain when he screams, whether there is pain or not. Who will decide?

There are two ways to decide: one is objective observation. That's what Freud has done, what Laing, Janov, and others are doing. You can observe what is happening, but observation remains outside. You don't really know what is happening. Both these interpretations are possible: you can say that the child is blissful inside the womb because there is no worry, nothing for the child to do, everything is supplied, the child simply rests; or, because the child is confined, imprisoned, all that affects the mother affects the child. If the mother is ill, the child is ill. If the mother falls and breaks her bones, the child is hurt. He will carry that wound for his whole life. If the mother has a headache it is bound to affect the child because the child is joined, he is not separate. If the mother is miserable, in anguish, the child must be affected. The child's very soft, delicate nervous system will be constantly hammered by the feelings, moods, and happenings in the mother. How can the child be happy and blissful inside? If the mother makes love while the child is inside the womb, the child suffers because when the mother makes love, she needs more oxygen for herself and the oxygen supply for the child is cut. There is a power shortage and the child feels suffocated.

Because of this, one scientist has been trying to prove -- a Jewish scientist of course, because Jews believe in not making love while the woman is pregnant; he has made much out of this finding -- that for nine months when the mother is pregnant, love should not be made to her because the child will suffer. There is a certain ground in this, because the oxygen of the mother will be needed by her own body. That's why, while making love, a man and a woman start breathing fast and deep. More oxygen is needed by the body and the mother goes into a fever. The body temperature rises high and the child feels suffocated. These are the findings from the outside.

If one has to decide between Freud and Laing, the decision can never be complete because both are outsiders. But I have an insider's view, and that's why I say that Freud is right and Laing is not right. A Buddha has an insider's view. When a man like Buddha is born, he is born perfectly aware. When a man like Buddha is in the womb, he is aware.

How this happens has to be understood. When a man dies in perfect awareness, his next birth will be perfectly aware. If you can die in this life fully aware, not becoming unconscious when you die; you remain perfectly conscious, you see every phase of death, you hear every step and you remain perfectly aware that the body is dying; the mind is disappearing and you remain perfectly aware; then suddenly you see that you are not in the body and consciousness has left the

body. You can see the dead body lying there and you are floating around the body.

If you can be aware while you are dying, this is one part of birth, one aspect. If in this one aspect you are aware, you will be aware when you take conception. You will float around a couple making love and you will be perfectly aware. You will enter into the womb perfectly aware. The child is conceived and in that small seed, the first seed, you will be perfectly aware of what is happening. For nine months in the mother's womb you will be aware. Not only will you be aware, but when a child like a Buddha is in the womb of the mother, the quality of the mother changes. She becomes more aware; a light burns within. How can the house remain unlighted? The mother immediately feels a change of consciousness.

To become the mother of a Buddha is a rare opportunity. The very phenomenon transforms the mother. Just the opposite is true of the ordinary child: he is confined by the mother's body, mind, consciousness -- it is an imprisonment. When a Buddha is born, when the mother of a Buddha is pregnant, just the opposite happens: the mother is part of the greater consciousness of Buddha. Buddha surrounds her like an aura. She dreams about Buddha.

In India we have recorded the dreams of these mothers: of Buddha's mother, Mahavir's mother, and other TEERTHANKARAS' mothers' dreams. We have really never bothered about any other dreams; we have only analyzed the dreams of the mothers of Buddhas. That is the only dream analysis that we have done. That is going to become a part of the third type of psychology.

When a Buddha is to be born, the mother moves through particular dreams because thousands of times the same dreams are repeated again and again. That means that the Buddha consciousness inside the mother creates certain phenomena in her mind and she starts dreaming in a particular dimension. For example, Buddhists say that when a Buddha is inside the mother, the mother dreams of a white elephant. That is a symbol, a symbol of something very rare -- because a white elephant is one of the rarest things in India, almost impossible to find. A rare being is there and the white elephant symbol is just an indication. And a series of dreams follow.

When Buddha says that birth is a suffering, it is an insider's view. Mahavir says that birth is a suffering, it is pain, it is a trauma. Mahavir and Buddha both say that to be born and to die, these are the two greatest sufferings. That carries more meaning than any Laings or any Freuds can ever carry. But Freud's view coincides with this, and this is my own experience also.

The nine months in the mother's womb are the most comfortable. Of course, a few episodes happen but they are exceptions. Otherwise, those nine months are without any news, because news is always bad news. Almost nothing happens. One simply floats in a wonderful ecstasy. But birth is a trauma, it is very painful. It is just as if you pull a tree out of the earth -- how does the tree feel?

Now we have instruments to judge how a tree feels when uprooted. A child feels the same when he comes out of the mother. The mother is the earth and the child had roots in the mother up to then. Now he is uprooted, thrown out. The pain is very great. If you can trust me, I say that the pain is greater than death. Death is number two, birth is number one. And it should be so because birth makes death possible. In fact, the suffering that starts with birth ends with death. Birth is the beginning of suffering, death is the end. Birth has to be more painful - it is! And after nine months of total rest, relaxation, not a worry, nothing to do, after those nine months it is such a sudden shock to be thrown out, that never again will there be such a shock to the nervous system, never again! Every other shock is minor.

If you become bankrupt you will be shocked, but it is nothing, nothing compared to the birth trauma. Your wife dies: you feel, you cry, you weep. But just time is needed; the wound is healed and you are chasing other women. Your child dies, you feel deeply hurt; something will always remain of the hurt in your being. But it is nothing compared to the birth trauma, when you are uprooted from the earth. You can be aware in this uprooting, and only then will what I am saying be meaningful.

This can be contradicted by outer findings. To me it is irrelevant because whatsoever I am saying, I am saying about my own birth. And if you really want to know, then prepare yourself to be more and more aware so that when you die this time, you die in full awareness. Then you will automatically be born with full awareness. If you die unconsciously, you are born unconsciously. Whatsoever happens in death will happen in birth because death is nothing but death on this side -- on that side it is birth. It is the same door. If you enter the door consciously, you will get out of the door consciously. Death is this side of the door, birth is that side of the door.

The fifth question:

#### Question 5

RECENTLY THE WEST HAS DEvised MANY TECHNIQUES TO RETURN TO THE SOURCE. THESE TECHNIQUES ALL SEEM TO HAVE ONE THING IN COMMON: THEY ADMIT THAT AN INDIVIDUAL CANNOT AUTHENTICALLY RETURN TO THESE TRAUMATIC EXPERIENCES BY HIMSELF. THE MIND IS TOO DEVIOUS, THE EGO TOO COMPLEX, SO ANALYSIS HAS BEEN INVENTED: PRIMAL THERAPY, FISHER-HOFFMAN, AND THE KARMA-CLEANING TOOLS OF ARICA, TO NAME A FEW. THE BASIC PREMISE SEEMS TO BE THAT THE INDIVIDUAL WILL NOT PURSUE THIS JOURNEY ALONE; THE OTHER IS NEEDED -- THE DYNAMICS OF A GROUP, OR AN OBJECTIVE GUIDE. IS IT NECESSARY TO BECOME SO SELF CONSCIOUS ABOUT THE PAST? DOES THIS NOT RESOLVE ITSELF AS ONE GOES DEEPER INTO MEDITATION?

First, there is no absolute necessity for going into the past. If you really meditate, everything is automatically resolved. But if your meditation is not going well, then going into the past can be a great help. So it is not an absolute necessity to go into the past. If you are going well in meditation, forget about it. If you are not going well in meditation, only then does it become important. Then it can be a great help. Then it will solve the difficulties of meditation, but it is a secondary, a complementary phenomenon.

Prati-prasav, going into the past, is a complementary technique to meditation. First try meditation; if it works, forget about the past. There is no need to go into the past. If you feel that meditation is not functioning, something comes again and again like a cul-de-sac, a deadlock happens, a block comes and you cannot move, that means that your past is very loaded -- you will need prati-prasav. You will need to go into the past while simultaneously working for meditation. If meditation works well, that means that your past is not very loaded, you don't have blocks in the past. Simply meditation will do. But if the blocks are there and meditation is not working, then, as a help, prati-prasav is wonderful -- going into the past helps tremendously.

It is up to you. First work hard on meditation, make every effort to know whether it can happen or not. If you feel that it is not possible, nothing is happening, only then look at prati-prasav. It is a good method, but secondary. It is not a very primary thing.

The second thing is that it is absolutely true that alone you cannot go, alone you cannot grow. Alone, it will take millions of lives to come to a certain conclusion, to come to a certain being, and that too is not certain. It is not possible for many reasons, because whatsoever you are is a closed system and the system is autonomous, self sufficient. It works on its own and it has very deep roots in the past. The system is very sufficient and efficient. To come out of the system is almost impossible unless somebody helps you. Some foreign element is needed to give you a break, to give you a shock, to jog you out. It is just as if you are asleep -- and you have been asleep for many, many lives. How can you make yourself awake? Even to start you will have to be at least a little awake, and even that little awakening is not there. You are completely asleep; you are in a coma. Who will start working? How will you wake yourself? Somebody is needed, somebody who can shock you out of the coma, who can help you to come out. Even an alarm clock will be helpful.

A group is needed. Because once you are awakening, the whole past will try to bring you back to the unconscious state because the mind follows the path of least resistance. You will fall asleep again and again. Either a perfect Master is needed who can help you to come out of it, or a group of seekers if the perfect Master is not available, so the people in the group can help each other.

Gurdjieff used to say, 'It is as if you are in a forest, afraid of wild animals, but you have a group. Ten people are there, so you can do one thing: while nine are

asleep, one remains awake.' If there is some danger from wild animals, thieves or robbers, he wakes the others. If he feels that he is falling asleep, he wakes others. But one remains alert -- that becomes the protection. If a perfect Master is available, if a Buddha is available, then there is no need to work in a group because he is aware twenty four hours. If he is not there, then the second possibility is to work in a group. Sometimes somebody comes to a little awareness; he can help. By the time he starts falling asleep, somebody else has come to a little awareness. He helps, and the group helps.

It is as if you are imprisoned: alone it would be difficult for you to get out because heavy guarding is there. But if all the prisoners unite and make a united effort to get out, the guards may not prove enough. But if you know somebody who is out, side, outside of the prison and can be of some help, then there is also no need for the group effort. Somebody from the outside can create situations: he can throw a ladder, he can bribe the guard, he can drug the guard; he can do something from the outside because he is free. He can find ways to create a situation so that you can come out. A perfect Master is like a man who is outside the prison. He has much freedom to do something. Many possibilities are there and all are open to him because he is free. If you don't have a contact with a Master who is free, out of the prison, then the only possibility for the prisoners is to create a group.

That's why in the West many types of groups are working: Arica, Gurdjieff groups, and others. Group consciousness is becoming more and more important in the West. It is good. It is better than Maharishi Mahesh Yogi, it is better than Bal Yogeshwar -- because these are not Masters. It is better to work in a group, because the man who says that he is outside is not outside; he is also inside. The man who says that he has got contacts on the outside has no contacts outside. He is just deceiving you. In the West there is only one man from the East, and he is Krishnamurti. If you can be with Krishnamurti it can be helpful, but it is difficult to be with him. He has been trying to help people in such an indirect way that even the people who are helped will not ever be able to know that he has been helping. This has created trouble. Otherwise, all so-called Masters in the West are just salesmen, nothing of worth.

If you can find a Master, that is the best, because even in a group you will all be prisoners, fast asleep. You may try, but it will take a long time. Or, it may not succeed at all, because you will all be of the same calibre, the same plane of consciousness. For example, Arica people are people of the same consciousness working together, groping in the dark. Something may happen, something may not happen. One thing is certain, and that is that nothing is certain. There is just a probability.

Gurdjieff is not there and all the Gurdjieff groups are more dominated by Ouspensky's books than by Gurdjieff. In fact, all the groups are Ouspensky groups, not exactly Gurdjieff groups. Much is not possible. You can talk about theories, you can explain to each other, but if you belong to the same plane of



consciousness, much talking, much discussion, much knowledge will happen, but not knowing, not awakening. When Gurdjieff was there it was totally different -- a Master was there. He could have brought you out of your imprisonment.

The first thing is to seek a Master who can help you. If it is impossible to find a Master, then make a group and a group effort. Alone is the last possibility. These are the three ways: alone you work, with a group you work, or with a Master you work. The best is with a Master, the second best is with a group, the third is alone. Even people who have attained to the ultimate alone have been working through many lives with Masters and groups. So don't be deceived by the appearance.

Even Krishnamurti goes on saying that alone you can attain. But why does he insist on this, that alone you can attain? This is because his method is an indirect method. He will not allow you to know that he is helping, and he will not say to you, 'Surrender to me.' There is so much ego in the West, and he has been working the whole time in the West. The ego is so much that he cannot say, 'Surrender to me,' as Krishna said to Arjuna -- 'Leave everything and come and surrender to me.' Arjuna was of a different world, the East, which knew how to surrender, which knew the ugliness of the ego and the beauty of surrender. Krishna could say this without any ego on his part. The assertion seems to be very egoistic: 'Come and surrender to me.' But Krishna could say it naturally, and Arjuna never raised the question, 'Why do you say this? Why should I surrender to you? Who are you?' In the East, surrender was accepted as a known path. Everybody knew, was raised in the very knowledge that finally, one has to surrender to a Master. It was simple, it fitted.

Krishnamurti worked in the West. He himself was raised by Masters. In a very, very esoteric way, he was helped by the Masters. Masters who were in the body and Masters who were not in the body all helped him, they helped him to flower. But then he worked in the West and he became aware, as anybody will become, that the West is not ready to surrender. So he cannot say like Krishna, 'Come and surrender to me.' For the Western ego, the best way is that you can attain on your own. This is a device: no need to surrender to a Master. This is the base to attract you: no need to surrender, no need to drop your ego, you be yourself. This is a device and people got trapped in that device. They thought that there was no need to surrender, that they could be themselves, that there was no need to learn from the other, only one's own effort is needed. Continuously, for years they have been going to Krishnamurti. For what? -- to learn? If you can be alone then why go to Krishnamurti? Once you have heard that he says, 'Alone you can attain,' you should be finished with him. But you have not been finished with him. In fact, unknowingly you have become a follower. Without your knowledge you have been trapped. Deep down, the surrender has happened. He is saving your surface ego to kill you deep down. His way is indirect.

But nobody attains alone. Nobody has ever attained alone because many, many lives one has to work. I have worked with Masters, I have worked with groups, I have worked alone, but I tell you that the ultimate phenomenon is a cumulative effect. Working alone, working with a group, working with Masters; it is a cumulative effect. Don't insist on going alone, because that very insistence will become a barrier. Seek groups. And if you can find a Master, you are fortunate. Don't miss that opportunity.

The sixth question:

#### Question 6

CAN PRATI-PRASAV, THE PROCESS OF GOING BACKWARDS, BE THAT OF UNLEARNING INSTEAD OF RELIVING?

They are both the same: when you relive, you unlearn. Reliving is a process of unlearning. Whatsoever you relive disappears from you. It has been unlearned, it leaves no marks, the slate is clean. You can call it a process of unlearning, it is the same.

The seventh question:

#### Question 7

ACCORDING TO PATANJALI, IF GOOD AND BAD ARE DREAM-LIKE, THEN HOW CAN KARMAS EXIST?

Because you believe in dreams, you believe that they are true! Karmas exist because of your belief. For example, in the night you had a nightmare: somebody was sitting on your body with a dagger in his hand and you were feeling that you were being killed, and you tried and tried to escape from the situation but it was difficult. Then just out of fear you woke up. You know now that it was a dream, but the body still continues trembling a little, perspiring. You are still afraid and you know that this was just a dream. But your breathing is not easy and natural yet. It will take a few minutes. What has happened? In the nightmare you believed that it was real. When you believe it is real, it affects you as reality. Karmas are dream-like. You murdered somebody in your past life; that is a dream, because in the East the whole life is taken as a dream -- good, bad, all. But you believe that it was real, so you will suffer. If you can come to understand right now that all that has happened was a dream, all that is happening is a dream, and all that is going to happen is a dream; only your consciousness is real, everything else that happens is a dream; the seeing is dream, only the seer is real; then suddenly all karmas are washed. Then there is no need to go into the process of prati-prasav. They are simply washed. Suddenly, you are out of them. This is the method of vedanta where Shankaracharya insists that the whole

life is a dream. The insistence is not because he is a philosopher -- he is not. When he says that the world is maya, it is not a philosophy, it is not metaphysics. It is a method. It is an understanding. If you believe in some thing it affects you as real; your belief makes it real. If you believe that it is not real, it cannot affect you. It may even be real, but then too, it cannot affect you.

For example, you are sitting in a dark room and suddenly you see something in the room. You feel it is a snake... fear, panic. You put the light on but there is nothing, just a piece of newspaper that moved in the breeze. And you felt a snake was moving. What happened? You believed it was real, and your belief made it real -- as real as any real snake -- and you were affected by it. Just take the opposite case: a real snake is there the next night and you are sitting in the dark. You see some thing moving and you think it must be the same piece of paper again, and you are not afraid, you are not affected. You go on sitting as if it is nothing. Reality doesn't affect you. Reality is not the question. Belief makes it real; belief affects you. The more you become aware, the more life will look like a dream. Then, nothing affects you. That's why Krishna says to Arjuna in the Gita, 'You don't be bothered, you kill. This is all a dream.' Arjuna was afraid because he thought that these people standing in front were enemies, that they were real. To kill them would be a sin, and to kill millions of them -- how much sin would be on him! And how was he going to balance it with goodness? It would be impossible. He said to Krishna, 'I would like to escape to the jungles. This fight is not for me. This war seems to be too much of a sin.' Krishna went on insisting, 'You don't bother. Nobody dies because the soul is eternal. Only the body dies, but the body is already dead, so don't be too disturbed. It is all like a dream, and even if you don't kill those people, they will die. In fact, their moment of death has come and you are just to help. You are not killing them; through you, the whole is killing them. You take it as a dream. You don't think about it as real.' This is the whole attitude of Vedanta. Vedanta is a method in which, by and by, you become aware of the dream like quality of life. Once you become attuned to this feeling, that all is dream, all karmas are finished. Whatsoever you did makes no sense. If in the night you were a thief or a murderer, in the night you were a monk, a saint, in the morning will it make any difference? Was the dream that you were a murderer sin, and the dream that you were a saint virtuous? Will it make any difference? Dreams are all dreams. Saint or sinner, both are dreams. In the morning both have disappeared, evaporated. You cannot make any distinction between a good dream and a bad dream, because to be good or to be bad a thing needs to be real. There is no need if you can look at life, watch it, understand it, and see that it is a great dream going on and on. Only the seer is the real, and all that is seen is the dream. Suddenly, you become aware and the whole world disappears. Not that these trees will disappear, not that you will disappear or I will disappear, but the world that you used to know disappears. A totally different reality is revealed. That reality is Brahman.

## **Yoga: The Alpha and the Omega, Vol 4**

### **Chapter #9**

#### **Chapter title: The seer is not the seen**

**29 April 1975 am in Buddha Hall**

15. THE DISCRIMINATING PERSON REALIZES THAT EVERYTHING LEADS TO MISERY BECAUSE OF CHANGE, ANXIETY, PAST EXPERIENCE, AND THE CONFLICTS THAT ARISE BETWEEN THE THREE ATTRIBUTES AND THE FIVE MODIFICATIONS OF THE MIND.

16. FUTURE MISERY IS TO BE AVOIDED.

17. THE LINK BETWEEN THE SEER AND THE SEEN THAT CREATES MISERY, IS TO BE BROKEN.

LIFE IS a mystery, and the first mysterious thing about life is that you can be alive and you may not have life at all. Just being born is not enough to have life. To be born is just an opportunity. You can use it to have life, and you can miss it also. Then you will live a dead life. Only apparently will it look like life, but deep down there will be no alive current in you.

Life has to be attained, one has to work for it. It is like a seed in you: it needs much effort, soil, right soil, care, love, awareness. Only then does the seed sprout. Only then is there the possibility that someday the tree will bear fruit, someday it will flower. Unless you reach to the state of flowering you are alive just in name, but you have missed the opportunity. Unless life becomes a celebration, it is not life at all.

Ecstasy, nirvana, enlightenment, whatsoever you want to call it -- that is the flowering. If you remain miserable, you are not alive. The very misery shows that you have missed the step. The very misery is an indication that life is struggling within to explode, but the cocoon is too hard. The shell of the seed is not allowing it to come out; the ego is too much and the doors are closed. Misery is nothing but this struggle of life to explode into millions of colors, into millions of rainbows, into millions of flowers, into millions of songs.

Misery is a negative state. In fact, misery is nothing but the absence of ecstasy. This has to be understood deeply, otherwise you will start fighting with the misery, and nobody can fight with an absence. It is just like darkness: you cannot fight with darkness. If you fight, you are simply being stupid. You can light a candle and the darkness disappears, but you cannot fight with the darkness. With whom will you fight? Darkness is not existential, it is not there. It is not something that you can throw out, kill, or beat out. You cannot do anything to darkness. If you do something, your own energies will be dissipated and darkness will remain there just the same, unaffected. If you want to do

something with darkness, you have to do something with light, not with darkness at all. You have to light a candle, and suddenly there is no darkness.

Misery is like darkness; it is nothing existential. And if you start fighting with misery, you can go on fighting with misery but more misery will be created. It is just an indication, a natural indication to your being that life is still struggling to be born. The candle is not yet lighted, hence misery. The absence of ecstasy is misery, and something can be done for ecstasy, but nothing can be done with misery. You are miserable and you go on trying to solve it. Here, on this point, the path of a religious and an irreligious man divide, they separate. The irreligious man starts fighting the misery, trying to create situations in which he will not be miserable, starts pushing the misery somewhere out of his eyes, out of his vision. The religious man starts seeking ecstasy, starts seeking the blissfulness, starts seeking satchitananda -- you may call it God. The irreligious person fights with the absence, the religious person tries to bring the existential: the presence of light, of bliss.

These paths are diametrically opposite; nowhere do they meet. They may run parallel for miles together, but they meet nowhere. The irreligious person has to come back to the point from where these two paths divide and separate. He has to come to an understanding that to fight with darkness, with misery, is absurd. Forget about it and, rather, strive for light. Once light is there you need not do anything else; misery disappears.

Life is there only as a potentiality. You have to work it out, you have to bring it to an actual, existential state. Nobody is born alive, only with the possibility of being alive. Nobody is born with eyes, only with the possibility of seeing. Jesus goes on saying to his disciples, 'If you have ears, listen; if you have eyes, see.' Those disciples were as you are: they had eyes, they had ears. They were not blind or deaf. Why did Jesus go on saying that if they had eyes they would see? He was talking about the capacity to see a Christ; he was talking about the capacity to hear a Christ. How can you hear a Christ if you have not heard your own inner voice? -- impossible. Because Christ is nothing but your inner voice. How can you see a Christ if you have not been able to see yourself? Christ is nothing but your self in its absolute glory, in its final flowering.

You live as a seed. There are a few reasons why one goes on living like a seed, and ninety nine per cent of people live like seeds. There must be something in it. To live like a seed feels comfortable. Life seems to be dangerous. Remaining like a seed, one feels more secure. It has a security around it. A seed is not vulnerable. Once it sprouts, it becomes vulnerable: it can be attacked, it can be killed -- animals are there, children are there, people are there. Once a seed sprouts into a plant, it becomes vulnerable, insecure; hazards start.

Life is a great adventure. In the seed, hidden in the seed you are secure, protected. Nobody is going to kill you. How can you be killed if you are not alive? -- impossible. Only when you are alive can you be killed. The more alive you become, the more vulnerable. The more alive you become, the more dangers

are around you. A perfectly alive man lives in the greatest of dangers. Hence, people like to live like seeds -- protected, secure.

Remember, life, the very nature of life is insecurity. You cannot have a secure life, you can only have a secure death. All insurances are for death. There can be no life insurance. All insuring is to protect, to secure, to remain closed. Life is dangerous, millions of dangers are around. That's why ninety nine percent of people decide in favor of remaining seeds. But what are you protecting? -- there is nothing to protect. What are you securing? -- there is nothing yet to secure. A seed is as dead as a pebble on the path. And if it remains like a seed, there is bound to be misery. There is bound to be misery because it was not meant to be like that. It was not its destiny to be a seed, but to come out of it. The bird has to leave the egg-shell for the vast, dangerous sky where everything is possible.

And with all those possibilities, death is also there. Life takes the risk of death. Death is not against life, death is the very background in which life flowers. Death is not the opposite of life. It is just like a blackboard on which you write with white chalk. You can write on a white wall but then the words will not show. On a blackboard, whatsoever you write with white shows. Death is like a blackboard: the white lines of life show upon it. It is not against; it is the very background. Those who want to be alive have to decide one thing: they have to decide to accept death. Not only must they accept death, they have to welcome it. Every moment they have to be ready for it. If you don't accept death, you will remain dead from the very beginning. That is the only way to protect -- you will remain a seed. The bird will die in the egg... many birds die in the egg.

You are here. If you want any help from me, let me break your egg: your securities, your bank balances, your life insurances -- let me make you vulnerable. Invulnerable, you will remain in the egg, and soon you will be a rotten thing. Come out of it. The egg is to protect you, not to kill you. It is not meant that you should always remain in the egg. It is good -- it protects in the beginning, when you are too soft to come out. But when you are ready, then the egg has to be broken. How, soever comfortable and secure you are, a single minute more in the egg and you will lose the possibility, you will lose the opportunity to be alive and fly in the sky. Of course, dangers are there, but dangers are beautiful. A world without dangers would be ugly, and a life without dangers cannot be very alive.

Hence, deep down in every man and in every woman, there is an urge to live dangerously. That is the urge for life. That's why you go to the mountains, that's why you go for an unknown journey, that's why man tries to go to the moon, that's why somebody tries to reach Everest, and somebody starts on a voyage at sea in a small handmade boat. There is a deep urge for danger; that urge is for life. Don't kill that urge, otherwise you will be here and not alive.

If you understand me well, when I make you a sannyasin, when I initiate you into sannyas I initiate you into a life of insecurity, vulnerability. Sannyas is the jump out of the egg, and the egg is the ego. Ego is a protection. Ego is like a

subtle wall around you. That's why ego is so very touchy. Somebody says something or somebody just smiles at you, and by the way he smiles you are hurt. You start protecting yourself; you are ready to fight. Ego is a readiness to fight with whatsoever appears to be dangerous. Ego is a constant fight against life, because life is dangerous. From wherever life tries to reach you, the ego is there like a rock protecting you. Step over this rock, break this egg of the ego, come out of it.

The sky is dangerous. I don't say that there is no danger. I cannot say that; there is danger. There are dangers upon dangers. But life thrives on danger, danger is the food. Danger is not against life; danger is the very food, the very blood, the very oxygen for life to be there.

Live in danger: that is the meaning of sannyas. The past protects you -- the known, the familiar. You feel at home with the past. The future is unfamiliar, unknown. With the future you feel alien, strange. The future is always a stranger knocking at the door. You always open the door for the future. In fact, you would like your future to be just like your past, a repetition. This is fear. And remember, you always think that you are afraid of death, but I tell you, you are not afraid of death, you are afraid of life.

The fear of death is basically fear of life, because only life can die. If you are afraid of death, you will be afraid of life. If you are afraid of falling down, you will be afraid of rising up, because only a wave that rises falls back. If you are afraid of being rejected you will become afraid, afraid to approach any body. If you are afraid of being rejected, you will become incapable of love. Afraid of death, you become incapable of life. Then you live just for the name's sake, and only miseries, darkness, and night surround you.

Just being born is not enough; necessary, but not enough. You have to be born twice. Hindus have a word for it: they call it dwij, the twice-born. One birth, the first birth from your parents is just a possibility, a potential phenomenon, not actual yet. A second birth is needed. It is what Jesus calls resurrection: a second birth in which you break all the shells, all the eggs, all the egos, all the past, the familiar, the known, and you move into the unknown, the strange, the existence full of dangers. Every moment there is the possibility of death. And with the possibility of death, every moment you become more and more alive.

In fact, life never dies, but that is an experience of one who knows what life is. You have never gathered courage enough to come out of the egg shell. How can you know what life is, and how can you know that life is deathless? You will die; life never dies. You will live in misery because you are the negation of life ego is the negation of life. Negate the ego and life will happen to you. Hence the insistence of all great ones -- Jesus, Buddha, Mohammed, Mahavir, Zarathustra, Lao Tzu -- they all insist on only one thing: negate the ego and life will happen to you in abundance. But you cling to the ego. Clinging to the ego is clinging to darkness, to misery. These sutras are very beautiful; try to understand them.

THE DISCRIMINATING PERSON REALIZES THAT EVERYTHING LEADS TO MISERY BECAUSE OF CHANGE, ANXIETY, PAST EXPERIENCES, AND THE CONFLICTS THAT ARISE BETWEEN THE THREE ATTRIBUTES AND THE FIVE MODIFICATIONS OF THE MIND.

Life is misery as you know it, life is bliss as I know it. Then we must be talking about different things, because how can life be misery for you and bliss for me? We are not talking about one and the same thing. When you talk about life, you are talking about a life in the seed, a life just in hope, a life of dreams, fantasies; not a real authentic life. You are talking about a life which only desires but doesn't know, which only hankers but never reaches; a life which is constantly feeling suffocated but thinks that suffocation is comfort; a life which is a miserable hell but always thinks that something is going to happen out of this hell -- heaven is to be born out of this hell.

How can a heaven be born out of hell? How can ecstasy be born out of your miseries? No, miseries will be born out of your miserable life more and more. A child is not so miserable as an old man becomes. It should be just the opposite, because the old man has lived life so much. He must be reaching near the peak, the peak of experiences, the flowers. But he is nowhere near that. Just on the contrary, life has not been a rising wave, he has not reached to any heaven. Rather, he has descended into a deeper and deeper hell. A child seems to be more heavenly than an old man. This is simply absurd; it goes against nature. A child is just a seed. An old man must become a very ancient oak, a great tree; but he is not. He has reached into darker realms of hell. It is as if life is a falling, not a rising phenomenon, as if you are falling towards more and more dark realms, not rising towards the sun.

What happens to an old man? A child is miserable, an old man is also miserable. They are both on the same path. A child has just started the journey and the old man has accumulated all the miseries of the whole journey.

Out of hell, heaven is not born. If you are miserable today, how do you think tomorrow can be happy and blissful? Tomorrow will come out of you. From where else can it come? Tomorrow doesn't come out of the clock; tomorrow, your tomorrow, comes out of you. All your yesterdays together, plus today, is going to be your tomorrow. It is simple arithmetic: today you are unhappy and miserable; then how, how is it possible that tomorrow is going to be happy and blissful? -- impossible! Until you die, it is impossible. Because with your death, all yesterdays die. Then it will not come out of your miseries; then it will be a fresh phenomenon, something which happens for the first time. Then it will not come out of your mind, it will come out of your being. You become *dwij*, twice born.

Try to understand the phenomenon of misery. Why are you so miserable? What creates so much misery? I watch you, I look inside you; miseries upon miseries, layers upon layers. It is really a miracle how you continue living. It must be that



hope is stronger than experience, dream is stronger than reality. Other, wise, how could you continue living? You have nothing to live for except the hope that tomorrow something, somehow, is going to happen which will change everything. Tomorrow is the miracle -- and this you have been thinking for many, many lives. Millions of tomorrows came, became today's, but the hope survives. Again hope goes on living. You live not because you have life, but because you have hope.

Omar Khayam says somewhere that he asked great doctors, theologians, priests, philosophers, 'Why does man go on living?' Nobody could answer. They all shrugged their shoulders. Says Omar Khayam, 'I reached many who were known for their knowing, but through the same door I had to come back. Then desperate, not knowing whom to ask, I cried to the sky one night. I asked the sky, I told the sky, 'You must have been here! You must have seen all the miseries that have existed in the past; millions and millions miserable. You must know why people go on living!' A sound came from the sky, 'Because of hope.'

Hope is your only life. With the thread of hope you can tolerate all miseries. With just a dream of heaven, you forget the hell all around you. You live in dreams; dreams sustain you. Reality is ugly. Why does so much misery happen and why can't you see why it is happening? Why can't you find the cause of it?

To find the cause of misery, one has to stop evading it. How can you know a thing if you evade it? How can you know a thing if you escape? If you want to know something, you have to encounter it face to face. Whenever you are miserable, you start hoping; tomorrow immediately becomes more important than today. This is evasion. You have escaped and now hope is functioning as a drug: you are miserable, you take the drug and you forget. Now you are drunk, drunk with hope. There is no drug like hope. No marijuana, no LSD is comparable. Hope is the ultimate LSD. Because of hope you can tolerate everything, everything! Thousands of hells are nothing.

How does this mechanism of hope function? Whenever you are in misery, sad, depressed, you immediately escape from it, you try to forget it. That's how it continues. The next time you are miserable -- and you will not have to wait long; the moment my talk is finished you will be -- don't try to escape. My talk may also be functioning as an escape -- you listen to me, you forget yourself. You listen to me, you have to be attentive towards me, but towards yourself you turn your back. You forget, you forget what your real situation is. I talk about bliss, I talk about ecstasy. That is real to me, but to you it becomes a dream. Again it becomes the hope that if you meditate, if you work for it, then it is going to happen to you also. Don't use it as a drug. You can use a Master as a drug, and you can be drugged.

My whole effort is to make you more aware, so whenever you are in misery don't try to escape. Hope is the enemy. Don't hope, and don't dream against the reality. If you are sad, then sadness is the reality. Remain with it; remain with it, don't move, concentrate on it. Face it, let it be. Don't move to the opposite of it. It is

going to be a very bitter experience in the beginning, because when you face sadness, it surrounds you from every, where. You become like a small island and sadness is an ocean all around -- and such great waves of sadness! One feels afraid, one feels a trembling to the very being. Tremble, be afraid. Only don't do one thing -- don't escape. Let it be, penetrate deeply into it. See, watch -- don't judge. You have been doing that for millions of lives. Just watch, penetrate into it. Soon, the bitter experience will not be so bitter. Soon, out of the bitter end, counter arises reality. Soon you will be moving, penetrating deeper and deeper -- and you will find the cause, what the cause of misery is, why you are so miserable.

The cause is not outside, it is within you, hidden in your misery. Misery is just like smoke. Somewhere there is fire inside you; penetrate deep into the smoke so you can find the fire. Nobody can put the smoke out because it is a by-product. But if you put the fire out, the smoke disappears of its own accord. Find the cause, the effect disappears because then some. thing can be done. Remember, only with the cause can some. thing be done, never with the effect. If you go on fighting with the effect, all fight is in vain. That is the meaning of Patanjali's method of prati-prasav: go back to the cause, penetrate the effect and reach to the cause. The cause must be there some where. The effect is just like smoke surrounding you; but once the smoke surrounds you, you escape into hope. You dream about days when there will be no smoke. This is all foolish. Not only is it foolish, but suicidal, because this is how you are missing the cause.

Patanjali says 'the discriminating person'. The Sanskrit word is vivek -- it means awareness, it means consciousness, it means discriminating force. Because through awareness, you can discriminate between what is what: what is real, what is false, what is the effect and what is the cause.

The discriminating person, the man of vivek, the man of awareness, realizes that everything leads to misery.

As you are, everything leads to misery. And if you remain as you are, everything will go on leading to misery. It is not a question of changing the situations, it is a question of a very deep-rooted thing within you. Something within you frustrates the very possibility of bliss. Something in you goes against your flowering into a blissful state. The man of awareness comes to know that everything leads to misery, everything.

You have done everything, but have you watched that everything leads to misery? If you hate, it leads to misery; if you love, it leads to misery. There seems to be no logical system in life. A man hates, it leads to misery. Simple logic will say that if hate leads to misery then love must lead to happiness. Then you love, and love also leads to misery. What is this? Is life absolutely absurd, irrational? Is there no logic? Is it a chaos? You do what soever you want, and finally comes misery. It seems that misery is the road and every road leads to it. From wherever you want to start, you can start: right, left, in the middle; Hindu, Mohammedan, Christian, Jain; man, woman, knowledge, ignorance, love, hate

everything leads to misery. If you are angry it leads to misery; if you are not angry, that too leads to misery. It seems that misery is there and whatsoever you do is irrelevant. Finally, you come to it.

I have heard a story, and I have loved it always.

A psychoanalyst was visiting a madhouse. He asked the superintendent about a madman who was crying and weeping and beating his head against the wall. He had a beautiful picture of a woman in his hand. Asked the psychoanalyst, 'What has happened to this man?' The superintendent said, 'This man loved this woman very much. He went mad because the woman did not agree to marry him. That's why he has gone mad.' Logical, simple, but next door to him was another madman and he was also crying and weeping and beating his head. He had a picture of the same woman in his hand, and he was spitting on the picture and using four letter words. Asked the psychoanalyst, 'What has happened to this man? He has the same picture. What is the matter?' The superintendent said, 'This man was also madly in love with that same woman, and she agreed and married him. That's why he is mad.'

Whether a woman rejects or accepts makes no difference; whether you get married or you don't get married makes no difference. I have seen poor people in misery, I have seen rich people in misery. I have seen failures in misery, I have seen those who have succeeded in misery. Whatsoever you do, finally you come to the goal, and it is misery. Does every road lead to hell? What's the matter? Then there seems to be no choice.

Yes, everything leads to misery -- if you remain the same. I will tell you another thing: if you change, everything leads to heaven. If you remain the same, it is you, not what you do. What you do is irrelevant. Deep down, it is you. Whether you hate -- you will hate -- or whether you love -- you will love -- it is you who finally creates the phenomenon of misery or ecstasy, misery or bliss -- unless you change. Just changing from hate to love, from this woman to that woman, this house to that house, won't help. You are wasting time and energy. You have to change yourself. Why does everything lead to misery?

Patanjali says: THE DISCRIMINATING PERSON REALIZES THAT EVERYTHING LEADS TO MISERY BECAUSE OF CHANGE, ANXIETY, PAST EXPERIENCE....

These words have to be understood. In life, everything is a flux. With such a flux of life you cannot expect anything. If you expect you will be in misery, because expectations are possible in a Fixed and permanent world. In a fluctuating, flux-like world, no expectations are possible. You love a woman; she seems to be very, very happy, but next morning she is not. You loved her because of her happiness, you loved her because she was always smiling, you loved her because she had a quality of being cheerful. But next morning, the cheer has disappeared. The quality is there no more and she has just become the opposite of her own

self. She is miserable, angry, sad, quarrelsome, bitchy -- what to do? You cannot expect; everything changes, everything changes every moment. All your expectations will lead you into misery. You marry a beautiful woman, but she can fall ill and the beauty can disappear. Measles can appear and the face can become distorted. Then what will you do?

Mulla Nasrudin's wife said to him once, 'You don't seem to love me anymore. Do you remember, or have you forgotten that before the priest you had promised that you would always love me; whether in happiness or in unhappiness, that you would always love me; you would always stand with me in pleasure and in sadness?' Mulla Nasrudin said, 'Yes, I promised. I did promise and I remember it well: whether it be a happy moment or an unhappy moment, I would be with you. But I never said to the priest that I would love you in your old age. That was never a part of the promise.'

But old age comes; things change. A beautiful face becomes ugly, a happy person becomes unhappy, a very soft person becomes very hard. Singing disappears and quarrelsome attitudes appear. Life is a flux and everything changes. How can you expect? You expect, then there is misery.

Says Patanjali, 'Because of change, misery happens.' If life were absolutely fixed and there were no change -- you love a girl and the girl remains always sixteen years of age, always singing, always happy and always cheerful, and you also remain the same, fixed entities -- of course then you would not be persons, life would not be life. It would be stony, but at least expectations would be fulfilled. But there is a difficulty: boredom will come out of it, and that will create misery. Change will not be there, but then there will be boredom.

If things don't change, then you get bored. If the wife goes on smiling and smiling and smiling every day, every day, after a few days you will become a little worried -- 'What has happened to this woman? Is her smile real or is she simply acting?'

In acting you can go on smiling. You can create such a discipline of the mouth. I have seen people who even in sleep are smiling; politicians and those types of people who have to continuously smile. Then their lips take a permanent shape. If you tell them not to smile, they cannot do anything. They will have to smile, it has become a fixed mode. But then boredom is created, and boredom will lead you to misery.

In heaven everything is permanent, nothing changes; every thing remains just as it is -- everything beautiful. Bertrand Russell in his autobiography writes, 'I would not like to go to paradise or heaven because it would be too boring.' Yes, it would be too boring. Just think of a place where all priests, prophets, teerthankaras and Buddhas have gathered, and nothing changes, everything remains static -- no movement. It will look like a painted picture, not really alive. How long can you live in it? Russell is right; one will get bored, bored to death. Russell says, 'If this is going to be heaven, then hell is preferable. At least some change will be there.'

In hell everything is changing, but then no expectations can be fulfilled. This is the trouble with the mind. If life is flux, expectations cannot be fulfilled. If life were a fixed phenomenon, expectations could be fulfilled so much that one would feel bored. Then there would be no zest, enthusiasm. Everything would become dull, tepid -- no sensation, no excitement, nothing new happens. In this life where you are living, change creates misery, anxiety. There is always anxiety within you, ALWAYS I say. If you are poor, there is anxiety: how to attain to riches? If you become rich, there is anxiety: now how to retain that which you have attained? There is always fear of thieves, robbers, and the government -- which is an organized robbery -- taxation, and communists are always coming. If you are poor you are in anxiety: how to attain to riches? If you have attained you are in anxiety: how to retain that which you have attained? but anxiety continues. Just the other day a couple came to me and the man said, 'If I'm with the woman there is anxiety, because it is a continuous fight. I'm not happy. If I'm not with the woman, it is continuous anxiety; I am alone.' Without the woman, then loneliness becomes the anxiety. With the woman, the other brings his or her own problems. And problems are not doubled when two persons meet, they are multiplied. Man cannot live alone because loneliness creates anxiety. Man cannot live with a woman, because woman creates anxiety. The same is true for the woman also. Anxiety has become just the style of your life; whatsoever happens, anxiety remains. Past experiences, *samskaras*, create misery because whenever you move through an experience, it creates a groove in you. If the experience is repeated many, many times, the groove becomes more and more deep. Then if life moves in different ways, and the energy is not flowing in that groove of your past experiences, you feel unfulfilled. But if life continues the same, and the energy goes on flowing from the same groove, you feel bored. Then you want excitement. If excitement is not there, you feel, 'What is the use of going on living?'

You cannot eat the same food every day. I can eat the same food; leave me out. You cannot eat the same food every day. If you eat the same food you feel frustrated because the same food every day loses taste, excitement. If you change food every day, that too will create anxiety and trouble, because the body gets adjusted to the food. And if every day you change, the body chemistry changes and the body feels uncomfortable. The body feels comfortable if you take the same food, but then the mind doesn't feel comfortable.

If you live through your past habits the body will always feel comfortable, because body is a mechanism. It doesn't hanker for the new, it simply wants the same. The body needs routine. Mind always needs change, because mind itself is a flux phenomenon. Not even for a single moment does mind remain the same; it goes on changing.

I have heard that Lord Byron was said to have lived with hundreds of women. At least sixty women are absolutely known; there is proof that he loved sixty women. He didn't live very long, so he must have been changing women on

alternate days. But one woman caught him and she forced him to marry her. She would not yield until he married her, she would not give her body until he married her. She knew that he had been in affairs with many women. And once he had made love to a woman, he simply forgot that woman completely -- finished. It was the mind of a romantic poet, and poets are never faithful. They cannot be; they live with the mind. Their mind is a flux, like their poetry. It is a vibrating phenomenon. The woman insisted, she was stubborn, so Byron had to yield; he had to marry her. She became very fascinating to him because she would not yield. It became a question of his ego.

As they were coming out of the church, the church bells were still ringing, and the guests were departing. They were on the church steps and Byron held the hand of the woman, the newly wed woman. He had not even made love to her yet, and suddenly he saw another woman passing the road. He forgot the woman whose hand he was holding completely, and he said to the woman, 'This is wonderful, but for a single moment when I saw that woman passing, I forgot you completely, my marriage and everything. Your hand was not in my hand; I didn't know about it.' The woman had also seen it; you cannot deceive women. Even before you have looked towards another woman, they know. The very flicker of the idea in your mind, and they detect it. They are great detectors, lie-detectors. The woman had also seen it, and she said, 'I knew.'

This is the mind. He is now finished with that woman, married and finished, attained and finished. There is no excitement now. Now she is possessed, a property. The challenge is there no more.

The challenge creates anxiety because you have to fight your way. Then when you have attained, possessed, it creates another anxiety: the anxiety that you are finished. The whole affair is there no more. It is already boring, already dead. Anxiety is always there because the way you live creates anxiety. You cannot be satisfied. Through past experiences, samskaras, you become attuned to particular phenomena and the mind says that excitement is needed, change is needed. Then the whole body gets disturbed. Then that too creates anxiety.

... AND THE CONFLICTS THAT ARISE BETWEEN THE THREE ATTRIBUTES AND THE FIVE MODIFICATIONS OF THE MIND.

Then there is a continuous fight between mind modifications and the three attributes which Hindus say constitute your being. They say that sattwa, rajas, and tamas are the three constituents of the human personality. Sattwa is the purest, the very essential of all goodness, of all purity, of all saintliness, the holiest element in you. Then there is rajas, the element of energy, vigor, strength, power; and tamas, the element of laziness, inertia and entropy. These three constitute your being. And it seems that Hindus have a great insight into it, because these are the three things that physicists say are the constituents of matter, of the very atomic energy. They may call it the electron, proton, and

neutron, but those are differences of name only. Hindus call it sattwa, rajas and tamas. Scientists agree that three types of qualities are needed for matter to exist, or for anything to exist. Hindus say that these three qualities are needed for the personality to exist; not only for the personality, but for the whole existence to exist.

Patanjali says that these three are against each other and that creates trouble. And all three are in you. The element of laziness is there, otherwise you would not be able to sleep. People who suffer from insomnia suffer because the tamas element is not in them in enough quantity. That's why tranquillizers help, because a tranquillizer is a tamas creating chemical. It creates tamas in you, laziness. If people are too rajas, too full of vigor and energy, they cannot sleep. That's why in the West insomnia has now become a universal problem. In the West there is too much of rajas, the energy element. That's why the West has ruled all over the world. A small country like England continued to rule half the world. They must have been very rajas. A country like India with sixty crores of people now remains poor; there are so many people doing nothing. They become more and more burdensome. They are not assets, they are burdens on the country. There is too much tamas, laziness. And then there is sattwa which is against both. These three elements constitute you. And they are all going in three different dimensions. They are needed, they are all needed in their oppositeness because through their tension you exist. If their tension were lost, if they became harmonious, death would happen. Hindus say that when these three elements are in tension, existence exists, there is creation; when these three elements come to a harmony, existence dissolves, there is pralaya, there is de-creation. Your death is nothing but these three elements coming to a harmony in the body -- then you die. If the very tension is not there, how can you live?

This is the problem: you cannot live without these three tensions -- you will die. And you cannot live with them because they are opposite and they pull you in different directions. You must have felt many times that you are being pulled in different directions. One part of you says, 'Be ambitious'; another part says, 'Ambition will create anxiety. Rather, meditate, pray, become a sannyasin.' One part says that sin is beautiful, sin has an attraction, a magnetic force in it: 'Enjoy, because sooner or later death will take over. Dust goes unto dust and nothing remains. Enjoy before death takes over, don't miss.' One part of you says this and another part of you says, 'Death is coming, everything is futile. What is the point of enjoying?' These are not the same parts of you speaking. You have three parts in you. In fact there are three egos, three individuals in you.

Patanjali says, as Mahavir says, that man is polypsychic. You don't have one psyche, you have three minds; and three minds can become three thousand through permutations, combinations. You have many minds, you are polypsychic; each mind is pulling you somewhere else. You are a crowd. Of course, how can you be at ease, how can you be blissful? You are like a bullock cart which is being pulled in different directions by many bullocks, one yoked to

the north, one yoked to the west, and one yoked to the south simultaneously. It cannot go any where. It will create much noise and, finally, a collapse, but it cannot reach anywhere. That's why your life remains a life of emptiness. These three are in conflict, and then modifications of the mind, vrittis, are in conflict with the gunas.

For example, I know a man who is a very lazy man. And he was telling me, 'If I had no wife, I would have rested. I had enough money, but this wife would go on forcing me to work. It was never enough for her.' Then the wife died. So I told the man, 'You must be happy. Why are you crying? You be happy! You are finished with the wife, and now you can rest.' But he was crying and weeping like a child. He said, 'Now I feel lonely. And it has become a habit.' Wives and husbands become habits. He said, 'Now it has become a habit. Now I cannot sleep with out a woman.' I told him, 'Now don't be foolish! Don't try to get remarried, because your whole life you have suffered, and another woman is going to be again a woman -- she will force you. Again, your money will not be enough.'

I have heard about a very rich man, Rothschild. Somebody asked him, 'How have you attained so much wealth? How could you attain? What was the desire? How did you become so ambitious?' He was born a poor man, and then he became the richest man in the world. He said, 'It is because of my wife. I was trying to attain as much wealth as possible because I wanted to know whether my wife could be satisfied or not. I failed -- she was always asking for more. There was a competition between us. I was trying to attain more and more, and I wanted to see a day when she would say, "It is enough." She never said it. Because of that competition I continued earning, continued earning madly. Now I have attained so much wealth that I don't know what to do, but my wife is still not satisfied. If one day I want to relax and not get up early in the morning, she comes and says, "What is the matter? Are you not going to the office."'

I told this man, 'Don't get into a trap again. Your whole life you have wanted to rest, and even now she is here.'

A lazy man wants to rest, but when he lives with the wife, a modification happens in the mind. Now a woman becomes part and parcel of his being. He cannot live with her because maybe she fights every day, but that too becomes part of habit. If there is nobody to fight with when he comes home, he will not feel homey.

I have heard that Mulla Nasrudin went into a restaurant. The waitress said, 'What you need, I am ready to do.' He was the first customer that day, and it was in India. The first customer has to be treated and welcomed like a guest, because he starts the day. Mulla Nasrudin said, 'Treat me in a homey way. Bring things.' The waitress brought things, whatsoever he ordered: coffee, this and that. Then she asked, 'Anything else?' Mulla Nasrudin said, 'Now sit in front of me and nag. I am feeling homesick.'



Even if the wife fights every day, it becomes a habit. You cannot afford to lose it, you miss it. I told the man, 'Don't bother again now. It is just a modification of the mind, a habit. You are a lazy man.'

For lazy men, brahmacharya is best. They should remain celibate. They can rest, relax and do whatsoever they want to do with themselves. They can do their own thing and nobody is there to nag. He listened to me. It was difficult, but he listened to me. After two years, he retired from the service, so I said, 'Now you are perfectly at ease; now you rest. Your whole life you have been thinking of it.' He said, 'That's right. But now after forty years of working, it has become a habit, and I cannot remain unoccupied.'

Retired people die sooner than they were going to die originally almost ten years sooner. If a man was going to die at eighty, retire him at sixty and he will die at seventy. Unoccupied -- what to do? -- one slowly dies.

Habits are formed and mind takes modifications. You are lazy but you had to work, so mind has become habituated to work. Now you cannot relax. Even if you are retired you cannot sit, you cannot meditate, you cannot rest, you cannot go to sleep. I see that people are more restless on holidays than ordinary days. Sunday is a difficult day; they don't know what to do. On the six working days, they are waiting for Sunday. For six days they hope that Sunday is coming: 'One day more and Sunday is coming, and then we will rest.' And from the very morning on Sunday, they are at a loss for what to do.

In the West, people start on their Sunday or weekend trips: they go to the sea or to the mountains. There is a mad rush all over the country; everybody is running somewhere. Nobody thinks that everybody else is going to the sea, so where are they going? -- the whole town will be there. It would have been better if they had remained at home. That would have been more sea like. You are alone and the whole town is gone. Everybody has gone to the seashore. And more accidents happen on holidays, people are more tired. They drive a hundred miles there and a hundred miles back, and they are tired. I have heard it said that on Sunday, people get so tired that on Monday, Tuesday and Wednesday, these three days they take to rest and revive the spirit, and for three days they wait and hope again for Sunday. When Sunday comes again, they are again tired.

People cannot rest because rest needs a different attitude. If you are lazy and you work, mind will create something. If you are not lazy, then too mind will create something. Mind and your gunas will always be in conflict. Patanjali says that these are the reasons people are in misery. So what to do? -- how can you change these reasons? They are there, they cannot be changed. Only you can be changed.

FUTURE MISERY IS TO BE AVOIDED.

Don't think about the past. The past is finished and you cannot undo it. But future misery can be avoided, has to be avoided. How to avoid it?

THE LINK BETWEEN THE SEER AND THE SEEN THAT CREATES MISERY, IS TO BE BROKEN.

You have to be a witness to your gunas, attributes, modifications of the mind, tricks of the mind, games, traps of the mind, habits, samskaras, past, changing situations, expectations: you have to be aware of all these things. You have to remember only one thing: the seer is not the seen. Whatsoever you can see, you are not that. If you can see your habit of laziness, you are not that. If you can see your habit of constant occupation, you are not that. If you can see your past conditionings, you are not those conditionings. The seer is not the seen. You are awareness and awareness is transcendental to all that it can see. The observer is beyond the observed.

You are a transcendental consciousness. This is vivek, this is awareness. This is what a Buddha attains to and remains in constantly. It will not be possible for you to attain it constantly, but even if for moments you can rise to the seer and beyond the seen, suddenly, misery will disappear. Suddenly, clouds will not be in the sky and you can have a little glimpse of the blue sky -- the freedom that it gives and the bliss that comes through it. In the beginning, only for moments will it be possible. But by and by, as you grow into it, as you start feeling it, as you imbibe the spirit of it, it will be more and more there. A day will come when suddenly there are no clouds left anymore; the seer has gone beyond. This is how future misery can be avoided.

In the past you suffered; in the future there is no necessity to suffer. If you suffer, you will be responsible. And this is the key, the master key: always remember that you are beyond. If you can see your body, then you are not the body. If you close your eyes and you can see your thoughts, then you are not the thoughts -- because how can the seer be the seen? The seer is always beyond. The seer is the very beyondness, the very transcendence.

**Yoga: The Alpha and the Omega, Vol 4**  
**Chapter #10**  
**Chapter title: The alchemy of celebration**  
**30 April 1975 am in Buddha Hall**

The first question:

Question 1

THE MORE I WATCH MYSELF, THE MORE I EXPERIENCE THE FALSENESS OF MY EGO. I HAVE STARTED TO FEEL LIKE A STRANGER TO MYSELF, NO LONGER KNOWING WHAT IS FALSE. THIS LEAVES ME WITH AN UNCOMFORTABLE FEELING OF HAVING NO GUIDELINES, AS I SENSED I HAD BEFORE.

THIS happens; this is bound to happen. And remember that one should be happy that it has happened. It is a good indication. When one starts on the inner journey everything seems to be clear, rooted; because the ego is in control and the ego has all the guidelines, the ego has all the maps, the ego is the master. When you move a little further into the journey, the ego starts evaporating, seems to be more and more false, seems to be more and more a deception, a hallucination. One starts awakening out of the dream, then guidelines are lost. Now the old master is no more the master, and the new master has not yet arisen. There is a confusion, a chaos. This is a good indication. Half the journey is over, but there will be an uncomfortable feeling, an uneasiness, because you feel lost, a stranger to yourself, not knowing who you are. Before, you knew who you were: your name, your form, your address, your bank balance -- everything was certain, this was you. You had an identification with the ego. Now the ego is evaporating, the old house is falling and you don't know who you are, where you are. Everything is murky, cloudy, and the old certainty is lost.

This is good because the old certainty was a false certainty. It was not a certainty, in fact. Deep behind it there was uncertainty. That's why, when the ego evaporates, you feel uncertain. Now the deeper layers of your being are revealed to you -- you feel a stranger. You were always a stranger. Only the ego deceived you into feeling that you knew who you were. The dream was too much, it looked too real. In the morning when you are coming out of a dream, suddenly, you don't know who or where you are. Have you felt this feeling some times in the morning? -- when suddenly, out of a dream you are awakened, and for moments you don't know where you are, who you are and what is happening? The same happens when one comes out of the dream of the ego. Discomfort, uneasiness, uprootedness will be felt, but one should be happy about it. If you become miserable about it, you will fall back to the old state of affairs where

things were certain, where everything was mapped, charted, where you knew, where guidelines were clear.

Drop uneasiness. Even if it is there, don't be too impressed by it. Let it be there, watch, and that too will go. Soon uneasiness will disappear. It is just there because of the old habit of certainty. You don't know how to live in an uncertain universe. You don't know how to live in insecurity. The uneasiness is there because of the old security. It is just because of the old habit, a hang over. It will go. One just has to wait, watch, relax, and feel happy that something has happened. And I tell you, it is a good indication. Many have returned back from that point just to feel comfortable again, at ease, at home. They have missed. They were just coming nearer the goal, and they turned back. Don't do that; go ahead. Uncertainty is good, nothing is wrong with it. You have only to be tuned, that's all.

You are tuned with the certain universe of the ego, the secure universe of the ego. Howsoever false on the surface, everything seems to be perfectly as it should be. You need a little tuning with the uncertain existence.

Existence is uncertain, insecure, dangerous. It is flux -- things moving, changing. It is a strange world; get acquainted with it. Have a little courage and don't look backwards, look forward; and soon the uncertainty itself will become beautiful, the insecurity itself will become beautiful.

In fact, only insecurity is beautiful, because insecurity is life. Security is ugly, It is a part of death -- that's why it is secure. To live without guidelines is the only way to live. When you live with guidelines, you live a false life. Ideal guidelines, disciplines -- you force something on your life, you mold your life. You don't allow it to be, you try to make something out of it. Guide, lines are violent and all ideals are ugly. Through them you will miss yourself. You will never attain to your being.

Becoming is not being. All becoming, and all effort to become something, will force something on you. It is a violent effort. You may become a saint, but in your saintliness there will be ugliness. I tell you, and I emphasize it: to live life without any guidelines is the only saintliness possible. Even then, you may become a sinner; but in your sinner, in your being a sinner, there will be a holiness, a saintliness.

Life is holy; you need not force anything upon it, you need not mold it, you need not give it a pattern, a discipline and an order. Life has its own order, it has its own discipline. You simply move with it, you float with it, you don't try to push the river. The river is flowing -- you become one with it and the river takes you to the ocean. This is the life of a sannyasin: a life of happening, not of doing. Then your being reaches, by and by, above the clouds, beyond the clouds and conflicts. Suddenly, you are free. In the disorder of life you find a new order. But the quality of the order is totally different now. It is nothing imposed by you, it is intimate to life itself.

Trees also have an order, rivers, mountains, but those are not orders imposed by moralists, puritans, priests. They don't go to somebody to find the guidelines. Order is intrinsic; it is in life itself. Once the ego is not there to manipulate, to push and pull here and there -- 'Do this and that' -- when you are completely freed from the ego, a discipline comes to you, an inner discipline. It is unmotivated. It is not seeking something, it simply happens: as you breathe, as when you feel hungry and you eat, as when you feel sleepy and you go to bed. It is an inner order, an intrinsic order. That will come when you become tuned with insecurity? when you become tuned with your strangeness, when you become tuned with your unknown being.

In Zen they have a saying, one of the most beautiful: when a person lives in the world, mountains are mountains, rivers are rivers. When a person moves into meditation, now mountains are no more mountains, rivers are no more rivers. Everything is a confusion and a chaos. But when a man has attained to satori, to samadhi, again rivers are rivers and mountains are mountains. There are three stages: in the first, you are certain with the ego, in the third you are absolutely certain with the non ego, and just in between the two, the chaos, when the certainty of the ego disappears and the certainty of life has not come yet. This is a very, very potential moment, very pregnant. If you become afraid and turn back, you will miss the possibility.

Ahead is the real certainty. That real certainty is not against uncertainty. Ahead is the real security, but that security is not against insecurity. That security is so vast that it contains insecurity within itself. It is so vast that it is not afraid of insecurity. It absorbs insecurity into itself, it contains all contradictions. So somebody can call it insecurity and somebody can call it security. In fact it is neither, or both. If you feel that you have become a stranger to yourself, celebrate it, feel grateful. Rare is this moment; enjoy it. The more you enjoy, the more you will find that the certainty is coming nearer to you, coming faster and faster towards you. If you can celebrate your strangeness, your uprootedness, your homelessness, suddenly you are at home -- the third stage has come.

The second question

## Question 2

THE WEST SEEMS TO BE SUFFERING FROM TOO-MUCHNESS EVEN IN SPIRITUAL MATTERS. THERE ARE SO MANY DIFFERENT TRIPS, IT IS LIKE TRYING TO DECIDE WHICH BRAND OF CEREAL IS BEST WHEN YOU HAVE HUNDREDS TO CHOOSE FROM. HOW CAN WE TELL THE WEST ABOUT YOU WITHOUT MAKING YOU SEEM LIKE JUST ANOTHER BOX OF CORNFLAKES ON THE MARKET?

The world is a market, and nothing is wrong with it being a market. Why are you so against the market? The market is beautiful! You can go to the mountains for a

rest, but eventually one has to come back to the market. The market is reality. Mountains may be holidays, but holidays are not so real as the reality of the market.

You must have seen the ten ox-herding pictures of Zen. They are beautiful. In the first picture, the bull is lost. The bull is a symbol of self, and the owner of the bull is in search. He goes into the forest; he cannot see where the bull has escaped, where the bull is hiding, but he goes on searching. In the next picture he finds the footprints of the bull. In the third picture he sees, somewhere far away, just the back of the bull; he can see the tail. In the fourth picture he can see the whole bull and he catches hold of the tail. In the fifth he has tamed the bull. In the sixth he rides on the bull toward home. This is the way the story goes. In the seventh the bull is transcended, and in the eighth the bull and the owner of the bull have both disappeared. In the ninth picture, the world starts appearing again: trees, mountains, flowers, but you cannot see the bull or the bull-owner. In the tenth picture the bull-owner is back and is standing in the market-place. Not only is he standing in the market-place, but he is carrying a bottle of alcohol.

In the olden days only eight pictures existed. The eighth picture is empty; nothing is there. That is the highest peak of meditation, where everything disappears; the seeker and the sought, everything disappears -- just emptiness. But then a great Zen Master felt that this was incomplete. The circle was not complete: one had to come back to the world. Mountains are good, but the circle was incomplete if you remained in the mountains. One had to come to the market place. Then he added two more pictures, and I feel that he did well. Now the circle is complete. You start from the market-place and you come back to the market-place. The market is the same, but you are not the same. The world remains the same, but you are not the same. One has to come back to it.

This is how it has always happened. Mahavir left -- for twelve years he remained in silence in the mountains, in the forest. Then, suddenly, one day he was back in the market-place. Buddha left -- for six years he remained in isolation. Then one day, suddenly he was in the market place standing and gathering people to tell them what had happened to him. Jesus went to the mountains for forty days. But how can you live in the mountains forever? -- the circle will be incomplete. Whatsoever you attain in the mountains has to be given back to the market.

The first thing is: don't be antagonistic to the market. The whole world is a market. Antagonism is not good. And what is wrong with being a box of cornflakes? Cornflakes are wonderful! They have as much possibility of Buddhahood as you.

I must tell you a few anecdotes.

One Zen Master, Lin Chi, was weighing flax. One seeker came while he was weighing flax and asked, 'I am in a hurry and I cannot wait, but I have a question to ask. What is Buddhahood?' The Master didn't even look at the seeker; he

continued weighing and he said, 'One pound of flax.' It has become a code in Zen -- one pound of flax. Then why not one pound of cornflakes?

Even flax has the possibility, the potentiality of Buddhahood. Everything is holy and divine. When you condemn something, something is wrong with you.

Once, Lin Chi was sitting under a tree and a man asked, 'Is there any possibility for a dog to become a Buddha? Can a dog become a Buddha? Is a dog potentially a Buddha also?' What did Lin Chi do? -- he jumped on all fours and he barked, 'Woof, woof!' He became a dog and he said, 'Yes, nothing is wrong, nothing is wrong at all in being a dog.'

This is the attitude of a real religious man: that the whole life is divine, unconditionally. Nothing is wrong with being a box of Cornflakes on the market, so don't be afraid of telling people about me and don't be afraid of the market. The market has always been there and will always be there. And in the market anything goes. Wrong things will also be sold; nobody can prevent that. But because of wrong things, people who have some thing right to sell in the market become afraid. They always become afraid, and they think, 'How to put such a thing on the market where everything that is wrong is going on?' But this is not helping in any way. Rather, on the contrary, you help the wrong thing to be sold. In economics there is a law that says that false coins force real coins out of circulation. If you have a false coin and an authentic coin, the human tendency is to first try to circulate the false coin. You want to get rid of it; keep the authentic coin in your pocket and circulate the false coin in the market. That's why so many false coins are in circulation. Somebody has to bring the authentic coin to the market. And once you bring the authentic coin to the market, the very authenticity works.

Just look -- even if false things go on, why not the real thing? But people who have the real thing are always afraid of unnecessary problems. Many people I know are afraid even to tell people about me. They think, 'When the right moment comes -- then.' Who knows when it will come? They think, 'How can I say? I have not yet experienced much.' Then they think that if you talk about me it becomes like another advertisement. If you talk on the T.V. or on the radio, or you write articles in the newspaper, it looks like you are selling something. It looks cheap. But people who are selling bad and false things are not afraid of this, they are not bothered. They are not even bothered about whether any cornflakes are inside the box or not. They are simply selling beautiful boxes, but empty. They are not afraid.

This is how bad people put right people out of circulation. They are not bothered about whether something is cheap; they simply go on shouting loudly. And of course when somebody shouts loudly, people hear. When somebody shouts so loudly and with such confidence, people are caught in it.

Don't be afraid. Just by your being afraid you cannot take the wrong things off the market. The only way to put them out is to bring the right thing. And if you

have the right thing, then shout from the roof tops. Don't be bothered; shout as loudly as you can. That is the only way that things move in the world.

Jesus has said to his disciples, 'Go to the farthest corners of the earth. Convert people and cry from the house tops, so that everyone can hear. Then everybody can come to know what truth is.' Buddha has said to his disciples, 'Go, and don't be stopped for long periods in one place, because the earth is big.' The word of Buddha is, 'charaiveti, charaiveti' -- go on, go on! Many are still there to hear the word. Don't stop, don't rest -- charaiveti charaiveti! Go forward continuously, go on, because the whole earth is waiting for the message.

Don't be afraid. If you feel that you have the right Cornflakes for people, go to the market place. Don't hesitate, gather courage. Because just boxes are being sold, when you have cornflakes in the box that is the only way that those empty boxes can be put out of circulation. There is no other way. Nothing is wrong with it. The market place is just a free competition for everything. You have as much chance to win as everybody else.

These problems always bother people who have something; they always hesitate. They hesitate because maybe if they say something, people may reject them. Who knows? And good people are always hesitant; bad people are always dogmatic, stubborn. That's why the world is won more by the bad people -- and good people are always standing outside the market, thinking, 'What to do and what not to do?' By the time they decide, the whole market is filled with false things.

In the West particularly this is so, because now in the West a man to man approach has become impossible. You have to use all the communication media. In Buddha's time it was totally different -- Buddha would move and meet people face to face. No newspapers existed, no radio, no television. But now to meet people personally is impossible, particularly in the West, unless you use the mass media. And when you use the mass media, of course, it looks like meditation is also a commodity. You have to use the same terms, you have to use the same language, you have to persuade people in the same way as other people are persuading for other things. If you say that this meditation is the ultimate in meditations, it will look like a commercial because there are many who are saying this. They are saying about soaps that: 'This is the ultimate in soaps, this is the ultimate in perfumes!' There are perfumes named 'ecstasy'. Sooner or later, someone is going to name a perfume 'satori', 'samadhi'. You have to use the same terms, the same language; there is no other way. You have to use the same methods, but nothing is wrong with that.

I have been in the mountains and I have come back to the market place. Can't you see the bottle of alcohol in my hands? I am in the market place now. You have to be bold. Go and use all the mediums that are available now. You cannot do it like a Buddha, you cannot do it like a Jesus -- those days are over. If you go on doing it like that, then it will take millions of years to spread the news. By the time the news reaches people, the thing will be already dead. So while the Cornflakes are fresh, hurry, reach the people.



The third question:

### Question 3

CAN YOU TALK TO US MORE ABOUT CELEBRATION? IS IT POSSIBLE TO CELEBRATE MISERY?

It is possible because celebration is an attitude. Even about misery you can take an attitude of celebration. For example: you are sad -- don't get identified with sadness. Become a witness and enjoy the moment of sadness, because sadness has its own beauties. You have never watched. You get so identified that you never penetrate the beauties of a sad moment. If you watch, you will be surprised at what treasures you have been missing. Look -- when you are happy you are never so deep as when you are sad. Sadness has a depth to it; happiness has shallowness about it. Go and watch happy people. The so-called happy people, the playboys and playgirls -- in clubs, in hotels you will find them, in theatres -- are always smiling and bubbling with happiness. You will always find them shallow, superficial. They don't have any depth. Happiness is like waves juSt on the surface; you live a shallow life. But sadness has a depth to it. When you are sad it is not like waves on the surface, it is like the very depth of the Pacific Ocean: miles and miles to it.

Move into the depth, watch it. Happiness is noisy; sadness has a silence to it. Happiness may be like the day, sadness is like the night. Happiness may be like the light, sadness is like darkness. Light comes and goes; darkness remains -- it is eternal. Light happens sometimes; darkness is always there. If you move into sadness all these things will be felt. Suddenly you will become aware that sadness is there like an object, you are watching and witnessing, and suddenly you start feeling happy. Such a beautiful sadness! -- a flower of darkness, a flower of eternal depth. Like an abyss without any bottom, so silent, so musical; there is no noise at all, no disturbance. One can go on falling and falling into it endlessly, and one can come out of it absolutely rejuvenated. It is a rest.

It depends on the attitude. When you become sad you think that something bad has happened to you. It is an interpretation that something bad has happened to you, and then you start trying to escape from it. You never meditate on it. Then you want to go to somebody: to a party, to the club, or put the T.V. on or the radio, or start reading the newspaper -- something so that you can forget. This is a wrong attitude that has been given to you -- that sadness is wrong. Nothing is wrong with it. It is another polarity in life.

Happiness is one pole, sadness is another. Blissfulness is one pole, misery is another. Life consists of both, and life is a ritual because of both. A life only of blissfulness will have extension, but will not have depth. A life of only sadness will have depth, but will not have extension. A life of both sadness and blissfulness is multi dimensional; it moves in all dimensions together. Watch the

statue of Buddha or sometimes look into my eyes and you will find both together -- a blissfulness, a peace, a sadness also. You will find a blissfulness which contains in it sadness also, because that sadness gives it depth. Watch Buddha's statue -- blissful, but still sad. The very word 'sad' gives you wrong connotations -- that something is wrong. This is your interpretation.

To me, life in its totality is good. And when you understand life in its totality, only then can you celebrate; otherwise not. Celebration means: whatsoever happens is irrelevant -- I will celebrate. Celebration is not conditional on certain things: 'When I am happy then I will celebrate,' or, 'When I am unhappy I will not celebrate.' Celebration is unconditional; I celebrate life. It brings unhappiness -- good, I celebrate it. It brings happiness -- good, I celebrate it. Celebration is my attitude, unconditional to what life brings.

But a problem arises because whenever I use words, those words have connotations in your mind. When I say 'Celebrate', you think one has to be happy. How can one celebrate when one is sad? I am not saying that one has to be happy to celebrate. Celebration is gratefulness for whatsoever life gives to you. Whatsoever God gives to you, celebration is a gratitude; it is a gratefulness. I have told you and I will tell you again....

A Sufi mystic was very poor, hungry, rejected, tired of the journey. He went to a village in the night and the village wouldn't accept him. The village belonged to the orthodox people, and when orthodox Mohammedans are there it is very difficult to persuade them. They wouldn't even give him shelter in the town. The night was cold and he was hungry, tired, shivering with not enough clothes. He was sitting outside the town under a tree. His disciples were sitting there with great sadness, depression, even anger. And then he started praying and he said to God, 'You are wonderful! You always give me whatsoever I need.' This was too much. A disciple said, 'Wait, now you are going too far, particularly on this night. These words are false. We are hungry, tired, with no clothes, and a cold night is descending. There are wild animals all around and we are rejected by the town, we are without shelter. For what are you giving your thankfulness to God? What do you mean when you say, "You always give me whatsoever I need?"' The mystic said, 'Yes, I repeat it again: God gives me whatsoever I need. Tonight I need poverty, tonight I need being rejected, tonight I need to be hungry, in danger. Otherwise, why should He give it to me? It must be a need. It is needed and I have to be grateful. He looks after my needs so beautifully. He is really wonderful!' This is an attitude that is unconcerned with the situation. The situation is not relevant.

Celebrate, whatever the case. If you are sad, then celebrate because you are sad. Try it. Just give it a try and you will be surprised -- it happens. You are sad? -- start dancing because sadness is so beautiful, such a silent flower of being. Dance, enjoy, and suddenly you will feel that the sadness is disappearing, a distance is created. By and by, you will forget sadness and you will be celebrating. You have transformed the energy.

This is what alchemy is: to transform the baser metal into higher gold. Sadness, anger, jealousy -- baser metals can be transformed into gold because they are constituted of the same elements as gold. There is no difference between gold and iron because they have the same constituents, the same electrons. Have you ever thought about it, that a piece of coal and the greatest diamond in the world are just the same? They don't have any difference. In fact coal pressed by the earth for millions of years becomes a diamond. Just a difference of pressure, but they are both carbon dioxide, both constituted of the same elements.

The baser can be changed into the higher. Nothing is lacking in the baser. Only a rearrangement, a recomposition is needed. That is the whole of what alchemy means. When you are sad, celebrate, and you are giving a new composition to sadness. You are bringing something to sadness which will transform it. You are bringing celebration to it. Angry? -- have a beautiful dance. In the beginning it will be angry. You will start dancing and the dance will be angry, aggressive, violent. By and by, it will become softer and softer and softer, when suddenly, you will have forgotten anger. The energy has changed into dancing.

But when you are angry, you can't think of dancing. When you are sad, you can't think of singing. Why not make your sadness a song? Sing, play on your flute. In the beginning the notes will be sad, but nothing is wrong with a sad note. Have you heard, in the afternoon sometimes, when everything is hot, burning hot, fire all around, and suddenly from a mango grove you can hear a cuckoo start singing? In the beginning, the note is sad. She is calling her lover, her beloved, on a hot afternoon. Everything is fiery all around, and she is hankering for love. A very sad note, but beautiful. By and by, the sad note changes into a happy note. The lover starts responding from another grove. Now it is no more a hot afternoon; everything is cooling down in the heart. Now the note is different. When the lover responds, everything has changed. It is an alchemical change.

You are sad? -- start singing, praying, dancing. Whatsoever you can do, do, and by and by, the baser metal is changed into a higher metal -- gold. Once you know the key, your life will never be the same again. You can unlock any door. And this is the master key: to celebrate everything.

I have heard about three Chinese mystics. Nobody knows their names. They were known only as the 'Three Laughing Saints', because they never did anything else; they simply laughed. They moved from one town to another, laughing. They would stand in the market place and have a good belly laugh. The whole market-place would surround them. All the people would come, shops would close and customers would forget for what they had come. These three people were really beautiful -- laughing and their bellies waving. And then it would become an infection and others would start laughing. Then the whole market-place would laugh. They had changed the quality of the market. And if somebody would say, 'Say some thing to us,' they would say, 'We have nothing to say. We simply laugh and change the quality.' When just a few moments before, it was an ugly place where people were thinking only of money --

hankering for money, greedy, money the only milieu around -- suddenly these three mad people came and they laughed, and changed the quality of the whole market-place. Now nobody was a customer. Now they had forgotten that they had come to purchase and sell. Nobody bothered about greed. They were laughing and they were dancing around these three mad people. For a few seconds a new world opened.

They moved all over China, from place to place, from village to village, just helping people to laugh. Sad people, angry people, greedy people, jealous people: they all started laughing with them. And many felt the key -- you can transform.

Then, in one village it happened that one of the three died. Village people gathered and they said, 'Now there will be trouble. Now we have to see how they laugh. Their friend has died; they must weep.' But when they came, the two were dancing, laughing and celebrating the death. The village people said, 'Now this is too much. This is unmannerly. When a man is dead it is profane to laugh and dance.' They said, 'You don't know what has happened! All three of us were always thinking of who was going to die first. This man has won; we are defeated. The whole life we laughed with him. How can we give him the last send off with anything else? -- we have to laugh, we have to enjoy, we have to celebrate. This is the only farewell that is possible for the man who has laughed his whole life. And if we don't laugh, he will laugh at us and he will think, "You fools! So you have fallen again into the trap?" We don't see that he is dead. How can laughter die, how can life die?'

Laughter is eternal, life is eternal, celebration continues. Actors change but the drama continues. Waves change but the ocean continues. You laugh, you change and somebody else laughs, but laughter continues. You celebrate, somebody else celebrates, but celebration continues. Existence is continuous, it is a container. There is not a single moment's gap in it. But the village people could not understand and they could not participate in the laughter this day.

Then the body was to be burned, and the village people said, 'We will give him a bath as the ritual prescribes.' But those two friends said, 'No, our friend has said, "Don't perform any ritual and don't change my clothes and don't give me a bath. You just put me as I am on the burning pyre." So we have to follow his instructions.'

And then, suddenly, there was a great happening. When the body was put on the fire, that old man had played the last trick. He had hidden many fireworks under his clothes, and suddenly there was diwali! Then the whole village started laughing. These two mad friends were dancing, then the whole village started dancing. It was not a death, it was a new life.

No death is death, because every death opens a new door -- it is a beginning. There is no end to life, there is always a new beginning, a resurrection.

If you change your sadness to celebration, then you will also be capable of changing your death into resurrection. So learn the art while there is still time.

Don't let death come before you have learned the secret alchemy of changing baser metals into higher metals. Because if you can change sadness, you can change death. If you can be celebrating unconditionally, when death comes you will be able to laugh, you will be able to celebrate, you will go happy. And when you can go celebrating, death cannot kill you. Rather, on the contrary you have killed death. But start it, give it a try. There is nothing to lose. But people are so foolish that even when there is nothing to lose, they won't give it a try. What is there to lose?

If you are sad, then I say celebrate, dance, sing. What are you to lose? At the most, sadness will be lost, nothing else. But you think it is impossible. And the very idea that it is impossible will not allow you to give it a try. And I say it is one of the most easy things in the world, because energy is neutral. The same energy becomes sadness; the same energy becomes anger; the same energy becomes sexuality; the same energy becomes compassion; the same energy becomes meditation. Energy is one. You don't have many types of energies. You don't have many separate pockets of energy where this energy is labelled 'sadness' and this energy is labelled 'happiness'. Energies are not pigeon-holed, they are not separated. There exists no watertight compartment in you. You are simply one. This one energy becomes sadness, this one energy becomes anger. It is up to you.

One has to learn the secret, the art of how to transform energies. You simply give a direction and the same energy starts moving. And when there is a possibility of transforming anger into bliss, greed into compassion, jealousy into love... you don't know what you are losing. You don't know what you are missing. You are missing the whole point of being here in this universe. Give it a try.

The fourth question:

Question 4

HAVING LISTENED TO YOUR TALKS CONTINUOUSLY FOR TWO YEARS NOW, I SEE THAT YOU CONTRADICT ALMOST EVERY SINGLE STATEMENT YOU MAKE. IS THERE REALLY ANYTHING ONE CAN DO EXCEPT WATCH AND WAIT?

Yes, I contradict every single statement, every single word that I utter. I have not a philosophy to teach, rather, I have an existence to indicate. No doctrine is being taught to you here. No dogma is being given to you here. I am not a philosopher. I am just as contradictory as existence itself. I don't have any choice. Existence is contradictory: it contains night and day, summer and winter, devil and divine -- it contains all. And I am no more. At the most, I am just a window to existence. I have to be contradictory. And if you go on thinking of what I say, you will be in a greater and greater confusion every day. Don't pay much attention to what I say, give your attention to what I am.

My statements may be contradictory -- they are. If you don't see the contradiction it is because you love me. They are contradictory, but I am not contradictory. They both exist in me, but there is no disharmony in me. That's what you have to pay attention to, that's what you have to see. There exists a deep harmony in me; I am not in a conflict. If there were a conflict then I would have gone absolutely mad. With so many contradictions, how can a person carry on, how can a person live, breathe?

They don't create any discord in me. Everything is in accord. Rather, on the contrary, they help the harmony, they make it richer. If I were a man of a single note, just repeating the same note again and again, I would be consistent. If you want to have a consistent man, absolutely consistent, go to J. Krishnamurti. He is absolutely consistent. For forty years he has not contradicted himself even once. But I see that's why much richness is lost, much richness that life has, is lost. He is logical; I am illogical. He is like a garden: everything is consistent, planted, logical, rational. I am like a wild forest: nothing is planted. If you are after logic too much, then it is better to choose Krishnamurti than me. But if you have any feeling for the wilderness, for the wild forest, only then will you be able to get attuned with me. I open you to all that life is. I don't choose what to say, I don't choose what has to be taught -- I have no choice. I simply say whatsoever happens in that moment. I don't know what is going to be the next sentence. Whatsoever, I will assert it. I don't have a pre-formulated pattern. I am as inconsistent as life is. And the whole point of being inconsistent is so that you don't cling to any dogma. If I am consistent, you will cling.

There are Krishnamurti followers; they cling to his word as dogma. I have seen very intelligent people, very, very intelligent people who have been listening to him for thirty or forty years. They come to me and they say, 'Nothing has happened. We have listened to Krishnamurti, and whatsoever he says feels true, appears to be right, exactly the right thing, but then nothing happens. Intellectually we understand him, but nothing happens.' I tell them, 'If you have been listening to him for forty years and intellectually you feel he is right but nothing happens, then drop that intellectuality and come to me. Be with an absolutely irrational man. If through reason nothing has happened, maybe it can happen through 'irreason'. Immediately they say, 'But you are contradictory! Sometimes you say this, sometimes you say that, and we don't know what to do.' I don't really want you to do something, I want you to be. I don't want to make you intellectuals. They are too many; the world is full of them and they live a very miserable life. You cannot find more miserable people than intellectuals. They commit suicide even while they live. They live a suicidal life, meaningless. Meaning is irrational, the very poetry of life is contradictory. Nothing can be done about it. It is the nature of life, the way existence is.

I am not here to indoctrinate you to a certain standpoint. That's why I can talk about Krishnamurti to you. He is also right, but with only one standpoint of being right. I talk to you about Gurdjieff: he is also right, but with only one

standpoint of being right. And they are contradictory: Gurdjieff believes in method, in a group, a school, techniques, training, discipline, very hard discipline; Krishnamurti believes in no method, no meditation, no group, no Master, no discipleship. I say to you that both are right, but both are only partly right. Together they become whole.

Life is so vast that neither Krishnamurti nor Gurdjieff can adjust it. Life is so vast that nobody can exhaust it. All standpoints can be in it, even opposite standpoints, and they are also true. There are people who have attained through methods, Masters; and there are people who have attained without Masters, without methods. There are people who are hindered by Masters and methods, and there are people who are hindered by the teaching that there is no need for a Master and no need for meditation, no need for a methodology. There are so many types of people, and it is good. There is variety. So no single doctrine can be true. It may be true for a few people, but for other people it will be untrue. That's why so many doctrines exist in the world. Buddha exists, Jesus exists, Mohammed exists: such totally different people, and all true.

I am trying an absolutely new experiment: to bring you all together. This in itself is going to be a discipline for you -- it is. If you have been listening to me for years, it is a discipline already. It has been a meditation. I give you one standpoint: I will talk on Patanjali. I will give you one standpoint and I will create a structure in you. The next day I will start talking on Tilopa and I will demolish the structure. It is painful for you because you start clinging. When you make a structure, you start clinging to it. The moment I see that you have started clinging to theories, immediately I have to bring the opposite in to demolish them. Many times you will build a house, and many times I will abolish it. Many times you will feel that an order has happened, and I will again create the disorder. What is the point? The point is that one day you will become aware; you will listen to me but you will not create an order, you will not create a structure. Because what is the point if I am going to destroy it the next day? You will simply listen to me without any clinging to words, theories, or dogmas. The day that you can listen to me without creating a structure within yourself and I see that you have listened to me and there is emptiness, I have done the thing.

Listening to me for years will bring you finally to it. You will have to come to it, because what is the point? You start bringing an order, a discipline; by the time it is ready, I come and demolish it.

There is a Tibetan story about Marpa. His Master told him to make a house, alone, with nobody's help. It was difficult to bring the stones and bricks from the village to the monastery. It was four or five miles distant. Marpa carried everything alone; it had to be done. And it was to be a three storey house, the biggest that was possible in Tibet in those days. He worked hard, day and night. Alone he had to do everything. Years passed, the house was ready, and Marpa came back happy. He bowed down to the Master's feet and said, 'The house is ready.' The Master said, 'Now set it on fire.' Marpa went and burned the house.

The whole night and the whole next day the house burned. By the evening there was nothing left. Marpa went, bowed down and said, 'As you ordered, the house has been burned.' The Master looked at him and said, 'Start tomorrow morning again. A new house has to be built.' And it is said that it happened seven times. Marpa became old, just doing the same thing again and again. He would build the house -- and he became very, very efficient, by and by. He started building the house sooner, in less time. Every time the house was ready, the Master would say, 'Burn it!' When the house was burned the seventh time, the Master said, 'Now there is no need.'

This is a parable. It may not have happened, but this is what I am doing to you. The moment you listen to me you start creating a house inside: a structure of theories, a consistent whole, a philosophy to live by, a dogma to follow, a blueprint. The moment I see that the house is ready I start demolishing it. And this I will do seven times, and if it is needed, seventy times. I am waiting for the moment when you will listen and you will not gather words. You will listen, but you will listen to me, not what I say. You will listen to the content, not the container; not the words but the wordless message. By and by, this is going to happen. How long can you carry on building a house knowing well that it is going to be demolished? That's the meaning of all my contradictions. Even Krishnamurti, who says that no theory is needed, has created a theory in people, because he is not contradictory. He has created such a deep rooted theory in people. I have seen many types of people, but nothing like Krishnamurti followers. They cling, absolutely they cling, because the man is so consistent. For forty years he has been saying the same, again and again. The followers have made sky scrapers. In forty years, continuously, on and on, their building goes on and on and on.

I won't allow you to do this. I want you to be absolutely empty of words. This is the whole purpose of my talking to you. One day you will realize that I am talking and you are not creating a structure. Knowing well that I am going to deny whatsoever I am saying, you don't cling. If you don't cling, if you remain empty, you will be able to listen to me, not to what I say. And it is totally different to listen to the being that I am, to listen to the existence that is happening right now, in this moment.

I am just a window: you can look through me and the beyond opens. Don't look at the window, look through it. Don't look at the frame of the window. All my words are frames: just look through them. Forget the words and the frame... and the beyond, the sky is there. If you cling to the frame, how, how are you going to take wing? That's why I go on demolishing the words, so that you don't cling to the frame. You have to take wing; you have to go through me, but you have to go away from me. You have to go through me but you have to forget me completely. You have to go through me, but you need not look back. A vast sky is there. I give you just a taste of that vastness when I contradict. It would have



been very much easier for you if I were a consistent man saying the same thing again and again, conditioning you to the same theory again and again. You would be vastly happier, but that happiness would be stupid because then you would never be ready to take wing in the sky.

I won't allow you to cling to the frame; I will go on demolishing the frame. This is how I push you towards the unknown. All words are from the known and all theories are from the known. The truth is unknown, and the truth cannot be said. And whatsoever can be said cannot be true.

# **Yoga: The Alpha and the Omega, Vol 5**

Discourses on the Yoga Sutras of Patanjali

Talks given from 01/07/75 am to 10/07/75 am

English Discourse series

10 Chapters

Year published:

During the early 1980's it was planned to publish the "Yoga: The Alpha and the Omega" volumes as "Yoga: The Science of the Soul". Only the first three volumes were actually published, the title stayed as "Alpha and Omega" for the other seven volumes.

## **Yoga: The Alpha and the Omega, Vol 5**

### **Chapter #1**

**Chapter title: The bridegroom is waiting for you**

**1 July 1975 am in Buddha Hall**

18. THE SEEN WHICH IS COMPOSED OF THE ELEMENTS AND THE SENSE ORGANS IS OF THE NATURE OF STABILITY, ACTION, AND INERTIA, AND IS FOR THE PURPOSE OF PROVIDING EXPERIENCE AND THUS LIBERATION TO THE SEER.

19. THE THREE GUNAS -- STABILITY, ACTION, AND INERTIA -- HAVE FOUR STAGES: THE DEFINED, THE UNDEFINED, THE INDICATED, AND THE UNMANIFEST.

20. THE SEER, ALTHOUGH PURE CONSCIOUSNESS, SEES THROUGH THE DISTORTIONS OF THE MIND.

21. THE SEEN EXISTS FOR THE SEER ALONE.

22. ALTHOUGH THE SEEN IS DEAD TO HIM WHO HAS ATTAINED LIBERATION, IT IS ALIVE TO OTHERS BECAUSE IT IS COMMON TO ALL.

23. THE SEER AND THE SEEN COME TOGETHER SO THAT THE REAL NATURE OF EACH MAY BE REALIZED.

24. THE CAUSE OF THIS UNION IS IGNORANCE.

THE scientific mind used to think that there is a possibility of impersonal knowledge. In fact that used to be precisely the definition of the scientific attitude. By "impersonal knowledge" it is meant that the knower can remain just a spectator. His participation is not needed. Not only that, but if he participates in the known, the very participation makes the knowledge unscientific. The

scientific knower should remain an observer, should remain detached, should not in any way get involved in what he knows. But this is no longer the case.

Science itself has come of age. Just these few decades, past three. four decades, and science has realized its fallacious attitude. There is no knowledge which is impersonal. The very nature of knowledge is personal. And there is no knowledge which is detached, because to know means to be attached. There is no possibility of knowing anything just like a spectator -- participation is a must. So now the boundaries are no longer so clear.

The poet used to say that his way of knowing is personal. When a poet knows a flower he does not know it in the old scientific way. He is not an observer from the outside. In a certain deep sense he becomes it: he moves into the flower and allows the flower to move into him, and there is a deep meeting. In that meeting the nature of the flower is known.

Now science also says that when you observe a thing you participate -- howsoever small the participation, but you participate. The poet used to say that when you look at a flower it is no longer the same flower as it was when nobody had looked at it, because you have entered it, become part of it. Your very look is part of it now; it was not that way before. A flower standing by the side of an unknown path in a forest, nobody passes by, is a different flower; then, suddenly comes somebody who looks at it -- the flower is no longer the same. The flower changes the looker; the look changes the flower. A new quality has entered.

But this was okay for poets -- nobody expects them to be very rational, scientific - - but now even science says that this is happening in the labs: when you observe, the observed is no longer the same; the observer has participated in it and the quality changes. Now physicists say that atoms move in a different way when nobody is observing them. When you observe, they immediately change their movements. Just the same as when you are taking your bath: you are a different person; then suddenly you realize somebody is looking through the keyhole -- you change. When the atom also feels that somebody has looked, it is no longer the same; it moves in a different way.

These were the boundaries: science was thought to be absolutely impersonal; it existed just in the middle of science and religion and was thought to be a partial participation; and religion was a total participation.

The poet looks at the flower -- there are glimpses in which he is there no more, the flower is there no more. But these are only glimpses. For seconds there is a contact, and then they are again apart, then they fall apart. What happens when a mystic, a religious man, looks at the flower? The participation is total. It is not fragmentary. The knower and the known both dissolve; only energy vibrating between the two remains. Experience remains: the experiencer is no longer there, neither is the experienced. The polarities disappear, object and subject disappear, all boundaries are lost.

Religion is total participation. Poetry or art or painting is partial participation.

Science used to be no participation at all -- this is no longer the case. Science has to come back nearer poetry, nearer religion. The boundaries are all confused now. Just fifty years ago, any man trained in the ways of science would have laughed at Patanjali, would have laughed very loudly at Shankara and Vedanta, would have thought deep down that these people have gone mad. Now, it is impossible to laugh at Patanjali. He is proving truer.

As science grows deeper, yoga seems to prove truer, more valid, because this has always been the standpoint of the yogi: that only one exists. The separation, the division of boundaries, is provisional -- it is because of ignorance. It is needed; it is an absolutely necessary training. One has to pass through it, one has to suffer it and experience it -- but one has to pass through it. It is not a home; it is just a passage. This world is a passage of separation, of a divorce.

If you pass through it and you start understanding the whole experience, the marriage comes nearer and nearer and nearer, and one day, suddenly, you are married, married to the whole -- all separation disappears. And in that marriage is bliss. In this separation there is suffering because the separation is false. It exists only because you don't understand. It exists in your misunderstanding. It is like a dream.

You are asleep: then you dream a thousand and one things, and in the morning they all disappear. And suddenly you start laughing at yourself. The whole thing seems to be so ridiculous. You cannot believe that it happened. You cannot believe that you were deceived by it that it was real. You cannot believe how it was possible that you got so enchanted by images floating in the mind, nothing but bubbles of thought, and how they looked -- so solid, so substantial, so real.

The same happens when one comes to know the reality, but the reality is to be known through deep participation. If you don't participate you will know the reality from the outside as a stranger, an outsider. You can come to this house; you can move around the house and you will know certain things about the house, but you have moved outside, on the periphery. You have looked at the walls from the outside -- you don't know the house from the inside.

Sometimes, like a thief in the dark of the night, you can enter the house also; the poet is a thief. The scientist remains a stranger. The religious man is a guest; he does not come in the dark of the night, does not steal in the house. Because one can know certain things as a thief also, the poet will be better than the man of science who has been wandering around and around and around, about and about and about, and never in. Even a poet will know something which a scientist can never know, because he has been in the house -- though in the night, in the dark; though uninvited, not as a guest, not from the front door.

A religious man enters in the house as a guest. He earns it. And he knows something not only about the house but about the host also -- because he is a guest. He not only knows about the material house that exists, but also about the immaterial host that is there who is really the center of the house. He knows the owner.

Science knows only matter. Art sometimes has glimpses of the immaterial because a thief can also come across the owner, but he will be asleep. He can also see the face, but only in the dark because he is afraid, always afraid something may go wrong. He is a thief and is always afraid and trembling. But when you come to the house as a guest -- invited, you have earned it -- the host embraces you; there is welcome. Then you know the very center of the reality.

In India we have two words, both mean "the poet." In no other language are there two words for poet, because there is no need; one word is enough. It explains the phenomenon of poetry -- "poet" is enough. But in Sanskrit we have two words, kavi and rishi, and the distinction is very subtle and is worth understanding. Kavi is one: he is a poet who has come as a thief. He participates, so he is a poet, but his knowledge is in fragments. In certain moments.. as if the thief was inside the house and there was sudden lightning in the sky and he could see the whole house from the inside also -- but it is for a single moment. The lightning gone.. everything has become like a dream.

The poet comes across the reality sometimes, but as if he has not earned it. That's why you will sometimes be surprised: you read a poem by somebody -- X, Y, Z -- it appeals to you, to your very heart, you are stirred and you would like to meet this man out of whom these lines have flown, but when you meet the man, the poet, you are disappointed -- he is just plain, ordinary, nothing.

In the flight of his poetry he was so extraordinary, but if you meet the poet he is ordinary. What has happened? You cannot believe that such a beautiful gem can come out of such an ordinary man. It is because a poet is not a permanent resident of the temple. He is a thief. Sometimes he enters, but in the dark. Better than just roaming around and around; at least he has a glimpse. He sings about that glimpse -- continuously there is a nostalgia in his being for the interiormost glimpse that he has attained. He sings about it again and again, but it is no longer his experience now. It is somewhere in the past, a memory, a remembrance, not a reality.

The rishi is the poet who has been received as a guest. The word rishi means "a seer," and the word kavi also means "a seer" -- they both mean: one who has seen. Then what is the difference? The difference is that the rishi has earned it. He entered the house in the full light of the day; he entered from the front door. He was not an uninvited guest; he was not trespassing on anybody else's property. He was welcomed. The host received him. Now he also sings, but his singing is totally different from ordinary poetry. The Upanishads are such a poetry, the Vedas are such a poetry -- they are out of the hearts of rishis. They were not ordinary poets. They were extraordinary poets -- extraordinary in the sense that they had earned the glimpse; it was not a stolen thing.

But this is possible only when you learn how to participate totally -- that's what yoga is. Yoga means meeting; yoga means marriage; yoga means union. Yoga means: how to come together again -- how to dissolve the separation, how to

dissolve all boundaries, how to come to a point where the knower and the known have become one. This is the search of yoga.

Science, within these few decades, has become more and more aware that all knowledge is personal. Yoga says all knowledge is absolutely personal, and the more personal it is, the better -- you should get involved in it: you should become the flower, you should become the rock, you should become the moon, you should become the sea, the sands. Wherever you look you should be both the subject and the object. You should get involved. You should participate; then only, life throbs, throbs with its own rhythm. Then you are not enforcing something on it.

Science is aggression, poetry is robbery, religion is participation.

Now, try to understand these sutras of Patanjali.

THE SEEN WHICH IS COMPOSED OF THE ELEMENTS AND THE SENSE ORGANS IS OF THE NATURE OF STABILITY, ACTION, AND INERTIA, AND IS FOR THE PURPOSE OF PROVIDING EXPERIENCE AND THUS LIBERATION TO THE SEER.

The first thing to be understood is that the world exists for you to be liberated. Many a time the question has arisen in your mind: "Why does this world exist? Why is there so much suffering? For what? What is the purpose of it?" Many people come to me and they say, "This is the ultimate question -- 'Why are we at all?' And if life is such a suffering, what is the purpose of it? If there exists a God, why can't he destroy all this chaos? Why can't he destroy this whole suffering life, this hell? Why does he go on forcing people to live in it?" Yoga has the answer: Patanjali says, "... for the purpose of providing experience and thus liberation to the seer."

It is a training, suffering is a training -- because there is no possibility of becoming mature without suffering. It is like fire: the gold, to be pure, has to pass through it. If the gold says, "Why!" then the gold remains impure, worthless. Only by passing through the fire will all that is not gold be burned, and only the purest gold will remain. That's what liberation is all about: a maturity, a growth so ultimate that only the purity, only the innocence remains, and all that was useless has been burned.

There is no other way to realize it. There cannot be any other way to realize it. If you want to know what satiety is, you will have to know hunger. If you want to avoid hunger, you will avoid satiety also. If you want to know what deep quenching is, you will have to know thirst, deep thirst. If you say, "I don't want to be thirsty," then you will miss that beautiful moment of deep quenching of the thirst. If you want to know what light is, you will have to pass through a dark night; the dark night prepares you to realize what light is. If you want to know what life is, you will have to pass through death; death creates the sensitivity in you to know life. They are not opposites; they are complementary.

There is nothing which is opposite in the world; everything is complementary. "This" world exists so that you can know "that" world; "this" exists to know "that." The material exists to know the spiritual; the hell exists to come to heaven. This is the purpose. And if you want to avoid one you avoid both, because they are two aspects of the same thing. Once you understand, there is no suffering: you know this is training, a discipline. Discipline is to be hard. It has to be hard because only then will real maturity come out of it.

Yoga says this world exists as a training school, a learning school -- don't avoid it and don't try to escape from it. Rather live it, and live it so totally that you need not be forced again to live it. That's the meaning when we say that an enlightened person never comes back -- there is no need. He has passed all the examination that life provides. He need not come back. You have to be forced again and again to the same life pattern because you don't learn. You go on repeating the experience without learning. The same experience you repeat again and again -- the same anger. How many, how many thousand times have you been angry? Count it. What have you learned out of it? Nothing. Whenever the situation arises, you will be angry again -- the same, as if it is for the first time that you are getting into anger.

How many times has greed, lust possessed you? Again it will possess. And again you will react in the old way -- as if you have decided not to learn. And to be ready to learn is to be ready to become a yogi. If you have decided not to learn, if you want to remain blindfolded, if you want to repeat the same nonsense again and again; then you will have to be thrown back: you will have to be sent back to the same class -- unless you pass.

Don't take life in any other way. It is a vast training school, the only university there is. The word "university" comes from "universe." In fact no university should call itself "university"; the name is too big. The whole universe is the only university. But you have created small universities and you think that when you pass through them you have become entitled, as if you have become a knower. No, these small, man-made universities won't do. You will have to pass through this university your whole life.

Says Patanjali, "... for the purpose of providing experience and thus liberation...." Experience is liberating. Jesus has said, "Know the truth and the truth will liberate you." Whenever you experience a thing, alert, aware, fully watching what is happening -- participating and watching together -- it is liberating. Immediately, something arises out of it: an experience which becomes true. You have not borrowed it from scriptures; you have not borrowed it from somebody else.

Experience cannot be borrowed; only theories can be borrowed. That's why all theories are dirty, because they have been passing through so many hands, so many millions of hands. They are just like dirty currency notes. Experience is ever fresh -- fresh like the dew in the morning, fresh like this morning's rose. Experience is always innocent and virgin -- nobody has ever touched it. You

come upon it for the first time. Your experience is yours, it is nobody else's, and nobody Can give it to you.

Buddhas can indicate the way, but you have to walk. No Buddha can walk for you; there is no possibility. A Buddha cannot give his eyes to you so that you can look through them. Even if the Buddha gives you the eyes, you will change the eyes -- the eyes will not be able to change you. When the eyes will be fit into your mechanism, your mechanism will change the eyes themselves, but the eyes cannot change you. They are parts; you are a very big phenomenon.

I cannot lend my hand to you. Even if I do, the touch will not be mine, it will be yours. When you will go and feel something -- even from my hand -- it will be you who will feel, not my hand. There is no possibility of borrowing reality.

Experience liberates. Every day I come across people who say, "How is one to get free from anger? How is one to get free from sex, lust? How is one to get free from this and that?" And when I say, "Live it through," they are shocked. They had come to me in search of a method to repress themselves. And if they had gone to another guru in India they would have found some method to repress themselves with. But repression can never be liberating, because repression means repressing experience. Repression means cutting all the roots of experience. It can never be liberating. Repression is the greatest bondage that you can find anywhere.

You live in a cage. Just the other day, one new sannyasin told me, "I feel like an animal in a cage." There is every possibility that he meant that he wanted me to help him so that the animal is killed, because we say "animal" only when we condemn. The very word carries condemnation. But when I told the sannyasin, "Yes, I will help you. I will break the cage and make the animal completely free," he was a little shocked; because when you say "animal" you have already valued it, condemned it -- it is not a simple fact. In the very word "animal" or "animality" you have said everything that you wanted to say. You don't accept it. You don't want to live it. That's why you have created the cage.

Cage is character. All characters are cages, imprisonments, chains around you. And men of character are imprisoned men. A really awakened man is not a man of character. He is alive. He is fully alive, but he has no character, because he has no cage. He lives spontaneously, he lives through awareness -- so nothing can go wrong -- but he has no cage around him to protect him.

The cage is a substitute for awareness. If you want to live a sleepy life you need character, so the character gives you guidelines. Then you need not be alert. You are going to steal something -- the character just hinders you: it says, "No! This is wrong! This is sin! You will suffer in hell! Have you forgotten the whole Bible? Have you forgotten all the punishment that a man has to go through?" This is character. This is just hindering you. You want to steal; character is just a hindrance.

A man of awareness will not steal, but he has no character; and that is the miracle and the beauty. He has no character and he will not steal, because he



understands. Not that he is afraid of sin -- there is nothing like sin; at the most, errors -- nothing like sin. He is not afraid of being punished, because punishment is not in the future -- it is not that sins are punished, in fact: sins are the punishment. It is not that you are angry today and tomorrow you will be punished or in the next life -- sheer nonsense. When you put your hand in the fire today, do you think it will be burned in the next life? When you put your hand in the fire today it burns today; immediately it burns. Putting the hand in and the burning of it -- all simultaneous. Not even a single moment's gap. Life never believes in the future because life is only present.

Not that sins will be punished in the future, sins are the punishment. Intrinsic punishment is there: you steal and you are punished. In the very stealing you are punished -- because you are more imprisoned: you will become more afraid; you will not be able to face the world; continuously, you will feel some guilt, you have done something wrong, any moment you can be caught. You are already caught! Maybe nobody ever catches you and no court punishes you -- and there is no other heavenly court anywhere -- but you are caught. You are caught by yourself. How will you forget it? How will you forgive yourself? How will you undo the thing that you have done? It will linger and linger. It will follow you like a shadow; it will haunt you like a ghost. It itself is the punishment.

Character hinders you from committing wrong things, but it cannot hinder you from thinking them. But to steal or to think about it is the same. To commit a murder really and just to think about it is the same, because as far as your consciousness is concerned you have committed it if you have thought about it. It never became action because the character hindered you; if the character was not there it would have become action. So in fact character, at the most, does this: it hinders the thought; it doesn't allow it to be transformed into action.

It is good for the society, but nothing good for you. It protects the society; your character protects the society. Your character protects others, that's all. That's why every society insists on character, morality, this and that; but it does not protect you.

You can be protected only in awareness. And how to gain awareness? There is no other way except to live life in its totality. "... for the purpose of providing experience and thus liberation to the seer."

"The seen which is composed of the elements and the sense organs is of the nature of..." three gunas. Yoga believes in three gunas: sattva, rajas, tamas. Sattva is the quality which makes things stable; rajas is the quality which gives action; and tamas is the quality which is inertia. These three are the basic qualities. Through these three this whole world exists. This is the yoga trinity.

Now physicists are ready to agree with yoga. They have split the atom and they have come across three things: electrons, neutrons, protons. Those three are of the same three qualities: one is of the quality of light -- sattva -- stability; another is of the quality of rajas -- activity, energy, force; and the third is of the quality of inertia -- tamas. The whole world consists of these three gunas; and through

these three Gunas, a man of awareness has to pass. He has to experience all these three gunas. And if you experience them as a harmony, which is the real discipline of yoga....

Everybody experiences: sometimes you feel lazy, sometimes you feel so full of energy; sometimes you feel so good and light, and sometimes you feel so evil and bad; sometimes you are a darkness, and sometimes you are a dawn. You feel all these gunas. Many moments of them come continuously, you move in a wheel, but they are not in proportion. A man of lethargy is ninety percent lethargy. He is active also -- he has to be because just to keep on living a life of lethargy he will have to act a little. That's all his activity is -- just to support his inertia. And he has to be a little good to people also; otherwise people will be very, very bad to him. People will not tolerate his inertia.

Have you watched? People who are not very active.... For example, very fat people are always smiling. That is their protection. They know they cannot fight. They know that if the fight happens they cannot escape, they cannot "flight." You always see very fat people smiling, happy. What is the reason? Why do thin people look sad and why do fat people never look so sad, always happy? Psychologists and physiologists say that is their protection, because in the struggle of life it will be very difficult for them to be always in a fighting mood, as lean and thin people always are. They can fight -- if the other person is weak they will beat him; if the other person is strong they will escape. They can do both, and the fat person cannot do either -- he goes on smiling; he goes on being good to everybody. That's his protection so others should be good to him.

Lazy people are always good. They have never committed any bad thing because even to commit a sin one need be a little active. You cannot make a lazy person a Hitler, impossible. You cannot make a lazy person a Napoleon or Alexander, impossible. Lazy persons have not committed any great sin; they cannot. They are, in a way, good people because even to commit a sin or to do something bad they will have to be active -- that's not for them.

Then there are active people, unbalanced; they are always on the go. They are not worried in any way where to reach; they are only worried how to go with speed. They don't bother about whether they are leaching anywhere -- that is not the point at all. If they are moving with speed everything is okay. Don't ask, "Where are you going?" They are not going anywhere; they are simply going. They have no destiny. They have only energy to be active. These people are the dangerous people in the world, more dangerous than the lazy people. Out of this second category come all Adolf Hitlers, Mussolinis, Napoleons, Alexanders. All mischief-mongers come from the second category because they have energy, a disproportionate energy.

Then there is a third kind of people, which is rare to find: somewhere a Lao Tzu just sitting silently -- not lazy, passive. Not active, not lazy -- passive: full of energy, a reservoir, but sitting silently. Have you watched somebody sitting

silently, full of energy? You feel a field around him, radiant with life, but still -- not doing anything, just being.

And yoga is to find the equilibrium between these three. If you can find a balance between these three, suddenly you transcend. If one is more than the others then that one becomes your problem. If you are more lazy than active then laziness will be your problem: you will suffer through it. If activity is more than laziness then you will suffer from your activity. And the third is never more, it is always less; but even if that is theoretically possible -- that somebody is too good -- that too will be a suffering for him, that too will create imbalance. A right life is a life of balance.

Buddha has eight principles for his disciples. Before every principle he adds a word, sama. If he says, "Be aware," he not only says "smriti," he says "samyak smriti." In English they have always been translating it as "right memory." If he says, "Be active," he always says, "Be rightly active." By "rightly" he means be in an equilibrium. The Indian term samyak means equilibrium. Even for samadhi, even for meditation, Buddha says "samyak samadhi." Even samadhi can be too much, and then it will be dangerous. Even good can be too much, and then it will be dangerous.

Equilibrium should be the key factor. Whatsoever you do, always be balanced like a man walking on a tightrope, continuously balancing. That is the rightness: the factor of balance. The man who wants to attain to the ultimate marriage, ultimate yoga, has to be in a deep balance. In balance you transcend all the three gunas. You become gunateet: you go beyond all these three attributes. You are no longer part of the world; you have gone beyond.

THE THREE gunas -- STABILITY, ACTION, AND INERTIA -- HAVE FOUR STAGES: THE DEFINED, THE UNDEFINED, THE INDICATED, AND THE UNMANIFEST.

These three gunas have four stages. The first, Patanjali calls "the defined." You can call it matter; that is the most defined thing around you. Then, "the undefined" -- you can call it mind; that too is there, felt by you continuously, but is an undefined factor. You cannot define what mind is. You know it, you live it continuously, but you cannot define it. Matter can be defined but not mind. And then "the indicated" -- the indicated is even subtler than the undefined: it is the self. You can only indicate it. You cannot even say it is undefined because to say something is undefined is, in a subtle way, to define it, because that too is a definition. To say that something is undefined... you have already defined it in a negative way; you have said something about it. So, then, there is this subtle layer of existence which is self, that is the indicated. And then beyond it there is again the subtlest which is "the unmanifest" -- unindicated -- that is, no-self.

So: matter, mind, self, no-self -- these are the four stages of all these three gunas.

If you are deeply in lethargy you will be like matter. A man of lethargy is almost matter, vegetates; you don't find him alive. Then there is the second quality, mind. If rajas, activity, is too much, then you become too much of the mind. Then you are very, very active -- mind is continuously active, obsessed with activity, continuously in search of new occupations. Somebody asked Edmund Hillary, who was the first man to reach the Everest peak, "Why? Why did you take such a risk?" He said, "Because the Everest peak was there, man had to go." There is nothing.... Why is man going to the moon? Because the moon is there. How can you avoid it? You have to go. A man of activity is continuously in search of occupation. He cannot remain unoccupied, that is his problem. Unoccupied he is hell; occupied he forgets himself.

If tamas, inertia, is too much, you become like matter. If rajas is too much you become mind: mind is activity. That's why mind goes mad. Then, if sattva is too much you become self, you become atma. But that too is an imbalance. If all the three are in balance then comes the fourth, the no-self. That is your real being where not even the feeling of "I" exists, that's why the term "no-self."

These are the four stages -- three of unequilibrium, and the fourth of equilibrium. First is defined, second is undefined, third is indicated, fourth is not even indicated. unindicated; and the fourth is the most real. The first seems to be most real because you live in the first. The second seems to be very near because you live in the mind. The third even seems to be a little far away, but you can understand. Fourth seems to be simply unbelievable -- no-self? Brahman, God, whatsoever you name it, seems to be very far away, seems to be almost nonexistential; and that is the most existential.

THE SEER, ALTHOUGH PURE CONSCIOUSNESS, SEES THROUGH THE DISTORTIONS OF THE MIND.

And that fourth, even if you attain it... while you are in the body you will have to use all the layers of your being. Even a Buddha, when he talks to you, has to talk through the mind. Even a Buddha, when he walks... he has to walk through the body. But now, once you have known that you are beyond mind, the mind can never deceive you: you can use it and you will never be used by it. That's the difference. Not that a Buddha doesn't use mind, he uses: he uses; you are being used. Not that he doesn't live in the body: he lives; you are being lived -- the body is the master and you are the slave. Buddha is the master; the body is the slave. A total change, a total mutation happens -- that which is up goes down and that which is down goes up.

THE SEEN EXISTS FOR THE SEER ALONE.

This is the climax of yoga or vedanta: "The seen exists for the seer alone." When the seer disappears, the seen disappears, because it was there only for the seer to

be liberated. When the liberation has happened it is not needed. This will create many problems because a Buddha... for him the seen has disappeared, but for you it still exists. There is a flower, somebody amongst you becomes an enlightened person: for him the flower has disappeared, but for you it still continues. So how is it possible -- for one it disappears and for you it continues? It is just like this: you all go to sleep this night, you all dream; then, one person becomes awake -- his sleep is broken, his dream disappears -- but all others' dreams continue. His disappearance of the dream does not help in any way for your dreams to be disturbed; they continue on their own. That's why enlightenment is individual. One person becomes awakened; all others continue in their ignorance. He can help others to be awakened. He can create devices around you to help you come out of your sleep, but unless you come out of your sleep your dream will continue: "The seen exists for the seer alone."

ALTHOUGH THE SEEN IS DEAD TO HIM WHO HAS ATTAINED LIBERATION, IT IS ALIVE TO OTHERS BECAUSE IT IS COMMON TO ALL.

In India we have made only one distinction between dream and that which you call reality, and this is the distinction: that dreams are private realities and this reality that you call the world is a common dream, that's all. When you dream you dream a private world. In the night you live a private life; you cannot invite anybody else to share in your dream. Even your closest friend or your wife or your beloved is far away. When you are dreaming you are dreaming alone. You cannot take anybody there; it is a private world. Then what is this world, because in India we have called this world also dreamlike? This is a common dream. We all dream together because our minds function in the same way.

Just go to the river. Take a straight stick with you; you know the stick is straight. Push it down in the river: immediately, you see it has become crooked, bent. Pull it out; you know it is straight. Again put it in the water; it has again become bent. Now, you know well that the stick remains the same, but the functioning of your mind and the functioning of the light rays create the phenomenon, illusion, that it has become bent. Even if you know now, still it will be bent. Your knowledge will not help. You know well, perfectly well, it is not bent, but it looks bent -- because the functioning of the eyes and the light rays is such that the illusion is created. Then take a dozen friends with you: you all will see it bent. It is a common illusion. The world is a common dream.

THE SEER AND THE SEEN COME TOGETHER SO THAT THE REAL NATURE OF EACH MAY BE REALIZED.

THE CAUSE OF THIS UNION IS IGNORANCE.

To be united with this world, which is like a dream, to be united with the body, with the mind -- which you are not -- is a necessity. Through this union you will

be prepared for a greater union. Through this union you will come to realize that this union is false. The day you realize that this union is false, the final union will happen.

When you are divorced from the world, you get married to the divine. When you are married to the world, you remain in a divorce from God. That's why all the mystics -- Meera, Chaitanya, Kabir; in the West, Theresa -- they all talk in terms of marriage, in terms of bride and bridegroom. And they are all waiting for a final consummation.

The allegory has always been used. Psychologists have even become suspicious about it, about why mystics use that allegory of love, marriage, embrace, kiss. In India even sexual intercourse has been used as an allegory: when the final marriage happens there is the ultimate crescendo, the total orgasm of the individual with the whole, of the wave with the ocean.

Why do these people use sexual allegories? Psychologists suspect that there must be some repression about sex. They are wrong. There is no repression about sex, but sex is such a fundamental phenomenon, how can religion avoid it? It has to be used. And sex is the only, the deepest, phenomenon where you lose yourself. You don't know any other phenomenon where you lose yourself so completely. And in God or in the total one loses himself completely -- becomes a no-self. In sex just a little glimpse of it comes to you. It is good to use the allegory of marriage, of bride and bridegroom.

Remain married to the world and you remain divorced from the divine. Pass through the worldly experience -- enriched, liberated -- suddenly you become aware that this marriage was illusory, a dream. Now, the real marriage is getting ready for you. The bridegroom is waiting for you.

Yoga: The Alpha and the Omega, Vol 5

Chapter #2

Chapter title: Where did we come from and how did we

2 July 1975 am in Buddha Hall

Question 1

HOW DOES A BUDDHA PARTICIPATE TOTALLY IN DAY-TO-DAY LIFE?

THERE is no "how" to it. When you are alert no "how" is needed. When you are awakened you act spontaneously, not with a plan in the mind, because now there exists no mind at all. A Buddha responds -- moment to moment. Whatsoever the situation demands, with no plan, no idea how to act, with no technique he simply responds. His response is like an echo: you go to the hills, you make noise, and the hills echo it. Have you ever asked how the hills echo? They respond. When you play on a sitar has the sitar any "how"? You may be having technique and things in the mind -- what to play, what to sing -- but the sitar? It simply responds to your fingers.

A Buddha is a nothingness. You come around him; he responds. Remember the word "responds": it is not a reaction; it is a response. When you react you have an idea in the mind -- how. what. When you react you react from a position. If you come to a Buddha he does not react from any position; he has none. He has no prejudice, no opinion, no ideology. He responds. He responds to the situation.

One day a man came and asked, "Does God exist?" Buddha looked at him and said, "No." And the same day. in the afternoon. another man came. He asked. "Does God exist?" Buddha looked into him and said, "Yes." And the same day, in the evening, a third man came. He asked, "Does God exist?" and Buddha remained quiet; he didn't answer.

If he had a position in the mind then the answer would be consistent, because it is not a response to the situation: it is always born out of an idea in the mind; it will be consistent. If he was an atheist, not believing in God, then whosoever the questioner it makes no difference. In fact a man of ideology never looks at you, never looks at the situation. He has a fixed idea. an obsession really. Buddha would have said, "No!" if he was an atheist, to all the three persons. If he was a theist he would have said, "Yes," to all the three persons. In fact the person, the alive situation becomes irrelevant when you have an ideology, a position, a prejudice, a pattern, a mind; then you don't look at the situation.

Otherwise, the responses will be totally different. There will be a deep running consistency -- consistency of being, not of answers. Buddha is the same when he said no. Buddha is the same when he said yes. Buddha is the same when he didn't say anything and remained silent, but the situations were different.

Buddha's disciple Anand was present in all the three situations. He became confused. Those three persons didn't know anything about the two other answers that Buddha had given, but Anand was present in all the three situations. When Buddha was going to lie down on the bed in the night Anand said, "One question. Why did you answer the same question in three ways, inconsistent, contradictory?"

Buddha said, "I have not given any answer to you -- you need not worry. You can ask your question and I will answer you. Those answers were not given to you. Who are you to come in?" An answer is given to a situation. When the situation changes, the answer changes. It is a response.

Buddha said, "The first man who asked was an atheist. In fact he was not an inquirer. When I looked in him he had a position -- he has already achieved, arrived. He has concluded: he has concluded that there is no God. He had come only for a confirmation from me so that he can go and say to people, 'Buddha also believes the same way I believe: that there is no God.' I had to say no to him.

"The man who came in the afternoon was also with a conclusion. He was a theist, a staunch, orthodox theist -- he believed that God exists. He had also come with the same mind, to be confirmed.

"The third man who had come was without any position, with no mind. He was an inquirer. He didn't believe in anything; he has not arrived. He was on the way; he was pure. I had to remain silent with him. Now, if you have the same question, you can ask."

A response will always be different, and yet deep down will be a running current of being. Always Buddha looks into the man, into the situation. The situation decides -- not Buddha's mind; he has none.

So you ask, "Wow does a Buddha participate totally in day-to-day life?" If you try to participate totally it will not be total: no effort can ever be total. No technique can ever be total, because you will be manipulating. You will be separate from it; you will be trying to be total. How can you try to be total? You can relax; only then totality comes into being. You are in a let-go; then you are total.

Totality is not a discipline. All disciplines are partial. That's why a man who is much too disciplined will never reach to the truth, because he will always be carrying the burden -- doing something continuously: gross or subtle, on the surface or in the depth, but always a doer. No, Buddha is not a doer. In fact when you relax there is no other way to be -- the only way left is to participate totally.

It has no "how" to it, but the question arises in your mind because you don't know what awareness is. It is just as a blind man asks, "How do people who have eyes move without a stick in their hands to grope their way?" If you say to him that they don't need any stick, that they don't need groping, he will not be able to believe. He will laugh. He will say, "You are joking. How is it possible? Do you mean to say that men with eyes simply move without groping?" A blind man cannot understand it. He has no experience of it. He has always been



groping and groping and, even then, stumbling again and again and falling. He has been somehow managing. A Buddha does not manage: he is in a let-go and everything fits together on its own accord.

## Question 2

PLEASE EXPLAIN WHAT TYPE OF MEDITATION TECHNIQUES ARE SUITABLE SEPARATELY FOR THE TAMAS, RAJAS, AND SATTVA PERSON. WHY DO YOU ALWAYS GIVE DYNAMIC TECHNIQUES?

The dynamic technique is really a very rare phenomenon. It does not belong to any type; it can help all. To the person of *tamas* -- lethargy, inertia -- it will bring him out of his *tamas*. It will create so much energy in him that the *tamas* will be broken; if not all, then a part of it. If a man of *tamas* is ready to do it, it can work wonders because a man of *tamas* is really not lacking energy. Energy is there but not in an active position, not in an active state. Energy is there fast asleep. The Dynamic Meditation can work as an alarm: it can change inertia into activity; it can make the energy move; it can bring the man of *tamas* out of *tamas*.

The second type of man, the *rajas* type, who is very active -- in fact much too active, so active that he cannot find fields where to release his energy, he is in many ways a pent-up energy -- the dynamic technique will help him to release, to be unburdened. After doing dynamic techniques he will feel weightless. And in life his hectic, continuous obsession for activity will slow down. A part of his obsessive occupation will dissolve.

Of course, he will be benefited more than the man of *tamas* because the man of *tamas* first has to be made active. He exists at the lowest rung of the ladder; but once he becomes active, then everything becomes possible. Once he becomes active he will become the second type; he will be *rajas* now.

And for a person of *sattva* the Dynamic Meditation helps tremendously. He is not in inertia; there is no need to bring his energy up. He is not obsessively active; there is no need of any catharsis for him. He is balanced, purer than the other two, happier than the other two, lighter than the other two. Then how will Dynamic Meditation help him? It will become a celebration for him. It will become just a singing, a dancing, a participation with the whole. He will be benefited the most.

This is the paradox of life. Jesus says, "Those who have will be given more, and those who don't have, even that which they have will be taken away from them." The man of inertia needs more, but he cannot be given more because he is not capable of receiving it. The Dynamic Meditation, at the most, will bring him out of his inertia to the second rung of the ladder; and that too with the condition that he participates. Even that is difficult for him -- to decide to participate, to make so much activity.

People of that type come to me -- from their faces you can see they are fast asleep, in a deep slumber -- and they say, "We don't need these active methods."

Give us something silent." They are talking about silence -- they want some method which they can do lying down on the bed; or at the most they can sit with hard effort. That too it is not certain that they will do, but the active meditation seems to be much too active for them. If they participate at all they will be helped; of course not as much as the second type because the second type already exists on the second rung. He already has something in it; he can be helped more. He will be relaxed by the method, unburdened, weightless. Slowly, he will start moving towards the first rung, the highest.

The man of sattva, purity, innocence, will be helped most. He has much; he can be helped. The law of nature is almost like the banks': if you don't have money they will not give you. If you need money they will create a thousand and one conditions; if you don't need money they will seek you. If you have enough of your own they are always ready to give you as much as you want. The law of nature is exactly like that: it gives you more when you don't need, it gives you less when you need; it takes away if you don't have anything, and it gives you in a thousand and one ways if you have something.

On the surface it looks as if it is paradoxical -- the poor man should be given more. By "poor" I mean the man of tamas. The rich man, the man of sattva, should not be given at all. But no, when you have a certain richness you become a magnetic force to attract more richness towards you. The poor man repels; he does not allow richness to come to him. Deep down, the poor man is poor because he does not attract. He has no magnetism to attract riches towards him; hence he is poor. Nobody has made him poor. He is poor because he does not attract; he does not have the magnetism to attract.

These are simple economic laws that if you have a few rupees in your pocket, those rupees will attract other rupees to fall in your pocket. If your pocket is empty then even the pocket will disappear, because some other pocket which has much will attract your pocket. You will lose the pocket itself. The richer you are, the richer you become: so the basic necessity is to have something within you.

The man of tamas has nothing. He is just a lump of earth; he vegetates. The man of rajas is not a lump of earth; he is a fast-moving energy. Much is possible with fast-moving energy. In fact without energy moving nothing is possible, but then his energy becomes madness -- it goes to the extreme. Because of too much activity he loses much. Because of too much activity he does not know what to do and what not to do. He goes on doing; he goes on doing contradictory things: with one hand he will do something, with another hand he will undo it. He is almost mad.

You must remember that the first type, the tamas, never goes mad. That's why in the East madness is not so prevalent. You don't need so many psychoanalysts, you don't need so many mad asylums, no. In the East people live like lumps of earth. How can you go mad? In tamas madness is not possible; you don't do anything to go mad. In the West madness has become almost normal; now there is only a degree of difference between normal and abnormal people. People who

are inside the asylum and people who are outside, they are all in the same world -- just a difference of degree. And everybody is a boundary case: just a little push, and you are inside. Anything can go wrong -- and there are a thousand and one things in your life. Anything can go wrong and you will be inside. The West is rajas -- too much activity. Speed is the symbol: go on moving, go on doing. And there exists no society which is of sattva people; up to now it has not been possible.

India claims, the East claims, that they are sattva people. They are not; they are simply tamas. Rarely sometimes a Buddha happens or a Krishna happens -- that is not the point. They are exceptions; they simply prove the rule. East is tamas -- very, very slow-moving, not moving at all.

I used to go to my village. After years I will go and everything is almost the same. I will meet the same porter on the station, because only one porter is there. He is getting old, but the same man. I will meet the same tangawala because only a few tangas are there; and one always claims me, that I am his passenger. And he is a stronger man, so nobody can fight; so he grabs me and forces me in his tanga. And then the same things are revealed, as if I am going in a memory, not in a real world. I will meet the same man on the road. Sometimes somebody has died and that's big news. Otherwise, the world moves in a circle: the same man who comes to give vegetables, the same man who comes to give the milk -- everything. Almost static.

In the West nothing is static, and everything is news. You go back, everything has changed: your mother may have divorced; your father; your father may have escaped with some other woman; back home there is no home -- the family doesn't exist at all. I was reading some data about the American style of life. Almost every person changes his job in three years, his town also in three years. Everything is changing. And people are in a hurry. And people are running faster and faster and nobody worries, "Where are you going?"

And a sattva society does not exist. Only a few individuals sometimes happen to be so balanced that tamas and rajas are just in the same proportion. They have enough energy to move, and they have enough sense to rest. They make a rhythm of their life: in the day they move, they do things; in the night they rest.

In the East, in the day also they are resting. In the West, in the night also they are working in their heads, in dreams. All Western dreams have become nightmares. In the East you can come across tribes which don't know what a dream is. Really, it happens. I have come across a few aboriginal tribes in India: If you talk about their dreams they say, "What do you mean?" Rarely it happens. and when it happens it is a great news in the town that somebody has had a dream. Because people are resting. In the West sleep has become impossible because dreams are so many and so violently speedy, everything trembling. Nothing seems to be in an equilibrium. In the East, everything dead.

Sattva is possible when rajas and tamas both are in equilibrium. When you know when to work and when you know when to rest, when you know how to keep

the office in the office and not allow it in the home, when you know how to come home and leave the office mind in the office and not bring your files with you -- then sattva happens. Sattva is balance; sattva is equilibrium.

For the man who has sattva the dynamic techniques will be tremendously helpful because they will bring into his life not only silence, but bliss. Silent he is already, because balance gives stillness, silence. But silence is a negative phenomenon -- unless it becomes a dancing, a singing, a rejoicing, it is not much. Good as far as it goes, good to be silent, but don't be content with it, because still much is waiting for you.

To be silent is just like a man who has been diagnosed by medical doctors and nothing wrong has been found in him. But that is not health. You may not be ill, but that is not necessarily to be healthy. Health has a different aroma, a vitality. No-disease -- the certificate for no-disease is not health. Health is a positive phenomenon. You bubble with it; you radiate with it. It is nothing like a certificate that you have no diseases. Health in itself is not only the absence of disease, it is itself a presence.

A man of silence, a sattva man, is already silent; he lives a very quiet life. Quiet, but no laughter in it. Quiet, but no overflowing energy in it. Quiet, but doesn't radiate. Silence, but dark; the light has not penetrated in it. A sattva man can become absolutely silent, but in the silence the nad, the anahat, the divine song has not penetrated. The Dynamic Meditation will help him to dance, to bring dance to his heart, to bring singing to his every cell of being.

Of course, the sattva man will be helped much, benefited most, but nothing can be done; that is the nature of law. If you have, more will be given to you; if you don't have, even that which you have will be taken away.

### Question 3

YOU SAID ENLIGHTENMENT IS INDIVIDUAL, BUT DOES INDIVIDUALITY REMAIN AFTER ENLIGHTENMENT?

No. Individuality does not remain after enlightenment, but enlightenment is individual. You will have to understand it. A river falls into the ocean. When it has fallen the river has disappeared -- there is no individuality of that river left, but only an individual river falls into the ocean. You fall into the ocean of enlightenment as an individual: you cannot take your wife with you or your friend with you -- there is no way. You go alone. Nobody can take anybody.

How can you take anybody? When you meditate you meditate alone. The moment you close the eyes and you become silent, everybody has disappeared -- the wife, the friend, the children. The nearest are also no longer near; the closest are farthest now. In your deep silence, inner collectedness, you alone exist. This aloneness will fall into the ocean.

So, enlightenment is individual. Of course after enlightenment individuality disappears; there is no individuality. So remember this: you cannot go en masse;

you cannot go as an organization; you cannot go as a sect. You cannot say, "Come on all Christians," or "Come on all Hindus. I am going to enlightenment and I will take all the Hindus with me." Nobody can take anybody else. It is absolutely alone. And that's the beauty of it, the purity of it. In your absolute aloneness you fall into the oceanic nirvana. Just a moment before, you were a river; just a moment before, you were an individual -- the very peak of individuality, a Buddha -- and just a moment afterwards nothing exists. You are no longer a river; you have become the ocean. Now you cannot even say, "I am." The ocean is; the river has disappeared.

You can say it in two ways: that the river has disappeared -- one way, the Buddhist way; or you can say the river has become the ocean -- another way, the Vedanta way. But both are the same.' The river has become the ocean," or, "The river has disappeared; only the ocean is," are only ways of saying the same thing.

#### Question 4

WHERE DID WE COME FROM AND HOW DID WE BECOME?

From nowhere. And this word "nowhere" can be broken into two words; then it becomes "now here." These are the two possible answers. Both are true because both mean the same. You come from "nowhere" or you come from "now here."

When you ask, "From where?" you would like to know about the beginning. There is none. You have always been; you will always be. Existence is beginningless, endless. It is not that somewhere it begins. It is not possible, because if existence begins somewhere on some date, day -- as Christians say that it begins before Jesus, four thousand four years before -- that means time existed before existence. That will be foolish because time is part of existence. That means space existed before existence -- otherwise where will you put this newly created thing? -- and space is part of existence.

Scientists say, in fact, space-time is the whole of existence. So time cannot begin because then another time will be needed. Then you will ask, "When did time begin?" Four thousand four years before? Monday, six o'clock in the morning? Then there was time before: otherwise how did you come to know it is Monday, and how did you come to know that Sunday has passed, and how did you come to know that it is six o'clock and the morning? No, time cannot begin because then another time is needed. And if you say, "Okay. We say okay to another time," then that other time cannot begin. Then further ahead another time will be needed. You fall in an infinite regression. You fall in an absurdity which leads nowhere.

Beginning is not there. And if the beginning is not there, there cannot be any end, because a thing that never begins cannot end. How will it end?

So you come from nowhere. That is one answer: that you don't come; you have been here. From this arises the second and more relevant point: break "nowhere" into "now here."

I have heard a story. There was an atheist, and he was a lawyer, and a very logical man. And to declare his faith he had written on his wall in big letters so whosoever would come would know -- he had written in big letters: GOD IS NOWHERE. Then he became a father; a child was born to him. And the child began learning words, and it was difficult for him to pronounce the big word "nowhere." So the child was reading -- he could read GOD IS, but he couldn't read NOWHERE; it was too big a word. So he broke it in two. He read, GOD IS NOW HERE. And I have heard that the father heard it and he was transformed. Suddenly, something melted in him: the child has brought a message.

So break the word in two; become a child. When I say "nowhere" try to hear "now here." Either you come from nowhere or you are born every moment now here. Moment to moment is birth. Moment to moment you die and disappear, and moment to moment you are born again. You are a process, not a thing: a thing is born -- finished, then it dies. No, you are not a thing. You are not static. You are a process, riverlike, flowing. Every moment you are being renewed; every moment you are being resurrected. Every moment you die, and every moment you are reborn.

If you become aware of the present moment you will become aware of this phenomenon also: that every moment you move into the black hole, you disappear, and again come anew out of it. Every moment this is happening, but you are not alert. That's why you miss. To see that interval, very intense alertness is needed.

And then you will not ask the second part of the question: "... and how did we become?" You are always becoming. Becoming is your being. You are always growing, always and always, and there is no end to it. Don't think that there will come a time when you will become perfect and there will be no growth -- because that will be death. There comes at no time such a moment. One goes on transcending -- from one perfection to another perfection.

Go to the Himalayas. You see a peak and nothing else. Then you go to the peak and suddenly other peaks come into your vision. Then go to other peaks, and again many more peaks come into your vision. The more you grow, the more you see the possibility to grow. The more you become, the more doors open for your becoming -- new vistas, new avenues, new dimensions.

Life is an ongoing phenomenon, a continuum. You never come to a point where you can say, "Now I have become." And if you ask for such a moment, you are asking for suicide. Don't ask that. Remain with the process. If you can remain with the process it is so beautiful: to be born again and again, to be rejuvenated again and again. If you ask that you would like to be perfect -- like a dead rock -- then no becoming is needed. You are asking for death: you are not a love of life; you have not lived and known life.

Live life, accept life, be alert to the passing moment, and all the mysteries will be revealed to you by your own presence of awareness. There is no other way.

You are coming from nowhere and you are going to nowhere. You are always in the middle; you are always on the path. In fact. I would like to say you are always the path, because the path doesn't exist separate from you. When I say you are growing, don't misunderstand me -- you may think you are separate and you are growing. No: you are the growth; you are the becoming. Nothing else exists.

Then suddenly, in the whole becoming process, in the whole whirlpool of becoming, you find void, emptiness -- sunyata -- within you. And that space is wonderful. That space is what we call the benediction.

#### Question 5

YOU MADE ME ALTOGETHER CONFUSED AND LETHARGIC. I AM LIKE MAD. AT THE MOMENT I FEEL NO TRUST EVEN. NOW TELL ME WHAT SHOULD I DO? WHERE SHOULD I GO?

This comes from Swabhav. You must have also come across his madness. Now, he himself has become aware of it -- this is a beautiful moment.

If you can be confused, that shows that you are intelligent. Only a fool cannot be confused; only a stupid man cannot be confused. If you have some intelligence you can be confused. An intelligent person can only be confused, so don't look at the confusion. You must have some intelligence, that's why. Now the intelligence is coming on its own. coming of age. The confusion was always there, but you were not alert, so you could not see it. Now you are alert and you can see. It is just like this: you live in a dark room. Cobwebs are there, rats run here and there, in the corners dirt goes on multiplying. and suddenly I come in your room with a lamp. You tell me, "Put off your lamp because you are making my room dirty. It was never so; everything was so beautiful in darkness."

How can I make you confused? I am here to dissolve all your confusions. But in the very process of dissolving, the first step is going to be that you will have to become aware of your confusion. If your room has to be cleaned, then the first step is to see the room as it is; otherwise how will you clean it? If you believe it is already clean -- and in the darkness you have never known the piles of dirt that have come into it and what miracles the spiders have been doing in your room and how many scorpions and snakes have made their habitat there -- if you remain fast asleep in darkness, then there is no problem. A problem exists only for a man whose intelligence is growing.

So whenever you come to me, the first thing, the first impact if you understand me will be confusion. That's a good sign. You are on the right path, go on. Don't be worried. If confusion is there, then no-confusion is possible. If you can't see the confusion, then there is no possibility for clarity. Just watch it: who is saying that you are confused. A confused mind cannot even say, "I am confused." You must have become a little watcher by the side -- you see the confusion around you like smoke. But who is this who has become aware that there is confusion?

All hope lies in this phenomenon: that a part of you -- a very small part of course, but that too is too much in the beginning -- you should feel fortunate that a part of you can watch and look at the whole confusion. Now let this part grow more. Don't be afraid of the confusion: otherwise you will try to force this part to go to sleep again so you can feel safe again.

I know Swabhav from his very beginning. He was not confused, that is true -- because he was perfectly stupid. He was adamant, stubborn. He almost knew everything, without knowing. Now, for the first time a part of his being is becoming intelligent, alert, aware, and that part is looking around: there is sheer confusion.

This is beautiful. Now two possibilities are there: either you listen to this part which is saying this is confusion, and you increase it -- it becomes a pillar of light and in that light all confusion will dissolve: or you become afraid and scared -- you start escaping from this part which has become aware, you start drowning it back into darkness again. Then you will be a knower again: stubborn, knowledgeable, everything clean-cut -- no confusion. Only a person who does not know much, only a person who is not aware, can remain without confusion.

A really aware person will feel, hesitate -- every step he will take and he will hesitate -- because all certainties are lost. Says Lao Tzu, "The wise man walks so cautiously, as if he is afraid of death on every step." A wise man becomes aware of confusion; that is the first step.

And then there is the second step: when the wise man has become so wise that all the energy has become light. So now the same energy that was creating confusion and moving in confusion is there no more; it has been absorbed. All confusion disappears; there is morning suddenly. And when darkness is too much -- remember that the morning is close. But you can escape.

"You made me altogether confused...." Perfectly true, that's what I have been doing. You should be thankful for it to me.

"... and lethargic." Yes, that too is true... because, I know Swabhav. He is the rajas type -- too much activity. When he would come for the first times to see me he was full of energy, too much activity -- a rajas type. Now, meditation, understanding, is bringing his activity to a lower pitch, to a balancing state. A man of rajas will always feel, when he is becoming balanced, that he is becoming lethargic. This is his attitude. He will always feel that "where has his energy gone"; he has become lethargic. What is happening to him? He had come here to become a great warrior and to go and win the whole world, and all that I have been doing to him is bringing him back from too much activity, too much nonsense.

In the West you have a saying that the empty mind is the devil's workshop. That has been created by rajas people. It is not true, because the empty mind is God's workshop. The devil cannot function there, because in an empty mind the devil cannot enter at all. The devil can enter only in an active mind. So remember this:



the rajas mind is the devil's workshop. Too much activity, then on your activity the devil can write.

You have seen two world wars. They have come from rajas people. In Europe, Germany belongs to the rajas type -- too much activity. In the East, Japan belongs to rajas people -- too much activity. And these two became the source of all the nonsense of the Second World War. Too much activity. Just think, Germany belonging to the tamas people, lethargic -- what can Adolf Hitler do? You tell them to turn to the right, and they are standing. You tell them to turn about; they are standing. In fact they will sit down I y that time and they will have gone to sleep. Adolf Hitler will look foolish amongst tamas people. He will look absolutely foolish in a sattvic society -- mad. People will get hold of him and treat him in a sattvic society. In a tamas society he will look just stupid, a nuisance. Hmm?... people are resting and you are unnecessarily moving with flags and slogans, and nobody follows you -- alone. But in Germany he became the leader. the Fuehrer, the greatest leader Germany had ever known, because the people were rajas.

Swabhav was a rajas type, a kshatriya type, ready to fight, always on edge to be angry; now he has slowed down, We was running one hundred m.p.h., and I have brought him down to ten m.p.h. of course he feels lethargic. This is not lethargy; this is just bringing your obsession with activity to a normal state because only from there the sattva will become possible; otherwise it will not become possible. You have to gain a balance between tamas and rajas, between lethargy and movement. You have to know how to rest and you have to know how to act.

It is always easy to rest completely; it is also easy to act completely. But to know these two opposite polarities and move in them and create a rhythm is difficult -- and that rhythm is sattva.

"You made me altogether confused and lethargic." True.

"I am like mad." Perfectly true. You have always been. Now you know it -- and that is the definition of a man who is not mad

A madman can never know that he is mad. Go to the madhouse, inquire. No madman can say, "I am mad." Every madman believes that except him the whole world is mad -- that is the definition of madness. You can never come across a madman who says. "I am mad." If he has that much wisdom to say that he is mad, he is already a wise man; he is no longer mad. Madness never accepts. Mad people are very. very reluctant. Even to go to the doctor they are reluctant: they say, "Why? For what? Am I mad? There is no need -- I am perfectly right. You can go."

Mulla Nasrudin went to a psychiatrist and he said. "Now something must be done -- things have gone beyond me. My wife has gone completely mad, and she thinks that she has become a refrigerator."

Even the psychiatrist became alert. He had himself never come across such a case. He said, "That is serious. Tell me more about it."

He said, "Eh, there is nothing more to it. She has become a refrigerator; she believes she is a refrigerator."

The psychiatrist said, "But, if this is only a belief, there is no harm in it. It is innocent. Let her believe. She is not creating any other trouble?"

Nasrudin said, "Trouble? I cannot sleep at all because in the night she sleeps with her mouth open -- and because of the light in the refrigerator I cannot sleep!"

Now who is mad? Mad people never think they are mad.

Swabhav, this is a blessing that you can think, "I am mad." This is the sane part within you which realizes it. Everybody is mad. The sooner you realize it, the better.

"At the moment I feel no trust even." Good. Because when you become really alert it becomes difficult to feel trust. There are many stages. One stage, people feel doubt. Then they suppress the doubt because trust seems to be very promising: "Surrender, and you will attain everything." I go on promising you, "Surrender, and your enlightenment is certain." Trust seems to be very promising. Your greed is provoked -- you say, "Okay. Then we will trust and surrender." But this is not trust, this is greed -- and deep down you hide the doubt. You go on doubting -- by the side. You remain alert that trust is okay but don't trust too much because, who knows, this man may be after something, or just fooling, deceiving. So you trust, but you trust halfheartedly. And deep down is doubt.

When you meditate, when you become a little more understanding, when you listen to me continuously and I go on hammering from so many points of view, from so many sides -- I make many holes in your being. I go on hammering, breaking you down. I have to break your whole structure. I have to destructure you; only then can you be remade. There is no other way. I have to demolish you completely; only then a new structure is possible.

I go on destructuring; then, understanding arises -- flashes of understanding. In those flashes you will see that you don't even trust; the doubt is hidden there. First, you doubt. Second, you trust with doubt hidden deep down. Third, you become aware of the hidden doubt and the trust -- and how can you both trust and doubt. You hesitate. you feel confused.

Now from this point two possibilities open: either you fall back to doubt, that is the first stage as you had come to me, or you grow into trust and drop all doubts. This is a very, very liquid state. It can solidify in two ways: either on the lower rung where you are full of doubts again -- even the false trust has disappeared; or you grow into trust and the trust becomes a crystallization -- the suppressed part of doubt has disappeared. So this state is very, very vulnerable and one should move very cautiously and alertly.

"Now tell me what should I do? Where should I go?" There is nowhere to go when you have come to me. Now you can go anywhere, but you will have to come. To come to me is dangerous: then you can go anywhere, but everywhere I will haunt you. There is nowhere to go.

And nothing is to be done. Just be alert to the whole situation because if you start doing something, if you are hankering to do something, you will mess everything. Let it be as it is. Confusion is there, madness is there, trust has gone: just wait and watch and sit on the bank and let the river settle by itself. It settles on its own: you need not do anything. You have done enough -- now rest. Just watch and see how the river settles. It has become muddled; there is mud in it and dry leaves are floating on the surface -- don't jump into it! You are hankering to jump into it to do something so that the water can be made clean -- whatsoever you do you will make it more muddy. Please resist this temptation. Remain on the bank, don't get into the river, and just be a watcher.

If you can watch without doing anything.... And that is the greatest temptation of the mind -- the mind says, "Do something: otherwise how are things going to change?" The mind says only with effort, with doing, can something be changed. And that looks logical, appealing, convincing -- and it is absolutely wrong. You cannot do anything. You are the problem. And the more you do, the more you feel you are; the "I" becomes strengthened; the ego becomes strong. Don't do, just watch. Watching, the ego disappears. Doing, the ego strengthens. Be a witness.

Accept it -- don't fight it at all. What is wrong if confusion is there? Just a cloudy evening, clouds in the sky -- what is wrong? Enjoy it. Too much sun is also not good; sometimes clouds are needed. What is wrong in it? The morning is misty and you feel confused. What is wrong in it? Enjoy the mist also. Whatsoever the case, you watch. wait, and enjoy. Accept. If you can accept it, the very acceptance transmutes, the very acceptance transforms.

Soon you will see you are sitting there, the river has disappeared -- not only the mud, but the whole river -- the mist is no longer there, the clouds have disappeared, and the open sky, the vast space is available.

But patience will be needed. So if you insist, "Now tell me what to do," I will say, "Do patience." If you insist, "Where should I go?" I will tell you "Come closer to me."

#### Question 6

CAN YOU TALK ABOUT THE BRAHMIN HABIT OF TAKING SEVERAL BATHS EVERY DAY AND CHANGING CLOTHES? IS THIS RECOMMENDED FOR A SANNYASIN TODAY?

Brahmins have gone neurotic. They suffer from compulsion, obsession, neurosis. To be clean is good, but to clean continuously is mad. And the mind can move to extremes. You can either be dirty, then you don't take a bath.... I used to know an Italian sannyasin. She happened to stay with me in a camp. I was surprised, she never took any bath. Then I inquired and she said, "Once a year," she takes. And she asked, surprised, "Is that not enough? -- once a year?" And then there are brahmins who are not doing anything else -- just taking baths.

I know a person, he is a close relative; he has some obsession. He has remained a bachelor all his life -- a very good man in all the ways except one, and that too is innocent, doesn't harm anybody, but has harmed him completely. He is a poor man because he has never earned much. He has lived on whatsoever had been left by his father, and has to live very, very miserly because he does not have much and it has to last his whole life. And he has no time to earn because of that obsession -- and the obsession is cleanliness. The whole day he is cleaning his house. There is nothing to clean: a small room, he goes on cleaning it. Then he will take his baths. And this is part of the obsession: that if he sees a woman he will immediately take a bath because he is a bachelor, a perfect bachelor, such that "just the shadow of a woman makes you dirty."

He goes to the public tap to bring water. He goes early in the morning so nobody can come across him, because if a woman crosses the path he has to clean his pot again -- throw the water, clean the pot, bring water again. And it has happened sometimes that thirty, forty, sixty times he will go -- the whole day. And you cannot stop traffic, and people are passing, and there are as many women as men. It is difficult. And he cannot miss -- he is looking for women. Even if he can see a woman far away, immediately... The whole day is wasted. He is so superbly clean, but what to do with this cleanliness? Whole life wasted.

It is always good to remember that balance is always right. Don't be dirty; don't get obsessed with dirt. Now hippies have got obsessed with dirtiness. That's reaction. It is not freedom, because reaction can never be freedom. Christianity insisted on too much cleanliness. They have a proverb that cleanliness is next to godliness. They insisted for cleanliness too much; now the whole generation, the modern generation, has revolted against it. Now hippies are not taking baths, they don't bother about any cleaning of the clothes -- as if dirtiness has become their sadhana: it is their discipline to be dirty. They feel they have got completely free from the old pattern of the society. No, you are not free: reaction, revolt. is not revolution. You may go to the other extreme, but you are caught in the same pattern: they were mad to be clean; you are mad to be dirty.

And if I am asked, "If there is only one way... one has to choose the extreme.!" then I will choose the extreme of cleanliness -- at least it is clean. But I am always for balance.

And nobody can make a discipline for you: you have to feel your body, your balance -- because uncleanliness, dirtiness. becomes a heaviness on your body, your mind. Cleanliness is not for somebody else or for the society: it is for you -- to feel light, to feel happy, to feel pure and clean. A good bath gives you wings. A good bath, and you are a little unearthly, not part of this earth: you can fly a little. A good bath is a must. And nobody else can make the rule for you; you have to understand your own body. Sometimes you are ill and there is no need, because the bath can be disturbing; then don't be obsessed with it. Sometimes the situation is not such that you can take the bath; then don't be neurotic about it --

don't feel guilty. There is nothing in it to feel guilty: to take the bath is not a virtue; not to take the bath is not a sin. At the most it is good hygiene.

And you should have to look after your body; the body is the temple of the divine. It should be clean; it should be beautiful. You have to live in it; you have to be with it. It will affect you in many ways. In a clean body, in a clean temple, the possibility is more for a clean mind to happen and exist. I am not saying that this is equivalent. I am just saying the possibility -- in a clean body, more possibility. I am not saying that in a dirty body there is no possibility for a clean mind -- the possibility is there, but it will be a little difficult, against the grain.

Meditation is an inner bath of consciousness, and bath is a meditation for the body.

#### Question 7

WHY CAN YOU NOT CONTINUE TALKING ON LAO TZU?

If you understand me I am always talking on Lao Tzu. If you don't understand me, even while I am talking on Lao Tzu it will be of no use. In fact I am never just to anybody else -- Patanjali. Jesus. Mahavir, Buddha. No, I am never just; I cannot be. The Lao Tzu goes on coming in. I am continuously talking on Lao Tzu. When I am talking on Lao Tzu, when I am talking on Patanjali, when I am talking on Buddha or Jesus; if you can understand me, Lao Tzu remains the continuous undercurrent. But if you don't understand me, then the question arises, "Why can you not continue talking on Lao Tzu?"

Lao Tzu to me is not a subject matter; Patanjali is. When I speak on Patanjali I speak on Patanjali. When I speak on Lao Tzu I don't speak on Lao Tzu; I speak Lao Tzu. And the difference is vast, tremendous.

#### Question 8

IS WERNER ERHARD ANYWHERE NEAR TO BEING ENLIGHTENED?

This is from Madhuri. Erhard is as near as Madhuri. Everybody is as near as Erhard. In fact enlightenment is a jump, not a gradual phenomenon -- in just a single step the journey is complete. It is as if you are sitting with closed eyes and you open the eyes and the sun is there; the whole world is filled with light. Somebody is sitting with closed eyes: even then the world is filled with light and the sun is there, only he is sitting with closed eyes. And if he is enjoying it nothing is wrong in it, perfectly okay: but if he is miserable then I say why don't you open the eyes? The difference between ignorance and enlightenment is just that of opening the eyes. It is not much of a difference, if you are ready to open. If you are not ready to open, it is a tremendous difference.

Erhard is as near as anybody else, but intellect seems to be the barrier for him -- as it is a barrier for you, most of you. He has understood the point -- exactly he has understood it -- but intellectually. When I talked about his few sentences last

time, I okayed them all. They are all perfectly true, but I have not said anything about the person. Whatsoever he has said is perfectly true; but you can study Lao Tzu -- intellectually you can understand and you can say the same things. As far as the words go they are true, but the man seems to be much too intellectually in it, not totally in it. And that's the problem.

And that is the greatest problem one can encounter: you understand everything I say, you can even explain it to others. but enlightenment will be as far away as ever. It is not a question of intellectually understanding. it is a question of total understanding -- your total being understands it. not only your mind. Your heart understands it. Not only your heart -- your blood and your bones, your marrow understands it. Nothing is left behind -- our whole being understands it, is bathed in that understanding. I hen the fragrance comes. then the dance happens, then you flower.

And there is only one step and the journey is complete. Between you and me the distance is only of one step -- not more than that. Not even two steps are needed. But forget about Erhard. Just think about yourself, because Erhard is a problem to himself; it is none of your business to be bothered about. Just think about yourself. Have you not many times felt that you understand me perfectly, and again and again you miss? Why? If you understand me, why do you miss? You understand me intellectually, verbally, theoretically, but your being does not participate in it. So while you are near me you understand; when you have moved away, the understanding simply disappears: you are again back to your old standpoint, to your old world and the pattern. While with me you forget yourself and everything is clear, crystal clear. Away from me you are again into your hole, and everything is confused and nothing is clear.

Only one step exists. And the step has to be taken with the total being. You are just sitting and imagining that you have taken the step. You can go on sitting and you can go on imagining a great journey. If you do it for long, the journey becomes so real, appears so real, that you can start talking like an enlightened man -- but that won't help.

You have to be enlightened. It is not imagination; it is not thinking. It is being.

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Chapter #3  
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25. THE DISASSOCIATION OF THE SEER AND THE SEEN WHICH IS BROUGHT ABOUT BY THE DISPERSION OF IGNORANCE IS THE REMEDY THAT BRINGS LIBERATION.

26. THE UNWAVERING PRACTICE OF DISCRIMINATION BETWEEN WHAT IS THE REAL AND WHAT IS THE UNREAL BRINGS ABOUT THE DISPERSION OF IGNORANCE.

27. THE HIGHEST STAGE OF ENLIGHTENMENT IS REACHED IN SEVEN STEPS.

THE state of ignorance is the cause of all delusions, of all unrealities, of all appearances, but to know more is not the state of knowledge. Ignorance is the cause, but knowledge is not the remedy -- knowledge in the sense of knowledgeability. You can know more and more and more, but you remain the same. Knowledge becomes an addiction. You go on adding it. but the being to which you add it remains the same. You know more, but you are not more.

And the root cause of ignorance can be dissolved only when you are more, when your being is stronger, when your being is powerful, when your being has awakened. The root cause of all suffering is ignorance, but knowledge is not the remedy -- awakening is the remedy.

If you don't understand this subtle distinction, first, you are lost in ignorance, and then you will be lost -- and lost more so -- in knowledge. In the Upanishads there is one of the most radical statements ever uttered. The statement is that in ignorance people are lost, but in knowledge they are lost in a deeper way. Ignorance misguides, knowledge misguides more.

Ignorance is not absence of knowledge. If it was absence of knowledge then things would have been very, very easy -- and cheap. You can borrow knowledge; you cannot borrow being. You can even steal knowledge; you cannot steal being. You have to grow into it. Remember this as a criterion: that unless you grow in something it is never yours. When you grow, only then something belongs to you. You may possess something, but don't be misguided by the possession. The possession remains separate -- it can be taken away from you. Only your being cannot be taken away from you. So unless knowing happens into your being, ignorance cannot be dissolved.

Ignorance is not absence of knowledge; ignorance is absence of awareness. Ignorance is a sort of sleepiness, a sort of slumber, a sort of hypnosis; as if you

are walking in sleep, doing things in deep. You are not aware what you are doing. You are not a light; your whole being is dark. You can know about light, but that knowledge about light will never become light. On the contrary, it will become a hindrance towards light, because when you know too much about light you forget that the light has not happened to you. You are deceived by your own knowledge.

It is as if you have been living in a dark cell. You have heard about light but you have not seen it. And how can you hear about light? It can only be seen. Ears are not the medium to know light: eyes are. And you have heard about light. And hearing again and again about light you have started to feel that you know light. You know about; but to know about is not to know. You have heard. How can you hear light? It will be as if someone says that he has seen music. It will be absurd.

Hearing about light, the mind becomes more and more greedy. You consult scriptures. You go and seek wise, old men. You may even come across somebody who has seen, but the moment he says something about that, to you it becomes the heard. In India the oldest scriptures are known as shruti, that which has been heard. That's beautiful. That's really beautiful. How can truth be heard? And all the old scriptures are called shrutis, and smritis. Shruti means "the heard," and smriti means "the remembered." You have heard and you remember. You have memorized it, but how can you know truth by hearing? You have to feel it. In fact you have to live it.

The man living in the cave, in darkness, can collect many facts about light. He can almost become a great pundit. You can consult him and you can rely on him. He will say everything that has ever been said about light, but he will live all the same in darkness. And he cannot help you towards light; he himself is blind.

Jesus says again and again, "The blind are leading the blind." Kabir says, "If you are suffering, become alert; you must have been led by a blind man. If blind people lead blind people, they fall in the well," says Kabir. And you are all in the well of suffering; you must have heard too much about truth; you must have heard too much about God. Thousands of pulpits continuously preaching God -- churches, temples, scholars -- continuously talking "about."

God is not a talk. It is an experience.

Ignorance cannot be dissolved by knowledge. It can be dissolved only by awareness. Knowledge you can go on collecting in the dream; but it is part of the dream, and the dream is part of your sleep. Somebody has to shake you. Somebody has to shock you. Somebody has to bring you out of your sleep; otherwise you can go on and on. Sleep is alcoholic. Ignorance is alcoholic; it is a drug. You have to be pulled out of it.

I will tell you one anecdote I have always loved. It is about Siddha Naropa, the disciple Of Tilopa. It happened before Naropa found his Master, Tilopa. It happened before he himself became enlightened. And it is a must for every seeker; it has to happen to everybody. So whether it happened to Naropa or not



is not the point -- it is a must on the journey. Unless it happens, enlightenment is not possible. So I don't know historically whether it happened or not. Psychologically I am certain, absolutely certain, it happened because nobody can move without it further into the beyond.

Naropa was a great scholar, a great pundit. There are stories that he was a great vice-chancellor of a great university -- ten thousand disciples of his own. One day he was sitting surrounded by his disciples. All around him were scattered thousands of scriptures -- ancient, very ancient, rare. Suddenly he fell asleep, must have been tired, and he was a vision. I call it a vision, not a dream, because it is no ordinary dream. It is so significant, to call it a dream won't be just; it was a vision.

He saw a very, very old, ugly, horrible woman -- a hag. Her ugliness was so much that he started trembling in his sleep. It was so nauseating he wanted to escape -- but where to escape, where so go? He was caught, as if hypnotized by the old hag. Her body was nauseating, but her eyes were like magnets.

She asked, "Naropa, what are you doing?"

And he said, "I am studying."

"What are you studying?" asked the old woman.

He said, "Philosophy, religion, epistemology, language, grammar, logic."

The old woman asked again, "Do you understand them?"

Naropa said, "Of... Yes, I understand them."

The woman asked again, "Do you understand the word, or the sense?"

This was asked for the first time. Thousands of questions had been asked to Naropa in his life. He was a great teacher -- thousands of students always asking, inquiring -- but nobody had asked this: whether you understand the word, or the sense. And the woman's eyes were so penetrating that it was impossible to lie -- she will find out. Before her eyes Naropa felt completely naked, nude, transparent. Those eyes were going to the very depth of his being. and it was impossible to lie. To anybody else he would have said. "Of course, I understand the sense," but to this woman. this horrible-looking woman, he couldn't speak the lie; he had to say the truth.

He said, "Yes, I understand the words."

The woman was very happy. She started dancing and laughing.

Thinking that the woman has become so happy.... And because of her happiness her ugliness was transformed; she was no longer so ugly; a subtle beauty started coming out of her being. Thinking "I have made her so happy. Why not make her a little more happy?" he said, "And yes, I understand the sense also."

The woman stopped laughing. She stopped dancing. She started crying and weeping, and all her ugliness was back -- a thousandfold more.

Naropa said, "Why? Why are you weeping and crying? And why were you laughing and dancing before?"

The woman said, "I was dancing and laughing and was happy because a great scholar like you didn't lie. But now I am crying and weeping because you have lied to me. I know -- and you know -- that you don't understand the sense."

The vision disappeared and Naropa was transformed. He escaped from the university. He never again touched a scripture in his life. He became completely ignorant: he understood that just by understanding the word, whom are you befooling; and just by understanding the word you have become an ugly old hag.

Knowledge is ugly. And if you go near scholars you will find them stinking -- of knowledge -- dead.

A man of wisdom, a man of understanding, has a freshness about him, a fragrant life -- totally different from a pundit from a man of knowledge. One who understands the sense becomes beautiful; one who only understands the word becomes ugly. And the woman was nobody outside: it was just a projection of the inner part. It was Naropa's own being, through knowledge became ugly. Just this much understanding that "I don't understand the sense," and the ugliness was going to be transformed immediately into a beautiful phenomenon.

Naropa went in search, because now scriptures won't help. Now a living Master is needed. Then after long journeys he came across Tilopa. Tilopa was also in search of this man, because when you have something, you want to share; a compassion arises.

The Buddhist term for compassion is karuna. The English word does not carry exactly the same sense -- it cannot carry. The word karuna is very, very meaningful. It comes from the same Sanskrit root as kriya. Kriya means action. Kriya and karuna -- kriya means action, karuna means compassion -- they both come from the same root kra. The Buddhist term karuna means "compassion in action." And that is the difference between sympathy and compassion; when you are in sympathy there is no need for action -- you simply show your sympathy and the thing is finished. Compassion is active -- you do something. When you are really in compassion you will have to do something. How can you just be in sympathy? Sympathy will look so pale, so cold. Compassion is warm. Compassion means it has to be active.

When a man knows, compassion arises. Tilopa had known. He had come face to face with the ultimate: and now compassion arose. And he started seeking and searching for somebody who'll be ready to receive... because you cannot throw this knowing of the ultimate before those who will not understand. A receptive heart, a feminine heart is needed. A disciple has to be feminine because the Master is to pour, and the disciple is just to allow.

They met and Tilopa said, "Naropa, now I will say everything that I have been waiting to say. I will say everything because of you, Naropa. You have come; now I can unburden myself."

This vision of Naropa is very significant. This vision is a must. Unless you feel that knowledge is useless you will never be in search of wisdom. You will carry

the false coin thinking that this is the real treasure. You have to become aware that knowledge is a false coin -- it is not knowing, it is not understanding. At the most it is intellectual -- the word has been understood but the sense lost. Once you understand this you will throw all your knowledge and you will escape in search of somebody who knows, because only with somebody who knows -- heart to heart, being to being, the transfer happens. But if the disciple is already a man of knowledge the transfer is impossible, because the knowledge will become the wall.

I can see a subtle wall around you always. Whenever you come to me I see whether I can approach you or not, whether you are approachable or not. If I see a very thick wall of knowledge it seems almost impossible to approach you; I will have to wait. If I can find even a small crack I enter from there. But scared people, full of fear -- they don't even leave a crack; they make a solid wall. They make a citadel around them of knowledge, knowing, concepts -- abstract words. Futile! Just noise! In fact a nuisance, but you believe in them.

So this is the first thing to be understood: knowledge is not knowledge. And only that knowledge which is not knowledge but wisdom, understanding, knowing, can cut the roots of ignorance.

Remember the word "awareness." Just as in the morning you become, by and by, alert and you come out of the sleep and the sleepiness falls down, disappears; the same happens again: you come out of your slumber; by and by your eyes open, you start seeing, your heart becomes available, your being open; and immediately, you are no longer the same person you were while asleep. Have you ever observed, in the morning, when awake, you become a totally different person -- you are not the same who was asleep? Have you observed, in sleep you become a totally different person -- in sleep you do things you cannot even imagine doing while you are awake -- in sleep you believe in things you cannot believe while you are awake? In sleep every sort of absurdity is believed. While you are awake you laugh at your own foolishness, at your own dreams.

The same happens when you finally awake. Then, the whole world that you had lived up to that moment becomes part of a dream, a great dream. That's why Hindus go on saying the world is maya: the stuff it is made of is dream; it is not real. Awake! And you will find all those phantoms that surrounded you have disappeared. And a totally different vision of existence becomes available -- that is freedom. Freedom is freedom from illusions. Freedom is freedom from sleep. Freedom is freedom from all that is not and appears to be there.

To come to the real is to come to home; to wander in unreality is to be in the world.

Now, try to understand Patanjali's sutras.

THE DISASSOCIATION OF THE SEER AND THE SEEN WHICH IS BROUGHT ABOUT BY THE DISPERSION OF IGNORANCE IS THE REMEDY THAT BRINGS LIBERATION.

From where to begin?... because Patanjali is always interested in the beginning. If the beginning is not clear we may go on talking about what liberation is, but that will remain a talk. The beginning has to be absolutely clear -- every step clean-cut so that you can move from where you are. If you listen to Lao Tzu, Lao Tzu talks from the peak, the highest peak possible to human consciousness; if you ask Tilopa, he answers from where he is. If you ask Patanjali, he talks from where you are. He does not say anything about himself; he simply talks from where you are, the beginning. He is more practical; Lao Tzu is more true. Patanjali is more practical.

The other day somebody asked why I cannot continue talking on Lao Tzu. Because of you. If I were alone that would be good, perfect; but you are also there, and I cannot forget you. When I am talking about Lao Tzu I have to leave you far behind. Then, immediately I start talking about Patanjali, or somebody, who talks about you and your first steps. There is a vast difference.

Lao Tzu you can enjoy but you cannot practice, because he doesn't say anything about practice. He has achieved and he talks about his achievement -- from that vision. Things are totally different. You may be hypnotized by that vision, that vision may have a great appeal to you, but it will remain a poetry. It will remain a romance: it will not become empirical; it will not become practical. You will not be able to find the way from where to go through Lao Tzu. Everything is perfectly true, but from where to go? The moment you become aware of yourself, Lao Tzu is somewhere so far, so distant....

Patanjali is just by your side. You can move with him hand in hand. He talks about the beginning.

"The disassociation of the seer and the seen...." So the first step is to remember, to be mindful, that you are separate from the seen: whatsoever you see you are the seer. The tree is there, so green and so beautiful, blossoming -- but the tree is an object; you are the subject. Separate them. Know well that the tree is there and you are here; the tree is out, you are in; the tree is the seen and you are the seer. It is difficult to remember because the tree is so beautiful and the flower so magnetic, they hypnotize you. You would like to be lost. You would like to forget yourself.

In fact you are always in search of forgetting yourself, trying to escape from yourself. You are so fed up with yourself.... Nobody wants to remain with oneself. A thousand and one paths you create just to escape from yourself. When you say, "The tree is beautiful," you have escaped; you have forgotten yourself. When you see a beautiful woman passing by, you have forgotten yourself. The seer is lost in the seen.

Don't lose the seer in the seen. Many times it will be lost -- reclaim it. Reclaim it again and again. By and by you will become steady. By and by you will have a strength. Anything passes by, anything whatsoever -- even if God passes by -- Patanjali says, "remember that you are the seer and he is the seen." Don't forget

this distinction, because only with this distinction will your vision become clear. will your consciousness concentrate. will your awareness become consolidated, will your being become rooted and centered.

Go again and again, fall again and again to self-remembering. Remember, self-remembering is not ego-remembering. It is not to remember that "I am," no. It is to remember that inside is the seer and outside is the seen. It is not a question of "I"; it is a question of consciousness and object of consciousness. The disassociation of the seer and the seen which is brought about by the dispersion of ignorance is the remedy that brings liberation." The more you become aware of everything that surrounds you, by and by, you will see that not only the world surrounds you, your own body surrounds you. That too is an object. I can see my hand, I can feel my hand, so I must be separate. If I were the body then there would be no way to feel the body -- who will feel it? To know, separation is needed. All knowledge. all knowing, separates. All ignorance is forgetfulness of the separation. When you become aware that the body is also the other." your consciousness is settling at home.

Then you become aware that your emotions, your thoughts -- they are also "the other," because you can see them. You have seen them again and again, but you don't remember that you are separate. You see a thought passing on the screen of the mind. It is just like a cloud passing in the sky: you see a white cloud passing or a black cloud passing, moving towards the north. When a thought passes just look where it is going, from where it is coming. Watch it. Don't get involved; don't become one with it. That getting involved, becoming one with it, is called identification, *tadatmya*: and that is ignorance. Identified, you are in ignorance. Unidentified -- separate, witnessing, watching -- you are moving towards awareness.

This is the method, what Upanishads call the method of "neti, neti," the method of elimination: you see the world -- then I am not the world; you see the body -- then I am not the body; you see the thought -- then I am not the thought; you see the emotion -- then I am not the emotion. You go on, go on, go on... a moment comes, only the seer is left; all seen disappeared, and with the seen, the whole world.

In that aloneness of consciousness there is tremendous beauty. tremendous simplicity, tremendous innocence, austerity. Sitting in that consciousness, centered in that consciousness there is no worry, not a worry at all -- no anxiety, no anguish, no suffering, no hate, no love, no anger. Everything has disappeared; only, you are. Even the feeling that "I am" is not there, because if you feel "I am" you can become aware of the feeling -- that is separate from you. You are. Simply, you are. So simple that there is no awareness that "I am," just an "amness," being. That is the definition of being. It is not a question of philosophy, how to define it; it is a question of experiencing, how to experience it.

All eliminated, all dreams dissolved, the whole world disappeared -- you sitting in yourself, not doing a thing, not even a ripple of thought, not even a breeze of

emotion passes you -- everything is so still and so silent: time has stopped, space disappeared. This is the transcendental moment. In this moment, for the first time, you are no longer ignorant. This is how you grow in being. This is how you become a knower, not a knowledgeable person. You have not gathered any information; on the contrary, you have separated all that was around you. Totally nude, naked, like a sunya, a void, you are.

Patanjali says this is liberation from ignorance. So the first step is to go on separating. Whatever you see, always remember the seer, that "I am separate," and immediately, a sort of silence will surround you. The moment you remember, "I am the seer and not the seen," instantly, you are no longer part of this world -- instantly, you have transcended.

You may forget again. It is very difficult to go on remembering in the beginning, but even in twenty-four hours if you can remember for one single moment, that will be enough nourishment. And by and by more moments will become possible. A day comes when you remember so constantly that the very effort to remember is not needed: it becomes just natural, like breathing -- you breathe, you remember. It is not good to say "remember" then, because there is no effort. It simply happens; it has become sahaj, spontaneous.

#### THE UNWAVERING PRACTICE OF DISCRIMINATION....

Then the second step. First step: of separation, disidentification between the seen and the seer. The second step:

#### THE UNWAVERING PRACTICE OF DISCRIMINATION BETWEEN WHAT IS THE REAL AND WHAT IS THE UNREAL BRINGS ABOUT THE DISPERSION OF IGNORANCE.

This is one step; then there is another step. They both work together. It is not good to say the other is the second step -- they move simultaneously. But it is better to start first with the discrimination between the seen and the seer; then the other will be possible, because the other is more subtle, the distinction between the real and the unreal.

For example, in ordinary life you have got completely messed up. You don't know what is real and what is unreal. You are so messed up that any fantasy can become real for you; and when it becomes real, that means when you take it to be real, it starts affecting you; and when it starts affecting you it looks more real, because it is affecting you. It becomes a vicious circle.

In the night you dream that somebody is sitting on your chest with a knife and is just going to kill you -- a nightmare. You scream. Because of the screaming, the sleep is broken. You open your eyes; there is nobody sitting on your chest. Maybe in your sleep you have pulled your own pillow on your chest, or just your own hands, and the pressure gave you the impression; the pressure created

the dream. Now you know it was a dream, but still your heart goes on throbbing fast. You know that it was a dream. Now you are fully awake. You have put on the light -- there is nobody, nothing -- but your body goes on trembling a little. It will take time to settle again.

An unreal dream, how does it create real phenomena in the body? Only two possibilities are there. One, the body is also not very real. That is the Hindu standpoint about life: because a dream can affect it, it must be like the dream; it cannot be real. The second possibility is: because you take the dream as real, that is why it affects you. It becomes real. It is only your own mind: if you take something as real it becomes real. If you understand, it is unreal. Immediately it stops affecting you in any way.

Just watch: you are feeling hungry. Is it real, your body need, or just because you eat every day at this time; so the clock says now is the time? "Feel hungry!" says the clock, and you immediately follow the order: you start feeling hungry. Is it real hunger? If it is real hunger, the more you stay hungry, the more it will grow. If you eat every day at one o'clock and you are feeling hungry at one o'clock, wait: just after fifteen minutes you are not feeling hungry; after one hour you have completely forgotten. What happened? If the hunger was real, after one hour it would have been more -- but it has disappeared. It was a mind creation -- not a real body need, just an imaginary need, an unreal need.

Watch what is real and what is unreal and you will become aware of many things. And then you can sort them out and life will become more and more simple. This is what sannyas means: to find out what is unreal. If it is unreal, if you have found it so, it simply has no power over you. The moment you understand "this is unreal," the power is lost, the thing is dead, it no longer affects you. Life becomes more simple, more natural. And then, by and by, you become aware that ninety-nine percent of things are unreal. Ninety-nine percent, I say. I leave one percent for the final step, because in the final step that too becomes unreal -- the only reality that is left is you. Everything, by and by, is felt to be unreal and dropped. Finally, only consciousness is real.

For instance, in the night you sleep, you see a dream. The dream is real in the night. You take it to be real. You live through it -- you feel, you are angry, you love -- all sorts of emotions, thoughts, all sorts of life pass through you. Then, in the morning it has become unreal. Now you are moving to the office, to the shop, to the world, to the market -- now this world is real. By the evening you come back. You go to sleep -- the market, the shop, the marketplace -- everything has become unreal again. In deep sleep you don't remember the market, the family, the house, the worries -- they all have disappeared.

But only one thing remains always real: the seer. In the night, while the dream is passing, the dream may be a dream, but the seer is not a dream -- because even for a dream to exist, a real seer is needed. Both cannot be dreams.

You are a young man, then you become old, but the seer remains the same. You are ill, you become healthy; but the seer remains the same. The consciousness

within you; always the same, the constant factor -- the only reality, because Hindus define reality as that which abides forever and forever. Their definition is, "That which is eternal is real, and that which is momentary is not real," because one moment it is there, next moment it is gone. Why call it real? It was a dream. Anything that was meaningful for a single moment and then becomes meaningless is a dream. The whole life, Hindus say, is a dream because when you die the whole life has become meaningless, as if it never existed.

By and by, discriminating real from the unreal, sorting it out, more and more authentic awareness will arise out of it. Remember, this sorting out, discrimination between the real and unreal, is a method to create more awareness. The real point is not to know what is real and what is unreal. The real point is: trying to know what is real and what is unreal, you will become intensely aware. It is a methodology. So don't get caught in it; because people can be caught in their methodology. Always remember it is a methodology. It is just a device. The more you become penetrating and aware of what is real and what is unreal -- what is happening between these two? Your intensity is becoming more and more intense, alive. Your eyes are becoming more penetrating, far-reaching into the phenomena of life. That is the real point.

For yoga everything is a device. The goal is to make you perfectly aware, so not even a fragment of darkness remains in your heart, not even a corner remains dark -- the whole house is lighted. "The unwavering practice of discrimination between what is the real and what is the unreal brings about the dispersion of ignorance." So the point is: the dispersion of ignorance.

In India there are a few very, very poisonous snakes, cobra and others. When a cobra bites a man, the only problem is: if you can keep the man awake for thirty-six hours, the body itself throws the poison out of it. The blood circulates and purifies itself; the poison is thrown out of the system. But the only point is for thirty-six hours the man should not fall asleep. Once he falls asleep, then it is impossible. So when a cobra bites a man in the forests of India or among primitive tribes where no other medicine exists, the whole village gathers together. Once I was in a village and it happened, and I watched the whole phenomenon -- for thirty-six hours. It was beautiful, because that is the whole process of becoming aware.

The problem is that the poison makes the man sleepy. He feels a tremendous urge to fall asleep. It is not ordinary sleep -- tremendous urge to fall asleep. He cannot be allowed to sit; people have to prevent him, hold him. Sitting or standing he has to be shocked, and continuously a situation is to be created -- drums and bands and singing and dancing all around, and howling and screaming and shouting -- so he cannot fall asleep. The moment his eyes are closed he is to be shocked out of it, again and again. He is even to be beaten. A moment comes after twelve hours, it becomes almost impossible for him to be awake: you go on shouting, he doesn't listen; his body becomes limp, you cannot hold him -- standing or sitting. Then he has to be beaten hard; only that keeps



him awake. If thirty-six hours are complete then the poison is thrown by the body and the man remains alive. If he falls asleep, even for a few minutes, the man is lost.

The whole effort of yoga is like that. Many methods have to be used to remain alert: and because of this many things have gone wrong. For example, fasting: fasting is a method to remain alert -- it has nothing to do with the body -- because whenever you are fasting you cannot fall asleep easily. To fall asleep, the body needs food. When you have overeaten you fall asleep immediately. If you have overeaten, immediately you feel that now you cannot move. you cannot do anything. The consciousness is losing itself. The whole energy of the body moves into the stomach, it leaves the head where it remains conscious, because the food has to be digested, and that's the first thing to be done -- immediately, the first necessity. The whole body energy concentrates near the stomach and you start feeling sleepy.

In a fast, if you have ever fasted, you will feel that in the night you cannot fall asleep. You turn again and again; something is missing. The body energy is completely free -- there is no need to digest anything. The free energy moves all over the body. It is no longer concentrated in the stomach. In fact it is available, so your mind goes on functioning: you remain alert. Sleep is difficult. Fasting is a way to create awareness. If you fast for a long time, you will attain to a certain duality of awareness which is difficult to attain while you go on eating. It can be attained, but it will take a longer time. Fasting is a shortcut to achieve it.

But, somewhere, something went wrong. It always happens with sleepy people. You give them something: they become addicted to it. They forget the goal -- the method becomes the end; the means becomes the end. Now there are thousands of Jain monks continuously on fast -- and nothing happens. I have been wandering all over the country meeting so many types of people. I have asked thousands of Jain monks, "Why do you fast?" They say, "Because it purifies the body." Absolute foolishness.

It may purify the body, but that is not the point at all. It may be good for health sometimes, not always. If you have too much accumulated fat in the body, it will be helpful to purify it; it reduces fat. If you have eaten too much for so many years that you have accumulated many toxins in the body, it helps to purify. But that is secondary; that has nothing to do with religion. It is naturopathy, not religion.

But why should a Jain monk purify the body? He's not ill. He's not poisoned. He has completely forgotten the goal. The goal was awareness. Now he keeps on doing the means, using the means, not knowing the goal. He simply suffers. So the fasting is no longer a fasting; it is just a starvation. And this has happened many times -- almost always it happens -- because things are given to sleepy people. They cannot understand the goal; the goal is far away. They cling to the means.

You must have seen pictures, or if you have not seen pictures you can go to Benares and see people lying on a bed of thorns. That was the oldest method of creating awareness, very old, ancientmost. "To create awareness" -- it has nothing to do with a feat. It has nothing to do with creating an impression on others. The man should not be there on the streets of Benares; he should be hidden in a forest, deep, where nobody reaches, because it is not an exhibition. But now it has become an exhibition.

And you will see people lying on the bed of thorns and you will not see even a single spark of awareness in their eyes or face; on the contrary, you will feel them to be very, very dull, insensitive -- unintelligent, idiotic. This is a miracle, because the method was to create awareness. What has happened? They completely forgot for what it is: it became an end in itself. They have "learned the trick." And if you have to learn the trick, you have to become insensitive; only then can you lie down on a bed of nails or thorns. The body should be dull so that it doesn't feel much. It should be dead so the thorns or nails cannot harm it. You should gather a thick dullness around your body, insensitivity.

Now just the reverse was the goal: to become more sensitive, to feel the body in all its sensitivity. If you lie down on a bed of nails or thorns you will feel every pore of the body. The whole body in pain -- and the pain gives you a shock, and the pain awakes you, makes you alert. It is not to be practiced. If you practice it, by and by the body learns the trick. Then the body becomes dead; the body starts creating dead spots so that wherever the nail hits the body a dead spot arises. The body has to protect itself. Then you will see the man Lying on the nails absolutely unaware -- more unaware than you. If you lie down on the bed you will scream with pain. You are more alert; you are more sensitive. He is Lying down happily; he even sleeps on it. His body is more stony. He has lost something which is needed -- awareness. Now just the reverse has happened.

And this is so in all the practices of religion: they become rituals. I came across a man who has been standing for ten years. He has not slept; he will not sit; he simply stands -- one of the old hatha yoga methods to create consciousness, because the body will need sleep. The body will say, "I want to go to sleep." How long can you stand? After a few hours, or a few days, you will feel a tremendous urge to sleep. To overpower that urge, to bypass it, and to remain alert -- that is the use of the method.

But I came across this man. He is very famous, thousands of people come to pay respect to him, but they don't know what they are doing and to whom they are doing. That man has become completely dull. He has stood so long, his legs have become almost dead parts. Now he cannot bend them. They have become as it happens in a disease called elephantitis: the legs become like elephants'. His whole body weight has moved to the legs. He is a thin man. The upper part has become very thin and the lower part has become very thick and heavy. He is distorted. His face is in a distortion.

You can see that he may have tortured himself very much -- but he has not become alert; rather, through the torture, he has become attuned to it, acclimatized, immune. Now it doesn't bother him. He has lost consciousness through it rather than gaining.

So remember, these are all methods: to discriminate between the seen and the seer, to discriminate between the real and the unreal are just methods. The goal is awareness. "The unwavering practice of discrimination between what is the real and what is the unreal brings about the dispersion of ignorance."

THE HIGHEST STAGE OF ENLIGHTENMENT IS REACHED IN SEVEN STEPS.

Patanjali believes in gradual growth. He says the goal is reached in seven steps. I say it is reached in one step, but Patanjali divided the same one step in seven parts to make it easier for you, nothing else. You can jump six feet, seven feet, in one jump; you can walk the same space in seven steps. Patanjali does not believe in "jump," because he knows you are cowards; you will not be able to take the jump. You can be persuaded, in fact seduced, by and by to take small steps. You can take small steps because with small steps you can make sure that there is no danger. The jump is dangerous because you don't know where you will land. A small step: you can look around and feel safe; slowly, you can step it: and you always know that if something goes wrong you can always step back, it is only a question of a small space. But you cannot jump back if something goes wrong. The jump is a tremendous change. radical.

Patanjali always looks at you whenever he says something. Now -- immediately - - after describing how to attain awareness, immediately he says, "The highest stage of enlightenment is reached in seven steps." So don't be worried, don't be afraid. you can go slowly.

What are these seven steps? The number seven is very very important. It seems to be the most important number. From so many paths and so many ways that number bubbles up again and again. If you ask Gurdjieff, he says there are seven types of men. Those seven types are seven steps. If you ask the esoteric Kabbala or old Egyptian mysteries, they say there are seven bodies in man. seven layers of bodies. Those seven layers of bodies become seven steps. If you ask yogis, they say there are seven centers in man. Those seven centers become seven steps. Somehow. seven seems to be very, very important. And you will come across this seven again and again, but the basic meaning is the same.

Two possibilities -- one, you take a jump, a sudden jump, as Zen Masters require you to do -- as I always hope that you will be able to do. In the jump those seven steps are covered in one step. but much courage is needed. Not only courage, but irrational courage is needed -- because you are moving in the unknown. The difference is vast between you and the valley where you will land. You cannot even imagine. It is from the known to the unknown. There is no gradual growth:

a sudden flare-up. The other possibility is divide the space in seven -- so that you can move slowly, so your cunning mind, clever mind. can be satisfied.

People come to me and I ask them, "Would you like to take sannyas without thinking, or you would like to think about it?" Rarely it happens somebody says, "I am fed up with thinking." Maneesha said that when she came. The very first day she came to me I asked, "Would you like to take sannyas? With thinking? Would you like first to think about it, feel safe? Or are you ready right now?" She said, "I am fed up with thinking." Rarely it happens somebody says "fed up with thinking."

In almost all the cases it happens that they say, "We will think." And they miss an opportunity, because if you think, you continue. If you decide it, then it is no longer a jump. If your reason first feels safe, tries to feel safe, all security, tries to understand everything; then it remains a modified form of your being. Then your past goes on playing a part in it. And sannyas means dropping the past; it is not a modified state of your past. It is total revolution: it is radical. So those who say, "We will think," miss something. They come. They think about it for a few days, then they come. then they take sannyas -- but more was possible, more was available. They simply missed it. If you can take the jump, then take the jump. If you want to move slowly, you can move, but you will miss something.

I have seen this happening. The people who are courageous for sudden enlightenment, they achieve to a peak that is never reached by gradual growers. They also reach to the peak, but they reach so gradually, they divide the whole space in so many parts, that it never becomes ecstasy. They reach the same peak.. You must watch. A Meera dances, a Chaitanya's mad and dances and sings. Yogis? No, they never dance, they never sing, because they reach so gradually that it is never such an exhilarating experience, never. They reach so gradually, in parts they achieve the ecstasy. They achieve it in so many doses -- small doses. homeopathic doses -- that before another dose is given the first dose is gone, they have absorbed it, digested it. Then the second dose is given -- that too is absorbed before the third comes. They cannot dance. You cannot see a yogi dance. He has missed something. He has reached the same peak, but in the path something is missed.

I am always in favor of the sudden, because when you are going to reach, why not reach dancing? When you are going to reach, why not reach in a deep ecstasy of being? Yogis look businesslike -- calculating, mathematical -- not mad like lovers. But both paths are open. It is for you to choose.

It is just like you have won a lottery -- ten lakh rupees -- and then one rupee is given to you, then another one rupee, then another one rupee; by and by you get it, but you are never allowed to have the ten lakh rupees and you are never allowed to know that you are going to have ten lakh rupees. You will attain to ten lakh rupees, but a millennium will pass -- and you will always remain a beggar: one rupee in the pocket. Before you use it, the other will not be given; when you have used it, the other will be given.

Sudden enlightenment has a beauty, a wild beauty about it: that suddenly you are given the ten lakh rupees -- you can dance! But if your heart is weak it is better to move slowly.

I have heard, it happened: A man was always purchasing tickets for lotteries and, as it happens, he never got any prize. Years passed, but it had become a routine. Every month he would go and purchase a few tickets from his salary. But one day it happened. He was in the office and the wife came to know that he had attained his goal -- ten lakh rupees. She became afraid because he was a poor man, just a hundred rupees per month salary he gets. Ten lakh rupees will be too much. It will be so much that it can kill him.

So what to do? She ran to one of her neighbors who was a priest in a church. He was a wise man, and she couldn't think of anybody wiser, so she went there and told the priest, "You have to do something. He will be coming from the office, and if he comes to know 'ten lakh rupees' so suddenly, it is certain he will not survive. I know him well. He is a miser and he has never seen more than a hundred rupees. He will go mad or he will die, but something is going to happen. You come and save him."

The wise man said, "I will come. Don't be afraid; I am coming."

He planned, as all calculators plan. The man came home. The priest was sitting there. He said, "Listen, you have won a lottery. You have won in the lottery one lakh rupees."

He thought this will be a small dose -- he divided it in ten parts. By and by he will say that no, not one, two. When he will see that he has absorbed the shock, he will say three.

The man said, "One lakh rupees? Is it true? If it is true, I will give half of it to you for your church."

The priest fell down and died. Fifty thousand rupees! He couldn't believe it. It was too much.

So you have to choose; the choice is yours. If you feel the heart is strong, come with me. If you feel the heart is weak and there is possibility of heart failure, move with Patanjali. He is a mathematician. He gives to you in slow doses, but remember, you will miss something. You will reach to the same state of affairs, same state of being -- silence, blissfulness -- but ecstasy will not be there. You will sit under a bodhi tree, silently; but you will not be able to dance like a Meera or like a Chaitanya. And that dance has something in it. It always happens to sudden achievers.

## **Yoga: The Alpha and the Omega, Vol 5**

### **Chapter #4**

#### **Chapter title: Because you are buddhas**

**4 July 1975 am in Buddha Hall**

#### **Question 1**

YOU SAY ONE CAN TAKE A JUMP FOR QUICK ATTAINMENT OF ENLIGHTENMENT. IS IT POSSIBLE? ENLIGHTENMENT MEANS GOING UPWARD, ISN'T IT? BUT A JUMP CAN ONLY BE TAKEN IF WE WANT TO GO DOWNWARD, LIKE JUMPING FROM A MULTISTORIED MANSION ONTO THE GROUND. HOW CAN ONE JUMP FROM THE GROUND TO THE TOP OF THE MANSION? ONE CAN ONLY GO UPWARD, ASCENDING SOMETHING. PLEASE EXPLAIN.

YOU miss the whole point, and you miss it in the analogy. Enlightenment is "going nowhere," neither upward nor downward. Enlightenment is to be where you are -- right now, this very moment. It is not a going; it is being. You don't go anywhere in enlightenment. Buddha is not going, climbing, to the Everest. You go inward; and that dimension of inwardness is neither upward nor downward. It doesn't belong to the upward or the downward; those are the outer directions. Inside, you are exactly where you are. Enlightenment is not going, but being -- being totally still. Hence, the jump is possible.

You are true. If it is going upward, how can you jump? In fact, even if it is going downward, to jump from the Everest will be simple stupidity. You will die. No, it is neither downward nor upward. You simply close yourself from all directions. You by and by settle within.

The Greek word, the Greek root, for the English word "mystic" is very, very beautiful. The Greek root means "to be set up in oneself." Then you become a mystic -- no going, no movement. Right this moment if you are not moving in any direction whatsoever -- down/up, right/left, future/past -- not moving anywhere, then your consciousness is still, with no wavering. In that moment there is enlightenment. That's why a jump is possible. How can you jump from Poona to Calcutta? It is impossible. You can jump inside because you are already it. No time is needed, only understanding. No postponement is necessary, no need to say "tomorrow."

Only understanding is needed. You understand and it happens immediately. So the whole effort is because the understanding is not there.

And never try any analogy. You will undo it. Analogy is always an indication; you should not take it literally. "Jump" here does not mean jump; "going upward" doesn't mean going upward; "going downward" doesn't mean going downward. These are indications; don't be literal. Just take the fragrance and

forget the flower; otherwise you will go on misunderstanding me. And this has happened so many times, millions of times; with all religious people it has been happening because they talk in analogy. There is no other way to talk. They talk in similes, parables. And then you can extend the parable to foolishness. If you go on extending the parable, a point comes when the whole thing is lost and everything becomes stupid.

That's why in the hands of the enemies all religions become stupid. The whole trick is: that you go on extending the analogy -- a point comes where it is no longer tenable. no longer significant. For example, Jesus says "my father who is up in heaven." Now this "up" does not mean up. "My father" doesn't mean my father, because there can be no "mine" in it. "... who is up in heaven" -- now you can distort the whole meaning easily. When Christian friends also destroy it, enemies are bound to destroy it. They pray looking upwards. It is foolish because, in fact, in existence nothing is up and nothing is down. If you take existence in its totality. what is down and what is up? There can be nothing down and nothing up -- these are relative terms.

If you take the word "father," then difficulties arise. An Aryasamaji -- a modern sect of Hinduism, fanatic and foolish -- came to me, and he said, "I have heard you sometimes refer to Jesus also. Are you a Christian?" I said, "In a way, yes." Of course he became mad. He couldn't understand "in a way." He said, "I can prove that your Jesus is completely wrong. He says 'my father in heaven' -- then who is the mother?" Now this is how analogies can be.... Who is the mother? Without a mother how can there be a father? Perfectly true. It seems so simple. You can defeat the argument.

And then Christians, being afraid because they say "God is the father," then they have to make it clear that Jesus is the only begotten son, because if everybody is the son then the whole point is lost: what is the speciality and uniqueness of Jesus. So he is the only begotten son. Now things go from worse to worse. Then who is everybody else? All bastards? The whole world? Only Jesus is the son -- then about you, what about you? What about popes. and apostles, and the whole world? The whole existence then becomes bastard, without a father. Nobody knows.

You can extend an analogy. There comes a point when it destroys its whole meaning -- not only that, it gives such a stupid picture that anybody will laugh. Hence, religion can be understood only in deep sympathy. If you have sympathy you can understand it: if you don't have sympathy you can only misunderstand it -- because the whole phenomenon is in parables. To understand a parable the understanding of language is not enough, the understanding of grammar is not enough, because a parable is something which transcends grammar and language. If you are very sympathetic, only then will you have the possibility to catch the meaning.

An analogy is not a proof. An analogy is just a method to indicate something which cannot be said -- to show something which cannot be said. Remember this always: otherwise you will be caught in your own cleverness.

#### Question 2

WHY DO ZEN MONKS HAVE TO HAVE BEEN LIVING NEAR THEIR MASTERS FOR TEN, TWENTY, OR EVEN FOR FORTY YEARS FOR THE SUDDEN ENLIGHTENMENT TO HAPPEN?

Because of their stupidities. You can be enlightened in a single minute; you can wait for forty years. It depends how gross you are. You can wait for lives; it depends how much you cling to your ignorance. The Zen Master is not responsible that the disciple had to wait for forty years. The disciple is responsible. He must have been a very dull-headed man, a dullard; nothing penetrates in his mind. Or he may have been intellectually very clever, so whatsoever is said he creates an intellectual understanding around it -- and misses the point that can be caught only from heart to heart. In a deep rapport, where heart and heart meet, the flower of understanding blooms.

So those who had to wait for forty years either must have been very foolish or very knowledgeable. Both are types of foolishness. They must have been either pundits or just idiots; both are the same.

Pundits miss more than idiots. Even an idiot sometimes can understand, can have understanding, because he is simple. He has no complex mind: if something penetrates it penetrates. But with a man of knowledge -- a scholar, a logician, a theologian, a philosopher -- there are subtle layers which are almost impossible to penetrate. If you are simple it can happen right now. If you are not simple you will have to wait; and then you have to understand what complexity is creating the problem.

You alone are responsible for whatsoever happens. The Master is just a presence. You can partake of him. He is just like a sun, a lamp of light: you can open your eyes and you can see, but if you don't open the eyes, the lamp is not going to force you to open the eyes. Even the sun cannot do that. But always remember, if you are waiting it is because of you, either your cleverness or your stupidity. Drop both. That's how one becomes a disciple -- drop both your stupidity and your knowledge. When you drop both there is no barrier; you are vulnerable, you are open. In that opening the enlightenment is possible any moment.

#### Question 3

I AM SURE YOU WILL NOT SAY TO A SEED, "TAKE A SUDDEN JUMP AND FLOWER," BUT WHY DO YOU LIKE TO SAY TO A MAN, "TAKE A SUDDEN JUMP AND BE A BUDDHA"?



Because a seed is a seed and cannot understand, and a man is not a seed and can understand. But if you are a seed you won't listen; if you are a man you will understand. It depends on you because you may look like a man -- you may be just a seed or even a rock. Appearance is not the real thing. You all look like man, but rarely is one a man.

The word "man" is beautiful. It comes from a Sanskrit root manu. Manu means "one who can understand." Thence, from that same root, comes the Indian term man, manasvi: one who can understand. "Man" is a beautiful word. It means "who can understand," "who has the capacity to understand." So I cannot say to a seed, "Take a sudden jump and flower," but I say to man. And this is the irony, that sometimes even a seed can hear it and the man won't hear.

Have you read anything about Luther Burbank, an American lover of trees and plants? He did this miracle: he talked to seeds, he talked to his plants, and he talked continuously -- that's what I'm doing -- and a moment came when the plants started hearing him. He was working on a cactus for seven years -- continuously talking to the cactus, saying, "You need not be worried and need not be defensive, because there is no danger to your life."

Every cactus has thorns to protect himself. That's his armor. Insecure in a desert; a cactus lives in a desert in very deep insecurity and danger. How a cactus survives in a desert is a miracle, and some cactuses survive even for two thousand years, very old cactuses. In a desert there is no water; life must be a very deep struggle. They live only on the dewdrops. That's why they don't have leaves, because leaves evaporate too much water. That is their trick so the sun cannot evaporate water from them. The water is so scarce. Cactuses have no leaves, only thorns; and deep inside their belly they go on accumulating water. For months together if there is no water they will live; they are really only accumulators of water. They don't have anything extra -- no leaves, nothing. And there has never been any species of cactus without thorns.

This man Burbank was mad. Friends started thinking. "He has gone crazy." Even his whole family started thinking, "Now this is too much: every day sitting near the cactus and talking, saying, 'You need not be afraid; I am your friend. You can withdraw your thorns. There is no insecurity -- you are at home with a friend, a lover. You are not in a desert. And nobody is going to harm you.'"

Seven years is a long... but it happened. After seven years a new branch sprouted out of the cactus without any thorns. That was the first human contact with the world of trees. It is a rare phenomenon -- just by talk.

That's why I go on talking, persuading you you can jump, knowing well that maybe seven years or seventy, or who knows? You will even start thinking about me: "He is crazy, goes on saying things every day; nobody listens." But if Burbank can succeed with seeds, cactuses, trees, why not me?

Question 4

YOU SAID THAT YOU "SPEAK LAO TZU AND YOU SPEAK "ABOUT" PATANJALI. DOES THIS DEPEND ON YOU, OR ON US, OR WHAT?

If I were alone, you were not there, I would never speak on Patanjali; because that would be absolutely absurd. If only you were there and I were not, then I would continuously speak on Patanjali; because then it would not be possible to speak on Lao Tzu. But because you are there and I am here it is a fifty-fifty case -- on condition that if you hear me on Lao Tzu I will talk on Patanjali. You have to hear me on Lao Tzu, then I will talk on Patanjali; and because you want to hear me on Patanjali, you will have to hear me on Lao Tzu also.

Your whole mind would like to think in gradual steps. That what I mean when I say Patanjali. I'm not saying anything about Patanjali -- don't misunderstand. Patanjali means that you would like to grow gradually, slowly, step by step: that means you would like to postpone, prepare. Patanjali means postponement, preparation. Remember the "p's" -- Patanjali and postponement, preparation. With Patanjali time is possible, tomorrow is possible, future is possible. He is not saying to you, "Just now, right now, jump." He is very, very logical, scientific, gradual -- does not talk nonsense; he talks sense. You can understand him easily; he starts from where you are.

Lao Tzu is simply absurd: looks more like a poet and less like a scientific mind; looks more like you can delight in him, but you cannot do anything with whatsoever he is saying. How can you do it? The distance is so vast.

I talk to you on Patanjali so that you become, by and by, aware, alert; and I go on talking on Lao Tzu also: that if you are really understanding Patanjali you will become more and more prepared. Patanjali prepares; again remember the "p's." Patanjali prepares, he is a preparation, but if you go on listening to Patanjali you may go on preparing and preparing and preparing, and the moment never comes when you jump. It is like a man who always prepares, consults maps and guides, and never goes on a journey. In fact, that becomes his whole business, the whole hobby. He thinks about going, he purchases books about the Himalayas -- maps, guides, pictorial books -- he goes to see films, he talks to people who have been to the Himalayas and he prepares -- he purchases clothes and anything that may be required for the journey -- but he always prepares and then dies. Listening to Patanjali that danger is there: you may get addicted with preparation.

There are many people -- "many" is not good, almost all -- who are addicted to preparation. They earn money with the idea that some day they are going to enjoy; and they never enjoy. By and by they forget about enjoyment and they become so addicted to earning money that money becomes the goal. Money is a means. And in the beginning they also had the idea that when the money is there they will enjoy -- they will do whatsoever they always wanted to do and could not do because the money was not there; when the money is there they are going to live really. But by the time money is there: now they are disciplined to earn

and they have forgotten how to spend; then money becomes the goal. Then they go on earning, earning, and they die.

Patanjali can become an addiction -- then you prepare, then you go on earning money, methods, but you are never ready to dance and enjoy. That's why I go on talking about Lao Tzu, so that whenever you feel that now you are ready, suddenly Lao Tzu hits deep in the heart and you take the jump.

When I talk on Lao Tzu I say I "talk Lao Tzu," because from where he is talking, I am standing there. Whatsoever he says I would like to have said myself. I have never come across a single point where I can say I disagree with him. I agree totally. With Patanjali I agree conditionally, relatively, not absolutely, because Patanjali is a means and Lao Tzu is the goal.

If you can drop the means and right now take the jump, beautiful. If you cannot, then prepare a little. That preparation is not preparing you to take the jump; that preparation only prepares you to get courage. The jump is possible right now, but you don't have the courage. If you have the courage: right now, no need -- you can drop Patanjali completely. Patanjali has to be dropped someday -- the journey has to be dropped when the goal is achieved; the means have to be dropped when you have reached the end -- but you can never drop Lao Tzu; that is the very goal. So it is a fifty-fifty arrangement.

You will be surprised that sometimes you also like Lao Tzu very much, but liking is not the question. You can look at the stars in the night, and you like them, but what to do? How to reach? They are so far away.... One has to start from where one is. Patanjali is useful. Lao Tzu is absolutely useless. Use Patanjali so that someday you can use the useless Lao Tzu also; that is a luxury, a let-go. Yes, Lao Tzu is a luxury, a let-go. Remember the "I's" -- he is a luxury, a let-go. If you can afford, beautiful. If you cannot afford, it simply creates a desire and a frustration and nothing else: a desire, of how things would be if you could take the jump. A tremendous desire arises. You feel him so near in your desire, but you cannot take the jump because the courage is not there; and, suddenly, he is so far away, like a star. Frustration falls on you.

Patanjali-and-Lao Tzu is a deep balance between means and ends, between the way and the goal.

#### Question 5

IF WE ARE ALL BUDDHAS WHY DID WE FALL INTO IGNORANCE AND UNAWARENESS?

Because you are Buddhas. A rock cannot fall into unawareness. Because you are Buddhas you can fall: only awareness can fall into unawareness, only an alive person can die, only a loving person can hate, and only compassion can become anger. So there is no contradiction. This question arises in the mind: "If everybody is a Buddha. and everybody is God, why are we in so much ignorance?" Because you are gods, you can fall.

It happened: A Sufi mystic, Junnaid, was passing through a forest. He saw a man walking there, just on the bank of a deep lake. The man was completely drunk, a bottle in his hand, and he was wavering like a drunkard -- and any moment he could fall in the lake, and it was dangerous. So Junnaid reached him, took his hand in his hand and said, "Friend, what are you doing? This is dangerous. Walking here, so drunk, you can fall. And the lake is very deep, and there is nobody around here. Even if you shout and cry, nobody will hear."

The drunkard opened his eyes and said, "Junnaid, you may not be knowing me, but I know you. What you are saying to me I would like to say to you also: that if I fall, at the most -- at the most -- my body will be harmed, but if you fall, then your whole consciousness.... "

Junnaid went back to his disciples, and he said. "I found a Master today."

And he was right, the drunkard was right, because Junnaid was on the peak, moving at the peak of consciousness -- if he falls from there everything will be shattered. The higher you move, greater is the danger. People who walk on plane ground, even if they fall, what is going to happen? At the most, a little fracture like Teertha. So they go to the hospital and they can be bandaged. But if you move on the heights, then danger is very much.

Because you are Buddhas, that's why you have fallen in so much ignorance, in the so deep valley of darkness. So don't be depressed about it. If you are so deep in the valley, that is just an indication that again you can be at the peaks. The very possibility of falling happens because of the capacity to be on the peak. And it is good -- nothing is wrong -- because it is an experience. Your Buddhahood will become more clear. When you have passed through this darkness and suffering, and when you come back home, you will not be the same as you were before you fell. Your intensity of awareness will have a different quality now: you have suffered and you have known. You will be more alert. Your awareness will now be more alert, intense, integrated, crystallized.

It happened: A very rich man became frustrated with his riches -- as it happens. In fact this should be the criterion of whether a man is rich or not. If a man is really rich he is bound to be frustrated with his riches. If he is not yet frustrated he is still a poor man; he may have money, but he is not rich -- because a rich man is bound to know that whatsoever he has has not satisfied him a bit. The deep anxiety, emptiness, follows him; now it is even more intense -- a clarity has come. A poor man can always hope that tomorrow will be good. How can a rich man hope? Tomorrow is going to be the same. The hope is dead. He has all that he can have; tomorrow is not going to add anything more. An Andrew Carnegie -- when he died he left thousands of millions of dollars. What can tomorrow add? A few thousand more? A few million more? But he cannot use those few million because right now he does not know what to do with his money. He has already more than is needed.

In fact, the more money you have, the less is the value of the money. Value depends on poverty. One rupee in a poor man's pocket has more value than the same rupee in a rich man's pocket because the poor man can use it; the rich man cannot use it. The more money you have, the less is the value. A point comes of saturation when the money is of no value -- whether you have it or not makes no difference; your life will continue the same. To be rich means to destroy the value of the money; then the money is valueless. You have the house that you wanted, you have cars that you wanted, you have everything that you wanted -- now the money is nothing, just a figure. You can go on putting figures in your bank balance -- of no use. Then suddenly hope is dead; and suddenly one realizes: "I have not achieved anything."

This rich man, I was going to tell you, was really rich, and he became so frustrated with his riches that he left his palace in search of a wise man; because he was really cursed, really in suffering. He wanted to feel a little happier. He went from one wise man to another. but it was of no use. They talked much, but nobody could show him. And he insisted -- he must have been a very empirical man -- he insisted: "Show me happiness, then I will believe." He must have had a scientific mind. He said, "You cannot befool me by talking. Show me happiness -- where it is. Exactly if I see it, only then can I become your disciple." Now it is rare to find a Master who can show you. There are teachers, thousands and thousands. who can talk about happiness, and if you look at their faces you will see that they are in more suffering than you.

This rich man reached a village, and people told him, "Yes, we have a Sufi mystic. He may be of help. He is a little eccentric, so be a little aware of him. Be a little aware, hmm?... because nobody knows what he will do. But he is a rare phenomenon -- you go to him."

The rich man went; he tried to find him. He was not in the hut. People said that he had just gone towards the forest, so he went there. He was sitting under a huge tree, deep in meditation. The rich man stopped there, got down from his horse. And that man looked to be really in deep happiness, so silent, so calm. Even everything around him was still -- the tree, the birds. It was very peaceful; evening was falling.

The rich man fell into his feet and said, "Sir, I would like to be happy. I have everything -- except happiness."

The Sufi opened his eye and said, "I will show you happiness. you show me your riches."

Perfectly right. If you ask him to show happiness, you ShOW your riches. He had thousands of diamonds in a bag on the horse's back because he had provided for it. He was always thinking, "If there is somebody who has happiness, he will ask; and the price has to be paid. And there is nothing you can get in life without paying for it." So he had brought them with him. Those diamonds were worth millions of rupees.

He gave the bag and said, "Look."

Just in a split second, the mystic took the bag in his hand and ran away. The rich man could not believe for a second what had happened. When he gathered his mind he ran away screaming and crying -- "I have been robbed!"

Of course, the mystic knew the way in the village, and he could run fast. And he was a fakir, a strong man, and the rich man had never in his life run after somebody. So, weeping, crying, suffering... and the whole village gathered, and people said, "We had told you before, 'Don't go; he's eccentric. Nobody knows what he will do.'" And the whole village became excited. It was a real suffering for the rich man. His whole life's earnings lost -- and to no avail.

Running around the whole town, the mystic came back to the same tree where the horse was still standing. He put the bag near the horse, sat under the tree, closed his eyes, became silent. Came the rich man -- running, breathing hard, perspiring, tears flowing -- his whole life was at stake. Then he suddenly saw the bag near the horse; he took it to his heart, started dancing, became so happy....

The mystic opened his eyes and said, "Look! Have I not shown you what happiness is?"

You have to know suffering; only then you know what happiness is. You need background. Every experience is an experience against a background. A Buddha has to come to the world to feel that he is a Buddha. You have to come into the world and suffer to know who you are. Without it there is no possibility. You are in the same state the rich man was in: running around the mystic, everything robbed, crying and weeping. I can see: everything robbed, you are running in this village of the world. The paths are not known, but you are robbed. You are unhappy to the very core, miserable. Running, running, running... one day you will come back to the tree, you will find the bag again. You will dance; you will be ecstatic. You will say, "Now I know what happiness is."

The world is a necessary experience. It is a school. One has to pass through it. To know oneself one has to lose oneself first. There is no other way; that's the only way. Nothing can be done about it. That is that.

Yes, that's why. Because you are Buddhas, that's why you suffer. Because you are Buddhas, that's why you have fallen in unawareness. You can go back home any day. It is for you; you have to decide and return back to the source.

In Christianity one word has been very much misunderstood, and that is "repent." The original Hebrew word for "repent" means return, not repent. That is the only repentance -- if you return! But just by being translated as "repent" the whole thing is lost. Mohammedans have a similar word, toba. Toba means return. It means "go back to the source." Toba also looks like repentance; that too is not repentance. Jains have a word: they call it pratikraman; that means return.

The whole point is how to go back to the source from where you have come. And that's all meditation is about: to return, to come back to the source and fall into it again. You are Buddhas, you have been Buddhas, you will remain Buddhas -- but Buddhahood has three stages: one, before you have lost it. the childhood of a Buddha; then, you search for it, the youth of a Buddha; then, you attain it, the old

age. Every child is a Buddha, every young man a seeker, and every old man should be, if things were right, one who has attained. That's why we respect and honor old people so much in the East. If everything goes well, a wise man means one who has come back to the source.

A child has innocence, but he is unaware of it, because he has it from the very beginning. How can he become aware of it? He needs the experience of the opposite; only then will he become aware. And then he would long to reach back to it again: everybody hankers to be a child again, to be so innocent. The whole experience was so wonderful.

But it was not so wonderful at that time! Just go back to your childhood. Don't remember it -- relive it. It was a suffering. No childhood is happy: every child wants to become adult, mature, big, strong -- every child -- because every child feels himself helpless. He does not know what he has. How can you know when you have not lost it? He will have to lose innocence: he will have to move into the world of corruption; he will have to go deep into sins. He was a saint, but that saintliness was not an achievement. It was just a natural gift.

If something is given to you by nature, you cannot appreciate it. That's why you are not grateful at all.

I have heard a Sufi story. A man came to a Sufi mystic and he said, "I am frustrated and I am going to commit suicide. I was just going to drown myself in the river and I saw you sitting on the bank. I thought, 'Why not a last effort?' I would like to know what you say."

The mystic said, "Why are you so frustrated?"

The man said, "I have nothing. That's why I'm frustrated -- not a single pie. I'm the poorest man in the world, and I am suffering. And everything is so much effort -- I'm tired of it. Just bless me so that I can die because I have such bad luck that whatsoever I do I always fail. I am afraid that even in suicide I'm going to fail."

The mystic said, "You wait. If you are just going to commit suicide and you say that you don't have anything, just give me one day. Tomorrow, I will manage."

The next morning he took him to the emperor. The emperor was a disciple of the Sufi. He went into the palace, talked to the emperor, came back, took the man to the emperor and said to the man, "The emperor is ready to purchase your two eyes. And whatsoever cost you demand, he will give."

The man said, "What do you think? Am I mad -- to sell my eyes?"

The Sufi said, "You said you have nothing. Now, whatsoever you demand, whatsoever the cost -- a million rupees, two million rupees, ten million rupees, a hundred million rupees -- the king is ready to purchase the eyes. And just a few hours before, you were saying you have nothing -- and you are not ready to sell the eyes? And you were going to commit suicide. And I have persuaded the king to purchase your ears also, your teeth also, your hands, your legs. You demand the cost and we will cut everything and give the money to you. You will be the richest man in the world."

The man said, "I was thinking that you are a wise man -- you seem to be a murderer!" The man escaped. He said, "Who knows, if I enter in the palace and the king is also mad like this and they start taking my eyes out..."

He escaped, but for the first time he realized how much cost you will demand for your eyes. But you have never been grateful for them. You have never thanked God that you are alive. If you were going to die this very moment and somebody was there to allot you one day more, how much will you be ready to give? You will be ready to give all. But you have never thanked... because you got it free of charge. You got it as a gift, and nobody appreciates gifts.

Childhood is a gift. The innocence is there but the child is unaware. He will have to lose it. When he will lose -- in his youth he will wander, will get mixed into the ways of the world, will become completely dark, stained, a sinner -- then he will hanker. Then he will know what he has lost. And then he will go to the churches and to the temples and to the Himalayas, and seek Masters -- and he is asking nothing; he is asking only this -- give my innocence back. And if everything goes right and he is a courageous man, in the end, by the time he is going to die, he may have attained to that innocence again.

But when an old man becomes a child it is totally different. That is the definition of a saint: an old man becoming a child again, innocent. But his innocence has a different quality because he knows, now, it can be lost; and he knows, now, that when it is lost one suffers tremendously. Now he knows that without this innocence everything becomes hell. Now he knows this innocence is the only blissful state, the only liberation there is.

The same happens with your awareness: you have it, you lose it, you regain it. It becomes a circle. That's why Jesus says, "Unless you are a child, unless you are like a child, you will not enter my kingdom of God." That is returning; the circle is complete.

Forget the word "repent," replace it by "return," and Christianity becomes guilt-free. That "repent," the word "repent," has created the whole misery. Returning is beautiful; repent is an ugly phenomenon. And religion should not create guilt in you, it should create courage. Guilt creates fear. And the only thing needed is courage -- fearlessness -- to return back home.

#### Question 6

#### CAN ONE TAKE THE SUDDEN JUMP WITH THE HELP OF DRUGS?

No. That will be the jump of the drug, not yours; and the point is for you to take the jump, not the drug. Drugs are not in search of enlightenment; they are quite well as they are. If you take a drug, and something happens to you, it is happening to the drug really, not to you. It is happening just to the chemistry of the body, not to your consciousness. It is a dream phenomenon, a hallucination.

It can be beautiful sometimes -- sometimes, remember. Sometimes it can be the very hell. It depends. That's why I say a drug can only create a situation in the



chemistry of your body, but if your mind was going through hell, the mind will continue going through hell. Now the hell will be stronger, that's all; because now the chemistry is different. You will move towards hell, but you will now go faster. The drug can give you speed. So it is good to call drugs "speed"; they give only speed, nothing else. If you were feeling beautiful and good, you will feel beautiful and good "with speed," but they cannot change you. Whatsoever you are you will remain the same.

And the danger is that you can be befooled by them. And once you are befooled and you think, "This is ecstasy, this is what was needed," then you are lost. Then you will think always in those terms: that take the drug and you experience God. You are not experiencing anything, because God is not an experience at all. It is cessation of all experience. When all objects disappear -- experience is an object -- and when only the subjectivity remains, the consciousness -- nothing to know, but only the knower -- then there is God. God is not an object; God is pure subjectivity. No drug can give you that.

#### Question 7

AM I RIGHT TO FEEL THAT YOU HAVE TRAVELLED THE PATH OF GRADUAL ENLIGHTENMENT? DID YOU DANCE WHEN THE ENLIGHTENMENT HAPPENED?

I am still dancing. If you have eyes you can see. If you don't have eyes what can I do?

And there is no gradual enlightenment; enlightenment is always sudden. You can prepare gradually, you can prepare suddenly, but enlightenment is always sudden. It happens in a single moment. It is not that somebody is fifty percent enlightened, sixty percent enlightened, seventy percent enlightened, no. Just a moment before he was a hundred percent unenlightened, and just a moment afterwards he is a hundred percent enlightened. It happens suddenly: otherwise there would be degrees. There are no degrees.

It is just like death: it happens in a single moment. You cannot say that a man is half dead. Even if he looks half dead he is perfectly alive; that is only appearance. A man may be in a coma, lying unconscious, but then too he is perfectly alive, not half dead. Either you are dead or you are alive -- there is no other way -- either this or that. Enlightenment is always sudden.

And preparation? This is the very subtle point to understand: preparation is not for enlightenment; preparation is for your courage. A courageous man can take it right now; a coward will take years to prepare himself. The whole problem is of fear. If the fear is dropped, you are in freedom. If you continue to nurse your fear and tend your fear, you will never be free. So make it a clear point in your minds: that enlightenment needs no preparation; all preparation is only because you are afraid. So it depends on you. Whenever you decide to drop the fear, it can happen.

It is not something outside you which has to be attained; you are already carrying it with you. It is just like childbirth: a woman is carrying the pregnancy - the child is already there, throbbing, alive, kicking -- but if the woman is very much afraid, the birth will take a long time. If she is very much afraid and tense, when the child wants to come out of the womb, she will clench her whole mechanism in fear and will not allow the child to come out. The child needs a relaxed passage to come out, and the woman is so tense that she won't allow the child to come out. And the child wants to come out because now that is his only life -- a few days more and, if he is in the womb, he will be dead. So the child will make all the efforts to come out, and the woman is tense: there is a conflict. That conflict creates pain; otherwise no childbirth should be with pain. There is no need; it is not a necessity.

Go to the old, ancient tribes in India. Childbirth happens so easily, so naturally, that those people have never heard that there is any pain in it. A woman will be working in the field, and the child is born -- not a single person to look after her; she will look after herself. She will put the child under the tree, do her whole day's work -- there is no hurry to go back home -- then take the child back by the evening. Simple. Just simple, as it is happening in animals, no problem.

The mother creates the problem. The mother is tense, afraid. That tension, and the child's effort to come out, creates a struggle; and, then, it takes time.

The child is ready to come out any moment. You have all passed the gestation period. As I see, everybody is in the ninth month -- everybody has always been in the ninth month. Now, the whole problem is how to relax and let the child come out and be born. You can relax only if you are not afraid. Accept, don't be afraid. Accept life. It is the friend, not the enemy. This whole existence is a home; you are not strangers here. Forget all about what Darwin says -- survival, struggle, conquest. All nonsense. Listen to people who say it is a home, because they are true. Otherwise is not possible.

You are born in life -- how can it be against you? How can the mother be against the child? And you will return back to it: just like a wave reaching high, dancing in the sun, and then going back. How can the ocean be against the wave? In fact the whole strength of the wave is a gift from the ocean: it rises high, not that it rises, but because the ocean rises in it.

You are just waves in a cosmic ocean of consciousness. Accept it. Feel at home. You are not strangers here; you are beloved to the existence. And then, suddenly, you gather courage because there is no fear.

Enlightenment is always sudden. If you have to move gradually it is because of your nonaccepting mind, afraid, cautious.

#### Question 8

YOU REALLY KNOW HOW TO MAKE ME MAD. NOW, EVEN ENLIGHTENMENT IS NOT GOOD ENOUGH ANYMORE. NO, IT HAS TO BE SUDDEN; OTHERWISE WE STILL MISS SOMETHING. IF I EVER MEET GOD I

WILL SHOOT HIM. HOW DO YOU EXPECT ME TO AND MY BALANCE IF FIRST YOU GO ON EMPHASIZING TO FORGET ABOUT ENLIGHTENMENT, TO LIVE NATURALLY, AND IF ANYTHING AT ALL HAS TO BE DONE IT IS PRACTICING PATIENCE, AND THEN ALL OF A SUDDEN I HAVE TO TAKE A GIANT SEVEN-IN-ONE STEP -- BE COURAGEOUS AND JUMP? IS ALL THIS JUST TO GET US INTO A DESPERATE STATE?

Of course.

And I will also tell you that whenever you meet God, shoot him... because that will be the last barrier. Shoot him immediately so that you alone are left in your aloneness; otherwise he will become the world, the experience.

And the whole point, you have understood well, is to drive you crazy. So crazy that you become fed up with your craziness and suddenly jump out of it; otherwise you won't jump. If you are at home in your craziness, how will you jump out of it? So I will make the whole situation so desperate, so intensely desperate, that you jump out of your skin, and you are free.

Question 9

I HAVE EXPERIENCED THE CENTER OF NONBEING FROM WHICH ALL BEING ARISES AS WELL AS THE ECSTASY OF WHICH YOU SPEAK. IF I ASK...

But if you have experienced the nonbeing, what is the need to ask? There is no "if" if you have experienced. If you ask, you may have imagined that you experienced the state of nonbeing -- because from the state of nonbeing, no questions arise. They cannot; there is no possibility. Who will create the question in a state of nonbeing? Once you have known that sunya, that emptiness, nothing arises.

You must have imagined. And it happens: before one achieves to the state, one imagines it many times. because of desire. Listening to me continuously, you create a desire: how to be enlightened, how to be free from all this suffering. That desire will create dreams. If the desire is very intense it will create such vivid dreams that they will look like visions. They will be more real than ordinary reality; and then you will be thinking that you have experienced. No.

If experience of nonbeing happens, all questions dissolve -- not that they are solved, no question is ever solved, but because questions are absurd. They cannot be solved. All questions are absurd. When I say this I mean: if somebody asks, "What is the smell of red color?" the question looks grammatically right, but it is absurd because red color, or any color for that, has no connection with any smell. But somebody asks, "What smell is red color?"..it is absurd. All questions are absurd; so they do not need to be solved.

Once you are silent, absolutely silent, you suddenly understand the foolishness of all the questions -- and all the philosophies, because all the philosophies depend on the notion that questions are worthwhile to be answered.

No. You can imagine; when you imagine then this will happen.

"I have experienced the center of nonbeing from which all being arises as well as the ecstasy of which you speak. If I ask WHAT DO I DO TO JUMP INTO ENLIGHTENMENT...?"

But what is the need now? You say you have experienced the center of nonbeing. You say that you have achieved and experienced the state of ecstasy. This is enlightenment. Then any jump will be jumping out of it. So please, don't jump! Now jumping will be dangerous. You will jump into the world again. This is for worldly people that I am shaking -- "jump into enlightenment" -- not for Buddhas, those who have attained. They should not jump. They should avoid all jump and all temptations to jump; otherwise they will be back in the world, and then again the trouble will arise.

Remember not to become victims of imagination. Imagination can play tremendous games -- not only with you; it has played with everyone. Whatsoever you demand, it can supply you.

It happened: Mulla Nasrudin applied for a job on a ship. He was interviewed. The man who was taking the interview asked, "If there comes a storm, what will you do?"

He said, "I will put down an anchor."

The man said, "There comes another storm, an even greater one than the first, what will you do?"

He said, "I will put down another anchor." So on, so forth it went.

" -- tenth storm!"

And Nasrudin said, "I will put down another anchor."

The man said, "But from where are you getting these anchors?"

He said, "From where are you getting your storms! The same place."

## **Yoga: The Alpha and the Omega, Vol 5**

### **Chapter #5**

#### **Chapter title: The eight limbs of yoga**

**5 July 1975 am in Buddha Hall**

28. BY PRACTISING THE DIFFERENT STEPS OF YOGA FOR THE DESTRUCTION OF IMPURITY, THERE ARISES SPIRITUAL ILLUMINATION WHICH DEVELOPS INTO AWARENESS OF REALITY.

29. THE EIGHT STEPS OF YOGA ARE: SELF-RESTRAINT, FIXED OBSERVANCE, POSTURE, BREATH REGULATION, ABSTRACTION, CONCENTRATION, CONTEMPLATION AND TRANCE.

THE light that you seek is within you. So the search is going to be an inward search. It is not a journey to some goal in the outer space; it is a journey in the inner space. You have to reach your core. That which you are seeking is already within you. You just have to peel the onion: layers and layers of ignorance are there. The diamond is hidden in the mud; the diamond is not to be created. The diamond is already there -- -only the layers of mud have to be removed.

This is very basic to understand: the treasure is already there. Maybe you don't have the key. The key has to be found, but not the treasure. This is basic, very radical, because the whole effort will depend on this understanding. If the treasure has to be created. then it is going to be a very long process; and nobody can be certain whether it can be created or not. Only the key has to be found. The treasure is there, just nearby. A few layers of locks have to be removed.

That's why the search for truth is negative. It is not a positive search. You are not to add something to your being; rather you have to delete something. You have to cut something from you. The search for truth is surgical. It is not medical; it is surgical. Nothing is to be added to you; rather on the contrary, something has to be removed from you, negated. Hence, the method of the Upanishads: neti, neti. The meaning of neti, neti is: go on negating until you reach to the negator; go on negating until there is not any possibility to negate, only you are left, you in your core, in your consciousness which cannot be negated -- because who will negate it? So go on negating, "I am neither this nor that." Go on. "neti, neti...." Then a point comes when only you are, the negator; there is nothing else to cut anymore, the surgery is over; you have come to the treasure.

If this is understood rightly, then the burden is not very heavy; the search is very light. You can move easily, knowing well all the time on the way that the treasure may be forgotten, but it is not lost. You may not be able to know where exactly it is, but it is within you. You can rest assured; there is no uncertainty

about it. In fact even if you want to lose it you cannot lose it, because it is your very being. It is not something external to you; it is intrinsic.

People come to me and they say, "We are in search of God." I ask them, "Where have you lost him? Why are you seeking? Have you lost him somewhere? If you have lost him somewhere, then tell me where you have lost him, because only there will you be able to find him." They say, "No, we have not lost him." Then why are you seeking? Then just close your eyes. Maybe because of the search you cannot find him. Maybe you are much too concerned with seeking; you have not looked at your own inner being: that the king of kings is sitting there already, waiting for you to come home. And you are a great seeker so you are going to Mecca and Medina, Kashi, and Kailash. You are a great seeker. You are going all over the world, except one place -- where you are. The seeker is the sought... when one is quiet and still.

Nothing new is achieved. One simply starts understanding that looking out was the whole point of missing. Looking in, it is there. It has always been there. There has never been a single moment when it was not there -- and there will never be a single moment -- because God is not external, truth is not external to you: it is you glorified; it is you in your total splendor; it is you in your absolute purity. If you understand this, then these sutras of Patanjali will be very simple.

BY PRACTICING THE DIFFERENT STEPS OF YOGA FOR THE DESTRUCTION OF IMPURITY, THERE ARISES SPIRITUAL ILLUMINATION WHICH DEVELOPS INTO AWARENESS OF REALITY.

He is not saying that something is to be created; he is saying something is to be destroyed. You are already more than your being -- this is the problem. You have gathered too much around you, the diamond has gathered too much mud. The mud has to be washed away. And, suddenly, there is the diamond. "By practicing the different steps of yoga for the destruction of impurity...." It is not a creation of purity or holiness or divineness; it is just a destruction of impurity. Pure you are. Holy you are. The whole path becomes totally different. Then a few things have to be cut and dropped; a few things have to be eliminated.

Deep down this is the meaning of sannyas, renunciation. It is not to renounce the house, not to renounce the family, not to renounce the children -- that looks too cruel. And how can a man of compassion do it? It is not to renounce the wife, because that is not the problem at all. The wife is not obstructing God; neither are the children creating barriers nor the house. No, if you renounce them you have not understood. Renounce something else that you have been gathering within yourself.

If you want to renounce the house, renounce the real house; that is, the body in which you live and reside. And by renouncing I don't mean go and commit suicide, because that won't be renouncing. Just knowing that you are not the body is enough. There is no need to be cruel to the body also. You may not be the

body, but the body is also of God. You may not be the body, but the body is alive on its own. It also partakes of life; it is part of this totality. Don't be cruel to it. Don't be violent to it. Don't be a masochist.

Religious people almost always become masochists. Or they were already -- religion becomes a Rationalization and they start torturing themselves. Don't be a self-torturer. There are two types of torturers and violent people: one, sadists who torture other -- the politicians, Adolf Hitlers; and then there are self-torturers -- so-called religious people, saints, mahatmas, who torture themselves -- they are masochists. Both are the same: the violence is the same. Whether you torture anybody else's body or your own makes no difference -- you torture all the same.

Renunciation is not self-torture. If it is self-torture it is only politics standing on its head. It may be you are so cowardly you cannot manage to torture others, so you can torture only your own body. Ninety-nine out of one hundred so-called religious people are self-torturers, cowards. They wanted to torture others, but there was fear and danger and they couldn't do it. So they have found a very innocent victim, vulnerable, helpless: their own body. And they torture it in millions of ways.

No, renunciation means knowledge; renunciation means awareness; renunCiation means realization -- realization of the fact that you are not the body. It is finished. You live in it knowing well that you are not it. Unidentified, body is beautiful. It is one of the greatest mysteries in existence. It is the very temple where the king of kings is hiding.

When you understand what renunciation is, you understand this is neti, neti. You say, "I am not this body, because I am aware of the body; the very awareness makes me separate and different." Go deeper. Go on peeling the onion: "I am not the thoughts, because they come and go but I remain. I am not the emotions... " They come, sometimes very strong, and you forget yourself completely in them, but they go. There was a time they were not, you were; there was a time they were, and you were hidden in them. There is again a time when they have gone and you are sitting there. You cannot be them. You are separate.

Go on peeling the onion: no, body you are not; thinking you are not; feeling you are not. And if you know that you are not these three layers, your ego simply disappears without leaving a trace behind -- because your ego is nothing but identification with these three layers. Then you are, but you cannot say "I." The word loses meaning. The ego is not there; you have come home.

This is the meaning of sannyas: it is negating all that you are not but are identified with. This is the surgery. This is the destruction.

"By practicing the different steps of yoga for the destruction of impurity...." And this is impurity: thinking yourself to be that which you are not is the impurity. Don't misunderstand me. because there is always a possibility you may misunderstand that the body is impure. I am not saying that. You can have pure water in one container and pure milk in another. Mix both: now the mixture is

not doubly pure. Both were pure: water was pure. was exactly from the Ganges, and the milk was pure. Now you mix two purities and one impurity is born -- not that the purity is doubled. What has happened? Why do you call this mixture of water and milk impure? Impurity means the entering of the foreign element, that which does not belong to it, which is not natural to it, which is an intruder, which has trespassed its territory. It is not only that the milk is impure, the water is also impure. Two purities meet and become impure.

So when I say renounce the impurities, I don't mean that your body is impure, I don't mean that your mind is impure, I don't mean even that your feeling is impure. Nothing is impure -- but when you get identified, in that identification is impurity. Everything is pure. Your body is perfect if it functions on its own and you don't interfere. Your consciousness is pure if it functions on its own and the body does not interfere. If you live in a noninterfering existence you are pure. Everything is pure. I'm not condemning the body. I never condemn anything. Make it a point to be remembered always: I am not a condemner. Everything is beautiful as it is. But identification creates the impurity.

When you start thinking you are the body, you have intruded upon the body. And when you intrude upon the body, the body immediately reacts and intrudes upon you. Then there is impurity.

Says Patanjali, "By practicing the different steps of yoga for the destruction of impurity...." For the destruction of identity, identification; for the destruction of the mess that you have got in -- the chaos, where everything has become everything else. Nothing is clear. No center is functioning on its own; you have become a crowd. Everything goes on interfering into each other's nature. This is impurity.

".. for the destruction of impurity, there arises a spiritual illumination.. " And once the impurity is destroyed, suddenly there is illumination. It doesn't come from outside; it is your innermost being in its purity, in its innocence, in its virginity. A luminosity arises in you. Everything is clear: the crowds of confusion gone, the clarity of perception arises. Now you can see everything as it is: there are no projections. there is no imagination, there is no perversion of any reality. You simply see things as they are. Your eyes are vacant, your being silent. Now, you don't have anything in you, so you cannot project. You become a passive onlooker, a witness, a sakshin -- and that is the purity of being. "... there arises spiritual illumination which develops into awareness of reality."

Then, the eight steps of yoga. Follow me very slowly, because here is the central teaching of Patanjali:

Yam, niyam, asan, pranayam, pratyahar, dharana, dhyan. samadhiya ashto angani.



THE EIGHT STEPS OF YOGA ARE: YOM, SELF-RESTRAINT; NIYAM. FIXED OBSERVANCE; ASAN, POSTURE; PRANAYAM, BREATH REGULATION; PRATYAHAR, ABSTRACTION; DHARANA, CONCENTRATION; DHYAN, CONTEMPLATION; SAMADHI, TRANCE.

The eight steps of yoga. This is the whole science of yoga in one sentence, in one seed. Many things are implied. First, let me tell you the exact meaning of each step. And remember, Patanjali calls them steps and limbs, both. They are both. Steps they are because one has to be followed by another, there is a sequence of growth. But they are not only steps: they are limbs of the body of yoga. They have an internal unity, an organic unity also, that is the meaning of limbs.

For example, my hands, my feet, my heart -- they don't function separately. They are not separate; they are an organic unity. If the heart stops, the hand will not move then. Everything is joined together. They are not just like steps on a ladder, because every rung on the ladder is separate. If one rung is broken the whole ladder is not broken. So Patanjali says they are steps, because they have a certain, sequential growth -- but they are also angas. Limbs of a body, organic. You cannot drop any of them. Steps can be dropped; limbs cannot be dropped. You can jump two steps in one jump, you can drop one step, but limbs cannot be dropped; they are not mechanical parts. You cannot remove them. They make you. They belong to the whole; they are not separate. The whole functions through them as a harmonious unit.

So these eight limbs of yoga are both steps, steps in the sense that each follows the other, and they are in a deep relationship. The second cannot come before the first -- the first has to be first and the second has to be second. And the eighth will come to be the eighth -- it cannot be the fourth, it cannot be the first. So they are steps and they are an organic unity also.

Yam means self-restraint. In English the word becomes a little different. Not a little different, really, the whole meaning of yam is lost -- because in English self-restraint looks like suppressing, repressing. And these two words, suppression and repression, after Freud, have become four-letter words, ugly. Self-restraint is not repression. In the days when Patanjali used the word yam it had a totally different meaning. Words go on changing. Even now, in India also, samyam, which comes from yam, means control, repression. The meaning is lost.

You may have heard an anecdote. It is said about King George I of England that he went to see St. John's Cathedral when it was built. It was a masterpiece of art. The builder, the architect, the artist, was present there; his name was Christopher Wren. The king looked at him and complimented him. He said three words: he said, "It is amusing. It is awful. It is artificial." Christopher Wren was so delighted with the compliments... but you will be simply surprised. Those words don't have the same meaning anymore. In those days, three hundred years before, amusing used to mean amazing, awful used to mean awe-inspiring, and artificial used to mean artistic.

Each word has a biography, and it changes many times. As life changes, everything changes: the words take new colors. And, in fact, the words which have the capacity to change, only they remain alive; otherwise they go dead. Orthodox words, reluctant to change, they die. Alive words, who have the capacity to collect a new meaning around them, only they live; and they live in many, many meanings, for centuries. Yam was a beautiful word in Patanjali's days, one of the beautiful.... After Freud, the word has become ugly -- not only the meaning has changed, but the whole flavor, the whole taste of the word.

To Patanjali self-restraint does not mean to repress oneself. It simply means to direct one's life -- not to repress the energies, but to direct, to give them a direction. Because you can live such a life, which goes on moving in opposite directions, in many directions -- then you will never reach anywhere. It is just like a car: the driver goes a few miles to the north, then changes the mind; goes a few miles to the south, then changes the mind; then goes a few miles to the west, then changes the mind; and goes on this way. He will die where he was born. He will never reach anywhere. He will never have the feeling of fulfillment. You can go on moving in many ways, but unless you have a direction you are moving uselessly. You will feel more and more frustrated and nothing else.

To create a self-restraint means, first, to give a direction to your life energy. Life energy is limited. If you go on using it in absurd, undirected ways, you will not reach anywhere. You will be emptied of the energy sooner or later -- and that emptiness will not be the emptiness of a Buddha; it will be simply a negative emptiness. nothing inside, an empty container. You will be dead before you are dead. But these limited energies that have been given to you by nature, existence, God, or whatsoever you like to call it; these limited energies can be used in such a way that they can become the door for the unlimited. If you move rightly, if you move consciously, if you move alert, gathering all your energies and moving in one direction, if you are not a crowd but become an individual -- that is the meaning of yam.

Ordinarily you are a crowd, many voices inside. One says, "Go to this direction"; another says, "That is useless. Go to this." One says, "Go to the temple"; another says, "The theater will be better. And you are never at ease anywhere because wherever you are, you will be repenting. If you go to the theater the voice that was for the temple will go on creating trouble for you: "What are you doing here wasting your time? You would have been in the temple... and prayer is beautiful. And nobody knows what is happening there -- and, nobody knows, this may have been the opportunity for your enlightenment and you have missed." If you go to the temple, the same -- the voice that was insisting to go to the theater will go on saying: "What are you doing here? Like a foolish man you are sitting here. And you have prayed before and nothing happens. Why are you wasting your time?" And all around you you will see fools sitting and doing useless things -- nothing happens. In the theater who knows what excitement, what ecstasy was possible? You are missing.

If you are not an individual, a unitary being, wherever you are, you will always be missing. You will never be at home anywhere. You will always be going somewhere or other and never arriving anywhere. You will become mad. The life which is against yam will become mad. It is not surprising that in the West more mad people exist than in the East. The East -- knowingly, unknowingly -- still follows a life of a little self-restraint. In the West to think about self-restraint looks like becoming a slave; to be against self-restraint looks like you are free, independent. But unless you are an individual you cannot be free. Your freedom will be a deception; it will be nothing but suicide. You will kill yourself, destroy your possibilities, your energies; and one day you will feel that the whole life you tried so much but nothing has been gained, no growth has come out of it.

Self-restraint means, the first meaning: to give a direction to life. Self-restraint means to become a little more centered. How can you become a little more centered? Once you give a direction to your life, immediately a center starts happening within you. Direction creates the center; then the center gives direction. And they are mutually fulfilling.

Unless you are self-restrained, the second is not possible -- that's why Patanjali calls them steps. The second is niyam, fixed observance: a life which has a discipline, a life which has a regularity about it, a life which is lived in a very disciplined way, not hectic. Regularity... but that too will sound to you like slavery. All beautiful words of Patanjali's time have become ugly now. But I tell you, unless you have a regularity in your life, a discipline, you will be a slave of your instincts -- and you may think this is freedom, but you will be a slave of all the vagrant thoughts. That is not freedom. You may not have any visible master, but you will have many invisible masters within you; and they will go on dominating you. Only a man who has a regularity about him can become the master someday.

That too is far away still, because the real master happens only when the eighth step is achieved -- that is the goal. Then a man becomes a jina, a conqueror. Then a man becomes a Buddha, one who is awakened. Then a man becomes a Christ, a savior, because if you are saved, suddenly, you become a savior for others. Not that you try to save them: just your presence is a saving influence. The second is niyam, fixed observance.

The third is posture. And every step comes out of the first, the preceding one: when you have regularity in life, only then can you attain to posture, asan. Try asan sometimes; just try to sit silently. You cannot sit -- the body tries to revolt against you. Suddenly you start feeling pain here and there. The legs are going dead. Suddenly you feel, on many spots of the body, a restlessness. You had never felt it. Why is it that just sitting silently so many problems arise? You feel ants are crawling up. Look, and you will see there are no ants; the body is deceiving you. The body is not ready to be disciplined. The body is spoiled. The body does not want to listen to you. It has become its own master. And you have

always followed it. Now, even to sit silently for a few minutes has become almost impossible.

People pass through such hell if you tell them to just sit silently. If I say this to somebody he says, "Just to sit silently, not doing anything?" -- as if "doing" is an obsession. He says, "At least give me a mantra so I can go on chanting inside." He needs some occupation. Just sitting silently seems to be difficult. And that is the most beautiful possibility that can happen to a man: just sitting silently doing nothing.

Asan means a relaxed posture. You are so relaxed in it, you are so restful in it, that there is no need to move the body at all. In that moment, suddenly, you transcend body.

The body is trying to bring you down when the body says, "Now look, many ants are crawling on," or you suddenly feel an urge to scratch, itching. The body is saying, "Don't go so far away. Come back. Where are you going?" -- because the consciousness is moving upwards, going far away from the bodily existence. Hmm?... the body starts revolting. You have never done such a thing. The body creates problems for you because once the problem is there, you will have to come back. The body is asking for your attention: "Give your attention." It will create pain. It will create itching; you will feel like scratching. Suddenly the body is no longer ordinary; the body is in revolt. It is a body politics. You are being called back: "Don't go so far away, be occupied. Remain here" -- remain tethered to the body and to the earth. You are moving towards the sky, and the body feels afraid.

Asan comes only to a person who lives a life of restraint, fixed observance, regularity; then posture is possible. Then you can simply sit because the body knows that you are a disciplined man. If you want to sit, you will sit -- nothing can be done against you. The body can go on saying things... by and by it stops. Nobody is there to listen. It is not suppression; you are not suppressing the body. On the contrary, the body is trying to suppress you. It is not suppression. You are not saying anything for the body to do; you are simply resting. But the body does not know any rest because you have never given rest to it. You have always been restless. The very word asan means rest, to be in deep rest; and if you can do that, many things will become possible to you.

If the body can be in rest, then you can regulate your breathing. You are moving deeper, because breath is the bridge from the body to the soul, from the body to the mind. If you can regulate breathing -- that is pranayam -- you have power over your mind.

Have you ever watched that whenever the mind changes, the rhythm of the breath immediately changes? If you do the opposite -- if you change that rhythm of the breath -- the mind has to change immediately. When you are angry you cannot breathe silently; otherwise the anger will disappear. Try. When you are feeling angry your breath goes chaotic, it becomes irregular, loses all rhythm,

becomes noisy, restless. It is no longer a harmony. A discord starts being there; the accord is lost. Try one thing: whenever you are getting angry just relax and let the breath be in rhythm. Suddenly you will feel the anger has disappeared. The anger cannot exist without a particular type of breathing in your body.

When you are making love the breath changes, becomes very violent. When you are very much filled with sexuality, the breath changes, becomes very violent. Sex has a little violence in it. Lovers are known to bite each other and sometimes harm each other. And if you see two persons making love, you will see that some sort of fighting is going on. There is a little violence in it. And both are breathing chaotically; their breathings are not in rhythm, not in unison.

In tantra, where much has been done about sex and the transformation of sex, they have worked very much on the rhythm of the breath. If two lovers, while making love, can remain in a rhythmic breathing, in unison, that both have the same rhythm, there will be no ejaculation. They can make love for hours, because ejaculation is possible only when the breath is not in rhythm; only then can the body throw the energy. If the breath is in rhythm, the body absorbs the energy; it never throws it out. Tantra developed many techniques of changing the rhythm of breath. Then you can make love for hours and you don't lose energy. Rather on the contrary you gain, because if a woman loves a man and a man loves a woman, they help each other to be recharged -- because they are opposite energies. When opposite energies meet and spark, they charge each other; otherwise energy is lost and, after the lovemaking, you feel a little cheated, deceived -- so much promise and nothing comes in hand, the hands remain empty.

After asana comes breath regulation, pranayama. Watch for a few days and just take notes: when you become angry what is the rhythm of your breathing -- whether exhalation is long or inhalation is long or they are the same, or inhalation is very small and exhalation very long, or exhalation very small, inhalation very long. Just watch the proportion of inhalation and exhalation. When you are sexually aroused, watch, take a note. When sometimes sitting silently and looking at the sky in the night, everything is quiet around you. Just take note of how your breath is going. When you are feeling filled with compassion, watch, note down. When you are in a fighting mood, watch, note down. Just make a chart of your own breathing. and then you know much.

And pranayama is not something which can be taught to you. You have to discover it because everybody has a different rhythm to his breathing. Everybody's breathing and its rhythm is as much different as thumbprints. Breathing is an individual phenomenon, that's why I never teach it. You have to discover your own rhythm. Your rhythm may not be a rhythm for somebody else, or may be harmful for somebody else. Your rhythm -- you have to find.

And that is not difficult. There is no need to ask any expert. Just keep a chart for one month of all your moods and states. Then you know which is the rhythm where you feel most restful, relaxed, in a deep let-go; which is the rhythm where

you feel quiet, calm, collected, cool; which is the rhythm when, suddenly, you feel blissful. filled with something unknown, overflowing -- you have so much in that moment, you can give to the whole world and it will not be exhausted. Feel and watch the moment when you feel that you are one with the universe, when you feel the separateness is there no more, a bridge. When you feel one with the trees and the birds. and the rivers and the rocks, and the ocean and the sand -- watch You will find that there are many rhythms of your breath, a great spectrum: from the most violent, ugly, miserable hell-type, to the most silent heaven-type.

And then when you have discovered your rhythm, practice it -- make it a part of your life. By and by it becomes unconscious; then you only breathe in that rhythm. And with that rhythm your life will be a life of a yogi: you will not be angry, you will not feel so sexual, you will not feel so filled with hatred. Suddenly you will feel a transmutation is happening to you.

Pranayam is one of the greatest discoveries that has even happened to human consciousness. Compared to pranayam, going to the moon is nothing. It looks very exciting, but it is nothing, because even if you reach to the moon, what will you do there? Even if you reach to the moon you will remain the same. You will do the same nonsense that you are doing here. Pranayam is an inner journey. And pranayam is the fourth -- and there are only eight steps. Half the journey is completed on pranayam. A man who has learned pranayam, not by a teacher -- because that is a false thing, I don't approve of it -- but by his own discovery and alertness, a man who has learned his rhythm of being, has achieved half the goal already. Pranayam is one of the most significant discoveries.

And after pranayam, breath regulation, is pratyahar, abstraction. Pratyahar is the same as I was talking to you about yesterday. The "repent" of Christians is, in fact, in Hebrew "return" -- not repent but return, going back. The toba of Mohammedans is nothing; it is not "repenting." That too has become colored with the meaning of repentance; toba is also returning back. And pratyahar is also returning back, coming back -- coming in, turning in, returning home. After pranayam that is possible -- pratyahar -- because pranayam will give you the rhythm. Now you know the whole spectrum: you know in what rhythm you are nearest to home and in what rhythm you are farthest from yourself. Violent, sexual, angry, jealous, possessive, you will find you are far away from yourself; in compassion, in love, in prayer, in gratitude, you will find yourself nearer home. After pranayam, pratyahar, return, is possible. Now you know the way -- then you already know how to step backwards.

Then comes dharana. After pratyahar, when you have started coming back nearer home, coming nearer your innermost core, you are just at the gate of your own being. pratyahar brings you near the gate; pranayam is the bridge from the out to the in. Pratyahar, returning, is the gate, and then is the possibility of

dharana, concentration. Now you can become capable of bringing your mind to one object. First, you gave direction to your body; first, you gave direction to your life energy -- now you give direction to your consciousness. Now the consciousness cannot be allowed to go anywhere and everywhere. Now it has to be brought to a goal. This goal is concentration, dharana: you fix your consciousness on one point.

When consciousness is fixed on one point thoughts cease, because thoughts are possible only when your consciousness goes on wavering -- from here to there, from there to somewhere else. When your consciousness is continuously jumping like a monkey, then there are many thoughts and your whole mind is just filled with crowds -- a marketplace. Now there is a possibility -- after pratyahar, pranayam, there is a possibility -- you can concentrate on one point.

If you can concentrate on one point, then the possibility of dhyan. In concentration you bring your mind to one point. In dhyan you drop that point also. Now you are totally centered, nowhere-going -- because if you are going anywhere it is always going out. Even a single thought in concentration is something outside you -- object exists; you are not alone, there are two. Even in concentration there are two: the object and you. After concentration the object has to be dropped.

All the temples lead you only up to concentration. They cannot lead you beyond because all the temples have an object in them: the image of God is an object to concentrate on. All the temples lead you only up to dharana, concentration. That's why the higher a religion goes, the temple and the image disappear. They have to disappear. The temple should be absolutely empty, so that only you are there -- nobody, nobody else, no object: pure subjectivity.

Dhyan is pure subjectivity, contemplation -- not contemplating "something," because if you are contemplating something it is concentration. In English there are no better words. Concentration means something is there to concentrate upon. Dhyan is meditation: nothing is there, everything dropped, but you are in an intense state of awareness. The object has dropped, but the subject has not fallen into sleep. Deeply concentrated, without any object, centered -- but still the feeling of "I" will persist. It will hover. The object has fallen, but the subject is still there. You still feel you are.

This is not ego. In Sanskrit we have two words, ahankar and asmita. Ahankar means "I am." And asmita means 'am.' Just "amness" -- no ego exists, just the shadow is left. You still feel, somehow, you are. It is not a thought, because if it is a thought. that "I am," it is an ego. In meditation the ego has disappeared completely; but an amness, a shadowlike phenomenon, just a feeling, hovers around you -- just a mist-like thing, that just in the morning hovers around you.

In meditation it is morning. the sun has not risen yet, it is misty: asmita, amness, is still there.

You can still fall back. A slight disturbance -- somebody talking and you listen -- meditation has disappeared; you have come back to concentration. If you not only listen but you have started thinking about it, even concentration has disappeared; you have come back to pratyahar. And if not only are you thinking but you have become identified with the thinking, pratyahar has disappeared; you have fallen to pranayam. And if the thought has taken so much possession of you that your breathing rhythm is lost, pranayam has disappeared: you have fallen to asan. But if the thought and the breathing are so much disturbed that the body starts shaking or becomes restless. Asan has disappeared. They are related.

One can fall from meditation. Meditation is the most dangerous point in the world, because that is the highest point from where you can fall, and you can fall badly. In India we have a word, yogabhrasta: one who has fallen from yoga. This word is very, very strange. It appreciates and condemns together. When we say somebody is a yogi, it is a great appreciation. When we say somebody is yogabhrasta, it is also a condemnation: fallen from the yoga. This man had attained up to meditation somewhere in his past life and then fell down. From meditation the possibility of going back to the world is still there -- because of asmita, because of amness. The seed is still alive. It can sprout any moment; so the journey is not over.

When asmita also disappears, when you no longer know that you are -- of course, you are but there is no reflection upon it, that "I am," or even amness -- then happens samadhi, trance, ecstasy. Samadhi is going beyond; then one never comes back. Samadhi is a point of no return. From there nobody falls. A man in samadhi is a god: we call Buddha a god, Mahavir a god. A man in samadhi is no longer of this world. He may be in this world, but he is no longer of this world. He doesn't belong to it. He is an outsider. He may be here, but his home is somewhere else. He may walk on this earth, but he no longer walks on the earth. It is said about the man of sAMADHI he lives in the world but the world does not live in him.

These are the eight steps and eight limbs together. Limbs because they are so interrelated and so organically related; steps because you have to pass one by one -- you cannot start from just anywhere: you have to start from yam.

Now a few more things, because this is such a central phenomenon for Patanjali you have to understand a few things more. Yam is a bridge between you and others; self-restraint means restraining your behavior. Yam is a phenomenon between you and others, you and the society. It is a more conscious behavior: you don't react unconsciously, you don't react like a mechanism, like a robot. You become more conscious; you become more alert. You react only when there



is absolute necessity; then too you try so that that reaction should be a response and not a reaction.

A response is different from a reaction. The first difference is: a reaction is automatic; a response is conscious. Somebody insults you: immediately you react -- you insult him. There has not been a single moment's gap to understand: it is reaction. A man of self-restraint will wait, listen to his insult, will think about it.

Gurdjieff used to say that his whole life changed because when his grandfather was dying, Gurdjieff was just nine years of age, he called him and told him, "I am a poor man and I have nothing to give to you, but I would like to give something. The only thing that I have been carrying like a treasure is this, this was given to me by my own father.... You are very young, but remember it. Someday you will understand -- just you remember it. Someday you will understand. Right now I don't hope you can understand, but if you don't forget, someday you will understand." And this is the thing he told to Gurdjieff "If somebody insults you, answer him after twenty-four hours have elapsed."

It became a transformation, because how can you react after twenty-four hours? Reaction needs immediacy. Gurdjieff says, "Somebody will insult me or somebody will say something wrong, and I will have to say, 'I will come tomorrow. Only after twenty-four hours am I allowed to answer -- and I have given a promise to my grandfather and he is dead, and the promise cannot be taken back. But I will come.'" That man should be taken aback. He will not be able to understand what is the matter.

And Gurdjieff will think about it. The more he will think, the more useless it will look. Sometimes it will be felt that the man is right, whatsoever he has said is true. Then Gurdjieff will go and thank the man, "You brought to light something of which I was unaware." Sometimes he will come to know that the man is absolutely wrong. And when the man is absolutely wrong, why bother? Nobody bothers about lies. When you feel hurt, there must be some truth in it; otherwise you don't feel hurt. Then too there is no point in going.

And he said, "It came to pass that many times I tried my grandfather's formula, and by and by anger disappeared" -- and not only anger -- by and by he became aware that the same technique can be used for other emotions: and everything disappeared. Gurdjieff was one of the highest peaks that has been attained in this age, a Buddha. And the whole journey started with a very small step, the promise given to an old man dying. It changed his whole life.

Yam is the bridge between you and others -- live consciously; relate with people consciously. Then the second two, niyam and asan -- they are concerned with your body. Third, pranayam is again a bridge. As the first, yam, is a bridge between you and others, the second two are a preparation for another bridge -- your body is made ready through niyam and asan -- then pranayam is the bridge between the body and the mind. Then pratyahar and dharana are the preparation of the mind. Dhyana again, is a bridge between the mind and the

soul. And samadhi is the attainment. They are interlinked, a chain; and this is your whole life.

Your relation with others has to be changed. How you relate has to be transformed. If you continue to relate with others in the same way as you have always been doing, there is no possibility to change. You have to change your relationship. Watch how you behave with your wife or with your friend or with your children. Change it. There are a thousand and one things to be changed in your relationship. That is yam, a control -- but control, not suppression. Through understanding comes control. Through ignorance one goes on forcing and suppressing. Always do everything with understanding and you never harm yourself or anybody else.

Yam is to create a congenial environment around yourself. If you are inimical to everybody -- fighting, hateful, angry -- how can you move inwards? All these things will not allow you to move. You will be so much disturbed on the surface that that inner journey will not be possible. To create a congenial, a friendly, atmosphere around you is yam. When you relate with others beautifully, consciously, they don't create trouble for you in your inner journey. They become helps; they don't hinder you. If you love your child, then when you are meditating he will not disturb you. He will say to others, "Keep quiet. Pop is meditating." But if you don't love your child, you are simply angry, then when you are meditating he will create all sorts of nuisances. He wants to take revenge -- unconsciously. If you love your wife deeply, she will be helpful; otherwise she won't allow you to pray, she won't allow you to meditate -- you are going beyond her control.

This I see every day: The husband takes sannyas. The wife comes crying -- "What have you done to our family? You have destroyed." I know the husband has not loved the wife; otherwise she would have been happy. She would have celebrated that her husband has become meditative. But he has not loved her. Now, not even has he not loved, he is moving inwards; so there will be no possibility in the future also of any love coming from him. If you love a person, the person is always helpful for your growth because he knows, or she knows, that the more you grow, the more you will be capable of love. She knows the taste of love. And all meditations will help you to love more, to be more beautiful in every way. But this happens every day.

It happened to Sheela's sister. She was in a camp and she wanted to take sannyas, but the husband was not willing. The husband is a very, very educated man, hmm?... director of a research institute somewhere in America. Then she went home. There was constant fight. She wanted to take sannyas, she wanted to be initiated, but he wouldn't allow. Then he came to see me -- "Who is this man who has been disturbing our life?" And he took sannyas. Now the wife is creating trouble! Now the wife is absolutely against. And he is a very simple man, really beautiful. And he goes on writing to me: "What to do? -- because I love her, but she has completely changed since she has heard that I have taken

sannyas." This is how things go. Everybody is making an effort to control the other.

A man of yam controls himself, not others. To others he gives freedom. You try to control the other and never yourself. A man of yam controls himself, gives freedom to others -- loves so much that he can give freedom, and he loves himself so much that he controls himself. This has to be understood: he loves himself so much that he cannot dissipate his energies; he has to give a direction.

Then, niyam and asan are for the body. A regular life is very healthy for the body because the body is a mechanism. You confuse the body if you lead an irregular life. Today you have taken your food at one o'clock, tomorrow you take at eleven o'clock, day after tomorrow you take at ten o'clock -- you confuse the body. The body has an inner biological clock; it moves in a pattern. If you take your food every day at exactly the same time, the body is always in a situation where she understands what is happening. and she is ready for the happening -- the juices are flowing in the stomach at the right moment. Otherwise, whenever you want to take the food, you can take, but the juices will not be flowing. And if you take the food and the juices are not flowing, then the food becomes cold; then the digestion is difficult.

The juices must be ready there to receive the food while it is hot, then immediately absorption starts. Food can be absorbed in six hours if the juices are ready, waiting. If the juices are not waiting, then it takes twelve hours to eighteen hours. Then you feel heavy, lethargic. Then the food gives you life, but does not give you pure life. It feels like a weight on your chest; you somehow carry, drag. And food can become such pure energy -- but then a regular life is needed.

You go to sleep every day at ten o'clock: the body knows -- exactly at ten o'clock the body gives you an alarm. I'm not saying become obsessive -- that when your mother is dying then too you go at ten o'clock. I'm not saying that. Because people can become obsessive....

There are many stories about Immanuel Kant. He became obsessive about regularity; it became a madness. Don't create an obsession. He had a fixed routine, so fixed, second to second, that if somebody, a guest has come, he will look at the clock and he will not even say anything to the guest, because that saying will take time -- he will jump into the bed, cover himself with the blanket, and he has gone to sleep and the guest is sitting there. The servant will come and say, "Now you go, because that was his time." The servant became so attuned to Kant that there was no need to say, "Your food is ready," and no need to say. "Now you go to sleep." Only the time had to be said. The servant will come in the room and say, "It is eleven o'clock, sir." So he will follow immediately because there was no need to say anything.

He was so regular that the servant became the dictator -- because he will always threaten him, "I will leave. Raise my pay." immediately, the pay has to be raised because another servant, a new man, will disturb. Once they tried also: a new man came, but it was not possible, because Kant was living second to second.

He would go to the university; he was a great teacher and a great philosopher. One day the road was muddy and it was raining, and one of his shoes got stuck in the mud -- so he left it there. Otherwise he will be late. So he went with one shoe on. It was said in the university area of Konigsberg that people looking at him would fix their watches, because everything was absolutely clock wise.

A new neighbor purchased the house adjacent to Kant's house and he started planting new trees. Every day at exactly five o'clock in the evening, Kant used to come to that side of the house and sit near the window and look at the sky. Now the trees covered the window and he could not look at the sky. He fell sick. He fell so sick... and the doctors could not find anything wrong with him, because he was such a regular man. He was really tremendously healthy. They could not find anything; they couldn't diagnose. Then the servant said, "You don't bother. I know the reason. Those trees are intruding on his regularity. Now he cannot go to the window and sit there and look at the sky. Looking at the sky is no longer possible." The neighbour had to be persuaded. The trees were cut, and he was okay; the illness disappeared.

But this is obsession. No need to become obsessive; everything has to be done with understanding.

Niyam and asan, regularity and posture: they are for the body. A controlled body is a beautiful phenomenon -- a controlled energy, glowing, and always more than is needed, and always alive, and never dull and dead. Then the body also becomes intelligent, body also becomes wise, body glows with a new awareness.

Then, pranayam is a bridge: deep breathing is the bridge from mind to body. You can change the body through breathing; you can change the mind through breathing. Pratyahar and dharana, returning home and concentration, belong to the transformation of the mind. Then, dhyan is again a bridge from mind to the self, or to the no-self -- whatsoever you choose to call it, it is both. Dhyan is the bridge of samadhi.

The society is there; from the society to you there is a bridge: yam. The body is there; for the body: regularity and posture. Again there is a bridge, because of the different dimension of mind from the body: pranayam. Then, the training of the mind: pratyahar and dharna, returning back home and concentration. Then again a bridge, this is the last bridge: dhyan. And then you reach the goal: samadhi.

Samadhi is a beautiful word. It means now everything is solved. It means samadhan: everything is achieved. Now there is no desire; nothing is left to achieve. There is no beyond; you have come home.

## **Yoga: The Alpha and the Omega, Vol 5**

### **Chapter #6**

#### **Chapter title: Does the universe love me?**

**6 July 1975 am in Buddha Hall**

##### **Question 1**

**WHAT IS YOUR PATH, THE PATH THAT YOU REVEAL TO US?**

IT is not a path at all; you are not to travel it. Rather, it is a simple understanding. You have to stop all travelling. A path is to travel and to go somewhere; a path is to reach somewhere, to attain something; a path is a means and the end is far away in the future. That's what I mean when I say whatsoever I am talking to you about is not a path; it is a simple understanding. If you understand, you have already reached to the goal. If you understand, you have always been in the goal, never for a single moment have you been away from it. You may have been dreaming that you have gone away, but you have not left your home for a single moment.

This is a no-path. Or, if you insist for the word, or if you are so fascinated with the word, call it a pathless path. But try to understand me: this is not a path. I am giving you not the means but the end itself.

##### **Question 2**

**SINCE COMING TO YOU, LIVING A MEDITATIVE LIFE HAS BECOME AN EASIER AND MORE NATURAL PHENOMENON. HOWEVER, I HAVE PRACTICALLY GIVEN UP ALL HOPE FOR ENLIGHTENMENT ARE THESE TENDENCIES CONTRADICTIONARY?**

Not at all. To attain to enlightenment that is a must -- that you should lose all hope and desire for it. Otherwise the desire for enlightenment becomes a nightmare in itself. And the more you desire it, the further away you are from it - - greater the desire, greater will be the distance. Drop all desiring for it, all hoping for it. If you have really become desireless about enlightenment, any moment it is possible to happen. Give space; don't be filled with the desire for it. The greatest barrier to enlightenment is the longing for it, because a mind that longs and desires is always tense. It has a subtle anxiety around it; it is never at ease. How can you be at ease if you have to go somewhere, reach somewhere? You may be sitting, but you are on the move. Visibly you may be resting, but invisibly you are restless. Drop all nonsense. Nobody has ever been able to attain enlightenment through desire. That's why all Buddhas insist: become desireless. I am not saying that when you become desireless you will attain to nirvana or enlightenment; I am saying when you are desireless you are nirvana, you are

enlightenment. The desire is the disturbance in you, just like ripples in a lake... ripples disappear, the lake is silent.

It is easy to drop the desires of the worldly things, very easy. In fact it is absolutely foolish to cling to them. Only stupid people cling to worldly things, because anybody can see that they are going to be taken away from you. All clinging is futile, fruitless, and anybody who has even a small quantity of intelligence can become alert that accumulating things is not going to give you enrichment; rather, it will make you more and more poor. The more things you will have, the more you will feel that you are empty.

A rich man becomes, deep down, very poor. You cannot find greater beggars than emperors. Knowing well that they have everything that they could desire, for the first time they become alert that nothing has changed inside: no contentment has happened, no satiety. Everything is as much in turmoil as ever; the whole effort has been useless, and the whole life wasted in it.

No, it is not difficult to drop worldly desires, but when you drop worldly desires, immediately, the mind creates the other-worldly desires: moksha, nirvana, enlightenment, God. Now you hanker for these. The situation remains the same -- you remain in desire. The object is irrelevant: the real thing: whether you desire or not. The real thing is not what do you desire. All your spiritual -- so-called spiritual -- teachers misguide you because they go on saying, "Change the object of desire. Don't desire worldly things; desire God." But I say to you that if you desire God, God himself has become a worldly thing. To me this is the definition of the world: whatsoever can be desired is the world.

God cannot be desired. You cannot make God an object of your desire; that is sacrilege. Enlightenment cannot be desired, because enlightenment happens only when there is no desire. And enlightenment is not something that comes from the outside. When the mind is freed from desire, suddenly, you become aware of the king of kings sitting inside. He has always been there, but you were so much worried about desiring and reaching and gaining and achieving.

The achieving mind is the barrier, so it is good that you have given up all hope for enlightenment.

But I don't think that you have given up all hope -- otherwise it would have happened. You may be right, however: practically, you have given up all hope for enlightenment. But deep down you are still dreaming about it, desiring it. Practically, you may have given up, but deep down the desire must be there. Otherwise there is no question -- why the enlightenment has not happened. It should happen immediately -- there is not a moment's gap. It is absolutely certain: when desire has left you completely, utterly, it is there. In fact it is nothing -- you without desire. So search deep, dig a little deeper inside yourself; you will again find desires, layers of desires: and go on throwing them. Peel down your onion to the very core.

One day it is going to happen. Any day it is possible. Any moment when there is no desire, not even a flicker of it -- no trembling, no wavering -- and

consciousness is unclouded -- no smoke of desire. only the flame of consciousness, the fire of consciousness.... And suddenly you start laughing, suddenly you understand that that which you were seeking was always within you. That is the meaning of Jesus when he goes on insisting, "The kingdom of God is within you." If it were "without" it could be desired; if it were "without" it could be reached from some path. It is you! That's why I say I have got no path to offer you. I can only share my understanding with you.

### Question 3

#### DOES THE UNIVERSE LOVE ME?

It is a wrong question to ask. You should ask the other way round, "Do you love the universe?" because universe is not a person. It cannot love you. It has no center, or you can say "everywhere it has the center," but it is a nonpersonal phenomenon. How can a nonpersonal existence love you? You can love.

But when you love, the universe responds -- responds absolutely. If you take one step towards the universe, the universe takes a thousand and one steps towards you; but that's a response.

You will have to understand what Lao Tzu says: that the nature of existence is feminine. A woman waits; she never initiates. The man has to go and initiate. The man has to come and woo and court and persuade. Existence is feminine -- it waits. You have to woo it; you have to court it; you have to take the initiative and then the universe showers on you -- showers in infinite ways, fulfils in infinite ways. Just like a woman: when you have persuaded her she showers tremendously.

No man can be such a lover as a woman can be. A man remains always a part lover; his total being is never in love. A woman is totally in it; it is her whole life, her every breath. But she waits. She will never take the initiative, she will never chase you; and if a woman chases you -- howsoever beautiful the woman -- you will become scared of her. She won't look feminine. She will be so aggressive that her whole beauty will turn into ugliness. A woman is passive. Remember this word "passive," passivity.

Universe is the mother. It is always better to call the God "mother than "father." The father is not so relevant. Universe is the mother: feminine, waiting for you -- waiting for you for ever and ever -- but you will have to knock at the door. You will find it immediately opened if you knock, but if you don't knock you can go on standing at the gate. The existence is not going to open it; it is not aggressive. Even in love it is not aggressive. That's why I say it will respond.

But don't ask the wrong question. Don't ask, "Does the universe love me?" Love the universe and you will find that your love is nothing. The universe gives you such infinite love, returns your love with such infinite response.... But it is a response -- the universe never initiates; it waits. And it is beautiful that it waits; otherwise the whole beauty of love will be lost.

But this question arises; it has a relevance with your mind. This is how human mind functions: it always asks, "Does the other love me?" The woman, the wife, asks, "Does the husband love me?" The husband goes on asking, "Does the wife, the woman, love me?" The children go on thinking, "Does the mother, the father, love me?" and the parents go on thinking whether the children love them. You always ask about the other. You are asking a wrong question. You are moving in a wrong direction. You will come across a wall; you will not find a door. You will feel hurt because you will clash against the wall. The very beginning is wrong. You should always ask, "Do I love the wife?" "Do I love the husband?" "Do I love the children?" "Do I love my father and my mother?" But always start from yourself -- do you love.

And this is the mystery: if you love, suddenly you know everybody loves you. If you love the wife, she loves you; if you love the husband, he loves you; if you love the children, they love you. A person who loves from his heart is being responded to from everywhere. Love can never be fruitless. It blooms.

But you should start rightly, on the right track; otherwise everybody is asking, "Does the other love me?" and the other is also asking the same question. Then nobody loves, then love becomes just a fantasy, then love disappears from the earth -- as it has happened. It has disappeared; it exists only in the poetries of poets -- fantasies, imagination, dreams. Reality is absolutely devoid of love now, because you have started with a wrong question.

Drop that question like a disease. Drop it and escape from it, and always ask, "Do I love?" and that will become the key. With that key you can open any heart, and with that key, by and by, you will become so artful that you can open the very existence with that key; then it becomes prayer. Just ask the question, "Does the universe pray to you?" Then it will look foolish; then it will look just absurd. "Does the universe pray to you?" -- you will not even ask that; but prayer is nothing but the highest blossoming of love.

You pray to the universe and then you find from everywhere rivulets of love flowing towards you. You become fulfilled. The universe has much to give to you, but for that you have to be open. And the opening is possible only if you love: then you become open, otherwise you remain closed. And even the universe is helpless against your closedness.

#### Question 4

IS IT POSSIBLE TO CLIMB ON TO HIGHER STAGES WHILE ONE IS SUPPRESSING OR EXCLUDING PARTS OF HIS BEING BY OUTSIDE CONDITIONS AND ILLUSIONS?

No, it is impossible. You are asking me, "Is it possible to go up the ladder only in part?" Some part of you is left down, some part of you is left somewhere on the ladder, and only a part of you reaches to the very end -- how is it possible? You are a unity. You are an organic unity; you cannot be divided. That is the meaning



of the word "individual": that which cannot be divided. You are an individual. You have to go to the divine door in your totality, in toto; nothing can be left.

That's why my insistence, again and again, that if you suppress your anger you will not be able to enter the divine temple -- because that is what you are doing: you are trying to leave the anger outside the temple and enter the temple. How can you enter? Because who will be left with the anger outside? -- it is you. If you are trying to suppress sex, then you will not be able to enter the divine temple, because who is sex? -- it is you, your energy. Nothing can be left outside. If you leave something outside, your totality will be left outside; then there is only one possibility: you will remain outside and you will dream that you have entered. That's what your so many "mahatmas" are doing. They are outside the temple dreaming that they have entered and they are seeing God, they are in heaven or moksha.

Only total will you enter -- not even a single part can be left behind. Then what to do? There are ugly parts, I know; and I understand your embarrassing situation. You would not like to bring those ugly parts to the divine; you would not like to present those ugly parts to the divine. I understand your trouble, your problem. You would like to drop all sex, all anger, all jealousy, hatred -- you would like to become a pure virgin, innocence. Good. Your thinking is good, but the way you are trying to do it is not possible. The only way is: transform. Don't cut your parts; transform them. The ugliness can become beauty.

Have you watched what happens in the garden? You bring cow dung -- smelling -- fertilizers, manure -- smelling badly -- but within months, the manure has disappeared in the earth; now it has come as beautiful flowers with such a divine fragrance around them. This is transformation. The bad smell has become fragrance; the ugly shape of manure has become beautiful flowers. Life needs transformation. You will enter into the divine's temple total -- transformed. Don't suppress anything; rather, try to find the key to transform it.

Anger becomes compassion. A person who has no anger can never be compassionate -- never. It is not a coincidence that all the twenty-four teerthankeras of the Jains were born kshatriyas, warriors, men of anger, and they became the preachers of nonviolence and compassion. Buddha is a warrior, comes from a kshatriya family, a samurai; and he became the greatest flower of compassion ever. Why? They had much more anger than you have. When the anger was converted and transformed, of course, it became a tremendous energy. You need anger. You need it as you are right now because it is a protective shell, and you will need it when you are transformed because then it becomes fuel, energy. It is pure energy. Have you seen a small child, sometimes, really in anger? How beautiful the small child looks -- radiant, vital, as if he can explode and destroy the whole world. Just a small, tiny child, looks like atomic energy -- red in the face, jumping and crying -- just energy, pure energy. If you don't suppress the child, and teach him how to understand this energy, there will be no need of any suppression: the same energy can be transformed.

You watch: clouds gather in the sky, and then there is great lightning and thunder. This lightning, just a few hundred years before, was a terrifying factor in the life of humanity. Man became so afraid of the lightning -- you cannot imagine now, because now that same lightning has become electricity. It has become a servant in the home: it runs your air conditioner; it runs your fridge. It works continuously day and night -- no slave can work that way. The same lightning was a great, terrific fact in humanity's life.

The first god was born because of lightning -- the fear. Indra was born, the god of thunder and lightning, and people started worshipping him because people thought this lightning comes as a punishment. But now nobody bothers about it, now you know the secret -- you have found the key. Now the same electricity, Indra's punishment, now functions as a slave: Indra is working behind your air conditioner, Indra is running your fridge, Indra is working in your fan. Now Indra is no longer a god, but a servant. And such a docile servant -- that never strikes, never asks for any raise of the pay, nothing -- a complete, total slave.

The same happens in the inner sky of man -- anger is lightning. In Buddha it has become compassion. Now see Buddha's face, so radiant. From where comes this radiance? It is anger transformed. You are afraid of sex, but have you ever heard of any impotent man becoming enlightened? Tell me. Have you heard of any impotent man, who had no sexual energy in him, that he has become a prophet -- a Mahavir, a Mohammed, a Buddha, a Christ? Have you heard about it? It never happens -- it cannot happen -- because the very energy is lacking. It is sex energy that rises high. It is sex energy that comes to a moment of transformation: where it becomes samadhi.

Sex energy becomes samadhi, superconsciousness. I tell you: the more sexual you are, the more is the possibility; so don't be afraid. More sexuality only shows that you have too much energy. Very good. You should be thankful to God, and you are not thankful -- rather, you feel guilty; rather, you feel like complaining against God that "Why have you given this energy to me?" You don't know what is possible with this energy in the future. A Buddha is not impotent. He lived a very, very fulfilling sexual life -- not an ordinary sexual life. His father had called all the beautiful women in the kingdom to serve him; all the beautiful young girls were serving him.

Energy is needed, and energy is always beautiful. If you don't know how to use it, it becomes ugly; then it goes on running astray. The energy has to go higher. Sex is the lowest center of your being -- but that is not all: you have seven centers of your being. As the energy moves upwards, if you know the key how to release it upwards, as it moves from one center to another, you feel so many transformations. When the energy comes to the heart chakra, to the center of the heart, you become so full of love you become love. When the energy comes to the third-eye center you become consciousness, awareness. When the energy comes to the last chakra, sahasrar, you bloom, you flower, your tree of life has come to a fulfillment: you become a Buddha. But the energy is the same.

Don't condemn; don't suppress. Transform. Be more understanding, alert; only then will you be able to enter in totality. And there is no other way; the other way is just to dream and imagine.

#### Question 5

FOR ZEN IT IS: "EAT WHEN YOU ARE HUNGRY AND DRINK WHEN YOU ARE THIRSTY." FOR PATANJALI IT IS: "REGULARITY -- NIYAM." HOW TO RECONCILE SPONTANEITY AND REGULARITY?

There is no need to synthesize. If you are really spontaneous you will become regular. If you are really regular you will become spontaneous. There is no need to reconcile. If you try to reconcile you will become a mess, so choose one and forget about the other. If you choose Zen forget about Patanjali as if he never existed; then he is not for you. And one day you will suddenly see that the regularity has come following spontaneity.

How it happens? If you are spontaneous, if you eat (when you feel hungry -- and if you only eat when you feel hungry and you never eat against your desire, you never eat more than your desire, you always follow your need -- by and by you will settle to a regularity, because the body is a mechanism, a very, very beautiful biomechanism. Then every day at the same time you will find you are hungry again; every day at the same time you will find you are sleepy again. Life will become regular.

But if you are afraid of spontaneity.... As people are afraid. because culture, civilization, religion -- all the poisoners of the world -- they have poisoned your mind and they have made you afraid of spontaneity; they say you are hiding an animal within you and if you are spontaneous you may go astray. If you are too afraid of spontaneity, then listen to Patanjali.

Patanjali is always a second choice to me, never the first. It is for ill people, corrupted by culture, unnatural, poisoned by civilization and religion, destroyed by priests and preachers. Then Patanjali. Patanjali is a therapy. That's why I say Patanjali is useful for ninety-nine percent of the people, because ninety-nine percent of the people are ill. This earth is a great hospital. Patanjali is a physician, a scientist.

Zen is for natural people, uncorrupted, for innocent children. If there is going to come some day a beautiful world, Patanjali will be forgotten; Zen will remain. If the world is going to be becoming more and more in, Zen will be forgotten; only Patanjali will be there. Zen says be natural. Do you watch nature? Have you seen nature's spontaneity and regularity both? Rains come, summer comes, winter comes -- they follow in a regular pattern.

And if you see some disturbance it is because of you, because man has disturbed the climate, man has disturbed the ecology. Otherwise nature was so predictable -- and so spontaneous -- you could always see when the spring has come. You could have heard the first steps of spring all over: in the songs of the birds, in the

trees, the happiness that spreads. It was absolutely certain, regular, but now everything is disturbed. That is not because of nature. Man has not only poisoned man, man has started to poison nature also. Now everything is irregular: you don't know when the rains are coming, you don't know whether it is going to rain less or more this year, you don't know how hot this summer is going to be. Nature's regularity is disturbed by you, because you have broken the circle. Otherwise nature is absolutely spontaneous -- and the nature does not need any Patanjali. Now it will need. Now, to set the ecology right, a Patanjali is needed.

So you have to choose. If you choose Zen forget Patanjali; otherwise you will be very much confused. And I tell you that Patanjali will come automatically -- you need not worry. But if you feel that you are very ill and you cannot trust in yourself and you cannot be spontaneous, forget about Zen; it is not for you. It is just like there exists a book of exercises for a healthy man. hmm?... who is going to take part in a world olympic: you can read it if you like. but don't try it -- you will be in danger. You are Lying in the hospital; you don't ask how to reconcile this book and your situation. You don't ask. You listen to the physician: you follow. Someday when you are healthy, back to your natural spontaneous being, you may use This book, but right now it is not for you.

Patanjali is for unhealthy people, but almost everybody is unhealthy. Zen is for very natural people. You have to decide about yourself. Nobody else can decide it for you; you have to feel your own energy. But remember, you are not to reconcile -- never do that. Choose one, the other follows. If you feel you are ill, already corrupted, you cannot be spontaneous; try to be regular. Regularity will bring you, by and by, to health and spontaneity.

#### Question 6

I WANT TO PROPAGATE AGAINST YOU. WOULD YOU PLEASE BLESS ME?

This is a good idea. I bless you absolutely; because to propagate against me is also to propagate for me. Knowingly, unknowingly, whosoever says anything against me says something about me, and nobody knows: if you are talking against me to somebody, he may become interested in me. So go and propagate with all my blessings.

#### Question 7

YOU RECENTLY SAID THAT ONLY AN ENLIGHTENED ONE CAN LOVE. AT OTHER TIMES YOU ALSO SAID THAT UNLESS ONE LOVES ONE CANNOT BECOME ENLIGHTENED. FROM WHICH DOOR TO ENTER?

This is from Anand Prem. She has been standing at the door for many years. The real thing is to enter; the door is irrelevant. From which door you enter is meaningless. Please enter. If you want to enter from the door of love, then enter

from that door. Enlightenment will follow; it is the highest peak of a loving heart. If you are afraid of love.... As people are, because the society has made you very much afraid of love and life. Society thinks love is dangerous. It is. One never knows where one is going. It is a sort of madness -- beautiful, but a madness still. If you are afraid of that then enter meditation, become meditative. If you are really meditative you will feel, suddenly, an upsurge of energy. and you will become loving.

But don't, please, go on standing at the door. Even the doors are tired of you. Do something and enter; it is time enough. you have waited long.

#### Question 8

THESE DAYS THE POONA PRESS IS MAKING MUCH PROPAGANDA AGAINST YOU, YOUR ASHRAM, AND YOUR DISCIPLES. THIS HAS CREATED MUCH MISUNDERSTANDING IN THE MINDS OF THE COMMON MAN. HOW SHOULD A SEEKER WHO HAS TO LIVE AMONGST THESE PEOPLE DEAL WITH THE SITUATION?

You should not deal at all; you should laugh. And don't get serious about it. If you can enjoy, enjoy, but don't deal with it, don't react. And don't try to defend me -- nobody can defend me. And don't try to justify me -- nobody can justify me. And don't try to rationalize -- there is no need. You should not be concerned with it.

The world goes in its own way. People have their own minds and their opinions... and I am a shattering of opinions, of traditions. I am a great shock, so it is natural that the ordinary people should get confused. And the press is always in search of some sensational news; the press depends on it. But for those who are in search these things should not matter in any way.

You should simply laugh and enjoy; nothing is wrong in it. You should not feel hurt; there is no need. It is natural, I understand, if somebody says something against me, who does not know me at all, and you who have been knowing me for long, you hear it -- you feel hurt; you would like to fight it. Don't fight it, because the very effort is useless. Indifference, total indifference, is the only thing that is required of you. Those who don't understand me, they will go on; and if you react you encourage them. Be indifferent; they will become silent by themselves because when nobody is reacting, the whole point is lost. And I am not here to convince the ordinary masses whether I am right or wrong; I am not interested in masses at all. I am interested only in a chosen few. I am to work for them.

So this trouble is going to come up again and again. They don't know what is happening here. They can't know; even if they come they will not be able to understand me, what I am saying. They will misunderstand it. So just forgive them and forget.

### Question 9

YOUR CLAIM NOT TO CONDEMN SEEMS CONTRADICTED BY YOUR CRITICISMS OF SAI BABA, KRISHNAMURTI, AND "AMERICAN GURUS."

Whenever you feel that something is being contradicted by me, don't be disturbed about it; I am self-contradictory. It is time you should understand it. I go on contradicting myself. That is one of the ways I am using. If you remain unperturbed, you have attained to a certain crystallization. I will go on contradicting -- everything that I have said, I will contradict. I will not leave a single statement uncontradicted. There is a method in it: I don't want you to cling to any standpoint. I don't want you to cling to my opinions also; the only way is: I should contradict my own opinions. A moment will come, you will understand that this man is not giving you theories, because everything is contradicted. No theory remains. Everything negates everything else; you are left in deep emptiness. That is my effort.

I am not giving you a philosophy. If I were a philosopher I would never contradict myself, I would be consistent; but I am not a philosopher. At the most you can call me a poet. From a poet you never expect any consistency. You know a poet is a poet; he is not a systematizer. He says something today and something else another day. But if you go on understanding me, a moment will come, whatsoever I have said will be contradicted -- by myself -- you will be left in emptiness with nothing to cling to -- no theory, no system, no shastra.

And only in that nothingness will you be able to understand me, because I am not saying something -- here I am being something to you. It is not a message I am giving to you; I am the message. Only when you are totally empty will you be able to understand it.

And secondly, if I say that Sai Baba is a magician and not a mystic, I am only saying a fact, not condemning him, not criticizing him at all. If I say this is morning, nine o'clock, if I say this is day and not night, am I condemning night, am I criticizing night? I am simply stating a fact. Satya Sai Baba is a magician and not a mystic. This is a fact to me. I am not criticizing him; I am not against him.

If I say Krishnamurti is enlightened but he has failed, he could not help anybody -- he tried his best; in fact nobody has tried so hard -- he is enlightened and whatsoever he says is true but nobody has been helped, this is not a criticism. I am simply saying that nobody has been helped. Bring somebody who has been helped. and contradict the fact.

I have come across thousands of Krishnamurti followers; they have not been helped. They themselves come and say to me that they have been listening for twenty or even thirty, forty years-old people -- and they understand Krishnamurti absolutely, what he is saying. Because he is saying a single thing continuously. For forty years he has been playing a single note -- he has not even changed the pitch, the tone, no. He is one of the rarest, consistent men ever born on the earth. Monotonously he goes on saying the same thing again and again

and again. Those people come to me and they say they understand him intellectually but nothing happens. Because through intellectual understanding, nothing can happen.

And if it has happened to somebody listening to Krishnamurti, I tell you, it would have happened to that man without Krishnamurti -- because Krishnamurti is not giving any method; he is not giving any sadhana. If it has happened to somebody listening to him, it could have happened to that man listening to the birds also, or just listening to the breeze passing through the pines it would have happened. That man was ready; it is not Krishnamurti that has helped him.

And this is understood by Krishnamurti also. Of course he understands. And he becomes desperate -- his whole life wasted in an arid land. I am simply stating a fact, not criticizing.

And if I say something about American gurus, I'm not saying anything against them. In the first place, out of a hundred, ninety-nine percent of all gurus are bogus. And when it comes to American gurus, you can understand -- Indian gurus, out of a hundred, ninety-nine percent are bogus, so when it comes to think about American gurus, imitators....

But I am not against anybody. These are simple facts; no condemnation is implied. In fact I am not saying anything about them, just about the situation. Nothing is meant personally. Impersonal statements.

#### Question 10

A TAOIST MASTER HAS EXPLAINED SOME POINT IN TERMS OF THE TAO. HIS LISTENERS ASKED HIM HOW HE HAD COME TO FIND THE TAO IN VIEW OF THE FACT THAT HE HAD NEVER HAD A TEACHER. "I GOT IT," HE SAID, "FROM BOOKS." IS THIS POSSIBLE?

Yes, once in a while it is possible. That man must have been like the man I was just talking about who can become enlightened by listening to Krishnamurti. That man can become enlightened by listening to the birds. That man can become enlightened by reading the books. But that is an exception, not the rule. It has happened sometimes: if a man is really alert, then even a book can help; and if you are fast asleep, then even a Buddha is useless. Buddha also cannot help -- you go on snoring on his face, what can he do? A living Buddha -- proved useless by you. But if you are alert, then even a dead book can be helpful. It depends.

And it is difficult to find such a man who can become awakened by just reading books -- but the possibility is there. It is very nearly impossible, but even impossible things happen.

#### Question 11

IF SATSANG, BEING IN THE PRESENCE OF AN ENLIGHTENED BEING, ONE WHO IS NOW LIBERATED, IS SO IMPORTANT, WHY DO WE ONLY SPEND AN HOUR AND A HALF A DAY WITH EACH OTHER?

More will be too much for you; it will create indigestion. You will not be able to absorb me more than that. I can be with you for twenty-four hours, but you cannot be. You need homeopathic doses.

#### Question 12

YESTERDAY MORNING YOU REFERRED TO THE EIGHT STAGES OF YOGIC ACHIEVEMENT AND EMPHASIZED THAT YOU MOVE FROM NUMBER ONE TO NUMBER EIGHT, IN THAT ORDER. IS IT NOT POSSIBLE, IN INDIVIDUAL CASES, THAT AN INDIVIDUAL COULD REACH ONE OR THE OTHER STATES FIRST AND THEN MOVE IN HIS OR HER OWN ORDER TO ACHIEVE ALL EIGHT OF THEM?

It is possible, but when I say possible I mean only rarely, very rarely. Exceptions are always there with every rule, but when Patanjali talks, he talks about the rule, not about the exception. Exceptions need not be talked about. The greater mass of humanity cannot reach from anywhere in any other way. They will have to follow step by step -- from one to two, from two to three. They move in an organic unity. But there are freaks who can go and jump -- but then they too will have to come back and absorb the left-behind part. Their arrangement can be different, that's possible.

You can start with pranayam, but then you will have to come to asan, you will have to come to YAM.... You can start by meditation, but then you will have to move to other parts which are left behind. But all the eight have to be developed, and a unison between all the eight, so you become an organic unity.

It happens sometimes, even a person can reach up to the seventh without completing all the steps, but nobody has reached to the eighth without completion. Up to seven there is the possibility: you can leave some steps and you can do some and reach up to the seventh -- but then you will hang there. Up to meditation you can reach but not up to samadhi, because SAMADHI needs your total being -- fulfilled, nothing left behind, nothing left incomplete -- everything complete. Then you will have to hang around the seventh for long, and you will have to go back and do things which needed to be done. Only when you have completed everything up to the seventh, the eighth, samadhi, becomes possible.

#### Question 13

HOW IS IT THAT GREAT MASTERS LIKE CHOGYAM TRUNGPA GET SO DRUNK ON OCCASIONAL FESTIVITIES THAT THEY HAVE TO BE CARRIED



## HOME? CAN THE USE OF ALCOHOL FOR ENJOYMENT DISTURB A CERTAIN AWARENESS OF SEEKERS?

Who told you that this man is a Master? He belongs to a tradition in which many Masters have existed, but he carries just the dead load. And this is the trouble because in the tradition to which he belongs there have been men like Marpa, Milarepa, Naropa, Tilopa -- great siddhas -- and they all used to drink, now this is delicate, but they never got drunk. They used to drink, but they never got drunk.

That is one of the ways of tantra, a method: one has to go on increasing the amount of alcohol and getting attuned to it, but remaining conscious. Hmm?... first you take just one teaspoonful. you remain conscious; then two; then three; then you go on. Then you drink the whole bottle. But now you are so attuned your consciousness is not disturbed; then alcohol won't do. Then you move to more dangerous drugs.

There came a time in the tradition of tantra when snakes, poisonous snakes, were used because a man became so attuned to all types of drugs. Then the last test was the snake cobra. Then the cobra was forced to bite the man on the tongue -- then too he remained conscious.

This was a secret test and a growth: now you have achieved to such crystallization of consciousness that the whole body is filled with alcohol but it doesn't affect you. This was a point in tantra to go beyond the body; this is going beyond the body -- for tantra.

This man comes from that tradition, so he has the permission from the tradition to drink, but if he gets drunk then he has missed the whole point; he not a Master; he is not aware. But in America everything is possible now. Not knowing the old tradition. this man can say to people, "Even our own Masters have been drinking." In tantra all those things that are ordinarily prohibited are allowed. A tantric is allowed to eat meat -- ordinarily it is prohibited; he is allowed to drink ordinarily it is prohibited; he is allowed to have sex -- ordinarily for a seeker it is prohibited. Everything that is prohibited ordinarily, is allowed in tantra, but allowed with such conditions that if you forget the conditions you forget the whole thing.

One should go in sex, but there should be no ejaculation. If ejaculation happens, then it is ordinary sex; then it is not tantra. If you make love and no ejaculation happens, for hours you are together with the woman and no ejaculation happens, this is tantra. This is an attainment.

Drinking is allowed, but getting drunk is not allowed. If you get drunk you are an ordinary drunkard -- no need to bring tantra in.

Meat is allowed, but you have to eat meat -- even sometimes human meat, human flesh, from dead bodies -- but you should remain indifferent. You should remain unperturbed -- not even a flicker in your consciousness that "something wrong...."

Tantra says that every bondage has to be transcended, and the last bondage is morality -- that too has to be transcended. Unless you transcend morality you have not transcended the world. So in a country like India where vegetarianism has gone to the very deep core of Indian consciousness, meat-eating was allowed, but it was not allowed in the way that meat-eaters eat. A man has to prepare his whole life for it. He was to be a vegetarian; as a seeker he was to be a vegetarian.

Years will pass -- ten years, twelve years he has remained a vegetarian, he has not made love to any woman, he has not drunk anything alcoholic, and he has not taken any other drugs. Then after twelve years, fifteen years, even twenty years, the Master will allow him, now, to move into sex, but to move with a woman with such respect that the woman is almost a goddess; it is not carnal. And the man who is moving with the woman has to worship her, touch her feet. And if even a slight sexual desire arises he is disqualified; then he is not ready for it.

It was a great preparation and a great test -- greatest that has ever been created for man. With no desire, with no lust, he has to feel towards the woman as if she is his mother. If the Master says, and sees, that he is right -- now he is like a child entering the woman, not like a man, and like a child he remains inside the woman with no sexuality arising; his breathing is not affected his body energy is not affected; for hours he remains together with the woman, there is no ejaculation; a deep silence pervades -- it is a deep meditation.

For twenty years remaining a vegetarian and then suddenly you are offered meat to eat: your whole being will feel repulsed. Hmm?... if you feel repulsion then tantra says, "You are rejected. Now go beyond it. Now whatsoever is offered, accept it in deep gratitude." You must know if you have remained a vegetarian even for one year and suddenly meat is offered, you will start feeling nausea, vomiting. If that comes that means the man is still living in the thoughts -- because it is only a thought that this is meat and this is vegetable. Vegetable is also meat, because it comes from the body of the tree; and meat is also vegetable, because it comes from the tree of a man's body or an animal's body. This is the transcendence of morality.

And then he is prepared to drink strong drugs. If he has really become alert then whatsoever is given will change the chemistry of the body but not his consciousness; his consciousness will remain floating on the chemistry of the body.

Gurdjieff used to drink as much as you can imagine -- but was never unconscious, never drunk. He was a tantric Master. If you want to look in the West towards somebody, then he is George Gurdjieff, not Tibetan refugees.

## **Yoga: The Alpha and the Omega, Vol 5**

### **Chapter #7**

#### **Chapter title: Death and discipline**

**7 July 1975 am in Buddha Hall**

30. SELF-RESTRAINT, THE FIRST STEP OF YOGA, IS COMPRISED OF THE FOLLOWING FIVE VOWS: NONVIOLENCE, TRUTHFULNESS, HONESTY, SEXUAL CONTINENCE, AND NONPOSSESSIVENESS.

31. THESE FIVE VOWS, WHICH CONSTITUTE THE GREAT VOW, EXTEND TO ALL THE SEVEN STAGES OF ENLIGHTENMENT REGARDLESS OF CLASS, PLACE, TIME, OR CIRCUMSTANCE.

THE five vows of ahimsa, satya, acharya, brahmacharya, aparigraha, are the very base, the foundation. They have to be understood as deeply as possible because there is a possibility to move without fulfilling these five steps which constitute the first step of yoga.

You can find yogis and fakirs all over the world who have moved without fulfilling these five steps of the first step. Then they become powerful, but their power is violent. Then they are very, very powerful, but their power is not spiritual. Then they become sort of black magicians; they can harm others. Power is dangerous; it can help, it can harm. Not only to others is it dangerous, it is dangerous to the person himself. It can destroy you; it can give you a rebirth. It depends. These five vows are just a guarantee so that the power which arises out of discipline is not misused.

You can see "yogis" displaying their power. That is impossible for a yogi, because if the yogi has really fulfilled these five vows he will no longer be an exhibitionist; he cannot display. He can no longer try to play with miracles -- that is not possible for him. Miracles happen around him, but he is not the doer.

These five vows kill your ego completely. Either the ego can exist or these five vows can be fulfilled. Both are not possible. And before you enter into the world of power -- and yoga is a world of power, infinite power -- it is very, very necessarily needed that you drop the ego outside the temple. If the ego is with you there is every possibility that the power is going to be misused. Then the whole effort becomes futile, a mockery, in fact ridiculous.

These five vows are to purify you, to make you a vehicle for the power to descend and for the power to become a beneficial influence, a blessing to others. They are a must. No one should bypass them. You can bypass. In fact to bypass them is easier than to go through them because they are difficult, but then your building will be without a foundation. It is going to fall any day, collapse any

day. It may kill neighbors; it may kill you yourself. This is the first thing to be understood.

The second thing: the other day Narendra asked a question, a very relevant one. He said, "In Sanskrit yam means death and yam also means inner discipline. Is there any correlation between the two, death and inner discipline?" There is. That too has to be understood. Sanskrit is a very potential language. In fact no language exists in the world which is comparably potential. And each word has been coined with much care and effort -- Sanskrit is not a natural language. All other languages are natural. The very word "Sanskrit" means created, refined, not natural. The natural language of India is called Prakrit; Prakrit means natural, that which has come out of use. Sanskrit is a refined phenomenon. It is not like natural flowers: it is like essence, refined. Much care and effort has been taken to coin single words, and it has been thought about and brooded over so that all the possibilities should be implied in it. This word yam has to be understood. It means the god of death; it also means inner discipline. But what necessary connection can there be between death and inner discipline? There seems none, but there is.

On the earth, up to now, two types of cultures have existed -- both lopsided, both unbalanced. Not yet has it been possible to develop a culture which is total, whole, and holy. In the West, right now, sex is given total freedom; but you may not have watched -- death is suppressed. Nobody wants to talk about death; everybody is talking about sex. A vast literature of pornography exists about sex. Magazines like PLAYBOY exist -- obscene, morbid, ill, neurotic. A neurotic obsession about sex exists in the West, but death? Death is the taboo word. If you talk about death people will think you are morbid -- "Why are you talking about death?" Eat, drink, be merry -- that's the motto. "Why do you bring death in? Keep it out. Don't talk about it."

In the East sex has been suppressed, but death is talked about freely. Exactly like the sexual, obscene pornographic literature, in the East a different type of pornography exists. I call it the pornography of death -- as much obscene and morbid as the pornography of the West about sex. I have come across scriptures.... And you can find them anywhere; almost all Indian scriptures are full of death pornography. They talk about death too much. They never talk about sex; sex is the taboo. They talk about death.

All so-called mahatmas in India go on talking about death. They go on hinting about death continuously. They say, if you love a woman, "What are you doing? What is a woman? -- just a skin bag. And inside there are all sorts of dirty things." And they bring up all those sorts of dirty things; and it seems they enjoy. It is morbid. They talk about the mucus inside the body, the blood, the flesh; they talk about the stomach, about the belly full of excreta, the bladder full of urine. "This is your beautiful woman. Bag of dirt! And you are falling in love with this bag. Be alert."

But this is something to understand: in the East when they want to make you aware that life is dirty they bring in the woman; in the West when they want to make you aware that life is beautiful they again bring in the woman. Look at PLAYBOY: plastic girls, so beautiful. They don't exist in the world; they are not real. They are manufactured photographic tricks -- and everything has been done, retouched again and again. And they become the ideals. and thousands of people fantasize about them and dream about them.

The sexual pornography depends on the body of the woman and the death pornography also depends on the body of the woman. And then they say, "You are falling in love? This young woman soon is going to become old. Soon she will be a dirty old hag. Be alert, and don't fall in love, because soon this woman is going to die: then you will weep and cry. and then you will be in suffering." If you have to bring life in, the body of the woman is needed. If you have to bring death in, the body of the woman is needed.

Man seems to be continuously obsessed with the body of the woman -- whether they are playboys or mahatmas makes no difference.

But why? It always happens: whenever a society suppresses sex it expresses death; whenever a society suppresses death it becomes expressive about sex. Because death and sex are the two polarities of life. Sex means life, because life arises out of it. Life is a sexual phenomenon -- and death is the end of it.

And if you think about both together, there seems to be a contradiction; you cannot reconcile sex and death. How to reconcile it? It is easier to forget one and remember the other. If you remember both it will be very difficult for your mind to manage how they exist together -- and they do exist together, they do cohere together. They are not in fact two, but the same energy in two states: active and inactive, yin and yang.

Have you watched it? While making love to a woman there comes a moment of orgasm where you become afraid, fearful, you start trembling; because at the highest peak of orgasm death and life both exist together. You experience life at its peak, and you also experience death at its depth. The peak and the depth both available at one moment -- that's the fear of orgasm. People desire it because it is life, and people avoid it because it is death. They desire it because it is one of the most beautiful moments, ecstatic, and they want to escape from it because it is one of the most dangerous moments also: because death opens its mouth in it.

A man of awareness will become immediately aware that death and sex are one energy: and a total culture, a whole culture, a holy culture, will accept both. It will not be lopsided; it will not move to one extreme and avoid the other. Each moment you are both life and death. To understand this is to transcend duality. The whole effort of yoga is: how to transcend.

Yam is meaningful because when a person becomes aware of death, only then, a life of self-discipline is possible. If you are only aware of sex. Life, and you have been avoiding death, escaping from it, closing your eyes to it, keeping it always

at the back, throwing it into the unconscious, then you will not create a life of self-discipline. For what? Then your life will be a life of indulgence -- eat, drink, be merry. Nothing is wrong in it, but, in itself, this is not the whole picture. This is just a part, and when you take the part as the whole, you miss -- you miss tremendously.

Animals are there without any awareness of death: that's why no possibility for Patanjali to teach animals. No possibility because no animal will be ready for self-discipline. The animal will ask, "For what?" There is life only, there is no death, because the animal is not aware that he is going to die. If you become aware that you are going to die, then immediately you start rethinking about life. Then you would like the death to be absorbed in life.

When death is absorbed in life yam is born: a life of discipline. Then you live but you always live with the remembrance of death. You move but you always know that you are moving towards death. You enjoy but you always know that this is not going to last forever. Death becomes your shadow, part of your being, part of your perspective. You have absorbed death... now self-discipline will be possible. Now you will think, "How to live?" because life is not the goal now: death is also part of it. "How to live?" that you can live and die also beautifully. "How to live?" that not only does life become a crescendo of bliss, but death becomes the highest, because death is the climax of life.

To live in such a way that you become capable of living totally and you become capable of dying totally, that is the whole meaning of self-discipline. Self-discipline is not a suppression; it is to live a directed life, a life with the sense of direction. It is to live a life fully alert and aware of death. Then your river of life has both the banks. Life and death, and the river of consciousness flows between these two. Anybody who is trying to live life denying death its part is trying to move along one bank; his river of consciousness cannot be total. He will lack something; something very beautiful he will lack. His life will be superficial -- there will be no depth in it. Without death there is no depth.

And if you move to the other extreme as Indians have done -- they start living with death continuously: afraid, fearful, praying, doing things just how to become deathless, immortal -- then they stop living at all. That too is an obsession. They will also flow along one bank: their life will also be a tragedy.

West is a tragedy, East is a tragedy -- because a total life has not yet been possible. Is it possible to have a beautiful sex life, remembering death? Is it possible to eat, and eat blissfully, remembering death? Is it possible to love, and love deeply, knowing well that you are going to die and the beloved is going to die? If it is possible then a total life becomes possible. Then you are absolutely balanced; then you are complete. Then you lack nothing; then you will have a fulfillment; a deep contentment will descend on you.

The life of yam is a life of balance. These five vows of Patanjali are to give you a balance. But you can misunderstand them and you can create again another unbalanced life. Yoga is not against indulgence; yoga is for balance. Yoga says,

"Be alive but be always ready to die also." It looks contradictory. Yoga says, "Enjoy. But, remember, this is not your home. This is an overnight stay." Nothing is wrong: even if you are enjoying in a dharmasala and it is a fullmoon night, nothing is wrong. Enjoy it, but don't take the dharmasala to be your home, because tomorrow we leave. We will be thankful for this overnight stay, we will be grateful -- it was good while it lasted -- but don't ask it to last forever. If you ask that it should last forever, this is one extreme; and if you don't enjoy at all because it is not going to last forever, this is another extreme. And in both the ways you remain half.

If you try to understand me, this is my whole effort: to make you whole and total so all the contradictions are absorbed and a harmony arises. I don't want you to become monotonous. A life of ordinary indulgence is monotonous. A life of ordinary yoga is also monotonous, boring. A life which comprehends all contradictions in it, which has many notes in it but, still, all notes fall in a harmony; that life is a rich life. And to become that rich life, to me, is yoga.

And these five vows are not to cut you from life, they are to join you. That emphasis has to be remembered because many people have used these five vows to cut themselves from life. They are not meant for that -- they are meant for just the opposite.

For example, the first is ahimsa, nonviolence. People have used it to cut themselves from life because they think if you are in life there will be some violence or other. There are Jains in India; they believe in nonviolence. That is their whole religion. You see a Jain monk: he escapes from everything because everywhere he finds there is a possibility of violence. Jains stopped cultivation -- gardening, farming -- because if you are doing farming, gardening, cultivating, then there will be violence because you will have to cut many plants and every plant has a life. So Jains completely dropped but of agriculture.

They could not go to war, because there will be violence. All their teachers were warriors; they came from the kshatriya clan. Mahavir and all other teerthankaras, they all came from the kshatriyas, but their followers are all merchants, businessmen. What has happened? To war they cannot go; the army they cannot join. So they cannot be warriors because there is violence; they cannot be agriculturists because there is violence. And nobody wants to be a sudra, nobody wants to be an "untouchable" and clean other people's latrines and wash other people's houses -- nobody wants -- so that they cannot become. Brahmins they cannot become because their whole religion was a revolt against brahmins. So the only possibility that remained was that they become only merchants.

There are Jain monks who are even afraid to breathe because in breathing many lives are killed. Very small lives are moving in the air. It is full of germs, very minute germs; you cannot see them with the naked eye. When you breathe in, they die; when you breathe out, your hot air coming out kills them. So they have even become afraid of breathing. They cannot walk in the night because maybe some insect in the dark... then there is violence. They cannot move in the rainy

season because in the rainy season many insects and many flies, many ants, are born, and everywhere life is alive. If you move on wet ground there is a possibility.... It is said that a Jain monk should not even turn his side in the night while asleep, because if you turn your side too many times you may kill a few insects; you should remain on one side.

This is moving to the extreme. This is moving to absurdity. So remember, people have used nonviolence against life. And nonviolence means such a deep love of life that you cannot kill: you love life so much that you will not like to hurt anybody. It is deep love, not rejection.

Of course, in being alive a little violence is a must, but that is not violence, because you are not doing it willfully. So remember, only that is violence which you do willfully. If I am breathing, I am not breathing willfully. Breathing is going automatically -- you are not breathing; you are not the doer. You try to stop it and then you will know. Just for a single second you can stop, and it comes rushing out or rushing in. It happens you are not responsible for it. Food, you will have to eat. Whatsoever you eat will be a sort of violence. Even if you pluck fruits from the trees you are hurting the trees.

Jains started not to eat meat. Good -- because that can be avoided. That which can be avoided is beautiful. Then they became afraid of eating fruits from the trees because if you take the fruit the tree is hurt. So what to do? Wait... when the fruit is ripe and falls on the ground. That too is good, nothing is wrong, but even if the fruit has fallen on the ground it contains millions of seeds -- and each seed could have become a tree, and in each tree there was the possibility of millions of fruits again. So you are eating all those possibilities -- you are violent.

You can stretch a principle to absurdity: and then there is only one possibility -- commit suicide. But that too is violent: you are killing yourself. Not only yourself, in your bloodstream there are seven million germs; they will be killed if you commit suicide. So nowhere to go -- not even suicide is possible.

This will become a very absurd life, worried, tense. And you were in search of a relaxed, calm and quiet life; and this life will become so tense and such anguish.... You can see -- go, look at Jain monks' faces. You will never find their faces blissful -- impossible. If you live in such total fear that everything seems to be wrong, you are surrounded by guilt and guilt and nothing else, and whatsoever you do is sin more or less.... Even to speak a word is to commit sin because when you speak, more hot air comes out of the mouth: it kills thousands of small microbes. You drink water and you kill; you cannot avoid. Then what to do?

Patanjali is not against life; he is a lover. Nobody who knows is against life. Then nonviolence simply means love life so much -- to me, nonviolence is love -- love life so much that you would not like to hurt anybody, that's all. But in sheer living many things will happen which you cannot help. Don't be worried about them, otherwise you will go mad. Don't be worried about them. Remember only



one thing: that you have not been killing anybody willfully. And even if you have to harm somebody unwillfully, you have a feeling of love.

Go to the tree, and if you have to pluck the fruit because you are hungry and you will die if you don't pluck the fruit, then thank the tree. First ask the permission of the tree: "I am going to take this fruit. This is a trespass, but I am dying and I have to do it. But I will serve you in many ways. I will pay it back. I will give you more water; I will take more care of you. So whatsoever I am taking, I will give you back -- even more than that." To love life, to help life, to be beneficial to life -- to everything that is alive, be a blessing. And if you have to do something which you feel could be avoided, first, avoid it; if it cannot be avoided then try to repay it back.

And there is a difference. Now even scientists say there is a difference. If you go to the tree and ask the permission, the tree doesn't feel hurt. It is no longer a trespass; the permission has been asked. The tree in fact feels good that you came. The tree feels happy that she could help somebody in need. The tree is richer because you came and the tree could share. The fruits were going to fall anyhow. The tree could share with somebody -- you not only helped yourself, you have helped the tree to grow in consciousness.

To be nonviolent means to be beneficial, to be helpful to everybody -- to yourself and to others also. This is the first yam; the first self-discipline is love.

Somebody asked St. Augustine, "I am a very illiterate person and I don't know what to do and what not to do; and scriptures are many and doctrines millions, and I am confused because somebody says something, somebody else says just the opposite -- and I am paralyzed over what to do and what not to do. You are a great man, wise, a saint; just tell me one word, so without any confusion I can follow it."

St. Augustine was a great preacher. He could have talked for hours, but nobody has asked for the whole religion in one word. He closed his eyes, meditated, because it was difficult, and then he opened his eyes and said, "Then you go and love. If you love then everything is okay."

Nonviolence means love. If you love then everything is okayed. If you don't love, even if you become nonviolent it is useless.

And why does Patanjali make it the first yam, first discipline? Love is the first discipline, the very base. If a trace remains in you to hurt others, when you will become powerful you will become dangerous. That trace will become the danger. Not a single trace should remain in you "to hurt"; and it is there in everybody.

And you hurt in millions of ways -- and you hurt in such ways that nobody can defend. Sometimes you hurt in "good" ways, with good reasons, rationalizations. You say something to a person which may be true, and you say, "I am saying the truth," but deep down the desire is to hurt the man by saying the truth. Then the truth is worse than a lie; it should not be told. If you can't make your truth sweet and nice and beautiful -- better not to say it. And always look within for what you are saying it. What is the deep desire? Do you want to hurt the other in the

name of truth? Then your truth is poisoned already: it is no longer religious, it is no longer moral -- it is already immoral. Drop that truth.

I tell you, even a lie is good if it is spoken out of love, and a truth is bad if it is spoken just to hurt.

These are not dead principles. You have to understand them, and you have to understand the knack how to use them. I have seen people using good principles for bad reasons, living a good life for bad reasons. You can be very pious just to feel egoistic: then your piousness is a sin. You can be a man of character just to feel proud that you are a man of character. Better it was that you were a man of no character; at least this ego would not have been there. If the character is only feeding the ego, it is worse than characterlessness. So always look deep down. Always be a depth-searcher into your own being: what you are doing, why you are doing. And don't be satisfied with superficial rationalizations -- they are thousands and you can convince yourself that you were right:

You come home. You are feeling angry because the boss in the office didn't behave well. No boss ever behaves well. Just because he is a boss, whatsoever he does looks bad, appears bad, because deep down you resent that you are an underdog and somebody is a topdog. You resent the fact of being an underdog, so whatsoever is said looks bad, but you cannot react; it will be too costly. You come home full of anger and then you start beating your child, and you say, "...because you were playing with bad boys." The child has been playing with the bad boys always. And who are the bad boys? Because the mothers of the other bad boys are beating their children because they were playing with your bad son. Who are the bad boys? But you are rationalizing. Anger is there, bubbling. You want to throw it on someone and, of course, only on a weaker person can it be thrown.

Children are in that way very useful. The father is angry, he beats the boy; the mother is angry, she beats the boy; the teacher is angry, he beats the boy; and everybody is throwing things on the small child which they cannot throw anywhere else.

This has been my feeling, that if a couple lives without children there is more possibility of divorce, if they have children, less possibility of divorce because whenever the wife is angry at the husband she can beat the children; whenever the husband is against the wife he can beat the children. Children are like a therapy. They help, they help tremendously. That's why in the East where there are so many children to each couple, divorce doesn't exist. In the West it is difficult now, marriage becoming impossible, because children are not there. They were needed as a deep therapy. They are the cementing force; they help catharsis.

Remember, never do a good thing for a bad reason, because then it is no longer good and you are deceiving.

Nonviolence is the first -- love is always the first. And if you learn how to love, you learn everything. By and by the very phenomenon of love becomes an

environ around you: wherever you move, a grace moves with you, wherever you go, you go with gifts, you share your being. Nonviolence is not a negative thing; it is a positive feeling of love. The word is negative, "nonviolence." The word is negative because people are violent, and violence has become such a positive force in their being that a negative word is needed to negate it. Only the word is negative: the phenomenon is positive: it is love.

"Nonviolence, truthfulness...." Truthfulness means authenticity, to be true, not to be false -- not to use masks: whatsoever is your real face, show it... and at whatsoever the cost.

Remember, that doesn't mean that you have to unmask others. If they are happy with their lies it is for them to decide. Don't go and unmask anybody, because this is how people think. They think they have to be truthful, authentic; they mean they have to go and make everybody nude -- "Because why are you hiding your body? These clothes are not needed." No. Please remember, be truthful to yourself. You are not needed to reform anybody else in the world. If you can grow yourself, that's enough. Don't be a reformer, and don't try to teach others, and don't try to change others. If you change, that's enough message.

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 be: always listen to your inner voice, what you would like to be. Otherwise your whole life will be wasted. Your mother wants you to be an engineer, your father wants you to be a doctor, and you want to be a poet. What to do? Of course the mother is right because it is more economical, more financially helpful, to be an engineer. The father is also right, to be a doctor; it is a good commodity in the market. it has a market value. "A poet? Have you gone mad? Are you crazy?"

Poets are people who are cursed. Nobody wants them. There is no need for them; the world can exist without poetry. There will be no trouble because poetry is not there. The world cannot exist without engineers; the world needs engineers. If you are needed you are valuable; if you are not needed you don't carry any value. But if you want to be a poet, be a poet. You may be a beggar. Good. You may not get very rich out of it -- don't worry about it, because you may become a great engineer and you may earn much money, but you will never have any fulfillment. You will always hanker, your inner being will hanker, to be a poet, I have heard that one great scientist, a great surgeon who was awarded a Nobel prize, was asked, "When the Nobel prize was awarded to you, you didn't look very happy. What is the matter?" He said, "I always wanted to be a dancer. I never wanted to be a surgeon in the first place, and now not only have I become a surgeon, I have become a very successful surgeon; and this is a burden. And I wanted to be just a dancer -- and I remain a lousy dancer. That is my pain, anguish. Whenever I see somebody dancing, I feel so miserable, in such a hell.

What will I do with this Nobel prize? It can't become a dance to me; it can't give me a dance."

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.

You wanted to marry a girl, but the girl was a Mohammedan and you are a Hindu brahmin. Your parents wouldn't allow. The society wouldn't accept; it was dangerous. The girl was poor and you are rich. So you married a rich woman, Hindu, brahmin by caste, accepted by everybody -- but not by your heart. So now you live an ugly life. Now you go to the prostitute, but even prostitutes won't help you. You have prostituted your whole life. You wasted your whole life.

Always listen to the inner voice, and don't listen to anything else. Thousand and one are the temptations around you because many people are there peddling their things. It is a supermarket, the world, and everybody is interested in selling his thing to you; everybody is a salesman. If you listen to too many salesmen you will become mad. Don't listen to anybody, just close your eyes and listen to the inner voice. That is what meditation is all about: to listen to the inner voice. This is the first thing.

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. Hmm?... just an exercise of the lips, nothing else. The heart full of anger, poison, and the lips smiling -- you become a false phenomenon.

Then the other thing also happens: when you want to smile you cannot smile. Your whole mechanism is topsy-turvy because when you wanted to be angry you weren't, when you wanted to hate you didn't. Now you want to love; suddenly you find that the mechanism doesn't function. Now you want to smile; you have to force it. Really your heart is full of smile and you want to laugh loudly, but you cannot laugh, something chokes in the heart, something chokes in the throat. The smile doesn't come, or even if it comes it is a very pale and

dead smile. It doesn't make you happy. You don't bubble up with it. It is not a radiance around you.

When you want to be angry, be angry. Nothing is wrong in being angry. If you want to laugh, laugh. Nothing's wrong in laughing loudly. By and by you will see that your whole system is functioning. When it functions, really, it has a hum around it, just as a car, when everything is going good, hums. The driver who loves the car knows that now everything is functioning well, there is an organic unity -- the mechanism is functioning well. You can see: whenever a person's mechanism is functioning well, you can hear the hum around him. He walks, but his step has a dance in it. He talks, but his words carry a subtle poetry in them. He looks at you, and he really looks; it is not just lukewarm, it is really warm. When he touches you he really touches you; you can feel his energy moving into your body, a current of life being transferred... because his mechanism is functioning well.

Don't wear masks; otherwise you will create dysfunctions in your mechanism -- blocks. There are many blocks in your body. A person who has been suppressing anger, his jaw becomes blocked. All the anger comes up to the jaw and then stops there. His hands become ugly. They don't have the graceful movement of a dancer, no, because the anger comes into the fingers -- and blocked. Remember, anger has two sources to be released from. One is teeth, another is fingers: because all animals, when they are angry -- they will bite you with the teeth or they will start tearing you with the hands. So the nails and the teeth are the two points from where the anger is released.

I have a suspicion that wherever anger is suppressed too much, people have teeth trouble. Their teeth go wrong because too much energy is there and never released. And anybody who suppresses anger will eat more; angry people will always eat more because the teeth need some exercise. Angry people will smoke more. Angry people will talk more; they can become obsessive talkers because, somehow, the jaw needs exercise so that the energy is released a little bit. And angry people's hands will become knotted, ugly. If the energy was released they could have become beautiful hands.

If you suppress anything, in the body there is some part, corresponding part, to the emotion. If you don't want to cry, your eyes will lose the luster because tears are needed; they are a very alive phenomenon. When once in a while you weep and cry, really you go into it -- you become it -- and tears start flowing down your eyes; your eyes are cleansed, your eyes again become fresh, young, and virgin. That's why women have more beautiful eyes, because they can still cry. Man has lost his eyes because they have a wrong notion that men should not cry. If somebody, a small boy cries, even the parents, others, say, "What are you doing? Are you being a sissy?" What nonsense, because God has given you -- man, woman -- the same tear glands. If man was not to weep, there would have been no tear glands. Simple mathematics. Why do the tear glands exist in man in

the same proportion as they exist in woman? Eyes need weeping and crying, and it is really beautiful if you can cry and weep wholeheartedly.

Remember, if you cannot cry and weep wholeheartedly, you cannot laugh also, because that is the other polarity. People who can laugh can also cry; people who cannot cry cannot laugh. And you may have observed sometimes in children: if they laugh loudly and long they start crying -- because both things are joined. In the villages I have heard mothers saying to their children, "Don't laugh too much; otherwise you will start crying." Really true, because the phenomena are not different -- just the same energy moves to the opposite poles.

Second thing: don't use masks -- be true whatsoever the cost.

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.

These three things, and you attain what Patanjali calls truthfulness. Then whatsoever you say will be true. Ordinarily you think you have to be alert to say the truth. I'm not saying that. I am saying: you create authenticity -- whatsoever you say will be true. An authentic man cannot lie; whatsoever he says will be true.

In yoga we have a tradition -- it may not even be possible for you to believe it; I believe it because I have known it, I experienced it: if a real, authentic man lies, the lie will become true, because an authentic man cannot lie. That's why in the old scriptures it is said, "If you are practicing authenticity, be alert not to say anything against anybody -- because it can become true." We have many stories of great seers who said something in anger, but they were so authentic....

You must have heard the name of Durvasa -- a great seer, authentic man. but if he says something, even he cannot cancel it. If he curses you, the curse is going to come true. If he says, "You will die tomorrow!" you will die tomorrow, because from that source of authenticity the lie is not possible. The whole existence follows an authentic man. And even then he cannot cancel it.

It is beautiful. That's why people go to great seers for their blessing: if they bless, it is going to come true. That is the meaning, nothing else. They go and they ask blessings. If the seer gives the blessings then they are not worried; it is going to happen now, because how can an authentic man say a lie? Even if it is a lie, it is going to be true. So I don't say, "Tell the truth." I say, "Be authentic and whatsoever you say is going to be true."

The third is asteya, acharya -- nonstealing, honesty. The mind is a great thief. In many ways it goes on stealing. You may not be stealing things from people, but

you can steal thoughts. I say something to you; you go out and you pretend that that is your thought. You have stolen it, you are a thief -- you may not be aware what you are doing.

Says Patanjali, "Be in a state of nonstealing." Knowledge, things -- nothing should be stolen. You should be original and should always be aware that "these things don't belong to me." Remain empty, it is better, but don't fill your house with stolen things, because if you go on stealing you will lose all originality. Then you will never be able to find your own space: you will be filled with others' opinions, thoughts, things. And, finally, they don't prove of any value. Only that which comes out of you is valuable. In fact only that which comes out of you can you possess, nothing else. You can steal but you cannot possess.

A thief is never at ease, cannot be -- he is always afraid of being caught. And even if nobody catches him he knows that this is not his. This remains a constant burden in his being.

Patanjali says, "Don't be a thief -- in any way, in any dimension," so that your originality can flower. Don't burden yourself with stolen things and thoughts, philosophies, religions. Allow your inner space to flower.

Fourth is brahmacharya. This word is really very difficult to translate. It has been translated as "sexual continence," celibacy. That's not right, because brahmacharya is a wide word, very vast. Sexual celibacy is a very narrow thing; it is one part of it, but not the whole of it. The word brahmacharya means "living like a god." The very word means living like a god, living a life divine. Of course, in a life divine, sex disappears.

Brahmacharya is not against sex. If it is against sex then sex can never disappear. Brahmacharya is a transmutation of the energy: it is not being against sex, rather it is changing the whole energy from the sex center to the higher centers. When it reaches to the seventh center of man, the sahasrar, then brahmacharya happens. If it remains in the first center, muladhar, then sex; when it reaches to the seventh center, then samadhi. The same energy moves. It is not being against it; rather, it is an art how to use it.

A man who is indulging in sex is a suicidal man. He is destroying his own energy. He is like a man who goes to the market, gives his diamonds, and purchases pebbles -- and comes home happy that he has done a great bargain. In sex you attain such a little, a tiny moment of happiness, and you lose so much energy. The same energy can give you tremendous blissfulness, but then it has to move on a higher level.

Sex has to be transformed -- don't be against it. If you are against it you cannot transform it, because when you are inimical towards something you cannot understand it. Great sympathy is needed for understanding. If you are inimical, how can you give sympathy? When you are inimical to something, you cannot even observe: you want to withdraw from your enemy, to escape from the enemy. Be in friendship with your sex, because it is your energy, with

tremendous possibilities hidden in it. It is God, raw. Sex is samadhi, raw. It can be transmuted, it can be changed, it can be transfigured. The whole yoga is the path to transfer, to change, the baser metal into the higher metal. The whole art is how to change iron into gold. Yoga is alchemy, alchemy of your inner being.

Brahmacharya means: trying to understand sex energy, trying to understand how it moves in your being, trying to understand why it gives you pleasure, trying to understand from where pleasure really comes -- whether it comes from sexual congress, sex release, or it comes from somewhere else. If you are an observer, soon you will realize and discover it is coming from somewhere else. When you are in a sexual intercourse a deep shock happens to the whole body. It is a shock, because so much energy is released; the whole body trembles in a shock. In that shock thoughts stop. It is just like an electric shock.

A man goes mad; you go to the psychiatrist and he gives him an electric shock. For what? Because if you give an electric shock, then for a moment when the shock passes through the mind everything stops. For example, you are listening to me. Still, thoughts will be there. Then suddenly a bomb explodes here: immediately, there will be no thought. For a second the shock will be too much so that the whole system will stop functioning. Electric shock helps mad people because the shock gives a discontinuity. After the shock they cannot remember what they were before it. The gap. If they are thinking before that they have become horses -- madmen can become anything -- if they are thinking that they have become horses just before the shock, after the shock they cannot remember what the idea was with which they were obsessed. Now a new circle starts. Shock helps.

Sexual energy is as much electrical as any energy. All energies are electrical, and sex energy is bioelectricity. It comes out of your body. Have you heard about a woman in Sweden? Something has gone wrong in her body. She can take a five-candle bulb in her hand and the bulb goes on. A five-candle bulb can remain lighted in her hand -- but don't start thinking that this would be good if it happens to you. She is in a danger, because when her husband touches her he gets a shock. You cannot make love to that woman -- you will be in such a shock you will forget about all women forever. Now the court is deciding the case because there is no precedent and there is no law how to decide it: the husband has asked for a divorce because this woman is giving him such shocks that he has become afraid. Something has gone wrong in the system -- a short circuit.

In sex you create energy; by the sexual movement, fantasy, desire, you create energy. The whole energy moves towards muladhar, the sex center, concentrates there; then comes a peak, a buildup; then sudden explosion -- shock all over the body; then peace follows. This peace is at a very great cost. You are destroying valuable life energy -- for nothing.

Now, one scientist, very famous, and very dangerous for the future -- his name is Delgado -- has created a small mechanism; you can keep it in the pocket. It can be connected to your sex center in the mind, from where the sex center in the



body is controlled -- a wire goes and connects it. You can keep it in the pocket: whenever you want sexual pleasure you just push the button. It gives a shock from the battery to the sex center in the mind: you have tremendous happiness. This is better, but this is dangerous -- dangerous because then you will not stop, you will go on pushing.

It has happened. Delgado worked on rats, one dozen rats, and he placed the electrodes in their heads. The mechanism was just before them, and he taught them how to press it. They went crazy. In one hour -- six thousand times! Unless they fall completely exhausted and unconscious they won't listen to Delgado -- they will just go on pushing. Delgado says if this becomes possible to man nobody will be interested in women, no women will be interested in men, because this is such a nontrouble-creating thing.

Just the other day I was reading Marpa's sentence that "a woman is a troublemaker." She is. This box is very economical, no trouble. Man is also a troublemaker, because whenever two meet, two troublemakers meet. This box is very cheap, but very dangerous because those rats will not go to food, to water, no; they will not go to sleep. And with no cost -- just an electric phenomenon.

The same is happening when you are making love to a woman or to a man. It is childish. You laugh at the rat. Have you laughed at yourself? If you have not laughed, you are not allowed to laugh at the rat -- that's not good. Look at your mind: the rat is there, continuously fantasizing.

Brahmacharya is: to understand the whole phenomenon, what is happening. And if by shocks you become peaceful and you attain a little glimpse of happiness... this cannot be eternal. It can only be momentary. And soon the energy will be lost and then you will be frustrated. No, something else has to be found and discovered, something of the eternal, something so that you remain blissful. It cannot be through the shock; it can be only through the transmutation of the energy.

When the same energy moves upwards you become a dam of energy. That is brahmacharya. You go on accumulating energy. The more you accumulate, the higher it rises. Just like in a dam: it will be raining now, and the water level will go higher and higher and higher. But if there is a leakage, then the water level will not go high. Your sexuality is a leakage of your being.

If the leakage is not there, the water level goes higher and higher and higher, and a moment comes -- then it passes through many centers. First it comes to the hara, from the muladhara it comes to the second center. At that center you have a feeling of deathlessness; you become aware that nothing dies. Fear disappears. Have you observed, whenever you feel afraid something hits you just near the navel? There is the center of death and deathlessness. When the energy passes to that center, comes to that level, you feel deathless. If somebody even kills you, you know that you are not being killed: "Na hanyate hanyamane sharire" -- "By killing the body you cannot kill the soul."

Then the energy goes higher, comes to the third center. At the third center you start becoming very, very peaceful. Have you ever observed that whenever you are peaceful you start breathing from the belly and not from the chest? Because the center of peace is just above the navel. Below the navel is the center of death and deathlessness; above the navel is the center of peace and tensions. If there is no energy you will feel tension; if there is no energy you will feel fear. If there is energy, tension disappears; you feel very, very peaceful, tranquil, calm, quiet, collected.

Then the energy moves to the fourth center, of the heart. There arises love. You cannot love right now, and whatsoever you call love is nothing but sex camouflaged in a beautiful word "love." That word is not true to you -- cannot be. Love is possible only when energy reaches to the fourth center of the heart. Suddenly you are in love -- love with the whole existence, love with everything. You are love.

Then the energy moves to the fifth center, in the throat. That center is the center of silence -- silence, thought, thinking, speech. Speech, no-speech -- both are there. Right now your throat only works to speak. It does not know how to function in silence, how to go into silence. When the energy comes to it, suddenly you become silent. Not that you make any effort, not that you force yourself to be silent -- you find yourself to be silent, full of silence. Even if you have to speak, you have to make effort. And your voice becomes musical, whatsoever you say becomes poetry, a subtle glow in your words, of life. And your words carry silence within them, around them. In fact your silence becomes more pregnant than your words.

Then the energy goes to the sixth center, the third eye. There you find light -- awareness, consciousness. That is the point where sleep happens -- hypnosis happens. Have you watched any hypnotizer? He says to fix your eyes to a point. When you fix your two eyes to a point, your third eye goes into sleep. That is just a trick to create sleep in the third eye. When the energy reaches to the third eye, you feel so full of light... all darkness disappeared, infinite light surrounds you. In fact there is no shadow in you then. The oldest saying in Tibet is, "When a yogi becomes realized in awareness, there falls no shadow of his body." Don't take it literally -- the body will create the shadow. But deep inside, because there is so much light everywhere.... Light without source! If light is with a source there will be shadow; light without source: there cannot be any shadow.

And life now has a different meaning and dimension. You move on the earth but you are no longer of the earth, as if you fly. You have come nearest to Buddhahood. Now the garden is very near; you can feel the fragrance. At this point, for the first time, you become capable of understanding a Buddha; before it, by and by, gradually, fragments happen to you, but not total understanding. But at this point you are close, just near the door. The temple has arrived; a knock, and the door shall open and you yourself will be a Buddha. Now, so near

and at such close quarters, you for the first time start feeling what understanding is.

And then the energy moves to the seventh, sahasrar. There it becomes brahmacharya, a life divine. Then you are no longer a man -- then you are a god. You have attained to bhagwatta, to divineness. This is brahmacharya.

"... and nonpossessiveness." And only after brahmacharya, when you have attained to the fulfillment, you possess the world! without possessing it. But by and by you have to train yourself for nonpossession. Don't be possessive, because whenever you are possessive you simply show that you are a beggar. Whenever you try to possess, you simply show that you don't possess it; otherwise there is no effort. You are the master. There is no need to try for it.

For example, if you love a person: if you try to possess the person, then you don't love. And you are not certain about his love also; that's why you create all safety measures, surround him by every trick, cunningness, cleverness, so that he cannot leave you. But you are killing love. Love is freedom, love gives freedom, love lives in freedom -- love is, in its intrinsic core, freedom. You will destroy the whole thing. If you really love, there is no need to possess; you possess so deeply, what is the need? You don't claim; the claim will look shallow. When you really possess, you become nonpossessive, but one has to train oneself, be aware. Don't try to possess anything. At the most use, and be thankful that you were allowed to use, but don't possess.

Possession is a miserliness; and a miserly being cannot flower. A miserly being is always in a spiritual constipation, ill. You have to open, share. Share whatsoever you have and it will grow -- share more and it grows more. Go on giving, and you are continuously refilled. The source is eternal; don't be a miser. And whatsoever it is -- love, wisdom -- whatsoever it is, share. Sharing is the meaning of nonpossessiveness.

But you can be foolish, as many people are. They think, "Leave the house, go to the forest, because how can you live in the house if you don't possess?" You can live in the house; there is no need to possess it. You will be living in the forest. Will you possess the forest? Will you say, "Now I am the lord of this forest"? If you can live in the forest without possessing it, what is the problem? Why can't you live in the house and in the shop without possessing it? Foolish people say, "Leave your wife, your children. Escape, because nonpossessiveness is to be practiced." They are stupid.

Where will you go? Where you will go, wherever you go, your possessiveness will be with you. It won't make any difference. Wherever you are, just understand and drop possessiveness. Nothing is wrong in your wife -- don't say "my" wife. Just drop the "my." Nothing is wrong in your children -- beautiful children, children of the God. You have been given an opportunity to serve and love them -- use it, but don't say "my." They have come through you, but they

don't belong to you. They belong to the future; they belong to the whole. You have been a passage, a vehicle, but you are not the owner.

So what is the need to escape anywhere? Be wherever it has happened that you are. Be wherever God placed you and live in a nonpossessiveness, and suddenly you will start flowering -- energies will be flowing, you will not be a blocked phenomenon, you will become a flow. And flow is beautiful. To live blocked and frozen is to be ugly and dead.

These five inner self-disciplines are the basic requirement "... regardless of class, place, time, or circumstance." Whether you are born today or you were born five thousand years before makes no difference. There are preachers in India who say, "In this kali yuga you cannot become enlightened." And Patanjali says, "... regardless of class, place, time, or circumstance." You can become enlightened wherever you are.

Time doesn't matter. It is awareness that matters. Place doesn't matter. Whether you are in the Himalayas or in the market does not matter. Circumstance doesn't matter -- whether you are a grihastha, a householder, or a person who has renounced everything, no. Class doesn't matter -- whether you are rich or poor, educated or uneducated, brahmin or a shudra, Hindu or a Mohammedan, Christian or a Jew. Nothing matters, because deep down you are one.

On the circumference there may be differences, but they are only on the circumference; the center remains untouched. Attain to the purity of the center. That's the goal.

## **Yoga: The Alpha and the Omega, Vol 5**

### **Chapter #8**

#### **Chapter title: Male mind, female mind, no-mind**

**8 July 1975 am in Buddha Hall**

##### Question 1

LISTENING TO YOU MORNING AFTER MORNING, I FEEL OVERSATURATED WITH THE THOUGHT OF NEEDING TO LOOK INWARDS AND SEE. IN FACT I FEEL LIKE A DOG CHASING HIS OWN TAIL: THE HARDER HE TRIES, THE LESS HE HAS A CHANCE OF SUCCESS. BUT GIVING UP TRYING HAS NOT HELPED MUCH EITHER, BECAUSE BEING MORE ALERT AND AWARE IS TURNING OUT TO BE ANOTHER SUBTLE DOING, AND I AM BACK IN THE SAME RUT.

THIS is good, that you are becoming aware that neither doing can help nor nondoing, because your nondoing is a subtle doing. With this awareness a new door will open any day, any moment. When you neither do nor not-do, when you are simply there, when you are a being -- not a doer or a nondoer, because a nondoer is also a doer -- the duality disappears. Then suddenly you find you have always been in the home, you have never left it -- you had never gone out anywhere else. Then the dog realizes there is no need to chase the tail, the tail belongs to him already. There is no need to chase the tail because the tail follows the dog already. But one has to do to reach to nondoing. Then one has to do the nondoing to reach being. And everything helps. Even failures, frustrations -- everything helps. Finally, when you reach, you understand that everything helped -- going astray, falling into old ruts and traps -- everything helped; nothing goes useless. And everything becomes a step to another.

Just yesterday I was reading an article from Swami Agehananda Bharti. He relates that once he asked Ravishankar how well George Harrison plays the sitar. Ravishankar thought for a while and then said, "Well, he holds it alright." But that too is a great beginning. If you want to learn to play sitar, holding the sitar absolutely as it should be is a good beginning; it is already something. So don't laugh. Ravishankar has appreciated George Harrison, that he holds it well.

First you will become a doer. Do it well, that's the whole thing. If you don't do it well you will have to come back again and again, because nothing can be left incomplete; it has to be completed. In fact you have to be frustrated so totally that you never come back to doing again. Then do the nondoing, and do it so totally that that too is finished. And then there is no way to go back. You cannot fall back if everything has been complete; only incomplete experiences go on calling you back.

Incomplete experiences have a magnetic force in them; they demand fulfillment. That's why you again and again fall in the rut. You move immaturely. One

experience has not ripened -- intellectually you start understanding it but not totally -- and you move. That won't help. Your whole being should understand it that "this is futile." Not because I say -- that is not going to help -- but because your whole being says, "This is futile. What are you doing? It is nonsense."

Then db nondoining. It is a doing, that's why I say "do." Very subtle. Gross is the first, the part when you do. Second is the subtle; soon you will realize that this, again, is that you are doing -- you are trying not to do, but the trying is there and that is effort. Your effortlessness is also effort. But you can understand it right now, what I am saying. That is not the point: you have to feel it, pass through it, realize it. Maturity is needed -- through experiencing -- then one day gross and subtle both disappear. Suddenly you are sitting there -- nothing to do and nothing not to do.

Then what will you do? You will simply be. There is no need to chase the tail. Now, the dog knows that the tail belongs to him; now, the dog has become a Buddha. This is enlightenment.

#### Question 2

DURING DARSHAN OR YOUR LECTURES I SOMETIMES GET OVERWHELMED BY THE PHENOMENON THAT IS YOU. AND THEN I THINK THAT IT MUST HAVE BEEN LIKE THAT WHEN I SAT AT THE FEET OF BUDDHA, CHRIST, AND OTHER MASTERS -- AND FAILED. WILL YOU PLEASE PROMISE ME NOT TO LEAVE ANY STONE UNTURNED TO MAKE SURE THAT YOU WILL BE MY LAST MASTER?

That depends on you. I will not leave any stone unturned, but that is not going to help very much -- Buddha also didn't leave any stone unturned, neither Jesus. No Master ever leaves any stone unturned, but no Master can confer enlightenment on you. Unless you understand, nothing can be done.

Sometimes, the very effort of the Master may even create a resistance in you. I feel that many times. If I am after you too much you start escaping from me. If I am trying too hard to do something you become afraid. I have to give you doses according to your capacity to digest.

It depends on you. If you want, everything is possible; but deep down you don't want it. That is the problem you cling to it. You say that you would like to be enlightened, you say that you are finished with this whole rotten life and you would like to transcend it -- but are you really finished with it? Have you really closed your accounts with it? Is not there somewhere deep inside you a desire lurking still, a hope alive still, a seed which can sprout any moment in another life? If you watch you will understand that there is a desire, a hope, that you may not have known the whole of life, that maybe there is something you have been missing, that maybe there was some bliss and you didn't knock at the right door. That continues.

You come to me, but you come halfheartedly. That is not a coming; that is not a coming at all. You only appear to come to me, but you never come. I promise you

I will not leave any stone unturned, but are you here? Are you close to me, near? You are very cunning and clever; even when you are close you go on protecting yourself in a thousand and one ways.

For example, even your questions, your attitudes, are protective. And you don't know what they are protecting. I know one of you, a very miserly woman -- she is here to get enlightenment. But since she has been here she has been asking questions: why the ashram has such a costly car, why I wear a costly watch. What has she to do with the car or the watch? Why are only these questions arising in her mind? Her own miserliness -- protecting. I know she is an adamant miser, and unless her miserliness is broken she cannot grow.

That is for me to decide, what car to have or not have. And I have my own reasons, and you cannot understand my reasons. I never use it, but I have it. It is just sitting there. But it did a miracle; it changed many things. I was surrounded by a few misers, marvadis, and they wouldn't leave me. I purchased this car -- they all left. They simply left; they never came again. There were only two possibilities: either they had to leave their miserliness, then they could have been here; or they had to leave me. And since they have gone the ashram has a different quality to it. They were dirty people, but I cannot tell somebody to leave. I have to create a device. That car has done more than its cost, but you don't know. But you need not be concerned about these things at all.

Gurdjieff used to say, whenever somebody would come he would say, "Give all your money to me." Many people simply left him because of this; because they had come to a spiritual Master and he is after their money. But those who remained, they were transformed. Not that Gurdjieff was interested in their money -- he was interested in breaking their miserliness, because if you are miserly you cannot expand. The whole consciousness of a miser shrinks. Miserliness is a constipation of being: you cannot expand, you cannot share. you cannot flow. Miserliness is a neurosis; everything is blocked. And money is the God. To give you a real God your false God has to be broken. The first thing Gurdjieff will ask will be about money.

Even to ask him a question was not so easy as it is for you to ask me. He used to ask one hundred dollars for one question, that means one thousand rupees for one question. And maybe he will say "yes" or "no" -- "Now if you have another question, give one thousand rupees again." When he wrote his first book ALL AND EVERYTHING he would not publish it. Disciples were after him: "Publish it; this is a great work." He said, "Wait." He will allow a person to look into the manuscript and he will take one thousand dollars -- just to look into the manuscript.

What was he doing? And he was not at all interested in money: with one hand he will take, with another hand he will give. He died a poor man; and he must have accumulated millions of dollars if he was interested in money, but he had nothing -- when he died not even a single dollar was found. Where did the

money disappear to? He was taking from somebody, giving it to somebody else.... He was just an in-between passage for money to flow.

People will leave him immediately the moment they will see that he is asking for the money. And he was not like me: he will ask for the whole money -- "Whatsoever you have, you give. Surrender." But those who surrendered, they were blessed; they totally were transformed. That became the beginning. That was the breaking point from where everything became different. For a person who was too attached to money, it was a great thing to give all.

It happened once: A woman, a great musician, came to him, and he asked for all the ornaments that she had. She was really in deep trust with him; she immediately gave all the ornaments. By the evening, those ornaments were returned to her. But not only did she find those ornaments there, a few more were added by Gurdjieff in the bag -- more valuable than her own ornaments. She couldn't understand what was happening.

Then just fifteen days afterwards another woman came, a very rich woman, and Gurdjieff asked for whatsoever she had -- all ornaments and money and everything -- to be put in a bag and given to him; only then he starts the work. The woman was afraid. She said, "I will think and tomorrow I will reply." Then she heard about this musician woman. She went to her and asked, "What has happened?" She told the whole story. Then she was very happy. She said, "Then It is good, a good business -- a bargain: you give a few ornaments and they are almost doubled." Immediately, in the night -- she could not wait for the next day -- immediately, she put all the ornaments in it, in the bag, gave it to Gurdjieff.... It was never returned. The woman waited and waited but it was never returned.

You cannot understand, on the surface, what is happening. The woman who surrendered was not attached to the money; there was no point in taking it. Gurdjieff returned it with more ornaments added. The other woman gave the money as a bargain. She was obsessed with the money; the money cannot be returned. But even the other woman changed, understanding the whole phenomenon of why they were not returned.

Don't bother. What I do and what I do not do -- that is not your concern, not your worry. You are enough in your own worries; you have too much of your own problems. Don't bother about me. I have my own ways. And don't try to advise me -- just forget about it. Just think about your own self, why you are here. And you can miss for small things because those things will close your eyes. "Why this?" and "Why that?" -- that is not for you to think about.

I know what is going on, and every step that I take is very, very consideredly taken. And in my life I have never repented for anything that I have done: it was the thing to do.

But the woman who goes on asking about the car, about the house, this and that - - and she is a rich woman, in fact, very rich -- she is afraid about her own money: she is protecting her own miserliness. And she is thinking she is asking very relevant questions. But if she remains here I am going to break the ice. The only



point is if she has the courage to be here for a few days. And her miserliness has to be broken, because without it being broken she will never grow. If she is really afraid, she should escape -- she should escape as immediately as possible -- because soon there will be no possibility to escape.

Ask questions which are concerned with your growth -- your questions, which are deeply within your being and need to be answered.

### Question 3

IS ALL MIND MADE OUT OF THE SAME MATERIAL -- STUPIDITY?

Yes. Mind is stupid. There is no mind which is intelligent. Mind cannot be intelligent; mind is stupidity. To say "stupid mind" is not right; it is repetitive because "stupidity" and "mind" both mean the same thing.

Why is mind stupidity? Because mind is nothing but the past. the collected dust that you have gathered on the way -- layers and layers of dust. That hinders your intelligence. It is just like a mirror covered with dust: mind is dust; mirror is consciousness. When all dust is washed away, intelligence arises: when there is no mind you are intelligent; when there is mind you are stupid.

Of course, there are two types of "stupid" -- ignorant stupids, knowledgeable stupids: people who don't know anything that are stupid and people who know too much and are stupid. And remember, the second type is more dangerous than the first because the second type has more dust on the mirror than the first. An ignorant man can evolve more easily than a pundit, the man who thinks he knows. The very thinking that he knows becomes the hindrance. Mind is not intelligence; intelligence is of the no-mind. Mind is a block.

Try to understand this. Mind is all that you have experienced, all that you have gone through, all that is already dead -- mind is the dead part of your being. Then you go on carrying it. It does not allow you to be here; it does not allow you to be present. It does not allow you to be intelligent. Before you respond, it starts reacting.

For example, if I ask a person, "Is there God? Does God exist?" -- if he answers from the mind he will be stupid. If he says, "Yes, God exists," because he has been brought up in such a way -- taught, cultivated, conditioned, that God exists -- he says, "Yes, God exists"; but this is not an intelligent response. He does not know; somebody else, others, have told him. They also didn't know; somebody else, others, had told them. He has heard a rumor, and he believes in the rumor. No, he is not intelligent. He is not even intelligent enough to understand what he is saying. Or the man can say, "No, God doesn't exist," because he was brought up in a communist family or in Russia or China. That too is the same stupid mind -- conditioning changed, but the stupidity is the same: he knows that God doesn't exist, without knowing. He has not searched; he has not investigated. He has not gone into the matter at all.

But if an intelligent person is asked.... Intelligent person: I mean a man who does not look through the mind, puts aside the mind. You ask him, "Does God exist?" - - there will be no answer. At the most an intelligent man can say, "I don't know." When you say, "I don't know," you show a certain intelligence, the possibility. It is very small, but it can grow and can become a big phenomenon. Or the person will say, "I have not investigated. I have heard people saying this and that, but I don't know. As far as I am concerned I am not aware either this way or that, yes or no. Both are impossible; I cannot say."

This is intelligence, and this man can know someday because with this intelligence discovery is possible. If you are clogged with theories, burdened with scriptures, you will never be intelligent; you will always remain stupid.

Mind is the past -- the dead hovering over the living. It is like a cloud surrounding you: through it you cannot see, the vision is not clear, everything is distorted. Let this cloud disappear. Remain with no answers, no conclusions, no philosophies, no religions. Remain open, just open; remain vulnerable, and the truth can happen to you. To be vulnerable is to be intelligent. To know that you don't know is to be intelligent. To know that through mind you miss is to be intelligent. To know that through no-mind the door opens is to be intelligent. Otherwise, mind is the stupidity.

#### Question 4

YOU SAID THAT YOU NEVER CAME ACROSS A WOMAN WHO IS REALLY INTELLIGENT. BUT HOW COME IN THE ASHRAM ALL THE EXECUTIVES ARE WOMEN?

Because I don't want the ashram to be run by intellect. I want it to be run by the heart. I don't want it to be run by the male mind. I want it to be run by the feminine heart... because, to me, to be feminine is to become vulnerable, to become receptive. To be feminine is to become passive, to be feminine is to allow; to be feminine is to wait, to be feminine is not to be in a hurry and tense; to be feminine is to be in love. Yes, the ashram is run by women, because I want it to be run by the heart.

I say I never came across a woman who is really intelligent. I mean "intellectual," not the intelligence I was talking about just now. That intelligence is neither male nor female. That intelligence is of the no-mind. Mind is male, mind is female -- no-mind is none. No-mind has no sex to it. No-mind is just an openness, a space. There all dualities disappear -- male/female, yin/yang, positive/ negative, existence/nonexistence. All dualities disappear in the no mind, but before that no-mind comes, if you have to choose in the mind, then choose the feminine mind rather than the male mind -- because male mind has an aggression to it.

It is good in the world; if you want to succeed in the world then the male mind is needed: to be aggressive, pugnacious -- to be always ready to fight, to be always ready to be competitive, to be always ready to kill and murder -- violent, jealous -

- to be always alert and to live in a world where everybody is thought to be an enemy and always be on guard that everybody else is trying to attain the same that you are trying to attain... and there is tremendous struggle.

If you want to succeed in the world, then the male mind. If you want to succeed in the inner world, then the feminine mind. But that is only a beginning -- feminine mind is just a beginning. It is a step towards no-mind. This is the point: the male mind is a little farther away from the no-mind than is the feminine mind. That's why the feminine mind looks mysterious.

In fact you can love a woman for your whole life, but you will never be able to understand. She will remain a mystery, unpredictable; lives more through the moods than through the thoughts, is more like the climate, less like a mechanism. In the morning there were clouds and by the afternoon the clouds have disappeared and it is very sunny. Love a woman and you will know. In the morning there are clouds and she is sad and, immediately, nothing in particular has happened, and the clouds have disappeared and it is again sunny and she is singing. Unbelievable for a man. What nonsense goes on in a woman? Yes, it is nonsense because, for a man, things should have a rational explanation. "Why are you sad?" A woman simply says, "I feel sad." A man cannot understand it. You have to have some reason to be sad. Just being sad? "Why are you happy?" A woman says she is feeling happy. She lives through moods.

Of course, it is difficult for a man to live with a woman. Hmm?... because if things are rational, things can be managed. If things are just irrational -- out of the blue things come and go -- then it is very difficult to manage. No man has ever been capable of managing a woman. Finally, he surrenders; finally, he surrenders the whole effort to manage.

Male mind is farther away from the no-mind; it is more mechanical, more rational, more intellectual -- more in the head. Feminine mind is closer. more natural, more irrational -- but nearer to the heart. And from the heart it is easier to drop into the belly, where no-mind exists. Head is the location of intellect; heart is the location of love, intuition; and just below the navel, two inches below the navel, is the center Japanese call hara. That is the center of no-mind -- where life and death meet, where all dualities disappear. From the head you have to fall deep down into the hara.

A child is born, then he functions from the hara. In the mother's womb a child functions from the hara: he has no mind, no thoughts. He is alive -- perfectly alive -- in fact he will never be as much alive again as he is in the womb. Then the child is born. Then too for a few months the child goes on functioning from the hara. See a child sleeping: he breathes from the belly, doesn't breathe from the chest; the chest is completely relaxed. The breathing goes just to the hara, and hits the hara. He functions from the hara. That's why every child looks so innocent. Whenever you can again get to the hara you will again become innocent, a mirror with no dust.

The feminine is not the goal -- the feminine is nearer to the no-mind. That's why Lao Tzu goes on insisting, "Become passive. Wait, patience. Don't be in a hurry. And don't be aggressive," because truth cannot be conquered. You can Only surrender to it.

So the ashram will be run by women till I find people who have no-minds. When the no-minds are available then there will be no question of male and female; then the ashram will be run by no-minds. Then a different type of intelligence functions. In fact then only, intelligence functions: it is not intellectual; it is total.

#### Question 5

BEING WITH YOU HERE IN POONA MY LIFE HAS BECOME TREMENDOUSLY ENRICHED WITHOUT ANY EFFORT ON MY PART. FOR THIS I FEEL DEEPLY GRATEFUL. BUT WHY IS THIS BEAUTIFUL MEDICINE PALATABLE TO ONLY A HANDFUL WHEN THE WHOLE WORLD IS DYING?

This has always remained, for centuries, a relevant question. A Buddha is there, offering all that he can offer, ready to share his being, but nobody seems to be in need -- and everybody is in need. Everybody is ill, and Buddha is there offering the medicine, but nobody seems to be interested in medicine. There must be some cause.

This is my observation: that to be interested in happiness is very difficult, to be interested in health is very difficult. People have a morbid liking for illness and people have a morbid attachment with unhappiness. That's why you are always ready for unhappiness. No preparation is needed, no Patanjali is needed -- no eight steps to become unhappy. Everybody is ready to jump. As far as unhappiness is concerned everybody follows Lao Tzu and nobody ever asks how. Nobody comes to me and asks how to be unhappy; everybody knows. Nobody has been teaching you unhappiness -- nobody, not at all. You know it by instinct. You are already masters in that.

There must be some deep investment in it. Why do people like to be unhappy? When I say "like" I don't mean that they know they like. They may say that they don't like: "Who likes unhappiness!" They want to be happy, but that is not the point -- they cling to unhappiness. They may say they like happiness, but they cling to unhappiness. They say they desire happiness, but whatsoever they do creates unhappiness. And it is not new; they have been doing it for many lives. Again and again they do the same -- then they are unhappy. And they say they want happiness.

There is some investment. I would like to tell you a few things because they maybe helpful. When you are unhappy it is easy to condemn the whole world, it is easy to throw responsibility on everybody else. When you are unhappy you can manipulate others who are near you -- because you are unhappy, and they

have a responsibility to make you happy. When you are unhappy you can demand attention: I am ill; I am unhappy.

You must have come across hypochondriacs who go on talking about their illnesses and diseases and they magnify it so much that, in fact, illnesses that big do not exist. But if you say, "You are magnifying," they feel very much hurt. In fact they relish the very idea that they are so ill. They go from one doctor to another just to tell their story. Nobody can help them with what they have -- that they know. Nobody is that wise; nobody knows anything. And they have such mysterious illnesses around them, they know from the very beginning nobody is going to help. What are they doing when they talk continuously about their illness -- as if somebody goes on showing you his wound again and again and goes on fingering with the wound and playing with the wound and hurting himself? He asks for sympathy, attention.

And from the very childhood a child learns the trick. The whole society, from the very beginning, goes wrong. Whenever a child is ill the parents will pay more attention. Whenever he is unhappy the whole family feels responsible, and the child becomes a small dictator in himself. When a child is ill he can dictate his terms. He can say this toy has to be brought this evening, and nobody can say no -- because he is ill. But when he is healthy nobody bothers about him; when he is healthy nobody comes and sits by his side. When he is ill Father comes, big Daddy, so important a man that the little child feels happy; now he is more important than you. You are just sitting by the side of the bed asking about his health; then doctors come, great doctors, well-known doctors; neighbors come; the mother is continuously fussing about his illness. He becomes the center of the whole family, and the whole family is the world for a child. The whole world revolves around him: he becomes the sun and everything becomes a planet. It is so beautiful, he feels. Now he is learning a trick for which he will suffer his whole life -- a trick which is very dangerous.

If I am allowed my own way I will tell parents to never pay much attention when a child is ill and unhappy. Care, but don't pay much attention. Rather, when he is happy and healthy pay attention. When a child is happy make him feel that he is the center of the family. When he is unhappy just leave him by the side, give him medicine, but let him feel that nobody is really bothering about him. He is put by the side. It looks very, very unkind, cruel -- what I am saying looks very cruel -- but I tell you this is compassion, if you understand the whole phenomenon, because for your ordinary kindness the child is going to suffer his whole life. Not only one -- it becomes a deep-rooted pattern: in many lives he will go on repeating the same thing.

Whenever in life you need attention.... And everybody needs attention, because attention is a food for the ego. Only a Buddha doesn't need attention -- because the ego is not there the food is not needed -- otherwise everybody needs attention. And whenever you need attention, what will you do then? You know only one trick: to be unhappy, to fall ill. Ninety percent of illnesses arise first in

the mind, in the unconscious. The wife doesn't bother about you: rather on the contrary, when you come from the office she is waiting to fight or she has left the plates for you to wash. But when you are ill she surrounds you, she becomes a warmth, she takes care of every small thing, she does not fight.... You feel good.

This is really a morbid affair: that when you are bad you feel good and when you are good you feel bad. But this is the situation. If the wife is in the husband comes with flowers and ice cream. When she is okay he doesn't even look at her - he comes with his newspaper, opens his newspaper, and starts reading.

Everybody goes on playing the game of being unhappy. You want to be happy, but unless you cut the investment in unhappiness you cannot be happy. And happiness is not somebody else's responsibility towards you, remember. Nobody else can make you happy. It is your own growth, your own awareness, your own moving energy -- higher and higher -- that gives you bliss. But you have to understand the deep-down unconscious mechanism -- that you talk about happiness but you desire unhappiness.

That's why.... And whatsoever you want happens! This world is really a magic place. If you want unhappiness it will happen, if you want happiness it will happen -- because you are the deciding factor; you are the base of all that happens to you. This is the whole law of karma: whatsoever you want, you do, and it happens. If you are unhappy it is because you want it. I again look cruel. Hmm?... because you come to me to be consoled. I should say to you, "You are unhappy because the whole world is conspiring against you." You feel good, but then I am not a help to you. I am helping your illness; I am making you more and more neurotic.

No. Nobody is responsible for your unhappiness except you. And this is categorically so. There are no exceptions to it. This is a very scientific -- absolutely scientific -- law: you are responsible. Let this penetrate deep into your mind that only you are responsible. Whenever you feel unhappy, suffering, sad, know well you are creating it. And if you want to create, good. Enjoy it. Then don't ask for happiness. Then just relax into it: be sad, be unhappy, become a dark night. I am not saying that you should become a day; there is no need. If you like to be a dark night, be -- but then don't ask for the day. The trouble arises: you cling to the night and you ask for the day. You come to me and I see. You ask for silence -- and I see you are clinging to noise, thoughts, thinking. You ask for peace and you are clinging to things which will not allow you to be peaceful. So clear this mess inside you.

People are in need, they have always been in need, but they won't come because they may be afraid. People come to me, and sometimes they become afraid of the happiness that starts growing within them -- something so unfamiliar.

It happened once, George Bernard Shaw was talking about a man very condemningly. One mutual friend, who knew George Bernard Shaw well and knew the other man well, said to George Bernard Shaw, "I know well that you don't know him at all; and you are condemning him and criticizing him in such

certain terms -- and I know that you have not even been introduced to him. You are not even a distant acquaintance, so if you really want to know the man, should I bring him and introduce him to you?" George Bernard Shaw said, "No, no -- because if you introduce him I'm apt to like him."

That is the trouble. People may be suffering, but you bring them to me: there is a possibility they may become happy. That is the fear. There is a possibility they may become peaceful. That is the fear. So rather than coming to me they will talk against me. They are talking against me not to convince somebody else; they are talking against me to convince themselves so they need not come to me. Mind is very cunning and goes on playing with you, and unless you are really aware you can never come out of this whole mess that mind is.

#### Question 6

IF LAO TZU AND PATANJALI MET TODAY COULD THEY RECONCILE THEIR TEACHINGS ABOUT SPIRITUAL GROWTH? IF IN THEIR BUDDHAHOOD NO DISTINCTION EXISTS BETWEEN THEM WHY ARE THEIR TEACHINGS SO DIFFERENT. AND WHY HAS THERE NOT BEEN A MASTER BEFORE YOU IN ALL THE AGES WHO HAS COMBINED AND SYNTHESIZED ALL THE TEACHINGS OF PAST BUDDHAS?

The question is in three steps. First step: "If Lao Tzu and Patanjali met today could they reconcile their teachings about spiritual growth?"

If they meet they will not find that there is anything to be reconciled -- everything is reconciled. They will embrace each other, sit holding hands, but won't talk. They may already be doing it somewhere in heaven; because everything is reconciled. The problem is for you, not for them. The problem is for those who are on the path, not for those who have reached the goal, because on the goal everything is reconciled. The goal is one; paths are many. Travelling on a path you feel that somebody else is travelling on another path, but reaching to the goal you suddenly become aware that everybody reaches to the same goal. The truth is one.

So there is no question of any reconciliation. There is no need for any synthesis; everything is absolutely synthesized. They may have a good laugh or a cup of tea, but there is not going to be any philosophical discussion -- that much is sure. They may play cards or something else nonsensical, but no rational discussion is going to be there. I always think that in heaven, where liberated people are, what will they be doing? They must be playing cards, chess -- nonsense things. What?... what will you do there? Playing Those are not games there, because a game becomes serious. A play is just a play. You enjoy it, just like small children.

The second part of the question: "If in their Buddhahood no distinction exists between them, why are their teachings so different?"

The teachings are different but the teachers are not. There exists only one teacher. Teachings are different because students are different, disciples are different. Patanjali was talking to a different category of people -- you have to understand this. Lao Tzu was talking to a different quality of people.

In India even mysticism is a very, very logical phenomenon. India is a very, very thinking country: it thinks about "unthinkables" also; it theorizes about that which cannot be theorized; it defines that which cannot be defined. The whole of Indian scriptures are full of.... They will go on saying, "God cannot be defined" -- and they will define. And they will say, "Truth is indefinable" -- and in saying this they have defined it; they have shown one quality, of indefinableness. They go on saying, "Nothing can be said about God" and immediately they will say, "He is within you" or "He created all" or "He is all."

India is a contemplative country. It loves thinking. It loves thinking so much that it has become almost impractical. People loved thinking, and they thought and thought and they became impractical, almost impractical. India has not produced any scientific technology. If the mind is practical the mind is interested to do something. India is an impractically thinking country; it goes on thinking. The whole business of life seems to be to think.

Lao Tzu's China was totally different, and the disciples that Lao Tzu had gathered around him.... And this was not a new tradition which Lao Tzu was propagating. It had existed for at least five thousand years before Lao Tzu. It was very, very ancient. China in those days was a nonthinking country: less contemplative and more meditative. It was not concerned about thinking, theorizing, philosophizing. China has not given beautiful philosophies to the world -- India has given. Of almost all the philosophies that you can come across anywhere, you will always find a seed in India. Sometimes it becomes a surprising phenomenon.

You cannot conceive any philosophy in the world which does not have a parallel in India. Everything that has been thought anywhere else has already been thought in India. In thinking you cannot compete with Indians. Not of today's Indians -- I'm not talking about today's Indians. They are just a ruin of a past glory. In fact, India no longer exists. The India of Buddha, the India of Patanjali, the India of the Upanishads and Vedas, does not exist at all. They thought and thought and they created magnificent theories about the world, but they were not empirical, they were not practical.

China is totally different. They were not interested in contemplating about theories; rather, they were interested in living. They were interested in being, more than in thinking. And Lao Tzu is the pinnacle.

When Bodhidharma went to China these two currents met -- the Lao-Tzian meditation and Buddha's contemplation. They met, and one of the most beautiful things was born, that is Zen. It has the quality of Buddha and it has the quality of Lao Tzu. It is neither Buddhist nor Lao-ist; it is both. It is the greatest crossbreeding that has ever happened on the earth.



Patanjali is very logical, logical in the world of the mysterious. Step by step he moves, analytical. He could have satisfied any Einstein, any Wittgenstein or Russell. Lao Tzu could not have satisfied Einstein, he could not have satisfied Russell or Wittgenstein, because he would have looked absurd. He was talking patent nonsense. But Patanjali would have satisfied any scientific mind, howsoever great, because he talked so scientifically and he moves so gradually, step by step, showing every link.

The teachings are different because Patanjali was born in India, was talking to Indians -- a very contemplative country. Lao Tzu was talking to mystics, a very meditative country in those days. Both were talking to different people; different types of disciples gathered around them. Teaching differs because teaching is for the taught. Teachers don't differ. If you leave Patanjali alone and Lao Tzu alone they will be just the same, but if Patanjali is with his students and Lao Tzu with his disciples, they will be different. If Patanjali and Lao Tzu are silent, they are the same, but if they talk to somebody they will be different. A teacher has to teach according to the disciple -- his understanding, his training, his aptitude, his intelligence, his conditioning. He has to bring his teaching to the level of the student; otherwise he is not a teacher. That's why teachings differ.

And one more thing: there are two types of people. One, who are very, very courageous and crazy take the jump; in fact, dangerously courageous, irrational. In a certain mood they can take the jump; they don't bother about the consequence. And then there is another type of person -- hesitating, will make every certainty about what is going to happen, about the consequence and the result; only then will he move. Patanjali has appeal to those who would like to be convinced before the jump. Lao Tzu is for those who don't bother for any conviction; they are ready to jump. For these two different types two different teachings exist, but the teachers are the same.

The third part: "And why has there not been a Master before you in all the ages who has combined and synthesized all the teachings of past Buddhas?"

There was no need; now the need exists. The world was, in the past, divided. The world was very, very big. People remained confined in their own countries. Teachings were not meeting: a Mohammedan lived like a Mohammedan, never aware of what the Vedas say; a Hindu lived like a Hindu, never knowing really what Zarathustra has taught. But now the world has become very small, a global village; the world has shrunk tremendously. Now everybody knows everything else: a Christian is not just a Christian -- he knows what the Geeta says, he knows what the Koran says. Now there is confusion; because the Koran says something, the Geeta says something, the Bible says something else. Now everybody is aware of everything else that is around. People go on moving from one country to another country, from one teacher to another teacher. There are many here who have been with many teachers; now they are a mess.

A great synthesis is needed. In the future, religions will not be able to exist separately, no. That will become impossible. I am just creating the base for a new temple -- which will be a church also, a mosque, a gurudwara. I am creating a base for the religious man who will neither be a Christian nor a Hindu nor a Mohammedan, just religious. Now the time is ripe for a great synthesis; it was never so.

Buddha was talking to people who were not Mohammedans. Jesus talked to people who were Jews; Jesus talks as if there exists nobody else other than Jews. He was talking to Jews, but now to whom am I talking? Here are Jews, Christians, Mohammedans, Jains, Buddhists, Sikhs -- all are here. You here are a miniature world. Soon, when people will understand each other more, the differences will be lost. When a Christian will understand the Geeta really, the distinction between the Geeta and the Bible will be lost; they will become one whole.

That's why I am trying to talk about all the systems and all the Masters, so a base can be created. On that base will stand the temple of the future, the religious man of the future. He will not be a Christian. In fact in the future if somebody is a Christian he will look a little outdated, and if somebody is a Hindu he will look a little stupid, and if somebody still insists that he is a Mohammedan he will not be a contemporary -- a dead man. The future is for religion -- in which all religions will mingle and meet and dissolve.

That's why it was not needed in the past. Now it is needed. Now man is just around one of the greatest turning points. It always happens after twenty-five centuries that humanity takes a turn; the circle is complete. The human consciousness had taken one turn at the time of Buddha. Now twenty-five centuries are over and the turn is just in the near future. Those who are alert will be benefited most by that turn because they can use that tide. They can ride on that tide; they can reach home easily. When the sea is on ebb it is difficult to reach the shore. When the sea is on tide the waves are moving towards the shore on their own -- you just leave your boat with them and they carry you.

Just within twenty-five years one of the most significant points of history will be reached and human consciousness will take a turn. If you are ready and meditative at that moment, much is possible which will not be possible again for twenty-five centuries. At Patanjali's time there was a turn; Patanjali existed twenty-five centuries before Buddha. This has always been so.

It is just like the earth takes one round of the sun in a certain period of time: the whole human consciousness moves in a circle and comes to the original source in a certain time, that is twenty-five centuries. That critical moment is near. It can become very radical. If in your mind you are synthesized, you will be able to use that turn. If you are not synthesized -- you remain a Mohammedan, you remain a Christian -- you remain out of date, you remain of the past. You are not here; you are not available to the present. To make you available to the present, to make

you capable of understanding what is going to happen soon, that's what this whole synthesis is all about.

#### Question 7

WHAT DO YOU MEAN BY SAYING TO US, "LISTEN TO YOUR INNER VOICE AND ACT ACCORDINGLY," KNOWING WELL THAT WE HAVE ONLY THE VOICE OF THE MIND? DOES EMPTINESS HAVE ANY VOICE?

Yes. Emptiness has its own voice. Literally, it is not a voice; it is an urge. It is not a sound, it is silence. Nobody says something to do; you simply feel like doing. Listening to the inner voice means leaving everything to the inner emptiness. Then it guides you. You always move right if you move empty. If you have the inner emptiness nothing will be wrong, nothing can go wrong. In emptiness nothing ever goes wrong -- that is the very criterion of being right, always right. Yes, emptiness has its own voice, silence has its own music, no-movements has its own dance; but you will have to reach to it.

I'm not saying listen to the mind. In fact mind is not yours. When I say, "Listen to your voice," I mean drop all that society has given to you -- your mind is given by the society. Your mind is not yours. It is a society, a conditioning; it is social. Emptiness is yours; mind is not yours. Mind is Hindu, Mohammedan, Christian; mind is communist, anti-communist, capitalist. Emptiness is none, nobody; it is sunya. In that sunya, nothingness, is the virginity of your being. Listen to it.

When I say listen to it, I don't mean there is somebody speaking to you. When I say listen to it I mean be available to it, give your ears and your being to it; and it will guide you. And it never misguides anybody. Out of nothingness whatsoever comes is beautiful, is true, is good, is a benediction.

## **Yoga: The Alpha and the Omega, Vol 5**

### **Chapter #9**

#### **Chapter title: The law is for you**

**9 July 1975 am in Buddha Hall**

32. PURITY, CONTENTMENT, AUSTERITY, SELF-STUDY, AND SURRENDER TO GOD ARE THE LAWS TO BE OBSERVED.

33. WHEN THE MIND IS DISTURBED BY WRONG THOUGHTS, PONDER ON THE OPPOSITES.

34. IT IS NECESSARY TO PONDER ON THE OPPOSITES BECAUSE WRONG THOUGHTS, EMOTIONS, AND ACTIONS, SUCH AS VIOLENCE, RESULT IN IGNORANCE AND INTENSE MISERY WHETHER THEY BE PERFORMED, CAUSED, OR APPROVED THROUGH GREED, ANGER, OR DELUSION IN MILD, MEDIUM, OR INTENSE DEGREES.

THERE are laws, and laws: laws to suppress man, laws to help him bloom; laws to Prohibit, restrict, and laws to help him expand, increase. A law which simply prohibits is destructive; a law that helps to grow and increase is creative. The Old Testament Ten Commandments are different from Patanjali's laws. Those ten commandments prohibit, restrict, suppress. The whole emphasis is: you should not do this, you must not do this, this is not allowed. Patanjali's laws are totally different; they are creative. The emphasis is not on what should not be done; the emphasis is on what should be done. And there is a vast difference between the two.

In the Old Testament it seems as if the laws are the goal -- as if man exists for them, not that they exist for man. For Patanjali there is a utility in the laws, but they are not ultimate or absolute in any sense. Man doesn't exist for them; they exist for man. They are means, and one has to go through them -- and go beyond them. That has to be remembered; otherwise you can carry a wrong impression about Patanjali.

Ordinarily, religions have been very destructive. They have crippled the whole of humanity. They have made everybody guilty -- and this is the greatest crime that can be done against man. And the whole trick is: first, you make people guilty; when they are trembling with guilt -- afraid, scared, burdened, living in a hell -- then you help them out of it, then you come and teach them how to be free. In the first place, why create guilt? And when man is guilty he becomes so crippled and so afraid of growth, so afraid to move and grow, so afraid to go into the unknown and the unfamiliar and the strange that he becomes static. a dead thing; then everybody is there working for his salvation.

Patanjali never makes you guilty about anything. In that sense he is more scientific than religious, more a psychologist than a religious priest. He is not a preacher. Whatsoever he is saying, he is simply giving you a blueprint of how to grow; and if you want to grow you need a discipline. The discipline should not be imposed from the outside; otherwise it creates guilt. The discipline should come out of inner understanding, then it is beautiful. The difference is very subtle. You can be told to do something, and then you do it, but you do it like a slave. You can be helped to understand a certain phenomenon: through understanding you do it, then you do it as a master. Whenever you are a master you are beautiful; whenever you are a slave you become ugly.

I have heard one old Yiddish joke. There was a tailor named Zumbach. A man came to him. His suit was ready and he had come to take it, but the man found that one sleeve was longer than the other. He started fussing about it. Zumbach the tailor said, "So what? Why are you fussing so much? Look. This is a piece of art, and for just a small defect you are creating so much fuss. You can pull your hand inside a little, and then the sleeve will be okay."

So the man tried, but when he pulled his hand inside he felt that a bunch of material had gathered on his back. So he said, "Now this bunch of material has gathered on my back."

Said Zumbach the tailor, "So what? You can stoop a little, but this is a piece of art and I am not ready to change it. It looks so beautiful."

So the man hunched over and walked out. Just outside when he was going home (it was very difficult to walk because one hand had to be pulled in, and then he had to remain hunched over so the suit remains beautiful -- the man is completely forgotten; the coat has become more important) there came another guy and he said, "Such a beautiful suit. I bet it must have been prepared by Zumbach the tailor."

The first man was surprised. He said, "How do you know?"

The man said, "How do I know? Only that type of tailor can make such a beautiful suit for a cripple like you."

This is how it has been happening through all the religions to all humanity. They have made beautiful laws for you. "So what?" they say if you have to hunch over a little. "It's okay. You look so beautiful." It is the law that has to be followed and fulfilled: you are not the end; the law is the end. If you become crippled it is okay, if you become a hunchback it is okay, if you become ill it is okay -- but the law should be fulfilled.

Patanjali is not giving you laws of that type, no. He understands more. He understands the whole situation. The laws are there to help you. They are really like a structure which is made before you start constructing a building, the scaffold. It helps the new building to come up; once the building is ready the structure has to be taken away. It was for a certain purpose; it was not the end. All these laws are for a certain purpose: They help you grow.

The first was yam, self-discipline. You must have observed -- the five great vows, ahimsa, satya, et cetera, they have a peculiar quality about them: you can practice them only in the society. If you are living alone in a forest you cannot practice them; then there is no need and no opportunity. You have to be true when somebody else is there. When you are alone on a Himalayan peak there is no question of truth because how can you lie there -- to whom? The opportunity does not exist.

Yam is a bridge between you and others, and that is the first thing: that you should settle things between you and others. If things are unsettled between you and others they will constantly create worry. "Close all accounts with others" -- that is the meaning of the first, yam. Hmm?... if you are fighting with people, the tension, the worry will be there; even in your dreams it will become nightmares. It will follow you like a shadow. It will be wherever you are. Eating, sleeping, meditating -- the anger, the violence will be there. It will discolor everything. It will destroy everything. You cannot be at peace, at home.

So Patanjali says, first, with yam, you settle things with people. Don't be untrue, don't be violent, don't be possessive, so that between you and others there exists no conflict -- a harmony. This is the first circle of your being -- your periphery, where you touch others' peripheries. This has to be calmed down so you are in a deep friendship with the whole. In that deep friendship only, growth is possible. Otherwise, worries from the outside will be too many, and they will attract attention and they will distract and they will dissipate energy, and they will not leave you at peace and alone. If you are not at peace with others, you cannot be at peace with yourself. How can you be?

So the first thing is to be at peace with others so that you can be at peace with yourself. The periphery has no waves; suddenly a calm, collected phenomenon happens to your being. The first is between you and others.

Now is the second step: niyam. Niyam means "the law." This has nothing to do with others; you have done that. Now, something you have to do with yourself. So if you move to a Himalayan cave, the first step will not be possible because others will not be there. But you will have to follow the second step there also because it doesn't belong to a social situation -- it belongs to your aloneness. Yam is between you and others; niyam is between you and yourself.

PURITY, CONTENTMENT, AUSTERITY, SELF-STUDY, AND SURRENDER TO GOD ARE THE LAWS TO BE OBSERVED.

Each has to be understood deeply. First is "purity," shauch. You exist in the world as a body; embodied, you exist here. If your body is ill how can you be healthy? If your body is poisoned you are poisoned. If your body carries too many toxins, is heavily burdened, you cannot be light, you cannot have wings. So now you have to work on your body and its purity.

There are foods which make you more earth-rooted; there are foods which make you more sky-oriented. There is a way of living where you are more in the influence of gravitation; there are ways of living where you become more available to the opposite phenomenon of levitation.

There are two laws: one is gravitation, another is grace. Gravitation pulls you down; grace pulls you up. Science knows only gravitation; yoga knows grace also. And yoga seems to be more scientific about it than science itself because every law must have an opposite. If the earth pulls you down there must be something which is pulling you up also; otherwise the earth would have pulled you completely pulled you in -- you would have disappeared. You exist on the surface of the earth. That means there exists a balance between the law pulling you down and the law pulling you up. Otherwise you would have been destroyed by the earth long before -- you would have gone back into the womb of the earth and disappeared. But you exist. There is a balance between the opposites, and every law is possible only if the other, the opposite, exists. The name of the opposite law is "grace."

You may have felt sometimes, unknowingly, one day in the morning, suddenly, you feel light. Hmm?... as if you can fly. You walk on the earth, but your feet are not falling on the earth -- you are so weightless, featherlike. And someday you are so heavy, so burdened, that you cannot even walk. What is happening? Then you have to analyze your whole style of life.

Something helps you to be light, and something helps you to be heavy. All that makes you heavy is impure, and all that makes you light is pure. Purity is weightless; impurity is heavy and burdened. A healthy man feels light, weightless; an unhealthy man feels too much burdened by the earth, too much pulled down. A healthy man does not walk; really, he runs. An unhealthy man: even if he sits he is not sitting, he is sleeping.

Yoga knows three words, three gunas: sattva, rajas, tamas. Sattva is purity; rajas is energy; tamas is heaviness, darkness. What you eat makes your body and, in a certain sense, makes you. If you eat meat you will be more heavy. If you just live on milk and fruits you will be light. Have you observed sometimes being on a fast how weightless you feel, as if the whole weight of the body has disappeared? If you stand on a measuring machine it will show your weight, but you don't feel it. What has happened? The body has nothing to digest; the body is freed from the day-to-day routine. The energy is flowing, the energy has no work to do -- it is a holiday for the body. You feel relaxed; you feel beautiful.

One has to watch one's food. Whatsoever you eat, it is no ordinary matter. You should be careful because your body is constituted of whatsoever you have eaten in the past. Every day you are constituting it with whatsoever you are eating. Eating less or more, or just right, also, makes much difference. You can be an obsessive eater -- you can eat too much of that which is not needed -- then you will be very, very low, very weighted down. You can eat just the right amount: you will feel happier, not weighted down -- energy flowing, not blocked. And

one who is going to fly into the inner world, is trying to reach the inner center, will need to be weightless; otherwise the journey cannot be complete. Being lazy you will not be able to enter that inner center. Who will walk up to that inner center?

Be careful what you eat, be careful what you drink -- be careful how you keep and care for your body. Small things matter. For an ordinary man they don't matter because he is not going anywhere. Once you start on the path, everything matters.

Whether you are taking a bath every day or not -- it matters. Ordinarily it doesn't matter. Working in the market, in the shop, it doesn't matter if you have taken a good bath or not. In fact, if you have been taking a good bath every day it may be a disturbance in your market. You may feel so light that to be cunning may be difficult; you may feel so fresh that to be cheating may be difficult; you may feel so virgin, innocent, that to exploit may almost become impossible. Being dirty may be a help in the market, but not in the temple. In the temple you have to be as fresh as dewdrops, as clean as flowers; only then can you enter the shrine. In the temple, where you leave your shoes, leave the whole world and all the burdens of it. Don't carry them in.

Bath is one of the most beautiful phenomena -- very simple, but if you start enjoying it, it becomes a meditation for the body. Just sitting under a shower and enjoying it, swaying or humming a song.... Or humming a mantra -- then it becomes doubly forceful. If you are sitting under your shower and humming "aum" and the water falls on your body and the aum falls in your mind, you are taking double showers: the body is being purified by the water, it belongs to the world of elements, and your mind is purified by the mantra of aum. After the bath you will feel ready to pray -- you would like to pray. After this bath and the mantra you will feel totally different; you will have a different quality and aroma around you.

Shauch, purity. means purity about food. purity. about body, purity about mind -- three layers of purities. And the fourth, which is your being, needs no purity because it cannot become impure. Your innermost core is always Pure, always virgin, but that innermost core is covered with other things which can become impure -- which become impure every day. You use your body every day; dust collects. You use your mind every day; thoughts collect. Thoughts are just like dust. Living in the world, how can you live without thoughts? You have to think. Body collects dust, becomes dirty; mind collects thoughts, becomes dirty. Both need a good, cleaning bath. It should become a part of your style. It should not be taken as a law; it should be just a way of living beautifully.

And if you feel pure then other possibilities immediately open because everything is linked with everything else; it is a chain. And if you want to change life always start from the beginning.



The second step of niyam is "contentment," santosh. A man who feels healthy, whole, light, weightless, fresh, young, virgin, will be able to understand what contentment is. Otherwise you will not be able to understand what it means -- it will remain a word. Contentment means: whatsoever is so beautiful, the feeling that whatsoever is is the best that can be. A feeling of deep acceptance is santosh, contentment, a feeling of saying yes to the whole existence -- as it is.

Ordinarily the mind says, "Nothing is right." Ordinarily the mind goes on finding complaints -- "This is wrong, that is wrong...." Ordinarily mind is negative: it is a no-sayer, it says no easily. It is very difficult for the mind to say yes because once you say yes the mind stops; then there is no need for the mind. Have you watched this phenomenon? When you say no, mind can think on and on and on because "no" is not the end. "No" has no full stop to it; it is just a beginning. "No" is a starting phenomenon; "yes" is the end. When you say yes, there comes a full stop; now there is nothing for the mind to think about, to grumble about, to grudge, to complain -- nothing. Once you say yes, mind stops; and that very stopping of the mind is contentment.

Contentment is not consolation, remember it. I have seen many people who think they are contented because they are consoling themselves. No, contentment is not consolation; consolation is a false coin. When you console yourself you are not contented. In fact, you have a very deep discontent inside -- but seeing that discontent creates worry, seeing that discontent creates anxiety, seeing that discontent leads nowhere, logically, you have persuaded yourself that "this is not the way." So you have forced a false contentment on yourself: you go on saying, "I am content. I don't hanker for thrones, I don't hanker for riches, I don't hanker for this and that..." but you hanker. Otherwise, from where comes this "don't hanker"?

You hanker, you desire, but you have found that it is almost impossible to reach; so you are cunning. You are being clever: you say, "It is impossible to reach." Inside, you know it is impossible to reach, but you don't want to feel defeated, you don't want to feel impotent, you don't want to feel like a weakling, so you say, "I don't hanker."

You must have heard the beautiful story of one of the old storytellers, Aesop. A fox comes near a garden. She looks up: beautiful grapes are hanging. She jumps but her jump is not enough. She falls short. She tries and tries... but she can't reach. Then she looks all around, just to see that nobody has seen this defeat. Then she walks haughtily. A small hare who was hiding in a bush comes out and asks, "Aunt, what has happened?" He has seen that the fox was defeated, she was proved impotent. The fox says, "Nothing. Those grapes are sour."

This is consolation. Finding that you cannot reach, you rationalize that the grapes are sour; they are not worth reaching. Not that you are impotent, powerless -- "They are not worth reaching. Not that you are defeated, but that you have renounced them. I have seen many people who have renounced the world, and they are nothing but representations of the Aesop story. I have come across

many sannyasins, "mahatmas," but you can see in their eyes... Still, the desire for the grapes. But they say they have renounced because the world is futile, it is illusion, maya. They have not read the Aesop fable. They should read it. It will be more helpful to them than reading the Vedas and the Geeta, and they should try to understand what has really happened: this is a rationalization of the ego.

Consolation is a trick: contentment is a revolution. Contentment does not mean that seeing failures all around, you close your eyes and you say, "This world is illusory; I don't desire for it." One of the greatest haiku poets of Japan, Baso, has written a small haiku. The meaning of it is, "The man is blessed who, seeing dewdrops disappear in the morning sun, does not say that the world is fleeting, it is illusory." A rare haiku. I will repeat: "Blessed is the man who, seeing the dewdrops in the morning sun disappearing, does not say that the world is illusory, that the world is just a dream." It is so easy to console yourself by saying that.

Contentment is a positive state of being; consolation is a suppression. But consolation looks like contentment. A man came to me and he said, "I am a man of contentment. For my whole life I have remained contented, but nothing happens." I was surprised. I asked, "What do you want? Contentment is enough. What else do you want?" He said, "I have read in all the scriptures that if you are contented, everything will happen to you. And nothing happens. And I have seen people who are not contented, and they have succeeded. I am a failure. I have been befooled."

This man was trying, through contentment, to attain some desires. The contentment is false -- he is being tricky. And with existence you can't be tricky. You cannot deceive it; you are part of it. How can the part deceive the whole? The whole knows before the part starts deceiving.

I also say that everything happens to the man who is contented -- because contentment is everything. This is not a result, that you should practice contentment in order so that everything happens to you -- God and bliss and nirvana -- no. Contentment in itself is the thing. A contented man comes to know that contentment is everything, everything has already happened. More and more his yes grows, more and more his being is attuned to acceptance. more and more he feels everywhere things are as they should be.

If you are pure, contentment becomes possible. What is contentment? It is seeing, seeing the whole -- how beautiful it is. Contentment comes automatically if you can see the morning, how beautiful; if you can see the afternoon, how beautiful; if you can see the night, how beautiful. If you can see that which surrounds you continuously, it is such a wonder, such a continuum of wonder, every moment a miracle... but you have become completely blind. Flowers bloom -- you never see; children laugh -- you never hear: rivers sing -- you are deaf; stars dance -- you are blind; Buddhas come and try to awake you -- you are fast asleep. Contentment is not possible.

Contentment is awareness of all that is already there. If you can just see the glimpse of what is happening already, what more can you expect? To expect more will be sheer ingratitude. If you can see the whole, you will be simply thankful; you will feel a tremendous gratitude arising out of your being. You will say, "All is good, everything is beautiful, everything is holy. And I am thankful, because I have not earned it and I was given the chance, the opportunity, to live, to be, to breathe, to see, to hear -- to see the trees blossoming and to hear the birds singing."

If you can become aware -- just a little awareness and you will not see that there is anything to be changed, anything to be desired -- everything has already been given to you. Because of your complaints -- clouds of complaints, negativity -- you cannot see; your eyes are filled with smoke and you cannot see the flame.

Contentment is a seeing -- a different seeing -- of life: not seeing through your desires, but trying to see whatsoever is already the case. If you see through the desire, you will never be contented. How can you be... because desire goes on and on? You have ten thousand rupees; the desire says one hundred thousand are needed. When you have one hundred thousand, the desire has gone away; now it is desiring ten lakh rupees, a hundred lakh rupees. Whenever you will reach to that point, the desire will always have gone ahead of you. It travels ahead of you. It is never with you; you will never meet it anywhere. Wherever you go you will always find it like the horizon -- just there, somewhere in the future. It will always be so. And there will follow discontent: desire ahead, then discontentment will be your state. And discontent is hell.

When you have understood this, you look at the reality not through the screen of desire; you look immediately, you look directly, you put aside the desire and you just see. You open the eyes and you just see, and everything seems to be so perfect.... I have seen it! That's why I say this to you. It is so perfect that it cannot be improved upon. It is simply the last thing. Then contentment descends on you like an evening: the sun, the scorching sun of desire has set, and the silent breeze of the evening and the silent darkness descend on you -- and soon you will be enveloped in it, in the warmth of the night, the womb of contentment.

Contentment is a way of seeing; but when you are innocent, light, weightless, only then it becomes possible.

And after contentment, Patanjali says "austerity," *tapa*. This is really something to be understood, very delicate and subtle. You can be austere before contentment; then your austerity will be through desire. Then through your austerities also you will be desiring *moksha* -- liberation -- heaven, God. Then your austerity will also be a means. That's why Patanjali first puts contentment and then austerity. When you are content then austerity is not a means; it is just a simple, beautiful way of living. Then it is not a question of having a few things or more -- that is not the problem then. Then it is not the question at all, having or not having. Then it is a simple way of living, not a complex way of living.

And this is difficult to understand: if without contentment you try to be austere, your austerity will be complex.

It happened once, I was travelling in a first-class compartment with another sannyasi. I didn't know him, he didn't know me, but we were the only two passengers in the compartment. Many people at a certain station came to pay their respects to him; he must have been a very well-known man. He had nothing, just a small bag, maybe one or two dresses, and just a small lungi, just covering up to the knees; and he was almost naked. And that lungi was also made of the most inexpensive cloth possible.

Then, when we travelled together, by and by I became aware of his complexities; he was a simple man as far as the outward appearance is concerned. When the station passed and the people had gone and the train started and he saw that I was dozing, I had closed my eyes, immediately, he pulled something out of his bag. I was not asleep. I looked -- he was counting notes, somebody may have presented to him. Not many notes, must not have been more than a hundred rupees, but the way he was counting -- with such gusto, such lust that I couldn't believe.

Seeing that I was seeing, he immediately pushed the notes inside the bag and sat in a Buddha-posture again on the seat. Now this is complexity. If you are counting you are counting. What does it matter if I see or not? Why hide it? Why feel guilty about it? If you are enjoying counting notes, nothing is wrong -- innocent, harmless. But no, he felt guilty: that a sannyasi should not touch notes, and he has been caught.

Then, he was to get down at a station which was to come in the early morning, six o'clock. Wherever the train would stop, he was again and again asking -- two o'clock in the night and he will lean out of the window and ask -- which station it is. He was disturbing my sleep so much that I told him, "Don't be worried. It is not going to come before six o'clock. And this train does not go further than that station -- so you need not worry. Even if you are fast asleep you cannot miss the station -- that is going to be the last stop." But he couldn't sleep the whole night. He was so tense; and I could not understand what was the restlessness.

In the morning, when the station was coming nearer, I saw him standing before the mirror. Nothing to arrange, just one small lungi, but he was binding it again and again and looking in the mirror and watching whether it looks good or not. Then he again found me looking. He was shocked. When I would close my eyes then he would do something else; if I would open my eyes he would immediately stop it. So guilty about everything.

This man has not attained to contentment, and he has done austerity. He remains an ordinary man of desire. I'm not saying there is anything wrong in looking in the mirror -- nothing is wrong. The wrong happens only when somebody else is looking -- why you are shocked. It is beautiful, you can look -- it is your face. You can look in the mirror. You are authorized, at least for your own face. And

nothing is wrong in it. One should enjoy -- that face is also God's face. But he is guilty: he is an ordinary man posing, trying to be a saint.

Without contentment you can pose, you can suffer, you can be austere, you can become "simple" -- you can leave the house and clothes and become naked; but in your nakedness there will be complexity, there cannot be simplicity. Simplicity comes only as a shadow of contentment; then you can live in a palace and you can be simple. Simplicity has nothing to do with what you have: simplicity has something to do with the quality of the mind.

So restless just for a station, how can this man be restful when death will be reaching? So afraid of my seeing him, how much afraid would he not be if God were seeing him, and how much afraid will he not be when he will have to face the creator? He will not be able. He is playing a game with himself: nobody else is deceived.

Austerity is simplicity: to live a simple life. What is a simple life? It is like that of a child -- you enjoy everything, but you don't cling.

It happened: One of the greatest saints of India was Kabir. He had a son; his name was Kamal. He was an even greater man than the father, but nobody knows about Kamal much because he was really a very, very rare being. Many disciples were there, and much competition, as it happens with disciples. And many people were against Kamal living with Kabir because, they said, "This man is blameworthy." People would bring many gifts, donations, money, diamonds to Kabir's feet -- he would never take them. And Kamal would be sitting outside, and when they would come back, if they offered, he would take them. So people said, "Your son is greedy."

Kabir knew him well, that he was not greedy at all; he was a very simple man. That's why he used to call him Kamal. Kamal means "a miracle." He was a man who was really a miracle, and it has to be so: bound to Kabir he had to be a miracle-man. But he was really simple -- just like a child. Sometimes he would even ask: somebody's gift has been refused, Kabir has refused it -- someone has brought diamonds to give him and Kabir has refused them -- and the man will be taking them away and Kamal will say, "Beautiful stones. Where are you taking them? Bring them to me. If my father cannot accept, I can accept."

This was bad. So, finally, disciples persuaded Kabir, against his wishes, and Kabir said, "Okay, if you think... then I will throw him out."

Kamal was thrown out. He didn't say anything; he simply accepted: a man of contentment. He did not even argue that people who are complaining against him are wrong. no. There is no argument in such a man. He simply left, he made a small hut just alongside of Kabir, and started living there. Thousands of people would come to Kabir, and nobody would come to Kamal, because he was not known at all; and this was known all over. that Kabir has thrown him out, so this was enough condemnation.

The king of Kashi, who was a devotee of Kabir, once came. and he asked, "Where is Kamal?" Kabir had to tell the story. The king said, "But I have never felt that

that boy has any greed in him. He is simple. I would go and see." So he went to Kamal's hut with a very, very valuable diamond, the biggest that he had.

Kamal was hungry that day, and no food was there, so he said, "What will I do with this stone? Should I eat it? You should have brought some food because I'm hungry."

The king thought in his mind, "I was right. Hmm? such a valuable diamond and he simply refuses. So the king took the diamond when he was going back. Kamal said, "If you have understood that this is just a stone, why carry the weight again? You can leave it. In the first place you carried it up to here, that was wrong. Now why commit the same mistake again? It is just a stone."

Now, the king was puzzled, "Maybe this is just tricky. Maybe this Kamal is interested in the diamond but being clever with me." But the king thought, "Okay, let us see." So he said, "Where should I put it?"

Kamal said, "Again, you do the same mistake. If it is a stone, nobody asks about where to put it. You can leave it anywhere; the hut is big enough."

The king wanted to see the whole thing to the very end, so he put it on the roof of the hut and left, knowing well, "The moment I have gone a little far away this Kamal is going to take that diamond back in the hut."

After seven days he came back to inquire what happened. He was certain that the diamond must be sold by now. He came, he talked about other things, and then he said, "What happened to the diamond?"

Kamal said, "Again diamond? And I have told you it was a stone. And why should I worry about what happened to it?"

Now the king thought, "He's really... really cunning. He has sold it or hidden it; now he is saying, 'Why should I worry about it?'"

And then Kamal said, "But you can look wherever you had left it. If somebody has not taken it yet, it may be there."

And it was there.

This is simplicity. This is austerity. But difficult: a man can live in a palace, and if the palace is not in him, it is austerity. You can live in a hut, and if the hut has entered into your mind, it is not austerity. You can sit on a throne like an emperor, and you may be a sannyasin. You can be a sannyasin and you may be standing naked on the street, and you may not be a sannyasin. Things are not as simple as people think them to be, and appearances should not be believed much -- you should look deep down.

Austerity is possible only after contentment, because after contentment your austerity is not going to be a means to some goal; it will simply be an uncomplicated way of living, a simple way of living. And why simple? Because it is happier. The more complex your living, the more unhappy you will be, because you have to manage so many things. Simpler the life, the happier, because there is no management, really. You can simply live like breathing.

And then comes "self-study," swadhyaya. A man who has attained to purity, contentment, austerity, only he can study self; because now all the rubbish is thrown, all the rot is thrown away. Otherwise self-study will not be possible. You have so much rubbish in you, if you go to study self it will not be self-study, because all that rubbish will have to be studied. It may become a Freudian psychoanalysis, this is the difference between swadhyaya and Freudian psychoanalysis.

Freud's psychoanalysis can continue for years -- five years, three years -- and then too nothing is finished; the rubbish goes on coming. You can go on and on and on... the rubbish is endless, because it is self-creating: today you throw the rubbish, tomorrow you come again for the analysis; in twenty-four hours, again, the rubbish has gathered there; again you throw it, again it gathers. Unless your whole base of life changes, you will go on accumulating rubbish. Rubbish is not the point -- you accumulate it. Your way of life is such that you attract it, accumulate it; you cling to it. Unless that is broken. unless that style of life is changed, you cannot study self. You are a crowd and your self is lost in the crowd.

Patanjali moves very, very scientifically. After austerity, when you have become very simple, no rubbish accumulates, when you have become so contented that no desire lives in you, when you have become so innocent and pure that no heaviness exists, you have become like fragrance, weightless, on the wings, in the air, riding on the air -- then self-study. Now, you can study the self.

Self-study is not self-analysis; it is just looking into the self. It is meditating on the self.

And after self-study comes the last step in the second stage. that is. surrender to God." Really wonderful, the way Patanjali moves. He must have considered every step for years because exactly it is so. When you have studied the self, only then can you surrender. Because what will you surrender otherwise? The self is to be surrendered. If you know it well, only then you can surrender. Otherwise how will you surrender?

People come to me and they say, "We would like to surrender," but what will you surrender to me? You don't have anything right now. It is an empty thing you are calling surrender. You have to be there to be surrendered. In the first place, an integrated self is needed to be surrendered. Just by saying, surrender cannot happen: you have to be capable of it; it has to be earned. After self-study, when the self arises like a pillar of light within you and you have understood it, and all that was unessential has been cut and thrown, you have passed through the surgery, now only the self exists in its pristine purity and beauty -- now, you can surrender it to God.

And Patanjali has one more, very rare thing to say, and that is that it is not important whether God exists or not. God is not a theory for Patanjali; God is not to be proved. Patanjali says God is nothing but an excuse to surrender.

Otherwise where will you surrender? If you can surrender without God, it is okay, for Patanjali there is no trouble. He doesn't insist that God has to be believed in. He is so scientific that he says God is not a necessity, it is just a way to surrender. Otherwise you will be in difficulty where to surrender. "To whom to surrender?" you will ask.

There have been people like Buddha and Mahavir who have surrendered without God, but those are rare phenomena, because your mind will always ask. If I tell you, "Love," you will ask, "Whom?" -- because you cannot love without the object of love. If I ask you to write a letter you will ask, "To what address?" You cannot just write the letter without the address because that will look too foolish. Your mind: in the end if there is no God and it is said to you, "Surrender," you will say, "Too whom?"

Just to give you an address -- God is just an address to help you. God is not the goal and God is not a person. For Patanjali God is just a help on the way -- the last help. In the name of God, surrender becomes easy. In the name of God, your mind is not in a puzzle where to surrender: you have a place to surrender: you have a space to surrender. God is that space, not a person.

And Patanjali says if you can surrender without God, we are not insisting on it. Surrender is the thing, not God. If you really understand what I am saying, then, surrender IS God. To surrender is to become divine, to surrender is to reach the divine. But you have to disappear. So first you have to find yourself so that you can disappear, first you have to integrate yourself so you can go to the shrine and surrender yourself into the divine feet, pour yourself into the ocean, and disappear.

"Purity, contentment, austerity, self-study, and surrender to God are the laws to be observed." These are laws for growth. They do not prohibit; they help. They are not restrictive; they are creative.

WHEN THE MIND IS DISTURBED BY WRONG THOUGHTS, PONDER ON THE OPPOSITES.

This is a beautiful method, will be very useful for you. For example, if you are feeling very discontented, what to do? Patanjali says ponder on the opposite: if you are feeling discontented, contemplate about contentment, what is Contentment. Bring a balance. If your mind is angry, bring compassion in. think about compassion; and, immediately, the energy changes. Because they are the same; the opposite is the same energy. Once you bring it in, it absorbs. Anger is there: contemplate on compassion.

Do one thing: keep a statue of Buddha. Because that statue is the gesture of compassion. Whenever you are angry, go into the room, look at Buddha, sit Buddha-like, and feel compassion. Suddenly you will see a transformation happening within you: the anger is changing, excitement gone... compassion



arising. And it is not different energy; it is the same energy -- the same energy of anger -- changing its quality, going higher. Try it.

It is not suppression, remember. People ask me, "Is Patanjali suppressing? Because when I am angry, if I think about compassion, will it not be a suppression?" No. It is sublimation: it is not suppression. If you are angry and you suppress anger without thinking of compassion then it is suppression. You go on pushing it down and you smile and you act as if you are not angry -- and anger is bubbling there and boiling there and ready to explode. Then it is suppression. No, we are not suppressing anything, and we are not creating a smile or anything; we are just changing the inner polarity.

The opposite is the pole. When you feel hateful, think of love. When you feel desire, think of desirelessness and the silence that comes in it. Whatsoever the case, bring the opposite in and watch what happens within you. Once you know the knack of it, you have become a master. Now you have the key: any moment anger can be changed into compassion, any moment hate can be turned into love, any moment sadness can become ecstasy. Suffering can become bliss because suffering has the same energy as the bliss; the energy is not different. You just have to know how to channel it.

And, there is no suppression because the whole energy of anger becomes compassion -- nothing is left to suppress. In fact, you have expressed it in compassion.

There are two ways of expression. In the West, now, catharsis has become very important. Encounter groups. Primal Therapy--all believe in catharsis. My own Dynamic Meditation is a method of catharsis because people have lost the key to sublimate. Patanjali does not talk about catharsis at all. Why doesn't he talk about it? people had the key, the knack. They knew how to sublimate. You have forgotten, so I have to teach you catharsis.

Anger is there; it can be transformed into compassion, but you have no idea how to do it. And it is not an art which can be taught; it is a knack. You have to do it, and learn it through doing it; there is no other way. It is just like swimming: you have to swim, and err, and sometimes get into danger, and sometimes you will feel lost, the life is lost, you are drowning. You have to pass all those, and then the knack comes, then you know what it is. And it is such a simple thing, swimming.

Have you observed? There are a few things you can learn but you cannot forget: swimming is one of those things. Or cycling -- you can learn but you cannot forget. Everything else you can learn and you can forget. A thousand and one things you learned in your school; now you have almost forgotten all. The whole school system seems such a wastage. People learn, and then nobody remembers. Just to take the examination... then finished. then nothing is remembered, But swimming you cannot forget. If you have not been to the river for fifty years and suddenly you are thrown in, you will swim again as fresh as ever -- you will not have a single moment of hesitation about what to do. Why it happens so?

Because it is a knack. It cannot be forgotten. It is not a Learning; it is not an art. And learning, art, can be forgotten, but a knack? A knack is something that goes so deep into your being it becomes part of you. Sublimation is a knack.

Patanjali never talks about catharsis; I have to talk about it because of you. But once you understand, and if you can sublimate, then there is no need for catharsis because catharsis is, in a way, a wastage of energy. But, unfortunately, nothing can be done right now. And you have been suppressed for so many centuries that sublimation looks like suppression, so only catharsis seems to be the way. First you have to relieve -- you become a little weightless, unburdened - - and then you can be taught the art of sublimation.

Sublimation is using the energy in a higher way, the same energy being used with a different quality to it. But you can try. Many of you have gone through Dynamic Meditation for a long time. You can try: next time when anger is there, sadness is there, just sit silently and allow the sadness to move towards happiness -- just help -- push it a little. Don't do too much and don't be in a hurry. Hmrrn?... because the sadness will be reluctant at first to go towards happiness. Because for centuries, for many lives, you have not allowed it to move that way, it will be reluctant. Like a horse whom you are forcing towards a new path on which he has never been, he will be reluctant. He will try to go to the old pattern. to the old path, to the old rut. But by and by persuade, seduce. Tell Sadness then, "Don't be afraid. It is really groovy; come this way. You can become Happiness, and there is nothing wrong in it and nothing impossible."

Just persuade, talk to your sadness, and one day you will suddenly find the sadness has moved into a new channel: it has become happiness. That day the yogi is born, not before it. Before it you are simply preparing.

IT IS NECESSARY TO PONDER ON THE OPPOSITES BECAUSE WRONG THOUGHTS, EMOTIONS, AND ACTIONS, SUCH AS VIOLENCE, RESULT IN IGNORANCE AND INTENSE MISERY -- WHETHER THEY BE PERFORMED, CAUSED, OR APPROVED THROUGH GREED, ANGER, OR DELUSION IN MILD, MEDIUM, OR INTENSE DEGREES.

Whatsoever is negative is dangerous for you and for others. Whatsoever is negative is already creating hell for you and for others; it is creating misery for you and for others. Be alert. Even if you think a negative thought, it has already become a reality in the world. It is not only that when you act it becomes reality: a thought is as real as any action. If you think to murder a man, you have already murdered. The man may live, but you have done your work: the man will not be able to live as fully as possible -- as it was possible. You have killed him a little. And the man may be able to live, but you have become a murderer and your own energy will carry that murder quality in you.

Thought, emotion, or action -- we don't make any distinction between them. They are the same. They are just like the seed and the plant and the tree. If the

seed is there, already the tree is thereon the way, it is coming. So whenever you catch a negative thought. immediately sublimate it, transform it. It is dangerous. Every thought finally becomes action; every thought finally becomes a thing.

Have you watched sometimes? You come in a new room in a hotel to stay, and suddenly you feel a change within you. Or you come in a new house and there is a strange feeling that you are no longer yourself. It happens according to a certain law. In a hotel room many things go on happening; many types of people come and go. It becomes a very, very crowded place. A hotel room is a very, very crowded place -- thousands of thoughts are being released in that room. It is not empty, as you think it is; it is not. Those thoughts vibrate there. When you go in, suddenly, you are under the influence of so many thoughts.

You move into a new house -- it is strange. It takes almost three weeks, twenty-one days, for you to settle and to feel that this is your home, because in twenty-one days, by and by, your thoughts expel the thoughts that were already there and they get hold of the house. Then things become easier, you feel at home -- as if you have come back to your own self.

Sometimes, if a murderer was living in a room and was continuously thinking about murder and planning and this and that, and, if within six minutes after he leaves, you go in the room and you stay there; he may not have committed the murder, but you may commit murder -- because his thought is so powerful at that moment. Within six minutes the thought is as powerful as it can ever be. By and by it dissipates. Or, if the man was thinking of committing suicide, somebody else can commit it. Your thought can become action for somebody else.

But whenever you think anything negative you are creating bad karma for you and others; you are changing the nature of reality. The same happens with a positive energy, positive thought: whenever you send a thought of compassion to the world, it is received. You create a better world -- just by thinking about it. And if you can attain to a no-mind state you create a space around you which is empty. In that empty space somebody else can become a Buddha someday. Hence, so much respect and so much honor is paid and so much reverence for some places in the world -- Mecca, Medina, or Jerusalem, or Girnar, Kailash. Thousands of people have become Buddhas from those spots. They have left a vacuum there, a very alive vacuum, and so powerful that no thoughts can enter into that vacuum. If you can find the right spot on Kailash and you can sit in that spot, suddenly you will be transformed -- you are in a whirlpool of no-mind. It will cleanse you. The same happens with negative as it happens with positive.

Whenever you feel something negative, immediately change it into positive -- sublimate it. I am not saying force it, I am not saying suppress it -- I am saying allow it, help it, to become the opposite; help it to move to the opposite. And it is not difficult! One just has to know the knack.

## **Yoga: The Alpha and the Omega, Vol 5**

### **Chapter #10**

#### **Chapter title: Not answers, no questions**

**10 July 1975 am in Buddha Hall**

#### Question 1

IS IT A VERY GOOD SIGN THAT ONE HAS NO QUESTIONS TO ASK?

If really it happens that you have no questions to ask, it is a tremendous phenomenon. It is one of the most beautiful \_ states of mind; because when there are no questions, that nonquestioning consciousness is the answer to all questions. Not that you get the answers, but, simply, questions dissolve. The mind becomes nontense, because each question is a tension, is a worry; it is an anxiety.

And no answer is going to solve the question. The questioning mind is the problem, not the question. Your question can be answered, but from the answer your questioning mind will create a thousand and one more questions; you will reduce every answer into many more questions. It never helps. It helps only when all questions drop, when consciousness transcends questioning, when you understand that there is nothing to be asked, nothing to be answered.

Life is a mystery, not a problem -- you cannot ask anything about it. If it really happens, this is samadhi. This is what my whole effort is all about. You should come to a point where no question arises. In that silence, in that total beatitude, in that peace, you are transformed: all anxiety, anguish, disappears.

But the question is if it is real, because you may not be asking questions and questions are there; then it is of no use. Then it is better to ask. If questions are in the mind and you don't ask, then you feel shy, that won't help. It is better to ask and be finished with them. Not that by asking you will get the answers -- nobody has got the answer -- nobody ever had it -- nobody will ever have it. The answer is impossible because life is a mystery. It cannot be solved. The more you solve it, the more you find that it is impossible to solve it. But by questioning, by and by, you become aware of the futility of questioning.

Then one day in a subtle moment of awareness, in an integrated moment of consciousness, you transcend questions. Just as a snake goes out of the old skin -- the old skin is dropped, the snake moves on -- one day your consciousness moves and the old skin of questions is left behind. Suddenly, you are fresh and virgin -- attained. You have become a Buddha. A Buddha-consciousness is not that consciousness which has all answers; it is a consciousness which has no questions.

#### Question 2

IT HAS BEEN SAID THAT IN TIMES OF GREAT STRESS -- SOCIAL, ECONOMIC, RELIGIOUS -- THAT GREAT GOOD IS POSSIBLE. IS THIS FORMULATION REFLECTIVE OF WHAT WE ARE IN POONA EXPERIENCING IN YOUR PRESENCE?

Yes, a time of crisis is a very valuable time. When everything is established and there is no crisis things are dead. When nothing is changing and the grip of the old is perfect, it is almost impossible to change yourself. When everything is in a chaos, nothing is static, nothing is secure, nobody knows what is going to happen the next moment -- in such a chaotic moment -- you are free, you can change. You can attain to the innermost core of your being.

It is just like in a prison: when everything is settled it is almost impossible for any prisoner to get out of it, to escape from the prison. But just think: there has been an earthquake and everything is disturbed and nobody knows where the guards are and nobody knows where the jailer is, and all rules have dissolved, and everybody is running on his own -- in that moment if a prisoner is a little alert he can escape very easily; if he is foolish, only then will he miss the opportunity.

When the society is in a turmoil and everything is in crisis, a chaos pervades -- this is the moment, if you want, you can escape from the prison. It is so easy because nobody is guarding you, nobody is after you. You are left alone. Things are in such a shape that everybody is bothering about his own business -- nobody is looking at you. This is the moment. Don't miss that moment.

In great crisis periods, always, much enlightenment has happened. When the society is established and it is almost impossible to rebel, to go beyond, not to follow the rules, enlightenment becomes very, very difficult -- because it is freedom; it is anarchy. In fact it is moving away from society and becoming individual. The society doesn't like individuals: it likes robots who just look like individuals but are not individuals. The society doesn't like authentic being. It likes masks, pretenders, hypocrites, but not real persons because a real person is always trouble. A real person is always a free person. You cannot enforce things on him; you cannot make a prisoner out of him; you cannot enslave him. He would like to lose his life, but he would not like to lose his freedom. Freedom is more valuable to him than life itself. Freedom is the highest value for him. That's why in India we have called the highest value moksha, nirvana; those words mean freedom -- total freedom -- absolute freedom.

Whenever society is in a turmoil and everybody is tending his own business -- has to tend -- escape. In that moment the doors of the prison are open, many cracks are in the walls, the guards are not on duty... one can escape easily.

The same situation was at the time of Buddha, twenty-five centuries before. It always comes in a circle; the circle completes in twenty-five centuries. Just as a circle completes in one year -- again summer comes back, one year's circle and the summer is back -- there is a great circle of twenty-five centuries. Every time after twenty-five centuries, the old foundations dissolve; the society has to lay

new foundations. The whole edifice becomes worthless; it has to be demolished. Then economic, social, political, religious -- all systems -- are disturbed. The new is to be born; it is a birth pain.

There are two possibilities. One, one is the possibility that you may start fixing the old falling structure: you may become a social servant and you may start making things more stable. Then you miss, because nothing can be done: the society is dying. Every society has a life-span and every culture has a life-span. As a child is born and we know the child will become a youth, will become old, and will die -- seventy years, eighty years, at the most a hundred years -- every society is born, is young, becomes old, has to die. Every civilization that is born has to die. These critical moments are moments of the death of the past, the old; moments of the birth of the new. You should not bother; you should not start supporting the old structure -- it is going to die. If you are supporting, you may be crushed under it. This is one possibility: that you start supporting the structure. That is not going to work. You will miss the opportunity.

Then there is another possibility: you may start a social revolution to bring the new. Then, too, again you will miss the opportunity, because the new is going to come. You need not bring it. The new is already coming -- don't bother about it; don't become a revolutionary. The new will come. If the old is gone nobody can force it to remain, and if the new is there and the time has reached and the child is ripe in the womb, the child is going to be born. You need not try any Caesarian operation. The child is going to be born; don't bother about it. Revolution goes on happening by itself; it is a natural phenomenon. No revolutionaries are needed. You need not kill the person; he is going to die himself. If you start working for a social revolution -- you become a communist, a socialist -- you will miss.

These are the two alternatives in which you can miss. Or you can use this time of crisis and be transformed, use it for your individual growth. There is nothing like a critical moment in history: everything is tense and everything is intense, and everything has come to a moment, to a peak, from where the wheel will turn. Use this door, this opportunity, and be transformed. That's why my emphasis is for individual revolution.

### Question 3

NOWADAYS, RIGHT FROM BIRTH TILL DEATH EVERYTHING IS BEING CONTROLLED, GUIDED, DICTATED, INFLUENCED, GOVERNED, HANDLED BY POLITICS. SO UNLESS AND UNTIL POLITICS IS SET RIGHT, ALL THE EFFORTS OF RELIGION AND SCIENCE MAY PROVE FUTILE; BECAUSE IF TODAY'S WORLD IS A PLACE OF CHAOS AND DISORDERS, PAIN AND SUFFERINGS, IT IS ONLY BECAUSE OF DIRTY POLITICS, ISN'T IT?

The question is in two parts. Humanity is not dirty because of dirty politicians; dirty politicians are there because of dirty humanity. You have to understand it well. Don't throw the responsibility on the politicians. They simply represent

you, nothing else. This is absurd: first you choose them, then you call them dirty. And when you choose you choose the dirtiest. You vote for them, and then you call them dirty. How do they come? From where do they come? They come from you. They are there with your support; they will fall if you don't support them.

Don't call them dirty. This is an old trick of the mind: always throw the responsibility on somebody else and you feel guilt-free. You are the real culprit. If dirty politicians exist they exist because of your dirty mind. Somewhere in your mind they have their roots; from there they are nourished. So just by changing the politicians nothing will change. For thousands of years man has been changing politicians, nothing else, but nothing happens -- because man has not changed himself. You go on changing the politician but who will choose the next? You will choose the next again.

And whenever a politician is out of power he looks very beautiful, good, innocent, because without power you cannot be dirty -- you need power. So whenever a politician is not in power he looks so humble, so sincere. Just give him the power, and immediately he is transformed, he is no longer the same person -- because politics is a power trip. The man was after power: he had to be humble to persuade you, to seduce you, that he is a humble, saintly man. Once he is in power he doesn't care about you. He, in fact, never cared before; he was just playing a game with you. He was seducing you, exploiting you. Now he has attained his goal -- why should he bother about you? Who are you? He doesn't recognize you. Now the long-cherished power is in his hands; he starts using it. Then you start calling him dirty.

And you have been changing politicians for centuries -- nothing has changed. Rather, change yourself. It is time -- enough time now -- you must understand that no social revolution can be a revolution. No political revolution can be a revolution. At the most it can give you a temporary relief, but that's nothing, nothing of any worth. Unless you change, nothing changes: the human individual has to be changed.

And, the second part of the question. You think that today, nowadays, right from birth till death everything is being controlled by politicians -- "guided, dictated, influenced, governed." Do you know any time when it was not so? Why do you call it "nowadays"? It was always so; always man was guided, controlled. In fact today the control is not so strong; that's why the question arises. In the days of Rama the question would not have arisen -- the control was perfect. Go further back and the control is so perfect that you cannot even ask the question. Now you can ask the question because the control is a little loose. You can raise the question: at least that much freedom has happened in the world. The further back you go, the more conditioned you will find people.

There has never been a moment in the past like this moment. It is the best up to now. Hitherto, this is the best moment you are living, and this should be so. The past was not better than the present -- it can't be. Now, at least, a facade of freedom exists in the world: at least you are allowed to talk; at least you are

allowed to question. This is one of the greatest physiological insights to be understood.

For example, in India sudras, untouchables, have existed for thousands of years, but never in the past history was there ever a question raised against their slavery. Why? -- the control was perfect. The control was so perfect, the conditioning was so absolute, they couldn't even feel that they were controlled. Who will feel it? How will you feel if the conditioning is total? You will think this is the only life there is; there is no possibility of any other life to be compared with it. Sudras accepted that this was the only possibility. They lived one of the ugliest lives on the earth, but they were never aware. The conditioning was perfect.

You cannot find greater conditioners than brahmins; and they have to be the best because they are in the trade for the longest. They have been in the trade for the longest -- nobody knows more tricks than they know. The whole world has to learn from brahmins how to condition. They are the oldest brainwashers. They conditioned so perfectly that sudras, a great mass of people, simply believed that this is because of their past bad karmas that they are suffering; so there is no question of any revolt -- you have to suffer it. If you suffer silently there is a possibility in the next life you may not be born a sudra; if you create trouble then in the next life also you will be born a sudra, even worse than this. They not only conditioned one life, they conditioned the whole chain of lives. And the sudras were not allowed to read because when you start reading you start questioning. They were not allowed to know anything about the Vedas, the scriptures, because if you know the same secrets as the oppressors know then it will be difficult. They were never allowed to have any understanding of any sort. They lived like animals.

That slavery was perfect; and this has been so all over the world. It is for the first time that man has got a little freedom, a little rope. So don't say "nowadays," because in that "nowadays" there is a condemnation of the present and appreciation of the past; that's not right. The present is always better. It has to be because it has grown out of the past: more experienced, richer, future will be better. But conditioning is there; it has always been there. Society lives on conditioning; it conditions everybody. The methods may differ -- in China they condition in a different way, in Russia in a different way, in India in a different way -- but the conditioning is the same.

And what do you think?... what have religious people been doing? Do you think only politicians have been conditioning people? Religion has been the greatest politics in the world; it has also conditioned people. How are you a Hindu? What is being a Hindu or a Christian or a Mohammedan? It is a conditioning. The child is born: the politics will be able to catch hold of the neck of the child very late, when the child goes into the school -- only then. By that time he will be seven years of age. Now scientists say that by the time of the age of seven the child is already eighty percent conditioned. So who is doing that conditioning? -- the



parents, the priest, the temple, the church. From the very beginning they are loading your mind that you are a Hindu, that you are a Mohammedan, that you are a Christian -- or, that you are a Communist.

Every religion is interested in children, to teach them. Immediately, the moment they can understand words, they have to be taught. Immediately -- because once they miss the opportunity of teaching them early, there is danger; your unconscious should be completely conditioned. And that affects your whole life. Whatsoever you become, that conditioning will be there always, coloring your attitudes, your mind. If you have been a Hindu, a born Hindu, then by studies, intellectual understanding, meeting with other peoples, knowing other religions, other scriptures, you may become a little aware that not only Hindus are right, that there are other people also who are right -- the Koran is also good, not only the Veda is good -- but if you look deep down in the unconscious, you will always find a hierarchy: the Veda will always be at the top. You may appreciate Christ, but Krishna will be at the top.

Even a man like Bertrand Russell, who became absolutely agnostic in his later life, became religionless, stopped believing in God or in any future life -- even he says that he knows well that Buddha seems to be the greatest person ever born in the world, but intellectually he can say that: his heart goes on saying, "No, how can Buddha be so great -- greater than Jesus? Not possible." So he says, "At the most I can put them on the same pedestal, but I cannot put Buddha higher. And I know intellectually that Buddha seems to be a greater phenomenon than Jesus" -- but the childhood training goes on clutching your heart.

Religions have been conditioning you, politicians have been conditioning you: you are a conditioned mechanism. Only through meditation is there a possibility to uncondition the mind. Only a meditator goes beyond conditioning. Why? Because every conditioning works through thoughts. If you feel you are a Hindu, what is it? -- a cluster of thoughts given to you when you were not even aware of what was being given to you. A cluster of thoughts and you are a Christian, a Catholic, a Protestant. Only in meditation thoughts dissolve -- all thoughts. You become thought-less. In that thought-less state of mind there is no conditioning: you are no longer a Hindu, nor a Christian, nor a Communist, nor a Fascist. You are no longer anybody -- you are simply yourself. For the first time all conditioning has been dropped. You are out of the prison.

Only meditation can uncondition you. No social revolution will help, because the revolutionaries will again condition you in their way. In 1917 Russia went through a revolution. Before it, it was one of the most orthodox Christian countries. The Russian Church was one of the most orthodox -- more orthodox than the Vatican -- but [hen, suddenly, Russians changed everything. Churches were closed -- they were converted into schools, Communist Party offices, hospitals -- religious teaching was banned, and they started conditioning people for Communism. Within ten years everybody was an atheist. Just in ten years! By

the year 1927 the whole of religion disappeared from Russia; they conditioned anew.

But to me it is the same: whether you condition a man as a Catholic, Christian. or you condition a man as a Communist, it makes no difference to me, because the whole question is of conditioning. You condition, you don't give him freedom -- what difference does it make whether you live in a Christian hell or a Hindu hell, or you live in a Christian slavery or a Hindu slavery? What difference does it make? There is no difference. If you live in a Hindu prison, hmm?... just the label. Then someday there comes revolution: they tear away the label; they put "Communist Prison." Then you are happy and rejoicing that you are free -- in the same prison! Only the words change. First you were taught there is a God, he created the world; now you are taught there is no God and nobody has created the world; but both things are being taught to you.

And religion cannot be taught. All that can be taught will be politics. That's why I say religion itself has been the greatest politics in the past. And there is no possibility of any social revolution, because all revolutions will again condition you.

There is only one possibility: that is individual flowering of no-mind. You attain to thoughtlessness. then nobody can condition you, then all conditionings drop. Then, for the first time, you are free. Then the whole space is yours: without any limitations, without any walls, in life you move, you live, you love, you rejoice, you delight.

#### Question 4

AF WHAT POINT CAN CATHARSIS BE DROPPED?

It drops itself when it is finished. You need not drop it. By and by you will feel there is no energy in it. By and by you will feel that you are doing catharsis but they are empty gestures, the energy is not there -- in fact, you are pretending to do it, acting it; it is not happening. Whenever you feel that it is not happening and you have to force it, it has already dropped. You just have to listen to your heart.

When you are angry, how do you know when the anger has disappeared? When you are sexual, how do you know that the sexuality has gone? Because the energy from the thought is no longer there. The thought may remain, but the energy is no longer there; it is an empty thing. You were angry a few minutes before: now, your face may be still a little angry, but deep down you know now there is no anger, the energy has moved. In fact, you have been angry at your child: you cannot smile, otherwise the child will misunderstand you, so you are pretending that you are still angry; but you would like to laugh now and you would like to bring the child near you, kiss the child, love the child. But you are still pretending. Otherwise the whole point will be lost -- your anger -- and the

child will start laughing, and he will think it was nothing. You are pretending, just the face, but deep down the energy has moved.

The same will happen in 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.

Buddha used to tell a story again and again that once it happened, five fools crossed a river. Then they pondered over the matter because their boat had helped them so much. It was rainy season and the river was flooded and it was almost impossible to cross it without the help of the boat, so they said, "This boat has been so beneficial that how can we leave it here? We should show our respect and gratitude." So they carried the boat on their head in the marketplace. People asked, "What are you doing?" They said, "This boat has helped us so much, how can we leave it now? We will carry it our whole life. Even then the gratitude will not be enough. This boat has saved our lives."

Buddha used to say, "Don't be foolish like those five fools." Religion is a boat; life is the goal. Religion is the boat; ecstasy is the goal. All methods are methods, remember -- don't forget that. No method should become the goal. The whole of Patanjali has to be dropped one day because it is all methodology. And when the whole of Patanjali has been dropped then suddenly you will discover a Lao Tzu hidden behind -- he is the goal. The goal is to be. The goal is not to do anything; the goal is to be. All methods are to do something, they help to bring you home, but when you enter the home you forget about the cart that brought you or the donkey on which you came or the boat. All methods drop outside: you have reached home.

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.

At what point can catharsis be dropped? It drops itself. You simply remain alert and watch it. And when it wants to drop, don't cling to it; let it be dropped.

#### Question 5

WHY HAS MAN LOST THE CAPACITY OF SUBLIMATION SINCE PATANJALI'S TIME?

Because of too much repression. The mechanism has to be understood. Patanjali's times were very primitive, natural, primordial; people were like children, innocent. Now, everybody is civilized, cultured. The child within you has been crushed, completely crushed. The civilization is like a monster: it goes on killing and murdering the child within you. All that is natural has been perverted; all that is natural has been condemned.

There are reasons for it. For example, every culture, every society, has to pass through many wars. If sex is not suppressed then an army cannot be created. A soldier has to suppress his sex; only then the same energy becomes the fighting energy. No country allows its soldiers to take their wives and girlfriends to the front -- except America. And America will get defeated everywhere because then there is no built-up energy. A soldier needs frustrated energy. If he has the girlfriend or the wife with him he is satisfied. Why should he fight?

Have you watched? Whenever you suppress sex, more anger happens. Go and look at your monks, your so-called sadhus, and you will always find them angry. Anger is their style of life now because they have been suppressing sex. Suppress sex: then the energy has to be released from somewhere. If you close one door another door opens immediately -- and the other door will be perverted. The first was natural. Close the second door, then the third door opens -- the third will be even more perverted. And by the time you open the fourth, you will be in a madhouse.

All societies use sex energy; that's why all societies are against sex. If everybody's sex is fulfilled, happy, beautiful, who bothers to fight? You cannot send hippies to the war. The only reason is they are so happy, living their life so naturally that not only will they not go, they demonstrate with placards -- "Love, not war." And they are right. If people are allowed to love, war will disappear from the world.

This is very complex. Even religions like Jainism, which teaches nonviolence, also teach repression of sex. This is absurd. If sex is suppressed war will be there, violence will be there, because where will the energy go? If really you want no war in the world then the energy should be allowed to move in a natural way. But no society can allow, because war is necessary; otherwise others will jump on you. They won't think that you are good people so no need to trouble you. If

India allows total sex freedom and becomes a hippy land, China will come. It is not possible. If China allows, the fear is there, Russia will come. If Russia allows, America is waiting there. So everybody is after everybody else, and nobody can allow life to flower in natural ways. To be natural has become the most difficult thing in the world.

Then, if you want to teach a child, you have to suppress sex because near about thirteen, fourteen, a child becomes sexually mature. Then nature has given him the ticket, now he can reproduce children -- but college has to be finished. If he starts getting married by the age of fourteen then how will he become a doctor, an engineer? No, he has to become a doctor, but to become a doctor he will have to wait. By the twenty-fifth, twenty-sixth year he will be an engineer or a doctor or a professor; then he is allowed to get married -- because the same energy has to be used for learning. If you allow girls and boys to live in the same hostels, universities will disappear; they cannot exist. They exist on a subtle mechanism of suppression. Sex should be suppressed; only then is there energy available for something else. Then the boy and the girl put their energy into the examination. They don't like it, but what to do? The energy is there.

Then all the societies are against masturbation, because if you don't allow girls and boys to live together, the boys will masturbate, the girls will masturbate. Societies have to be against it because they are leaking energy. The energy has to be forced into the university; they have to become engineers. They are not to enjoy themselves. So all societies create guilt around masturbation. And all societies go on praising, that if you conserve sex energy you will become very, very great. Of course, in a way, one becomes: in the world of ambition. If you have not suppressed sex you cannot become a great political leader, because who bothers? It is such nonsense that who wants to go to Delhi or to the White House, Washington? Nobody bothers. What is the need? Your small house is the "White House." You live beautifully and you enjoy. and why should you waste your life travelling towards Delhi or Washington? No, then you cannot become a great political leader.

The sex energy has to be frustrated; then you become great artists. The sex energy has to be frustrated; then you become great scientists. Freud says that people who have very, very repressed sex energy, they become scientists; because to try to find out the secret is a sexual curiosity -- a small boy trying to know how the nude girl looks, curious. All boys, all over the world, play a game called "doctor." They become the doctors and the girl becomes the patient -- small girls, small doctors, small patients -- just to know how the girl looks inside the clothes. And a doctor, of course, is allowed; he has to check the body. This curiosity is the same curiosity as a scientist's curiosity. If sex is repressed, by and by, the scientist will be trying to poke his nose everywhere -- to undress nature, to know the secrets, what are the secrets. He wants the whole world, the whole existence, to be nude so he can know every secret, every nook and corner.

If sex is allowed.... For example, there are primitive societies all over the world, a few primitive societies. They have not created any great scientist. They cannot. In Bastar, in India, I have been to a small community of very primitive people. They have a small house, a community house, in every town. Every boy and girl after the age of twelve is allowed to go the community house and sleep there; all girls sleep there, all boys sleep there. And no restriction on their sexuality -- they enjoy. There is only one restriction, that is wonderful, that is no boy should move with any girl more than three days, so that he comes to know all the girls of the town so he can decide, and every girl has to know every boy of the town. So they can decide with whom to live their whole life. This looks really beautiful, simple, and very human. Every boy is allowed every freedom, every girl is allowed every freedom -- no suppression.

Once they have known all the boys and all the girls of the community they can decide. Once they decide, then no freedom. In fact, there is no need. They are such authentic lovers as you cannot find anywhere in the world. Once a boy and a girl decide to get married they forget about other boys and girls completely. There is no point: they have known all and this is their choice. They have found their partner -- finished! They are never unfaithful to each other -- never has it happened in their history that a husband has been found making love to some other woman or being interested in some other woman or a woman secretly becoming a beloved of somebody else. No, this simply doesn't happen. It need not happen.

But they have not created great scientists or great poets or great artists or great warriors. No, they have not produced any great men of any sort. They have produced ordinary, simple, natural men. In fact all sorts of greatness are a sort of abnormality; and, somewhere, the sex energy has to be used, because that is the only energy.

In Patanjali's days people were simple, natural. No need for catharsis; nothing was repressed. There was no need to go into catharsis. But now everybody is repressed. And everybody is repressed in so many ways that years of catharsis will be needed: only then you become natural again. You have collected so much garbage in the unconscious, it has to be thrown out. Right now you cannot move on the path -- first you have to unload yourself.

You must understand society has its own needs, every nation has its own needs. They are not necessarily the needs of the individuals. This is the problem. The individual's need is to be happy, to be blissful -- to delight in this small life that has been given to you. That is the individual need, but that is not the social need. Society doesn't bother whether you are happy or unhappy: the society wants you to be more productive, the society wants you to be great warriors so that you can protect the society, the society wants you to be great scientists because science is power. The society has its own needs, and the individual has totally different needs.

In a perfect society there will be no society, only individuals. In a perfect state there will be no state, no government, only individuals. At the most, a minimum of government can be allowed. For example, a postal service has to be looked after by a central agency, or the railway has to be looked after by a central agency. that's all. A government should run railways and look after the post office, and things like that. And a government should be a negative force. When I say "negative force" I mean a government should see that no individual interferes with any other individual and any other individual's freedom and life, that's all. Government should not impose any positive rules on people. This much is enough: that everybody is allowed to live his own life, to do his own thing, and nobody interferes. If somebody interferes, then the government comes in, otherwise not. But that seems to be just a utopia. The word "utopia" is very beautiful. It means "that which never happens." Utopia means a nowhere-land which doesn't exist, and doesn't seem to exist; the very thing seems to be impossible.

So I am not teaching you to desire any utopia. All that can be done, and all that is practical, is to become alert so you get out of the mess. And you, please, don't be worried about others, because nobody can bring them out of their mess if they don't want. If they are enjoying let them enjoy. If they are feeling happy in their misery let them be miserable, that is their freedom. Don't try to impose anything on anybody -- that is transgression, trespassing. That is violence, to me. Allow everybody his own being and his own freedom; then there will be no need for catharsis. But right now everybody is interfering in everybody else's life; nobody wants to leave you alone.

And such subtle techniques have been used, unless you are very, very alert you will not be able to know what type of techniques have been used to make you a slave. Religions say that wherever you are, God is looking at you. That means nowhere is there any possibility to be alone and to be yourself. This God seems to be a peeping Tom. Wherever you are -- even in your bathroom -- he is there looking at you. Even there, you cannot hum a song, even there you cannot make faces in the mirror, even there you cannot have a little dance of your own, no. God is looking. And "God" means very serious: an old man -- white hair, white beard -- and always a long face and serious, and he is looking.

I have heard about a nun who used to take her bath without removing her clothes. So somebody asked, "What are you doing? In the bath you can remove your clothes." But she said, "God is looking everywhere, so how can I be naked? That will be insulting." But if God is looking everywhere, he must be looking under the clothes. So what is the point? You can be naked anywhere. that means. God is looking everywhere: you cannot escape. Forget about him.

These are subtle techniques. The society has created conscience in you, so whatsoever you do, the conscience goes on functioning in the service of the society. And the society has taught you, "This is your inner voice." This is not your inner voice. If you have been born in a Mohammedan family then you can

have four wives, and your conscience will never interfere -- up to four. With the fifth there will be danger. With the fifth wife your conscience will start stirring, and it will say, "This is not good." But if you are a Hindu or a Christian then only one wife is allowed. With the second wife, trouble would arise. Your conscience will start saying. "This is bad, this is not good, this is immoral. What are you doing? You should love only one woman -- and forever and forever."

What is conscience? A Mohammedan has a different conscience? A Hindu has a different conscience?

In my childhood, in my house tomatoes were not allowed, because I was born in a Jain family, and the tomato looks like meat -- just looks like! There is nothing in it. Hmm?... tomato is so innocent and harmless, but in my childhood I never ate tomatoes because in my family it was not allowed. And when for the first time. visiting a friend's house, I was offered a tomato, I vomited. The whole conscience: I couldn't believe that people are eating tomatoes. Tomato is such a dangerous thing -- looks like meat. How can you eat it?

Conscience is nothing but a trickery of the society. It gives some ideas to your inner mind, and from there they start functioning. They are like Delgado's electrodes. Very subtle... wherever you go the society follows you, hidden behind you, within you. If you do anything against, the conscience pricks.

This is not the real inner voice -- because the real inner voice cannot be different for a Hindu and a Mohammedan and a Jain and a Christian, no. The real inner voice will be the same because the real inner voice is not produced by the society. The real inner voice comes from your innermost core of being, but to discover that, one has to pass through all the phases of meditation. Unless all thoughts dissolve, you cannot hear your own voice. Society has filled your mind so much that whatsoever you hear will be society trying to manipulate you from within. From without it manipulates through the policeman and the judge. From within it manipulates through God, conscience, morality, hell, heaven. and a thousand and one things.

Hence, there is a need of catharsis. You are not natural, and only through catharsis will you be able to unburden yourself from the society, will you be free from society. Free from society, you become available to nature; available to nature, you become available to existence. And, to me, existence is God.

#### Question 6

WHY DO YOU EMPHASIZE THAT ONE SHOULD JUMP DIRECTLY INTO THE SEVENTH STEP, THAT IS DHYAN, AND THEN FINISH THE OTHER STEPS SO AS TO BE TOTAL TO REALIZE SAMADHI?

For a specific reason. I insist first to jump into dhyan, into meditation, and then complete all the other steps because you have lost the taste of dhyan. of meditation, so completely that unless you regain the taste you will not take the trouble of fulfilling all other things.



In Patanjali's time meditation was an accepted fact. Everybody was meditating. Every child was to be sent to gurukul, into a forest monastery. There the basic teaching was of meditation; everything else was secondary. When he is twenty-five he will come back to the society, but he has learned meditateness. He will live in the marketplace, but live meditatively. By the age of fifty, he is again ready to go back to the forest. And by the age of seventy-five he will not do anything else other than meditation.

So if you just look at the whole span of life, if it is a hundred years: in the first twenty-five years, in the beginning, the taste of meditation has been given -- one knows the flavor of it, the fragrance of it. One knows the beauty of it, the benediction of it -- and then one comes into the world. Now, one will never be part of the world; one knows something beautiful exists there in the forest. One has known aloneness; now being together in a crowd, in a world, one will never be at home. One has tasted... now all other tastes are not of any worth. One will be in the world as a duty.

That's what Hindu scriptures say, that one has to be in the world as a duty. Your parents reproduced you: you have to fulfill your duty and reproduce others so that the society and the chain continues and the river goes on flowing -- you should not block the river. But the call goes on coming. The man works in the shop, lives in the market, raises children, gets married, a thousand and one things he does, but the call goes on coming. In certain moments, in the morning when the market is silent and the world is still asleep -- he gets up... he takes a dip in that meditation he has been allowed to know in his first twenty-five years. In the night, when everybody has gone to sleep, he sits in his bed... the call goes on following him like a shadow.

By the age of fifty, he has to move again because now his children are almost twenty-five; they are coming back from the forest. Now they will take care of the world; now his duty is fulfilled. But at the age of fifty he does not go to the forest, actually. The Sanskrit word is vanprastha: he turns his face towards the forest. He does not leave the house, because for a few years he will be needed for the children who are coming back, to give them his own experience of life, to let them settle. Otherwise this will be a very unsettling phenomenon -- they come home and he goes, then there will be no link with the world. They have learned something about existence; now they have to learn something of the world from the father.

But now the father will be secondary; the children will become the primary forces. The father will step back, the mother will step back... the daughter-in-law comes, the son comes. Now they become the real householders, and father and mother are there just if they need some advice. The advice can be given, but now their faces are towards the forest; they are getting ready.

When they are seventy-five, their children will be almost fifty. Now the mother and father are getting ready to turn towards the forest -- they leave, they go to the forest again.

The Indian life started in the forest, then ended in the forest; started in loneliness, ended in aloneness; started with meditation, ended with meditation. In fact -- seventy-five years for meditation, only twenty-five years for the world: the world cannot be too much... the inner current continues. In fact the whole life was meditative -- only for twenty-five years did one take something as a duty to be done.

In those days there was no need to give you a taste of meditation, you had already known it, but now things are totally different. You don't know what meditation is. When I say "meditation," just a word rings in your ears -- there is no response. If I say lemon" the saliva starts flowing in your mouth, but when I say 'meditation,' nothing corresponds. When I say "God" the mouth remains dry. You have not tasted; the word is meaningless.

Hence, I say first meditate. That is, just take a little taste, just have a little glimpse. Then you will start on your own, and then you will start fulfilling other steps. You need a glimpse, it was not needed before; hence my emphasis on meditation directly. Once you are meditative everything will follow. I need not talk about it; you will start doing it by yourself.

When you are meditative, you would like to sit silent and still: asan will follow. When you are meditative, you will come to the understanding that breathing has a rhythm of silence: pranayam will follow. When you are silent, meditative, enjoying aloneness, your character will change; you will not interfere in anybody's life: you will be nonviolent. You will be true because whenever you will be untrue your inner balance will be lost. By being untrue you may save five rupees, but by being untrue you will lose so much -- inside, a new wealth now you have to lose. I have never seen such a person who would be so foolish -- that just for five rupees he would lose the inner treasure, which is more valuable, infinitely valuable. Then yam follows. When you become more and more silent, life becomes spontaneous: niyam, an inner discipline, comes automatically. Just a little help from you, and understanding, and things start falling in line. But the first thing is to know what meditation is; everything else follows.

Jesus said, "Seek ye the kingdom of God first, then all else shall follow." The same I say to you.

#### Question 7

OBVIOUSLY, I HAVE DODGED ALL THE PAST BUDDHAS THAT I CAME ACROSS, BUT I NOW KNOW THAT AS LONG AS I AM IN THIS BODY I AM NOT GOING TO LEAVE THIS ONE. BUT, THEN, A LURKING FEAR REMAINS LEST I LEAVE, OR YOU LEAVE, THE BODY BEFORE NONPHYSICAL COMMUNION IS ESTABLISHED.

That fear is natural, and, in a way, good. Nothing to be afraid of in it; that fear will help. All fears are not bad, and all fearlessnesses are not good. Sometimes fearlessness is simply foolishness; sometimes fear is wisdom. This fear I call

wisdom, because you know this is possible. You have been missing many Buddhas in the past -- more possibility is there that you will miss me also, because you have become so trained in missing. The fear is good. That will help. The fear is wise; that will not allow you to relax and become unaware -- that will not allow you to miss again.

Be thankful to the fear, and always remember, fear is not always bad. When you find a snake on the path, what do you do? You simply jump. Are you afraid? Are you a coward? Some idiot can tell you that you are a coward, but what do you think?... what will Buddha do? He will jump faster than you, that's all. Because he is more alert he will see the snake before you can see; he will see the danger before you can see. You may take a little time because you are so deeply asleep. A Buddha will jump faster, that's all. But is a Buddha afraid of the snake? No, the question is not of being afraid or not. He is simply alert, and out of alertness he acts.

This fear is a sort of alertness. Don't call it "a lurking fear"; rather, call it "an arising alertness," because the way you call a Thing makes much difference. If you call it "fear" you have already condemned it. If you call it "an arising consciousness" you have already accepted it, appreciated it.

And if you are alert, this time you will not miss. The whole thing is alertness. If you are aware, you will not miss. You missed in the past because you were in a deep sleep, in a hypnotic state. Your eyes were closed. You missed because you couldn't understand that there was a Buddha. Once you understand that there is a Buddha, how can you miss? Once you know that this is a diamond, you cannot throw it. You may have thrown other diamonds thinking that they are just pebbles....

I have heard a Sufi story. It happened: A fakir, a poor beggar, was passing along the shore of a small lake. He stumbled upon a bag. It was early in the morning. The sun had not risen; it was still dark. He opened the bag, felt what was inside; there were just stones. Sitting on the shore of the lake, not having anything to do, he started throwing those stones in the lake. They splashed, they created ripples... he enjoyed. Then, by and by, the morning came nearer and nearer, darkness disappeared. By the time it was light enough to see what he was doing, the last stone was left. It was a diamond. He started crying and weeping. They were all diamonds. But now he cannot throw it.

You may have thrown the whole bag of stones and Buddhas. This time if a small alertness has come to you and the light has dawned, how can you throw it? It is impossible.

# **Yoga: The Alpha and the Omega, Vol 6**

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## **Yoga: The Alpha and the Omega, Vol 6**

### **Chapter #1**

**Chapter title: A Life is a Mirror**

**1 September 1975 am in Buddha Hall**

35. WHEN THE YOGI IS FIRMLY ESTABLISHED IN NONVIOLENCE, THERE IS AN ABANDONMENT OF ENMITY BY THOSE WHO ARE IN HIS PRESENCE.

36. WHEN THE YOGI IS FIRMLY ESTABLISHED IN TRUTHFULNESS, HE ATTAINS THE FRUIT OF ACTION WITHOUT ACTING.

37. WHEN THE YOGI IS FIRMLY ESTABLISHED IN HONESTY, INNER RICHES PRESENT THEMSELVES.

38. WHEN THE YOGI IS FIRMLY ESTABLISHED IN SEXUAL CONTINENCE, VIGOR IS GAINED.

39. WHEN THE YOGI IS FIRMLY ESTABLISHED IN NONPOSSESSIVENESS, THERE ARISES KNOWLEDGE OF THE "HOW" AND "WHEREFORE" OF EXISTENCE.

Once it happened, I was in the mountains with a few friends. We went to see a point known as the echo point; it was a beautiful spot, very silent, surrounded by hills. One of the friends started barking like a dog. All the hills echoed it -- the whole place appeared as if full of thousands of dogs. Then, somebody else started chanting a Buddhist mantra: "Sabbe sanghar anichcha. Sabbe dhamma anatta. Gate, gate, para gate, para sangate. Bodhi swaha." The hills became Buddhist; they reechoed it. The mantra means: "All is impermanent, nothing is permanent; all is flux, nothing is substantial. Everything is without a self. Gone,

gone, finally gone, everything gone -- the word, the knowledge, the enlightenment too."

I told the friends who were with me that life is also like this echo point: you bark at it, it barks at you; you chant a beautiful mantra, life becomes a reflection of that beautiful chanting. A life is a mirror. Millions of mirrors around you -- every face is a mirror; every rock is a mirror; every cloud is a mirror. All relationships are mirrors. In whatsoever way you are related with life, it reflects you. Don't be angry at life if it starts barking at you. You must have started the chain. You must have done something in the beginning to cause it. Don't try to change life; just change yourself, and life changes.

These are the two standpoints: one I call the communistic which says, "Change life, only then can you be happy"; the other I call religious which says, "Change yourself, and life suddenly becomes beautiful." There is no need to change the society, the world. If you move in that direction you are moving in a false direction which will not lead you anywhere. In the first place, you cannot change it -- it is so vast. It is simply impossible. It is so complex and you are here only for a while; and life is very ancient and life is going to be for ever and ever. You are just a guest; an overnight stay and you are gone: gate, gate -- gone, gone forever. How can you imagine to change it?

Sheer stupidity, which says life can be changed, but there is much appeal in it. The communistic standpoint has a deep appeal in it. Not because it is true -- the appeal comes from some other source: because it does not make you responsible, that is the appeal. Everything else is responsible except you; you are a victim. "The whole of life is responsible. Change life" -- this is appealing for the ordinary mind because no mind wants to feel responsible.

Whenever you are in misery you like to throw the responsibility on somebody. Anybody will do, any excuse will do, but then you are unburdened. Now you know you are miserable because of this man or that woman, or this type of society, this government, this social structure, this economy -- something -- or, finally, God is responsible or fate. These are all communistic standpoints. The moment you throw the responsibility on others, you have become a communist; you are no longer religious.

Even if you throw the responsibility on God, you have become a communist. Try to understand me, because communists don't believe in God, but the whole standpoint of throwing responsibility on somebody else is communistic -- then God has to be changed.

That's what people go on doing in temples: they go and pray to change God. Those people are all communists. They may be hiding in religious garbs; they are communist. What are you praying? You are saying to God, "Do this, don't do that"; "My wife is ill, make her healthy." You are telling the whole, "You are responsible." You are complaining; deep down your prayer is a complaint. You may be talking very politely, but your politeness is false. You may even be

battering him up, but deep down you are saying, "You are responsible -- do something!"

This attitude I call the communist attitude; by it I mean the attitude that "I am not responsible; I am a victim. The whole of life is responsible." The religious attitude says, "Life simply reflects."

Life is not a doer; it is a mirror. It is not doing anything to you, because the same life behaves with Buddha in a different way. The life is the same; it behaves with you in a different way. The mirror is the same, but when you come before the mirror it reflects your face. And if your face is not that of a Buddha, what can the mirror do? When Buddha comes before the mirror, it reflects Buddhahood.

When I say this to you I say so because that's how I have experienced. Once your face changes, the mirror changes; because a mirror has no fixed standpoint. The mirror is just echoing, reflecting. It does not say anything. It simply shows -- it shows you. If life is miserable you must have started the chain. If everybody is against you, you must have started the chain. If everybody feels enmity, you must have started the chain.

Change the cause. And you are the cause. Religion makes you responsible -- and that's how religion makes you free because then it is your freedom to choose. To be miserable or to be happy -- it is up to you. Nobody else has anything to do with it. The world will remain the same; you can start dancing, and the whole world dances with you.

They say when you cry you cry alone, when you laugh the whole world laughs with you. No, that is also not true. When you cry the whole world reflects that; when you laugh then too the whole world reflects that. When you cry the whole world feels like crying. When you are sad, look at the moon -- the moon looks sad; look at the stars -- they look like very great pessimists; look at the river -- it doesn't seem to flow, gloomy, dark. When you are happy then look at the same moon -- it is smiling; and the same stars -- dancing; and the same river -- flowing with a song, all gloom has disappeared.

There are no hells and no heavens. When you have a heaven within you, this world.... And this is the only world there is! Remember, there is no other. When you are filled with heaven within, the world reflects it. When you are filled with hell, the world can't help, it reflects it.

If you feel responsible yourself, you have started moving in a religious direction. Religion believes in individual revolution. There is no other -- all others are false, pseudo-revolutions. They look like they are changing; they change nothing. They create much fuss about changing -- nothing changes. It is not possible to change anything unless you have changed.

These are the sutras about this responsibility: individual responsibility. In the beginning you will feel a little burdened: that "I am responsible," and you cannot throw the burden on anybody else. But know well, if you are responsible, then there is hope; you can do something. If others are responsible then there is no hope, because what can you do? You may be meditating, but others are creating

trouble; you will suffer. You may become a Buddha, but the whole world remains a hell. You will suffer. In the beginning every freedom is felt as a burden -- that's why people are afraid of freedom.

Erich Fromm has written a beautiful book, THE FEAR OF FREEDOM. I love the title. Why are people so much afraid of freedom? One should think otherwise; they should not be afraid of freedom. On the contrary, we think everybody wants freedom, but this is my observation also: deep down nobody wants freedom -- because freedom is a great responsibility. Then only you are responsible. Then you cannot throw responsibility on somebody else's shoulders. Then you don't have any consolation -- if you suffer you suffer for your own causes, for your own self; you have caused it.

But through that burden opens a new door: you can throw it. If I have been causing my miseries I can drop causing them. I have been pedalling the cycle and I am feeling miserable on the cycle and I am tired, and I go on saying, "Stop it," and I go on pedalling.... It is for me to stop pedalling, and the cycle stops. Nobody else is pedalling it.

This is the deepest meaning of the theory of karma: that you are responsible. Once you understand it deeply, that "I am responsible," already half the work is done. In fact, the moment you realize, "I have been responsible for all that I have been suffering or enjoying," you have become free, free from the society, free from the world. Now you can choose your own world to live in. This is the only world! -- remember. But you can choose now. You can dance, and the whole dances with you.

These sutras of Patanjali are very significant.

WHEN THE YOGI IS FIRMLY ESTABLISHED IN NONVIOLENCE, THERE IS AN ABANDONMENT OF ENMITY BY THOSE WHO ARE IN HIS PRESENCE.

Many things are implied. First, in India we have never used the word "love." We always use "nonviolence" -- "ahimsa" pratishtayam. Jesus uses "love"; Mahavir, Patanjali, Buddha, they never use "love" -- they use "nonviolence." Why? "Love" seems to be a better word, more positive, more poetic. "Nonviolence" looks like an ugly word, negative. But there is something to it. When you say "love," you have moved in a subtle aggression. When I say, "I love you," I have moved from my center towards you. The aggression is beautiful, but it is aggression. Patanjali says "nonviolence." It is a negative state, a passive state: I only say, "I won't hurt you," that's all.

Love says, "I will make you happy" -- which is impossible. Who can make anybody happy? Love promises. All promises are false. How can you make anybody happy? If everybody is responsible for his own self, how is it possible even to think that you can make somebody be happy? When I say, "I love you," I am creating so many promises, I am showing you so many beautiful gardens... I

am calling you towards dreams. No, Patanjali will not use the word, because deep down I am saying, "I will make you happy. Come near me; come close to me. I am ready to make you happy" -- which is impossible. Nobody can make anybody happy. At the most I can say, "I will not hurt you." That is for me, not to hurt, but how can I say, "I will make you happy"?

That's why all love leads to frustration. Lovers promise each other -- knowingly, unknowingly -- beautiful roses, paradise; and each one thinking about the promise -- and then it is never fulfilled. Nobody can make you happy -- except yourself. If you fall in love: the man is thinking the woman is going to give him a beautiful life, an enchanted, a magical world; and the woman is also thinking that the man is going to lead her towards the last paradise. Nobody can lead anybody. That's why lovers feel frustrated: the promise was false. Not that they were deceiving each other, they were deceived themselves. Not that they were deliberately deceiving each other, they didn't know. They were not aware what they were saying.

Mahavir, Buddha, Patanjali, they use an ugly word: nonviolence, ahimsa. Does not look good, is simply negative -- it says "no violence," that's all. "I will not hurt you" -- that much can be fulfilled. Even then, there is no absolute guarantee that you will not feel hurt. "I will not hurt you," that's all; then too there is no absolute necessity that you will not feel hurt. Still you can feel hurt because you create your own wounds, you create your own misery. "I will not be a party to it," that's all Patanjali can say -- "I will not participate in it. I will not hurt you."

"When the yogi is firmly established..." in this attitude of nonviolence, that he will not hurt anybody, "... there is an abandonment of enmity by those who are in his presence." Such a man, who is not in any way thinking, dreaming consciously, unconsciously, has no desire to hurt anybody -- in his presence, abandonment of enmity happens. But before you conclude it, many more problems arise.

Jesus was crucified; enmity was not abandoned. That's why if you ask Jains they will not say that he was enlightened, because people could crucify him. But the same has happened to Mahavir. After his enlightenment he was stoned. To Buddha the same has happened -- not crucified, but stoned, insulted. People tried to kill him. Then how to understand it? Jains, Buddhists, they have explanations. If it is a question of Jesus, they will say he is not enlightened -- simple explanation, finished -- but if it is a question of Mahavir they say that he is closing his accounts of his past lives. Both are wrong. Both are wrong because when one becomes enlightened he has closed all accounts. He has finished all karmas; now nothing is there.

Still, there have been cases: Jesus has been crucified; Socrates poisoned; Al-hillaj Mansoor killed, murdered very brutally; Mahavir stoned many times, insulted, thrown out of villages; Buddha, many times murder was attempted. Then how to explain Patanjali's sutra? If the sutra is true then these things should not happen. If these things happen then there are only two possibilities: either all these



persons -- Al-hillaj Mansoor, Jesus, Mahavir, Buddha -- are not enlightened, are not really established in nonviolence, or there are some exceptions to the rule. There are a few exceptions.

In fact whenever a man is established in nonviolence, life -- except human beings -- becomes absolutely nonviolent towards him. Man is a perverted being. The mirror is not clear. Life... trees are nonviolent towards a Buddha, animals are nonviolent.

It happened that one of Buddha's cousin-brothers, who was in deep competition with him -- unnecessarily, because a Buddha is nobody's competitor -- was continuously thinking, "Buddha has become so great a man, and I am left behind. I am nobody." He tried in every way to gather disciples and declare himself, that he is a Buddha, but nobody would listen to him. Of course, a few fools gathered. Then he became very antagonistic towards Buddha; he tried to kill him.

It is said Buddha was meditating under a tree near a hill, and Devadutta, Buddha's cousin-brother, rolled a big rock from the hill. There was every possibility that Buddha would have been crushed, but somehow the rock changed its path. Buddha remained untouched. Somebody asked, "What happened?" Buddha said, "A rock feels more than does Devadutta, my brother. She changed the route."

A mad elephant was released against Buddha by Devadutta. The elephant was mad; he rushed. Disciples escaped, they forgot completely, and Buddha remained silent sitting under the tree. The elephant came near... something happened -- he bowed down at Buddha's feet. People asked, "What happened?" He said, "A mad elephant, also, is not so mad as Devadutta. Even this mad elephant has some sanity left in him."

One of the greatest psychologists working and doing deep research on the human brain is Delgado. He has tried an experiment with electrodes. Something like that must have happened when the elephant stopped and bowed down. Delgado placed electrodes in the brain of a bull. Those electrodes could be manipulated from anywhere by radio, wireless. Then, he pushed the button; thousands of people had gathered to see. He pushed the button and pressed the center in the brain from where anger arises: the bull became angry and mad. He came in a rage; he rushed towards Delgado. People stopped breathing, because this was certain death. Just a foot away, Delgado pushed another button, and suddenly something happened inside and the bull stopped -- just a foot away, death just a foot away.

Delgado has done it with electric instruments, but the same is the possibility: Buddha has not done anything, but it happened -- a deep nonviolence, and something triggered in the brain of the elephant. He was no longer mad; he understood. He felt; he bowed down.

Humanity is no longer a right mirror. Humanity is not so pure as echoing hills. Humanity is perverted, so it is possible. I don't find any explanation in past lives. I don't find any explanation in denying that Jesus was an enlightened man, no.

The explanation is this: that life can reflect only when life is alive. Man has become so dead. You don't feel. Even you, if you come to meet a Buddha -- you don't feel much. You say he is just a man as any other. Of course the bones are the same and the skin the same and the body the same -- the boundary is the same -- but who is in the boundary, that flame?

But you can feel it only if you have felt it already within yourself. Otherwise how can you feel it? You can recognize a Buddha only when you have recognized a certain quality of Buddhahood in you; from there is the bridge. If you have not realized any Buddhahood within you, any divineness in you, it is impossible for you to recognize a Buddha, to recognize his nonviolence, to recognize that he has transcended, he is no longer part of your madness.

That's why Mahavir was stoned: by humans who had gone completely perverted. A natural law didn't function with them; otherwise the law is absolutely perfect. If you are silent and you come near a Buddha, suddenly you will feel a great change happening within you. You cannot feel enmity.

That's why there is a fear of coming near a Buddha. You can feel enmity when you are far away from him. If you come face to face with him it becomes difficult, more and more difficult. If you are in his presence, even if you are mad, the possibility exists that his presence may work as a magnetic force; the possibility exists that even you in all your madness may be changed and transformed. That's why people have always been avoiding Buddhas -- Mahavir, Patanjali, Jesus, Lao Tzu. They don't come near them. They gather things about them in the marketplace and they start believing in rumors, but they won't come near. They won't come to see what has happened.

And by the time they come they have gathered so much rubbish, so much rot around them, that they are already dead. They have so many fixed attitudes that their mirror functions no more. Their mirror is covered with dust. Of course a mirror mirrors, but if it is covered with dust then you can go on looking and your face will not be reflected.

Animals, trees, birds, even they have understood. It is said that when Buddha became enlightened flowers bloomed out of season. And it has not happened only with Buddha; it has happened many times. It is not a myth. The trees became so happy.... That's why Buddhists have been preserving the tree, the Bodhi Tree, under which Buddha became enlightened. It carries something -- it has witnessed one of the greatest happenings in the world. It is the only witness left. It carries the real history, what happened in that night when Buddha became enlightened.

Now scientists say that the bodhi tree is the most intelligent tree in the world. It has some chemicals which are absolutely necessary for intelligence, without which the mind cannot be intelligent. Other trees are there, but nothing like the bodhi tree, the bo tree. It has the greatest quantity of those chemicals which make the mind intelligent. Maybe it is the most intelligent tree in the world. It has

witnessed Buddha flowering into a different dimension. It has known one of the greatest peak hours of the whole of existence.

But man's mirror is covered with dust -- dust of beliefs, ideologies.

Just two, three days before, a family took sannyas. The small boy of the family also took sannyas. I gave him one of the very beautiful names, Swami Krishna Bharti, but he said, "No. This name is girlish." Krishna: the family is Jain; they don't feel for Krishna. The name looks girlish. Krishna must look girlish to all the Jains -- the way of his clothing, dancing, the face, the long hair. It is good he was born in olden days. If he was born now any government would have cut his hair. He would have looked like a hippy with long hair and with flute. The boy said, "The name is girlish. Give me something else, some other name."

If a Jain comes to meet Krishna, he won't realize. If a Hindu comes to see Mahavir, he won't recognize. Beliefs are dust gathered around -- you cannot see rightly; your vision is lost. If you are a Mohammedan you cannot read the Geeta. If you are a Hindu you cannot read the Koran -- impossible -- because your Hinduism will always be coming in between. Even Gandhi who used to say that all religions are the same has chosen passages from the Koran which are absolute translations -- look like translations -- of the Geeta; other passages he has left. He has read the Geeta and the Koran and chosen those passages which can fit with his ideology, and then he says everything is okay. But real passages which go against the Geeta, that make the Koran a Koran -- those are left out.

Mind, with beliefs, ideas, concepts, systems, philosophies, is a paralyzed mind -- no longer free to move, too much fettered, too much in bondage, a slave. And to look at a Buddha you need freedom -- a mind moving absolutely in freedom, with no bondage, no prejudice, with no beliefs around it.

The sutra is perfect: "When the yogi is firmly established in nonviolence, there is an abandonment of enmity by those who are in his presence." Suddenly, a love arises... for no visible cause. Just his presence functions, just the way he is -- you move under his energy field, and you are no longer the same.

That's why before such people masses have always felt that they somehow hypnotize. Nobody is hypnotizing you, but hypnosis happens. Their very quality of being is soothing. Their very quality of being silences you; your inner talk stops in their presence. You don't feel yourself; you feel somehow changed. When you go back home, again you are the same, the old one. Then you look back retrospectively and you feel you were hypnotized, or what? Nobody is hypnotizing, but this has always been -- that Buddha hypnotizes, that Jesus hypnotizes. Nobody is hypnotizing you, but their very being is so soothing that you feel sleepy. You have not slept well; their being relaxes you.

Under their energy field, something which has been hidden comes up and something which has been up goes down. You are no longer the same; your very structure changes. If you can understand the process then you can understand the word Hindus have been using; the word is satsang: just to be in the presence of the enlightened ones. Nothing else is needed. The West is almost incapable of

understanding it, that just the presence is enough. Satsang means just to be in the presence of one who has attained to truth -- to be with him, to be in his energy field, to feed on his energy.

In the last night, when Jesus was departing from his friends, he broke bread and gave it to his disciples and said, "Eat it; this is me." It is possible. When a man like Jesus takes the bread in his hand, the bread is no longer the same; it has become sacred. And when Jesus says, "It is me," he means it literally. To be in the presence of a Master is to eat him, literally. To be with him is to be in him.

In fact, old Hindu scriptures say that to be with a Master is to be in his womb. That energy field is his womb, and when you are in his womb you are being transmuted, transformed, transfigured; a new being is born. Through the Master, one attains to a new birth -- one becomes dwij, twice-born. One birth is attained through the father and the mother, the parents -- that is the birth of the body. Another birth is attained through the Master -- that is the birth of the spirit, the soul.

To be in the presence of a Buddha is to be on the way to becoming a Buddha. Nothing else is needed. If you can imbibe the presence, if you can allow the presence to work, if you can remain passive in the presence, feeding on it, receptive, everything will happen.

Hindus have two words. One is satsang, which is impossible for the Westerners to understand because they say some teaching should be given. Hindus say presence is enough, no other teaching is needed. Another word is darshan. That too is difficult to understand: just to see a Master is enough; just to look into his eyes is enough; just to see is enough. Darshan means to see. Westerners come to me; they come for questions. When they remain here for a few more days then they understand; then they start feeling that questions are useless. Then they start coming and they say, "I have nothing to say... just to be here." It takes time for them to feel that just to be with me is enough.

To bring a question is to bring a barrier; to come with questions is to come with a barrier. Just to come with no questions -- nothing to ask, just to be -- is to come without barriers. Then energy floats, meets, merges -- you can become a part of my womb; I can float in you. But if you have a question then the mind is upper. When you don't have a question your being is there, open, vulnerable.

WHEN THE YOGI IS FIRMLY ESTABLISHED IN TRUTHFULNESS, HE  
ATTAINS THE FRUIT OF ACTION WITHOUT ACTING.

This is even more difficult. When the yogi is established in truth: satya pratishtayam. You have to be alert from the very beginning that when Eastern scriptures say "truth" they don't mean just speaking the true, no. "Established in truth" means to be authentic, to be oneself -- not a single iota of falseness inside. Of course such a person speaks truth, but that is not the point. Such a person lives in truth -- that is the point. In the West truth means truthfulness, to speak

the true, that's all. In the East it means to be the truth. Speaking will follow by itself, that is not the point at all -- it is a shadow -- but to be in the truth means to be absolutely oneself, with no mask, with no personality, just to be the essence.

The word "personality" is meaningful. It comes from a Greek root, persona: persona means mask. In Greek drama actors used masks; those were called personas. The real is hidden behind and persona is all that is known to the world -- the face.

Without any personality, just the essence.... Zen people say, "Find out your face -- the original face." That is all meditation is all about. They said to their disciples, "Move back, and find out the face that you had before you were born. That is truth." Before you were born: because the moment you are born, falsity starts. The moment you become part of a family, you have become part of a lie. The moment you become part of a society, you have become a part of a greater lie. All societies are lies -- beautifully decorated, but lies. You have to seek the face that you had before you entered into the world, the original virginity.

One has to move back and in. One has to come to feel the center, the essence of your being, beyond which there is no possibility to go. One has to go on eliminating: the body you are not, the body goes on changing; mind you are not, mind is always in a flux -- thoughts and thoughts and thoughts -- it is a process; emotions you are not, they come and go. You are that which remains and remains and remains. The body comes and goes, the mind comes and goes. That which remains always hidden behind, that is the truth. To be that is the meaning: satya pratishtayam, one who is established in truth.

"... he attains to the fruit of action without acting." Here you can understand what Lao Tzu has been saying. If you become attuned to the truth of your being, you need not do anything -- things happen. Not that you just lie down on your bed and sleep, no, but you are not the doer. You do things, but you are not the doer: the whole starts functioning from you. You become a function of the whole, instrumental; what Krishna calls nimitta: just an instrument of the whole -- he flows through you and works. You need not worry about the results; you need not worry about planning. You live moment to moment and the whole takes care, and everything fits well.

Once you are established in your being you are established in the whole, because your being is part of the whole. Your face is part of the society, your personality is part of the world; your being, your essence, is part of the whole. You are deep-hidden gods. On the surface you may be a thief, on the surface you may be a monk, a good man, a bad man, a criminal, a judge -- a thousand and one plays, games -- but deep down you are a god. Once you are established into that godliness, the whole starts functioning through you.

Can't you see? No tree is worried about the flowers, they come. No river is worried about reaching the ocean, never goes neurotic and never goes to consult a psychoanalyst, but simply reaches to the ocean. Stars go on moving. Everything is moving so smoothly, there is no disturbance and the target is never missed.

Only man carries so much burden of worries: what to do, what not to do; what is good and what is bad; how to reach the goal, how to compete -- how not to allow others to reach, how to reach first of all. "How to become": Buddha has called this the disease of tanha, the disease of becoming.

One who is established in truth has become. Now there is no disease of becoming; he has attained to being. Becoming is disease; being is health. And being is available right now if you move withinwards. Only a look is needed.

I have heard about a Zen monk. He was a minor officer in the government service before he became enlightened. He came to his Master and he wanted to become a monk, he wanted to renounce the world. The Master said, "There is no need, because the being can be attained anywhere. There is no necessity to come to the monastery. It can be attained wherever you are. Remain, just allow it to happen."

The man started meditating, and meditation was nothing but just sitting silently, not doing anything. Thoughts come and go. One just witnesses, does not condemn, does not appreciate -- no valuation -- simply looks at them, aloof, indifferent.

Years passed. One day he was sitting in his office doing some official work. Suddenly -- it was just the beginning of the rains -- a sudden clash of thunder, and he was shocked and thrown into his being; and he started laughing. And it is said then he never stopped laughing. He went laughing to the Master and he said, "A sudden clash of thunder, and I awoke, and I looked within... and the old man was there in all his at-homeness. And I have been seeking and seeking this old man, this ancient one, and he was just sitting there within me completely at home, at ease."

A sudden clash of thunder.... You just have to be in a receptive mood, then anything can trigger it. Just a shout from the Master, a hit from the Master, a look from the Master -- sudden clash of thunder -- and something.... You are that which you are seeking. The only thing needed is a look within. One becomes established, and then one becomes a function of the whole -- and to become the function of the whole is all. Nothing else remains then. Then your river flows towards the ocean, your tree goes on blooming, flowering.

"When the yogi is firmly established in truthfulness, he attains the fruit of action without acting." Then there is nothing to be done; everything happens. Not that you don't do -- remember it -- but the whole does it; you are not the doer.

WHEN THE YOGI IS FIRMLY ESTABLISHED IN HONESTY, INNER RICHES PRESENT THEMSELVES.

You have always been seeking and seeking treasures, and they elude, and they are mirages, and they appear and when you reach after long journeys they are not there -- because the real treasure is hidden behind you. It is you! There is no other treasure; you are the treasure.

When one is established in honesty: asteya pratishthayam. The word asteya literally means "no-theft." That has to be understood. "Honesty" doesn't carry that meaning. Of course honesty is part of it, one of the components, but no-theft is very different.

You may not be a thief, but if you are jealous of others' possessions you are a thief. If you see somebody's car passing and envy arises, jealousy arises, or ambition -- a desire to possess that car -- you have committed a theft. No court can catch you, but in the court of the whole, you are caught: theft has been committed. No-theft means a nondesiring mind, because how can you be a nonthief with desiring? The mind goes on trying to possess more and more -- and whenever you want to possess you have to take it from someone else. It is a theft. You may not commit it, but the mind has already committed it.

No-theft means a mind who is not jealous, not competitive. And a great revolution happens: when this no-theft is there in your being, suddenly you fall to your own treasure, because when you are a thief -- competitive, ambitious, jealous -- you are always looking to others' treasures. That's how you are missing your own treasure. The eyes are always moving and looking at others' treasures: who is carrying what, who is having what. When you are trying to have more you are missing that which you have already. Because of that "more" you are always on the move and never in a rest where you can discover your own being. Your own treasure can be discovered only in a certain space, and that certain space is available when you are not jealous, when you are not bothering about what others are having. You close your eyes; the world doesn't matter. Having, having more, is no longer meaningful: then being is revealed.

And there are two types of persons: people interested in having more, and people interested in being more. If you are interested in having more, whatsoever the object of having more, it makes no difference -- you can go on collecting money, you can go on collecting knowledge, you can go on collecting prestige, power, you can go on collecting whatsoever you want -- but if you are interested in being, you will miss; because there is no need for this continuous effort to have. You already have the treasure within you. When the yogi is firmly established in nontheft, inner riches present themselves.

Brahmacharya pratishthayam veerya labha.

WHEN THE YOGI IS FIRMLY ESTABLISHED IN SEXUAL CONTINENCE,  
VIGOR IS GAINED.

To translate Sanskrit is almost impossible. After centuries and centuries of refinement, of spiritual inquiry, meditation, Sanskrit has attained a flavor of its own which no other language has. For example, it is impossible to translate the word brahmacharya. Literally it means "behaving like a god," being like a god. Ordinarily it is translated as "sexual continence." A vast difference -- it is not just

celibacy -- has to be understood: you can be celibate and you may not attain to brahmacharya, but if you attain to brahmacharya you will be celibate.

Celibacy is repressive -- you suppress your sex energy -- and that suppression never leads to transformation. But there are ways in which your godliness is revealed to you: suddenly, sex disappears. Not that it is suppressed. In that godliness the energy takes a totally different form. You become celibate, with no effort on your part; if there is effort then it is going to be a suppression. Celibacy is a consequence of brahmacharya.

Then how to attain to brahmacharya -- "When the yogi is firmly established in brahmacharya..."? If you are firmly established in ahimsa, nonviolence, if you are firmly established in truth, if you are firmly established in nontheft, it is simple to be established like a god. You are a god. When you are not hurting others, you are not creating chains. You are cutting your fetters; you are becoming free. When you are not trying to pose and you are authentic, when you are not trying to have masks around you -- you are true to your very core -- already sex energy will be changing.

Have you watched that when you are violent there is more sex energy? In fact, husbands and wives know well that if they fight, that night they can make love better. Why it happens? Violence creates sex energy. The more violent a person is, the more sexual he will be. Nonviolence transforms sex energy. If you are not trying to hurt anybody, if you are not interested in hurting anybody, if you have a deep love, affection, compassion towards others, you will find your sex desire is subsiding.

Sex can exist in a certain company: anger, violence, hatred, jealousy, competition, ambition. These all have to be there; sex can exist as part of the company. If you drop other things, by and by you find sex has lost that urge; it is becoming more and more affection than sex, more and more love than sex, more and more compassion -- the same energy moving higher, on a higher plane.

One becomes established in brahmacharya not by celibacy -- because, if you go and watch people who have suppressed their sex, you will find that they have become more angry, they have become more violent. That's why all over human history armies have been forced to remain celibate, because once armies are forced to remain celibate, they become more violent: the energy that can be released through sex is not released.

In fact psychologists have found a deep association between violence and suppressed sex energy. All violent arms -- you push a knife or a dagger or a sword into somebody: it is just like sex energy penetrating the woman. The other's body becomes the woman and your arms become just phallic symbols. It may be a bullet from a machine gun and you may be far away, but it is the same. Whenever your sex energy is suppressed, you will find ways and means how to penetrate others' bodies. Armies have not been allowed girlfriends. Only the American army is allowed -- they will be defeated, and everywhere. They cannot



fight in the world. American soldiers cannot fight. If you are sexually satisfied, the desire to fight disappears. They are connected.

That's why it happens that whenever a culture is very developed it is always defeated by a culture which is not very developed. India was defeated by Huns, Turks, Mohammedans -- they came from a very undeveloped world and they defeated a very developed culture. Whenever a culture is very developed, it is very satisfied, content. Everything is going so good, who wants to fight? When everything is so peaceful, who bothers to kill and be killed? And those who came were just barbarians, absolutely uncultured, and sexually very frustrated. If you want an army to fight well, make the army sexually frustrated. Then they will fight, because then the fight has become a symbolic sexuality.

This has happened just now in Vietnam. It is not that communists have won and America has been defeated; it is simply that a higher culture is always defeated. A lower culture, a poor country, in every way unsatisfied -- sexually in a very deep repressive state -- is bound to win. Whenever a poor country gets in a fight with a rich country, the rich country will be defeated finally. You can see it easily: if a rich family starts fighting with a poor family, the rich family will be defeated -- because when you are rich, satisfied, the very urge to fight disappears; and in fighting you are going to lose, so you avoid fighting. And the poor has nothing to lose -- why should he avoid fighting? In fact he enjoys it. He has everything to gain, nothing to lose.

And the same happens in individuals' lives. If you become nonviolent, if you become established in truth, if you become established in nontheft, suddenly you find sex has lost the lust. It is no longer a mad passion. You can enjoy it if you like it, but the passion is no longer mad. It has become softer, and finally it disappears.

And when it disappears, the energy that was engaged in sex is released. That energy becomes your reservoir. That's why Patanjali says, "When the yogi is firmly established in sexual continence, vigor is gained." Tremendous energy is gained. Not that you become a great athlete or you become a boxer, no. That energy has a totally different dimension. That energy is not to fight. That energy is not of this world. That energy is not really male; that energy is feminine. All yogis who have attained to it become more feminine. Look at Buddha: his face, the body -- the roundness of it, the softness of it -- looks feminine.

Hindus have done well -- they have never painted Buddha, Mahavir, Krishna, Ram, with moustaches, beards, no. Not that they were in any way lacking in hormones and they didn't have any moustache and beard -- they must have had beautiful beards and moustaches -- but Hindus have dropped the idea because with moustaches and beards they look more male, and the whole idea has to be expressed in a feminine way: the roundness of Buddha's body, the softness. And the marble helped tremendously; the marble gives it a feminine quality. Nietzsche criticizing Buddha and Jesus has called them "womanish." His

criticism is absolutely absurd, but he has hit a right point at least in calling them womanish -- they are.

When the sex energy disappears, where does it go? It does not move out; it becomes an inner pool. One simply feels full of power and energy. Not that he uses it and goes fighting with it; now there is no urge to fight. One is so strong that in fact to fight is not possible. Only weaklings fight. Those who are afraid of their strength -- they fight to prove that they are strong. Really strong people don't fight. They look at the whole thing as a game, childish.

WHEN THE YOGI IS FIRMLY ESTABLISHED IN NONPOSSESSIVENESS, THERE ARISES KNOWLEDGE OF THE "HOW" AND "WHEREFORE" OF EXISTENCE.

When the yogi is established in nonpossessiveness, when he possesses nothing except himself; he may be a king, he may live in a palace, but he does not possess it. If it is lost, not a ripple will arise in his mind.

There is a story of a great yogi; his name was Janak. India has worshipped him for centuries, and India has not worshipped anybody else like him because he is unique in one way. Buddha left his palace, kingdom; Mahavir left his palace and kingdom; Janak never left. Buddha and Mahavir are in the thousands, the whole history is full of them -- Janak seems to be unique. He did not follow the pattern. He remained in the palace; he remained a king.

It happened that a young seeker was told by his Master, "Now, you go to Janak. Your last initiation will be done by him. Whatsoever I could teach I have taught you, but I am a beggar. I don't know anything about the world; I have renounced it. You must go to a man who knows about the world. This is going to be your last initiation. Before you renounce you must ask somebody who knows the world. I don't know it, so go to Janak the king."

The disciple was a little hesitant because he was ready to renounce and he didn't believe that this Janak can be an enlightened man. If he is enlightened, then why is he in the palace? Ordinary logic: he should renounce everything. He should not possess anything because that is one of the basic things -- to become nonpossessive, to remain in nonpossessiveness, in pure austerity of nonpossessiveness. One becomes so simple, so innocent, why is he living as a king? But when the Master said, he had to go. Hesitantly, reluctantly, he reached. The evening he reached, Janak invited him to the court. There was much jubilation. Beautiful girls were dancing, wine and women, and everybody was almost drunk. This young man from an ashram could not believe his eyes, and he could not believe his old Master -- why that fool has sent him here. For what? He was disturbed so much that he wanted to leave immediately, but Janak said, "That will be insulting. You have come; be here at least one night. Tomorrow morning you can leave. And why are you so disturbed? Rest a little while. In the morning I will ask you for what purpose you have come."

The young man said, "Now there is no need to ask anything. I have seen with my own eyes what is happening here."

Janak laughed. The young man was taken care of -- fed well, given a good massage and a bath, given a beautiful room, very costly bed. He was tired, coming on foot from the jungle monastery to the capital, and he wanted to rest. The moment he lay down on the bed, he saw a sword hanging just above him by a very thin thread. He could not believe what was the point of it all, and he has been received so well and now why this joke. He could not sleep the whole night -- continuously the fear. He could not enjoy the bed, he could not enjoy the palace -- the sword was hanging on top of him.

In the morning the king inquired, "Did you sleep well?"

He said, "How could I sleep? What nonsense are you talking to me? Everything was okay, but that sword just hanging by a thin thread -- any moment it can fall. Just a breeze, and I will be killed."

So the king said, "You couldn't enjoy the bed? It is the most beautiful we have in this palace, and the room that I have given to you is the most luxurious."

He said, "I don't even remember that room and that bed. I have never been in such suffering -- because of that sword."

The king said, "Then it is better you don't go. I am in this palace, but the sword is hanging on me -- the sword of death. And the thread is thinner than this, and any moment I can die."

When one remembers death, how can one possess anything? The place is there, the palace is there, the kingdom is there -- but death is more there than anything else. How can one possess? When death is there, and one remembers it, one becomes nonpossessive. Then one knows, "I can possess only myself. Death will take everything else."

"When the yogi is firmly established in nonpossessiveness, there arises knowledge of the 'how' and 'wherefore' of existence." When one becomes nonpossessive, the energy is no longer moving outward. It is moving because of the desire to possess. When you are aware that nothing can be possessed -- you come in the world and you go out of it; the world was there before you, it will be there after you.... Nothing can be possessed; the very idea to possess is stupid. The moment you are aware of it, suddenly, the whole of your energy that had been moving in a thousand and one directions to possess the world moves inwards, and, Patanjali says, "... there arises knowledge of the 'how' and 'wherefore' of existence." And then you know from where you have come, who you are. Then you come to face the original source of life, existence. Then you are face to face with the source, the very source. That source is God: the beginning and the end, the alpha and the omega.

## **Yoga: The Alpha and the Omega, Vol 6**

### **Chapter #2**

#### **Chapter title: Discrimination in all Things**

**2 September 1975 am in Buddha Hall**

##### Question 1

YOU TALK A LOT TO US ABOUT HOW IMPORTANT SATSANG IS, BEING IN THE PRESENCE OF AN ENLIGHTENED, LIBERATED MAN. YET A LOT OF YOUR SANNYASINS SPEND MOST OF THEIR LIVES AWAY FROM YOU. IF IT WAS UP TO YOU WOULD YOU HAVE ALL OF US LIVE HERE IN POONA WITH YOU ALL THE TIME?

No. Because to be in the presence too much can be an overdose. Rather than helping it can hinder you. Everything should always be in proportion and in balance. It is possible when something is sweet that you can eat more of it than you should. You can forget your need; you can overstuff yourself. And satsang is sweet it is the sweetest thing in the world. In fact it is alcoholic... you can become a drunkard. That will not liberate you; that will create a new bondage.

Being near a Master can either become a bondage or a liberation, it depends. Just by being near, there is no necessity that you will be liberated: you can get indigestion; and you can become addicted to the presence. No, that is not good. Whenever I feel that somebody needs a space of his own, whenever I feel that somebody needs to go away from me, I send him away. It is good to create hunger, then satiety goes deep. And if you are with me too much you may become even oblivious of me. Not only indigestion, you may completely forget me.

Just the other day Sheela was saying that when she was in America she was closer to me. Now that she is here she feels thrown far away. How it happens? She was much troubled, puzzled. It is simple. When she was in America she was constantly thinking about me, of coming here to be near me. She was living in a dream. In that dream she felt close to me. Now that she is here, how can she dream? I am there in reality; dreams are no longer needed. And I am so much here that she has started forgetting about me -- that's why she is feeling so far away.

Things are complex. Sometimes I send you away to feel me more. It is needed. A separation is needed so that you can come close again. There must be a rhythm of being with the Master and not being with the Master. In that rhythm many possibilities open because, finally, you have to be on your own. The Master cannot be with you forever and forever. One day suddenly I will disappear -- "dust unto dust." You will not be able to grope for me. Then, if you have become too addicted to me and you cannot be without me you will suffer, unnecessarily

suffer. And I am here not to give you suffering; I am here to make you capable of more and more bliss. It is good sometimes that you go far away in the world, have your own space, move in it, live in it.

And whatsoever you have gained here with me, test it in life, because an ashram is not in life. An ashram at the most can be a discipline; it is not an alternative life. At the most it can be a school where you have a few glimpses. Then you carry those glimpses in the world -- there is the criterion, the test. If they prove real there, only then were they real.

Living in an ashram, living with a liberated man, living in his energy field, you may many times be deceived that you have attained something. It may not be your attainment; it may be just because of the magnetism that you touch new dimensions. But when I am not there and the atmosphere of the ashram is not there and you move in the ordinary day-to-day world, the world of the market, the office, the factory -- if you can carry the goal that you have attained here and it is not disturbed, then really you have attained something. Otherwise you can live here in a dream, in an illusion.

No, if it were possible for me to have you all here, then too I would have sent you. I would have actually done as I am doing now; there would have been no change. This exactly is helpful as it is.

Don't feel hurt when I send you away -- you need it. And don't feel too elated when I tell you to be here -- that too is a need. Both are needs. And don't make a fixed principle, because things are very complex, and every individual is unique. Sometimes I allow somebody to be here because he is so dead he takes a long time to evolve. Somebody evolves so soon -- then within weeks I say, "Go." So just being here don't feel elated, and don't feel hurt if I send you away. Sometimes I retain somebody because he is very balanced and there is no fear yet that he will eat too much, fall the victim of the disease of overdose; then I allow him.

Sometimes when somebody, I feel, has attained something, then too I send him away; because only the world can be the proof of whether you have attained or not. In the isolation of an ashram, in a different atmosphere, you may have glimpses because you become part of the collective mind that exists here. You start riding on my waves; they may not be yours. But when you go home you have to ride on your own waves -- may be small, but better because they are your own, truer to you, and finally they alone have to take you to the other shore. I can only indicate the way.

A Master should not become a bondage; and it is very easy for a Master to become a bondage. Love can always be converted into bondage. It can always become an imprisonment. Love should be a freedom; it should help you to be liberated from all fetters and bondages. So I have to keep myself continuously alert: who has to be sent, who has to be allowed to stay here, and how much.

A rhythm is needed -- sometimes being with me and sometimes not being with me. A day will come, you will feel the same. Then I will be happy with you.

Whether with me or not with me you remain the same; whether here in the ashram, meditating, or working in the marketplace you remain the same -- nothing touches you; you are in the world but the world is not in you: then you make me happy. Then you are fulfilled.

## Question 2

WHY DO YOU APPEAR TO PUT DOWN MARRIAGE AND YET TELL PEOPLE TO GET MARRIED?

This is from Anurag.

To me, marriage is a dead thing. It is an institution, and you cannot live in an institution; only mad people live in institutions. It is a substitute for love. Love is dangerous: to be in love is to be in a storm, constantly. You need courage and you need awareness, and you are to be ready for anything. There is no security in love; love is insecure. Marriage is a security: the registry office, the police, the court are behind it. The state, the society, the religion -- they are all behind it. Marriage is a social phenomenon. Love is individual, personal, intimate.

Because love is dangerous, insecure.... And nobody knows where love will lead. It is just like a cloud -- moving with no destination. Love is a hidden cloud, whereabouts unknown. Nobody knows where it is at any moment of time. Unpredictable -- no astrologer can predict anything about love. About marriage? -- astrologers are very, very helpful; they can predict.

Man has to create marriage because man is afraid of the unknown. On all levels of life and existence, man has created substitutes: for love there is marriage; for real religion there are sects -- they are like marriages. Hinduism, Mohammedanism, Christianity, Jainism -- they are not real religion. Real religion has no name; it is like love. But because love is dangerous and you are so afraid of the future, you would like to have some security. You believe more in insurance companies than in life. That's why you have created marriage.

Marriage is more permanent than love. Love may be eternal, but it is not permanent. It may continue forever and forever, but there is no inner necessity for it to continue. It is like a flower: bloomed in the morning, by the evening gone. It is not like the rock. Marriage is more permanent; you can rely on it. In old age it will be helpful.

It is a way to avoid difficulties, but whenever you avoid difficulties and challenges you have avoided growth also. Married people never grow. Lovers grow, because they have to meet the challenge every moment -- and with no security. They have to create an inner phenomenon. With security you need not bother to create anything; the society helps.

Marriage is a formality, a legal bondage. Love is of the heart; marriage is of the mind. That's why I am never in favor of marriage.

But the question is pertinent, relevant, because sometimes I tell people to get married. Marriage is a hell, but sometimes people need it. What to do? So I have

to tell them to get into marriage. They need to pass through the hell of it, and they cannot understand the hell of it unless they pass through it. I am not saying that in marriage love cannot grow; it can grow, but there is no necessity for it. I am not saying that in love marriage cannot grow; it can grow, but there is no necessity, no logical necessity in it.

Love can become marriage, but then it is a totally different kind of marriage: it is not a social formality, it is not an institution, it is not a bondage. When love becomes marriage it means two individuals decide to live together -- but in absolute freedom, nonpossessive of each other. Love is nonpossessive; it gives freedom. When love grows into marriage, marriage is not an ordinary thing. It is absolutely extraordinary. It has nothing to do with the registry office. You may need the registry office also, the social sanction may be needed, but those are just on the periphery; they are not the central core of it. In the center is the heart, in the center is freedom.

And sometimes out of marriage also love can grow, but it rarely happens. Out of marriage love rarely happens. At the most, familiarity. At the most, a certain kind of sympathy, not love. Love is passionate; sympathy is dull. Love is alive; sympathy is just so-so, lukewarm.

But why do I tell people to get married? When I see that they are after security, when I see that they are after social sanction, when I see they are afraid, when I see that they cannot move into love if marriage is not there, then I tell them to go into it -- but I will go on helping them to go beyond it. I will go on helping them to transcend it. Marriage should be transcended; only then real marriage happens. Marriage should be forgotten completely. In fact the other person you have been in love with should always remain a stranger and never should be taken for granted. When two persons live as strangers, there is a beauty to it, a very simple, innocent beauty to it. And when you live with somebody as a stranger....

And everybody is a stranger. You cannot know a person. Knowledge is very superficial; a person is very profound. A person is an infinite mystery. That's why we say everybody carries a god within. How can you know a god? At the most you can touch the periphery. And the more you know about a person, the more humble you will become -- the more you will feel that the mystery is untouched. In fact the mystery becomes more and more deep. The more you know, the less you feel that you know.

If lovers are really in love, they will never reduce the other person to a known entity; because only things can be known -- persons never. Only things can become part of knowledge. A person is a mystery -- the greatest mystery there is. Transcend marriage. It is not a question of legality, formality, family -- all that nonsense. Needed, because you live in a society, but transcend; don't be finished at that. And don't try to possess a person. Don't start feeling that the other is the husband -- you have reduced the beauty of the person into an ugly thing: husband. Never say that this woman is your wife -- the stranger is no longer

there; you have reduced it to a very profane level, to a very ordinary level of things. Wives and husbands belong to the world. Lovers belong to the other shore.

Remember the sacredness and holiness of the other. Never impinge on it; never trespass it. A lover is always hesitant. He always gives you space to be yourself. He is grateful; he never feels that you are his possession. He is thankful that sometimes in rare moments you allow him your innermost shrine to enter and to be with you. He is always thankful.

But husbands and wives are always complaining, never thankful -- always fighting. And if you watch their fight it is ugly. The whole beauty of love disappears. Only a very ordinary reality exists: the wife, the husband, the children, and the day-to-day routine. The unknown no longer touches it. That's why you will see dust gathers around -- a wife looks dull, a husband looks dull. Life has lost meaning, vibrancy, significance. It is no longer a poetry; it has become gross.

Love is poetry. Marriage is ordinary prose, good for ordinary communication. If you are purchasing vegetables, good; but if you are looking at the sky and talking to God, not enough -- poetry is needed. Ordinary life is proselike. A religious life is poetrylike: a different rhythm, a different meter, something of the unknown and the mysterious.

I am not in favor of marriage. Don't misunderstand me -- I am not saying to live with people unmarried. Do whatsoever the society wants to be done, but don't take it as the whole. That is just the periphery; go beyond it. And I tell you to get married if I feel that this is what you need.

In fact if I feel that you need to go in hell I would allow you -- and push you -- to go in hell, because that is what you need, and that is how you will grow.

### Question 3

I HAVE BEEN HERE FOUR WEEKS NOW AND I STILL CANNOT COPE WITH THE MISERY ON THE STREET OTHER THAN BY CLOSING MYSELF OFF. SO WHATSOEVER I LOOSEN UP IN THE ASHRAM SEEMS TO GET LOST WHEN I CYCLE HOME. PLEASE SAY SOMETHING ABOUT THIS.

I have said already, and I have answered this question. If you are here for some inner search then, please, for a few days while you are here with me forget the world. But it seems that it is difficult. So now there is only one way -- get miserable, as miserable as you want. Go and sit with the beggars on the streets and cry and weep and be miserable, and be finished with it. If you want hell, go into hell. This is a very egoistic attitude. You must be thinking that this is compassion. This is foolishness -- because just by your getting miserable, no beggar is helped on the street. If there were a hundred miserable people, your getting miserable makes them one hundred one. How can you help by being miserable? But this is some deep ego which feels good: "I am so kind, so



compassionate. I am not like other hard people, stony; I have a heart. When I pass through the streets I get miserable because I see so much poverty around." This is pious egoism -- looks very holy but is deep down very unholy.

But if you have to pass through it, pass through it. What can I do?

You are here to seek your own self. Don't miss the opportunity. Beggars will always be there; you can get miserable later on. They are not going to leave the world so soon -- don't be afraid. You will always find them. If nowhere else, in India you will always find them. Don't be worried: you can always come to India and get miserable; there is no hurry about it. But I will not be here forever, remember.

Next time you come, beggars will be there -- I may not be here. So if you are a little alert, use this opportunity to be with me. Don't waste it foolishly. But if you feel that you cannot get out of it, then the only way is forget me and go and be with the beggars and get miserable -- as much as you can. Maybe that's how you may come out of it. You need help; go into it. I will be waiting. When you are finished with it, come on.

#### Question 4

WHAT IS THE SECRET OF HOW YOU CAN WORK ON SO MANY OF US AT THE SAME TIME?

There is no secret to it. Because I love you, you are not so many. My love surrounds you, you become one. I am not working really on individuals, then it would have been difficult. When I see you I don't see you at all. I see you as just a fragment of the whole. In my love you are one. The moment you surrender -- you disappear as an ego -- you become part of a vast phenomenon. You are like a drop: when you surrender you become part of the ocean. I work on the ocean, not on drops. There is no secret to it.

And, really, to say that I work is not good. This is the way I am. It is not a work; it is simply the way I am. It is happening. I cannot do otherwise. Once you allow your heart to throb with me, it starts working. In fact it is a question for you to decide. If you want me to work, simply allow. I am working already.

You may be twenty-five thousand all around the world -- you can become twenty-five lakhs, that will not make any difference. My work remains the same. Even if the whole world is converted to sannyas, my work remains the same. It is just like a light burning in a room: one person enters -- the light functions for one; then, ten persons enter into the room. Not that the light is more burdened -- when there was nobody then too the light was burning, in absolute silence and loneliness. One entered: he could see. Now ten enter: they can see. Millions enter and they can see. The light is always burning there; when there is nobody, then too it burns.

If nobody is there I will go on functioning in the same way. It is not a question of numbers, and there is no secret to it. And, in fact, it is not a work. It is simply

love. When you have attained to a state of love, you have attained to a state of light. It goes on burning. The flame is there: anybody who is ready to open his eyes can be benefited.

#### Question 5

I WOULD HAVE LEFT YOU HAD I NOT TAKEN SANNYAS FROM YOU. MOREOVER, MY PREVIOUS MASTER NOW WOULD NOT ACCEPT ME, PERHAPS, BECAUSE I BETRAYED HIM AND LOST MY FAITH. ANYWAY I DON'T WISH TO LOSE FAITH IN YOU. NOW I DON'T HANKER AFTER ENLIGHTENMENT. IF YOU CAN KEEP ME BOUND TO YOUR FEET, THEN I THINK YOU HAVE DONE YOUR DUTY AS A GURU.

Many things have to be understood; they will be helpful.

The first thing: I have no duty to fulfill towards anybody. Duty is a dirty word, a four-letter word to me, the dirtiest. Love is not a duty. You enjoy, when you love helping people. It is not a duty, not a burden. Nobody is forcing me to do anything. I am not obliged in any way to do it -- just love functioning.

When love dies, duty enters. You say to people, "It is my duty to go and work in the office because I got married and I have children and the duty has to be fulfilled." You don't love your wife, you don't love your children -- hence the word "duty" becomes meaningful. Your old mother is dying and you say, "This is a duty, to go and serve her." You don't love her. If you love, how can you use the word "duty"?

A policeman standing on the road is fulfilling his duty. Right, he does not love the people who are creating chaos in the traffic. When you go to your office, you are doing a duty, a job, but if you say that you are fulfilling your duty towards your children, you are committing a sin by using the word. You don't love the children; you are already burdened.

No, I have no duty to fulfill. I love you, hence many things happen. There is nothing even to be thankful towards me for because I am not doing any duty. When I am doing a duty, you will have to be thankful towards me. This is simply love.

In fact, I am thankful to you that you allowed my love to shower on you. You could have rejected. And this is the secret of love: the more you love, the more it grows. The more you share it, more and vital springs are opening and more is flowing and is ready to be shared. The more you give, the more you have. I am not tired. I am not in any way weighed down by it. It's beautiful.

The first thing: I have no duty to fulfill towards you. If you want a guru who has a duty to fulfill, you have come to a wrong person. Go somewhere else. There are many gurus who are fulfilling great duties. I am simply enjoying myself. Why should I fulfill any duty? I delight in myself, and whatsoever I do is a delight, a celebration.

"I would have left you had I not taken sannyas from you." If the idea has come, you have already left. Physically you may be hanging around here, that is meaningless. If you say, "I would have left you had I not taken sannyas from you," you have already left and the sannyas is worthless. Please return it back -- because that is a bondage. You say, "I would have left" -- now, that sannyas is creating fetters on you. Drop it. I am here to liberate you, not to fetter you. Forget about it.

"Moreover, my previous Master now would not accept me, perhaps, because I betrayed him and lost my faith." That is for you to decide. You can go to a new Master if the old will not accept you, or you can go and try again. If the old was really a Master he will accept a thousand and one times, because when a disciple betrays, it is nothing much to fuss about. It is almost natural. More cannot be expected from ignorant persons. Go and try the old Master. Maybe he is waiting for you. And if he cannot forgive he is not a Master; then find one somewhere else.

And, "anyway I don't wish to lose faith in you." You have already lost it. In fact you never had it, because once you have faith how can you lose it? Difficult to understand, but once you have faith you cannot lose it. It is nothing which can be taken back. Who will take it back? Faith means you surrender the ego. This can be the last act of the ego. Surrendered, how can you take it back? If you can take it back, the surrender was not surrender at all -- you were playing with the word, but you don't know what it means. If you surrender, to be a surrender it has to be total and final -- utterly final. There is no way going back.

"Anyway I don't wish to lose faith in you." Why is this idea arising? You don't have faith; you have already lost it. In fact you never had it. This will look like a paradox, but this is true: Only that faith can be lost which was never there in the first place. If you don't have faith you can lose it; if you have, there is no possibility. It is utterly impossible to lose it, because in faith you have lost yourself -- now nobody is standing behind who can take it back and go home.

"Now I don't hanker after enlightenment." You are hanker ing; otherwise what is the need to cling to my feet? My feet are worthless. Why cling to them? What are they going to give to you? Deep down a hankering... maybe now more subtle, more garbed, not so gross, but it is still there. "If you can keep me bound to your feet...." But why? What have my feet done to you? What wrong? Why should you be so against my feet? What is the need? What is the point?

Just two days before, one very stupid woman came to see me. Stupid because she said, "I am in search of God." I asked her why she is searching for God, what wrong has God done to her. I asked her, "You must be searching for something else -- happiness, bliss, ecstasy...?" She said, "No. I am not interested in happiness, bliss, et cetera. I am searching for God." "But for what?" She got so angry because I asked "for what," she left immediately. Why should one search for God? What is the point? Looks absolutely stupid. One searches for God to be

blissful. One searches for self realization to be ecstatic, to not be miserable. One searches for truth to be eternally in bliss.

In fact everybody is a hedonist and cannot be otherwise -- there is no possibility. And people who say that they are not hedonists are stupid some way or other. They don't understand what they are saying. Your hedonism may be this-worldly, your hedonism may be other worldly -- that doesn't matter -- but everybody is a hedonist. Everybody is seeking his happiness, and everybody is selfish deep down. Otherwise is not possible. I am not condemning it -- remember it. It is how it should be.

People come to me and they say they want to serve people. For what? If somebody is drowning in the river and you jump in the river and risk your life and help the man to come out, what do you think? You helped the man? If you think that you helped the man and you served the man and you risked your life and you are a great altruist, you are not going very deep. Helping the man you felt very happy. Not helping him you would have felt guilty. If you had gone, indifferent, your heart would have carried a guilt forever and forever. You would have felt miserable. Again and again in your dreams you would have seen that man drowning and you couldn't save him -- and you could have saved him.

When you save a man from the river you feel happy. Really you should be thankful to the man: "You are really wonderful. You were drowning in the right moment, when I passed by. You gave me such happiness, such deep happiness, such deep satiety that I could help a man. I could be of some use; I am not a useless garbage on the earth. I feel good." Your steps would have a dance after it, your eyes would have more light. You would feel more centered. You would feel more enhanced in your own eyes. It is simply hedonism.

Nobody helps anybody else -- cannot. Everybody is searching for his own happiness. Enlightenment is nothing but absolute happiness which once attained cannot be lost. To attain to that state, how can you drop the hankering? It is there; otherwise why should you cling to my feet?

Be alert. Learn alertness about your own desires because when you are alert, only then can you understand; and through understanding there is mutation.

I know until all hankering drops, enlightenment is not possible. And I have been telling you so -- so now you say you don't hanker. Then what are you doing here? If you understand you will not say, "I don't hanker"; you will not say, "I hanker." If you understand, hankering disappears -- without any trace. It does not leave the opposite behind; you don't say, "I don't hanker." Simply, hankering disappears... you are full of light, full of bliss, uncontaminated by any desire.

But for that you have to be continuously alert because desire will take many shapes and will deceive you in many, many ways, and desire can become so subtle that you can almost forget that it is desire. It can pretend to be something else. Desire can even pretend desirelessness, but you can understand: when somebody is not in any desire, there is nothing to ask. One simply is, and allows

existence to take him wherever it wills. When you drop desire, then the whole takes you; you float with the river. Then you don't have a private goal.

Just a few days before, I was telling you the meaning of the word "idiot." It comes from a Greek root; the Greek word is "IDIOTIKI." It means "a private goal." A man who has a private goal, a man who has a private world -- against the whole -- is "idiot."

When you are with the whole -- not even swimming in the river but just floating with the river wherever it leads -- then each moment you live in enlightenment. When the hankering for enlightenment disappears, enlightenment appears. It has not appeared to the questioner yet. Hankering must be there; be watchful.

#### Question 6

#### HOW IS ONE TO STOP WORRYING?

This is from "Pathik the Pathetic." He unnecessarily goes on becoming pathetic. Now, "how to stop worrying?" What is the need to stop worrying? If you start trying to stop worrying, you create a new worry: how to stop worry. Then you start worrying about the worries; then you double them. There is no way.

And if somebody says, as there are people.... Dale Carnegie has written a book HOW TO STOP WORRYING AND START LIVING. These people create more worries because they give you a desire that worries can be stopped. They cannot be stopped, but they disappear -- that I know. They cannot be stopped, but they disappear! You cannot do anything about them. If you simply allow them and don't bother a bit, they disappear. Worries disappear, they cannot be stopped -- because when you try to stop them, who are you? The mind which is creating worries is creating a new worry: how to stop. Now you will go crazy, mad; now you are like a dog chasing its own tail.

Watch a dog; it is a beautiful phenomenon. In winter in India you can watch anywhere dogs sitting in the morning sunning themselves, enjoying. Then they suddenly become aware of their tail just by the side. Such temptation, they jump. But then the tail jumps farther back. Of course this is too much for a dog to tolerate, this is impossible. It hurts: this ordinary tail, and playing games -- with such a great dog? He goes mad -- round and round he goes. You will see him panting, tired, and he cannot believe what is happening. He cannot catch this tail?

Don't be a dog chasing your own tail, and don't listen to Dale Carnegies. That is the only method they can teach you: chase your own tail and go mad. There is a way -- not a method -- a way worries disappear: when you simply look at them indifferently, aloof; you watch them as if they don't belong to you. They are there; you accept them. Just like clouds moving in the sky: thoughts moving in the mind, in the inner sky. Traffic moving on the road: thoughts moving on the inner road. You just watch them.

What do you do when you stand by the side of the road waiting for a bus? You simply watch. The traffic goes on; you are not concerned. When you are not concerned, worries start dropping. Your concern gives them energy. You feed them, you vitalize them, and then you ask how to stop them. And when you ask how to stop them, they have already overpowered you.

Don't ask a wrong question. Worries are there, naturally; life is such a vast and complicated phenomenon, worries are bound to be there. Watch. Be a watcher and don't be a doer. Don't ask how to stop. When you ask how to stop, you are asking what to do. No, nothing can be done. Accept them -- they are. In fact look at them, watch them from every angle, what they are. Forget about stopping, and one day suddenly you realize just by watching, looking, a gap arises. The worries are no longer there, the traffic has stopped, the road is empty, nobody passing.... In that emptiness, God passes by. In that emptiness, suddenly you have a glimpse of your Buddha nature, of your inner plenitude, and everything becomes a benediction.

But you cannot stop it. You can accept it, allow it, watch it, with a very indifferent, unconcerned look as if they don't matter. And they are simply bubbles of thought; they really don't matter. The more you become concerned with them, the more they matter. The more they matter, the more you become concerned. Now you create a vicious circle. Jump out of the circle.

#### Question 7

IS THERE A DIFFERENCE BETWEEN JUDGEMENT AND DISCRIMINATION?

Yes, a vast difference. A judgement comes out of your beliefs, ideologies, concepts; judgement comes out of your past, out of your knowledge. Discrimination comes out of your present, responding alertness.

For example, you see a drunkard. Immediately there is a judgement: this man is not doing good -- a "drunkard." Immediately a condemnation -- this is judgement. If you don't have any beliefs, what is good and what is wrong, how can you judge so immediately -- not knowing the man at all, not knowing his situation, not knowing his problems, not knowing his miseries? How can you judge not knowing the whole life of the man? How can you judge by a fragment? How can you say this man is bad? If he had not been a drunkard do you think he would have been a better man? It is possible he would have been worse.

This has been my experience with many drunkards: they are good people, very delicate, very trusting, not cunning, simple -- a childlike innocence. Why are they drinking then? The world is too much for them; they cannot cope with it. They are not made for this world; it is too cunning. They want to forget it, and they don't know what to do -- and alcohol comes in handy; meditation, one has to seek.

This is my observation: all people who are alcoholics need meditation. They are in search of meditation -- in deep search for ecstasy, but they cannot find the

door. Groping in the dark they stumble upon alcohol. Alcohol, easily available in the market; meditation, not so easily available. But their deep search is of meditation.

People who are taking drugs all over the world are in search of inner ecstasy. They are trying to create the feeling heart and they cannot find the right way, the right path. The right path is not so easily available, and drugs are available. And drugs give false glimpses: they create a chemical situation in your mind in which you start feeling more acutely, more sensitively. They cannot give you real meditation, but they can give you a false impression of it.

But this is my understanding: that one who is in search may have fallen a victim of a false phenomenon, but he is in search. Someday he will get out of it, because it cannot be a real thing and it cannot deceive him forever and forever. One day or other he will see that he has been befooling himself through chemicals; but the search is there. People who have never taken alcohol, people who have never taken any drug, people who, in a way, are not bad -- good people, respectable people -- they are not in search of meditation at all.

So how to judge? How to call the man "bad" who is in search, and how to call the man "good" who is not in search at all? The drunkard may someday find the divine because he is in search of it. And, in fact, unless he finds the divine he cannot go beyond his alcoholism -- because only that can satisfy. Then the false will disappear. But the respectable man who goes to the church every Sunday, does not drink, does not even smoke, reads the Bible, the Koran, the Geeta -- this man is not in search at all. Who is bad? How to discriminate?

Now all over the world there is much concern about drugs, about the new generation. The younger generation -- they have all become interested in drugs. What is happening? How to judge? What to say about it? If you are aware, judgement will not be so easy. If you are not aware, you can simply judge that they are wrong or they are not wrong. Then there are people who are for drugs, Timothy Leary and others, who say, "This is ecstasy." And then there are people -- all the establishments in the world -- who are against; they say, "This is simply destructive."

But what is the actual situation? People who are taking drugs are not creating Vietnams, are not creating Kashmirs, are not creating Middle Easts. People who are taking drugs are not creating any war anywhere. They have not killed Mujibur Rahman; they are not killing anybody. Even if you think they are destructive: they may be destructive to themselves, but not to anybody else. They are not interfering in anybody's life; and these respectable people, they are responsible for tremendous violence all over the world. They are respectable. Now the people who have killed Mujibur Rahman and his whole family -- now they have become the presidents and this and that, and they are respectable people.

Who are the real criminals? Richard Nixon has not taken drugs. Do you know? Adolf Hitler never touched alcohol, never smoked, was a total vegetarian. Now

can you find anybody more criminal? He was a perfect Jain -- vegetarian, nonsmoking, nonalcoholic, and lived a very disciplined life, moved according to the clock -- and created hell on earth. Sometimes I think had he taken a little alcohol, would it not have been better? The man would not have been so violent then. Had he smoked a little -- a very stupid but innocent game of smoking -- he would not have been so cruel, because smoking is a catharsis.

That's why whenever you feel angry you would like to smoke; whenever you feel irritated you would like to smoke; whenever you feel in some inner turmoil, nervous, you would like to smoke. It helps. There are better things to do: you can use a mantra. Smoking is a subtle mantra. You can say, "Ram, Ram, Ram, Ram...." Smoking is a subtle mantra: you smoke in you smoke out, you smoke in, you smoke out.... A repetition, a chanting through smoking. You can do "Ram, Ram, Ram" -- that will also help. If you are angry just try: chant "Ram, Ram, Ram...." That is a better way, but the same -- not much different.

Had this man Adolf Hitler fallen in love with somebody's wife, he would have been condemned as a bad man, but he would not have been so violent. Released, relaxed... the world would have been better.

So what to say? How to judge? Things are complicated. I am not saying, "Go and become alcoholics," and I am not saying, "Go and take drugs." I am saying the complexity of life is such that one should not judge. Judgement belongs to stupid minds; they are always ready to judge. Your judgements are like if you come across a small piece of paper which is part of a big novel and you read a few lines -- those too not full -- just a few, a part of a page: and you judge. That's how you are doing it. A fragment of a man's life comes to your eyes and you judge the whole man -- that he is bad, and he is good. No, judgement is not for the wise.

That happened with Jesus. A woman was brought to him; and the whole town was mad. Foolish people are always mad, the crowd is always mad -- for small things, for nothings really. They said, "This woman has committed sin. She has been in a love affair with a man -- illegal. So what should we do with her? The old scripture says stone her to death."

They wanted to kill two birds with one stone -- that woman, and Jesus also. Because if Jesus says, "Yes, the old scripture is right. Kill her," then they were going to ask, "What about your teachings -- Love the enemy? What about your teachings -- Give the other cheek; if somebody hits you on your cheek give him the other? What about forgiveness? Have you forgotten about it completely?" And if Jesus is going to say that the old scriptures are wrong, then he is a heretic, a rebel -- he is against religion! He should be killed. The people were ready. In fact, they were not much concerned with the woman; they were more concerned with Jesus. The woman was just an excuse to trap Jesus.

Jesus thought for a while. Judgement is always immediate, in a way, because it is ready made. It looks immediate; it is not immediate. It is ready made: you have already got it. A man of awareness hesitates, looks around, feels, sends his feelers around -- what is the situation? He looked at the poor woman sitting there, tears



flowing down. He looked at these angry people. He felt the whole situation, then he said, "Yes, the scripture says stone the woman to death, but the first stone should be thrown by a man who has never committed a sin. If you have not indulged in sexual affairs with women, if you have not indulged in your minds, then take the stones."

They were sitting near a river; many stones were lying around. People who were just standing in front -- respectable people of the town -- they started moving backwards. They became afraid; now this is too much. By and by people disappeared. Only Jesus was left with the woman. The woman felt Jesus very deeply.

Look at the situation: those respectable people could not feel Jesus, and the sinner felt.

She fell at his feet, and she said, "I have committed sin. Forgive me." Jesus said, "That is between you and your God. Who am I to judge? If you think you have committed something wrong then remember not to commit it again, that's all. But who am I to judge and say that you are a sinner? That is between you and your God."

A man of understanding responds -- not with judgement, but with discrimination. Jesus did a great deed of discrimination. He said, "Yes, it is right; the scripture is right. Kill this woman." Then he created the discrimination, "Now, those who are not sinners themselves, they should take the stones in their hands and kill her." This is discrimination. It came out of awareness; it was not a dead judgement. He didn't follow the scripture -- he created his own scripture in that moment of awareness! A man of awareness follows no guidebooks; a man of awareness has his own awareness as the guide. And it never fails, I tell you. It never fails. And it is always true, true to the moment.

#### Question 8

PADMASAMBHAVA SAYS, "WHEN THE IRON BIRD FLIES, THE DHARMA WILL COME TO THE LAND OF THE RED MAN." IS IT PART OF YOUR WORK TO FULFILL THE PROPHECY?

I am not here to fulfill anybody's prophecy. And why should I? It may be Padmasambhava's trip, but why should he force his trip on me? I am here to be myself. I am not a prophet, and I am not here to deliver somebody from their sins. I am not here to bring an age of religion. All these things are mediocre and stupid.

I enjoy myself. If you want to enjoy yourself you can share my delight, that's all. To me, life is not a very serious affair. Prophets take life very seriously. Saints are innocent! Prophets? -- always dangerous. Buddha is not a prophet; in fact India has not produced prophets. Prophets are a particular phenomenon of Judaism. Saints we have produced -- millions -but they are innocent people. Like flowers

you delight in -- not of much use. Prophets are in fact politicians in religion. They are to change the whole world; they have a mission to fulfill and do this and that. I have no mission; I am not a missionary. I would like a world without missionaries and without prophets, so that people can be left to live their own lives. Prophets never allow. They are always after you -- with judgement. They are always after you -- with ideas to be followed, comparison. They are always there to throw you in hell or award you by heaven.

I have nothing -- no hell to throw you in and no heaven to give you -- just a delight of being. And that is possible, simply possible. If you allow it to happen it is possible.

To me, life is not a serious affair. In fact life is nothing but a gossip in the eternity of existence, a gossip. I am gossiping here; you are listening, that's all. If you enjoy you are here. If I enjoy I am here. If it becomes difficult to enjoy each other, we separate -- no other bondage.

And I don't allow anybody -- he may even be a Padmasambhava -- to lay his trap on me.

## **Yoga: The Alpha and the Omega, Vol 6**

### **Chapter #3**

#### **Chapter title: The Shadow of Religion**

**3 September 1975 am in Buddha Hall**

40. WHEN PURITY IS ATTAINED THERE ARISES IN THE YOGI A DISGUST FOR HIS OWN BODY AND A DISINCLINATION TO COME IN PHYSICAL CONTACT WITH OTHERS.

41. FROM MENTAL PURITY THERE ARISES CHEERFULNESS, POWER OF CONCENTRATION, CONTROL OF THE SENSES, AND A FITNESS FOR SELF-REALIZATION.

42. CONTENTMENT BRINGS SUPREME HAPPINESS.

Nonviolence, nonpossessiveness, no-theft, and authenticity in being give purity. These are not moralistic concepts for Patanjali; this has to be always kept in mind. In the West they have been taught as morals; in the East as inner hygiene, not as morals. In the West they have been taught as altruistic goals; in the East there is nothing of altruism in them -- it is absolutely selfish. It is your inner hygiene. They give purity to you, and through purity the impossible becomes possible, the unattainable is attained. Through purity your grossness of being is lost. You become delicate, subtle, and soft. Through purity you become a temple of the divine. Through purity an invitation is sent to the whole to come, and drop in you... and the ocean comes one day, and drops into the drop.

When they are taught as moralistic concepts, as in the West -- or in India also, as Mahatma Gandhi has been teaching -- their total quality changes. When you say, "You have to be nonviolent because violence hurts others. Don't hurt anybody. Humanity is one family, and to hurt is to sin," you have diverted the whole thing to a totally different dimension. Patanjali says, "Be nonviolent: it purifies you. Don't hurt anybody -- don't even think of hurting anybody, because the moment you start thinking that way you are falling into impurity inside." The question is not the other, the question is you. Of course, when one is nonviolent others are benefited, but that is not the goal of being nonviolent. That is just a by product, just a shadow.

If you are nonviolent because others should not be hurt, then you are not really nonviolent. Then, you are a good social citizen, civilized, but nothing of religion has happened within your being. Your nonviolence will work as a lubricant between you and others. Your life will be smoother, but not purer, because the goal changes the whole quality. The goal is not to protect the other -- the other is protected, that's another thing -- the goal is to become pure so that you can know the ultimate purity.

Eastern religions remain selfish because they know there is no other way to be; and when somebody is selfish others are benefited immensely. In fact all

altruism, real authentic altruism, flowers out of deep selfishness. They are not contraries, they are not opposites: the flowers of altruism bloom only in a being who has been deeply selfish. To be selfish is just natural. To force people to be otherwise is to make them unnatural, and whatsoever is unnatural is not the way of God. Whatsoever is unnatural is going to be a suppression; it will not bring purity to you.

So this has to be remembered: these are not moralistic goals. In fact in the East morality has never been taught as a goal; it is a shadow of religion. When religion happens, morality happens automatically -- one need not bother about it. One need not be concerned; it comes on its own accord. In the West morality has been taught as the goal -- in fact, as the religion. There exists nothing in the Eastern scriptures like the Ten Commandments, nothing like it.

A life should not be a life following commandments, otherwise you will become a slave. And even if you reach paradise through slavery, your paradise is not going to be enough of a paradise -- slavery will remain a part of it. Independence, freedom, should be an intrinsic part of your growth.

So these are hygienic measures. They purify you; they give you inner health.

WHEN PURITY IS ATTAINED, SAYS PATANJALI, THERE ARISES IN THE YOGI A DISGUST FOR HIS OWN BODY AND A DISINCLINATION TO COME IN PHYSICAL CONTACT WITH OTHERS.

There is some difficulty with the word *jugupsa*. It has been translated in all the translations as "disgust" because no equivalent word exists in English. It is not disgust, not at all; the very word is wrong. The very word "disgust" is disgusting. And to think of a yogi, that disgust arises in him for his own body, is simply unbelievable because yogis have cared for their bodies as nobody else has ever cared. They look after their bodies as nobody looks after their bodies; they have beautiful bodies. Look at Mahavir or Buddha -- beautiful bodies, very proportionate, like symphonies in matter. No, it is not possible. "Disgust" is a wrong word; first, it has to be understood.

*Jugupsa* does not mean disgust. The meaning is very difficult; I will have to explain to you. There are three types of people. One, who are madly in love with their bodies; in fact obsessed. Particularly women -- absolutely body-oriented. Look at a woman: she is never happier than when she is facing a mirror. Narcissistic -- hours and hours they can devote before the mirror... obsessed. Nothing is wrong in being in front of a mirror, but just being there, for hours, looks like an obsession. This is the first type, who is continuously obsessed with the body -- so much so that he forgets that he exists beyond the body. The transcendental is forgotten; he becomes only the body. He does not possess the body; the body possesses him. This is the first type of man.

The second type of man is just the opposite of the first: he is also obsessed -- in the reverse direction. He is against the body, disgusted with it: he has broken the mirror. He goes on hurting his own body in millions of ways; he hates it. The first loves it as an obsession; the other moves to the other extreme -- he hates it. He wants to commit suicide.

You can find the second type; they may be pretending to be yogis, but they are not. The yogi cannot hate. It is not a question of any object: the yogi simply cannot hate because hate creates impurity. It is not a question of hating somebody else or something or one's own body: whatsoever the object of hate, hate brings impurity. The yogi cannot hate his own body. But you can find this type of perverted yogi in the streets of Benares Lying on thorns or pointed steel nails, torturing his own body. This is just the opposite of a woman enjoying a narcissistic indulgence before a mirror.

Fasting: fasting in itself can be good, can be bad. It depends. Fasting can be just a way of torturing the body; then it is bad, then it is violence. And this is my observation: people who are not violent towards others, who have suppressed their violence towards others and have become nonviolent -- their violence starts a new way: as a release they start becoming violent towards their own bodies. There are stories of perverted people who destroyed their own eyes so that they could not see a beautiful woman. Stories of people -- and not exceptional, in thousands.

In Russia there existed a sect before the revolution, thousands of followers, who had cut off their genital organs -- just to be in deep hate with the body. They could not produce children. But then how to increase the number of the followers -- because every organization is interested? So they were in a difficulty. They would adopt children and cut off their genital organs -- a criminal act against one's own body.

In Christianity there have been sects whose only prayer was to flog their own body every morning. And the greatest saint was thought to be one who flogged his body so much that it became blue -- all over the body, skin broken and blood flowing. It used to be written in the biographies of great saints how many times he hits his body in the morning with a whip -- one hundred times, two hundred times, three hundred times; just as in India Jain monks go on counting their days, how many days they have fasted in the year -- one hundred days, fifty days, how many days. The greater one is who has been fasting, almost starving, his own body.

In Christianity there have been monks who had nails in their shoes intruding in their bodies; and they would walk on those shoes and they would carry continuous wounds in their feet. Blood flowing, puss accumulating -- they were great saints.

If one looks at religion scientifically then ninety per cent of it will prove to be pathological. These people needed mental treatment. These people were not

religious, not at all. To call them religious is simply foolish: they were not even normal; they were mad.

These are the two types, and then between these two -- just exactly in the middle -- is the third, for whom Patanjali uses the word *jugupsa*: he is not disgusted with his own body, he is not obsessed either. He is in a deep balance. He takes care of the body because the body is a vehicle. He even treats the body as a holy thing. It is -- God created it; and whatsoever God creates, how can it be unholy? It is a temple. It has not to be condemned. It has not to be indulged so madly that you are lost in it.

The temple should not become the image; the temple should not become the shrine. The shrine is the innermost core for which the temple exists. You should not start worshipping the walls of the temple, but there is no need to move to the opposite -- that you start destroying the temple.

Just a deep nonidentification is needed. One has to know: "I am in the body, but transcendental to the body. I am in the body, but not the body. I am in the body, but not confined to it. I am in the body, but also beyond it." The body should not be a limitation -- a shelter, of course, and a beautiful shelter at that. One has to be grateful to it; there is no need to fight with it. It is simply foolish and childish to fight with it. It has to be used -- and used rightly.

*Jugupsa* says... if I have to translate it somehow then I will say: the yogi is disillusioned with the body. Not disgusted -- simply disillusioned. He does not think that through the body the bliss that the soul is seeking is possible, no. But he does not think the contrary also: that through destroying the body that bliss can be attained. No, he drops the duality. He lives in the body as a guest, and he treats the body as a temple.

"WHEN PURITY IS ATTAINED THERE ARISES IN THE YOGI *JUGUPSA* FOR HIS OWN BODY AND A DISINCLINATION TO COME IN PHYSICAL CONTACT WITH OTHERS."

When you are in the body too much you are always hankering for contact with other bodies, a lust to be in contact with other bodies -- which you call love, which is not love, which is just a lust -- because the body cannot exist alone. It exists in a network of other bodies.

The child is borne in the mother's womb; for nine months the mother's body feeds the child's body. The child's body grows out of the mother's body, just like branches grow out of a tree. When the child is ready, of course, he moves out of the womb, but still remains deeply in contact: on mother's breast the child goes on -- not only taking milk -- goes on taking the warmth of the body, which is a physical need.

And if a child misses the warmth of the mother, he can never be healthy; the body will always suffer. He may be given every thing that is needed -- food, milk, vitamins -- but if the warmth of the woman is not given to him.... And that

too in a very loving way because if you are not loving towards a person then heat is possible, may pass from your body to the other person, but not warmth. Heat becomes warmth through love. It has a qualitatively different dimension. It is not just heat; otherwise you can give the heat to the child. Now many experiments have been done: the child is in a centrally heated room -- that doesn't help. The mother's body is giving some subtle vibration of love: of being accepted, of being loved, of being needed. That gives roots.

That's why, continuously, the man will be after -- seeking, searching -- a woman's body the whole life; and the woman will be seeking a man's body the whole life. The opposite sex is attractive because the polarity of the bodies helps; it gives energy. The very polarity gives a tension and energy. You feed through it; you become strong through it.

This is natural, nothing is wrong in it, but when one becomes pure -- through nonviolence, nonpossessiveness, authenticity -- when one becomes more and more pure, the focus of consciousness shifts from the body to the being. The being can remain absolutely alone.

That's why a man deeply attached to the body can never become free. The very attachment will lead him into many types of bondages, imprisonments. You may love a woman, you may love a man, but deep down you resist also -- because the lover is also the bondage. It cripples you, the relationship: feeds you also, imprisons you also. You cannot live without it, and you cannot live with it. This is the problem of all the lovers. They cannot live separately and they cannot live together. When separate they think of each other; when together they fight each other.

Why this happens? The mechanism is simple. When you are not with a woman whom you can love and who loves you, you start feeling starved of the warmth that flows from a woman's body. When you are with the woman you are no longer starved, you are no longer hungry, you are well fed. And soon you become fed up. Soon you have taken too much: now you would like to separate and be aloof and alone. All lovers, when together, think, "How beautiful it will be to be alone." And when they are alone, then sooner or later they start feeling the need of the other and they start imagining and dreaming, "How beautiful it will be to be together."

The body needs togetherness; and your innermost soul needs aloneness. That is the problem. Your innermost soul can remain alone -- it is a Himalayan peak standing alone against the sky. Your innermost soul grows when it is alone, but your body needs relatedness. The body needs crowds, warmth, clubs, societies, organizations; wherever you are with many people the body feels good. In a crowd your soul may feel starved because it feeds on aloneness, but your body feels good. In aloneness your soul feels perfect, but the body starts feeling hungry for relationship.

And in life, if you don't understand this, you become very, very miserable, unnecessarily. If you understand it you create a rhythm: you fulfill the bodily

need and you fulfill the soul need also. Sometimes you move in relationship, sometimes you move out of it. Sometimes you live together, sometimes you live alone. Sometimes you become peaks -- so absolutely alone that even the idea of the other is absent. This is the rhythm.

But when somebody has attained to aloneness and the focus of consciousness has changed.... That's what yoga is all about: how to change the focus from the body to the soul, from matter to nonmatter, from the visible to the invisible, from the known to the unknown -- from the world to God. Howsoever you phrase it is immaterial. It is a change of focus. When the focus has completely changed, the yogi is so happy in his aloneness, so blissful, that that ordinary hankering of the body to be with others by and by disappears.

When the purity is attained there arises in the yogi a disillusionment for his own body: now he knows that the paradise that he has been seeking cannot be attained through the body, the bliss that he has been dreaming about is not possible through the body. It is impossible for the body: through the limited you are trying to reach the unlimited. Through matter you are trying to reach the eternal, the immortal. Nothing is wrong in the body: your effort is absurd. Don't be angry with the body; the body has not done anything to you. It is just as if someone is trying to listen through the eyes -- now nothing is wrong with the eyes: eyes are made to see, not to listen. The body is made of matter; it is not made of the immaterial. It is made of death. It cannot be immortal. You are asking the impossible. Don't ask that.

That is the point of disillusionment: the yogi simply understands what is possible and what is not possible with the body. That which is possible is okay; that which is not possible he does not ask. He is not angry. He doesn't hate the body. He takes every care of it because the body can become a ladder; it can become a door, It cannot become the goal, but it can become the door.

A disillusionment for his own body -- and when this disillusionment happens: "... a disinclination to come in physical contact with others." Then the need to be in physical contact with others, by and by, withers away. In fact this is the right moment when you can say the man has come out of the womb, not before it.

Some people never come out of the womb. Even when they are dying, their need for others' presence, their need for contact, relationship, continues. They have not come out of the womb. Physically they have come out many, many years before - - the man may be eighty, ninety. Ninety years before, he had come out of the womb, but all these ninety years also he has been living in contact -- seeking, always greedy for body contact. He has lived in a lost womb again and again in his dreams.

It is said that whenever a man falls in love with a woman -- whatsoever he thinks, that is not the point -- he is again falling in the womb. And maybe, it is almost certain -- I say "maybe" because it is not yet a scientifically proved hypothesis -- that the urge to enter the woman's body, the sexual urge, may be nothing but a substitute for entering the womb again. All sexuality may be a



search how to enter the womb again. And in all the ways that man has invented to make his body comfortable, psychologists say he is trying to create a womb outside. Look at a comfortable room: if it is really comfortable it must have something in common with the womb -- the warmth, the coziness, the silk, the velvet -- the inner touch of the mother's skin. The pillows, the bed -- everything gives you a feeling of comfort only when somehow it is related with the womb.

Now in the West they have made small tanks, womblike. In those tanks lukewarm water is filled, exactly of the same temperature as the mother's womb. In deep darkness the man floats in the tank, absolutely comfortable -- in darkness, just as in the womb. They call them meditation tanks. It helps: one feels very, very silent, an inner happiness arising -- you have again become a child. A child in the womb floats on liquid of a certain temperature. The liquid has all the ingredients of the sea, the same salty water with the same ingredients. Because of that scientists have come to realize that man must have evolved from fishes -- because still in the womb the atmosphere of the sea has to be maintained.

All comfort is, deep down, womblike. And whenever you are Lying with a woman, curled up, you feel good. Every man, howsoever old, becomes a child again; and every woman, howsoever young, becomes a mother again. Whenever they are in love the woman starts playing the role of the mother and the man starts playing the role of the baby. Even a young woman becomes a mother and an old man becomes a child.

In a yogi this urge disappears -- and with this urge, he is really born. We in India have called him "twice-born," *dwij*. This is his second birth, the real birth. Now he is no longer in need of anybody; he has become a transcendental light. Now he can float above the earth; now he can fly in the sky. He is not earth-rooted now. He has become a flower -- not a flower, because even a flower is earth-rooted... he has become the fragrance of the flower. Completely free. Moves into the sky with no roots in the earth. His desire to come in contact with others' bodies disappears.

FROM MENTAL PURITY THERE ARISES CHEERFULNESS, POWER OF CONCENTRATION, CONTROL OF THE SENSES, AND A FITNESS FOR SELF REALIZATION.

This man is so blissful, this man who has now no need to be in contact with others is so blissful in his freedom, so cheerful, celebrating -- his every moment is an intense delight. The more you are rooted in the body, the more sad you will be, because body is gross. It is matter, heavy. The more you go beyond body, you become lighter. Jesus has said to his followers, "Come, follow me. My burden is light. All those who are heavily loaded, come, follow me. My burden is light, weightless."

"From mental purity there arises cheerfulness.... " If you are sad, if you are always depressed, if you are always miserable, nothing can be done directly to

your misery. And whatsoever should be done will prove to be in vain. The East has come to know that if you are sad, miserable, depressed, always moving heavily burdened -- this is not the disease; this is just the symptom of the disease. The disease is that you must be deep down bodily oriented. So the question is not how to dispel your darkness and how to make you happy; that is not the question. The question is how to help you to become unengaged with the body; how to help you so that your entanglement with the body is less and less and less.

People come to me every day. They say, "We are sad, miserable. Every day in the morning it seems again a hopeless day is going to be faced. Somehow we carry ourselves out of the bed -- with no hope. We know, we have lived long... the same repetition of sad days. So what to do? Can you give us something so that we can pull ourselves out, out of sadness?" Directly, nothing can be done; only indirectly can something be done. This is symptomatic; this is not the cause. And if you treat the symptom, the disease will not disappear.

The Western psychology has been treating the symptoms, and yoga is the psychology which treats the cause. Western psychology goes on: whatsoever you say is your symptom, they take it for granted and they start removing it. They have not been successful. Western psychology has proved to be a hoax, a complete failure, but now it is such a great establishment that psychologists cannot say it. Their whole life depends on it -- their big salaries... and they are one of the most highly paid professions. They cannot accept the fact: now they have become aware that they have not been helping anybody. At the most they prolong, at the most they give hope, at the most they help you to adjust with your miseries, but no transformation happens through it. As time passes one becomes attuned to the misery, one becomes accepting of the fact that it is there. One is not much worried about it, but nothing has changed.

Now they know, but now psychology is such a growing profession, and thousands of people live on it -- and really live luxurious lives; much is invented in it -- that who will say it, that this whole thing is just a hoax, a fraud, nobody's helped? It has to be so, because symptoms cannot be changed. You can paint them, but deep down they remain the same. You can give them new names, new labels; that makes no difference.

The cause has to be changed, and the cause is: you will be sad in the same proportion in which you are rooted in the body. You will be cheerful in the same proportion as you are not rooted in the body. Freer from the body... cheerfulness, more cheerfulness. When you are completely free from the body you become a fragrance floating in the sky. You become blissful -- the blessedness that Jesus talks of, the benediction that Jesus goes on talking about; the nirvana of Buddha. Mahavir has given it the exactly right word; he calls it kaivalya, aloneness. You have become totally independent and alone. Now nothing is needed; you are enough unto yourself. This is the goal, but the goal can be reached only if you move very cautiously and you don't get entangled with symptoms.

Somebody has a fever, the body is hot, the temperature has gone high -- this is a symptom. The temperature may be a hundred three, a hundred four, five. This is a symptom; don't start curing the body of the temperature. You can cure it: you can put the man under a cold shower, ice cold. In the beginning it may even appear that things are being helped, but remember, you will not be able to cure him of the disease -- you may cure him of life itself. He will die -- because the fever is a symptom. The fever simply shows that inside the body there is a great war, an elemental war. Elements of the body are in conflict, that's why heat is created. That's why there is a fever. The body is not at ease. A civil war has broken out inside the body. Some elements of the body are fighting other elements, maybe foreign elements. They are in a conflict; because of the conflict the heat has come out.

The heat is just an indication that the war has broken out. The war has to be treated, not the temperature. The temperature is just to give you a message: "Now you should do something; things have gone beyond me." The body is giving you an indication: "Things are now beyond me; I cannot do anything. Do something. Go to the doctor, to the physician. Take help; now it is beyond me. Whatsoever could be done I have done, but now no more can be done. The war has broken out."

Never treat the symptom, and don't waste time in treating the symptom; always go to the cause.

And this is not a hypothesis, and this is not a theory -- yoga does not believe in theories and Patanjali is not a philosopher. He is absolutely a scientist of the inner world, and whatsoever he is saying he is saying because millions of yogis have experienced it. Without any exception this is so. In ordinary life also have you watched? When you feel cheerful: in ordinary life also if you remain watchful you will become aware that whenever you feel cheerful you forget the body. Whenever somebody is cheerful he forgets his body, and whenever somebody is sad he cannot forget the body.

In fact in ayurveda the definition of health is one of the most significant; no other medical science anywhere in the world has given such a definition. In fact Western medicine has no definition of health. At the most they can say: When there are no diseases, then you are healthy. But this is not a definition of health. What type of definition, when you bring diseases in to define health? You say, "When there are no diseases you are healthy." It is a negative definition, not positive. Ayurveda says that when you are bodiless you are healthy. This is really tremendously beautiful. Videha: when you don't feel the body -- you are almost no body.

You can watch it: the head comes in only when the headache comes. Otherwise who knows about the head? You are never aware of the head. Headache brings awareness; otherwise you are headless. And if you continuously remember your head, there must be something wrong. When breathing is healthy you are not aware at all, but when something goes wrong -- asthma, bronchitis, something

goes wrong -- then you are aware. The breathing is there with much sound, noise and everything, and you cannot forget it. When your legs are tired then you know they are. When something goes wrong, only then you become conscious. If everything is functioning perfectly, you forget it.

This is the definition of health: when you forget the body completely you are healthy. And who can forget the body completely? Only a yogi.

We have three words: rogi, bhogi, yogi. The rogi: one who is ill; the bhogi: one who is indulging in the body; and the yogi: one who has gone beyond the body. The bhogi rarely will attain to some moments of yoga, some moments when he will forget the body. Ninety-nine percent of his life he will belong to the world of the rogi, the ill; only one percent of his life will be moments, rare moments, when he will become a yogi. Sometimes everything is functioning well, humming -- just like a beautiful, perfectly functioning car hums, sings; your whole mechanism is humming beautifully, well: rarely with a bhogi, never with a rogi, always with a yogi. The rogi is the ill person; the bhogi is one who is indulging in the body too much and falling towards the rogi, will sooner or later become ill and die; and the yogi: the yogi is one who has transcended the body, lives beyond -- then he is cheerful.

The rogi is never cheerful, the bhogi rarely, the yogi always. Cheerfulness is his nature. For no visible cause he remains happy.

With you the case is just the opposite: for no visible cause you remain unhappy. If somebody asks you, "Why are you so miserable?" you shrug your shoulders. You don't know why. You have taken it for granted as your way of life, to be miserable. In fact if you see a miserable man you never ask, "Why are you miserable?" You accept it. When you see somebody happy, very happy, you ask, "What is the matter? Why are you so happy? What has happened?" Misery has been taken for granted, accepted. Happiness has become so rare, so exceptional, that it is almost too good to be true.

It happens, people come to me: when they start meditating, and if they really move in it, things start changing. When they had come they were miserable, sad; then something bursts open -- a cheerfulness starts. They cannot believe it. They come running to me and they say, "What has happened? Suddenly I am feeling very happy. Am I imagining?" They cannot believe that this can be true. The mind says, "You must be imagining. You, such a miserable man, and you can be happy? Impossible." They come to me and they say, "Are we imagining, or have you hypnotized us?"

They never thought when they were miserable that somebody may have hypnotized them. They never thought when they were miserable that maybe they are imagining it, but when they feel happiness, happiness has become so rare a thing, so unbelievably rare that they ask, "Is it true?"

In English you have the phrase "too good to be true"; you don't have the phrase "too bad to be true." The other should be more prevalent, more common, but "good" cannot be believed; that's why the phrase "too good to be true." That

phrase should be destroyed, completely forgotten. When somebody says something bad you should say, "Too bad to be true, cannot be believed. You must have imagined." But no, it is not so. Misery seems to be the natural thing; happiness, something unnatural.

"From mental purity there arises cheerfulness, POWER OF CONCENTRATION...." People try to concentrate remaining rooted in the body; then concentration is very difficult, almost impossible. You cannot concentrate for a single minute. The mind wavers, a thousand and one thoughts arise, and before you know, you have moved somewhere else: a daydream starts. Whenever you want to concentrate on something... almost impossible. But the reason is that you are much too rooted in the body. If you look through the body, concentration is not possible. If you look beyond the body, concentration is so easy....

It happened, Vivekanand was staying with a great scholar. His name was Deussen, one of the great scholars, who translated Sanskrit scriptures into Western languages. Particularly, Deussen was working on the Upanishads, and he was one of the most penetrating translators. A new book had arrived. Vivekanand asked, "Can I go through it? Can I have it to read?" Deussen said, "Yes, you can have it. I have not read it at all." After half an hour Vivekanand returned the book. Deussen could not believe it; such a big book will need at least one week to read, and if you want to digest it, then even more. If you really want to understand it, it is a difficult book, then even more. He said, "Have you gone through it? Have you really read it, or just looked here and there?" Vivekanand said, "I have studied it." Deussen said, "Then I cannot believe it. Then you will have to do me a favor. Let me read the book, and I will ask you a few questions about the book."

Deussen had to read the book for seven days, study it; and then he asked a few questions, and Vivekanand replied so exactly, as if he had been reading that book for the whole of his life. Deussen has written in his memoirs: "It was impossible for me, and I asked, 'How is it possible?' Vivekanand said, 'When you study through the body, concentration is not possible. When you are not rooted in the body, you hover on the book directly -- your consciousness directly in touch. No body between the book and you standing like a barrier: then even half an hour is enough. You imbibe the spirit of it.' "

It is just like: a small child reads -- he cannot read a big word; he has to cut words into small pieces. He cannot read the whole sentence. When you read you read the whole sentence. If you are really a good reader you can read the whole paragraph -- just a glimpse, it passes. There is a possibility, if the body is not interfering, you can read the whole book just by passing. And if you read with the body you may forget. If you read without the body there is no need to memorize it; you will not forget it -- because you have understood it.

Power of concentration arises in a man of pure body, of pure consciousness, of purity.

"... CONTROL OF THE SENSES...." These are consequences, remember. They cannot be practiced; if you practice you will never attain to them. They just happen. If the basic cause has been removed, if you are no longer identified with the body, then, "control of the senses." Then it is within your control. Then if you want to think you think; if you don't want to think you just say to the mind, "Stop." It is a mechanism you can put on and off, but mastery is needed; and if you are not a master and you try to become a master, you will create more confusion and trouble for yourself and you will be defeated again and again, and the senses will remain the boss. That's not the way to win over them. The way to win over them is to disidentify yourself with the body. You have to come to know that you are not the body; and then you have to come to know that you are not the mind.

You have to become the witness to all that is around you. The body is there, the first circle; then the mind is there, the second circle; then the heart is there, the third circle. And then just behind these three circles is the center -- you. If you are centered in yourself, all these three layers will follow you. If you are not centered there then you will have to follow them.

"... CONTROL OF THE SENSES, AND A FITNESS FOR SELF-REALIZATION."

And this is how one becomes fit, capable of realizing oneself. Everybody wants to realize oneself, but nobody wants to pass through the discipline -- nobody wants to mature. Everybody wants it as a magic thing. People come to me and they say, "Can't you bless us so that we can become self-realized?" If it were just that easy, that my blessing will do, then I would have blessed the whole world. Why bother to bless each individual? Bless wholesale, and let the whole world be enlightened. Then Buddha would have done so already, Mahavir would have done so -- finished. All would have become enlightened.

It cannot be done that way. Nobody can bless you; you have to earn that blessing. You have to pass through a deep discipline, you have to change your focus of being, you have to become capable, you have to become a right vehicle; otherwise sometimes it has happened that accidentally someone has stumbled upon the self, but that has been a shock and that has not helped anybody. That has cracked down your whole personality -- you may go mad. It is just like: a strong current passes through you for which you are not ready -- everything will go wrong. Even, the fuse may blow -- you may die.

You have to attain purity, attain nonidentification with the body, with the mind; you have to attain a certain quantity of witnessing. Only then, in that proportion only, self knowledge becomes possible. You cannot get it free. You have to pay for it -- and pay in terms of being. Not that you can pay for it with money, nothing else will be helpful: you have to pay for it in terms of being. "... and a fitness for self-realization."

CONTENTMENT BRINGS SUPREME HAPPINESS

And this purity, finally, brings contentment. This word is one of the most profound; you have to understand it, feel it, imbibe it. "Contentment" means whatsoever the situation is, you accept it without any complaint. In fact you not only accept it without complaint, you rejoice in it with deep gratefulness. This moment is perfect. When your mind doesn't move from it, when you don't ask for any other time, when you don't ask for any other space, when you don't ask for any other way of being, when you don't ask anything, when the asking has dropped, you are simply here-now, rejoicing, like birds singing in the trees, flowers blooming on the trees, stars moving, everything is taken as "this is the all, the whole, the perfect, no improvement is possible in it" -- when the future is dropped, when the tomorrow disappears... there is contentment. When now is the only time, the eternity, there is contentment, and in that contentment, says Patanjali, "... supreme happiness."

"Contentment brings supreme happiness." So contentment is the discipline of the yogi; he has to be contented. If nothing can create discontent in you, if nothing can create restlessness in you -- if nothing can push you off your center -- there arises supreme happiness.

## **Yoga: The Alpha and the Omega, Vol 6**

### **Chapter #4**

#### **Chapter title: Selfishness: The only Unselfishness**

**4 September 1975 am in Buddha Hall**

##### **Question 1**

**HOW CAN A MAN WITH LOVE IN HIS HEART BE SELFISH?**

Love is the most selfish thing in the world. Love is basically love of oneself. If you love yourself, only then can you love somebody else. If you don't love yourself, to love anybody else is almost impossible. The quality of love has to grow within you, only then can the fragrance reach to somebody else. If you don't love yourself you can only pretend that you love others. Your love will be pseudo, false, a deception. In ninety-nine cases out of a hundred this is what is happening -- because humanity has been debarred, conditioned. Every child has been conditioned not to love himself but to love others. That is impossible. That cannot happen; that is not the way things are. Every child has been taught not to be selfish, and that's the only way of being.

If you are not selfish you will not be altruistic, remember. If you are not selfish you will not be unselfish, remember. Only a very deeply selfish person can be unselfish. But this has to be understood because it looks like a paradox.

What is the meaning of being selfish? The first basic thing is to be self-centered. The second basic thing is always to look for one's blissfulness. If you are self-centered you will be selfish whatsoever you do. You may go and serve people, but you will do it only because you enjoy it, because you love doing it, you feel happy and blissful doing it. You feel yourself doing it. You are not doing any duty; you are not serving humanity. You are not a great martyr; you are not sacrificing. These are all nonsensical terms. You are simply being happy in your own way. It feels good to you: you go to the hospital and serve the ill people there, or you go to the poor and serve them. But you love it. It is how you grow. Deep down you feel blissful and silent, happy about yourself.

A self-centered person is always seeking his happiness. And this is the beauty of it: that the more you seek your happiness, the more you will help others to be happy. Because that is the only way to be happy in the world. If everybody else around you is unhappy, you cannot be happy, because man is not an island. He is part of the vast continent. If you want to be happy you will have to help others who surround you to be happy. Only then -- and only then -- can you be happy.

You have to create the atmosphere of happiness around you. If everybody is miserable, how can you be happy? You will be affected. You are not a stone. You are a very delicate being, very sensitive. If everybody is miserable around you,



their misery will affect you. Misery is as infectious as any disease. Blissfulness is also infectious as any disease. If you help others to be happy, in the end you help yourself to be happy. A person who is deeply interested in his happiness is always interested in others' happiness also -- but not for them. Deep down he is interested in himself, that's why he helps. If in the world everybody is taught to be selfish, the whole world will be happy. There will be no possibility for misery. If you want to be healthy you cannot live amongst people who are ill. How can you be healthy? It will be impossible. It is against the law. You have to help others to be healthy. In health your health becomes possible.

Teach everybody to be selfish; unselfishness grows out of it. Unselfishness is ultimately selfishness. It may look unselfish in the beginning, but finally it fulfills you. And then happiness can be multiplied: as many as are the people around you that are happy, that much happiness goes on falling on you. You can become superbly happy.

But never forget about yourself -- you have been taught.... Politicians, priests have been doing that, because that is the only way in the world for politicians and priests to be. If you are miserable, priests will be needed. If you are ill, unhappy, politicians will be needed. If you are unruly, only then rulers are needed. If you are ill, only then doctors are needed. Politicians want you to be disorderly; otherwise on whom will they impose the order? Through your disorder they become the rulers; and they teach you to be unselfish. They teach you to sacrifice yourself for the country, for the god, for the religion -- Islam, Hinduism -- for the Koran, the Geeta, for the Bible -- any word will do -- but sacrifice yourself. If you are sacrificed, the priest remains happy, the politician remains happy.

Priests and politicians are in a deep conspiracy -- maybe they are unconscious, not aware what they are doing, but they don't want you to be happy. One thing, they don't want you to be happy. Whenever they see that you are becoming happy, they become alert. Then you are a danger to them, their society, their established world -- you are dangerous. A happy person is the most dangerous person in the world. He can prove to be subversive -- because a happy person is a free person, and a happy person doesn't bother about wars, Vietnams, Israel. For a happy person these things look neurotic, foolish.

A happy person is so happy, he wants to be left alone to be happy. He wants his own privacy to be preserved. He wants to live with the flowers and the poetry and the music. Why should he bother to go to the wars, be killed and kill others? Why should he be murderous and suicidal? Only unselfish people can do that, because they have never known the bliss that is possible to them. They have never had any experience: what it is to be, what it is to celebrate. They have never danced. They have never breathed life. They have not known any divine glimpse; all those glimpses come from deep happiness, from deep satiety, contentment.

An unselfish person is uprooted, uncentered. He is in deep neurosis. He is against nature; he cannot be healthy and whole. He is fighting against the current of life, being, existence: he is trying to be unselfish. He cannot be unselfish -- because only a selfish person can be unselfish. When you have happiness you can share it; when you don't have, how can you share it? To share, in the first place one must have it. An unselfish person is always serious, deep down ill, in anguish. He has missed his own life.

And remember, whenever you miss your life you become murderous, suicidal. Whenever a person lives in misery, he would like to destroy. Misery is destructive; happiness creative. There is only one creativity, and that is of blissfulness, cheerfulness, delight. When you are delighted you want to create something, maybe a toy for children, maybe a poem, maybe a painting -- something. Whenever you are too delighted in life, how to express it? You create something -- something or other. But when you are miserable you want to crush and destroy something. You would like to become a politician, you would like to become a soldier -- you would like to create some situation in which you can be destructive.

That's why every now and then war erupts somewhere on the earth. It is a great disease. And all politicians go on talking about peace. They prepare for war; they talk for peace. In fact they say, "We are preparing for war to preserve peace." Most irrational. If you are preparing for war, how can you preserve peace? To preserve peace one should prepare for peace.

That's why the new generation all over the world is a great danger to the establishment. They are interested only in being happy. They are interested in love, they are interested in meditation, they are interested in music, dance.... Politicians have become very alert all over the world. The new generation is not interested in politics -- rightist or leftist. No, they are not interested at all. They are not communists; they don't belong to any ism.

A happy person belongs to himself. Why should he belong to any organization? That is the way of an unhappy person: to belong to some organization, to belong to some crowd. Because he has no roots within himself, he does not belong -- and that gives him a very, very deep anxiety: he should belong. He creates a substitute belonging. He goes and becomes part of a political party, of a revolutionary party, or anything -- a religion. Now he feels he belongs: a crowd is there in which he is rooted.

One should be rooted in oneself because the way from oneself moves deep down to God, to existence. If you belong to a crowd you belong to an impasse; from there no further growth is possible. There comes the end, a cul-de-sac.

But politicians depend on your sacrifice. They don't want you to be happy; they don't want your smiles, your laughter. They want you to be miserable, so miserable that you become destructive, angry, in a rage. Then you can be used; for their ends you can be used. They teach you to be unselfish, they teach you to

be martyrs, they teach you, "Sacrifice your life for others" -- and they are teaching the same thing to others also. It seems a big, foolish, game.

I don't teach you to be unselfish because I know if you are selfish you will be unselfish automatically, spontaneously. If you are not selfish you have missed yourself; now you cannot be in contact with anybody else -- the basic contact is missing. The first step has been missed.

Forget about the world and the society and the utopias and Karl Marx. Forget about all this. You are just here for a few years to be. Enjoy, delight, be happy, dance, and love; and out of your love and dancing, out of your deep selfishness will start an overflowing of energy. You will be able to share with others.

Love, I say, is one of the most selfish things. If you want a still deeper selfish thing then comes meditation, prayer. If you want a still more selfish thing then comes God. You cannot be related to God through somebody else; there is no via media. With God you have to be face to face, immediate, without any media. You alone in your superb aloneness will encounter that supreme experience.

I teach selfishness, but if you understand my selfishness you will understand all that is beautiful, all that is unselfish.

## Question 2

IN BEING SELFISH DOES ONE STILL REMAIN AWARE OF OTHERS OR NOT?

If you are aware of yourself you become aware of others. How can it be otherwise? If you are not aware of yourself, how can you be aware of others? Awareness first must happen within you. The light must be lighted there first. The flame must arise within you; only then can the light spread and envelop others. You live in darkness, unawareness -- how can you be aware of others? You go on thinking, you dream -- you are not aware of others.

The husband may say, "I am aware of my wife and her feelings." Simply not possible, because the husband is not aware of himself. He lives in deep darkness and unconsciousness. He does not know from where his anger comes, he does not know from where love arises, he does not know from where comes this existence, flowing. He is not aware of himself -- and that is the closest thing you can be aware of -- and he says, "I am aware of my wife and her feelings." Foolishness. He may be thinking, dreaming that he is aware. Everybody lives surrounded in his own dreams; and hidden behind the dreams, one's own projections, one goes on thinking: "I am aware."

Ask the wife; she says, "He is never aware of me." The wife thinks she is aware of her husband, his needs; but those needs that she thinks she is aware of are not her husband's needs. That's what she thinks are his needs. The conflict continues, and both are aware and both feel for each other and both are careful about each other.

Nobody can be careful about anybody else unless one has learned the lesson first in the deeper, inner core of his being. First be careful about yourself. That is the nearest, closest point. Learn awareness there; then you will be aware of others. Then for the first time you will not project. You will not interpret; you will look directly. You will look at the other as he is, not as you would like him to be or as you think him to be. Then you will look at reality.

When dreams drop from your eyes and your eyes are not full of dreams, only then can you be aware. Otherwise your eyes are cloudy; many clouds and much smoke exist there. You look, but you look from behind screens, and those screens pervert everything that you see. They distort. They don't mirror; they project. When your dreams have disappeared and you are alert -- alert, aware, mindful -- then your eyes become like the eyes of a camera. You simply see that which is; you don't project. You don't do anything to the reality; you simply allow the reality to be revealed. Your eyes are simple, innocent passages. They simply look. Right now, as you are, you can't look. Your eyes are filled already with prejudice, ideas, conceptions, beliefs. You cannot look. Your eyes are not empty enough to Look.

How can you be aware of others? Only a Buddha is aware, one who has awakened within himself. But a Buddha is a very selfish man, a Mahavir is a selfish man, a Patanjali, absolutely selfish -- but they help millions. They become a benediction to millions. All those who are in need and in search can use their light. But they are lighted. That is the meaning of enlightenment: their flame is burning. You can partake of it. You can light your own inner flame through it. You can become a participant.

Awareness has to be learned within. When you awake inside yourself you awake to the whole world, to the whole existence. Suddenly shrouds fall. Suddenly your eyes are no longer filled... empty, receptive, naked. You see. You don't project, you don't interpret. You have nothing to project. You have become just space, an inner emptiness.

### Question 3

DOES TO BE HOPELESS INCLUDE BEING HOPELESS ABOUT YOU. HOW IS GROWTH POSSIBLE WITHOUT THIS HOPE?

Hope is one of the greatest barriers because through hope dreams are created, through hope future is created, through hope time exists. When I say become hopeless, I mean be here and now. If you hope, you have moved away from the herenow.

You postpone life through hope: you say, "Tomorrow I will live, when everything is put right." When everything exists as you would like it to exist, when you have enough riches, power, money, prestige -- then you will live. And you hope tomorrow it is going to be there. If not tomorrow then the day after tomorrow. If not this year then next year. And if not in this life then in the next

life. In the East hope has been extended to its very logical end: thousands of lives waiting for you in the future. This is a trick of the mind. Once you allow the mind to hope, he has tripped you.

Life is only in this moment. Life has no other tense -- it has only one tense: the present. Past is memory; it is not part of existence. It has gone; it is no longer there. Just imprints on the mind are carried, scratches in memory. Future does not exist; it has not come yet. Only this moment, this narrow moment, this small, atomic moment exists. If you have to live you have to live in this. If you want to miss life then you can live in hope.

When I say "hopeless" you can misunderstand me, because by "hopeless" you always mean: when some hope fails, you become hopeless. But when I use the word "hopeless" I am not meaning that some hope has failed: I am saying all hope, hope as such, has failed. Then you become really hopeless, and that is a beautiful moment. It is not a depressed state of affairs. It is not that you are sad.

You have felt hopeless many times -- one hope fails. You were in love and the woman betrayed, or the man betrayed -- one hope failed. But there are other women, other men; the hope can exist. It can search, seek; it can create new illusions. One illusion has failed -- but you have not become disillusioned. You move on one path. There comes an end to it, there is nothing further, an abyss faces you: one path has failed, but there are millions of paths. Life is a labyrinth; you can move in other paths. You have not really become hopeless.

A man becomes hopeless when he faces the whole life in its totality and sees that there is nowhere to go, nothing to dream, nothing to hope for. In that hopelessness there is no sadness. One simply realizes the truth of life as it is. Not that life has failed! One simply realizes: "My hoping has failed." And life does not allow anybody's hopes. It does not follow anybody's hopes; it does not fulfill anybody's dreams. Life has not failed; only your hoping mind has failed. The mind stops functioning. For a moment it seems a disaster, everything collapses; but if you can live with this disaster, suddenly a new life arises in you -- fresh, young, of this moment.

That life belongs to here-now. It does not move anywhere else. It has no motivation in it; it is, in a way, desireless. Not that it doesn't enjoy -- only it enjoys. When there is no desire, your whole energy becomes delight. You throb with happiness. You start participating in the celebration that is continuously going on; it is a continuum.

You were missing it only because you were dreaming. You were not part of it because you had created your private hopes. You had become an "idiot": "idiot" means one who has private hopes. One who is not moving with the whole, who is trying to move alone in his own way, who is trying to put his will against the whole -- he is the idiot. The root of the word "idiot" means private. Hopes are private; life is universal. Hopes are individual. Existence does not belong to any individual. All individuals belong to existence.

Have you observed that your dreams are the most private things in the world? You cannot even invite a friend. You cannot even invite your beloved in your dreams. You have to be alone there. Why are dreams thought to be unreal? Because they are private. You cannot call anybody else to become a witness to your dreams, that is impossible.

I have heard that one Pharaoh of Egypt, who was a little eccentric, as kings are almost always, a little neurotic -- one day he dreamed and he saw one of his ministers in his dream. He was very angry. The next day he had an order proclaimed all over the kingdom that nobody is allowed to enter in his dreams. This is trespassing; and if somebody is found trespassing, entering in his dreams, he will be immediately killed. And many persons were killed later on because they entered in his dreams.

Your dreams are yours -- nobody can enter. And if somebody enters, it is you dreaming; not that he has entered. Dreams are private, absolutely private. That's why they are unreal. Anything private is going to be unreal. The reality is universal. I can see the trees, you can also see the trees, but my dream-trees only I can see. I cannot ask you to come and become a witness. That's why in the morning I myself feel it was just a dream, not real.

Your hopes are your hopes. When you become hopeless.... When I say "become hopeless," "drop all hopes," what I am saying is: let the whole hope; don't create private desires. Otherwise you will always be in misery, always be in frustration. Your hopes will never be fulfilled, because the whole has its own design. The whole has its own planning; the whole has its own destiny. The river is going towards the sea: and every drop in the river dreaming of going somewhere else. How can that be fulfilled? The river will reach to the ocean. Those drops will suffer frustration because they will not reach to the destination that they were dreaming of.

A wise man is nothing but the drop who does not dream a private dream. An enlightened man is the man who flows with the whole, with the river. He says, "Wherever you are going, I am also going there. And why should I worry? The river is flowing; it must be going somewhere. That is not my worry." The drop drops its worry: that is the moment of hopelessness, desirelessness. In that moment the drop has become the river. In that moment, basically, the drop has become the ocean. In that moment the drop has become the whole.

"Does to be hopeless include being hopeless about you?" Yes. If you hope, if you create hopes around me, you are creating your dreams. I am not a party to them. It has to be remembered: I am not a party to them. You may be creating your dreams and desires, that is for you to decide. If you create you will be frustrated. If you don't create you start floating with me. That's what surrender means, that's what to be a disciple means: to float with the Master. If I say, "Drop hopes," you drop; you float with me. If you have your private hopes then remember -- when you are frustrated don't blame me. I am not responsible.

Otherwise this seems to be very easy: you come hoping from the world where you have been frustrated, then you start hoping around me -- desiring, dreaming, around me. I become an excuse for you to hope again. Then you start desiring again the same desires -- now, with my help. No, I don't help in that way. I help only if you want to become desireless, if you want to drop all hopes, if you want to drop yourself, the ego. That's the only way I can help. I am not here to fulfill anybody's desires and hopes. Drop them before frustration takes over; otherwise you will be unnecessarily angry at me. Remain alert about it; otherwise you will feel that I wasted your time, I destroyed your energy. If you don't reach your private goals, of course, you will never be able to forgive me; but I am not a party to it.

If you are ready to float with me.... I am floating with the whole. If you are ready to float with me you will learn the way how to float with the whole. Then you can forget about me. A Master has to be dropped, finally. A Master, at the most, can be a door; he is not the goal. You pass through him, and you forgive and forget him. You move with the whole. Near a Master, in the presence of a Master, you learn the knack of floating with the whole.

Yes, I am included. When I teach you hopelessness I am included in it. Don't hope about me, around me. I will never be a party to your private dreams, to your idiotikis.

"How is growth possible without this hope?" Growth is possible only without hope. You have not grown up because you have been hoping. You have remained children, childish. A child is allowed to dream -- he is ignorant -- to hope, to create future. He is foolish. When maturity happens dreams have to be dropped; or, you drop the dreams, and maturity happens. What is maturity? Maturity is to see the reality. Do not live in wish fulfillments.

Even religious, so-called religious, people live in dreams: they think of paradise for themselves and hell for others. Dreams... good dreams for themselves and nightmares for others. They are also childish.

Growth is possible only when there is no hope. Why? Because the same energy that moves in hopes has to be converted. The same energy has to be released for growth. That's why all Buddhas say, "Don't desire." Not because they are against desiring, no -- because they are for growth and the energy has to be released, freed from desires. Only then can it become inner growth.

Growth is in the present and desiring is in the future -- they never meet. You grow here and now, never tomorrow. The trees are growing now and you are thinking to grow tomorrow. The growth is always here-now. At this very moment growth is happening if it is happening at all. If it is not happening at this moment, how can it happen the next moment? From where will it come? Out of the blue? This moment will become the foundation for the next. Today will become the foundation for tomorrow. This life will become the foundation for the next life. If growth has been happening this moment, the next moment will take over; and you will start the next moment from that point, from that stage,

that state and plane where this moment leaves you. That is the only way to grow. This moment is the only moment to grow.

Have you watched that in the whole world -- plants, birds, animals, mountains -- only one moment, this moment, exists; and they are growing? Only man thinks of the future, and that's how growth stops. The more you think of the future, the less is the possibility to grow. Growth is coming to terms with the reality that is happening this moment. And there is no other reality.

"How is growth possible without this hope?" Growth is possible only without hope.

I understand your problem. You are saying, "If we don't hope then we will not hope about growth also. Then how will growth happen if we don't hope and don't desire?" Growth does not need your hoping, your desiring. Growth needs your understanding; growth needs your awareness. Awareness is enough. If you are aware in this moment to whatsoever is happening, that awareness becomes the sun, and the tree of your being grows. That awareness becomes the water, the rain; and the tree of your being grows. That awareness becomes the food, the nutrition. That awareness is all that is needed for growth. A man grows because of awareness, not because of hopes.

#### Question 4

YOU SAID THAT YOU DON'T "WORK" ON PEOPLE, SO WHAT IS THE MEANING OF HAVING DISCIPLES?

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 bud 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?

I have heard a very old story that once Darkness went to God and said, "Enough is enough. I have not committed any crime -- not that I know -- so why does your Sun go on chasing me? Continuously, day after day, for millions of years it has been happening. I have come to complain. And I have not done anything wrong to the Sun. Why is he so against me?"

Even God had to concede: "This is true. Why should he be after you?" The Sun was called, and God inquired, "Why are you so much against Darkness? What do you go on chasing her for?"

The Sun said, "I never heard anything about Darkness. What do you mean? I have never encountered her. I don't even know her! Chasing is out of the question. I am not even acquainted. Nobody has even introduced me. Please call her before me so I can see who this person Darkness is, and then I will remember and will not chase her."



It is said even the omnipotent God could not do that, to bring Darkness before the Sun. So the case is pending in the files, and God is brooding over a way so that Sun and Darkness can be face to face in the court. But it doesn't seem that he will be able to find a way because when the Sun is there, Darkness is not there. It is not that the Sun is chasing or doing something: the very presence.

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 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 happening.

The disciple will feel grateful towards the Master because without him it was almost impossible, but the Master always knows that he has not done anything. So if you go to the Master and say, "You have done so much," he will say, "It is God's grace. I have not done anything." If a Master says, "I have done something," he is not a Master at all, because the very "I" shows that he is not a Master. He cannot be a catalytic agent to you. He thinks he is a doer; and a doer cannot be a catalytic agent.

A Master is just a presence, an encompassing present... 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 nondoer. Now he can function as a presence to others. He can be a Master.

Sariputta, one of Buddha's disciples, one day entered into Buddha and allowed Buddha to enter in him. He became enlightened. Immediately, Buddha said, "Now, Sariputta, no need to hang around me. Now go. Go to the farthest corners of the country. Many people are thirsty. Now you have the water to quench their thirst." Sariputta looked around. What has happened? He said, "What are you talking about? Don't send me anywhere." Buddha said, "You are not aware what has happened. Now you don't need my presence. Now you yourself can become

a presence to others: the thing has happened. I have not done it, you have not done it, and the thing has happened."

If the disciple is too much of a doer it will not happen. If the Master is too much of a doer he is not a Master. When the disciple is ready to open -- and the Master is a Master -- the thing happens. It is grace. It simply happens without anybody's doings. That's why we in India have called it *prasad*, grace. Suddenly, God becomes available; suddenly, God functions.

That's why I say that I do not work on people, and still I accept disciples.

#### Question 5

TO FEEL GOOD, HUMAN BEINGS LOOK ALWAYS FOR A WOMB. WE ALL FEEL GOOD WITH YOU; DID WE FIND A WOMB?

Of course. A Master is nothing but a womb: through him you are reborn. You die in him; you die with him. The Master is the cross and the resurrection. That is the meaning of Jesus' story: in him you die, and through him you are reborn. The Master is a womb.

One womb is the mother's womb; another womb is the Master's womb. The mother sends you into the world, the Master sends you beyond it. The Master is a mother.

#### Question 6

WHY DO YOU ALWAYS CARRY A NAPKIN WITH YOU, EVEN WHEN THERE IS NO USE FOR IT?

It is symbolic: that I am useless like my napkin. I don't believe in utility. Utility belongs to the world, to the marketplace. I believe in nonutilitarian things: a flower. What is the utility of a flower? What is the use? It is absolutely useless; and hence beautiful, absolutely beautiful.

Life to me is not purposive; there is no purpose in it. If there was purpose life could not be so beautiful. Purpose always creates ugliness. Purpose gives you commodities, not ecstasies. Purpose gives you factories, not temples. Life is not a factory; it is a temple. What is the use of a temple?

In the East, every village has a temple, at least one. More, then it is too good; otherwise one. Even a very, very poor village. When Westerners came for the first time to the East they could not believe the phenomenon, because the villages are so poor. They don't have proper houses, just huts, you can call them houses in name only; but they have a beautiful temple in their town. Their homes don't have stone walls, just bamboo, but their god has beautiful marble walls, marble floors. A small temple, but beautiful. They couldn't believe -- when you live in such poverty, what is the use of making such a beautiful temple?

In the East we have always believed in uselessness. One can live in a house; it is a utility. God is not living there; he can live without the temple. Even if the temple

is not existing, nothing will be lacking in the world. The world is not enriched by the temple. It is enriched by a factory, by a hospital, by a school -- not by a temple. A temple is simply useless. So when communists took over in Russia, they destroyed all the temples, all the churches -- they converted them into factories, schools, hospitals, this and that -- because a communist believes in utility. He does not believe in flowers. He does not believe in stars. He does not believe in poetries. He believes in prose, logical syllogisms.

I believe in poetry. I don't bother a bit about logic; I'm absolutely illogical. And I have known life's beauty through illogic, through irrationality. Through the heart, I have seen the temple of life; and I tell you, if you go on searching for God in your factories you will never find him. If you go on searching for your God in the hospitals and schools you will miss him for ever and ever, because God is not a purpose. In India we don't even call this world his creation -- we call it his leela, play. Play is purposeless; it is not even a game. He simply goes on playing hide-and-seek with himself, with no purpose to attain. It is sheer delight to be. The value is intrinsic. The value is not in the end; the value is in you.

You are right: why do I always carry a napkin with me, absolutely purposeless? Even I don't know why, but I carry it. It is a symbol... illogical.

#### Question 7

I HAVE BECOME QUITE USELESS. NOW WHAT DO I DO ABOUT MY FINANCIAL SITUATION? SHALL I JUST LIVE ON OTHER PEOPLE'S EXPENSES?

If you have really become quite useless, you have attained; now there is nothing to attain. And if you have really become quite useless, you will not bother about your financial situation. Whenever somebody becomes quite useless, the whole takes care. Still, something of the world of utility must be clinging to your mind; hence the question arises. If you have really become useless then you don't worry about it: whether the next moment you exist or not can't be a worry to you if you have really become useless.

Why do you bother? If the whole needs you for his hide-and-seek, for his play, he will take care. That's why Jesus goes on saying to his disciples, "Look at the lilies in the field: they toil not, they are not worried about the morrow -- and they are more beautiful than King Solomon ever was in all his glory." He goes on saying, "Think not of the morrow."

Once you are really useless you surrender to the divine; and if you are surrendered you will not ask, "Shall I just live on other people's expenses?" Then who is the other? Then there is nobody who is the other. Then your pockets are others' pockets and others' pockets are your pockets. The other exists because of the ego -- because I exist, that's why the other exists. If I am not there then who is the other?

I have been living on other people's expenses for years; and I don't even thank them. Because what is the point to thank oneself? It will look foolish. This is the way I am enjoying, and if the whole wills me to be here I will be here. If he does not will me, that I am not needed at all, he will take me away. It is his worry. And if he wants me to be here he will put in somebody's mind the idea to donate something to me. That's for him to decide. And if you give something to me, he has to thank you. Why should I thank you? I don't come in between. I have never thanked anybody, because that looks foolish.

I go on doing whatsoever I enjoy. If they are benefited by it, they need not feel obligated. This is my joy. I go on talking to you; this is my joy. Not that I am trying to help you -- this is the way I enjoy myself. If you go on helping me that is your joy. Somehow I fulfill your need; you fulfill my needs. Finished. There is no point in talking about who is grateful to whom.

It is one whole. The feeling that the other exists is because you exist. If you disappear, the other disappears.

And, then, the next moment is not the point to be worried about. This moment is enough. This moment is enough unto itself.

#### Question 8

BEFORE COMING TO YOU, WHEN TAKING DRUGS I ALWAYS FELT MORE ONE WITH THE WHOLE. AFTER SIX MONTHS WITH YOU I HAD A FEW SMOKES AND EXACTLY THE OPPOSITE HAPPENED: STONED, I FELT MORE SPLIT. CAN YOU EXPLAIN THIS?

There is no need. It is self-explanatory. If you are neurotic, drugs will give you a glimpse of health, of oneness. If you are split then drugs will give you a dream of being one, undivided. But if you meditate you really become one; then to take drugs won't help. If you meditate then the reality of oneness is realized; then the dream will not be of any use. In fact, then to take drugs will be destructive: through them you will feel split.

That's why I go on saying: people who are in search of drugs are really in search of meditation -- searching for something in a wrong direction. Their search is perfectly right, their direction wrong. I am not against them, because they are the seekers. The urge has arisen in them, but they are moving in a wrong direction. They can be brought to the right direction.

More people are needed to help them to meditate. No government, no state can suppress them, that's impossible. The more they will be suppressed, the more they will feel attracted towards drugs. The more they will become neurotic, the more there will be need for drugs. Only more temples, more meditations around the world, more people meditating will be of help. Once you meditate you have moved in the right direction -- sooner or later, drugs will fall by themselves. No need to drop them; they will drop.

It is just as if you are carrying stones, colored stones, and then suddenly I give you real diamonds. Will you go on carrying those colored stones in your hands? Will there be any effort on your part to drop them? You will simply drop them: hands will open and they will drop because now diamonds are available. And now if you want to carry those stones you will have to drop the diamonds. No need to explain. It is self-explanatory.

#### Question 9

YOU SAID: "LIFE IS A GOSSIP IN THE ETERNITY OF SILENCE AND EXISTENCE." SO WHAT IS A HUMAN BEING?

A gossip-creating animal.

Aristotle has defined man as a rational being. Man is not rational; and it is good that he is not. Man is ninety-nine per cent irrational; and it is good that he is because through irrationality all that is beautiful and lovely exists. Through reason, mathematics; through irreason, poetry. Through reason, science; through irreason, religion. Through reason the market, the money, the rupees, the dollars; through irreason love, singing, dancing. No, it is good that man is not a rational being. Man is irrational.

Many definitions have been tried. I would like to say man is a gossip-creating animal. He creates myths -- all myths are gossips, puranas. He creates religions, myths, stories about existence. Since the very beginning of humanity man has been creating beautiful mythology. He creates God. He creates that God created the world; and he creates beautiful myths. He weaves, goes on weaving newer and newer myths around and around. Man is a myth-creating animal; and life will be absolutely boring if there is no myth around it.

That is the trouble for the modern age: all the old myths have been dropped. Foolish rationalists argued too much against them. They have been dropped because if you argue against a myth, the myth is indefensible. It cannot defend itself. It is very vulnerable; it is very delicate. If you start fighting with it you will destroy it, but by destroying it you will destroy something beautiful in the human heart. It is not the myth, myth is just symbolic -- deep are the roots in the heart. If you kill the myth you kill the heart.

Now, all over the world, those same rationalists who killed all the myths feel that now there is no meaning in life, no poetry, no reason to be happy, no cause to celebrate. All festivity has disappeared. Without a myth the world will be just a marketplace; all temples will disappear. Without myth all relationships will be bargains; there will be no love in them. Without myth you will be alone in vast emptiness.

Unless you are enlightened you cannot live that way; otherwise you will feel meaningless, and deep anxiety will arise and anguish will enter into your being. You will start committing suicide. You will start finding some way or other --

drugs, alcohol, sex, anything -- to drown yourself so you can forget yourself because life seems to be meaningless.

Myth gives meaning. Myth is nothing but a beautiful gossip, but it helps you to live. Unless you become so capable of living without any gossiping, it helps you to travel, to journey in the world. It gives a human atmosphere around you; otherwise the world is very stony. Just think: Indians go to the rivers, to the Ganges -- they worship. That is a myth; otherwise the Ganges is just a river. But through a myth the Ganges becomes the mother, and when a Hindu goes to the Ganges it is a tremendous delight to him.

The stone in Mecca, the stone of Kaaba, is nothing but a stone. It is a cube stone, that's why it is called ka'bah: ka'bah means cube. But you cannot know how a Muslim feels when he goes to Kaaba. Tremendous energy arises. Not that Kaaba is doing something -- nothing, just a myth. When he kisses the stone, he is not walking on the earth; he has moved in another world, of poetry. When he walks around the Kaaba, he is walking around God himself. All over the world Muslims pray; their direction is towards the Kaaba. The direction differs: somebody praying in England will be looking at Kaaba; somebody praying in India will be looking at Kaaba; somebody praying in Egypt will be looking at Kaaba. Five times a day the Mohammedans pray all over the world, encircle the whole world, and they look at the Kaaba -- the Kaaba becomes the very center of the world. A myth, a beautiful myth. In that moment the whole world is surrounded by a poetry.

Man gives meaning to existence; that's what a myth is all about. Man is a gossip-creating animal. Small gossips, just about the neighborhood, about the neighbor's wife; and big gossips, cosmic, about God. But man enjoys it.

I love one story; I must have told it many times. It is a Jewish story:

In a certain town, many years ago, many centuries ago, one rabbi existed. Whenever there was some difficulty in the town, he would go to the forest, do some sacrifice, pray, follow a ritual, and tell God, "Avert that calamity. Save us." And the town was always saved.

The rabbi died; another man became the rabbi. The town was in difficulty; the people gathered. The rabbi went to the forest, but he could not find the place. He did not know it. So he said to God, "I don't know the exact place where the old rabbi used to pray to you, but that doesn't matter. You know the place, so I will pray from here." The trouble never came to the town. People were happy.

Then this rabbi died; another rabbi followed. Again the town was in some trouble, some calamity. People gathered. He went to the forest, but he said to God, "I don't know exactly where the place is, I don't know the ritual. I only know the prayer. So please, you are all-knowing, so don't stick to the details. Listen to me...." And he said whatsoever he wanted to say. The calamity was avoided.

Then he also died; another rabbi followed. The town gathered, there was some trouble, some disease was spreading, and they said, "Go to the forest; it has always been done. Ancient rabbis have always been going there."

He was sitting in his armchair. He said, "What is the need to go there? He can hear from here. And I don't know." So he looked at the skies and said, "Listen. I don't know the place, I don't know the ritual -- I don't even know the prayer. I know the whole story: how the first rabbi used to go, how the second rabbi used to go, how the third, how the fourth.... I will tell you the story -- and I know you love stories. Please, listen to the story and avoid the trouble."

And he told the whole story about the ancient rabbis. And it is said God loved the story so much that the town was saved.

He must love stories so much; he is a creator of myths himself. He must love stories. He is the first, who created the whole gossip.

Yes, life is a gossip, a momentary gossip in the eternal silence of existence, and man is a gossip-creating animal. Unless you become a god you will have to love gossiping: you will love stories of Rama and Seeta, of the mahabharata; you will love Greek, Roman, Chinese stories. Millions of them exist -- all beautiful.

If you don't bring logic to them, they can reveal inner doors; they can open inner mysteries. If you bring logic to them, doors are closed; then that temple is not for you. Love stories. When you love them they open their mysteries. And much is hidden in them: all that humanity has found has been hidden in the parables. That's why Jesus goes on talking in parables, Buddha goes on talking in stories. They all loved gossiping.

#### Question 10

YOU SAID THAT A MASTER SOMETIMES HAS TO BE ANGRY WITH THE DISCIPLE AND IN THAT CASE HE IS ACTING. IS HE ACTING ALSO WHEN HE LAUGHS OR SMILES AT HIM?

A Master is always acting; a Master is a perfect actor. He does not take life seriously. He does not take life as a worry, anxiety. It is a play. He is angry... he is acting. He is laughing... he is acting. A Master can only act, because he is not a doer. Whatsoever he does should be taken as acting; and if you cling too much to the acting you will miss the Master.

Forget his anger and forget his laughter. Look behind the anger and the laughter, and there you will find the old man. Neither laughing nor angry nor crying nor talking -- there you will find him in total silence. There you will find the Buddha: in deep tranquillity, in infinite calmness, not even a flicker of thought. Otherwise the Master is always on the stage.

But don't be deceived by the Master. Go on watching. Don't listen to his words; otherwise you will never be able to see him. Listen to his silence. Listen when there is a gap between two words. Read him between two lines. Don't pay much attention to what he says, what he does; only pay attention to what he is.

## **Yoga: The Alpha and the Omega, Vol 6**

### **Chapter #5**

#### **Chapter title: Purity and Power**

**5 September 1975 am in Buddha Hall**

43. AUSTERITIES DESTROY IMPURITIES, AND WITH THE ENSUING PERFECTION IN THE BODY AND SENSE ORGANS, PHYSICAL AND MENTAL POWERS AWAKEN.

44. UNION WITH THE DIVINE HAPPENS THROUGH SELF STUDY.

45. TOTAL ILLUMINATION CAN BE ACCOMPLISHED BY SURRENDERING TO GOD.

Man is like an iceberg: only a part, a minor part, is visible on the surface; the major part of the whole is hidden beneath. Or, man is like a tree: the real life is in the roots, hidden underground; only branches are visible. If you cut the branches, new branches will come up because branches are not the source; but if you cut the roots the tree is destroyed. Only a part of man is visible on the surface; the major part is hidden behind. And if you think that the visible man is all, then you commit a great mistake. Then you miss the whole mystery of man; and then you miss the doors within yourself which can lead you towards the divine.

If you think that by knowing the name of a person, by knowing from which family he comes, by knowing his profession, that he is a doctor or an engineer or a professor, or by knowing his face, his picture, you have known him; you are in great illusion. These are just the appearances on the surface. The real man is far, far away from all these. This way you may be acquainted, but you never know the man. It is enough as far as society is concerned; more is not needed. This skin-deep knowledge is enough for the marketplace, but if you really want to know the man then you have to go deep. And the only way to go deep is to go within yourself first.

Unless you know the unknown within you, you will never be able to know anybody else. The only way to know the mystery that man is, is to know the mystery that you are. There are hidden layers behind hidden layers. Man is infinity.

If you go on diving deep in man you will reach to God. Man is just the surface of the ocean, waves. If you dive deep you reach to the very center of existence. Those who have known God -- they have not known him as an object. They have known him as their innermost subjectivity. Those who have known God have not encountered him. They have not seen him as an object; they have seen him as



the very seer, as their own consciousness. You cannot encounter God anywhere except within yourself. He is your depth; you are his surface. You are his periphery; he is your center.

And the deeper you move within yourself, the deeper you are moving in the whole existence, in others also, because the center is one. Peripheries are millions, but the center is one. The whole existence is centered on one point -- that one point is God. God: that is the deepest depth of being.

It is a great journey, a great pilgrimage to know man. Patanjali's sutras give you clues how to enter.

The first sutra:

Kayendriya siddhih ashuddhih kshayat tapasah.

AUSTERITIES DESTROY IMPURITIES, AND WITH THE ENSUING PERFECTION IN THE BODY AND SENSE ORGANS, PHYSICAL AND MENTAL POWERS AWAKEN.

Before you can understand this sutra, many more things have to be understood. The body has been very much misused. You have mistreated your own body. You don't know the mystery of the body itself. It is not just the skin; it is not just the bones; it is not just the blood. It is a great organic unity, a great dynamism.

For centuries man thought that blood filled the body as water fills a container. Only just three centuries ago, we came to know that blood does not fill the body, that it is not a stagnant thing -- blood circulates. Only just three centuries ago, we came to know that blood circulates, it is a dynamic force. It does not fill the body, but it circulates -- so silently and so continuously, and the movement is so graceful, without any noise, that we have lived with bodies for millions of lives and we have never come to encounter the reality of the blood, that it circulates.

There are many more mysteries which are hidden. This body is just the first layer of many bodies -- in all, seven bodies. If you move deep in this body you will come across new phenomena. Behind this gross body is hidden the subtle body. Once that subtle body awakes, you become very powerful because you attain to certain new dimensional forces. This body can lie down in your bed, and your subtle body can move. For it there is no barrier. The gravitation of the earth does not affect it; there is no barrier of time and space for it. It can move... it can move anywhere. The whole world is open for it. For the gross body that is not possible. In some of your dreams the subtle body actually leaves your physical body. In some of your deep meditations your subtle body leaves your physical body. Many of you, deeply meditating, sometimes have become aware that it feels as if you have risen above the earth, a few inches, a few feet. When you open your eyes you are sitting on the earth. You think you have imagined it. It is not so. The subtle body, in deep meditation, can go a little higher than your gross body. Sometimes that, too, happens -- that the gross body also follows the subtle body.

There is a woman in Europe; she has been investigated by all the scientific methods. In deep meditation she rises four feet above the earth; not only in the subtle body, but the gross body also. It has been found to be a fact. This is said in the oldest yoga treatises: that in deep meditation it happens that with the subtle body the gross body can go above the ground -- and, exactly, it says it can go four feet very easily.

And the gross body is just the surface body, the skin of other bodies. Then behind the subtle there are subtler bodies -- in all, seven bodies. They all belong to seven different planes of being. The more you enter in your own being, the more you become aware that this body is not the all. But you will encounter the second body only if this body has become pure.

Yoga does not believe in torturing the body, it is not a masochistic affair -- but it believes in purifying it. And, sometimes, purifying it and torturing it may look alike. A distinction has to be made. A man can fast, and he may be only torturing. He may be just against his own body, suicidal, masochistic. But then another man can fast and he may not be a torturer, and he may not be a masochist, and he may not be trying to destroy the body in any way. Rather, he may be trying to purify it. Because in deep fasting, body attains to certain purities.

You continuously go on eating every day; you never give any holiday to the body. The body goes on accumulating many dead cells -- they become a load. Not only are they a load and a burden, they are toxins, they are poisonous. They make the body impure. When the body is impure you cannot see the hidden body behind it. This body needs to be clean, transparent, pure; then suddenly you become aware of the second layer, the subtle body. When the subtle body is pure then you become aware of the third body, and the fourth, and so on.

Fasting helps tremendously, but one needs to be very much aware that one is not destroying the body. No condemnation should be in the mind; and there is the problem because almost all religions have condemned the body. Their original founders were not condemners; they were not poisoners. They loved their bodies. They loved the body so much that they always tried to purify it. Their fasting was a purification.

Then came blind followers, unaware of the deep science of fasting. They started fasting, blindly. They enjoyed, because mind is violent. It enjoys being violent with others, it enjoys a power, because whenever you are violent with others you feel powerful; but to be violent with others is risky because the other will retaliate. Then there is a simple way: to be violent with your own body. Then there is no risk. The body cannot retaliate. The body cannot harm you. You can go on harming your own body; there is nobody to react. This is simple. You can torture and enjoy power -- that now you control your body; the body doesn't control you.

If this fasting is aggressive, violent, if there is anger and destructiveness; then you miss the point. You are not purifying the body; you are in fact destroying it.

And to clean a mirror is one thing and to destroy the mirror is another. To clean the mirror is totally different, because when the mirror is clean of all dust, pure, you will be able to look into it -- it will reflect you. But if you destroy the mirror, then there is no possibility to look into it. If you destroy the gross body you lose all possibility of contact with the second, the subtle body. Purify it, but don't be destructive.

And how does fasting purify? Because whenever you are on a fast the body has no more work of digestion. In that period the body can work in throwing out dead cells, toxins. It is just as one day, Sunday or Saturday, you are on a holiday and you come home and you clean the whole day. The whole week you were so engaged and so busy you couldn't clean the house. When the body has nothing to digest, you have not eaten anything, the body starts a self cleaning. A process starts spontaneously and the body starts throwing out all that is not needed, which is like a load. Fasting is a method of purification. Once in a while, a fast is beautiful -- not doing anything, not eating, just resting. Take as much liquid as possible and just rest, and the body will be cleaned.

Sometimes, if you feel that a longer fast is needed, you can do a longer fast also -- but be deep in love with the body. And if you feel the fast is harming the body in any way, stop it. If the fast is helping the body, you will feel more energetic; you will feel more alive; you will feel rejuvenated, vitalized. This should be the criterion: if you start feeling that you are getting weaker, if you start feeling that a subtle trembling is coming into the body, then be aware -- now the thing is no longer a purification. It has become destructive. Stop it.

But one should learn the whole science of it. In fact one should do fasting near somebody who has been fasting for long and who knows the whole path very well, who knows all the symptoms: if it becomes destructive what will start happening; if it is not destructive then what will happen. After a real, purifying fast you will feel new, younger, cleaner, weightless, happier; and the body will be functioning better because now it is unloaded. But fasting comes only if you have been eating wrongly. If you have not been eating wrongly there is no need for fasting. Fasting is needed only when you have already done the wrong with the body -- and we all have been eating wrongly.

Man has lost the path. No animal eats like man; every animal has its chosen food. If you bring buffaloes in the garden and leave them, they will eat only a particular grass. They will not go on eating everything and anything -- they are very choosy. They have a certain feeling about their food. Man is completely lost, has no feeling about his food. He goes on eating everything and anything. In fact you cannot find anything which is not eaten somewhere or other by man. In some places, ants are eaten. In some places, snakes are eaten. In some places, dogs are eaten. Man has eaten everything. Man is simply mad. He does not know what is in resonance with his body and what is not. He is completely confused.

Man, naturally, should be a vegetarian, because the whole body is made for vegetarian food. Even scientists concede to the fact that the whole structure of

the human body shows that man should not be a nonvegetarian. Man comes from the monkeys. Monkeys are vegetarians -- absolute vegetarians. If Darwin is true then man should be a vegetarian. Now there are ways to judge whether a certain species of animal is vegetarian or nonvegetarian: it depends on the intestine, the length of the intestine. Nonvegetarian animals have a very small intestine. Tigers, lions -- they have a very small intestine, because meat is already a digested food. It does not need a long intestine to digest it. The work of digestion has been done by the animal. Now you are eating the animal's meat. It is already digested -- no long intestine is needed. Man has one of the longest intestines: that means man is a vegetarian. A long digestion is needed, and much excreta will be there which has to be thrown out.

If man is not a nonvegetarian and he goes on eating meat, the body is burdened. In the East, all the great meditators -- Buddha, Mahavir -- they have emphasized the fact. Not because of any concept of nonviolence -- that is a secondary thing -- but because if you really want to move in deep meditation your body needs to be weightless, natural, flowing. Your body needs to be unloaded; and a nonvegetarian's body is very much loaded.

Just watch what happens when you eat meat: when you kill an animal what happens to the animal when he is killed? Of course, nobody wants to be killed. Life wants to prolong itself; the animal is not dying willingly. If somebody kills you, you will not die willingly. If a lion jumps on you and kills you, what will happen to your mind? The same happens when you kill a lion. Agony, fear, death, anguish, anxiety, anger, violence, sadness -- all these things happen to the animal. All over his body -- violence, anguish, agony spreads. The whole body becomes full of toxins, poisons. All the body glands release poisons because the animal is dying very unwillingly. And then you eat the meat -- that meat carries all the poisons that the animal has released. The whole energy is poisonous. Then those poisons are carried in your body.

And that meat which you are eating belonged to an animal body. It had a specific purpose there. A specific type of consciousness existed in the animal's body. You are on a higher plane than the animal's consciousness, and when you eat the animal's meat your body goes to the lowest plane, to the lower plane of the animal. Then there exists a gap between your consciousness and your body, and a tension arises, and anxiety arises.

One should eat things which are natural -- natural for you. Fruits, nuts, vegetables -- eat as much as you can. And the beauty is that you cannot eat these things more than is needed. Whatsoever is natural always gives you a satisfaction, because it satiates your body, saturates you. You feel fulfilled. If some thing is unnatural it never gives you a feeling of fulfillment. Go on eating ice cream: you never feel that you are satiated. In fact the more you eat, the more you feel like eating. It is not a food. Your mind is being tricked. Now you are not eating according to the body need; you are eating just to taste it. The tongue has become the controller.

The tongue should not be the controller. It does not know anything about the stomach. It does not know anything about the body. The tongue has a specific purpose to fulfill: to taste food. Naturally, the tongue has to judge, that is the only thing, which food is for the body -- for my body -- and which food is not for my body. It is just a watchman on the door; it is not the master. And if the watchman on the door becomes the master, then everything will be confused.

Now advertisers know well that the tongue can be tricked, the nose can be tricked. And they are not the masters. You may not be aware: much food research goes on in the world, and they say if your nose is closed completely, and your eyes closed, and then you are given an onion to eat, you cannot tell what you are eating. You cannot tell onion from apple if the nose is closed completely because half of the taste comes from the smell, is decided by the nose, and half is decided by the tongue -- and these two have become the controllers. Now they know: whether ice cream is nutritious or not is not the point. It can carry a flavor, it can carry some chemicals which fulfill the tongue but are not needed for the body.

Man is confused -- more confused than buffaloes. You cannot convince buffaloes to eat ice cream. Try!

A natural food... and when I say "natural" I mean that which your body needs. The need of a tiger is different; he has to be very violent. If you eat the meat of a tiger you will be violent, but where will your violence be expressed? You have to live in human society, not in a jungle. Then you will have to suppress the violence. Then a vicious circle starts.

When you suppress violence, what happens? When you feel angry, violent, a certain poisonous energy is released, because that poison creates a situation where you can be really violent and kill somebody. The energy moves towards your hands; the energy moves towards your teeth -- these are the two places from where animals become violent. Man is part of the animal kingdom.

When you are angry, energy is released -- it comes to the hands and to the teeth, to the jaw -- but you live in a human society and it is not always profitable to be angry. You live in a civilized world, and you cannot behave like an animal. If you behave like an animal, you will have to pay too much for it -- and you are not ready to pay that much. Then what do you do? You suppress the anger in the hand; you suppress the anger in your teeth -- you go on smiling a false smile, and your teeth go on accumulating anger.

I have rarely come to see people with a natural jaw. It is not natural -- blocked, stiff -- because too much anger is there. If you press the jaw of a person, the anger can be released. Hands become ugly. They lose grace, they lose flexibility, because too much anger is suppressed there. People who have been working on deep massage, they have come to know that when you touch the hands deeply, massage the hands, the person starts becoming angry. There is no reason. You are massaging the man and suddenly he starts feeling angry. If you press the jaw, persons become angry again. They carry accumulated anger.

These are the impurities in the body: they have to be released. If you don't release them the body will remain heavy. Yoga exercises exist to release all sorts of accumulated poisons in the body. Yoga movements release them; and a yogi's body has a suppleness of its own. Yoga exercises are totally different from other exercises. They don't make your body strong; they make your body more flexible. And when your body is more flexible, you are strong in a very different sense: you are younger. They make your body more liquid, more flowing -- no blocks in the body. The whole body exists as an organic unity, in a deep rhythm of its own. It is not like noise in the market; it is like an orchestra. A deep rhythm inside, no blocks, then the body is pure. Yoga exercises can be tremendously helpful.

Everybody is carrying much rubbish in the stomach, because that is the only space in the body where you can suppress things. There is no other space. If you want to suppress anything it has to be suppressed in the stomach. If you want to cry -- your wife has died, your beloved has died, your friend has died -- but it doesn't look good, looks as if you are a weakling, crying for a woman, you suppress it: where will you put that crying? Naturally, you have to suppress it in the stomach. That is the only space available in the body, the only hollow place, where you can force.

If you suppress in the stomach.... And everybody has suppressed many sorts of emotions: of love, of sexuality, of anger, of sadness, of weeping -- even of laughter. You cannot laugh a belly laugh. It looks rude, looks vulgar -- you are not cultured then. You have suppressed everything. Because of this suppression, you cannot breathe deeply, you have to breathe shallowly. Because if you breathe deeply then those wounds of suppression, they would release their energy. You are afraid. Every body is afraid to move in the stomach.

Every child, when born, breathes through the belly. Look at a child sleeping: the belly goes up and down -- never the chest. No child breathes from the chest; they breathe from the belly. They are completely free now, nothing is suppressed. Their stomachs are empty, and that emptiness has a beauty in the body.

Once the stomach has too much suppression in it, the body is divided in two parts, the lower and the higher. Then you are not one; you are two. The lower part is the discarded part. The unity is lost; a duality has entered into your being. Now you cannot be beautiful, you cannot be graceful. You are carrying two bodies instead of one -- and there will always remain a gap between the two. You cannot walk beautifully. Somehow you have to carry your legs. In fact if the body is one, your legs will carry you. If the body is divided in two then you have to carry your legs.

You have to drag your body. It is like a burden. You cannot enjoy it. You cannot enjoy a good walk, you cannot enjoy a good swim, you cannot enjoy a fast run -- because the body is not one. For all these movements, and to enjoy them, the body needs to be reunited. A unison has to be created again: the stomach will have to be cleansed completely.

For the cleansing of the stomach, very deep breathing is needed, because when you inhale deeply and exhale deeply, the stomach throws all that it is carrying. In exhalations, the stomach releases itself. Hence the importance of pranayam, of deep rhythmic breathing. The emphasis should be on the exhalation so that everything that the stomach has been unnecessarily carrying is released.

And when the stomach is not carrying emotions inside, if you have constipation it will suddenly disappear. When you are suppressing emotions in the stomach there will be constipation because the stomach is not free to have its movements. You are deeply controlling it; you can't allow it freedom. So if emotions are suppressed, there will be constipation. Constipation is more a mental disease than a physical one. It belongs to the mind more than it belongs to the body.

But remember, I am not dividing mind and body in two. They are two aspects of the same phenomenon. Mind and body are not two things. In fact to say "mind and body" is not good: "mind-body" will be the right expression. Your body is a psychosomatic phenomenon. Mind is the subtlest part of the body, and body is the grossest part of the mind. And they both affect each other; they run parallel. If you are suppressing something in the mind, the body will start a suppressing journey. If the mind releases everything, the body also releases everything. That's why I emphasize catharsis very much. Catharsis is a cleansing process.

These are all austerities: fasting; natural eating; deep, rhythmic breathing; yoga exercises; living a more and more natural, flexible, supple life; creating less and less suppressed attitudes; allowing the body to have its own say, following the wisdom of the body. "Austerities destroy impurities...." These I call austerities. "Austerities" does not mean to torture the body. It means to create a living fire in the body so that the body is cleansed. As if you have thrown gold into the fire -- all that was not gold is burned. Only pure gold comes out.

"Austerities destroy impurities, AND WITH THE ENSUING PERFECTION IN THE BODY AND SENSE ORGANS, PHYSICAL AND MENTAL POWERS AWAKEN."

When the body is pure, you will see tremendous new energies arising, new dimensions opening before you, new doors suddenly opening, new possibilities. Body has much hidden power. Once it is released, you will not be able to believe it, that the body carried so many things in it, and so close.

And every sense has a hidden sense behind it. Eyes have a hidden eyesight, an insight behind them. When the eyes are pure, clean, then you don't see things only as they are on the surface. You start seeing their depth. A new dimension opens. Right now when you see a person you don't see his aura; you just see his physical body. The physical body is surrounded by a very subtle aura. A diffused light surrounds the body. And everybody's body is surrounded by a different color aura. The moment your eyes are clean you can see the aura; and by seeing the aura you know many things about the man that you cannot know

in any other way. And the man cannot deceive you, it is impossible, because his aura reveals his being.

Somebody comes with an aura of dishonesty and he tries to convince you that he is a very honest man: the aura cannot deceive, because that man cannot control the aura. That is not possible. The dishonest aura has a different color. The aura of an honest man has a different color. The aura of a pure man is pure white. The more impure a man, the more white moves towards gray. The more impure, it moves still more towards black. The aura of a man who is absolutely dishonest is absolutely black. The aura of a confused man changes; it is never the same. Even if you go on looking for just a few minutes, you will see the aura is changing. The man is confused. He himself is not settled in what he is. He is a changing aura.

A man who is meditative has a very silent quality to the aura, a calmness, a coolness around him. The man who is in deep anxiety, turmoil, tension, has the same quality to the aura also. The man who is very tense may try smiling, may create a face, may have a mask, but when he comes to you his aura will show the reality.

And the same happens with the ears also. Just as eyes have a deep insight, the ears have a deep hearing quality. Then you don't hear what the man is saying, but rather, you hear the music. You don't bother about the words that he is using, but the tone, but the rhythm of his voice... an inner quality of the voice which says many things which words cannot deceive, cannot change. The man may be trying to be very polite, but his rudeness will be in his sound. The man may be trying to be very graceful, but his sound will show his ungracefulness. The man may be trying to show his certainty, but his sound will show the... the hesitant quality.

And if you can hear the very sound, and if you can see the aura, and if you can feel the quality of the being that is near you, you become capable of many things. And these are very simple things. They start happening once the austerity starts. Then there are deeper powers which yoga calls siddhis -- magical powers, miraculous powers. They look like miracles because we don't understand their mechanism, how they function. Once you know the mechanism they are not miracles. In fact a miracle is not possible. All that happens, happens according to a law. The law may not be known: then you call it a miracle. When the law is known the miracle disappears.

Just now in India they have introduced television in the villages. For the first time, villagers have watched Indira Gandhi in the television boxes, as the villagers call them -- "picture boxes." They could not believe. Impossible. They went around the boxes, they looked from everywhere. How is Indira Gandhi hidden in the box? A miracle, unbelievably miraculous, but once you know the law the thing is simple.

All miracles are according to hidden laws. Yoga says there is no miracle in the world because "miracle" means something against the law, which is not possible.



How is there any possibility to go against the universal law? There is no possibility. It may be people don't know.

Siddhis become possible as you go deeper into purities and perfection. For example, if you can move your astral body out of the gross body you can do many things which will be miraculous. You can visit people. They can see you but they cannot touch you. You can even talk to them by your astral projection. You can heal people. If you are really pure, just your touch, laying on of the hands, and there will be a miracle. Just surrounding you will be the healing power -- wherever you will move, healing will happen automatically. Not that you do it. The very purity... you have become a vehicle of the infinite forces.

But one has to move withinwards, one has to search one's own innermost core.

"Austerities destroy impurities, and with the ensuing perfection in the body and sense organs, physical and mental powers awaken." And the greatest power that awakens in you is the feeling of deathlessness. Not that you have a theory, a system, a philosophy that you are immortal, no. Now you have a feeling, now you are grounded in it -- now you know it. It is not a question of any theory: it has become your knowing that there is no death. This body will disappear into its elements, but your consciousness cannot disappear. The mind will disintegrate, the thoughts will be released, the body will go into the elements -- but you, the witnessing self, will remain.

You know it because now you can see your body from the far, faraway space. You can see your body separate from you. You can come out of the body and look at it. You can move around your own body. Now you know that the body will be left when you will die, but not you. Now you can see the mind functioning as a mechanism, as a biocomputer. You are the seer, not the mind. Now the body and mind go on functioning, but you are not identified.

This is the greatest miracle that can happen to a man: that he comes to know that he is deathless. Then the fear of death disappears, and with the fear of death all fears disappear.

And when fears disappear, love arises. When there is no fear, love arises; only then love arises. How can love arise in a fear ridden mind? You may seek friendship, you may seek a relationship, but you seek it out of fear -- to forget yourself, to drown yourself in the relationship. It is not love. Love arises only when you have transcended death. They both cannot exist together: if you are afraid of death, how can you love? Out of this fear you may try to find company, but the relationship will remain of fear.

That's why ninety nine per cent of religious people pray, but their prayer is not real prayer. It is not out of love; it is out of fear. Their God is out of the fear. Only rarely, one per cent of religious persons come to realize deathlessness. Then a prayer arises which is not out of fear, which is out of love, sheer gratitude, a thankfulness.

Swadhyayat istadevata samprayogah.

## UNION WITH THE DIVINE HAPPENS THROUGH SELF STUDY -- SWADHYAYA.

This is a very important sutra: "Union with the divine happens through self study." One has to study oneself -- that is the only way to reach the divine. Patanjali does not say, "Go to the temple." He does not say, "Go to the church." He does not say, "Do the rituals." No, that is not the way to be one with the divine. Go into yourself -- swadhyaya, self study -- because he is hidden behind you, within you. He is your withinmost core. You are the temple; go within. Study yourself. You are a tremendous phenomenon -- study yourself. Study all that you are. And the day you have studied yourself completely, he will be revealed. He is hidden behind you, within you. He is you in your deepest being. So study yourself.

This "study" means actually what Gurdjieff means by "self-remembering." Patanjali's swadhyaya is exactly what Gurdjieff means by "self-remembering." Remember yourself and just go on watching. How you relate with people -- watch. Relationship is a mirror. How you relate with strangers, how you relate with people who are known to you, how you relate with your servant, how you relate with your boss -- just go on watching. Let every relationship be a mirror, a reflection, and watch how you change your mask. Look at your greed, look at your jealousies, look at your fear, look at your anxieties, possessiveness -- go on looking and watching.

There is no need to do anything! That's the beauty of the sutra. Patanjali does not say, "Do something!" He says, "Study yourself." The very study, the very awareness will do. A transformation will happen when you come face to face to know your whole being.

In different moods: when you are sad -- watch; when you are happy -- watch; when you are indifferent -- watch; when you are feeling hopeless -- watch; when you are filled with hope so much -- watch; in desire, in frustration.... There are millions of moods around you -- go on watching. Let every mood be a window to look within yourself. From all colors of the rainbow, watch yourself. When you are alone -- watch. When you are not alone -- watch. Move to the mountains, isolated -- watch. Go to the factory, to the office -- watch how you change, where you change.

If you go on watching.... Never relax this watching for a single moment. Buddha has said, "Then when you go to your bed -- go on watching. When you go on, falling into sleep -- go on watching how you fall asleep." Go on watching. Don't allow anything to pass without watching. Just this self remembering, this self-study, will do all. You need not ask, "What do I do after I have watched" Nothing is needed. Once you watch your hatred totally, it disappears.

And this is the criterion: that which disappears by watching is sin, and that which grows by watching is virtue. That's the only definition I can give to you. I don't say that "this is sin and that is virtue." No, sin and virtue cannot be

objectified. That which grows by watching is virtue; that which disappears by watching is sin. Anger will disappear by watching; love will grow. Hatred will disappear; compassion will grow. Violence will disappear; prayer will grow, gratitude will grow. So whatsoever disappears through watching is sin. Nothing else is needed to be done with it. Just watch it and it disappears. It disappears just as when you bring light to a dark room the darkness disappears. The room does not disappear; the darkness disappears.

You will not disappear by watching. In fact by watching, you will be revealed. Only darkness will disappear: the darkness of anger, the darkness of possessiveness, the darkness of jealousy -- all that will disappear. Only you will be left in your pristine purity. Only your inner space will be left -- empty, void.

"Union with the divine happens through self-study." Nothing else is needed -- awareness.

Samadhi siddha Ishwar pranidhanat.

TOTAL ILLUMINATION CAN BE ACCOMPLISHED BY SURRENDERING TO GOD.

And when you have studied yourself, when you have come to know yourself... surrender. That becomes very simple. It is not an effort then. Now if you want to surrender, it will take a tremendous effort; and then too it will never be total. If right now you want to surrender, how can you surrender with hatred inside? How can you surrender with jealousy inside? How can you surrender with violence inside? Surrender is possible only when you are absolutely pure.

How can you go to God and put your hatred, violence, jealousies at his feet? No, only when you are pure, a flower of purity -- then you enter the temple and surrender it.

To surrender, one should become worthy of it, because surrender is the greatest act. Nothing is beyond it. You cannot surrender by your will and effort, because will and effort belong to the ego. The ego cannot surrender. When you go on studying yourself, watching yourself, the ego disappears. You remain, but there is no longer the "I." You are a vast emptiness -- with no "I" in it. You are a vast amness, but no "I" in it. Being exists, ego no more -- then it is possible to surrender.

"Total illumination can be accomplished by surrendering to God." Total illumination, samadhi: you become light itself. Everything disappears. You remain as energy; and the purest energy is light. Now scientists, physicists, say that if anything is moved at the speed of light it will become light. If a stone brick is thrown at the speed of light, the brick will disappear. It will become light itself because at that speed things disappear; only energy remains. They have discovered it just now, within this century, that there is a possibility that all matter is convertible into light, into energy. Matter is a slow-speed energy; light is a high-speed energy.

Ego is a material thing; it is a slow-speed energy. When you surrender it, you attain to the speed of light. Then you are no longer a solid thing; then you are weightless energy. And weightless energy has no limitation; it is unlimited. And weightless energy cannot be defined in any other way -- the only way is to say that it is light. The Bible says, "God is light." The Koran says, "God is light." The Upanishads say, "God is light." You become light.

"Total illumination can be accomplished by surrendering to God." First, move through self-study so you can encounter God within. Then surrender to it. All and all that you are -- surrender to it. And remember, that surrendering is not an effort, so don't be bothered about how to surrender. Just first remember yourself; surrendering comes as a shadow. There is no technique to surrender. Once you know yourself, you know now how to bow down and surrender yourself. Surrendered, you become God himself. Fighting with the whole, you remain an ugly ego. Surrendered with the whole, you become the whole. Let-go is the ultimate mantra.

But the greed may arise in your mind: "Then why wait? Why should I not surrender now?" You cannot. You are the barrier, so how can you surrender? When you are not, surrender will be. If you are, surrender is not possible. You will not surrender; your disappearance will be the surrender. You go out of one door; from another door enters surrender. You and surrender cannot exist together.

So remember, you cannot surrender. Watch yourself, so you become purer and purer and purer -- so pure that almost nothing is left, only a purity, a fragrance -- then surrender happens.

In this sutra Patanjali is simply saying that total illumination can be accomplished by surrendering to God. He is not saying how to surrender. He is not saying that surrender has to be done. He is simply indicating a phenomenon. Self-study has to be done; you will come face to face with God. If you have done self-study you enter the temple, you face God, and then there is no problem. The moment you face him surrender happens. It is not a doing; it is a happening.

## **Yoga: The Alpha and the Omega, Vol 6**

### **Chapter #6**

#### **Chapter title: Mind: THE Stupidity**

**6 September 1975 am in Buddha Hall**

##### Question 1

ARE SOME PEOPLE MORE STUPID THAN OTHERS?

Mind is stupid. Unless you go beyond mind you don't go beyond stupidity; mind, as such, is stupid.

And minds are of two types: knowledgeable and not knowledgeable. But both are stupid. The knowledgeable mind is thought to be intelligent. It is not. The less knowledgeable mind is thought to be stupid, but both are stupid.

In your stupidity you can know much -- you can gather much information; you can carry loads of scripture with you; you can train the mind, condition the mind; you can memorize; you can almost become an *ENCYCLOPEDIA BRITANNICA* -- but that doesn't make any difference in your stupidity. In fact if you come across a man who has no longer any mind, your stupidity will be more than the stupidity of those who have no information, who are simply ignorant. To know more is not to become knowing, and to know less is not to be stupid.

Stupidity is a sort of sleep, a deep unawareness. You go on doing things not knowing why. You go on being involved in a thousand and one situations not knowing why. You move through life fast asleep. That sleepiness is stupidity. Being identified with the mind is stupidity. If you remember, if you become aware and the identity is lost with the mind, if you are no longer mind, if you feel a transcendence to the mind; intelligence arises. Intelligence is a sort of awakening. Asleep, you are stupid. Awake, stupidity has disappeared: for the first time, intelligence enters in.

It is possible to know much without knowing yourself; then it is all stupidity. Just the reverse is also possible: to know oneself -- and without knowing anything else. But to know oneself is enough to be intelligent; and a man who knows himself will behave intelligently in any and every situation. He will respond intelligently. His response will not be a reaction; he will not act out of the past. He will act in the present; he will be here-now.

Stupid mind always acts out of the past. Intelligence need not be concerned with the past. Intelligence is always in the present: I ask you a question -- your intelligence answers it, not your memory. Then you are not stupid. But if only the memory answers it, not intelligence -- then you don't look at the question. In fact you don't bother about the question; you simply carry a ready-made answer. It is related about Mulla Nasrudin that the emperor was going to visit his town. The villagers were very much afraid to face the emperor, so they all asked Nasrudin, "Please, represent us. We are foolish people, ignorant. You are the

only wise one here, so please tackle the situation because we don't know the ways of the court, and the emperor is coming for the first time."

Nasrudin said, "Of course. I have seen many emperors and I have visited many courts. Don't be worried."

But the people of the court were themselves worried about the village, so they came just to prepare the whole situation. When they asked who is going to represent them, the villagers said, "Mulla Nasrudin is going to represent us. He is our leader, our guide, our philosopher."

So they trained Mulla Nasrudin, saying, "You need not be worried too much. The king is going to ask only three questions. The first question will be about your age. How old are you?"

Nasrudin said, "Seventy."

"So remember it. Don't be dazzled too much by the emperor and the court. When he asks how old you are, say, 'Seventy' -- not a single word more nor less; otherwise you can be in difficulty. Then he will ask how long you have been serving in the village mosque, how long you have been a religious teacher here. So exactly tell the years. How long have you been serving?"

He said, "For thirty years."

Questions like this. Then the emperor came. The people who had trained Nasrudin, they had trained the emperor also, saying, "The people of this village are very simple, and their leader looks a little stupid, so please, be kind and don't ask anything else. These are the questions...."

But the king forgot. So before asking, "How old are you?" he asked, "How long have you been the spiritual guide of this town?"

Now, Nasrudin had fixed answers. He said, "Seventy years."

The king looked a little puzzled because the man looks not more than seventy, so has he been a religious teacher from his very birth? Then he said, "I am surprised. Then how old are you?"

Nasrudin said, "Thirty years." Because this was the fixed thing: that first he has to say "seventy years," then he has to say "thirty years."

The king said, "Are you mad?"

Nasrudin said, "Sir, we both are mad -- in our own ways! You are asking wrong questions -- and I have to answer right answers! This is the problem. I cannot change, because those people are here, those who have trained me. They are looking at me. I cannot change, and you are asking wrong questions. We both are mad in our own ways. I am forced to answer the right answer -- that is my madness. Had there been no ready-made answers I would have answered you rightly, but now there is trouble. And you are asking a wrong question, in a wrong sequence."

This happens to the stupid mind. Continuously, watch in yourself: the Mulla Nasrudin is part of you. Whenever you answer a question because you have a ready-made answer, you are behaving stupidly. The situation may have

changed, the reference may have changed, the context may have changed -- and you are acting out of the past.

Act out of the present. Act out of unpreparedness. Act out of the present's awareness; don't act out of the past. Then you are not stupid.

Now you can understand why I say mind is stupid: because mind is only past. Mind is accumulated past, all that you have known in the past. Life is continuously changing. The mind remains the same -- it carries dead memories, dead information. The context changing every moment, the question changing every moment, the emperor changing every moment -- and you carry fixed answers. You will always be in trouble. A stupid mind is always in trouble, suffers. For nothing. Only for this reason: that he is too ready, too prepared.

Every moment remain unprepared. Then you remain innocent. Then you are not carrying something. Whenever you have a ready-made answer you don't listen to the question exactly as it is. Before you have listened to the question, the answer has already popped up in the mind; the answer is already standing between you and the question. Before you have looked around and watched the situation, you are already reacting.

Mind is the past, mind is the memory -- -that's why mind is stupid, all minds. You may be a villager, not knowing much about the world. You may be a professor in the University of Poona, knowing much. That doesn't make any difference. In fact sometimes it happens that villagers are more intelligent -- because they know nothing. They have to rely on intelligence. They cannot rely on their information, they have none. If you are alert you can see the quality of innocence in a villager. He is like a child.

Children are more intelligent than adults, more intelligent than old people. That's why children can learn so easily. They are more intelligent. The mind is not yet there. They are mindless. They don't carry any past; they have none. They are moving, wondering, surprised at everything. They always look to the situation. In fact they have nothing else to look to -- no ready-made answers. Sometimes children answer in such a beautiful and alive way as old people cannot. Old people always have the mind there to answer for them. They have a servant, a mechanism, a biocomputer; and they rely on it. The more you become old, the more you become stupid.

Of course, old people think they have become very wise, because they know many answers. If this is wisdom then computers will be the most wise people. Then there is no need for you to think about Buddha and Jesus and Zarathustra, no. Computers will be wiser because they will know more. They can know all; they can be fed every information. And they will function better because they are mechanisms.

No, wisdom is not concerned at all with knowledge. It is concerned with awareness, intelligence, understanding. Be more alert. Then you are not in the grip of the mind. Then you can use the mind whenever needed but you are not used by the mind. Then the mind is no longer the master -- you are the master

and the mind is the servant. Whenever you need the servant you ask, but you are not ruled by, you are not manipulated by, the mind.

The ordinary situation of mind is such as if the car is manipulating the driver. The car says, "Go this way," and the driver has to follow. Sometimes it happens: brakes fail, the wheel is not functioning well, you wanted to go to the south and the car moves to the north. The mechanism has failed; it is an accident. But that accident has become normal with human mind. Continuously you want to go somewhere and the mind wants to go somewhere else. You wanted to go to the temple and the mind was thinking to go to the theater, and you find yourself in the theater. Maybe you had come out of your house to go to the temple to pray... you are sitting in a theater -- because the car wanted to move that way and you are incapable.

Intelligence is a mastery -- mastery of all the mechanisms within you. The body is a mechanism, the mind is a mechanism: you become the master. Nobody is manipulating you; the mind simply receives your orders. This is intelligence.

So if you ask, "Are some people more stupid than others?" -- it depends. As I see, people are knowledgeable stupid, not-knowledgeable stupid. These are the ordinary two categories, because the third category is so unique you cannot make it a category. Rarely, sometimes, a Buddha happens: a Buddha is intelligent. But then he looks rebellious because he does not give your pat answers, fixed answers. He moves away from the superhighway; he has his own path. He makes his own path. Intelligence always follows itself. It does not follow anybody. Intelligence makes its own path. Only stupid people follow.

If you are here with me you can be here in two ways. You can be intelligently here with me: then you will learn from me, but you will not follow. You will follow your own intelligence. But if you are stupid you don't bother about learning: you simply follow me. That looks simple, less risky, less dangerous, more secure, safe, because you can always throw the responsibility on me; but if you choose a secure safety-way, you have chosen death. You have not chosen life. Life is dangerous and risky. Intelligence will always choose life -- at any cost, whatsoever the risk -- because that's the only way to be alive.

Intelligence is a quality of awareness. Intelligent people are not stupid.

## Question 2

WHAT IS THE DIFFERENCE BETWEEN INTROSPECTION AND SELF-REMEMBERING?

A lot of difference. Introspection is thinking about yourself. Self-remembering is not thinking at all: it is becoming aware about yourself. The difference is subtle, but very great.

The Western psychology insists on introspection, and the Eastern psychology insists on self-remembering. When you introspect, what do you do? For example, you are angry: you start thinking about anger -- how it is caused. You start



analyzing why it is caused. You start judging whether it is good or bad. You start rationalizing that you had been angry because the situation was such. You brood about anger, you analyze anger, but the focus of attention is on the anger, not on the self. Your whole consciousness is focused on the anger -- you are watching, analyzing, associating, thinking about it, trying to figure out how to avoid, how to get rid of it, how not to do it again. This is a thinking process. You will judge it "bad" because it is destructive. You will take a vow that "I will never commit the same mistake again." You will try to control this anger through will. That's why the Western psychology has become analytical... analysis, dissection.

The Eastern emphasis is not on the anger. The Eastern emphasis is on the self. To be aware when you are angry, to be so aware.... Not to think, because thinking is a sleeping thing. You can think while you are fast asleep; there is no need for awareness. In fact you continuously think without being at all aware. The thinking goes on and on and on. Even when you are fast asleep in the night, the thinking continues, the mind goes on continuing its inner chatter. It is a mechanical thing.

The Eastern psychology says, "Be aware. Don't try to analyze anger, there is no need. Just look at it, but look with awareness. Don't start thinking." In fact if you start thinking then thinking will become a barrier to looking at anger. Then thinking will garb it. Then thinking will be like a cloud surrounding it; the clarity will be lost. Don't think at all. Be in a state of no-thought, and look.

When there is not even a ripple of thinking between you and the anger, the anger is faced, encountered. You don't dissect it. You don't bother to go to its source, because the source is in the past. You don't judge it, because the moment you judge, thinking starts. You don't take any vow that "I will not do it," because that vow leads you into the future. In awareness you remain with the feeling of anger -- exactly here-now. You are not interested in changing it, you are not interested in thinking about it: you are interested to look at it directly, face to face, immediate. Then it is self-remembering.

And this is the beauty of it: that if you can look at anger it disappears. It not only disappears at this moment: the very disappearance of it by your deep look gives you the key that there is no need to use will, there is no need to make any decision for the future, and there is no need to go to the original source from where it comes. It is unnecessary. You have the key now: look at anger, and anger disappears. And this look is available forever. Whenever anger will be there you can look; then this look grows deeper.

There are three stages of the look. First, when the anger has already happened and gone. Almost, you look at the tail disappearing -- the elephant has gone, only the tail is there -- because when the anger was there, really, you were so deeply involved in it you could not be aware. When the anger has almost disappeared, ninety-nine per cent -- only one per cent, the last part of it is going, disappearing into the farther horizon -- then you become aware: this is the first state of awareness. Good, but not enough.

The second state is when the elephant is there, not the tail: when the situation is ripe, you are really angry to the peak -- boiling, burning -- then you become aware.

Then there is still a third stage: the anger has not come, is still coming -- not the tail but the head. It is just entering your area of consciousness and you become aware -- then the elephant never materializes. You killed the animal before it was born. That is birth control. The phenomenon has not happened; then it leaves no trace.

If you stop it in the middle, half the head has happened, it will leave something on you -- a trace, a load, a small wound. You will feel scratched. Even if you don't allow it now to have its full sway, it has entered. If you look at the tail, the whole thing has already happened. You can at the most repent; and repentance is a thinking. Again you become a victim of the thinking mind.

A man of awareness never repents. There is no point in repenting because the more awareness goes deep, he can stop a process even before it has begun. Then what is the point of repenting? And not that he tries to stop it -- that's the beauty of it. He simply looks at it. When you look at a mood, at a situation, at an emotion, feeling, thought -- when you bring the quality of look -- the look is like light: darkness disappears.

There is a vast difference between introspection and self-remembering. I am not in favor of introspection. In fact, introspection is a little pathological: it is playing with your own wound. It won't help. It won't help the wound to heal. In fact it will do just the reverse: if you go on fingering your wound you will keep it fresh. Introspection is not good. Introspective people are always morbid, ill. They think too much. Introspective people are closed. They just go on playing with their wounds and their anguish and their anxiety -- and the whole life seems then too much of a problem; it cannot be solved. Everything looks like a problem for an introspective man. Whatsoever happens becomes a problem.

And, then, he is inside too much; he cannot move out. The balance is lost. Introspective people escape from life and go to the Himalayas. They are morbid, ill, pathological. A healthy person has a healthy swing: he can move in, he can move out. For him there is no problem for in and out. In fact he doesn't divide the inner life and the outer life. He has a free flow, a free swing. Whenever it is needed he simply moves in. Whenever it is needed he simply moves out. He is not against the outside world; he is not for the inside world. In and out should be just like in-breathing and out-breathing: both are needed.

Introspectives become too brooding, too inside. They become afraid to go out because whenever they go out, there are problems, so they close up. They become monads with no windows. And then problems and problems -- the mind goes on creating problems and they go on trying to solve.

An introspective person is more prone to become mad. Introverts become mad more than extroverts. If you go to the madhouses you will find ninety-nine per cent of the people there are introverts, introspective, and only one per cent, at the

most, extroverts. They don't bother about the inner side of things. They go on living on the surface. They don't think that there are problems. They think there is only life to be enjoyed. Eat, drink, be merry is their whole religion, nothing else.

You will always find extroverts more healthy than introverts because at least they are in contact with the whole. The introvert loses all contact with the whole. He lives in his dreams. He has no outgoing breath. Just think: if you don't allow the breath to go out, you will become ill because the breath that has gone in will not remain fresh always. Within seconds it will become stale, within seconds it will lose the oxygen, the life, within seconds it is finished -- and then you are living in stale air, dead. You have to go out to seek new sources of life, to seek fresh air. You have to be continuously moving.

To me, if you want to choose between the extrovert and introvert, I will say to you, "Choose the extrovert." He is less ill -- lives on the surface, can never come to know the truth, but at least never goes mad. The introvert can come to know the truth, but that is one possibility out of a hundred. Ninety-nine per cent is the possibility he will go mad.

I am in favor of a flowing life. Life should be a rhythm: you go out, you go in, and don't cling to anything. Just remain alert. Remember. Go on remembering: when you are in the world, then too remember; and when you are inside yourself, then too remember. Always keep awareness alert, burning, alive. The flame of awareness should not be lost, that's all. Then live in the market or live in the monastery -- you will never be a loser in life. You will attain to the profoundest depth that life can give. That profoundest depth is God. God is a swinger: out and in, introvert and extrovert both -- but aware.

### Question 3

SOMETIMES, NOW, YOU CHUCKLE IN THE DISCOURSE.

I must be becoming holier, godlier, because the more holy you are, the more you take life nonseriously. You chuckle, you laugh; then it is not a burden. Your whole life becomes a smile; it is not a serious affair then.

But religious people all over the world have been teaching people to be very serious -- long faces. This is illness, not health. Make laughter your prayer. Laugh more. Nothing releases your blocked energies as does laughter. Nothing makes you innocent as does laughter. Nothing makes you childlike as does laughter. Children chuckle and laugh and smile. Of course they cry also, but their crying is beautiful.

Cry and weep and laugh, and let these be your prayers. Go to the temple -- don't verbalize. Go to the church -- don't bother about the authorized version of the prayer. There is none; no version is authorized. Create your own prayer. If you feel like weeping, weep. Tears are more meaningful than any words; they bring your heart. They are more prayerful, more beautiful, more significant. Words are

dead. Tears are alive, fresh -- coming from you, from your depth. Or laugh: have a good laugh with the god of the temple.

In the Talmud it is said.... And the Talmud is a rare book. The Geeta, the Bible, the Koran -- all look serious. The Talmud is simply unbelievably rare. In the Talmud it is said, "God loves those people who make others laugh." You cannot conceive a religious scripture saying this: "God loves those who make others laugh." Those are the real saints.

If you make people serious you are a sinner. The world is already much too burdened; please, don't burden it anymore. Give a little laughter. Create a ripple of laughter wherever you are. Smile a little more and help others to smile. If the whole world can laugh loudly, wars will disappear, because wars are managed by serious people. Courts will disappear, because courts are managed by serious people.

That's why if you laugh in any court it is a crime. No court allows it -- you are insulting the court. Everyone should be serious. Look at the judges sitting in the courts: how foolishly serious they look. A little laughter will help them to be more just, will help them to understand human beings more deeply. Their coldness cannot do justice, because coldness is inhuman. A little warmth....

But the judge is afraid. If the thief standing in the court starts laughing, and the judge also joins him, and the whole court laughs -- then the judge is afraid. Then it will become too human; and it will be difficult to throw this laughing thief into jail for three or four or five years. For nothing much -- he has stolen a few rupees. He has stolen a little maya, and the judge may be a Vedantin. He has stolen a little illusion -- rupees, diamonds -- and he has to be thrown: for dead diamonds an alive being is to be thrown for five years to rot. Or in deep anger, in a rage, in some mad moment he may have killed. Even the judges go on thinking sometimes to kill. It is difficult to find a human being who has not thought many times in his life to kill somebody. It seems human, the idea.

I'm not saying go and kill, and I'm not saying that judges should forgive those who are murderers, no. But a little laughter will help. One man has been murdered: if the judge can laugh a little and the court also can chuckle a little with the judge, it will be difficult for him to send this man to the gallows. Because that is again another murder; and how can you put things right when for one murder the court decides for another murder? Maybe this man needs psychoanalytical treatment. Maybe this man needs to be sent to a monastery to meditate for two years. But not death -- because death.... If it is bad to commit murder, to commit murder in the name of justice is also bad; it cannot become good.

But judges are very serious people, politicians are very serious people -- the whole burden of the world on their shoulders. They always go on thinking all over the world: "What after Mao Tse-tung?" As if there was no world before Mao Tse-tung. The world has been happy. In fact it will be happier if all Mao Tse-tungs disappear.

I was just reading a book, a very rare book. The man says India would have become independent sooner if Gandhi had not been there. I was a little surprised, but then I looked into his argument and I felt he is right. Gandhi created much trouble -- stubborn, all politicians are. He created much trouble: he wouldn't compromise for anything. He had his own ways, Jinnah had his own ways. They wouldn't compromise. They both were stubborn, stonelike. It seems the man has an insight who says that India would have become independent sooner if there had been no Gandhi and no Jinnah.

And if there were no churches India would never have been dependent. If politicians disappear from the world, the world will be free. There will be no need to fight for it: it will be simply free. If priests disappear and serious churches, which look more like death than life, disappear and temples arise to dance, to enjoy, to be blissful, to be ecstatic; the world will be more religious.

So when you say, "Sometimes, now, you chuckle in the discourse," I hope I must be becoming holier. Otherwise, there seems to be no other reason.

#### Question 4

VIJAY ANAND WAS A HUNDRED PER CENT SURE THAT HIS FILM 'JAAN HAZIR HAI' WOULD BE A HIT... BECAUSE HIS 'GURU' HAD PREDICTED ITS SUPER SUCCESS.... THE FILM FLOPPED. WILL THE 'GURUJI' PLEASE EXPLAIN?" -- FROM STARDUST MAGAZINE.

The first thing: Vijay Anand is not so foolish as to ask me such things. He never mentions anything about his business. He never asked anything about the film "Jaan Hazir Hai" and I never answered him. I don't even know that he has made a film named "Jaan Hazir Hai."

But these people, editors of STARDUST, must have dreamt something. They must have seen a dream, and maybe in their dream they heard me saying, "Your film, Vijay, will be a super success." Then they misunderstood the point. I must have told them in their dreams "super success" in Lao-tzian terms. Lao Tzu says, "Because few people understand me, I am dignified." So, if you translate it, super success means: if nobody goes to see the film. Because masses are so foolish they cannot understand it, it is dignified: it is a super success. When the masses go to see a film it is a failure, flopped. It must be stupid; otherwise how does it attract so many stupid people?

I have not said anything, but if they have heard something in their dreams, they have wrongly interpreted me. If it has flopped, it is a super success. It must be something which goes beyond ordinary mind. That's what a super success is. A Hitler is not a super success; masses worshipped him. That shows he belonged to the masses. He was an ordinary, stupid man. Lao Tzu is a super success: nobody knows, nobody heard about him -- not even a rumor. He comes and moves silently. He was a super success, and he knew it. He says in his TAO TE CHING, "I am dignified, because very few people can understand me. The whole world

misunderstands me; that's why I am dignified." Rarer the understanding, rarer will it be understood, more possibility to be misunderstood.

I used to know a very rare man. He was a sannyasin. When I was a child he used to visit my village and he used to stay with my family. I loved that man for only one single cause: whenever he would give a lecture and people would clap, he would look at me and say, "Rajneesh, something must be wrong. Otherwise why are people clapping? They clap only when something is wrong, because they are wrong." When nobody would clap, and nobody would understand what he was saying, when everybody looked just as if they were wasting their time, he would come home and he would say, "Rajneesh, I must have said something. You saw? Nobody could understand." With the masses, success is a failure.

#### Question 5

WHAT IS THE DIFFERENCE BETWEEN SELF-REMEMBERING AND WITNESSING?

Just now I told you the difference between introspection and self-remembering. Now, the difference between self-remembering and witnessing.

Yes, there is a lot of difference again: because in self-remembering the emphasis is on the self. Just as in introspection the emphasis is on the thought, the feeling, the emotion, the mood, anger, sexuality, or anything, and the self is forgotten; in self-remembering the self is remembered and the whole energy is centered on the self, and you just look at the mood, at the situation, at the feeling -- you don't think about it, because in the thinking the look is lost, the purity of the look is lost.

Witnessing is a step further ahead. In witnessing, even the self is dropped; only remembering remains. Not that I remember. The "I" is no longer part of witnessing. Just remembering.... Witnessing is a witnessing of the self. Self-remembering is the beginning; witnessing is the end. By self-remembering you start looking at anger, keeping yourself centered at the self, crystallized at the self, looking at the ripples around you in the mind. But when you look at the mind, by and by, the mind disappears. When the mind disappears and there is void, then a new step can be taken: now, you look at yourself. Now the very energy that was looking at anger, sex, jealousy is free -- because the jealousy, anger, and sex have disappeared. Now that same energy turns around to look at yourself.

When the same energy looks at the self, the self also disappears; then there is only remembering. That remembering is witnessing. In witnessing there is no self. You look at the anger, but when you look at yourself, you are no longer you: just a vast, infinite, unbound witnessing. Just consciousness -- infinite and vast, but with no crystallization. This has to be understood.

Gurdjieff worked his whole life on the method of self-remembering because in the West to introduce witnessing would have been almost impossible, because

the West has been living with introspection. All the Christian monasteries, they have been teaching introspection. Gurdjieff introduced something beyond introspection: he called it "self-remembering." He was always thinking to introduce witnessing, but he could not because witnessing can be introduced only when self-remembering is settled; before it, it cannot be introduced. To talk about it before the ripeness of self-remembering will not reach anywhere; it will be useless. He waited long, but he couldn't introduce it.

In the East we have used both. In fact we have used all the three: introspection was for very ordinary religious people, those who don't want to go deep; those who want to go deep, for them, self-remembering; and those who want to go so deep that they disappear in the depth, for them, witnessing. Witnessing is the last. Beyond that, nothing exists. You cannot be a witness to the witness -- because that too will be witnessing. So beyond witnessing there is no possibility to go: you have come to the very end. The end of the world is witnessing.

Move from introspection to self-remembering, and from self-remembering hope some day to move to witnessing. But keep it in mind that self-remembering is not the goal. It is good just as a bridge, but one has to cross, one has to go beyond it.

#### Question 6

IS IT POSSIBLE TO BE IN A STATE OF PURE CONSCIOUSNESS FOR A WHILE AND TO FALL OUT AGAIN?

No, it is not possible. But something like it happens: you have a glimpse of pure consciousness; you have not entered. It is just as if you look from hundreds of miles' distance towards the Himalayan peaks. You have not reached them, but you can look from a vast distance. You can look at the peaks; you can have a feeling. You can open a window and look at the moon far away, and the rays will touch you and you will be illumined, you will have a certain experience, but from this window-experience you will fall again and again.

When pure consciousness is achieved -- not a glimpse from a distance, but you have entered into it -- then you cannot lose it again. Once achieved it is achieved forever. You cannot fall out of it. Why? Because the moment you enter it you disappear. Who can fall out of it? To fall out at least you have to remain as yourself. But to enter pure consciousness, the ego disappears completely, the self disappears completely. Then who will come back?

In a glimpse you are not disappeared; you are there. You can have a glimpse and close the eyes. You can have a glimpse and close the window. It will become a memory; it will haunt you; it will become a nostalgia. It will come in your dreams. Sometimes, suddenly, you will feel again a deep urge to have that glimpse, but it cannot be a phenomenon forever and forever. Glimpses are only glimpses. Good, beautiful, but don't cling to them; because they are not

permanent. You will fall out of them again and again -- because you are still there.

When there is a glimpse, move towards the peaks, move towards the moon... become one with the moon. Unless you disappear completely you will fall. You will have to come back to the world because that ego will feel suffocated with the glimpse. The ego will feel deathlike panic. It will say, "Close the window! Enough you have looked at the moon. Now don't be foolish. Don't be a lunatic." The word "lunatic" means moonstruck. The word comes from "lunar" -- of the moon. All mad people are called lunatics, moonstruck -- thinking of distant dreams.

The mind, the ego, will say, "Don't be a lunatic. It is okay to have, sometimes, the window open and look at the moon, but don't be obsessed. The world is waiting for you. You have responsibilities to fulfill in the world." And the ego will bring you and persuade you, seduce you, towards the world; because the ego can exist only in the world. Whenever something of the other world penetrates into your mind, the ego becomes afraid, panicky, scared. It looks like death.

If that glimpse is to become a permanent life-style, your very being, then you have to bridge the distance, bridge the gap. You have to move. When you become pure consciousness then there is no falling out again. It is a point of no return. One only goes in; one never comes out. It has no exit, only one door... the entrance.

#### Question 7

YOU SAID THAT BUDDHA WAS ESSENTIALLY SELFISH. WAS JESUS THE SAME? IF SO WHAT DID HE MEAN BY: "IF ANY MAN COME AFTER ME LET HIM DENY HIMSELF AND TAKE UP HIS CROSS AND FOLLOW ME."

Yes, Jesus is also selfish; otherwise it is not possible. Jesus, Krishna, Zarathustra, Buddha -- all selfish people: because so much compassion arises out of them. That is not possible if they are not self-centered. That is not possible if they have not attained to their own bliss. First, one has to attain; only then can one share... and they shared so much that even centuries have passed, but they go on sharing still.

If you love Jesus, suddenly you are filled with his compassion. His love still flows. The body has disappeared, but his love has not disappeared. It has become a permanent phenomenon in the world. It will always be there. Whenever there will be somebody ready, receptive, his love will flow. But this is possible only because he attained to his original source: he must have been selfish.

Then what is the meaning?, because these words seem to be contradictory? "If any man come after me let him deny himself...." Yes, they look paradoxical: if I am true then they contradict me. I am true, and they don't contradict me. It is only appearance, because Jesus is saying, "If you want to attain to yourself you



will have to lose yourself, that is the way." So when Jesus says, "If any man come after me let him deny himself..." it is because that is the only way to be himself. You can attain to the self only when you deny your ego. You can attain to yourself when you completely disappear.

Jesus says, "If you cling to life, you will lose it. If you are ready to lose it, it will be forever and forever with you. You will attain to life abundant, infinite." When a water drop falls in the ocean, it loses itself -- denies itself -- and becomes the ocean. It pays nothing and attains to the ocean: it simply loses its own boundaries. When Jesus is saying, "If any man come after me let him deny himself..." it is the ocean saying to the drop, "Come, deny yourself! -- so that you can become the ocean also." And this is the most selfish thing: to become the ocean.

A drop is very altruistic, but he remains a drop -- finite, limited, miserable. Looks as if he is selfish; he is not. If you go and look at the selfish people in the world, you will not find them really selfish. They are simply foolish, not selfish.

Really selfish people become wise. Really selfish people are those who try to attain nirvana, who try to attain God, who try to attain moksha -- liberty, freedom. They are the really selfish people, not those people which are known as selfish in the world because they are trying to accumulate riches. They are simply foolish, not selfish. Don't use that beautiful word for them. They are simply foolish.

Why do you call them selfish? They go on accumulating riches and go on selling their self for them. They make a big house and they themselves become hollow, empty. They have a big car and no soul within. And you call them selfish? They are the most unselfish people. They have given their self -- for nothing, actually.

It happened: One man came to Ramkrishna with many gold coins, and he wanted to give them to him. Ramkrishna said, "I don't touch gold. Take them away."

The man was very impressed. He said, "How unselfish you are."

Ramkrishna laughed and he said, "Unselfish and me? I am a selfish man. That's why I don't touch this gold. I am not so foolish. Unselfish you are: you have sold yourself for gold coins."

Who is unselfish? One who gives his soul for gold coins is unselfish?... or one who leaves everything of the world to attain to his soul, he is selfish? In the world people lose themselves and attain to nothing, and you call them selfish. They are unselfish people, foolish. Buddha, Jesus, Krishna -- they attained to the utmost glory, to the utter blissfulness. Buddha has said: "I have attained to the unexcelled SAMADHI." And you call them unselfish? Those who live in perfect bliss, you call them unselfish? You have destroyed a beautiful word.

Jesus is right, "If any man come after me let him deny himself..." because that is the only way to attain to oneself. He is teaching selfishness.

"... and take up his cross and follow me," because that is the only way to be resurrected. If you want a new life you will have to die. If you want to be

resurrected you will have to carry your own cross. Be crucified in the material world and you will be resurrected in the spiritual. Die moment to moment to the past so that you are resurrected every moment into the present. Dying is an art, one of the most basic. And those who know how to die, only they know how to live. People who are afraid of dying become afraid of living. People who are too afraid of death and dying become incapable of living, because life has death as part of it.

When Jesus says, "Pick up your cross and follow me," he is saying, "Be ready to die if you really want to attain to the eternal life." This is selfishness.

And when people like Jesus say, "Follow me," you will misunderstand them. When Krishna says in the Geeta to Arjuna, "Drop everything -- all your religions. Surrender to me. Come, and follow me," what is he saying exactly? Are these people very egoistic? They say, "Come, follow me." In fact, when Jesus says, "Come, follow me," he is saying: "I am your innermost soul." When Krishna says, "Surrender to me," he is not saying surrender to this outer Krishna. He is saying: "Deep down, I am hidden in you. When you surrender to me, I am just an excuse to surrender. You will reach to your innermost core of being. Follow me so that you can follow your innermost core of being. I have attained to that innermost core."

They are not saying to follow Jesus or Krishna. They are saying, "Surrender," because in surrender you will become a Krishna, a Jesus yourself. And this is utterly selfish.

But the very word has taken a quality of condemnation. When somebody says, "Don't be selfish," immediately, he has condemned. I am trying to purify that beautiful word again. I am trying to bring it to its real stature. That word has fallen into the mud, but that word is like a diamond. It may be in the mud: it can be cleaned and washed. And if you understand me you will see that if you are really selfish, only then can you be unselfish. I teach you selfishness because I would like you to be unselfish.

#### Question 8

HOW MUCH OF WHAT OCCURS EXTERNALLY, SUCH AS DEATH, BETRAYAL, ET CETERA, IS MY MIND? HOW AM I RESPONSIBLE FOR THESE THINGS?

You are not responsible for these things. If somebody dies you are not responsible for his death, but the way you interpret the death, for that you are responsible. When somebody betrays you, you are not responsible for his betrayal. How can you be? But you call it a betrayal; it may not be. It is your interpretation. and for the interpretation you are responsible.

You call it death: if your mother dies, you call it death and you suffer. You don't suffer because the mother has died. You suffer because you think it is death. If you understand life you will know that there is no death. Then the mother will

die -- mothers will always die -- but you will not be suffering. She has simply changed an old body. In fact it is a moment to rejoice. Hmm?... she was having a cancer or tuberculosis, old age, and a thousand and one illnesses, and she was dragging. You call it death? I call it just dropping the old body to enter into a new. Why should I be suffering over it? I should be happy and rejoice in it. It depends on the interpretation, and the interpretation is your responsibility. Somebody betrays you: but who is saying that it is a betrayal? For instance, your lover, your husband, your wife, moves away from you. You say it is a betrayal? It is your interpretation. It may be that you were too possessive. He has not betrayed you; he is simply trying to save himself. You were too possessive. You were too clinging. You were suffocating his being. You were killing his freedom. He has simply tried to save his life -- not betrayed you. He may have moved to some other woman in search that, maybe, somewhere else the flower of love can bloom. But you forced him; and now you say it is a betrayal. You managed the whole thing so that it happens, and now you call it a betrayal?

Just watch, become alert, look what has happened. If you were not so nagging he may not have gone. Your nagging was driving him mad. Or, your nagging was driving him insensitive.

There are only two ways to live with a nagging wife or a nagging husband. One, which almost all husbands do, is to become insensitive. You enter the house; you make your skin hard. She goes on nagging, you don't bother. You go on reading your newspaper. You don't listen to what she says. But then you are betraying your own self, because the more insensitive you become, the less loving you will be. The more insensitive you become, the less possibility for prayer, the less possibility of life happening to you. You are already a dead thing. You are betraying your own life. It is better to escape from the woman to save yourself and give her also an opportunity to understand -- the other way is to escape.

If the husband goes on betraying his own life, then the wife says he is very faithful. He betrays his own life -- and nobody is responsible for anybody else's life. You are here for your own self; I am here for myself. Nobody is here to fulfill anybody else's expectations. I have to live my life; you have to live your life. If it is good, that I grow with you; if it is good, if you grow with me -- beautiful, we can be together. But if you start killing me and I start poisoning you, it is better we should separate, because separation will save two lives, will make two prisoners free. It is not a 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 not ask, "What sins have you committed?" 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.

If you are faithful to yourself you will always find a partner, a life-partner, with whom you grow. Otherwise change. There is nothing wrong in it. And it is good for the partner also, because if you are not growing you will take revenge. That's what every husband and every wife is doing.

If you are not growing and you feel confined, imprisoned, then you start taking revenge on the other -- because it is because of the other that the prison exists. It is because of the other that you are caught. Then you will be angry, continuously angry. Anger will become your whole life. And you cannot love in such a situation. How can one love one's own imprisonment? Maybe that imprisonment is your wife, your husband, your father, mother, your guru -- it makes no difference.

If you are here and you feel imprisoned, escape -- as soon as you can -- with all my blessings. Because that way it is dangerous to be here. You are not to be faithful towards me. The first faithfulness is towards yourself; everything comes next. If you feel confined, crippled -- escape! Don't wait a single moment, and never look back. Seek somewhere else. Life is infinite. You may have somebody else who suits you better and who doesn't become an imprisonment to you, who becomes a freedom. Go there. Seek. Always be in search.

Otherwise, if you are here hanging around, thinking you are imprisoned, you will start taking revenge on me. You will become angry with me. You will pose as if you are a disciple, but you will become an enemy. And some day or other you are going to explode.

In all relationships it should be remembered that in this life you are to learn and grow, become more intelligent and aware. If something cripples, it is a sin to remain in that situation. Move away. You will create a more loving world that way. But just the opposite has been taught: even if you don't love your wife, love her. And nobody asks, "How can one love somebody if one is not in love?" Maybe the love was there in the beginning, then it disappeared. Then, you have been taught that love never disappears. That too is absolutely stupid. Everything that comes can disappear. Everything that is born can die. Everything that starts can stop. Remain true and alert.

If the love has disappeared then to live with that woman is sin. Then if you sleep with that woman you are a sinner. Then it is a sort of prostitution. The woman goes on living with you because she has nowhere to go. She goes on living with you now because financially she is dependent on you. But then what is prostitution? It is a financial arrangement. Now there is no more love. If you go to a prostitute and she falls in love with you and refuses to take money, she is no longer a prostitute. Prostitution comes only with the money. When instead of love money bridges two persons, it is prostitution.

If you live with a woman with no love and the woman lives with you with no love, only a financial arrangement -- now it will be difficult, where to go, what to

do, it seems too insecure so you have to cling and be angry and nag and continuously fight but be together, it is your duty to be together -- you are very dangerous... and out of these prostitutions, what type of children will be born?

You are not only destroying yourself, you are destroying future generations. Those children will be brought up by you -- two persons continuously fighting, continuously in conflict. And those children which will be born to you will always be in conflict. A part of them will belong to the mother, a part to the father, and deep inside there will be a civil war, continuously. They will always be confused.

When you come to me and say, "I am confused".... Just a few days before, one sannyasin came and he said, "I want to surrender, but I don't want to surrender also." Now what to do with this man? And he says, "Help me." He wants to surrender. He does not want to surrender also. A part says, "Surrender"; a part says, "No." This is schizophrenia, split personality, but this is how almost everybody is. From where does this split come? This split comes from a father and mother always in conflict.

The child sometimes feels for the mother because he feels for both. He has been brought into the world by both. Half of his body cells belong to the father; half of his body cells belong to the mother. Now they are in conflict. He will be constantly in civil war; he will never be at ease, relaxed. Whatsoever he will do, one part will go on saying, "Nonsense. Don't do it." If the mother part says, "Do," the father part will say, "No." May not say very loudly, fathers never say very loudly, but the father part will nod no. If the father part says, "Yes," then the mother part goes on saying, of course very loudly, "No!"

Mulla Nasrudin's son fell in love with a girl. He came home. He asked Nasrudin, confided in him, what to do. The father whispered in his ear, "If you really want the girl, go and say to your mother that 'Father prohibits,' that 'My father is against it.' And before your mother I will say, 'I will never allow you!' Then it is certain your marriage will happen."

A great politics goes on. And every sensitive child learns the tricks of the trade, and then he will relay them all his life. He will remain divided, and whenever he will bring a woman home, he will start playing the role of the father and the woman will start playing the role of her mother. And the whole story continues... and the world goes on moving deeper and deeper into madness.

This whole nonsense has happened because you have been wrongly taught. I teach you only one fidelity: that is fidelity to your own life. It will look very dangerous. It will look as if I am trying to create a chaos, anarchy. I am not. Anarchy you have already created -- it cannot be improved upon. I am trying to create order, but order out of freedom; order as an inner discipline, not as a forced thing from the outside.

Question 9

DO BABIES SEE AURAS?

Yes, but only up to the time when they start talking. When a baby starts talking everything disappears. By talking a child becomes part of the society. When the baby is silent, nontalking, then the baby sees the same things that a saint sees, that an enlightened man sees exactly the same thing. The baby is almost a saint. But it remains only up to a point. If the baby is silent for six months, nine months, one year -- then up to that time, the baby will see the auras, will feel deeply. Once the baby starts talking, the baby is no longer there. The baby has entered into the world, the world of language, reason, mind. Then, by and by, those qualities disappear.

In India we have a myth, and a very true thing is hidden in it. In India it is said that up to the sixth month the baby remembers his past life. It is true, because up to the sixth month the baby is so silent and the clarity is so penetrating. Then, every day, the more and more the world is there with him, the more and more we teach, condition, and the baby becomes more a part of the society and less a part of existence -- the baby is lost. This is the fall of Adam: the tree of knowledge has been tasted. The fruit of the tree of knowledge is tasted when the baby starts talking.

Then again if you want to regain it, recover it, you will have to learn silence -- that's why so much insistence for silence, meditation. You will have to drop language again. All inner chatter has to stop; the inner talk has to be stopped. You have to become innocent again, without language, no verbalization within, just a pure being: a baby again. Remember, Jesus goes on saying again and again, "Only those who are like children will enter my kingdom of God."

#### Question 10

WHY IS IT THAT WE HEAR OF FEWER ENLIGHTENED WOMEN THAN MEN?

The basic reason is that man is an expert in bragging; women are not. Many women have attained to enlightenment. The number is exactly the same as men - - cannot be otherwise, because existence goes on balancing itself -- but women are not braggards. They don't brag much. If they attain they enjoy it. They don't make much fuss about it.

Men are totally different. If they attain to something they create much noise about it; they fuss about it. And the society is controlled by man. When a man becomes enlightened, all other men advertise the whole thing. When a woman becomes enlightened nobody bothers, because the society doesn't belong to women. They are not the rulers.

A man is basically more social than a woman. The woman is confined to herself, or at the most, her family. She does not bother about Vietnam, she doesn't bother about Richard Nixon -- so far off... doesn't matter. She does not bother about

coming generations, this and that. She is happy in her home, a small world of her own. In fact she doesn't want anybody to interfere. She wants to keep to herself. When a woman becomes enlightened, then again the same thing remains: she does not go preaching all over the world. That is not in her elements. She does not go out making disciples, creating organized religions. That is not in her elements. She enjoys it; she is happy with it. She can dance. She can sing. In her home, sitting silently, she will not bother. A woman does not become a Master. As many women become enlightened as men, but a woman has no qualities to become a Master. This has to be understood.

A woman has perfect qualities to become a disciple. Surrender is easy for her. It is natural, part of the feminine being. Surrender is easy; surrender comes easily. A woman becomes a good disciple. And you will always find: wherever you will find four disciples, three will be women. This will be the proportion all over the world. Mahavir had forty thousand sannyasins -- thirty thousand were women. The same proportion with Buddha. You go in any church, any temple and just count -- you will always find the proportion three to one. In fact all the religions are supported, fed, by women; but they are disciples.

Surrender is easy to them because surrendering is passive. If you go and surrender to a woman she will feel embarrassed and awkward. If a man comes and falls at her feet, she will never be able to love this man. He is not manly. Go and chase a woman: the more you chase and the more you pray and the more you fall at her feet, the more it will be impossible for her to surrender to you. A woman needs somebody to whom she can surrender, somebody manly enough. A woman has a passive being, man has an active being: yin and yang. They are complementary.

To woman, surrender is very easy. It is absolutely to her way of being. But to accept surrender is very difficult -- and a Master has to accept surrender. A few women have become Masters, very rarely, but I always suspect those women must have more male hormones. They must not be really women.

In Indian history there is a case: in the twenty-four teerthankeras of the Jains there was one woman, Mallibai was her name. But one of the orthodoxmost sects of Jains, Digamberas, they don't call her a woman. They don't write her name "Mallibai"; they write her name "Mallinatha." It becomes a male name; it is no longer female. I have pondered over it much, why. Then I felt Digamberas are right: the woman may have been a woman only in name's sake; otherwise she was a man. To become a teerthanker, it is so unwomanly. To accept millions of people and their surrender is so unwomanly that the woman was only bodily a woman. Her inner being was of a man.

So Digamberas are right. Swethamberas go on saying that she was a woman: they are more realistic but not right, more factual but not more right. They relayed just a fact, and sometimes facts are not real. Sometimes facts are very fictitious; and sometimes facts can lie so much that fictions will feel ashamed. This is a fact -- that this Mallibai was a woman -- but this is not reality.

Digambras have the right source. They have forgotten about the fact that she was a woman; they have taken her as man. Her whole being must have been manly.

Rarely it happens. In politics, in religion, whenever a woman succeeds she is more manly than feminine. A Lakshmibai or a Joan of Arc, they don't look feminine. Just the body, the outer garb is feminine. Inside is a man.

That's why they are not known much, because unless you become a Master, how will you be known? Your enlightenment remains your inner light. You don't guide others; others never come to know about it. But this is my feeling: that nature always has a deep balance.

In the world the same number of women exists as men. Biologists even wonder how it happens, how nature manages it, how nature knows that the same proportion is needed -- almost the same. Man and woman are always in equal numbers. To somebody only girls are born. To somebody else only boys are born. But if you look at the whole earth, the total number of women is almost the same as the number of men.

When children are born, for a hundred girls there are a hundred fifteen boys. Because nature knows boys are weaker; more will die. So by the time they come of age for marriage, the number will be equal. Girls are more stubborn. Girls are stronger; they fall ill less. They have more tolerance of many things; they can tolerate hardships. It is just male ego which goes on saying, "We are stronger." Muscular power may be greater in man, but strength is not greater -- because fifteen boys per hundred fifteen die, and by the age of fourteen the number is equal: a hundred girls to a hundred boys.

Nature somehow manages. When there is a war: after the war more boys are born, less girls, because in war more men die. It seems really a tremendous phenomenon, unbelievable. How does it happen? In war -- the Second World War, the First World War -- both the wars have been watched, analyzed: more men are born after the war, the number increases, and less girls are born. Because in war more men have died and the number has to be replaced.

The same is in the spiritual enlightenment also: the same number of women become enlightened as men. There is a balance, but women are not known so much because they never become Masters; or if sometimes they become, then only rarely it happens.



## **Yoga: The Alpha and the Omega, Vol 6**

### **Chapter #7**

#### **Chapter title: Death to The Limited**

**7 September 1975 am in Buddha Hall**

46. POSTURE SHOULD BE STEADY AND COMFORTABLE.

47. POSTURE IS MASTERED BY RELAXATION OF EFFORT AND MEDITATION ON THE UNLIMITED.

48. WHEN POSTURE IS MASTERED THERE IS A CESSATION OF THE DISTURBANCES CAUSED BY DUALITIES.

49. THE NEXT STEP AFTER THE PERFECTION OF POSTURE IS BREATH CONTROL, WHICH IS ACCOMPLISHED THROUGH HOLDING THE BREATH ON INHALATION AND EXHALATION, OR STOPPING THE BREATH SUDDENLY.

50. THE DURATION AND FREQUENCY OF THE CONTROLLED BREATHS ARE CONDITIONED BY TIME AND PLACE, AND BECOME MORE PROLONGED AND SUBTLE.

51. THERE IS A FOURTH SPHERE OF BREATH CONTROL, WHICH IS INTERNAL, AND IT GOES BEYOND THE OTHER THREE.

JUST the other day, I was reading an old Indian fable, the fable of the woodcutter. The story goes this way: An old woodcutter was coming back from the forest carrying a big, heavy load of wood on his head. He was very old, tired -- not only tired of the day's routine work, tired of life itself. Life had not been much to him, just a weary round. Every day the same: going to the forest early in the morning, the whole day cutting the wood, then carrying the load back to the town by the evening. He could not remember anything else, only this. And only this had been the whole of his life. He was bored. Life had not been a meaningful thing to him; it carried no significance. Particularly on that day, he was very tired, perspiring. It was hard to breathe, carrying the load and himself.

Suddenly, as a symbolic act, he threw the load. That moment comes to everybody's life, when one wants to throw the load. Not only that wood bundle on his head, it had become a symbolic act: he throws with it the whole life. He fell to the ground on his knees, looked at the sky and said, "Ah, Death. You come to everybody, but why don't you come to me? What more suffering have I to see? What more burdens have I to carry still? Am I not punished enough? And what wrong have I committed?"

He could not believe his eyes -- suddenly, Death appeared. He could not believe. He looked around, very much shocked. Whatsoever he was saying, he had never meant it. And he had never heard of anything like this, that you call Death, and Death comes.

And Death said, "Did you call me?"

The old man suddenly forgot all weariness, all tiredness, the whole life of dead routine. He jumped up and he said, "Yes... yes, I called you. Please, could you help me to put the load, the burden, back on my head? Seeing nobody here, I called you."

There are moments when you are tired of life. There are moments when you would like to die. But dying is an art; it has to be learned. And to be weary of life does not really mean that deep down the lust for life has disappeared. You may be weary of a particular life, but you are not weary of life as such. Everybody becomes tired of a particular life the dead routine, the weary round, the same thing again and again, a repetition -- but you are not weary of life itself. And if Death comes you will do the same as the woodcutter did. He behaved perfectly humanly. Don't laugh at him. Many times you have also thought to be finished with all this nonsense that goes on. For what to continue it? But if Death suddenly appears? You will not be ready.

Only a yogi can be ready to die, because only a yogi knows that through a voluntary death, a willing death, the infinite life is attained. Only a yogi knows that death is a door; it is not the end. In fact it is the beginning. In fact beyond it open the infinities of God. In fact beyond it you are for the first time really, authentically alive. Not only your physical part of the heart throbs, you throb. Not only are you excited by outer things, you are made ecstatic by the inner being. The life abundant, the life eternal, is entered through the door of death.

Everybody dies, but then death is not voluntary; then death is forced on you. You are unwilling: you resist, you cry, you weep; you would like to linger a little longer on this earth in this body. You are afraid. You can't see anything except darkness, except the end. Everybody dies unwillingly, but then death is not a door. Then you close your eyes in fear.

For the people who are on the path of yoga, death is a willing phenomenon; they will it. They are not suicidal. They are not against life: they are for greater life. They sacrifice their life for a greater life. They sacrifice their ego for a greater self. They sacrifice their self, also, for the supreme self. They go on sacrificing the limited for the unlimited. And this is what growth is all about: to go on sacrificing that which you have for that which becomes possible only when you are empty, when you don't have anything.

Patanjali's whole art is of how to attain to the state where you can die willingly, surrender willingly, with no resistance. These sutras are a preparation, a preparation to die and a preparation to a greater life.

Sthir sukham asanam.

POSTURE SHOULD BE STEADY AND COMFORTABLE.

Patanjali's yoga has been very much misunderstood, misinterpreted. Patanjali is not a gymnast, but yoga looks like it is a gymnastics of the body. Patanjali is not

against the body. He is not a teacher to teach you contortions of the body. He teaches you the grace of the body, because he knows only in a graceful body a graceful mind exists; and only in a graceful mind a graceful self becomes possible; and only in a graceful self, the God.

Step by step, deeper and higher grace has to be attained. Grace of the body is what he calls asan, posture. He's not a masochist. He is not teaching you to torture your body. He is not a bit against the body. How can he be? He knows the body is going to be the very foundation-stone. He knows if you miss the body, if you don't train the body, then higher training will not be possible.

The body is just like a musical instrument. It has to be rightly tuned; only then will the higher music arise out of it. If the very instrument is somehow not in right shape and order, then how can you imagine, hope, that the great harmony will arise out of it? Only discordance will arise. Body is a veena, a musical instrument.

"STHIR SUKHAM ASANAM" -- the posture should be steady and should be very, very blissful, comfortable. So never try to distort your body, and never try to achieve postures which are uncomfortable.

For the Westerners, sitting on the ground, sitting in padmasan, lotus posture, is difficult; their bodies have not been trained for it. There is no need to bother about it. Patanjali will not force that posture on you. In the East people are sitting from their very birth, small children sitting on the ground. In the West, in all cold countries, chairs are needed; the ground is too cold. But there is no need to be worried about it. If you look at Patanjali's definition, what a posture is, you will understand: it should be steady and comfortable.

If you can be steady and comfortable in a chair, it is perfectly okay -- no need to try a lotus posture and force your body unnecessarily. In fact, if a Western person tries to attain to lotus posture it takes six months to force the body; and it is a torture. There is no need. Patanjali is not in any way helping you, in any way persuading you, to torture the body. You can sit in a tortured posture, but then it will not be a posture according to Patanjali.

A posture should be such that you can forget your body. What is comfort? When you forget your body, you are comfortable. When you are reminded continuously of the body, you are uncomfortable. So whether you sit in a chair or you sit on the ground, that's not the point. Be comfortable, because if you are not comfortable in the body you cannot long for other blessings which belong to deeper layers: the first layer missed, all other layers closed. If you really want to be happy, blissful, then start from the very beginning to be blissful. Comfort of the body is a basic need for anybody who is trying to reach inner ecstasies.

"Posture should be steady and comfortable." And whenever a posture is comfortable it is bound to be steady. You fidget if the posture is uncomfortable. You go on changing sides if the posture is uncomfortable. If the posture is really comfortable, what is the need to fidget and feel restless and go on changing again and again?

And remember, the posture that is comfortable to you may not be comfortable to your neighbor; so please, never teach your posture to anybody. Every body is unique. Something that is comfortable to you may be uncomfortable to somebody else.

Everybody has to be unique because every body is carrying a unique soul. Your thumbprints are unique. You cannot find anybody else all over the world whose thumbprints are just like yours. And not only today: you cannot find anybody in the whole past history whose thumbprints will be like yours, and those who know, they say even in the future there will never be a person whose thumbprint will be like yours. A thumbprint is nothing, insignificant, but that too is unique. That shows that every body carries a unique being. If your thumbprint is so different from others', your body, the whole body, has to be different.

So never listen to anybody's advice. You have to find your own posture. There is no need to go to any teacher to learn it; your own feeling of comfort should be the teacher. And if you try -- within a few days try all the postures that you know, all the ways that you can sit -- one day you will fall upon, stumble upon, the right posture. And the moment you feel the right posture, everything will become silent and calm within you. And nobody else can teach you, because nobody can know how your body harmony, in what posture, will exactly be steady, comfortable.

Try to find your own posture. Try to find your own yoga, and never follow a rule, because rules are averages. They are just like, in Poona there are one million people: somebody is five feet tall, somebody five five, somebody five six, somebody six feet, somebody six and a half feet. One million people: you calculate their heights and then you divided the total height of one million people by one million; then you will come to an average height. It may be four feet eight inches or something. Then you go and search for the average person -- you will never find. Average person never exists. Average is the most false thing in the world. Nobody is an average. Everybody is himself; nobody is an average. Average is a mathematical thing -- it is not real, it is not actual.

All rules exist for averages. They are good to understand a certain thing, but never follow them. Otherwise you will feel uncomfortable. Four feet eight inches is the average height! Now you are five feet, four inches longer -- cut it. Uncomfortable... walk in such a way so you look like the average: you will become an ugly phenomenon, an ashtha walker. You will be like a camel, crooked everywhere. One who tries to follow the average will miss.

Average is a mathematical phenomenon, and mathematics does not exist in existence. It exists only in man's mind. If you go and try to find mathematics in existence you will not find. That's why mathematics is the only perfect science: because it is absolutely unreal. Only with unreality can you be perfect. Reality does not bother about your rules, regulations; reality moves on its own. Mathematics is a perfect science because it is mental, it is human. If man

disappears from the earth, mathematics will be the first thing to disappear. Other things may continue, but mathematics cannot be here.

Always remember, all rules, disciplines, are average; and average is nonexistential. And don't try to become the average; nobody can become. One has to find his own way. Learn the average, that will be helpful, but don't make it a rule. Let it be just a tacit understanding. Just understand it, and forget about it. It will be helpful as a vague guide, not as an absolutely certain teacher. It will be just like a vague map, not perfect. That vague map will give you certain hints, but you have to find out your own inner comfort, steadiness. How you feel should be the determining factor. That's why Patanjali gives this definition, so that you can find out your own feeling.

"STHIR SUKHAM ASANAM." There cannot be any better definition of posture: Posture should be steady and comfortable.

In fact I would like to say it the other way, and the Sanskrit definition can be translated in the other way: Posture is that which is steady and comfortable. STHIR SUKHAM ASANAM: That which is steady and comfortable is posture. And that will be a more accurate translation. The moment you bring "should," things become difficult. In the Sanskrit definition there is no "should," but in the English it enters. I have looked into many translations of Patanjali. They always say, "Posture should be steady and comfortable." In the Sanskrit definition -- STHIR SUKHAM ASANAM -- there is no "should." STHIR means steady, SUKHAM means comfortable, ASANAM means posture -- that's all. "Steady, comfortable: that is the posture."

Why does this "should" come in? Because we would like to make a rule out of it. It is a simple definition, an indicator, a pointer. It is not a rule. And remember it always: that people like Patanjali never give rules; they are not so foolish. They simply give pointers, hints. You have to decode the hint into your own being. You have to feel it, work it out; then you will come to the rule, but that rule will be only for you, for nobody else.

If people can stick to it, the world will be a very beautiful world -- nobody trying to force anybody to do something, nobody trying to discipline anybody else. Because, your discipline may have proved good for you, it may be poisonous for somebody else. Your medicine is not necessarily a medicine for all. Don't go on giving it to others.

But foolish people always live by rules.

I have heard that Mulla Nasrudin was learning medicine with a great physician. He watched his master to find out hints. When the master would go for his rounds to see the patients, Mulla would follow. One day Mulla was surprised. The master took the pulse of the patient, closed his eyes, meditated and said, "You have been eating too many mangoes."

Mulla was surprised. How could he find out through the pulse? He never heard that anybody could find through the pulse beat: you have been eating mangoes.

He was puzzled. On the way back home he asked, "Master, please give me a little hint. How could you...?"

The master laughed; he said, "The pulse cannot show, but I looked under the bed of the patient. There were many mangoes -- uneaten and a few eaten. So I just inferred; it was an inference."

The master was ill one day, so Mulla had to go for the daily rounds. He went to see a new patient. He took the pulse in his hand, closed his eyes, brooded a little -- just exactly like the master -- and then he said, "You have been eating too many horses."

The patient said, "What! Are you mad?"

Mulla was very much puzzled. He came home very disturbed and sad. The master asked, "What happened?"

He said, "I also looked under the bed. The saddle and other things were there -- the horse was not there -- so I thought, 'He has eaten too many horses.' "

This is how stupid mind goes on following. Don't be stupid. Take these definitions, sayings, sutras, in a very vague way. Let them become part of your understanding, but don't try exactly to follow them. Let them go deep in you, they become your intelligence; and then you seek your path. All great teaching is indirect.

How to attain to this posture? How to attain this steadiness? First look at the comfort. If your body is exactly in deep comfort, in deep rest, feeling good, a certain well-being surrounds you: that should be the criterion with which to judge. That should become the touchstone. And this is possible while you are standing; this is possible while you are Lying down; this is possible while you are sitting on the ground or sitting on a chair. It is possible anywhere, because it is an inner feeling of comfort. And whenever it is attained you will not like to continue moving again and again, because the more you move, the more you will miss it. It happens in a certain state. If you move, you move away; you disturb it.

And that's the natural desire in everybody, and yoga is the most natural thing: natural desire is to be comfortable, and whenever you are in discomfort you will like to change it. That is natural. Always listen to the natural, instinctive mechanism within you. It is almost always correct.

**POSTURE IS MASTERED BY RELAXATION OF EFFORT AND MEDITATION ON THE UNLIMITED.**

Beautiful words, great indicators and pointers: prayatna shaithilya -- relaxation of effort -- the first thing, if you want to attain to the posture, what Patanjali calls a posture: comfortable, steady, the body in such deep stillness that nothing moves, the body so comfortable that the desire to move it disappears, you start enjoying the feeling of comfort, it becomes steady.

And, with the change of your mood, the body changes; with the change of the body, your mood changes. Have you ever watched? You go to a theater, a movie: have you watched how many times you change your posture? Have you tried to correlate it? If there is something very sensational going on on the screen, you cannot sit leaning against the chair. You sit up; your spine becomes straight. If something boring is going on and you are not excited, you relax. Now your spine is no longer straight. If something very uncomfortable is going on, you go on changing your posture. If something is really beautiful there, even your eye-blinking stops; even that much movement will be a disturbance... no movement, you become completely steady, restful, as if the body has disappeared.

The first thing to attain to this posture is relaxation of effort, which is one of the most difficult things in the world -- most simple, yet most difficult. Simple to attain, if you understand; very difficult to attain if you don't understand. It is not a question of practice; it is a question of understanding.

In the West, Emile Coue has discovered a particular law he calls the law of the reverse effect. It is one of the most fundamental things in human mind. There are things, if you want to do them, please, don't try to do them; otherwise, reverse will be the effect.

For example, you are not falling asleep: don't try. If you try, sleep will be farther and farther away. If you try too much it will be impossible to sleep, because every effort goes against sleep. Sleep comes only when there is no effort. When you are not bothered about sleep, you are just lying down on your pillow, just enjoying the coolness of the pillow, or the warmth of the blanket, the dark, velvety surrounding encompassing you, you are just enjoying it... nothing, you are not even thinking about sleep. Some dreams pass through the mind: you look at them in a very, very sleepy way, not interested too much even in them, because if interest arises sleep disappears. You just, somehow, remain aloof, just enjoying, resting, not seeking any end -- sleep comes.

If you start trying so that sleep should come, once the "should" enters it is almost impossible. Then you can remain awake the whole night; and if you fall asleep that may be only because you get tired of the effort, and when effort is no longer there -- because you have done everything and you give up -- sleep comes in.

Emile Coue discovered, just in this century, the law of reverse effect. Patanjali must have known it, almost five thousand years before. He says *prayatna shaithilya*, relaxation of the effort. You should have assumed just the reverse: that very much effort should be made to attain to the posture. And Patanjali says, "If you make too much effort it will not be possible. No-effort allows it to happen."

Effort should be relaxed completely, because effort is part of the will and will is against surrender. If you try to do something, you are not allowing God to do it. When you give up, when you say, "Okay, let thy will be done. If you are sending sleep, perfectly good. If you are not sending sleep, that too is perfectly good. I have no complaints to make; I am not grumbling about it. You know better. If it

is needful to send sleep for me, send. If it is not needful, perfectly good -- don't send it. Please, don't listen to me! Your will should be done": this is how one relaxes effort.

Effortlessness is a great phenomenon. Once you know it, many millions of things become possible to you. Through effort the market; through effortlessness the God. Through effort you can never reach to nirvana -- you can reach to New Delhi, but not to nirvana.

Through effort you can attain things of the world; they are never attained without effort, remember. So if you want to attain more riches, don't listen to me, because then you will be very, very angry with me, that this man disturbed your whole life: "He was saying, 'Stop making efforts, and many things will become possible,' and I have been sitting and waiting, and the money is not coming, and nobody is coming with an invitation to 'Come, and please, become the president of the country.' " Nobody is going to come. These foolish things are attained by effort.

If you want to become a president you have to make a mad effort for it. Unless you go completely mad you will never become a president of a country. You have to be more mad than other competitors, remember, because you are not alone there. Great competition exists; many others are trying also. In fact everybody else is trying to reach the same place. Much effort is needed. And don't try in a gentlemanly way; otherwise you will be defeated. No gentlemanliness is needed there. Be rude, violent, aggressive. Don't bother about what you are doing to others. Stick to your program. Even if others are killed for your power politics, let them be killed. Make everybody a ladder, a step. Go on walking on people's heads; only then do you become a president or a prime minister. There is no other way.

The ways of the world are the ways of violence and will. If you relax will, you will be thrown out; somebody will jump on you. You will be made a means. If you want to succeed in the ways of the world, never listen to people like Patanjali; then it is better to read Machiavelli, Chanakya -- cunning, most cunning people of the world. They give you advice how to exploit everybody and not allow anybody to exploit you, how to be ruthless, without any compassion, just violent. Then, only, can you reach to power, prestige, money, things of the world. But if you want to attain to things of God, just the opposite is needed: no-effort. Effortlessness is needed, relaxation is needed.

It has happened many times.... I have many friends in the world of politics, in the world of money, market. They come to me and they say, "Teach us, somehow, to relax. We cannot relax." A minister used to come to me, and he always came with the same problem: "I cannot relax. Help me."

I told him, "If you really want to relax you will have to leave politics. This ministership cannot go with relaxation. If you relax, you lose. So you decide. I can teach you relaxation, but don't be angry then, because these two things



cannot be possible together. So first be finished with your politics; then come to me."

He said, "That is not possible. I have come to learn relaxation so that I can work hard and become chief minister. Because of these tensions in the mind and continuous worries, I cannot work hard. And others -- they go on working. They are great competitors, and I am losing the battle. I have not come to leave politics."

Then I said, "Then, please, don't come to me. Forget about me. Just be in politics, get really tired, bored, be finished with it; then come to me." Relaxation is a totally different dimension, just the contrary.

You move in the world with will. Nietzsche has written a book, THE WILL TO POWER. That is the right scripture to read: THE WILL TO POWER. Patanjali is not "will to power"; it is surrender to the whole. The first thing: prayatna shaithilya -- effortlessness. You should simply feel comfortable. Don't make much effort about it; let the feeling do the work. Don't bring the will in. How can you force comfort on yourself? It is impossible. You can be comfortable if you allow comfort to happen. You cannot force it.

How can you force love? If you don't love a person, you don't love a person. What can you do? You can try, pretend, force yourself, but just the reverse will be the result: if you try to love a person you will hate him more. The only result will be, after your efforts, that you will hate the person, because you will take revenge. You will say, "What type of ugly person is he, because I am trying so much to love and nothing happens?" You will make him responsible. You will make him feel guilty, as if he is doing something. He is not doing something.

Love cannot be willed, prayer cannot be willed, posture cannot be willed. You have to feel. Feeling is a totally different thing than willing.

Buddha becomes a Buddha not by will. He tried for six years continuously through will. He was a man of the world, trained as a prince, trained to become a king of a kingdom. He must have been taught all that Chanakya had said.

Chanakya is the Indian Machiavelli, and even a little more cunning than Machiavelli because Indians have a quality of mind to go to the very roots. If they become Buddha they really become Buddha. If they become Chanakya you cannot compete with them. Wherever they go they go to the very root. Even Machiavelli is a little immature before Chanakya. Chanakya is absolute.

Buddha must have been taught; every prince has to be taught -- Machiavelli's greatest book's name is THE PRINCE. He must have been taught all the ways of the world; he was to tackle with people in the world. He has to cling to his power. And then he left. But it is easy to leave the palace; it is easy to leave the kingdom. It is difficult to leave the training of the mind.

For six years he tried through the will to attain to God. He did whatsoever is humanly possible -- even inhumanly possible. He did everything; he left nothing undone. Nothing happened. The more he tried, the more he felt himself far

away. In fact the more he made the will and the efforts through it, the more he felt that he was deserted -- "God is nowhere." Nothing was happening.

Then one evening he gave up. That very night he became enlightened. That very night prayatna shaithilya, relaxation of the effort, happened. He became a Buddha not by willpower, he became a Buddha when he surrendered, when he gave up.

I teach you meditations and I go on telling you, "Make every effort that you can make," but always remember, this emphasis to make all the efforts is just so that your will is torn apart, so that your will is finished and the dream with the will is finished: you are so fed up with will that one day, you simply give up. That very day you become enlightened.

But don't be in a hurry, because you can give up right now without making the effort -- that will not help. That won't help. That will be a cunning thing, and you cannot win with God by being cunning. You have to be very innocent. The thing has to happen.

These are simply definitions. Patanjali is not saying, "Do it!" He is simply defining the path. If you understand it, it will start affecting you, your way, your being. Absorb it. Let it be saturated deep in you. Let it flow with your blood. Let it become your very marrow. That's all. Forget Patanjali. These sutras are not to be crammed. They should not be made part of your memory; they should become part of you. Your total being should have the understanding, that's all. Then forget about them. They start functioning.

"Posture is mastered by relaxation of effort and meditation on the unlimited." Two points. Relax effort: don't force it, allow it to happen. It is like sleep; allow it to happen. It is a deep let-go; allow it to happen. Don't try to force it; otherwise you will kill it. And the second thing is: while the body is allowing itself to be comfortable, to settle in a deep rest, your mind should be focused on the unlimited.

The mind is very clever with the limited. If you think about money, mind is clever; if you think about power, politics, mind is clever; if you think about words, philosophies, systems, beliefs, mind is clever -- these are all limited. If you think about God, suddenly a vacuum.... What can you think about God? If you can think, then that God is no longer God; it has become limited. If you can think of God as Krishna, it is no longer God; then Krishna may be standing there singing on his flute, but there is a limitation. If you think of God as Christ -- finished. God is no longer there; you have made a limited being out of it. Beautiful, but nothing to be compared with the beauty of the unlimited.

There are two types of God. One, the God of belief: Christian God, Hindu God, Mohammedan God. And the God of reality, not of belief: that is unlimited. If you think about the Mohammedan God you will be a Mohammedan, but not a religious man. If you think about the Christian God you will be a Christian, but

not a religious man. If you just bring your mind to God himself you will be religious -- no longer Hindu, no longer Mohammedan, no longer Christian.

And that God is not a concept! A concept is a toy your mind can play with. The real God is so vast... the God plays with your mind, not your mind playing with God. Then God is no longer a toy in your hands; you are a toy in the hands of the divine. The whole thing has totally changed. Now you are no longer controlling - - you are no longer in control: God has taken possession of you. The right word is "to be possessed," to be possessed by the infinite.

It is no longer a picture before your mind's eye. No, there is no picture. Vast emptiness... and in that vast emptiness you are dissolving. Not only God's definition is lost, boundaries are lost; when you come in contact with the infinite you start losing your boundaries. Your boundaries become vague. Your boundaries become less and less certain, more flexible; you are disappearing like smoke in the sky. A moment comes, you look at yourself... you are not there.

So Patanjali says two things: no effort, and consciousness focused on the infinite. That's how you attain to asana. And this is only the beginning; this is only the body. One has to go deeper.

Tato dwandwa anabhighatah.

WHEN POSTURE IS MASTERED THERE IS A CESSATION OF THE DISTURBANCES CAUSED BY DUALITIES.

When the body is really in comfort, restful, the flame of the body is not wavering -- it has become steady, there is no movement -- suddenly, as if time has stopped, no winds blowing, everything still and calm and the body has no urge to move -- settled, deeply balanced, tranquil, quiet, collected: in that state, dualities and the disturbances caused by dualities disappear.

Have you observed that whenever your mind is disturbed your body fidgets more, you cannot sit silently?... or, when ever your body is fidgeting your mind cannot be silent? They are together. Patanjali knows well that body and mind are not two things; you are not divided in two, body and mind. Body and mind are one thing. You are psychosomatic: you are bodymind. The body is just the beginning of your mind and the mind is nothing but the end of the body. Both are two aspects of one phenomenon; they are not two. So whatsoever happens in the body affects the mind and whatsoever happens in the mind affects the body. They run parallel. That's why so much emphasis on the body, because if your body is not in deep rest your mind cannot be.

And it is easier to start with the body because that is the outermost layer. It is difficult to start with the mind. Many people try to start with the mind, and fail, because their body will not cooperate. It is always best to begin from A, B, C, and go slowly, in the right sequence. Body is the first, the beginning: one should start with the body. If you can attain to tranquility of the body, suddenly you will see the mind is falling in order.

Mind moves to the left and to the right, goes on like a pendulum of an old granddad's clock: continuously, right to left, left to right. And if you observe a pendulum you will know something about your mind. When the pendulum is moving towards the left, visibly it is going to the left, but invisibly it is gaining momentum to go to the right. When the eyes say that the pendulum is going to the left, that very movement towards the left creates the momentum, the energy, for the pendulum to go to the right again. When it is going to the right it is again earning energy, gaining energy to go to the left.

So whenever you are in love, you are gaining energy to hate. Whenever you are in hate, you are gaining energy to love. Whenever you are feeling happy, you are gaining energy to feel unhappy. Whenever you are feeling unhappy, you are gaining energy to feel happy. This is how the momentum continues.

I have heard that when India became independent in 1947, there was a beautiful elephant in Delhi. Before independence the elephant was used in wedding processions and other things like that, but after the independence even political parties started using the elephant in their rallies, processions, protests. The elephant had something like a flaw. The legs on his left side were a little shorter, so when the elephant walked he would lean towards the left.

Communists were very happy, socialists were very happy -- the elephant was leftist. So they paid money to the owner to borrow the elephant; and they clapped, and their followers threw flowers on the elephant. Really, this is how an elephant should be -- leftist. Of course, it was very difficult for the elephant to walk, but who bothers about the elephant? It was difficult because two legs were small, and the whole burden was falling on the left legs. An elephant has much weight; it was difficult. Tons of weight have to be carried. But flowers, garlands... and he was received, and photographs were published in newspapers: that this is a communist elephant.

Seeing that, that communists and socialists and other leftists have a beautiful elephant, even rightists, when their time of procession and rally came, they also borrowed the same elephant -- not knowing that the elephant is a leftist elephant. When the elephant went with the rightists they were very angry. This elephant was against them: he should lean towards the right. They started throwing old shoes, tomatoes, banana peels, and all rotten things. In short, they gave him a VIP treatment. They were very angry. They were angry at the owner also, and they told the owner, "Next time we take it, you make arrangements."

So the owner had to make arrangements because he lived on the elephant; that was his only earning. So he made big shoes. Then whenever it was a rightist procession he would put on the big shoes, and the animal would lean towards the right; and whenever it was a leftist procession, he would remove the shoes. Nobody bothered about the elephant. One day the elephant fell, just in Connaught Place, because it was too much to carry that big load with shoes. And it was so uncomfortable -- it was not an asan. It was really uncomfortable. He fell and died.

This is the situation of your mind also: continuously moving from one extreme to another -- leftist, rightist, leftist, rightist -- never in the middle. And to be in the middle is really to be. Both extremes are burdensome, because you cannot be comfortable. In the middle is comfort, because in the middle the weight disappears. Exactly to be in the middle -- and you become weightless. Move to the left and the weight enters; move to the right and the weight enters. And go on moving... the farther away you move from the middle, the more weight you will have to carry. You will die someday in some Connaught Place.

Be in the middle. A religious man is neither leftist nor rightist. A religious man does not follow the extremes. He is a man of no extreme. And when you are exactly in the middle -- your body and your mind both -- all dualities disappear, because all dualities are because you are dual, because you go on leaning from this side to that.

"TATO DWANDWA ANABHIGHATAH" -- "When posture is mastered there is a cessation of the disturbances caused by dualities." And when there is no duality, how can you be tense? how can you be in agony? how can you be in conflict? When there are two within you, there is conflict. They go on fighting, and they will never leave you in rest. Your home is divided; you are always in a civil war. You live in a fever. When this duality disappears you become silent, centered, in the middle. Buddha has called his way "MAJJHIM NIKAYA" -- the middle way. He used to tell his disciples, "The only thing to be followed is: Always be in the middle; don't go to the extremes."

There are extremists all over the world. Somebody is chasing women continuously -- a Romeo, a Majanu -- continuously chasing women. And then, someday he becomes frustrated with all the chasing. Then he leaves the world; then he becomes a sannyasin. And then he teaches everybody to be against woman, and then he goes on saying, "Woman is hell. Be alert! Only woman is the trap." Whenever you find a sannyasin talking against women you can know he must have been a Romeo before. He is not saying anything about women; he is saying something about his past. Now one extreme finished, he has moved to another extreme.

Somebody is mad after money. And many are mad, just obsessed, as if their whole life is to make bigger and bigger piles of rupees. That seems to be their only meaning to be here, that when they go to death they will leave big piles -- bigger than others'. That seems to be their whole significance. When such a man becomes frustrated he will go on teaching, "Money is the enemy." Whenever you find somebody teaching that money is the enemy, you can know that this man must have been a money-mad man. Still he is mad -- on the opposite extreme.

A really balanced man is not against anything, because he is not for anything. If you come and ask me, "Are you against money?" I can only shrug my shoulders. I am not against, because I have never been for it. Money is something, a utility, a medium of exchange -- no need to be mad about it either way. Use it if you have it. If you don't have it, enjoy the nonhaving of it. If you have it use it. If you don't

have it then enjoy that state. That's all a man of understanding will do. If he lives in a palace he enjoys; if the palace is not there then he enjoys the hut. Whatsoever is the case he is happy and balanced. He is neither for the palace nor against it. A man who is for and against is lopsided; he is not balanced.

Buddha used to say to his disciples, "Just be balanced, and everything else will become possible of its own accord. Just be in the middle." And that is what Patanjali says when he is talking about the posture. The outer posture is of the body, the inner posture is of the mind; both are connected. When the body is in the middle -- restful, steady -- the mind is also in the middle -- restful, steady. When the body is in rest, body-feeling disappears; when the mind is in rest, mind feeling disappears. Then you are only the soul, the transcendental, which is neither the body nor the mind.

THE NEXT STEP AFTER THE PERFECTION OF POSTURE IS BREATH CONTROL, WHICH IS ACCOMPLISHED THROUGH HOLDING THE BREATH ON INHALATION AND EXHALATION, OR STOPPING THE BREATH SUDDENLY.

Between body and mind, breath is the bridge -- these three things have to be understood. Body posture, mind merging into the infinite, and the bridge that joins them together have to be in a right rhythm. Have you observed? If not, then observe that whenever your mind changes, the breathing changes. The reverse is also true: change your breathing, and mind changes.

When you are deep in sexual passion have you watched how you breathe? -- very nonrhythmic, feverish, excited. If you continue breathing that way you will be tired soon, exhausted. It will not give you life; in fact, in that way you are losing some life. When you are calm and quiet, feeling happy, suddenly one morning or evening looking at the stars, nothing to do, a holiday, just resting -- look, watch the breathing. The breathing is so peaceful. You cannot even feel it, whether it is moving or not. When you are angry, watch. The breathing changes immediately. When you feel love, watch. When you are sad, watch. With every mood the breathing has a different rhythm: it is a bridge.

When your body is healthy, breathing has a different quality. When your body is ill the breathing is ill. When you are perfectly in health you completely forget about breathing. When you are not in perfect health the breathing comes again and again to your notice; something is wrong.

"The next step after the perfection of posture is breath control...." This word "breath control" is not good; it is not a right rendering of the word "pranayam." Pranayam never means breath control. It simply means the expansion of the vital energy. Prana-ayam: prana means the vital energy hidden in breath, and ayam means infinite expansion. It is not "breath control." The very word "control" is a little ugly, because the very word "control" gives you a feeling of the controller -- the will enters. Pranayam is totally different: expansion of vitality breathing in

such a way that you become one with the whole's breathing; breathing in such a way that you are not breathing in your own individual way, you are breathing with the whole.

Try this, sometimes it happens: two lovers sitting by each other's side holding hands -- if they are really in love they will suddenly become aware that they are breathing simultaneously, they are breathing together. They are not breathing separately. When the woman inhales, the man inhales. When the man exhales, the woman exhales. Try it. Sometime, suddenly become aware. If you are sitting with a friend, you will be breathing together. If the enemy is sitting there and you want to get rid of him, or some bore is there and you want to get rid of him, you will be breathing separately; you will never breathe in rhythm.

Sit with a tree. If you are silent, enjoying, delighting, suddenly you will become aware that the tree, somehow, is breathing the same way you are breathing.

And there comes a moment when one feels that one is breathing together with the whole, one becomes the breath of the whole, one is no longer fighting, struggling, one is surrendered. One is with the whole -- so much so, that there is no need to breathe separately.

In deep love people breathe together; in hatred never. I have a feeling that if you are inimical to somebody, he may be a thousand miles away.... This is just a feeling because no scientific research exists for it, but someday the scientific research is possible. But I have a very deep feeling that if you are inimical to somebody, he may be in America and you may be in India, you will breathe separately, you cannot breathe together. And your lover may be in China, you may be here in Poona -- you may not even have the address with you where your lover is -- but you will breathe together. This is how it should be, and I know it is that way, but no scientific proof exists. That's why I say this is just my feeling. Someday, somebody will prove the scientific thing also.

There are a few proofs which suggest.... For example, in Russia there have been a few experiments about telepathy. Two persons, separate, far away, hundreds of miles away: one person is the broadcaster, another is the receiver in telepathy. At a fixed time, twelve in the afternoon, one starts sending messages. He makes a copy of a triangle, concentrates on it, and sends the message that "I have made a triangle." And the other person tries to receive, just remains open, feeling, groping -- what message is coming. And scientists have observed that if he receives the triangle then they both are breathing in the same way; if he misses the triangle then they are not breathing in the same way.

In deep breathing together, something of deep empathy arises; you become one - - because breath is life. Then feeling can be transferred, thoughts can be transferred.

If you go to meet a saint always watch his breathing. And if you feel sympathetic, in deep love with him, watch your breathing also. You will suddenly feel that the nearer you come to him, your feeling, your breathing, fall

with his system of breathing. Aware, unaware, that is not the point; but it happens.

This has been my observation: if I see that somebody has come and not knowing anything at all about breathing he starts breathing with me, I know he is going to become a sannyasin, and I ask him. If I feel that he is not breathing with me I forget about asking; I will have to wait. And sometimes I have tried, just for an experiment I have asked, and he will say, "No, I am not ready." I knew it, that he is not ready -- just to test whether my feeling is going right, whether he is in sympathy with me. When you are in sympathy you breathe together. It simply happens by itself; some unknown law functions.

Pranayam means: to breathe with the whole. That is my translation, not "control of breath": to breathe with the whole. It is absolutely uncontrolled! If you control how can you breathe with the whole? So to translate pranayam as "breath control" is a misnomer. It is not only incorrect, inadequate, it is certainly wrong. Just the opposite is the case.

To breathe with the whole, to become the breath of the eternal and the whole is pranayam. Then you expand. Then your life energy goes on expanding with trees and mountains and sky and stars. Then a moment comes, the day you become Buddha... you have completely disappeared. Now you no longer breathe, the whole breathes in you. Now your breathing and the whole's breathing are never apart; they are always together. So much so that it is now useless to say that "this is my breath."

"The next step after the perfection of posture is breath control -- PRANAYAM -- WHICH IS ACCOMPLISHED THROUGH HOLDING THE BREATH ON INHALATION AND EXHALATION, OR STOPPING THE BREATH SUDDENLY."

When you breathe in, there comes a moment when the breath has completely gone in -- for a certain second breathing stops. The same happens when you exhale. You breathe out: when the breath is completely released, for a certain second, again, breathing stops. In those moments you face death, and to face death is to face God. To face death is to face God -- I repeat it -- because when you die, God lives in you. Only after the crucifixion is there resurrection. That's why I say Patanjali is teaching the art of dying.

When the breathing stops, when there is no breathing, you are exactly in the same stage as you will be in when you will die. For a second you are in tune with death -- breathing has stopped. The whole of THE BOOK OF THE SECRETS, VIGYAN BHAIKAV TANTRA, is concerned with it -- emphatically concerned with it -- because if you can enter into that stoppage, there is the door.

It is very subtle and narrow. Jesus has said again and again, "Narrow is my way - - straight, but narrow, very narrow." Kabir has said, "Two cannot pass together, only one." So narrow that if you are a crowd inside, you cannot pass. If you are



even divided in two -- left and right -- you cannot pass. If you become one, a unison, a harmony, then you can pass.

Narrow is the way. Straight, of course; it is not a crooked thing. It goes directly to the temple of the divine, but very narrow. You cannot take anybody with you. You cannot take your things with you. You cannot take your knowledge. You cannot take your sacrifices. You cannot take your woman, your children. You cannot take anybody. In fact you cannot take even your ego, even yourself. You will pass through it, but everything else other than your purest being has to be left at the door. Yes, narrow is the way. Straight, but narrow.

And these are the moments to find the way: when the breath goes in and stops for a second; when the breath goes out and stops for a second. Attune yourself to become more and more aware of these stops, these gaps. Through these gaps, God enters you like death.

Somebody was telling me, "In the West, we don't have any parallel like Yama, the god of death." And he was asking me, "Why do you call death a god? Death is the enemy. Why should death be called a god? If you call death the devil it is okay, but why do you call it a god?" I said we call it a god very consideredly: because death is the door to God. In fact death is deeper than life -- life that you know. Not the life that I know. Your death is deeper than your life, and when you move through that death you will come to a life which doesn't belong to you or me or to anybody. It is the life of the whole. Death is the God.

A whole Upanishad exists, kathopanishad: the whole story, the whole parable is that a small child is sent to Death to learn the secret of life. Absurd, patently absurd. Why go to Death to learn the secret of life? Looks like a paradox, but it is reality. If you want to know life -- real life -- you will have to ask Death, because when your so-called life stops, only then real life functions.

"The next step after the perfection of posture is pranayam, which is accomplished through holding the breath...." So when you inhale, hold it a little longer so that the gate can be felt. When you exhale it, hold it outside a little longer so that you can feel the gap a little more easily; you have a little more time. "... or stopping the breath suddenly." Or, anytime, stop the breath suddenly. Walking on the road: stop it -- just a sudden jerk, and death enters. Anytime you can stop the breath suddenly, anywhere, in that stopping, death enters.

THE DURATION AND FREQUENCY OF THE CONTROLLED BREATHS ARE  
CONDITIONED BY TIME AND PLACE, AND BECOME MORE PROLONGED  
AND SUBTLE.

The more you do these stoppages, the gaps, the more the gate becomes a little wider; you can feel it more. Try it. Make it a part of your life. Whenever you are not doing anything, let the breath go in... stop it. Feel there; somewhere there is the door. It is dark; you will have to grope. The door is not immediately available. You will have to grope... but you will find.

And whenever you will stop the breath, thoughts will stop immediately. Try it. Suddenly stop the breath: and immediately there is a break and thoughts stop, because thoughts and breaths both belong to life -- this so-called life. In the other life, the divine life, breathing is not needed. You live; there is no need to breathe. And thoughts are not needed. You live; thoughts are not needed. Thoughts and breath are part of the physical world. No-thought, no-breath, are part of the eternal world.

THERE IS A FOURTH SPHERE OF BREATH CONTROL, WHICH IS INTERNAL, AND IT GOES BEYOND THE OTHER THREE.

Patanjali says these three -- stopping inside, stopping outside, stopping suddenly -- and there is a fourth which is internal. That fourth has been emphasized by Buddha very much; he calls it "anapana sata yoga." He says, "Don't try to stop anywhere. Simply watch the whole process of breath." The breath coming in -- you watch, don't miss a single point. The breath is coming in -- you go on watching. Then there is a stop, automatic stop, when the breath has entered you -- watch the stop. Don't do anything; simply be a watcher. Then the breath starts for the outer journey -- go on watching. When the breath is completely out, stops -- watch that stop also. Then the breath goes on coming in, going out, coming in, going out -- you simply watch. This is the fourth: just by watching you become separate from the breath.

When you are separate from the breath you are separate from the thoughts. In fact breath is the parallel process in the body to thoughts in the mind. Thoughts move in the mind; breath moves in the body. They are parallel forces, two aspects of the same coin. Patanjali also refers to it, although he has not emphasized the fourth. He simply refers to it, but Buddha has completely focused his whole attention on the fourth; he never talks about the three. The whole Buddhist meditation is the fourth.

"There is a fourth sphere of PRANAYAM" -- that is of witnessing -- "which is internal, and it goes beyond the other three." But Patanjali is really very scientific. He never uses the fourth, but he says that it is beyond the three. Must be Patanjali didn't have as beautiful a group of disciples as Buddha had. Patanjali must have been working with more body oriented people, and Buddha was working with more mind oriented people. He says that the fourth goes beyond the three, but he himself never uses it -- he goes on saying all that can be said about yoga. That's why I say he is the alpha and the omega, the beginning and the end: he has not left out a single point. Patanjali's YOGA SUTRAS cannot be improved.

There are only two persons in the world who created a whole science alone. One is Aristotle, in the West, who created the science of logic -- alone, with nobody's cooperation. And for these two thousand years nothing has been improved; it remains the same. It remains perfect. Another is Patanjali, who created the whole

science of yoga -- which is many times, a million times greater than logic -- alone. And it could not be improved; it has not been improved; and I don't see any point how it can be improved any day. The whole science is there, perfect, absolutely perfect.

## **Yoga: The Alpha and the Omega, Vol 6**

### **Chapter #8**

#### **Chapter title: Beyond The Rhythms of The Mind to Being**

**8 September 1975 am in Buddha Hall**

##### **Question 1**

SOMETIMES AT YOUR LECTURES I CAN'T KEEP MY EYES OPEN OR CONCENTRATE, AND KEEP FALLING SOMEWHERE AND COMING BACK WITH A JERK. THERE IS NO MEMORY OF WHERE I HAVE BEEN. AM I GOING DEEP, OR JUST FALLING ASLEEP?

Mind functions through very subtle electric waves. That mechanism has to be understood. Now researchers say that mind functions in four states. The ordinary awake mind functions at eighteen to thirty cycles per second -- this is the "beta" state of mind. Right now you are in that state, while awake, doing your things.

Deeper than that is the "alpha" rhythm. Sometimes, when you are not active, but passive -- just relaxing on the beach, not doing anything, listening to music, or deep in prayer or in meditation -- then the activity of the mind is lowered: from eighteen to thirty cycles per second it becomes nearabout fourteen to eighteen cycles per second. You are aware, but not very alert. You are awake, but passive. A certain kind of deep relaxation surrounds you.

All meditators fall into this second, alpha rhythm, when they meditate or pray. Listening to music also that can happen. Just looking at trees, the expanse of greenery, it can happen. Not doing anything particularly, just sitting silently, it can happen. And once you know the knack of it, you can slow down the activity of the mind; then thoughts are not rushing. They move, they are there, but they move at a very slow pace, as if clouds floating in the sky -- in fact, not going somewhere, just floating. This second state, alpha, is very valuable.

Below the second there is a third state; the activity falls even lower. That state is called "theta": from eight to fourteen cycles per second. This is the state you pass through in the night when you are falling asleep, the drowsiness. When you take alcohol you pass through that drowsiness. Watch a drunkard walking: he is in the third state. He is walking not aware. Where he is going, he does not know. What he is doing.... The body goes on functioning as a robot. The mind activity has slowed down so much that it is almost just on the verge of falling asleep.

In very deep meditation also this will happen -- you will fall from alpha to theta. But it happens only in very deep states. Ordinary meditators don't touch it. When you start touching this third state you will feel very blissful.

And all drunkards are trying to reach this blissfulness, but they miss; because the blissfulness is possible only if you go into this third state fully alert -- passive, but

alert. A drunkard reaches into it, but he is unconscious; by the time he reaches he is unconscious. The state is there but he cannot enjoy it, he cannot delight in it, he cannot grow through it. The appeal all over the world of all sorts of intoxicants is because of the appeal of the theta. But you have chosen a wrong means if you are trying to reach it through chemicals. One should reach it just by slowing down the activity of the mind and remaining fully alert.

Then there is the fourth state; it is called "delta." The activity falls lower still: from zero to four cycles per second. The mind is almost nonfunctioning. There are moments when it touches the zero point, absolutely still. This is where you go in deep sleep, when even dreams have stopped; and this is what Hindus, Patanjali, Buddhists, have called samadhi. Patanjali, in fact, defines samadhi as deep sleep with awareness -- with only one condition: that awareness should be there.

In the West, much research has been done lately about these four states. They think it is impossible to be aware in the fourth, because they think it is contradictory -- to be aware and fast asleep. It is not. And one man, a very exceptional yogi, has proved it now scientifically. His name is Swami Ram. In 1970, in an American lab, in Menninger Institute, he told the researchers that he would go into the fourth state of mind willfully. They said, "That is impossible, because the fourth comes only when you are fast asleep and the will cannot function and you are not aware." But the swami said, "I will do it." The researchers were unwilling to believe, they were suspicious, but they tried.

The swami started meditating. By and by, within a few minutes, he was almost asleep. The EEG records which were tracing the waves of his mind showed that he was in the fourth state, the mind activity had almost ceased. Still, the researchers didn't believe because, he may have fallen asleep, that is not the point: the point is whether he is aware. Then the swami came back from his meditation, and he reported all the conversation that was going on around him -- better than those who were fully alert.

For the first time in a scientific lab, Krishna's famous sentence has been proved. Krishna says in the Geeta, "Ya nisha sarva bhutayam tasyam jagrati samyami" -- "That which is a deep sleep to all, even there the yogi is awake." For the first time it has been proved as a scientific theory. It is possible to be fast asleep and aware, because sleep happens in the body, sleep happens in the mind, but the witnessing soul is never asleep. Once you have become unidentified with the body-mind mechanism, once you have become capable of watching what goes on in the body, in the mind, you cannot fall asleep: the body will go to sleep, you will remain alert. Somewhere deep within you a center will remain perfectly aware.

Now, the question: "Sometimes at your lectures I can't keep my eyes open...." Don't try to keep them open. If you are falling in a deep rhythm allow it, because when you are listening to me, if you try to concentrate, you will remain in the first state, the beta, because the mind has to function. Don't be bothered. What I am saying is not so important as to realize that which is going to happen to you.

In fact whatsoever I am saying is nothing but to prepare you to fall deeper into your inner states of mind. So if you miss something don't bother -- you can listen to the tape later on. And even if you don't listen it doesn't matter.

If the eyes are closing, allow them. The only thing to remember is: be alert. Allow the eyes to close.... In fact become more alert, because the deeper you go in the mind, more alertness will be needed. You are diving deep in consciousness. You can fall asleep: then you have missed the lecture and you have missed the inner state also. Then it has been futile to be here. "Sometimes at your lectures I can't keep my eyes open...." No need. Close the eyes. Just remain alert inside -- become more alert.

"... and keep falling somewhere and coming back with a jerk." That somewhere is the third state, the theta. If you fall to the second, alpha, you will know where you had gone and there will be no jerk. Smoothly one can move from the first to the second, from the beta to the alpha, very smoothly, because the difference is only of activity and passivity -- you remain alert. But when you move from the second to the third, then the difference is very deep. Now you are moving, ordinarily, from awakeness to sleepiness. Then if you come back you will come with a jerk, and consciousness is lost -- that's why you don't know where you have been.

"There is no memory of where I have been." If you had just simply fallen asleep you would have the memory. If you were dreaming, you would have the memory of the dream. If you were nondreaming, you would have the memory that you fell asleep and there was no dream. Either, positively, you will remember a dream or, negatively, you will remember there was no dream and the sleep was deep; but you will remember if it is a sleep.

That's how in the morning you remember that in the night there were so many dreams, or on some day you say, "I slept very deeply; there were no dreams." These are both memories -- one positive, one negative. If dream happens there will be a positive memory -- something was happening, certain activity going on. If there is no dream you will have just a peaceful remembrance of nothing, that nothing happened. But this you will remember: that nothing happened and no dream crossed my mind and sleep was really deep, very deep, not a single ripple. But you will remember and you will say, "I was very blissful."

But if you fall not asleep but into the meditative state -- they are similar, almost similar -- than you will not be able to remember anything. Because when you fall into a meditative state, theta, or sometimes you can move into the fourth also, the delta, then there will be no memory at all because you are going somewhere which is not part of the mind, somewhere where memory does not function, somewhere off the track. You are not on the superhighway, you are moving in the forest of your unconscious being: uncharted, no maps, thinking doesn't function -- no ideas can be applied to it. Then you will come back with a jerk as if you had been lost. You will come back with a jerk to the superhighway again,

where milestones exist and everything is clean and the map exists -- and you can understand where you are.

You are not just falling asleep; otherwise you will know, because you know sleep. For many lives you have been sleeping; you are perfectly acquainted with the phenomenon. If you live sixty years, twenty years are passed in sleep. It is not an ordinary phenomenon. Sixty years' life, twenty years are passed in sleep: every day, one third of your time is sleep time. You know it; you know it well. And this is not only for one life -- for millions of lives you have been sleeping, one third every life. In fact there is no other activity which takes so much time. No other single activity takes so much time. You neither love for eight hours nor do you eat for eight hours nor do you meditate for eight hours. Sleep is the most significant thing. How can you be unaware of it? Maybe dimly aware, but you are aware: memory will function.

But you are falling off the track, where you have never been. That's why you come with a jerk. Something unknown touches your being. That's why you cannot decide "whether I am going deep or just asleep." Be happy. If you can decide, then it is sleep; if you can recognize, then it is sleep. If you cannot recognize, then something from the beyond is penetrating you and you are penetrating into the beyond. Be happy. Delight in it, and allow it. One day it becomes possible, when you go again and again and again into the unknown, then you become acquainted with the territory. Then there may be no common map, but you have your own private map of it. At least you know where you are going.

So the only thing to be done is: when you close your eyes be come more alert, because more alertness will be needed. Into the deeper darkness more light will be needed. Become alert, and as you start falling into somewhere -- the unknown -- try to keep alertness. By and by, one learns the knack of it. And then every night when you are falling asleep, again try it -- just to give it practice. When you start feeling drowsy, inside remain alert and go on seeing what is happening. One day you will see: drowsiness has come, sleep has entered, and alertness is still there. That day is the most beautiful day of any life. When you can remain alert and move into deep sleep you have moved into the fourth, the delta. That is the deepest center of your being.

Of course one has to earn it, one has to learn it, one has to become capable of it. It does not happen, ordinarily. It is not an ordinary state of mind; it is a very extraordinary state of mind. That's why Krishna declared it five thousand years before, and for five thousand years there existed no scientific proof for it -- it appeared to be just a philosophical theory: "YA NISHA SARVA BHUTAYAM TASYAM JAGRATI SAMYAMI." After five thousand years, now, a few scientific proofs are arising. You can also move into it, and when it becomes a scientific proof of your own understanding it is a revelation.

Question 2

YOU HAVE SAID THAT PATANJALI'S YOGA IS A COMPLETE SYSTEM. YET NOWHERE DOES HE SEEM TO TALK ABOUT THE YOGA OF KISSING. CAN YOU EXPLAIN THIS?

For that, Patanjali will have to be born as an American. Only then can he write the yoga of kissing. Such foolish things exist only in America, nowhere else: yoga of sex, yoga of kissing, yoga of anything -- cooking. But you will have to wait a little -- some fool is bound to.

Question 3

HOW CAN ONE BE TOTAL YET NOT EXTREME IN ALL THAT ONE EXPERIENCES?

Don't be worried. Just be total, and you will never be extreme. Ordinarily, if you think about it, it appears that if you become total you will become extreme -- because you don't know what totality is. Totality always happens in the middle. It is a phenomenon of the middle, because totality is balance. On the extreme it never happens; on the extreme you can never be total. Try to understand it.

You love someone: you can be extreme in love, but that will not be totality because love has another part to it, that is hate. So you can move to one extreme, that is love; it will be one extreme. Sometimes you can hate the same person. You can move to another extreme and you can hate completely -- or it appears to you that you are in complete hate -- but that too is part. The whole phenomenon is love-hate, together.

If you choose one you have chosen one extreme. My left hand and my right hand -- they both belong to me. If I choose the left I lean towards the left, if I choose the right I lean towards the right, and when I don't choose any I stand in the middle. Then both hands belong to me, but I don't belong to them. If you choose hate you have chosen one part. If you choose love you have chosen another part.

And this is the trouble: if you choose hate, sooner or later you will fall in love. If you go on hating the enemy long enough you will fall in love. If you go on loving the friend long enough you will hate. Because one cannot remain on one extreme for long. That's why lovers fight and enemies are also deep down lovers. They cannot be without the enemy; they cling. Love in reverse -- but it is love.

What happens when one is total? Love and hate, both, are there. And when love and hate both are there, they cancel each other, and a different phenomenon arises that Buddha has called compassion. Compassion has no opposite to it. Or, you can say, "Only when there is no hate part, love becomes perfect"; but then love is in the middle. Whatsoever you want to call it is not the point, but a deep balance happens. Opposites cancel each other; they are of the same weight. They cancel each other and you remain in balance. Balance is totality. Then the whole of you is involved in it.



When a Buddha has compassion nothing is left behind. He moves totally in it. When a Jesus loves he moves totally in it. When you love, a part of you is getting ready to hate. When you hate, a part of you is getting ready to love. You are divided -- a divided personality always moves to the extremes. Totality belongs to an undivided mind, nonsplit: one stands erect, in the middle, so balanced -- not leaning to this or that. In that moment of neither this nor that, one attains to totality.

The Upanishads have a particular word for it. They call it "NETI-NETI." They say "neither this nor that" -- don't choose between the opposites. Let the opposites come together and become complementary. Let them dissolve into each other. Be choiceless. That's why Krishnamurti goes on emphasizing one word continuously -- "choiceless awareness" -- because the moment you choose you have chosen the extreme.

All choice is of the extreme. You choose something against something. Whenever you say, "This is beautiful," you have already condemned something as ugly. Otherwise how can you say this is beautiful? In the assertion, in the statement, that this is beautiful, is hidden the statement: "Something is ugly, condemned." The moment you say, "This man is a saint," you have condemned somebody as a sinner.

Saints will disappear if sinners disappear. How can there be saints if there are no sinners? Sinners are needed for saints to be. Sinners will also disappear if saints are no longer there. Who will call them sinners? How will you judge that somebody is a sinner? In a perfect humanity there will be no saint, no sinner, because the whole thing will balance deeply. Sinners and saints are opposites to each other; they exist together.

Sometimes, while I was travelling in India, in many places many people asked me one question again and again. The question seems to be very pertinent and relevant. They have asked me, "Why is it so, that in India there have been so many saints, and yet the country is so immoral?" I have told them it is natural. When a country produces so many saints it has to produce the same number of sinners; otherwise the balance will be lost. When the country produces all the teerthankeras, twentyfour; all the avatars, twenty four; all the Buddhas, twentyfour; then where will the sinners go? And how can a Buddha exist if all the sinners are not here?

A Buddha exists in an ocean of sinners; there is no other way. For one Buddha to exist millions of sinners are needed. In fact, because of those sinners he looks so enlightened: contrast. Against a blackboard you write with white chalk: it looks so white, more white than white -- whiter than white. Write on a white wall with the white chalk -- nothing appears. When the humanity will really be perfect, balanced, there will be no Buddha: it will be writing on a white wall with white chalk. A very dark humanity is needed. So, if you ask me, I hope for a world where there will be no need for a Buddha... things will be so balanced.

That's what Lao Tzu says again and again, "There was a time in the past there were no saints -- because there were no sinners." There was a time in the past when things were so natural and so balanced that there was not even a concept of what is wrong and what is right. Lao Tzu says, "Bring the concept of right, and wrong enters immediately." Opposites are together. They come together; they go together. They are aspects of the same coin, two aspects of the same thing.

If you choose you choose the extreme. Balance cannot be chosen. You have to become choiceless; then there is balance, neither this nor that -- neti-neti. Suddenly you balance in the middle, and all the glory of existence becomes yours. You are fulfilled.

The question seems to be meaningful, but is not: "How can one be total yet not extreme in all that one experiences?" If you are total then you will not be extreme; if you are extreme you will not be total. Try to be total and balanced, and extremes will disappear by themselves. They exist with your support. Because you choose, that's why they exist.

Don't choose. Don't say this is good and don't say that is bad. Remain alert, that's all. Don't say this is a saint and that is a sinner. Remain alert, that's all -- and accept the total. The sinner exists, the saint exists: the total accepts both. You also accept both. With no condemnation of the sinner, with no appreciation of the saint, you become choiceless. In that choicelessness you will be balanced, and you will be total.

#### Question 4

DO YOU SMILE -- WHEN WE ARE SERIOUS AND LONG-FACED IN YOUR AUDIENCE?

What else can I do?

#### Question 5

YOU ONCE SAID THAT DRUGS CREATE CHEMICAL DREAMS -- IMAGINARY EXPERIENCES. AND KRISHNAMURTI SAYS THAT ALL YOGA PRACTICES, ALL MEDITATION TECHNIQUES, ARE JUST LIKE DRUGS -- THEY PRODUCE CHEMICAL CHANGE AND, HENCE, THE EXPERIENCES. PLEASE COMMENT.

Krishnamurti is right. Very difficult to understand, but he is right. All experiences are through chemical change -- all, without any exception. Whether you take LSD or you fast, in both the ways body goes through chemical change. Whether you take marijuana or you do a certain pranayam, a breathing exercise, in both the ways body goes through chemical change. Try to understand it.

When you fast what happens? Your body loses a few chemicals because they have to be supplied every day by the food. If you don't supply those chemicals, the body loses those chemicals. Then the ordinary balance of the chemicals is

lost; and because fasting creates an imbalance you can start feeling a few things. If you fast long enough you will have hallucinations. If you fast for twenty-one days or more you will become incapable of judging whether what you are seeing is real or unreal, because for it a particular chemical is needed and that is lost.

Ordinarily, if suddenly Krishna meets you on the road, the first idea to arise will be that you must be seeing some hallucination, some illusion, some dream. You will rub your eyes and you will look around, or you will ask somebody else, "Come here. Please, see. Can you see somebody standing just in front of me, Krishna-like?" But if you fast for twenty-one days, the distinction between reality and dream is lost. Then if Krishna is standing, you believe that he is there.

Have you watched small children? They cannot make a distinction between reality and dream. In the night they dreamed about a toy, and in the morning they are weeping and crying -- "Where has the toy gone?" That particular chemical which helps you to judge has still to be created, only then will the child be able to make the distinction between real and unreal.

When you take alcohol that chemical is destroyed.

Mulla Nasrudin was teaching his son. Sitting in a pub, he was telling him when to stop. So he said, "Look. Look in that corner. When you start seeing four people instead of two, know well this is the time to stop drinking and go home."

But the son said, "Dad, there are not two people -- only one is sitting!" The dad is already drunk.

When you take alcohol what happens? Some chemical change. When you take LSD what happens? -- or marijuana or other things? Some chemical change, and you start seeing things which you had never seen. You start feeling things; you become very sensitive.

And that is the trouble: you cannot persuade an alcoholic to drop his drinks, because the real reality seems so flat, boring. Once he has seen the reality through his chemicals, through chemical changes.... The trees were more green and the flowers had more fragrance because he could project, he could create an illusory world: now you tell him, "Stop. Your children are suffering, your wife is suffering, your job is going to the dogs -- stop!" but he cannot stop, because he had a glimpse of an unreal world, but beautiful. Now if he stops, the world seems to be too rough, ordinary. The trees don't look so green and the flowers don't smell so beautiful; even the wife -- for whom to save you are teaching him - - looks very ordinary, dead, a routine affair. When he is under the influence of the drug his own wife becomes a Cleopatra, the most beautiful woman in the world. He lives a dream life.

All experiences are chemical -- without any exception. When you breathe very much you create very much oxygen inside the body; the quantity of nitrogen falls. More oxygen changes inner chemicals. You start feeling things which you never felt. If you whirl around as in dervish dances, fast spin, the body changes; the chemicals change through spinning. You feel dizzy; a new world opens. All experiences are chemical.

When you are hungry the world looks different. When you are satisfied, satiated, the world looks different. A poor man has a different world, and a rich man has a different world. Their chemicals differ. An intelligent man has a different world, and a stupid man has a different world. Their chemicals differ. A woman has a different world; a man has a different world. Their chemicals differ.

When one becomes sexually mature, at the age of fourteen or fifteen, a different world arises because new chemicals are flowing in the bloodstream. For a child of seven, if you talk about sex and sexual orgasm, he will think you are foolish -- "What nonsense are you talking?" -- because those chemicals are not flowing, those hormones are not in the bloodstream. But at the moment of the age of fourteen, fifteen, the eyes are full of new chemicals -- an ordinary woman suddenly is transformed.

Mulla Nasrudin used to go to the hills on holidays. Sometimes he would go for fifteen days and would be back by the tenth. The boss asked him, "What is the matter? You asked for fifteen days' leave, and you are back five days before?" And sometimes he would ask for two weeks' leave and he would come after four weeks. "So what is the matter?" the boss asked.

The Mulla said, "There is a certain mathematics in it. In the hills I have a bungalow, and the bungalow is kept by an old, very ugly woman. So this is my criterion: when I start seeing that ugly woman as a beautiful woman, I run away. So sometimes it happens after eight days, sometimes ten days.... She is ugly and horrible. You cannot think that she can be beautiful. But when I start thinking about her and she starts coming into my dreams and I feel that she is beautiful, then I know that now this is the time to go back home; otherwise there is danger. So nobody knows. If I am healthy enough then it comes sooner, within seven days. If I am not so healthy then it takes two weeks. If I am very weak it takes three weeks. It depends on chemicals."

All experiences are chemical -- but one distinction has to be made. There are two ways. One is to put the chemicals in -- inject, smoke, or throw in the body. They come from the outside; they are intruders. That's what all drug people are doing around the world. The other way is to change the body by fasting, breathing.... That's what all the yogis have been doing in the East. They belong to the same path; the difference is very little. The difference is that drug people take drugs from the outside, they intrude in the biochemistry of the body, and the yogis try to change the balance of their own body, not to intrude from the outside. But as far as I am concerned, both are the same.

But if you have any urge to experience, I will tell you to choose the path of the yogis, because that way you will not be dependent, you will be more independent. And that way you will never become an addict, and that way your body will retain its purity, its organic unity. And that way, at least, you will not be an offense to the law -- no police raid possible. And that way you can go beyond easily. Hmm?... that is the most important thing.

If you take chemicals from the outside into the body, you will remain with them. It will be difficult, more and more difficult every day to go beyond. In fact you will become more and more dependent, so dependent that you will lose all life, all charm of life, and the drug experience alone will become your whole life, the whole center of it.

If you move through yoga, through the inner changes in the chemistry of the body, you will never be dependent, and you will be able to go beyond. Because the whole point of religion is to go beyond experiences. Whether you experience beautiful colors -- rainbow all around through LSD -- or you experience heaven through yoga exercises, basically there is no difference. In fact until you go beyond all experiences, all objective experiences, until you come to the point where only the witness remains and no experience to be experienced, only the experiencer remains, you have not touched the boundary of religion.

Krishnamurti is right. But the people who are listening to him are misunderstanding him. Thinking that all experiences are futile, they have remained ordinary; they have not made any effort. I know all experiences are futile, finally one has to Leave them, but before you can leave them you will have to have them. They are like the staircase: it has to be left behind, hut one has to go upwards. One can leave it only when one has crossed it. All experiences are childish, but one has to go through them to become mature.

The real religious experience is not an experience at all. Religious experience is not experience: it is to come to the experiencer where everything known/unknown, knowable/ unknowable, disappears. Only the witnessing self remains, only a pure consciousness, with no experience to contaminate it -- you don't see Jesus, you don't see Buddha, you don't see Krishna standing there.

That's why the Zen Masters say, "If you meet the Buddha on the path, kill him immediately." Followers of Buddha say, "If you meet Buddha on the path, kill him immediately." A great teaching. Hmm?... because Buddha is so beautiful you can be allured to the dream, and then you can go on with closed eyes seeing Buddha or Krishna playing on the flute. You may be seeing a very religious dream, but it is still a dream, not reality.

The reality is your consciousness. Everything else has to be transcended. If you can remember that, then one has to pass through all experiences, but one has to pass through.

If you are after experiences too much, as everyone is -- -- that is part of the growth -- it is better to choose yoga exercises than drugs. They are more subtle, yoga exercises, more refined. You must be aware of the fact that India has tried with all the drugs. America is just a newcomer in that world. From somarasa in the Rig-vedas to ganja, India has tried everything and came to understand that this is just wasting time. Then India tried yoga exercises. Then, many times, persons like Buddha, Mahavir, reached a stage where they found that even yoga exercises are useless; they have to be dropped.

Krishnamurti is not saying something new. It is the experience of all the Buddhas. But, remember, an experience can become an experience to you only when you attain to it. Nobody can give it to you; it cannot be borrowed. If you are still childish and you feel that you need some experiences, it is better to have them through yoga exercises. Finally, that too has to be dropped.

But if you choose between LSD and pranayam, it is better to choose pranayam. You will be less dependent and you will be more capable of transcending, because the awareness will not be lost in it. In LSD the awareness will be lost completely.

Always choose a higher thing. Whenever there is a possibility, and you want to choose, choose a higher thing. A moment will come when you will not like to choose anything... then choicelessness.

#### Question 6

I AM CONFUSED BETWEEN THE FEELING OF SELF-CONSCIOUSNESS, WHICH YOU SAY IS A DISEASE, AND THE FEELINGS OF SELF-AWARENESS, SELF-REMEMBERING, AND BEING A WITNESS.

Yes, self-consciousness is a disease, and self-awareness is health. So what is the difference, because the words seem to mean the same thing? The words may mean the same thing, but when I use them or Patanjali uses them, we don't mean the same thing.

In self-consciousness the emphasis is on the self. In self-awareness the emphasis is on the awareness. You can use the same word, self-consciousness, for both. If the emphasis is on the self it is a disease. If the emphasis is on the consciousness it is health. Very subtle, but a very great difference.

Self-consciousness is disease because you are continuously conscious about the self -- how people are feeling about me, how they are judging me, what is their opinion: whether they like me or not, they accept me or reject me, they love me or not. Always the "me," the "I," the ego remains the center. This is a disease. Ego is the greatest disease there is.

And if you change the focus, emphasis -- -from self the focus goes to consciousness: now you are not worried "whether people reject me or accept me." What their opinion is, that doesn't matter. Now you want to be aware in every situation. Whether they reject or they accept, whether they love or hate, whether they call you a saint or a sinner, that doesn't matter. What they say, what their opinion is, that is their business and their problem to decide for themselves. You are simply trying to be aware in every situation.

Somebody comes, bows down to you, he believes you are a saint: you don't bother about what he says, what he believes. You simply remain alert, you remain aware, so that he cannot drag you into unawareness, that's all. And somebody comes and insults you and throws an old shoe at you: you don't

bother about what he is doing. You simply try to be alert, so that you remain untouched -- he cannot drag you.

In appreciation or condemnation, in failure or success, you remain the same. Through your awareness you attain to a tranquility which cannot be disturbed in either way. You become free of people's opinions.

That's the difference between a religious person and a political person. A political person is self-conscious -- emphasis on self, always worried about the opinion of the people. He depends on people's opinions, their votes. Finally, they are the masters and deciders. A religious man is a master of his ownself; nobody can decide for him. He does not depend on your votes or on your opinions. If you come to him, okay. If you don't come to him, that too is okay. It creates no problem. He is himself.

Now, I would like to say a very paradoxical thing to you -- paradoxical it appears, it is a simple truth: People who are self-conscious -- emphasis on the self -- have no self. That's why they are so self-conscious: afraid -- anybody can take their self away. They don't have their self. They are not masters. Their self is borrowed, borrowed from you. Somebody smiles: their self is given support. Somebody insults: a prop has been taken away; their structure shakes. Somebody is angry: they are afraid. If everybody gets angry, where will they be, who will they be? Their identity is broken. If everybody smiles and says, "You are great," they are great.

People who are self-conscious, the political people.... And when I say political persons I don't mean only those who are really in politics: all those who in any way are dependent on others are political. They don't have any self; inside is empty. They are always afraid of their emptiness. Anybody can throw them to their emptiness -- anybody! Even a barking dog can throw them to their emptiness.

A man who is religious, self-conscious -- emphasis on consciousness -- has a self, an authentic self. You cannot take that self away from him. You cannot give it to him; you cannot take it from him. He has attained to it. If the whole world goes against him, his self will be with him. If the whole world follows him, his self will not be in any way added to, increased, no. He has really some authentic reality -- a center exists in him.

The political man has no center. He tries to create a false center. He borrows something from you, something from somebody else, something from somebody else.... That's how he manages. A false identity, a composition from many people's opinions: that is his identity. If people forget about him he will be lost, he will be nowhere; in fact, he will be nobody.

Do you see? A person is a president: suddenly he becomes somebody. Then he is no longer a president: then he is nobody. Then all the newspapers forget about him. They will remember only when he will die -- that too in a small corner. They will remember him as an ex-president, not as a person -- as an ex-post-holder. Have you not seen this happen with Radhakrishnan? Can't you see this

happening with V.V. Giri? Where is Giri? What happened? Simply a man disappears. When you are on the post, you are on all the front pages of the newspapers. You are not important -- the post.

Hence, all those who are poor deep inside are always in search of a post, in search of people's votes, opinions. That is the way they attain to a soul -- a false soul, of course.

Psychologists have reached to a very deep core of the problem. They say people who try to become superior are suffering from an inferiority complex, and people who are really superior -- they don't bother a bit. They are so superior that they are not even aware that they are superior. Only an inferior person can be aware that he is superior -- and he is very touchy about it. If you give him even a hint that "you are not so great as you think," he will be angry. Only a superior man can stand at the back as the last man. All inferiors are rushing towards the front, because if they stand at the back they are nobodies. They have to stand in the front. They have to be in the capital. They have to be with great money. They have to move in a big car. They have to be this and that. People who are inferior always try to prove their superiority by their possessions.

Let me summarize it: people who don't have a being try to gain a being through having things -- posts, names, fame.

Even sometimes it happens: one man in America killed seven persons. All those seven persons were unknown to him. He was asked in the court, "Why?" He said, "I could not become famous, so I thought at least I can become notorious, but I must be somebody. And I am happy that my photo is on the front pages as a murderer. Now you can do whatsoever you want to do. I have a feeling, now, that I am somebody. And the court is worried, the government is worried, and the people are worried, and the newspapers talking about me -- I can visualize in every hotel, restaurant, everywhere, people will be talking about me. At least for one day I have become the famous, the known."

All politicians are murderers. You can't see because you are also a politician deep inside. Just now, Mujibur Rahman has been killed. Just a few days before, he was the father of the nation. And to become the father of the nation he committed so much nuisance. He killed many -- or, he created the situation in which many were killed. Now he is killed by his own colleagues. His whole cabinet is again in power, and the people who had designed to kill him -- now they have become the president and the prime minister and minister. And they were all his colleagues, and nobody is saying anything against them. Nobody is saying anything against them. The world seems to be simply unbelievable. Now they are great people. And somebody in their own cabinet may be trying to kill Mushtaque Ahmed.

All politicians are murderers, because they are not worried about you. They are worried about their feeling: they should be somebody. If murder can give them that feeling, then okay. If violence can give them that feeling, then it is okay.



I was reading a few days before. I couldn't believe it, but it is a fact. I was reading a book about Lenin. Somebody invited him to listen to Beethoven's symphonies. He said no, and he said no very emphatically. In fact he became almost aggressive in saying no. The man who had invited him couldn't believe why he was so angry. He said, "But why? Beethoven's symphonies are one of the greatest creations in the world." Lenin said, "Maybe, but all good music is against revolution because it gives you such deep contentment, it pacifies you. I am against all music."

If great music spreads in the world, revolutions will disappear. The logic is relevant. Lenin is saying something true about all politicians. They will not like great music in the world, they will not like great poetry in the world, they will not like great meditators in the world, they will not like people in ecstasy, euphoria, no -- because then what will happen to revolutions? What will happen to wars? What will happen to all sorts of foolishnesses that go on in the world?

People need to remain always in fever; only then they help politicians. If people are satisfied, content, happy, who bothers about capitals? People will forget all about them. They will dance and they will listen to music and they will meditate. Why should they bother about President Ford and this and that? There is nothing to it. But people, when they are not satisfied, not relaxed, people who don't have their self: they go on supporting other selfs because that is the only way they can get others' support for their own selfs.

Remember this: self-consciousness -- emphasis on self -- is deep disease, disease in depth. One should get rid of it. Self-consciousness -- emphasis on consciousness -- is one of the most holy things in the world, because it belongs to healthy people, those who have attained to their center. They are conscious, aware. They are not empty; they are fulfilled.

#### Question 7

HOW IS ONE TO WATCH BREATH WHEN IT IS NOT SEEN BUT FELT?

Watching need not be a seeing, it can be a feeling. In fact it has to be a feeling because how can you see your breath? You feel it, the touch of it. When the breath moves through the passage, you feel the touch of it.

The whole thing is not a question of seeing. The thing is to be alert that it is going in, that it has reached to the very innermost core of your being, that now it has stopped; that now it is coming back. The ebb and the tide: now it has gone out, moved completely out, stopped; then again moving back. The whole circle of it -- coming in, going out, coming in, going out -- one has to be aware. If you feel it, that is awareness -- but one should not miss feeling it. If you can do it every day for one hour, your whole life will be changed.

And remember, if you don't change your breathing there is no chemical change happening in you. That's the difference between Patanjali and Buddha. Patanjali's techniques will change your chemistry; Buddha's technique will not

touch your chemistry at all. Normal breathing -- as it is: you simply watch, feel, see. Don't let it go in and out without awareness, that's all. Don't change it. Let it be as it is. Just add one thing: that you remain a witness to it.

Even if you can do it for one hour, your whole life will be transfigured -- and without any chemical change. You will simply become a transcendental experience, a transcendental consciousness. You will not see Buddhas, you will become a Buddha. And that's the point to be remembered: seeing Buddhas does not matter... unless you become a Buddha.

#### Question 8

#### NEED WITNESSING BE A COLD PHENOMENON?

No, but it has to be cool -- not cold, but cool. And the difference is vast. When something is cold you are indifferently looking at it, not caring, indifferent. A cool phenomenon is different: you care, you are not indifferent. But you are not attached, also. You are not obsessed; you are not feverish about it. You are not excited. If you can avoid two extremes -- indifference and excitement -- there will be coolness, a calm, cool, collected feeling.

Witnessing need not be cold. In fact if it is cold it is no longer witnessing; you have become indifferent. You are not watching. And you know well either you can be cold or you can be hot. Coolness exists just in the middle. Coolness is neither hot nor cold; it is just the midpoint between the two. You are interested but not excited: you are watching with care, not with indifference, but you are not affected.

Difficult... because you know two feelings -- cold and hot. You don't know the third feeling at all because you move from one extreme to another. Either you hate somebody or you love. Compassion: you don't know what it is. Compassion is just a word, seems to be meaningless. It is a cool word.

If you come to a Buddha he will welcome you, but it will not be a warm welcome -- it will not be cold, also. It will be a cool welcome. He will welcome you with his whole heart, but he will not be excited. It is not that if you were not there he would have been sad because of your absence, no. He would have been as happy as ever. If you are there he is happy; if you are not there he is happy. His happiness is unaltered, that's why it is cool.

When your friend comes to see you, you are excited -- you become hot. And remember, you cannot remain hot for long, because heat is tiring. Soon you start thinking, "When will this man leave?" First, you become hot; then you become cold. First, you become happy because a friend has come; and then you become happy when he has left. A Buddha just remains happy, whether a friend comes or not does not matter. His happiness remains unaltered. He is cool.

And to understand a cool love is really a great experience -- difficult, because your mind will interpret the cool love as cold. You don't know the cool term; you know only cold. You will see that Buddha is cold. He is not. All enlightened

people are cool. Cool, because you cannot disturb them -- either way; you cannot make them more happy; you cannot make them unhappy. They are cool because they are centered.

#### Question 9

WHY CAN'T YOU GIVE US SOMETHING THAT WILL KILL US INSTANTANEOUSLY AND PAINLESSLY INSTEAD OF US HAVING TO GO THROUGH ALL THIS SEEMINGLY ENDLESS SUFFERING?

I am giving it to you, but you don't listen. It is not a question that I am not giving it to you. I am giving you absolute poison. It will kill you instantaneously, but you don't listen to me.

You go on thinking that something is wrong, you go on thinking that you are wrong, and sometimes, you even desire, "How to destroy this state of affairs? How to go beyond it?" but you have invested in it too much. You think, "How to go beyond it?" but you don't want to go beyond.

Poison I can give you. The whole of what I am giving you is nothing but an art of dying. But I cannot force the poison on you; otherwise the court will see to it -- I will be in trouble. I can simply offer you; then you have to take it. And there you miss.

You want it to be forced on you. You want it to be spoon-fed. And this death cannot be forced by anybody else. The death I am talking about has to be a voluntary death. It has to be a willing death. It has to be with your total heart. I cannot force on you. If you are ready it will happen; if you are not ready it will not happen.

On my part I am always ready. If you are ready to die I am ready to help you. But you are not ready to die. Deep down you go on thinking that even after death you will survive.

You meditate, but you meditate in such a way so that you call survive it also: you use it as a technique. Your basic reality is not touched; you are always careful about it. But if you do it as a death -- meditation as death -- then you cannot survive it. Somebody else will come out of it, not you. You will be gone. A new being will come out of you -- fresh, young, virgin. You will not even be able to recognize it. There will be a discontinuity: you dropped completely, something new popped up -- and they both are not related to each other.

This is very difficult to understand. That new being is hidden behind you, but the shell that is covering you is too hard. You are like a seed: deep inside all is hidden, the whole tree -- the flowers and fruits and all -- but the shell is very hard. The shell is not ready to die. If the shell dies the tree will be born. And the tree is something absolutely different from the shell; it has nothing to do with it. The shell is just a protection -- but the protection has become the whole.

Your ego is just like a shell. If the ego dies you will grow -- you will become a god! With the ego you will remain a sufferer. With no ego you will become

absolutely blissful. But you don't know about it; the shell has never heard about it. And you go on listening to me through the shell. That's why you go on asking me, "Give us something to die," but you don't want it.

I am giving something to die, every moment. In fact I am not giving anything else: the whole science of religion is the science of death. It is to teach you how to die perfectly, so nothing is left. The whole shell disappears in the earth, dissolves, and the tree sprouts.

But, you think that somebody will do it for you? That is not possible. You have to commit suicide; you cannot be murdered. Remember that. The word "suicide" is very beautiful. I'm not talking about committing a suicide in the body; I am talking about committing a suicide in the mind, in the ego. Become a no-mind, a no-ego, and the whole existence becomes possible. You are carrying it for millions of lives. It is just there within you. It is already there, just a right soil and the shell disappearing... and the tree will be there in all its glory and beauty.

#### Question 10

WHERE DO YOUR WORDS COME FROM AND HOW DO YOU RELATE TO THEM?

There is nobody to relate to them. They come out of the blue -- nobody is managing. I am not there to manage them. You ask a question and out of the blue comes the response. They are not my words. The question is yours; the answer is not mine. The question comes from your mind; the answer is not coming from any mind. The mind is being used to deliver it, but it is not coming from there. The medium is not the source.

## **Yoga: The Alpha and the Omega, Vol 6**

### **Chapter #9**

#### **Chapter title: Returning to The Source**

**9 September 1975 am in Buddha Hall**

52. THEN COMES THE DISPERSION OF THE COVER THAT HIDES THE LIGHT.

53. AND THEN THE MIND BECOMES FIT FOR CONCENTRATION.

54. THE FIFTH CONSTITUENT OF YOGA, pratyahar -- RETURNING TO THE SOURCE -- IS THE RESTORATION OF THE MIND'S ABILITY TO CONTROL THE SENSES BY RENOUNCING THE DISTRACTIONS OF OUTSIDE OBJECTS.

55. THEN COMES THE COMPLETE MASTERY OVER ALL THE SENSES.

"Man is being abolished," says C. S. Lewis. "Good riddance," says B. F. Skinner. "How like a god," says Shakespeare's Hamlet about man. "How like a dog," says Pavlov. The trouble is that man is both -- godlike, doglike, both. If man was a unity -- doglike or godlike -- there would have been no problem. The problem arises because man is a paradox: on the surface, worse than any dog; at the center, glorious, more glorious than any god.

If you look at man just from the outside, you cannot say that if man is being abolished there is some harm -- "It is good, good riddance. Skinner is right. The earth will be better; at least, more silent. Nature will be happier." But if you look at man deep, in his infinite depth, then without man the earth may be silent, but that silence will be dead. It will not have any music in it. It will not have any depth in it. Flowers will be there, but they will not be beautiful anymore. Who will feel their beauty? Who will know their beauty? Birds will go on singing, but who will call the singing poetic, mysterious? Trees will be green, but will not be green at the same time, because that greenery has to be recognized by a deep resonance of the human heart.

With man, appreciation will disappear. With man, prayer will disappear. With man, God will disappear. The earth will be there, but ungodly. The silence, but the silence of the cemetery. The silence will not be throbbing with the heart. It may be spread all over the earth, it may have expansion, but it will miss depth -- and a silence without depth is no longer silence. The world will be profane; it won't be sacred anymore.

Man creates the holy, because deep hidden behind man is the holy. Man cannot live without temples, without churches, without mosques, because man himself is a temple. He goes on creating temples -- even atheists create temples. Look at the temple of the Kremlin. Communists passing before the Kremlin or before the mausoleum of Lenin are as worshipful as any theist worshipping any other god. Man cannot live without a god because deep down he is a god.

The problem, the trouble, arises because man is both: a bridge stretched between two eternities -- between matter and mind, between this world and that, between the profane and the sacred, between life and death. That's the beauty also: with the mystery, with the paradox, man is not only a puzzle, he also becomes a mystery.

What to do? If you settle with Pavlov and his disciple B.F. Skinner, you have settled without knowing man, without understanding man, without even making an effort to know him. If you settle too soon with Buddha, Mahavir, Krishna, Christ, Patanjali, if your acceptance is immature, then "that man is a god" will remain a belief; it can never become a faith. If you are in a hurry to be settled with anything, then you will miss. A deep patience is needed to know man.

And there is no way to know man objectively. If you try to know man objectively, as a scientist is tempted to, you will commit the mistake of Pavlov -- man will look like a dog. The only way to know man is to know the man who is within you. The only way to come face to face with man is to encounter yourself. You are carrying a tremendous energy within you. Unless you are acquainted with it you will not be able to see and know it outside in others. Remember this as a criterion: that as much as you know yourself, only that much can you know the other. Not a bit more, no -- impossible. The knower must be known first; only then can the mystery of the known be penetrated. You must know your depth; only then your eyes become attuned to know the depth of the others.

If you remain on the surface of your being then the whole existence will remain just the surface. If you think that you are only a wave on the ocean, and you have not known the ocean at all, all other waves will remain waves. Once you have a look within your being and you become the ocean -- you have been the ocean, you come to know it -- all other waves have disappeared: now it is only the ocean waving. Now behind every wave -- beautiful, ugly, small, big -- it doesn't matter; the same ocean exists.

Yoga is a method to come to terms with the innermost depth of your own being, the subjectivity of your soul. It is infinite: you enter into it, but you never come to a point where you can say, "I have known all." You go on and on and on.... It is infinite. You can be deeply in it, but still, much always remains. That point never comes when you can say, "Now I have come to the boundary." In fact, boundaries don't exist. They don't exist in the universe. Outside there are no boundaries; existence is infinite. They don't exist within your subjectivity. Boundaries are always false. Deeper you go, the unboundage opens more and more.

But once you have fallen in it, once you have flown in it... now you know. Now the small disappears, the bounded disappears, the limited disappears. Now you look into anybody's eyes and you know the infinite waiting there. Love, for the first time, becomes possible. Love is possible only when you have known your depth. Only gods love, and only gods can love. Dogs can only fight; even in the

name of love they will fight. And if gods fight, even in their fight they love; otherwise is not possible.

When you have come to know your being as divine, the whole existence immediately is transfigured. It is no longer the old existence, the stale, the day-to-day, the ordinary. No, nothing ordinary exists after that; everything takes the color of extraordinariness, of a superb glory. Ordinary pebbles become diamonds -- they are. Every leaf becomes alive with tremendous life hidden behind it, within it, below it, beyond it. The whole existence becomes divine. The moment you know your god, you only know God everywhere. That is the only way to know.

The whole yoga is a methodology: how to uncover it which is so hidden, how to open the doors within yourself, how to enter the temple that you are, how to discover yourself. You are there, you have been there from the very beginning, but you have not discovered it. The treasure is carried by you every moment. Every breath you take in or out, the treasure is there. You may not be aware, but you have never missed it. You may be completely oblivious, but you have never lost it. You may have forgotten it completely, but there is no way to lose it -- because you are it.

So the only question is: how to discover it. It is covered; many layers of ignorance cover it. Yoga tries step by step, slowly, to penetrate the inner mystery. In eight steps yoga completes the discovery. The beginning steps are called bahirang yoga, the yoga of the outside. yam, niyam, asan, pranayam, pratyahar -- these five steps are known as the yoga of the outside. The following three, the last three -- dharana, dhyan, samadhi -- are known as antarang, the yoga of the inside.

Now, the sutra:

Tatah kshiyate prakashavaranam.

THEN COMES THE DISPERSION OF THE COVER THAT HIDES THE LIGHT.

The four steps have been taken. The fifth works as a bridge between the four, the yoga of the outside, and the last three, the yoga of the inside. The fifth, which is part of the yoga of the outside, also functions as a bridge. pratyahar: the word means "returning to the source" -- not reaching to the source, just returning to the source. The process of return has started: now the energy is no longer moving outwardly, the energy is no longer interested in objects -- the energy has taken a turn, an about turn. It is turning inwards -- this is what Jesus calls conversion, coming back.

Ordinarily, the energy is moving outward. You want to see, you want to smell, you want to touch, you want to feel: the energy is moving out. You have completely forgotten who is hidden within you. You have become eyes, ears, nose, hands, and you have forgotten who is hidden behind these senses, who looks through your eyes. You are not the eyes. You have the eyes, right, but you

are not the eyes. Eyes are only windows. Who is standing behind the windows? Who looks through the eyes? I look at you; eyes are not looking at you. Eyes cannot look by themselves. Unless I am standing near the window, looking out, eyes by themselves cannot look.

It happens many times to you also: you go on reading a book, you have read pages, and suddenly you become aware that you have not read a single word. Eyes were there, but you were not there. Eyes went on moving from one word to another, from one sentence to another, from one paragraph to another, from one page to another, but you were not there. Suddenly you become mindful that "Only eyes were moving; I was not there." You are in deep pain, suffering: then eyes are open, but you don't see; they are much too filled with tears. Or you are very happy, so happy that you don't care: suddenly your eyes are filled with so much cheerfulness they don't see.

You are in the market and somebody tells you, "Your house has caught fire" -- you start running. You see many people on the street. A few people say, "Good morning. Where are you going? Why are you in such a hurry? What has happened?" Your eyes go on seeing, your ears go on hearing, but you are not there. Your house has caught fire... your presence is not there, no more. If afterwards you are asked, "Can you remember who had asked you, 'Where are you going? Why are you in such a hurry?' " you will not be able to remember. You had seen the man, you have heard what he said, but you were not there.

Ears by themselves cannot hear. Eyes by themselves cannot see. Your presence is needed. You may be on the playground playing football, hockey, or volleyball or something: when the play is at the peak you are hit in your feet, blood starts flowing... but you are so deeply involved in the game, you are not aware. It hurts, but you are not there to feel. After half an hour the game stops; suddenly your attention moves to the feet, blood is flowing -- now it hurts. For half an hour the blood was flowing but it was not hurting -- you were not there.

This has to be deeply understood: that senses by themselves are impotent -- unless you cooperate. That's the whole art of yoga. If you don't cooperate senses close. If you don't cooperate conversion starts. If you don't cooperate pratyahar comes in. That's what people who are sitting silently for hours, for years, are doing -- they are trying to drop the cooperation between themselves and their senses. When the energy is not obsessed to see, to hear, to touch; the energy starts moving inwards. That is pratyahar: movement towards the source, movement towards the place from where you have come, movement to the center. Now you are no longer moving to the periphery.

This is just the beginning. The end will be in samadhi. Pratyahar is just a beginning of the energy moving towards home. Samadhi is when you have reached home, arrived. The four -- yam, niyam, asan, pranayam -- are the preparation for pratyahar, the fifth. And pratyahar is the beginning, the turning; samadhi is the end.



"Then comes the dispersion of the cover that hides the light." The last sutra was about pranayam. Pranayam is a way of getting in rhythm with the universe, but you remain outside. You start breathing in such a way, in such a rhythm, that you fall in tune with the whole. Then you are not fighting the whole; you have surrendered. You are no longer an enemy of the whole; you have become a lover. That's what it means to be a religious man: now he is not in conflict; now he has no private goals to achieve; now he is flowing with existence; now he is in tune with the goal of the whole, if there is any; now he has no individual destiny, the whole's destiny is his. He is floating with the river, not fighting up current.

When you really float you disappear, because the ego can exist only when it fights. The ego can exist only when there is resistance. The ego can exist only when you have some private goal against the whole. Try to understand this, how the ego exists. People come to me and they say, "We would like to drop the ego," and I tell them, "If you like to drop the ego you cannot drop it, because who are you to drop? Who is this who is saying, 'I would like to drop?'" This is the ego. Now you are fighting with your ego also."

You may pretend to become humble, you may force humility on yourself, but the ego will exist. You may have been a king, now you may become a beggar, but the ego will exist. It existed as a king: now it will exist as a humble beggar. Your very way of walking -- seeing will show it. The way you will move -- you will announce it. The way you will talk -- you will announce it. You may say, "I am the most humble man in the world," that makes no difference. Before, you were the greatest man in the world, now you are the humblest -- but you are extraordinary. You are there.

If you start fighting with the ego you will create a subtler ego which is more dangerous, because that subtler ego will be a pious ego. It will pretend to be religious. In the beginning it was at least this-worldly, now it will be that-worldly -- greater, powerful, subtle -- and the grip will be more dangerous, and it will be difficult to come out of it. You have moved from a smaller danger to a greater one. You are more in the trap. The prison has closed upon you, even in a stronger way.

Pranayam, what has been continuously and wrongly translated as "breath control," is not control at all. Pranayam is a way of being spontaneous with the universe. It is not a control at all. All control belongs to the ego; otherwise who will control? Ego is the controller, the manipulator. If you understand this, ego will disappear -- there is no need to drop it.

You cannot drop an illusion, you can only drop a reality -- and ego is not real. You cannot drop maya. Illusions cannot be dropped because, in the first place, they are not. You have only to understand, and then they disappear. A dream cannot be dropped. You have just to become aware that this is a dream, and the dream disappears. The ego is the subtlest dream: the dream that I am separate from existence, the dream that I have to achieve some goals against the whole,

the dream that I am an individual. The moment you become alert, the dream disappears.

You cannot be against the whole, because you are part of the whole. You cannot float against the whole, because how can you float? It is just as foolish as my own hand trying to go against me. There is no way to go against the whole. There is only one way: to be with the whole.

Even when you are fighting you cannot go against -- that is just your imagination. Even when you think that you are moving against the whole or separate from the whole or you have a different dimension of your own, that is just a dream; you cannot do that. It is just like a ripple on the lake thinking to go against the lake: absolutely stupid -- not the least possibility there of it ever happening. How can a ripple on the lake move somewhere on its own? It will remain part of the lake. If it is moving somewhere it must be the will of the lake, that's how it is moving.

When one understands, one knows. One starts laughing that "I was in a great dream -- now the dream has disappeared. I am no more. I was the dream and the dreamer, both. Now the whole exists."

Pranayam creates the situation in which return becomes possible, because now there is nowhere to go. The fight has stopped. The enemy disappears. Now you start floating towards your own being -- and that is not a going, really, that is a floating. If you stop fighting, if you stop going outward, you will start floating inward. That's natural.

After pranayam, Patanjali says, "Then comes the dispersion of the cover that hides the light." This sutra has to be dissected, analyzed, and understood, because many things will depend on this sutra.

Patanjali is not saying that after pranayam the inner light is achieved. Many commentators on Patanjali have taken the wrong attitude. They think that this sutra says that the cover drops and one attains to light. That's not possible. If it happens then what about dharana, dhyan, samadhi? If it happens in pratyahar that you have attained to the goal, reached to your innermost being, known the inner light, then what is the point of dharana, dhyan, samadhi? Then what will you do? No, Patanjali cannot mean it, and the sutra is clear. Patanjali says "dispersion of the cover," not the attainment of light -- these are two things.

Dispersion of the cover is a negative achievement -- it creates the possibility to attain to the light -- but dispersion of the cover in itself is not the attainment of light. Many more things are still there to be done. For example, you have remained with closed eyes; your eyelids have functioned as a cover on the sunlight. After millions of lives you open your eyes: the cover is no longer there, but you will not be able to see the light -- you have become attuned to darkness. The sun will be there in front of you and the cover no more hiding it, but you will not be able to see it.

The cover has disappeared, but the long habit of darkness has become a part of your eyes. The gross cover of the eyelids is no longer there, but a subtle cover of

darkness is still there... and if you have lived so many lives in darkness, the sun will be much too dazzling for your eyes. Your eyes will be so weak that they will not be able to tolerate so much light. And when there is more light than you can tolerate, it becomes darkness again. Try to look at the sun for a few moments: you will see darkness falling on your eyes. If you try too much you can even go blind. Too much light can even become darkness.

And you don't know for how many lives you have lived in darkness. You have not known any light, not even a ray has penetrated into your being. Darkness has been the only experience. The light will be so unknown that it will be impossible to recognize it. Just by the dispersion of the cover, you will not be able to recognize it.

Patanjali knows it well. That's why he formulates the sutra in such a way: "tatah kshiyate prakashavaranam" -- then the dispersion of the cover which hides the light. But not the attainment of light. This is a negative attainment.

Let me try to explain it to you in some other way. You are ill: medicine can help - - the illness can disappear through medicine -- but that doesn't mean that you have attained to health. Illness may disappear, now there is no longer any illness in the body, but health has not appeared yet. You will have to rest to recoup. Disappearance of illness is not necessarily attainment of health. Health is a positive phenomenon; disease is a negative phenomenon. It may be possible that you go to the doctor and he cannot find any disease -- that does not mean that you are healthy. You may go on saying, "I don't feel healthy. I don't feel a well-being arising in me. I don't feel the zest of life, I don't feel that I am alive."

The doctor can only detect disease, he cannot detect health. There is no way for him to detect whether you are healthy or not. The doctor cannot give you a certificate that you are healthy; he can only give you a certificate that you are not ill. Not to be ill is not necessarily to be healthy. Of course, not to be ill is a basic condition to be healthy -- if you are ill you cannot be healthy -- but if you are not ill it is not necessary that you are healthy. Health is something positive.

It happens in many cases. A person -- old, ill, weary of life -- loses the lust for life, what Buddha calls *tanha*. He loses interest in life. You can go on treating him -- you may help him to become completely okay as far as medicine can help, he is no longer ill -- but you are worried: he is no longer ill, but he is not healthy. The desire to live has disappeared. Illness is not there, the hospital is ready to discharge him, but he has no desire to live. He will not be healthy; he will die. Nobody can help him. To be healthy is a positive phenomenon; to be ill is a negative phenomenon.

Patanjali says the cover is no longer there. That does not mean that you have known the light -- three more steps still wait. By and by you will have to train your eyes in your being to feel, to know, to imbibe light. Sometimes it can take years.

"Then comes the dispersion of the cover that hides the light." So I disagree with all those commentators who say that the inner light is attained -- that is not the

meaning. Now, the hindrance no longer exists, the barrier disappears, but the distance is still there. You will have to walk a little more, now even more carefully than before because you can also fall in the same error: you may think, "Now everything is attained; the barrier has broken, disappeared. Now I am back home." Then you will settle before the goal has been achieved.

There are many yogis who have settled with the fifth. Then they cannot understand what is happening. The barrier is no longer there, but they are not deeply content also. In fact if you are very egoistic you will stop here, with this sutra, because with the barrier, the ego has something to fight. The cover: you go on trying to penetrate it, to disperse it. When it disperses then there is nothing. It is just like you were fighting with something that suddenly disappears -- your whole meaning of life disappears with it. Now you don't know what to do.

There are people in the world who are fighting with others in deep competition - in business, in politics, this and that. Then they become tired. If they are a little intelligent, they are bound to become tired. Then they start fighting with their own ego, which is the cover. One day that cover also disappears, then there is nothing to fight. Once there is nothing to fight, it becomes impossible for the ego to move even an inch, because the whole training of the ego is to fight with somebody -- either somebody else or your own ego, but fight. When there is nothing to fight, the hindrance no more, one stops. There is nowhere to go now... but three steps are still waiting.

Dharanasu cha yojnata manasah.

AND THEN THE MIND BECOMES FIT FOR CONCENTRATION.

Dharana is not only concentration. "Concentration" gives a little glimpse into the nature of dharana, but dharana is a bigger concept than concentration. So let me explain it to you.

The Indian word dharma also comes from dharana. Dharana means: the capacity to contain, the capacity to become a womb. When, after pranayam, you have become in tune with the whole, you become a womb -- a great capacity to contain. You can contain the whole. You become so vast that anything can be contained. But why has dharana been continuously translated as "concentration"? Because "concentration" gives a little glimpse into it. What is concentration? To remain with a single idea for a long time is concentration, to contain a single idea for a long time.

If I tell you to just concentrate on a picture with a monkey inside, try so that you remain with the concept of the monkey, the picture of the monkey and nothing else -- it will be very difficult for you. A thousand and one things will interfere. In fact, only the monkey will not be there and everything else will be there, the monkey will disappear again and again and again.

It becomes so difficult for the mind to contain anything. Mind is very narrow. It can contain something only for a few seconds, then it loses it. It is not vast; it

cannot remain with one thing for long. That is one of the deepest problems of humanity. You fall in love with a woman or a man; then the next day the mind is moving to somebody else. One day, and you cannot contain. You cannot be in love with the same person for long; even hours is too much. Your mind goes on wandering all over the world.

You were hankering for a car for many days. You struggled; somehow you managed. Now the car is there in your drive -- but finished. Now the mind is moving somewhere else again -- the neighbor's car. And the same will happen with that car also. The same has been happening for ever and ever: you cannot contain. Even if you reach to a point, soon you lose it.

Dharana means the capacity to contain -- because if you want to know God you will have to become capable to contain him. If you want to know your innermost being you will have to create the capacity to become the womb for it. You will have to give a rebirth to yourself. Concentration is only a fragment of it. Dharana is a very wide word; it is very, very comprehensive. It contains more than concentration; concentration is only one part of it.

"And then the mind becomes fit for concentration." I would like to translate it: "And then the mind becomes a womb." When I say "a womb" I mean: a woman contains a child for nine months in her own being, like a seed she carries it. Hindus have called woman the earth, because she carries the child, the seed of the child, just as the earth carries a seed of a great oak tree, for months together. When the seed settles deep into the soil, loses all fear, is no longer a stranger in the earth, starts feeling at home.... Remember, a seed has first to feel at home, only then the shell breaks; otherwise the shell will not break. When the seed starts feeling that this earth is motherly -- now there is no need to protect oneself, there is no need to carry the armor of the shell around -- it becomes loose. By and by, the shell breaks and disappears into the earth. Now the seed is no longer a stranger; he has found the mother. And then the sprout comes up.

In India we have called woman the earth element and man the sky element -- because man is a wanderer. He cannot contain much. And it happens every day: if a woman falls in love with a man, she can remain in love for her whole life. That is easier for her -- she knows how to contain one idea deep, and remain with it. Man is a vagabond, a wanderer. If there were no women there would have been no homes in the world -- at the most, tents -- because man is a wanderer. He would not like to live in the same place for ever and ever. He would not create stone palaces and marble palaces, no; that is too static. He will have a vagabond's tent so any moment he can remove it, move somewhere else.

There would have been no men if there were no women. Home exists because of the women. In fact the whole civilization exists because of the women. Man would have remained a nomad, moving. And that remains his mind still: even though he lives in the home, his being goes on moving. He cannot contain; he has no capacity to become a womb.

That's why this has been my feeling: that women can move in meditation more easily than men. It is difficult for a man; his mind wavers more, tricks him into new traps, always is on the move, always thinking of going to the Himalayas, to Goa, to Nepal, to Kabul -- somewhere. A woman can settle down; she can remain in one place. There is no inner urgency to move.

And then the mind becomes fit to become a womb -- because only through that womb a new being is to be born to you. You are going to be born to yourself; you have to carry yourself in your womb. Concentration is part of it. It is beautiful to learn concentration. If you can remain with one idea for long, you become capable of the higher possibility of remaining one and the same for a long period -- because if you cannot remain one and the same for a long period, you will be distracted by the objects: one car, then another car; one house, then another house; one woman, then another woman; this post, then another post. You will be distracted by objects. You will not be able to come back home.

When no object distracts you, only then is the return possible. A mind which can remain in deep patience, like a mother, can wait, can remain unmoving, only that mind can come to know one's own divinity.

THE FIFTH CONSTITUENT OF YOGA, PRATYAHAR -- RETURNING TO THE SOURCE -- IS THE RESTORATION OF THE MIND'S ABILITY TO CONTROL THE SENSES BY RENOUNCING THE DISTRACTIONS OF OUTSIDE OBJECTS.

Unless you can renounce the distractions of the outside objects, you cannot move withinward, because they will go on calling you again and again and again. It is just like you are meditating, but in the meditation room you are keeping your phone also. It goes on ringing again and again and again -- how can you meditate? You have to put your phone off the hook.

And it is not a question of one telephone. There are millions of objects around you -- millions of telephones ringing continuously when you are trying to meditate. A part of your mind says, "What are you doing? This is the time to go to the market, because this is the time the richest customer is to come. Why are you wasting your time sitting here doing nothing?" Another part of the mind says something else -- and there are a thousand and one pieces and fragments in the mind. They all go on ringing continuously to attract your attention. If this continues, pratyahar is not possible. How will you be able to go withinwards? One has to drop the periphery interests, the distractions, only then return becomes possible.

"The fifth constituent of yoga, pratyahar -- returning to the source -- is the restoration of the mind's ability to control the senses by renouncing the distractions of outside objects." "By renouncing the distractions": how does one renounce the distractions? Can you simply take a vow that "Now I renounce my interest in riches," or, "my interest in women," "men"? Just by taking a vow it is not possible. In fact just the opposite will happen if you take a vow. If you say, "I

renounce all my interest in women," then your mind will be much too filled with the pictures of women; you will visualize more. In fact, if you renounce by the will, you will be more in the mess. Many people have been doing that.

When old sannyasins come to me they always say, "What to do with sex? It goes on hammering in the mind, and it hammers more than before. And we have renounced, so what to do now?" The more you renounce, without understanding, just by the willpower, the more you will be in trouble. Understanding is needed; will is not needed. Will is part of the ego.

And if you try to will something, you are already divided in two -- you start fighting. If you say, "I will not be interested in women," why are you saying it? If you are not really interested -- finished. What is the point of saying it? Why do you go in public to take a vow in some temple before some guru in a public ceremony? What is the point? If you are no longer interested you are no longer interested. Finished. Why make a show of it? Why be an exhibitionist? No, the need is different. You are not finished yet; in fact, you are deeply attracted.

But you are frustrated also. Every time you were in relationship you were frustrated. Frustration is there, attraction is there -- both are there, that is the misery. Now you are seeking some shelter where you can renounce it: you seek the society. If you renounce the interest in women before a big crowd, then your ego will say, "Now it is not good to move in that direction," because the whole society knows that you have taken a vow of brahmacharya. Now it is against your ego; now you have to fight for it.

And with whom are you fighting? -- your own sex, your will against your own sex. It is as if your left hand is fighting with your right hand. It is foolish; it is stupid. You will never be able to be victorious.

Then how does one renounce? One renounces by understanding, one renounces by experiencing, one renounces by maturity -- not by a vow. If you want to renounce anything, live it through and through. Don't be afraid and scared. Move to the deepest point in it, so that you understand. Once a thing is understood, it can be dropped without any effort on the part of the will. If will is involved you will be in trouble. Never renounce anything willfully, with will. Never use willpower to do anything; otherwise you will be in trouble. Will is one of the most misery-creating phenomenon in you.

Just by a tacit understanding know well that life is a school to be passed through, and don't be in a hurry. If still you feel that a lingering desire is there for money, it is better not to pray. Go, and accumulate money and be finished with it. It is nonsense, so if you have intelligence you will be finished soon. If you don't have intelligence enough then you will take a little more time: experience will give you intelligence. Experience is the only way; there is no other shortcut. It may take a long time, but nothing can be done -- man is helpless. He has to attain to intelligence through experience. And all that you know well can be dropped. In fact to say that it is dropped is not right: it drops by itself.

By renouncing the distractions of outside objects one becomes capable of pratyahar, returning home. Now there is no longer any interest in the outside world, so you don't move in a thousand and one directions. Now you would like to know yourself; the desire to know oneself replaces all other desires. Only one desire is left now: to know oneself.

Tatah parama vashyate indriyanam.

THEN COMES THE COMPLETE MASTERY OVER ALL THE SENSES.

When you are returning home, inwards, suddenly you become the master. This is the beauty of the process. If you are moving outwards you remain a slave -- and a slave to millions of things. Your slavery is infinite, because infinite are the objects of your desire.

It happened: I was a teacher in a university. Just next to me a professor used to live. I have never come across such a miserly man; he was really extraordinary. He had enough money; his father had left much. He and his wife lived alone. Enough money, a big house, everything -- but he used such a bicycle that it was known all over the town.

That bicycle was something of a miracle. Nobody else could use it: it was in such a ruin it was impossible to use it. It was known all over the town that he never locked the bicycle, because there was no need -- nobody could steal it. People had tried, and returned it. He would go to the theater; he would leave the bicycle outside. He would not put it on the stand, because one anna would have to be paid. He would leave it anywhere, and after three hours when he would come, he would always find it there. It had no mudguards, no horn, no chain cover, and it made such a noise that you could hear from one mile that that professor was coming.

By and by, he became friendly with me. I suggested to him, "This is too much, and everybody laughs about your cycle. Why don't you get rid of it?"

He said, "What to do? I have been trying to sell it, but nobody is ready to purchase it."

"Nobody is ready to purchase it because it is not worth anything. You simply go and throw it in the river -- and thank God if somebody doesn't bring it back!"

He said, "I will think about it." But he couldn't.

So, his next birthday was coming and I purchased a new cycle, the best that was available, and presented it to him. He was very happy. The next day I was waiting to see him on the new bicycle but he was again on the old. So I asked, "What is the matter?"

He said, "The cycle you have given to me is so beautiful, I cannot use it."

It became a worship object. He would clean it every day; I would see that he was cleaning it. He would clean it and polish it and do and.... Always it was there in his house as a showpiece, and he was running on his bicycle -- four, five miles going to the college; four, five miles coming to the market -- the whole day. It



was impossible to persuade him to use it. He would say, "Today it is raining," "Today it is too hot," and, "I have just polished it. And you know how the students are -- they are mischievous -- somebody may scratch it. I will have to leave it outside the college, and somebody may scratch it and destroy it."

He never used it, and as far as I know he must be still worshipping it. There are people who are worshipping objects. I told that professor, "You are not the master of the cycle, the cycle has become master of you. In fact, I was thinking that I have given you a present of a cycle -- now I can say to the cycle, 'I have given you the present of this professor.' " The cycle is the master.

If you desire things you are never the master, and that is the difference: you can be in a palace, but if you use it, it doesn't matter. You may be in a hut, but if you don't use it and the hut uses you, you may look poor to the people from the outside, but you are not: you are obsessed with possessions. A man can live in a palace and be a hermit; and a man can live in a hut and not be a hermit. The quality of being a hermit depends on the quality of your mastery. If you use things, it is good; but if you are used, you are behaving very stupidly.

Patanjali says, "Then comes the complete mastery over all the senses" -- and the objects of senses... only through pratyahar, when you become the most important thing in your life. Nothing is comparable to it. When everything can be sacrificed to your own self-knowledge, your being, when kingdoms are worthless -- if you have to choose between your inner kingdom and the kingdom of the outside you will choose your inner kingdom -- at that moment, for the first time, you are no longer a slave: you have become a master. In India for sannyasins, we have been using the word swami -- swami means "the master," the master of the senses. Otherwise, you are all slaves -- and slaves of dead things, slaves of the material world.

And unless you become a master, you will not be beautiful. You will be ugly, you will remain ugly. Unless you become a master you will remain in hell. To be master of oneself is to enter heaven. That is the only paradise there is.

Pratyahar makes you that master. Pratyahar means: now you are not moving after the things, not chasing, hunting things. The same energy that was moving in the world is now moving towards the center. When the energy falls to the center, revelations upon revelations reveal. You become for the first time manifested to yourself -- you know who you are. And that knowledge, who I am, makes you a god.

Shakespeare's Hamlet is right when he says about man, "How godlike." Pavlov is wrong when he says about man, "How doglike." But, if you are chasing things, Pavlov is true, Hamlet wrong. If you are chasing things then Skinner is true, Lewis is wrong.

Let me repeat: "Man is being abolished," says C. S. Lewis. "Good riddance," says B. F. Skinner. "How like a god," says Shakespeare's Hamlet. "How like a dog," says Pavlov. It is for you to choose what you would like to be. If you go inward, you become a god. If you go outwards, Pavlov is true.

**Yoga: The Alpha and the Omega, Vol 6**  
**Chapter #10**  
**Chapter title: All Problems are Unreal**  
**10 September 1975 am in Buddha Hall**

Question 1

YOU SAID MAN IS A BRIDGE BETWEEN THE ANIMAL AND THE DIVINE.  
WHERE ARE WE ON THIS BRIDGE?

You are not on the bridge, you are the bridge. This has to be understood. If you think that you are on the bridge, you have missed the point -- this is the ego misinterpreting the whole thing. You are the bridge. You have to be surpassed, transcended. You, as you are, are the bridge. You have to be left behind; you have to go beyond yourself.

If you understand this rightly then one thing can become very clear: if you are too much, you will become the animal; then too the bridge disappears. If the ego is crystallized too much, then too you are not a bridge, the bridge is no more -- you have become the animal. If you are not at all, the bridge again disappears -- then you are the divine. If only ego is left, you are a dog; the ego is the dog. If you have completely disappeared, then the remaining silence is divine, is God.

The remaining emptiness, the remaining void, the remaining space, infinite, with no boundaries -- that's what Buddha has called nirvana. The word "nirvana" means: when you have ceased to be. Literally the word "nirvana" means: when you extinguish a flame -- the flame has disappeared, vast darkness, no light. When the flame of the ego has disappeared -- you have become infinite, you cannot find yourself anywhere now -- then you have become the divine.

Between these two points -- the ego and the egolessness -- is the bridge. You are that bridge. It will depend on how much ego you have: if you have too much you are leaning towards the animal; if you have not too much you are leaning towards the divine. A rope stretched between the animal and the divine -- but you are the rope. So don't ask where you are on the bridge, because that is the ego asking. Just try to understand that you are the bridge. It has to be transcended, surpassed; you have to go beyond yourself.

Don't try to be free, because that may be a subtle ego motivation. Try to be free from the ego -- because even freedom can become a motivation for the ego, but then you will never be free because the ego is the bondage. The freedom is not going to be yours; the freedom will be there only when you are not.

Allow this feeling of "I" to disappear, and you need not do anything else. Just allow it to disappear... because it is such a false thing it has to be continuously created, only then it remains. You have to cooperate with it every moment. It is

just like a cyclist goes on pedalling the bicycle: if he stops, the cycle will stop. The cycle needs continuous pedalling. The ego needs continuous cooperation. You need not do anything against it; you simply become alert and don't cooperate. Be alert, go on watching how the ego arises, how subtle are its ways. Just watch, don't cooperate -- that's enough: ego dies of starvation, the cycle stops. Without your pedalling, it cannot continue.

When you come to me and ask how to stop the ego you are like the cyclist who goes on pedalling and goes on screaming and asking people on the road, "How to stop!" and goes on pedalling. Don't pedal. The cycle cannot continue on its own; your help is needed.

Your misery exists because you help it. Your suffering exists because you are behind it, feeding it. Your hell exists with your cooperation. Once you understand it, the cooperation dissolves; you are no longer part of the whole miserable game; you stand aside and watch. Sudden explosion -- there is no longer any ego, no longer any cycle, nothing to pedal. That is the moment when the bridge has been crossed.

#### Question 2

SOMETIMES YOU SAY THAT IT IS POSSIBLE FOR A MASTER AND DISCIPLE, FOR TWO LOVERS, TO MEET BEING TO BEING. AND SOMETIMES YOU SAY THAT WE ARE TOTALLY ALONE AND IT IS IMPOSSIBLE TO EVER BE TOGETHER. IS WANTING TO MEET ANOTHER -- BEING TO BEING -- A DESIRE, A FICTION OF THE MIND THAT HAS TO BE DROPPED? PLEASE EXPLAIN IF YOU CAN.

Yes, it is difficult to explain. All explanations are difficult, because in the first place the problems are false. How to explain a problem when it is false? You are asking something absurd; the explanation becomes difficult. So it is right -- all problems are difficult to explain. In fact, when you understand, there is no problem; when you don't understand, there is a problem. So a problem cannot be solved, and I am not trying to solve your problems here; I am not a party at all to your foolishness. I am trying to impart understanding to you, not trying to solve your problems. They cannot be solved, because they are absolutely absurd.

All your problems are like a person who has a high fever -- one hundred seven degrees -- and goes on asking foolish things. He says, "Why is this chair flying in the sky?" How to explain it? His fever can be brought down, that's the only way. That's what I am doing; that's what my whole effort is about: to bring your fever a little down. If you understand, when the fever comes down, the chair flies no more. Then you start laughing at yourself, at how foolish you were.

It is difficult, it is almost impossible to explain, because in the first place whatsoever you ask is going to be something absurd. You cannot ask a right question, because if you can ask a right question there is no need to ask it. A right question is always carrying the right answer in it -- because the real thing is to be

right. If you can be right in your question you have already understood. But, still, I will try; I will try to bring your fever a little down. It is not an explanation.

"Sometimes you say that it is possible for a Master and disciple, for two lovers, to meet being to being. And sometimes you say that we are totally alone and it is impossible to ever be together." Both are true. We are absolutely alone and it is impossible to be together -- this is absolutely true. And the other statement is also as absolutely true as this: that two lovers can meet being to being, Master and disciple can meet being to being. The contradiction arises because you don't have any experience of it.

When two lovers meet there are not two lovers -- only love exists. The two have disappeared, lovers have disappeared, because if lovers are there love cannot be. When two lovers are there, there are not two and there are no longer lovers: only love exists. The two have become just like two banks of a river: in fact the river flows and touches both the banks. Without the river the banks are alone, separate, cannot meet. When the river flows the banks are meeting through the river, in the river.

When Master and disciple meet there is no Master, no disciple. There are not two; the duality is no longer there. Again one exists in its total loneliness, in its total aloneness. Two cannot meet, but if the two disappear then there exists that moment.

It is difficult, what to call it. If I call it a moment of meeting, you will misunderstand, because all meeting presupposes the existence of two. If I don't call it a meeting then it will be impossible for me to call it anything else. This is the trouble with language. But you can understand: if you listen to me sympathetically -- and there is no other way to listen -- if you are in deep sympathy with me, not trying to discuss a problem with me but rather trying to feel my difficulty in expressing that which cannot be expressed, a deep sympathy, that's what trust is, then you can understand. Then words won't betray, then they don't become a hindrance. Then they can become pointers, then they can have a certain significance -- not meaning, significance -- because you can have a glimpse through them.

You know they are gross, all words are gross, language is gross -- silence is subtle -- but if you understand sympathetically, in deep trust, in deep faith, then words also carry something of the quality of silence.

Listen to me: two cannot meet -- that is impossible; and, two can meet, but then the quality of twoness has disappeared. When I say a meeting being to being, I mean now there is neither the lover nor the beloved... they are lost, disappeared, something else as a oneness has penetrated into their beings. In that deep silence love exists, not lovers.

When a disciple and Master are together, if the disciple is ready to be lost.... Because the Master is that who is lost already, who is an emptiness. If the disciple is also ready to float with the emptiness of the Master -- with no demand, with no desire, because they won't allow you to disappear; with no

doubt, no uncertainty -- if the disciple is ready to become part of this emptiness, the emptiness surrounds both. It becomes encompassing. In the cloud of that emptiness both are lost: that is the meeting between being to being. It is a meeting, in a sense, the greatest meeting; it is not a meeting at all because there are not two to meet.

It looks contradictory that one time I say you are totally alone, another time I say there is a possibility to meet. When will that possibility open? When you are not trying to meet the other, only then. If you are trying to meet the other being to being, the very effort will spoil the whole thing -- because who will make the effort? If you are making the effort to meet somebody being to being, to dissolve, the very effort to dissolve will be the barrier; the very effort to meet, the desire to meet, will create the discordance.

That's why I say you are absolutely alone. Don't try to meet the other. Just be totally alone, and if the other is also totally alone there will be a meeting -- not that you prepared for it, not that you made any effort, not that you manipulated it. It is so vast you cannot manipulate it. It is so great you cannot catch hold of it. You can only allow it to catch hold of you. You can only allow it to possess you. God cannot be searched for. You can only allow God to possess you. You can only allow him to seek and search for you. Love or God are very great phenomena. You are very small. If you try you will fail, in your very effort is the failure. Don't try.

Just be crystal clear in your aloneness, pure in your aloneness, silent, settled, rooted, centered. Suddenly something jumps in you and you are there no more. The bridge has disappeared; the ego is there no more. For the first time, it always takes you unawares. When the Master jumps into the disciple, or the lover into the beloved, or the beloved into the friend -- whenever this happens you are taken unawares. It is always a surprise. You cannot believe it, that it has happened. It is the most unbelievable, the most impossible thing, but it happens.

### Question 3

IF LIFE IS A BLISSFUL COSMIC PLAY, THEN WHY ARE ALL BEINGS SUFFERING?

You, please, forget about all beings. You don't know. I'm not suffering. You may be suffering; don't talk about all beings. You don't even know yourself. How can you know the other? Just talk about yourself, because things are already much too complicated. When you start talking about all, you will make it almost impossible for yourself to understand the thing. Just you will do. Say only this: "Why am I suffering? If life is a blissful cosmic play, then why am I suffering?" -- only this much will do. Forget about all beings -- that is none of your business. If they want to suffer let them suffer. You, please, decide only for yourself. Even that is too much, not easy.

Why are you suffering? Because you are. To be is to suffer; not to be is not to suffer. The ego suffers. The whole is a cosmic play; it is beautiful. It is a tremendous celebration -- moment to moment, moving to higher and higher peaks. You are suffering because you are not part of it. The ego is never part of the whole; the ego tries to be separate. The ego tries to have its own plans, to have its own ideas, to have its own goals. That's why you are suffering.

If you become part of the whole there is no suffering. Suddenly you start floating with the stream. You are no longer moving upstream. You are no longer even swimming, because then too there is effort. You are just floating with the stream: wheresoever it leads, there is the goal. You have dropped private goals; you have accepted the destiny of the whole. Then you live easily, you die easily. There is no resistance.

Resistance is suffering -- and you cannot win against the whole. So every moment you resist you fail, you suffer. It is frustration of failure, and then you become helpless and hopeless and everywhere you feel, there is a saying, that "man proposes and God disposes." You cannot find more stupid a saying anywhere else.

God never disposes, but the moment you propose you have created trouble for yourself because all propositions are private. That means the Ganges wants to fall not in the Bay of Bengal but in the Arabian Sea. It will have to fall into the Bay of Bengal, that is how the whole has proposed it already. Now the Ganges proposes, "I would like to fall into the Arabian Sea," and when it is not succeeding to move towards the west and it goes on feeling that all efforts are futile and she is moving towards the east, the idea arises in the mind that man proposes and God disposes. Why should God bother to dispose? God has never disposed anything, but the moment you propose, you have created the possibility to be disposed.

Try to live without a goal, and then see: suffering disappears. Try to live without your ego, and there is no more suffering. Suffering is an attitude; it is not an actuality. You fall ill: you immediately start fighting with illness; suffering arises. If you accept it, suffering disappears. Then you know that God wills this; there must be some point in it. It must be needed for your growth. That's what happened on the cross with Jesus: just a moment before he was killed, the whole human mind arose in his being. He looked at the sky and said, "What is this? What are you trying to do? Why have you left me alone?" The human mind.

Jesus is beautiful. He is man, he is God, both -- with all the frailties of humanity and with all the perfection of God: a meeting point, where the bridge disappears and the goal appears, the last point where the bridge drops. He was angry. He complained. He was saying, "You have betrayed me." At this last moment everybody was waiting for a miracle -- even Jesus deep down must have been waiting for a miracle-that the cross will disappear, angels will descend, and the whole world will know that he is the only begotten son of God. The ego: "Why

have you betrayed me? Why are you forcing me to see this? Your son is being crucified -- where are you?"

In that moment, a disbelief must have entered in his mind. And I say this is beautiful -- this shows that Jesus is both son of man and son of God. And that's the beauty of Jesus and the appeal. Why has so great a part of humanity become Christian? If you look at Buddha, he looks to be simply a god, without any frailty of human beings. If you look at Mahavir, he looks superb, absolutely perfect. If you look at Krishna, you cannot find a single thing that can create disbelief in you. But Christ? -- frail, weak, trembling, with all the doubts, uncertainties, hesitations, with all the darkness that human mind is prone to. And then a sudden burst and he is no longer the ordinary human being.

At the last moment he was still Jesus the son of Joseph and Mary; all doubts arose -- naturally. I don't say anything against him -- natural, absolutely natural, it should be so. But then he understood the point: "What am I doing? It is not God who has denied me, it is I who am denying him. My expectations are not fulfilled." In a flash of light he suddenly understood, "I am clinging to my ego. I am asking for miracles. I am asking to be saved! Who am I, and why should the whole bother about me?" A smile must have come on his face, the clouds disappeared, he relaxed. And he said, "Thy will be done. Please, don't bother about me. Don't listen to my foolish mind. Who am I to suggest what should be done? Who am I to expect? And when you are there, why should I bother about it?"

In that relaxation of resistance, Jesus became Christ. He is no longer the son of Miryam, Joseph, he has become the son of God. Transfigured, transformed, a new being is born who accepts totally. Now there is no problem. If God wants him to be crucified, that is the way things are going to be -- and that is the miracle! And, in fact, the cross proved the miracle. Christianity exists because of the cross, not because of Christ. If he was saved on that day we would have remembered him as a great magician or something like that. But in that deep surrender, where all complaints disappear, the meeting from being to being happened: he allowed God to take possession. That's how -- through death, through surrender -- he is resurrected. He is no longer the same being -- totally new, a virgin quality has entered. The old is gone, the new is born, and there is no continuity between the two.

You ask me if life is a blissful cosmic play, then WHY... then why is there suffering. There is suffering because you are still not part of the cosmic play. You have your own small drama, and you want to play it. You are not part of the whole; you are trying to create a small world of your own. Every ego creates its own world, that's the problem.

Float with the whole, and suffering disappears. Suffering is symptomatic: it shows you must be fighting the whole, that's all. You are not suffering for your sins committed in the past; you are suffering for the sin that you are continuing right now, committing right now. The sin is simple: to fight, not to accept.

The word "sin" is beautiful. It comes from a root which means "to separate." The word "sin" itself comes from a root which means to separate: you are separated, that is the only sin. Once you are joined the sin disappears. The whole of Christianity depends on the concept of sin -- that man is separated from God, then he is a sinner. Just the opposite is the concept of Patanjali -- opposite, but complementary. He insists on "yoga," to be joined together. Sin and yoga: sin means to be separate; yoga means to be joined together again. If you are joined together again with the whole, there is no suffering. The more you go far away from the whole, the more you suffer. The more you are, the more you will suffer.

#### Question 4

SOMETIMES IT FEELS LIKE YOU ARE JUST A DREAM....

That's true. Now you have to deepen the feeling so sometimes you can feel that you yourself are a dream. Go on deepening the feeling. A moment comes when you know that everything that is, is a dream. Once you know that everything that exists is a dream, you are freed.

That's the meaning of the Hindu concept of maya. It does not say that everything is unreal; it simply says everything is a dream. It is not a question of real or unreal. How will you define a dream -- real or unreal? If it is unreal then how can it exist? If it is real then how can it disappear so easily -- you open your eyes and it is no longer there? A dream must be somewhere in between reality and unreality. It must have something of the reality and it must have something of the unreality also. Because it exists it has to be real. A dream is a bridge -- neither on this bank nor on that bank, neither here nor there.

If you take the dream as real you will become worldly. If you take the dream as unreal you will start escaping towards the Himalayas, you will become unworldly. And both viewpoints are extreme. Dream is just in the middle: it is real and unreal, both. There is no need to escape from it -- it is unreal. And there is no need to cling to it -- it is unreal. There is no need to devote your whole life to dreams -- they are unreal. And there is no need to renounce them -- because how can you renounce an unreality? They are not worth that.

And that's how my concept of sannyas arises: you live in the dream knowing it, that it is a dream. You live in the world knowing it, that it is a dream. Then you live, but the world doesn't live in you. You move into the world, but the world doesn't move within you. You remain part. In fact, you enjoy it more -- because it is a dream, you have nothing to lose. Then you are not guilt-ridden. In fact you start playing like children -- because it is a dream! You can enjoy it; you can delight in it. There is nothing to feel guilty about. A life of celebration, a life of renouncement in the world, living and yet aloof; because when you know something is a dream you can enjoy it with no guilt, and you can move away from it with no problem.



You go to a theater, you go to see a movie: it is all a dream. For three hours you enjoy it. Then, lights are on -- you remember that it was just a play, a game of light and shadow on the screen. Now the screen is empty. You come home; you forget about it. The whole world is a movie on a vast screen. When you understand, your eyes are opened. You know that it is a dream -- nothing wrong in enjoying it, a beautiful dream at that, but now you are at home.

This is difficult. To be worldly is easy, because you take it as real. To be unworldly, become a hermit in the Himalayas, is also easy because you leave it as unreal. But to live in the reality, knowing it well, that it is unreal, knowing it, that it is a dream, is the most difficult thing in the world -- and to pass through that most difficult thing helps you to grow.

Worldly people are cunning, but not intelligent; unworldly people are simple, but not intelligent. Those people who live in the market are very cunning but not intelligent, and those people who have left the world and moved to the temples and the Himalayas -- they are simple, not cunning, but they are also not intelligent, because intelligence grows only when you move in all sorts of situations -- but aware. You go through hell, but with a fully aware mind, then intelligence grows. Intelligence needs challenge to grow. If you leave the challenge, you simply rot, you don't grow. That's why I insist: be in the world, and don't be of the world.

#### Question 5

HOW IS IT THAT I AM STILL LOST?

Nobody can answer that question for you. You are lost; you must be knowing. You must be playing hide-and-seek. I know that you know. You want to be lost, that's why you are lost. The moment you decide not to be lost, nobody is hindering you, nobody is blocking the way. But you would like to have a little more of the dream: your whole prayer is, "God, let me be enlightened, but not right now." That is your prayer: "Let me be awakened, but wait a little more."

It happened in Ceylon: A great mystic was dying; he was a Master to millions of people. Knowing that he was dying, they all gathered. His whole life -- and it was a long life, he lived almost a hundred years -- he had been teaching about enlightenment. The day he was to depart, he came out of his hut for his last darshan, and he said, "Now I am leaving. Is there somebody who is ready to go with me? Today I will not teach; today I am ready to take you with me. If somebody is ready, he should stand."

People started to look at each other... thousands and thousands of people, but nobody standing. The Master waited and he said, "It is getting late and I have to leave. Should I think that my whole life has been a wastage talking to you about enlightenment? And now I am giving it to you! You need not make any effort; I can take you with me. Anybody ready?"

One man stood halfheartedly and he said, "Wait! Please, tell me how to be enlightened, because you are leaving and I am not yet ready to follow you. There are many things to be done in the world. My son has just gone to the university, my daughter has to be married, my wife is ill and somebody has to take care.... When everything is finished, I will also come. So, please, just give me the method."

The Master laughed and he said, "The whole life I have been giving methods."

Why do you hide behind methods? People always ask for methods because in a method you can postpone easily, because a method has to be done -- it will take time. And it is up to you to do or not to do, or do halfheartedly or postpone. A method is a trick. When you ask about a method you are asking for something to hang on to so you can postpone, because the method has to be done.

There have been two schools all over the world. One school says enlightenment is sudden; another school says enlightenment is gradual. The people who have said enlightenment is sudden have never been listened to much. They don't have much following because how can you be with these people? They say it can happen right now if you are ready. People have always been following the other way, the gradual, because with the gradual you have enough space to postpone, enough time. There is no emergency and there is no urgency. It is not a question of here-now. Tomorrow, tomorrow will take care, and the other life, next life... you can go on.

That Master was ready to take somebody, but nobody was ready to go. And you ask me, "How is it that I am still lost?" You know. If I tell you that right now there is the possibility -- you can jump out of your being lost -- you will immediately ask me how. You will ask about a method.

It is just like your house is on fire and somebody tells you, "Come out of it; the house is on fire. You will be burned." If really you see that the house is on fire, if the flames are visible to you, you will not ask how. Will you ask how to come out? You will jump. You will jump from the balcony, you will jump from the window, you will jump from anywhere -- you will find the way. Because it is not a question now to find the right way -- any way is right. It is not a question of etiquette, that one should come out of the front door. When the house is on fire, you jump from the window. You risk your life because one moment more in the house and you will be burned. It is better to jump from the third story and be crippled for life than to be burned. You will jump out of it.

But if you say, "Yes, I know the house is on fire, but I will consult the scriptures and I will ask the gurus and I will seek and find a methodology how to come out," what will this show? This will show that you are not aware that the house is on fire. You may be agreeing with the person that the house is on fire, but deep down you don't see any fire anywhere. You are comfortable in this house; the fire is not yet an experience to you.

Buddha left his palace. His old servant, very faithful to him, his name was Chhanna, drove him out of the town, out of the capital, not knowing where he

was going. Then, out of the kingdom, Buddha said, "Take my ornaments, my valuable clothes." He cut his hair, beautiful curls, and he said, "Take all these. Give all these to my wife. I am renouncing the world."

Chhanna started crying and weeping, and he said, "What are you doing? You are young. You don't know the world as much as I know it. Everybody desires to have a palace, everybody desires to become a king, and you have a kingdom and you are leaving! Don't take it wrongly, but I feel that you are behaving stupidly. I am an old man, older than your father. Listen to me! Come back. Are you mad? What are you doing?"

Buddha said, "Chhanna, you can't see that that palace is nothing but flames, and you can't see that the whole kingdom is on fire. I am not leaving it, I am escaping! I am not renouncing it, I am just saving myself, that's all."

Chhanna looked back. He couldn't see the fire anywhere -- the kingdom is absolutely silent. It was midnight, full moon night, everybody fast asleep... where is the fire? In sleep you cannot see it, only when you start awakening a little.

So don't ask me why you are still lost. This is how you want it to be. You want to be lost, that's why you are lost. If you don't want it to be, there is no question -- immediately, this very moment, you can be out of it. But nobody else can bring you out of it. I cannot bring you out of it. And it is good that nobody can bring you out of it, that's why your freedom is intact. You want to continue the game? - - continue. If you don't want to continue the game, you will jump out of it. Nobody is hindering the path; nobody is blocking the way.

The moment you decide, the moment the decision matures, the moment you become ripe in awareness and you see the whole falsity of it, you will be out of it -- the very same moment. Not even a single moment more will be needed. It is not a question of time; it is a question of understanding.

#### Question 6

I FEEL I AM IN A LIMBO: NEITHER IN THIS WORLD NOR IN THAT, NEITHER A DOG NOR A GOD. HOW TO STEP OUT OF IT?

If you step out of it you will become a dog. If you are lost, completely lost -- nobody is left who can step out of it -- you will become a god. So don't ask me how to step out of it. This is the ego asking how to step out of it. You are in a limbo? Beautiful, good. Get a little more lost -- become the limbo. Get a little more lost! You are lost a little: the half of the dog is lost.

In India we have beautiful parables about the whole path of humanity. One of the most symbolic and meaningful stories is of the incarnation of God known as Narsiha -- half man/ half lion. One of the incarnations of the Hindu gods is Narsiha -- half-man/half-lion. This is the state of limbo. When you start feeling that you are half-dog/half-god; when you start feeling that you are neither god

nor dog, everything is lost, boundaries blurred; when you feel yourself in the middle of the bridge; this is a Narsiha state: half-man/half-lion.

If you try to get out of it, you will be fully lion, because you will be more condensed then. You will fall back. Getting out of it means falling out of it, falling back. That will not be a progress, growth. No need. Get more and more lost. Why are you so afraid of the limbo? Because you are feeling a little lost, the identity is no longer clear; you cannot see your own image perfectly, the boundaries blurred; your face is no longer fixed. Your life has become more fluid. It is no longer like a stone. It is more like a water, without any shape, formless. You are afraid.

The one who is afraid within you is the dog, because if you go a few steps more the dog will be lost completely.

First, when one starts on the journey, one is like frozen water, ice, cold, stonelike. When one moves, the frozenness melts, the ice becomes water. This is the state of the limbo, the state of Narsiha, half way. If you go further ahead you will evaporate. Not only that you will be liquid water, you will become evaporation. You will be seen no more; you will simply disappear. If you become afraid of the disappearance, you will fall back. You will try to get frozen again so that you can get a shape, a form, a name -- nama-rupa: name and form. Hindus have called this world the world of nama-rupa, name and form. Then you will have an identity; you will know who you are.

Only a dog knows who he is -- everything settled, relaxed. If you move on the path, everything is unhinged -- mountains are no longer mountains, rivers no longer rivers. Great confusion arises, chaos; but remember, only out of chaos, dancing stars are born. Remember, only out of chaos God is found. Then, the third stage is: evaporate, disappear completely without leaving a trace behind. Not even a footprint is left. You are nowhere. You have become a nowhere -- and this is the state I call the state of God.

That's why you cannot see God. You go on searching and searching: you will be lost one day, and that will be how God is found. God will not be found. You will not encounter God standing somewhere, because who will encounter? If you are still there to encounter, God is not possible. When you are no longer there who will encounter? You will not encounter God as an object. You will encounter him as your innermost core. But that is possible only when you melt, you become fluid like water, then you evaporate -- you become a cloud moving in the sky, with no address, no name, no form, a hidden cloud, whereabouts unknown.

That is the fear: because it is a great death. It is dying to the whole past. All that you are has to be left, crucified. Die before death, that's the only way to become a god. Don't be afraid of the state of limbo; otherwise you can fall back. You will crystallize again like ice. You will have a nama-rupa, a name-form, identity, but you have missed.

Question 7

IF THERE IS POSITIVE BECAUSE OF NEGATIVE AND LIGHT BECAUSE OF DARKNESS, HOW IS ONE TO BE A MASTER AND, ABOVE ALL, REMAIN SO WITHOUT HAVING A SLAVE?

There is a way: you become master of yourself. Then you are the slave and you are the master. Then in a certain sense you are the slave -- your body, your senses, your mind -- and in a certain sense you are the master -- your consciousness, awareness. Wherever a master exists the slave has to exist.

Up to now you have tried to become a master and create slaves around you. Everybody is trying that, to become a master and to create somebody as a slave. The husband tries to become the master and to force the wife to become a slave, and the wife is also trying in her own subtle, feminine ways to become the master and force the husband to become a slave. A subtle politics continues. All your relationships are subtle maneuvers: how to force the other to become the slave so that you can become the master. The whole effort is politics. I call a mind political who's trying to become the master himself and trying to force others to become slaves.

Religion is a totally different dimension: you don't force anybody else to become a slave; still, you become a master. You become both. Your body, your gross parts, your earth element, becomes the slave; your sky element becomes the master. A Buddha is both: master -- superb; and slave -- also superb. It is a meeting of your own slave and your own master, and then there is no conflict, because the body is your shadow. Once you say, "I am the master," the body follows you. It has to follow; it is natural for it to follow.

In fact, when the body is allowed to become the master and you become the slave, it is a very unnatural state of affairs. It is as if the shadow is leading you. You will fall in a ditch because the shadow has no consciousness; the shadow cannot be aware. The shadow is nonexistential, really. Your body is leading you: this is suffering. When you lead your body, suffering disappears; you start feeling blissful, at home, at ease.

Yes, the opposite is everywhere. If light is there darkness is there. If love is there hate is there. If a master exists a slave has to exist; otherwise how is the master possible? So the greatest thing that can happen to a man is: he becomes both -- master and slave together. It is the greatest harmony possible.

#### Question 8

IS THE DESIRE TO STAY NEAR YOU, NOT GOING AWAY, ALSO A BONDAGE?

It depends, because bondage is never in a situation, it is in the attitude. If you want to go away and cannot, then it is a bondage. If you don't want to go away, the question doesn't arise. The reverse is also true: you want to be here near me and you cannot, then going away is also a bondage. If you want to be near me

and you can be easily, there is no problem; the question doesn't arise. Bondage or freedom are attitudes. They are not in situations.

Do you follow me? If you want to be near me and some inner obsession goes on forcing, "Go away! Don't be here," you would like to be here but some demon inside goes on forcing, "Go away!" -- that's a bondage, going away is a bondage. If you want to go away and some fear within you goes on insisting, "Don't go away! If you go away you will lose the contact, you will lose the Master, the contact with the Master... don't go away!" -- a certain fear goes on forcing you to be here, and you want to go away -- then it is a bondage.

So what is a bondage? Bondage is something which you have to do as an obsession, as a compulsion: you never wanted to do it and you have to do it. You have to go against your self, then it is a bondage -- whatsoever it is. If you are just floating, it is what you always wanted to do and you are doing it with your total heart, your total being, it is freedom. Now let me state it as a paradox: if you are free as an obsession, in your freedom is bondage; if you are a slave with total acceptance, in your bondage is freedom. It depends. It is the attitude, not the situation. So only you can know about it, what it is.

If you want to go away, simply go away, float away. Don't create any trouble. If you want to be here, be here. Then don't create any trouble. But you are confused; you are always in conflict. You are not one, you are a crowd -- that is the trouble. One part of you wants to be here; another part of you wants to go away. And when you are away, one part would again want to come back. And this goes on.

You have to decide something within you. You have to drop the conflict, the crowd. You have to be one. In your oneness is freedom; in your split state is bondage. When you are one, nobody can make you a slave -- nobody! You can be thrown in an imprisonment, you can be chained, but you cannot be made unfree. Your body may be chained: your soul will soar high. There will be no problem for it. How can your prayer be in bondage? How can your meditation be in a bondage? How can your love be in a bondage? How can your spirit be in bondage? In fact the very definition of the spirit is that which cannot be forced to be a slave.

But you don't have any spirit. You are just a crowd, so many people inside with no unity. That's the trouble. If you are here you will feel in bondage; if you go away you will feel in bondage. Wherever you go you will carry your inner conflict with you. So the question is not of being near me or away from me, that is not the question at all. The question is: to be here as a unity, or, to be away as a unity.

And I don't say anything, that you should be here or you should go away -- I have no "shoulds." It is for you. If you can float with me, float. If you feel floating away from me will be beautiful, float away. Don't pay any attention to me, just pay your whole attention to your inner being. Wherever it can float easily, wherever it can have its movement without any hindrance, let that be your goal.

## Question 9

### HOW CAN ONE LEARN TO RECOGNIZE UNREAL PROBLEMS AS UNREAL?

There is no need to learn recognition, because all problems are unreal. Problems as such are unreal. When you are real, all problems disappear. When you are unreal, a thousand and one problems arise.

It used to always be the case that whenever a man would come to Buddha he would say, "Please, for one year don't ask any questions. One year remain silent with me, flow with me. Allow me to work within you. Just open your doors and let the sun rays go in. For one year no problems, no questions; remain silent, meditate. After one year, you can ask."

A certain man, a great seeker, had come one day. His name was Malingputta, a great brahmin scholar; with five hundred disciples he had come to Buddha. He had many questions, of course. A great scholar has to have many questions, problems and problems. Buddha looked at his face and said, "Malingputta, this is the condition -- if you can fulfill it, only then can I answer. I can see layers and layers of questions all around your head. Wait for one year. Meditate, be silent. When your inner talk stops, when you are no longer chattering in the head, then you ask anything and I will answer. This is a promise."

Malingputta was a little worried -- one year, just to be silent, and then this man is going to answer; and who knows if those answers are right or not? So one year may be wasted completely. His answers may be just absurd. What to do? He was puzzled. He was hesitant to make the contract; it was risky.

And then, another disciple of Buddha, Sariputta, he started laughing (he was just sitting by the side) -- a loud, mad laugh. Malingputta became more puzzled; he said, "What is the matter? Why is he laughing?"

Sariputta said, "Don't listen to this man. He is a deceiver. He deceived me also. When I had come -- you have only five hundred disciples -- I had five thousand." He was a great brahmin, well known all over the country, a great teacher in his own name. "You may have a few thousand questions -- I had millions. This man tripped me; this man said, 'Wait for one year. Be silent, meditate, and then ask and I will answer.' And after one year there was no question left, so I never asked, and he never answered. If you want to ask, ask right now! I have been in the same game. He befooled me."

Buddha said, "I will stick to my promise. If you ask I will answer. If you don't ask, what can I do?"

After one year, Malingputta meditated, meditated... became silent and silent and silent... inner talk disappeared, the inner chattering no more. He forgot completely about the year, that the year was finished. Who bothers? When the questions are not there, who bothers about the answers? One day, suddenly, Buddha asked, "Malingputta, this is the last day of the year. This is the day you

had come here one year ago. And I had promised you that after one year whatsoever you ask I will be ready to answer. Now I am ready! Are you ready?" Malingputta started laughing, and he said, "You befooled me also. That Sariputta was right. Now there are no questions; I cannot find any. The more I go in, the more I find there are no questions. So what can I ask? I have nothing to ask."

In fact, if you are unreal there are questions and problems. They come out of your unreality -- your dream, your sleep, creates them. When you become real, authentic, silent, total, they disappear.

This is my conclusion: that there is a state of mind, only questions exist, and there is a state of mind, only answers exist -- and they never exist together. If you are still asking, you cannot receive the answer. I may go on giving it, but you cannot receive it. If the question has dropped within you, no need for me to give it: you have already received it. No question can be answered. A state of mind has to be achieved which is without questions. A nonquestioning state of mind is the only answer.

That's what meditation is all about: to drop the questions, to drop the inner chattering. When the inner talk stops, infinite silence.... In that infinite silence, everything is answered, solved -- not verbalized, simply solved. No problem exists. Problem was the attitude of a neurotic mind. Now the mind is no longer there, the neurosis gone... there are no questions. Everything is simple. There is mystery, but there is no problem. Nothing is solved, but nothing remains to be solved also. Everything is a mystery, a great wonder surrounds you; wherever you look, depth upon depth open in mystery. Not that you have the answer! No, you don't have the question, that's all. When you don't have the question, the whole of life is available in its total mystery -- and that is the answer.

Don't ask how one can learn to recognize unreal problems as unreal. How can you recognize unreal problems? You are unreal. As it is, you are not yet. In your absence, all sorts of problems arise. When you become present they disappear. Awareness is without problems and without questions. Unawareness is with questions and problems -- and infinite questions, infinite problems. Nobody can solve them. Even if I answer you, you will create more questions out of the answer. It won't be an answer, it will be simply an excuse to ask more questions. Drop the inner chattering, and then see. In Zen they have a saying that nothing is hidden from the very beginning, everything is clear, but your eyes are closed.

#### Question 10

**YOU ARE CRAZY! AND YOU ARE DRIVING ME CRAZY.**

The first part of the statement is absolutely true, I am crazy, but the second is not true yet. I may be driving you crazy, but you are not being driven, because you are much too sane -- that's your trouble. A little more insane, and things will be different. You are much too fixed in the so-called sanity. You have to be unhinged from it.



Look. Jesus looked crazy to people when he was alive. Buddha looked crazy. They were crazy in the sense that they denied the sanity of the society. It is simply craziness to leave a kingdom and escape from it -- everybody is going towards the palace and Buddha is leaving. Crazy. And he drove many people crazy.

That has always been the work of a Buddha -- to drive people crazy -- because the society has made you so much sane that in your sanity you are almost insane. You have become so ordinary, so rotten, routine, stale, and you only think of such foolish things; but because the whole society thinks they are sane efforts.... For example, a man continuously thinks of money and you call him sane. He is insane, because how can a really sane person think about money continuously? There are greater things to think about. Somebody else continuously thinks about prestige, power, always looking for people's approval: insane -- because a sane person is so happy with himself, why should he bother about what others say about him? He lives his own life and he lets others live their own lives. He does not interfere in anybody's life. He does not allow anybody else to interfere in his life.

Great things are possible, and you go on collecting stones. Great things are possible -- God is possible -- and you go on thinking in terms of money, power, prestige. You waste your whole life for absolutely nonsense things, and you think you are sane. You are not sane. In fact the whole society is so insane that to be sane you have to be insane; otherwise you will go away from the society.

All Buddhas, Christs, have been trying to drive you crazy. They are trying to make you really sane, but it looks like craziness. When Jesus said to his disciples, "When somebody slaps you on the face, give him the other cheek also," it is perfectly crazy. Who will listen to this man? What is he saying? He says, "If somebody takes your coat, give him your shirt also." Crazy. But he is saying it is not worth bothering about. He takes your coat: maybe he is not very rude -- he wanted your shirt also but couldn't take it -- a polite man. Give him your shirt also, so let it be finished. Somebody slaps you on the face: maybe some little violence is still lingering in him; let him be freed from it. Give him the other cheek also so he is finished and free -- and you are also free. Otherwise he will come back. So let it be finished and closed. He's talking absolute sense but looks insane.

Yes, I am driving you crazy. I am crazy -- that is certain -- but the other part is uncertain. You are still clinging to your sanity, but I will go on making all the efforts possible. And if you go on hanging around me, some day or other, you will fall. You will have to surrender to craziness, that's all religion is about. To become insane in this so-called sane world is the only way to become sane, because the world is insane.

## WHY DO MAHAVIR, BUDDHA, AND RAJNEESH NOT SING AND DANCE PHYSICALLY?

They are doing so all the time, but you need some deeper eyes to see it. You never ask the real question. People go on asking, "Where is God hidden?" They never ask whether their eyes are open or not. They ask, "Where should I seek him?" They never ask, "How should I become available to him so that he can seek me?"

You ask why Buddha, Mahavir, Rajneesh are not dancing. They are dancing all the time. Their whole being is a dance, but you need some other eyes to see it. You don't have the right eyes. Create them.

### Question 12

WOULD YOU LIKE TO CHANGE YOUR OLD PROMISE TO SOMETHING LIKE THIS: "I HAVE COME NOT TO TEACH BUT TO MAKE YOU LAUGH. LAUGH, AND SURRENDER WILL HAPPEN... AND THERE IS NO NEED OF ANY PROMISE NOW."

I can sign this easily. This is perfectly true -- and better than the first.

# **Yoga: The Alpha and the Omega, Vol 7**

Discourses on the Yoga Sutras of Patanjali

Talks given from 01/01/76 am to 10/01/76 am

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## **Yoga: The Alpha and the Omega, Vol 7**

### **Chapter #1**

**Chapter title: Ask a Question Close to Home**

**1 January 1976 am in Buddha Hall**

DHARANA, CONCENTRATION, IS CONFINING THE MIND TO THE OBJECT BEING MEDITATED UPON.

DHYAN, CONTEMPLATION, IS THE UNINTERRUPTED FLOW OF THE MIND TO THE OBJECT.

SAMADHI IS WHEN THE MIND BECOMES ONE WITH THE OBJECT.

THE THREE TAKEN TOGETHER -- DHARMA, DHYAN, AND SAMADHI -- CONSTITUTE SAMYAMA.

BY MASTERING IT, THE LIGHT OF HIGHER CONSCIOUSNESS.

Once a Master of Zen invited questions from his students. A student asked. "What future rewards can be expected by those who strive diligently with their lessons?"

Answered the Master, "Ask a question close to home."

A second student wanted to know, "How can I prevent my past follies from rising up to accuse me?"

The Master repeated, "Ask a question close to home."

A third student raised his hand to state, "Sir, we do not understand what is meant by asking a question close to home."

"To see far, first see near. Be mindful of the present moment, for it contains answers about future and past. What thought just crossed your mind? Are you now sitting before me with a relaxed or with a tense physical body? Do I now have your full or partial attention? Come close to home by asking questions such as these. Close questions lead to distant answers."

THIS is the yoga attitude towards life. Yoga is not meta-physical. It does not bother about the distant questions--faraway questions, about past lives, future lives, heaven and hell, God, and things of that sort. Yoga is concerned with questions close at home. Closer the question, the more is the possibility to solve it. If you can ask the question closest to you, there is every possibility that just by asking, it will be solved. And once you solve the closest question, you have taken the first step. Then the pilgrimage begins. Then by and by you start solving those which are distant -- but the whole yoga inquiry is to bring you close at home.

So if you ask Patanjali about God, he won't answer. In fact he will think you a little foolish. Yoga thinks all metaphysicians foolish; they are wasting their time about problems which cannot be solved because they are so far away. Better start from the point where you are. You can only start from where you are. Each real journey can begin only from where you are. Don't ask intellectual, metaphysical questions of the beyond; ask the questions of the within.

This is the first thing to be understood about yoga it is a science. It is very pragmatic, empirical. It fulfills all the criteria of science. In fact what you call science is a little far away, because science concentrates on objects. And yoga says unless you understand the subject, which is your nature, closest to you, how can you understand the object? If you don't know yourself, all else that you know is bound to be erroneous, because the base is missing. You are on faulty ground. If you are not enlightened within, then whatsoever light you carry without is not going to help you. And if you carry the light within then there is no fear: let there be darkness outside; your light will be enough for you. It will enlighten your path.

Metaphysics does not help; it confuses.

It happened When I was a student in the university. I joined the subject of moral philosophy, ethics. I attended only the first lecture of the professor. I could not believe that a man can be so outdated. He was talking almost a hundred years back, as if he was completely unaware of what new growth has happened to the subject of moral philosophy. But that could have been forgiven. He was tremendously boring, as if he was making all efforts to bore you. But that was also not a big problem; I could have slept. But he was annoying also, jarring -- his voice, his manners.... But that, too, one can become accustomed to. He was very much confused. In fact I have never come across a man with so many qualities all joined in one person.

I never went again to his class. Of course, he must have been annoyed by that, but he never said anything. He waited for his time, because he knew one day I will have to appear in the examination. I appeared. He was even more annoyed because I got ninety-five percent marks. He could not believe it.

One day when I was coming out of the university cafeteria and he was going in, he caught hold of me. He stopped me and said, "Listen. How did you manage?

You only attended my first lecture, and for two years I have not seen your face. How did you manage to get ninety-five percent marks?"

I said, "It must be because of your first lecture."

He looked puzzled. He said, "My first lecture! Just out of one lecture?" "Don't try to befool me," he said. "Tell me the truth."

I said, "Propriety won't allow it."

He said, "Forget all about propriety. Just tell me the truth. I will not mind."

I said, "I have told you the truth, but you have misunderstood it. If I had not attended your lecture I would have got a hundred percent. You confused me! That accounts for those five percent I lost."

Metaphysics, philosophy, all distant thinking simply confuse you. It leads you nowhere. It muddles your mind. It gives you more and more to think, and it doesn't help you to become more aware. Thinking is not going to help: only meditation can help. And the difference is: while you think, you are more concerned with thoughts; while you meditate, you are more concerned with the capacity of awareness.

Philosophy is concerned with the mind; yoga is concerned with consciousness. Mind is that of which you can become aware: you can look at your thinking, you can see your thoughts passing, you can see your feelings moving, you can see your dreams floating like clouds. Riverlike, they go on and on; it is a continuum. The one that can see this is consciousness.

The whole effort of yoga is to attain to That which cannot be reduced to an object, which remains irreducible, to be just your subjectivity. You cannot see it because it is the seer. You cannot catch hold of it, because all that you can catch hold of is not you. Just because you can catch hold of it it has become separate from you. This consciousness, which is always elusive and always stands back and whatsoever effort you make all efforts fail... to come to this consciousness -- how to come to this consciousness -- is what yoga is all about.

To be a yogi is to become what you can become. Yoga is the science of stilling what has to be stilled and alerting what can be alerted. Yoga is a science to divide that which is not you and that which is you, to come to a clear-cut division so that you can see yourself in pristine clarity. Once you have a glimpse of your nature, who you are, the whole world changes. Then you can live in the world, and the world will not distract you. Then nothing can distract you; you are centered. Then you can move anywhere you like and you remain unmoving, because you have reached and touched the eternal, which never moves, which is unchanging.

Today we start the third step of Patanjali's YOGA SUTRAS, "Vibhuti Pada." It is very significant because the last, the fourth, "Kaivalya Pada," will be just attaining to the fruit. This third, "Vibhuti Pada," is the ultimate as far as means are concerned, techniques are concerned, methods are concerned. The fourth will be just the outcome of the whole effort. Kaivalya means aloneness, absolute freedom of being alone, no dependence on anybody, on anything -- so contented

that you are more than enough. This is the goal of yoga. In the fourth part we will be talking only about the fruits, but if you miss the third you will not be able to understand the fourth. The third is the base.

If the fourth chapter of Patanjali's YOGA SUTRAS is destroyed nothing is destroyed, because whosoever will be able to attain to the third will attain to the fourth automatically. The fourth can be dropped. It is in fact, in a way, unnecessary because it talks about the end, the goal. Anyone who follows the path will reach to the goal, there is no need to talk about it. Patanjali talks about it to help you, because your mind would like to know, "Where are you going? What is the goal?" Your mind would like to be convinced, and Patanjali does not believe in trust, in faith, in belief. He is a pure scientist. He simply gives a glimpse of the goal, but the whole basis, the whole fundamental basis is in the third.

Up to now we were getting ready for this Vibhuti Pada, the ultimate in means. Up to now in two chapters we have been discussing means which help, but those means were outer. Patanjali calls them "bahirang." "on the periphery." Now these three -- dharana, dhyana, samadhi, -- concentration, meditation, samadhi -- these three he calls "antarang," "internal." The first five prepare you, your body, your character -- you on the periphery -- so that you can move inwards. And Patanjali moves step by step: it is a gradual science. It is not a sudden enlightenment; it is a gradual path. Step by step he leads you.

The first sutra:

DHARANA, CONCENTRATION, IS CONFINING THE MIND  
TO THE OBJECT BEING MEDITATED UPON.

The object, the subject, and the beyond -- these three have to be remembered. You look at me I am the object; the one who is looking at me is the subject. And if you become a little more perceptive, you can see yourself looking at me that is the beyond. You can see yourself looking at me. Just try. I am the object, you are looking at me. You are the subject who is looking at me. You can stand by the side within yourself. You can see that you are looking at me. That is the beyond. First, one has to concentrate on the object. Concentration means narrowing of the mind.

Ordinarily, mind is in a constant traffic -- a thousand and one thoughts go on moving, like a crowd, a mob. With so many objects, you are confused, split. With so many objects you are moving in all directions simultaneously. With so many objects you are always, almost, in a state of insanity, as if you are being pulled from every direction and everything is incomplete. You go to the left, and something pulls you to the right; you go to the south, and something pulls you to the north. You are never going anywhere, just a muddled energy, a whirlpool, constant turmoil, anxiety.

This is the state of ordinary mind -- so many objects that the subjectivity is almost covered by them. You cannot have a feel who you are, because you are so much concerned with so many things you don't have a gap to look into yourself. You don't have that stillness, that aloneness. You are always in the crowd. You cannot find a space, a corner, where you can slip into yourself. And the objects continuously asking for attention, every thought asking for attention, forcing exactly that the attention should be given to it. This is the ordinary state. This is almost insanity.

In fact to divide mad people from nonmad people is not good. The distinction is only of degrees. It is not of quality: it is only of quantity. Maybe you are ninety-nine percent mad and he has gone beyond -- a hundred and one percent. Just watch yourself. Many times you also cross the boundary in anger you become mad -- you do things you cannot conceive of yourself doing. You do things for which you repent later on. You do things for which you say later on, "I did it in spite of me." You say, "... as if somebody forced me to do it, as if I was possessed. Some evil spirit, some devil forced me to do it. I never wanted to do it." Many times you also cross the boundary, but you come back again and again to your normal state of madness.

Go and watch any madman. People are always afraid of watching a madman because, suddenly, watching a madman you realize your own madness also. Immediately it happens because you can see at the most the difference is of degrees. He has gone a little ahead of you, but you are also following, you are also standing in the same queue.

William James once went to a madhouse, came back, became very sad, covered himself with a blanket. The wife could not understand. She said. "Why are you looking so sad?" He was a happy man.

He said, "I have been to the madhouse. Suddenly the thought occurred that between these people and me there seems to be not much difference. There is a difference, but not much. And sometimes I have also crossed the boundary. Sometimes in anger, sometimes in lust, sometimes in anxiety, depression. I have also crossed the boundary. The only difference seems to be that they are stuck and they cannot come back and I am still a little flexible and I can come back. But who knows? Someday the flexibility may be lost. Watching those madmen in the madhouse I became aware that they are my future. Hence. I am very much depressed. Because the way I am moving, sooner or later I will overreach them."

Just watch yourself, and go and watch a madman the madman goes on talking alone. You are also talking. You talk invisibly, not so loud, but if somebody watches you rightly he can see the movement of your lips. Even if the lips are not moving, you are talking inside. A madman talks a little louder; you talk a little less loudly. The difference is of quantity. Who knows? Any day you can talk loudly. Just stand by the side of the road and watch people coming from the office or going to the office. Many of them, you will feel, are talking inside, making gestures.

Even people who are trying to help you -- psychoanalysts, therapists -- they are also in the same boat. In fact more psychoanalysts become mad than do people of any other profession. No other profession can compete with psychoanalysts in going mad. It may be because living in close quarters with mad people, by and by, they also become unafraid of being mad; by and by the gap is bridged.

I was reading an anecdote:

One man was attending his local doctor for an examination. "Tell me. Do you get spots before the eyes?" asked the doctor.

"Yes, Doctor."

"Frequent headaches?" asked the doctor.

"Yes." said the patient.

"Pains in the back?" Yes, sir.

"So do I," declared the doctor. "I wonder what the heck it can be."

The doctor and the patient, they are all in the same boat. Nobody knows what the heck it can be.

In the East we never created the profession of psychoanalysts, for a certain reason. We created a totally different type of man the yogi. Not the therapist. The yogi is one who is qualitatively different from you. The psychoanalyst is one who is not qualitatively different from you. He is in the same boat; he is just like you. He is not different in any way. The only difference is that he knows about your madness and his madness more than you know. He is more informed about madness, about insanity, neurosis, psychosis. Intellectually he knows much more about the normal state of human mind and humankind, but he is not different. And the yogi is totally a different man, qualitatively. He is out of the madness you are in: he has dropped that.

And the way in the West you are looking for causes, for ways and means how to help humanity, seems to have from the very beginning gone wrong. You are still looking for causes outside -- and the causes are within. The causes are not outside, not in relationship, not in the world; they are deep in your unconsciousness. They are not in your thinking: they are not in your dreams. The analysis of dreams and the analysis of thoughts is not going to help much. At the most it can make you normally abnormal, not more than that. The basic cause is that you are not aware of the traffic and the traffic noise of the mind, that you are not separate, distant, aloof -- that you cannot stand as a witness, as a watcher on the hill. And once you look for a cause in a wrong direction, you can go on piling up case histories upon case histories, as it is happening in the West.

Psychoanalysis goes on piling up case histories upon case histories... and nothing seems to come out of it. You dig up the mountain and not even a mouse is found. You dig up the whole mountain -- nothing comes out of it. But you become experts in digging, and your life becomes an investment in it, so you go on



finding rationalizations for it. Always remember, once you miss to look in the right direction, you can go on infinitely -- you will never come back home. It happened:

Two Irishmen landed in New York. They had not been around very much, so they decided to take a train trip. As they were riding along, a boy came through selling fruit. They recognized oranges and apples, but there was a strange fruit they had never seen before, so they asked the boy. "What is that?"

He answered, "That is a banana."

"It is good to eat?"

He said, "Sure." "How do you eat it?" they asked.

The boy showed them how to peel a banana, so each bought one. One fellow took a bite out of it, and just then the train went into a tunnel.

He said, "Great heavens! Pat, if you haven't eaten the darn thing, don't do it! I ate mine, and I have gone blind!"

Coincidences are not causes: and the Western psychology is looking into coincidences. Somebody is sad: you start immediately looking into coincidences why he is sad. There must have been something wrong in his childhood. There must have been something wrong in the way he was brought up. There must have been something wrong in the relationship between the child and the mother or the father. There must have been wrongs, something wrong in the environment. You are looking for coincidences.

Causes are within; coincidences without. That is the basic emphasis of yoga, that you are looking wrongly now and you will not ever find a real help. You are sad because you are not aware. You are unhappy because you are not aware. You are in misery because you don't know who you are. All else is just coincidences.

Look deep down. You are in a misery because you have been missing yourself, you have not yet met yourself. And the first thing to be done is dharana. Too many objects are there in the mind; the mind is much too overcrowded. Drop those objects by and by; narrow down your mind; bring it to a point where only one object remains.

Have you ever concentrated on anything? Concentration means your whole mind is focused on one thing. On a rose flower. You have looked at a rose so many times, but you have never concentrated on a rose. If you concentrate on a rose, the rose becomes the whole world. Your mind becomes narrowed down, focused like a torchlight, and the rose becomes bigger and bigger and bigger. The rose was one in a million objects, then it was a very small thing. Now it is the all, the whole.

If you can concentrate on a rose, the rose will reveal qualities that you have never seen before. It will reveal colors that you have been missing always. It will reveal to you fragrances that were always there but you were not sensitive enough to recognize. If you concentrate totally then your nose is only filled with the

fragrance of the rose -- all else is excluded, only the rose is included in your consciousness, is allowed in. Everything excluded, the whole world drops out, only the rose becomes your world.

There is a beautiful story in Buddhist literature. Once Buddha said to his disciple. Sariputra. "Concentrate on laughter." He asked. "For what am I to look into it?" Buddha said. "You are not to look for anything specially. You simply concentrate on laughter, and whatsoever laughter reveals, you report.

Sariputra reported. Never before and never after has anybody looked so deeply in laughter. Sariputra defined and categorized laughter in six categories "They are arranged in hierarchical fashion from the most sublime to the most sensuous and unrefined." The laughter revealed its inner being to Sariputra.

First he called SITA: "a faint, almost imperceptible smile manifest in the subtleties of the facial expression and countenance alone." If you are very, very alert, only then can you see the laughter he called sita. If you watch Buddha's face you will find it there. It is very subtle, very refined. If you are very, very concentrated, only then will you see it, otherwise you will miss it, because it is just in the expression. Not even the lips are moving. In fact, there is no visible thing, it is invisible laughter. That may be the reason Christians think Jesus never laughed: it may have been sita. It is said that Sariputra found sita on Buddha's face. It was rare. It was very rare because it is one of the most refined things. When your soul reaches to the highest point, only then sita. Then it is not something that you do it is simply there for anybody who is sensitive enough, concentrated enough, to see it.

Second, Sariputra said, HASITA: "a smile involving a slight movement of the lips and barely revealing the tips of the teeth." Third he called VIHASITA: "a broad smile accompanied by a modicum of laughter." Fourth he called UPAHASITA: "accentuated laughter, louder in volume, associated with movements of the head, shoulders and arms. Fifth he called APAHASITA: "loud laughter that brings tears." And sixth he called ATIHASITA: "the most boisterous, uproarious laughter, attended by movements of the whole body, doubling over in raucous guffawing, convulsions, hysterics."

When you concentrate even on a small thing like laughter, it becomes a tremendous, a very big thing -- the whole world.

Concentration reveals to you things which are not ordinarily revealed. Ordinarily, you live in a very indifferent, mood. You simply go on living as if half asleep -- looking, and not looking at all; seeing and not seeing at all; hearing, and not hearing at all. Concentration brings energy to your eyes. If you look at a thing with a concentrated mind, everything excluded, suddenly that small thing reveals much that was always there waiting.

The whole of science is concentration. Watch a scientist working; he is in concentration.

There is an anecdote about Pasteur He was working. Looking through his microscope, so silent, so unmoving that a visitor had come and waited for long,

and he was afraid to disturb him. Something sacred surrounded the scientist. When Pasteur came out of his concentration, he asked the visitor. "How long have you been waiting? Why didn't you tell me before?"

He said, "I was going to tell you many times -- in fact. I am in a hurry. I have to reach somewhere, and some message has to be delivered to you, but you were in such deep concentration -- almost as if praying -- that I could not disturb. It was sacred."

Pasteur said. "You are right. It is my prayer. Whenever I feel disturbed and whenever I feel too many worries and whenever I feel too many thoughts. I simply take my microscope. I look through it -- immediately, the old world drops I am concentrated."

A scientist's whole work is of concentration, remember this. Science can become the first step towards yoga because concentration is the first inner step of yoga. Each scientist, if he goes on growing and does not get stuck, will become a yogi. He is on the way because he is fulfilling the first condition concentration.

"Dharana, concentration, is confining the mind to the object being meditated upon."

DHYAN, CONTEMPLATION, IS THE UNINTERRUPTED FLOW OF THE MIND TO THE OBJECT.

First, concentration dropping the crowd of objects and choosing one object. Once you have chosen one object and you can retain one object in your consciousness, concentration is achieved. Now the second step uninterrupted Row of consciousness towards the object. As if light is falling from a torch, uninterrupted. Or, have you seen? You pour water from one pot to another pot the flow will be interrupted; it will not be uninterrupted. You pour oil from one pot to another pot: the flow will be uninterrupted, continuous; the thread will not be broken.

Dhyan, contemplation, means your consciousness falling on the object in continuity, with no break -- because each break means you are distracted, you have gone somewhere else. If you can attain the first, the second is not difficult. If you cannot attain the first, the second is impossible. Once you drop objects, you choose one object, then you drop all loopholes in your consciousness, all distractions in your consciousness, you simply pour yourself on one object.

When you look at one object the object reveals its qualities. A small object can reveal all the qualities of God.

There is a poetry of Tennyson. He was going for a morning walk and he came across an old wall, and in the wall there was grass growing, and a small flower had bloomed. He looked at that flower. The morning, he must have been feeling relaxed, happy, energy must have been flowing, the sun was rising.... Suddenly the thought occurred to his mind -- looking at this small flower he said. "If I can

understand you root and all. I will understand the whole universe." Because each small particle is a miniature universe.

Each small particle carries the whole universe as each drop carries the whole ocean. If you can understand one drop of ocean you have understood all oceans; now there is no need to go to understand each drop. One drop will do. Concentration reveals the qualities of the drop, and the drop becomes the ocean. Meditation reveals the qualities of consciousness, and the individual consciousness becomes cosmic consciousness. First reveals the object: second reveals the subject. An uninterrupted flow of consciousness towards any object... In that uninterrupted flow, in that unfrozen flow, just in that flow... you are simply flowing like a river, with no interruption, with no distraction... suddenly you become for the first time aware about the subjectivity that you have been carrying all along who you are.

In an uninterrupted flow of consciousness ego disappears. You become the self, egoless self, selfless self. You have also become an ocean.

The second, contemplation, is the way of the artist. The first, concentration, is the way of the scientist. The scientist is concerned with the outside world, not with himself. The artist is concerned with himself, not with the outside world. Then a scientist brings something, he brings it from the objective world. When an artist brings something he brings it out of himself. A poem: he digs deep in himself. A painting he digs deep in himself. Don't ask the artist about being objective. He is a subjectivist.

Have you seen Van Gogh's trees? They almost reach to the heavens; they touch the stars. They overreach. Trees like that exist nowhere -- except in Van Gogh's paintings. Stars are small and trees are big. Somebody asked Van Gogh, "From where do you create these trees? We have never seen such trees." He said, "Out of me. Because, to me, trees always seem desires of the earth to meet the sky." "Desires of the earth to meet the sky" -- then the tree is totally transformed, a metamorphosis has happened. Then the tree is not an object; it has become a subjectivity. As if the artist realizes the tree by becoming a tree himself.

There are many beautiful stories about Zen Masters, because Zen Masters were great painters and great artists. That is one of the most beautiful things about Zen. No other religion has been so creative, and unless a religion is creative, it is not a total religion -- something is missing.

One Zen Master used to tell his disciples, "If you want to paint a bamboo, become a bamboo." There is no other way. How can you paint a bamboo if you have not felt it from within?... if you have not felt yourself as a bamboo standing against the sky, standing against the wind, standing against the rains, standing high with pride in the sun? If you have not heard the noise of the wind passing through the bamboo as the bamboo hears it, if you have not felt the rain falling on the bamboo as the bamboo feels it, how can you paint a bamboo? If you have not heard the sound of the cuckoo as the bamboo hears it, how can you paint a

bamboo? Then you paint a bamboo as a photographer. You may be a camera, but you are not an artist.

Camera belongs to the world of science. The camera is scientific. It simply shows the objectivity of the bamboo. But when a Master looks at the bamboo he is not looking from the outside. He drops himself by and by. His uninterrupted Row of consciousness falls on the bamboo there happens a meeting, a marriage, a communion, where it is very difficult to say who is bamboo and who is consciousness -- everything meets and merges, and boundaries disappear.

The second, dhyan, contemplation, is the way of the artist. That's why artists sometimes have glimpses as of the mystics. That's why poetry sometimes says something which prose can never say and paintings sometimes show something for which there is no other way to show. The artist is reaching even closer to the religious person, to the mystic.

If a poet just remains a poet, he is stuck. He has to Row, he has to move: from concentration to meditation, and from meditation to samadhi. One has to go on moving.

Dhyan is uninterrupted Row of the mind to the object. Try it. And it will be good if you choose some object which you love. You can choose your beloved, you can choose your child, you can choose a flower -- anything that you love -- because in love it becomes easier to fall uninterruptedly on the object of love. Look in the eyes of your beloved. First forget the whole world; let your beloved be the world. Then look into the eyes and become a continuous Row, uninterrupted, falling into her -- oil being poured from one pot into another. No distraction. Suddenly, you will be able to see who you are; you will be able to see your subjectivity for the first time.

But remember, this is not the end. Object and subject, both are two parts of one whole. Day and night: both are two parts of one whole. Life and death: both are two parts of one whole existence. Object is out, subject is in -- you are neither out nor in. This is very difficult to understand because ordinarily it is said, "Go within." That is just a temporary phase. One has to go even beyond that. Without and within -- both are out. You are that who can go without and who can come within. You are that who can move between these two polarities. You are beyond the polarities. That third state is samadhi.

SAMADHI IS WHEN THE MIND  
BECOMES ONE WITH THE OBJECT.

When the subject disappears in the object, when the object disappears in the subject, when there is nothing to look at and there is no looker-on, when simply the duality is not there, a tremendously potential silence prevails. You cannot say what exists, because there is nobody to say. You cannot make any statement about samadhi, because all statements will fall short. Because whatsoever you can say either will be scientific or will be poetic. Religion remains inexpressible, elusive.

So there are two types of religious expression. Patanjali tries the scientific terminology. Because, religion in itself has no terminology -- the whole cannot be expressed. To express, it has to be divided. To express, either it has to be put as an object or as a subject. It has to be divided to say anything about it is to divide it. Patanjali chooses the scientific terminology: Buddha also chooses the scientific terminology. Lao Tzu, Jesus, they choose the poetic terminology. But both are terminologies. It depends on the mind. Patanjali is a scientific mind, very rooted in logic, analysis. Jesus is a poetic mind; Lao Tzu is a perfect poet, he chooses the way of poetry. But remember always that both ways fall short. One has to go beyond.

"Samadhi is when the mind becomes one with the object."

When the mind becomes one with the object, there is no one who is a knower and there is none who is known.

And unless you come to know this -- this knowing which is beyond the known and the knower -- you have missed your life. You may have been chasing butterflies, dreams, maybe attaining a little pleasure here and there, but you have missed the ultimate benediction.

A jar of honey having been upset in a housekeeper's room, a number of flies were attracted by its sweetness. Placing their feet in it they ate greedily. Their feet, however, became so smeared with honey that they could not use their wings nor release themselves and were suffocated. Just as they were expiring, one of them exclaimed, "Ah, foolish creatures that we are, for the sake of a little pleasure we have destroyed ourselves."

Remember, this is the possibility for you also. You may get smeared with the earth so much that you cannot use your wings. You may get loaded with your small pleasures so much that you forget all about the ultimate bliss, which was always yours just for the asking. In collecting pebbles and shells on the seashore you may miss the utterly blissful treasure of your being. Remember this. This is happening. Only rarely somebody becomes aware enough not to be caught in this ordinary imprisonment of life.

I am not saying don't enjoy. The sunshine is beautiful and the flowers also and butterflies also, but don't get lost in them. Enjoy them, nothing is wrong in them, but always remember, the tremendously beautiful is waiting. Relax sometimes in the sunshine, but don't make it a life-style. Sometimes relax and play with pebbles on the seashore. Nothing is wrong in it. As a holiday, as a picnic, it can be allowed, but don't make it your very life then you will miss it. And remember, wherever you pay your attention, that becomes your reality of life. If you pay your attention to pebbles, they become diamonds -- because wherever is your attention, there is your treasure.

I have heard, it happened once:

A railway employee accidentally trapped himself in a refrigerator car. He could neither escape nor attract the attention of anybody to his sad plight, so he resigned himself to a tragic fate. The record of his approaching death was scribbled on the wall of the car in these words: "I am becoming colder. Still colder now. Nothing to do but wait. These may be my last words." And they were. When the car was opened, the searchers were astonished to find him dead. There was no physical reason for his death. The temperature of the car was a moderate fifty-six degrees. Only in the mind of the victim did the freezing apparatus work. There was plenty of fresh air; he had not suffocated.

He died of his own wrong attention. He died of his own fears. He died of his own mind. It was a suicide.

Remember, wherever you pay your attention, that becomes your reality. And once it becomes a reality, it becomes powerful to attract you and your attention. Then you pay more attention to it: it becomes even more of a reality and, by and by, the unreal that is created by your mind becomes your only reality and the real is completely forgotten.

The real has to be sought. And the only way to reach it is, first, drop too many objects, let there be one object: second, drop all distractions. Let your consciousness fall on that object in an uninterrupted Row. And the third happens by itself. If these two conditions are fulfilled. Samadhi happens on its own accord. Suddenly one day the subject and object both have disappeared: the guest and the host both have disappeared: silence reigns, stillness reigns. In that stillness, you attain to the goal of life.

Patanjali says:

THE THREE TAKEN TOGETHER -- DHARANA, DHYAN, AND SAMADHI --  
CONSTITUTE SAMYAMA.

Such a beautiful definition of samyama. Ordinarily, samyama is thought to be a discipline, a controlled state of character. It is not. Samyama is the balance which is attained when subject and object disappear. Samyama is the tranquillity when the duality is no more within you and you are not divided and you have become one.

Sometimes it happens naturally also, because if it were not so, Patanjali would not have been able to discover it. Sometimes it happens naturally also -- it has happened to you also. You cannot find a man to whom there have not been moments of reality. Accidentally, sometimes you fall in tune not knowing the mechanism, how it happens, but sometimes you fall in tune and suddenly it is there.

One man wrote me a letter and he said. "Today I attained five minutes of reality." I like the expression "five minutes of reality." "And how did it happen?" I

inquired. He said that he had been ill for a few days. And this is unbelievable, but this is true, that to many people, in illness sometimes the tranquillity comes -- because in illness your ordinary life is stopped. For a few days he was ill and he was not allowed to move out of the bed, so he was relaxing -- nothing to do. Relaxed, after four, five days, suddenly one day it happened. He was just lying down, looking at the ceiling and it happened -- those five minutes of reality. Everything stopped. Time stopped, space disappeared. There was nothing to look at, and there was nobody to look. Suddenly there was oneness, as if everything fell in line, became one piece.

To a few people it happens while they are making love. A total orgasm, and after the orgasm everything silences, everything falls into line... one relaxes. The frozenness is gone, one is no longer tense, the storm is gone, and the silence that comes after it... and suddenly there is reality.

Sometimes walking in the sun against the wind, enjoying. Sometimes swimming in the river, flowing with the river. Sometimes doing nothing, just relaxing on the sand, looking at the stars, it happens.

But those are just accidents. And because they are accidents, and because they don't fit in your total style of life, you forget them. You don't pay much attention to them. You just shrug your shoulders, and you forget all about them. Otherwise, in everybody's life, sometimes, reality penetrates.

Yoga is a systematic way to reach to that which sometimes happens only accidentally. Yoga makes a science out of all those accidents and coincidences.

The three taken together constitute samyama. The three -- concentration, meditation, and samadhi -- are as if they are the three legs of a three-legged stool, the trinity.

BY MASTERING IT,  
THE LIGHT OF HIGHER CONSCIOUSNESS.

Those who attain to this trinity of concentration, meditation and samadhi, to them happens the light of higher consciousness.

"Climb high, climb far, your goal the sky, your aim the star." But the journey starts where you are. Step by step Climb high, climb far, your goal the sky, your aim the star. Unless you become as vast as the sky, don't rest; the journey is not yet complete. Unless you reach and become an eternal light, the star, don't become complacent, don't feel contented. Let the divine discontent burn like a fire, so that one day, out of all your efforts the star is born and you become an eternal light.

"By mastering it, the light of higher consciousness." Once you master these three inner steps, the light becomes available to you. And when the inner light is available you always live in that light: "At dusk the cock announces dawn. At midnight, the bright sun." Then even in the midnight there is bright sun available; then even at dusk the cock announces dawn. When you have the inner



light there is no darkness. Wherever you go your inner light moves with you -- you move in it, you are it.

Remember that your mind always tries to make you satisfied wherever you are; the mind says there is nothing more to life. The mind goes on trying to convince you that you have arrived. The mind does not allow you to become divinely discontent. And it always can find rationalizations. Don't listen to those rationalizations. They are not real reasons they are tricks of the mind, because the mind does not want to go, to move. Mind is basically lazy. Mind is a sort of entropy: the mind wants to settle, to make your home anywhere but make your home; just settle, don't be a wanderer.

To be a sannyasin means to become a wanderer in consciousness. To be a sannyasin means to become a vagabond -- in consciousness -- go on searching and wandering. "Climb high, climb far, your goal the sky, your aim the star." And don't listen to the mind.

It happened one night:

A policeman was watching a very drunken man vainly trying to fit his house key into a lamp post.

"It is no use, old chap," he said. "There is nobody at home."

"That is where you are wrong," replied the fuddled man. "There is light upstairs."

The mind is very much fuddled and drunken. It goes on giving reasons. It says, "What more is there?" Just a few days before, a politician came to me. He said, "Now what more is there? I was born in a small village to a poor family, and now I have become a Cabinet Minister. What more is there to life?" Cabinet Minister? What more is there to life he asks, and he is satisfied. "Born in a village to a poor family, what more can one expect?" While the whole sky was available, he is satisfied in being a Cabinet Minister. Don't get finished that way.

Unless you become a god! Take rest sometimes by the way, but always remember: it is only a night's rest; by the morning we go.

There are a few people who are satisfied with their worldly achievements. There are a few more who are not satisfied with their worldly achievements but who are satisfied by the promises of the priests. Those, the second category, you call religious. They are also not religious -- because religion is not a promise. It has to be attained. Nobody else can promise you; you have to attain it. All promises are consolations and all consolations are dangerous, because they are like opium. They drug you.

It happened:

At an examination of a class in first-aid, a priest was asked (he was also taking the training of first-aid), "What would you do if you found a man in a fainting condition?"

"I would give him some brandy," was the answer.

"And if there was no brandy?"

"I would promise him some." said the priest.

The priest has always been saying that. The priests are the great promisers -- they go on issuing promissory notes. They go on saying, "Don't be worried. Donate, make a church, give money to the poor, make a hospital, this and that, and we promise you."

Yoga is self-effort. Yoga has no priests. It has only Masters who have attained by their own effort -- and in their light you have to learn how to attain yourself. Avoid the promises of the priests. They are the most dangerous people on earth, because they don't allow you to become really discontent. They go on consoling you; and if you are consoled before you have attained, you are cheated, you are deceived. Yoga believes in effort, in tremendous effort. One has to become worthy. One has to EARN God; you have to pay the cost.

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."

The yoga is not just an idea it is a practice, it is abhyas, it is a discipline, it is a science of inner transformation. And remember, nobody can start it for you. You have to start it for yourself. Yoga teaches you to trust yourself; yoga teaches you to become confident of yourself. Yoga teaches you that the journey is alone. A Master can indicate the way, but you have to follow it.

## **Yoga: The Alpha and the Omega, Vol 7**

### **Chapter #2**

#### **Chapter title: The mind is very clever**

**2 January 1976 am in Buddha Hall**

##### Question 1

WHAT CAN I DO WITH A BEGGAR?

WHETHER I GIVE HIM A RUPEE OR NOT,

HE WILL REMAIN A BEGGAR ALL THE SAME.

THE beggar is not the problem. If the beggar was the problem then everybody who passes by would feel the same. If the beggar was the problem then beggars would have disappeared long ago. The problem is within you: your heart feels it. Try to understand it.

The mind interferes immediately whenever the heart feels love, the mind immediately interferes. The mind says, "Whether you give him something or not, he will remain the beggar all the same." Whether he remains the beggar or not is not your responsibility, but if your heart feels to do something, do it. Don't try to avoid. The mind is trying to avoid the situation. The mind says, "What is going to happen? He will remain the beggar, so there is no need to do anything." You have missed an opportunity where your love could have flown.

If the beggar has decided to be a beggar, you cannot do anything. You may give him: he may throw it. That is for him to decide.

The mind is very clever.

Then the question, it says:

WHY ARE THERE BEGGARS AT ALL?

Because there is no love in the human heart. But again, the mind interferes:

HAVE NOT THE RICH TAKEN AWAY FROM THE POOR?

SHOULD NOT THE POOR TAKE BACK

WHAT THE RICH HAVE STOLEN FROM HIM?

Now you are forgetting the beggar and the heartache that you felt. Now the whole thing is becoming political, economical. Now the problem is no more of the heart: it is of the mind. And mind has created the beggar. It is the cunningness, the calculativeness of the mind that has created the beggar. There are cunning people, very calculative: they have become rich. There are innocent people, not so calculative, not so cunning: they have become the poor.

You can change the society -- in Soviet Russia they have changed. That makes no difference. Now the old categories have disappeared -- the poor and the rich -- but the ruler and the ruled, a new category, has come up, Now the cunning are the rulers and the innocent are the ruled. Before, the innocent used to be poor and the cunning used to be rich. What can you do?

Unless the division between mind and heart is dissolved, unless humanity starts living through the heart and not through the mind, the classes are going to remain. The names will change, and the misery is going to continue.

The question is very relevant, very meaningful, significant "What can I do with a beggar?" Beggar is not the question. The question is you and your heart. Do something, whatsoever you can do, and don't try to throw the responsibility on the rich. Don't try to throw the responsibility on history. Don't try to throw the responsibility on the economic structure. Because that is secondary if humanity remains cunning and calculative it is going to be repeated again and again and again.

What can you do for it? You are a small part of the total. Whatsoever you do will not change the situation -- but it will change you. It may not change the beggar if you give something to him, but the very gesture, that you shared whatsoever you could, will change you. And that is important. And if this goes on -- the revolution of the heart -- people who feel, people who look at another human being as an end in itself if this goes on increasing, one day, the poor people will disappear, the poverty will disappear -- and it will not be replaced by a new category of exploitation.

Up to now all the revolutions have failed, because the revolutionaries have not been able to see the basic cause why there is poverty. They are looking only at superficial causes. Immediately they say, "Some people have exploited him, that's why their possibility. This is the cause; that's why there is poverty.

But why were some people able to exploit? Why could they not see? Why could they not see that they are gaining nothing and this man is losing all? They may accumulate wealth, but they are killing life all around. Their wealth is nothing but blood. Why can they not see it? The cunning mind has created explanations there also.

The cunning mind says. "People are poor because of their karma. In the past lives they have done something wrong, that's why they are suffering. I am rich because I have done good deeds, so I am enjoying the fruit." This is also mind. And Marx sitting in the British Museum is also a mind: and thinking about what is the basic cause of poverty comes to feel that there are people who exploit. But these people will be there always. Unless cunningness disappears completely, it is not a question of changing the structure of the society. It is a question of changing the whole structure of human personality.

What can you do? You can change, you can throw out the rich people -- they will come back from the back door. They were cunning. In fact, those who are throwing, they are also very cunning; otherwise they cannot throw. The rich

people may not be able to come from the back door, but the people who call themselves revolutionaries, communists, socialists -- they will sit on the throne and then they will start exploiting. And they will exploit more dangerously because they have proved themselves more cunning than the rich. By throwing out the rich, they have proved one thing absolutely: that they are more cunning than the rich. The society will be in the hands of more cunning people.

And remember, if someday some other revolutionaries are born -- which are bound to be, because again people will start feeling the exploitation is there, now it has taken a new form -- again there will be a revolution. But who will throw the past revolutionaries? Now more cunning people will be needed.

Whenever you are going to defeat a certain system, and you use the same means as the system has used for itself, just names will change, flags will change, the society will remain the same.

Enough of this befooling. The beggar is not the question: the question is you. Don't be cunning, don't be clever. Don't try to say that this is his karma -- you don't know anything about karma. That is just a hypothesis to explain certain things which are unexplained, to explain certain things which cause heartache. Once you accept the hypothesis, you are relieved of the burden. Then you can remain rich and the poor can remain poor and there is no problem. The hypothesis functions as a buffer.

That's why in India poverty has remained so ingrained and people have become so insensitive towards it. They have a certain theory which helps them. Just as you move in a car and the car has shock absorbers, the roughness of the road is not felt, the shock absorbers go on absorbing this hypothesis of karma is a great shock absorber. You come constantly against poverty, but there is a shock absorber the theory of karma. What can you do? It has nothing to do with yourself. You are enjoying your riches because of your virtues -- good deeds done in the past. And this man is suffering from his bad deeds.

There is in India a certain sect of Jainism, Tera-Panth. They are the extremist believers of this theory. They say, "Don't interfere, because he is suffering his past karmas. Don't interfere. Don't give him anything, because that will be an interference, and he could have suffered in a short time -- you will be delaying the process. He will have to suffer."

For example, a poor man you can give him enough to live at ease for a few years, but again the suffering will start. You can give him enough to live at ease in this life, but again in the next life the suffering will start. Where you stopped it, exactly from there the suffering will start again. So those who believe in the Tera-Panth, they go on saying don't interfere. Even if somebody is dying by the side of the road, you simply go on indifferent on your path. They say this is compassion; interfering, you delay the process.

What a great shock absorber.

In India people have become absolutely insensitive. A cunning theory protects them.

In the West they have found a new hypothesis: that it is because the rich have exploited -- so destroy the rich. Just look at it. Looking at a poor man, love starts rising in your heart. You immediately say this poor man is poor because of the rich. You have turned love into hate now hate arises towards the rich man. What game are you playing? Now you say. "Destroy the rich! Take everything back from them. They are the criminals." Now the beggar is forgotten; the heart is full of love no more. On the contrary, it is full of hate... and hate has created the society in which beggars exist. Now again hate is functioning in you. You will create a society in which categories may change, names may change, but there will be the ruled and the rulers, the exploited and the exploiters, the oppressors and the oppressed. It will not make much difference; it will remain the same. There will be masters and there will be slaves.

The only revolution possible is the revolution of the heart. When you see a beggar, remain sensitive. Don't allow any shock absorber to come between you and the beggar. Remain sensitive. It is difficult because you will start crying. It is difficult because it will be very, very uncomfortable. Share whatsoever you can share. And don't be worried whether he will remain a beggar or not -- you did whatsoever you could. And this will change you. This will give you a new being, closer to the heart and farther away from the mind. This is your inner transformation; and this is the only way.

If individuals go on changing in this way, there may sometime arise a society where people are so sensitive that they cannot exploit, where people have become so alert and aware that they cannot oppress, where people have become so loving that just to think of poverty, of slavery, is impossible.

Do something out of the heart, and don't fall a victim of theories.

The questioner goes on:

YOU HAVE SAID WE MUST MOVE TO THE OPPOSITE POLE;  
WE MUST CHOOSE BOTH SCIENCE AND RELIGION.  
RATIONALITY AND IRRATIONALITY, WEST AND EAST,  
TECHNOLOGY AND SPIRITUALITY.  
CAN I CHOOSE BOTH POLITICS AND MEDITATION?  
CAN I CHOOSE TO CHANGE THE WORLD  
AND TO CHANGE MYSELF AT THE SAME TIME?  
CAN I BE A REVOLUTIONARY AND A SANNYASIN AT ONCE?

Yes, I have said again and again that one has to accept the polarities. But meditation is not a pole. Meditation is the acceptance of the polarities, and through that acceptance one transcends beyond the polarities. So there is no opposite to meditation. Try to understand.

You are sitting in your room full of darkness. Is darkness the opposite of light, or just the absence of light? If it is opposite to light, then it has its own existence.

Does darkness have its own existence? Is it real in its own way, or is it just the absence of light? If it has a reality of its own, then when you light a candle it will resist. It will try to put the candle off. It will fight for its own existence; it will resist. But it gives no resistance. It never fights, it can never put a small candle.... Vast darkness and a small candle, but the candle cannot be defeated by that vast darkness. The darkness may have ruled in that house for centuries, but you bring a small candle: the darkness cannot say, "I am centuries old and I will give a good fight." It simply disappears.

Darkness has no positive reality, it is simply the absence of light, so when you bring light it disappears. When you put the light off, it appears. In fact it never goes out and never comes in, because it cannot go out and cannot come in. Darkness is nothing but the absence of light. Light present, it is not there; light absent, it is there. It is absence.

Meditation is the inner light. It has no opposite, only absence.

The whole life is an absence of meditation, as you live it, the worldly life -- the life of power, prestige, ego, ambition, greed. And that is what politics is.

Politics is a very big word. It does not include only the so-called politicians, it includes all the worldly people, because whosoever is ambitious is a politician, and whosoever is struggling to reach somewhere is a politician. Wherever there is competition there is politics. Thirty students studying in the same class and calling themselves class fellows -- they are class enemies, because they are all competing, not fellows. They are all trying to overtake the other. They are all trying to get the gold medal, to come first. The ambition is there: they are already politicians.

Wherever there is competition and struggle there is politics. So the whole ordinary life is politics-oriented.

Meditation is like light when meditation comes politics disappears. So you cannot be meditative and political. That is impossible: you are asking for the impossible. Meditation is not one pole: it is absence of all conflict, all ambition, all ego-trips.

Let me tell you a very famous Sufi story. It happened

A Sufi said, "None can understand man until he realizes the connection between greed, obligation, and impossibility."

"This," said his disciple, "is a conundrum which I cannot understand."

The Sufi said, "Never look for understanding through conundrums when you can attain it through experience directly."

He took the disciple to a shop in the nearby market where robes were sold. "Show me your very best robe," said the Sufi to the shopkeeper, "for I am in a mood to spend excessively."

A most beautiful garment was produced, and an extremely high price was asked for it. "It is very much the kind of thing I would like," said the Sufi. "but I would like some sequins around the collar and a touch of fur trimming."

"Nothing easier," said the seller of the robes, "for I have just such a garment in the workroom of my shop." He disappeared for a few moments and then returned having added the fur and the sequins to the selfsame garment.

"And how much is this one?" asked the Sufi.

"Twenty times the price of the first one," said the shop-keeper.

"Excellent," said the Sufi. "I shall take both of them."

Now, the impossibility, because it is the selfsame garment. The Sufi was showing that greed has a certain impossibility in it impossibility is intrinsic to greed.

Now don't be too greedy, because this is the greatest greed there is to ask to be a politician and a meditator together, simultaneously. That is the greatest greed possible. You are asking to be ambitious and nontense. You are asking to fight, to be violent, to be greedy, and yet peaceful and relaxed. If it were possible then there would have been no need for sannyas, then there would have been no need for meditation.

You cannot have both. Once you start meditating, politics starts disappearing. With politics all the effects of it also disappear. The tense state, the worry, the anxiety, the anguish, the violence, the greed -- they all disappear. They are by-products of a political mind.

You will have to decide either you can be a politician or you can be a meditator. You cannot be both, because when meditation comes, the darkness disappears. This world, your world, is an absence of meditation. And when meditation comes, this world simply disappears like darkness.

That's why Patanjali, Shankara, and others who have known, go on saying that this world is illusory, not real. Illusory like darkness: appears to be real, when it is there, but once you bring light in, suddenly you become aware it was not real, it was unreal. Just look into darkness. How real it is. How real it looks. It is there surrounding you from everywhere. Not only that -- you are feeling afraid. The unreal creating fear. It can kill you, and it is not there!

Bring light. Keep somebody by the door to see whether or not he comes to see the darkness going out. Nobody ever sees darkness going out; nobody ever sees darkness coming in, It appears to be and it is not.

The so-called world of desire and ambition, politics, only appears to be and it is not. Once you meditate you start laughing about the whole nonsense, the whole nightmare that has disappeared.

But please don't try to do this impossible thing. If you try you will be in much conflict; you will become a split personality. "Can I choose both politics and meditation? Can I choose to change the world and to change myself at the same time?" Not possible.

In fact, you are the world. When you change yourself you have started to change the world -- and there is no other way. If you start changing others you will not be able to change yourself, and one who is not able to change himself cannot



change anybody. He can only go on believing that he is doing great work, as your politicians go on believing.

Your so-called revolutionaries are all ill people, tense people, mad people -- insane -- but their insanity is such that if they are left to themselves they will go completely mad, so they put their insanity in some occupation. Either they start changing the society, reforming the society, doing this and that... changing the whole world. And their madness is such they cannot see the stupidity of it you have not changed yourself -- how can you change anybody else?

Start closer at home. First change yourself, first bring the light within yourself, then you will be capable.... In fact to say then there will be any capacity to change others is not right. In fact once you change yourself you become a source of infinite energy, and that energy changes others on its own accord. Not that you go on and work hard and become a martyr in changing people, no, nothing of that sort. You simply remain in yourself, but the very energy, the purity of it, the innocence of it, the fragrance of it, goes on spreading in ripples. It reaches to all the shores of the world. Without any effort on your side, an effortless revolution starts. And the revolution is beautiful when it is effortless. When it is with effort it is violent, then you are forcing your ideas on somebody else.

Stalin killed millions of people because he was a revolutionary. He wanted to change the society, and whosoever was obstructing in any way had to be killed and removed From the way. Sometimes it happens that those who are trying to help you, they start helping even against you. They don't bother whether you want to be changed or not; they have an idea to change you. They will change -- you in spite of you. They won't listen to you. This type of revolution is going to be violent, bloody.

And a revolution cannot be violent, cannot be bloody, because a revolution has to be a revolution of love and heart. A real revolutionary never goes anywhere to change anybody. He remains rooted in himself; and people who want to be changed, they come to him. They travel from faraway lands. They come to him. The fragrance reaches to them. In subtle ways, in unknown ways, whosoever wants to change himself comes and seeks a revolutionary. The real revolutionary remains in himself, available. Like a pool of cool water. Whosoever is thirsty will seek. The pool is not going to search for you; the pool is not going to run after you. And the pool is not going to drown you because you are thirsty -- that if you don't listen then the pool will drown you.

Stalin killed so many people. Revolutionaries have been as violent as reactionaries -- and sometimes even more so.

Please don't try to do the impossible. Just change yourself. In fact that too is such an impossibility that if you can change yourself in this life, you can feel grateful. You can say. "Enough, more than enough has happened."

Don't be worried about others. They are also beings, they have consciousness, they have souls. If they want to change, nobody is hindering the path. Remain a

pool of cool water. If they are thirsty they will come. Just your coolness will be the invitation your purity of water will be the attraction.

"Can I be a revolutionary and a sannyasin at once?" No. If you are a sannyasin you are revolution, not a revolutionary. You need not be a revolutionary if you are a sannyasin you are a revolution. Try to understand what I am saying. Then you don't go to change people, don't go to create any revolution anywhere. You don't plan it -- you live it. Your very style of life is revolution. Wherever you will look, wherever you will touch, there will be revolution. Revolution will become just like breathing -- spontaneous.

Another Sufi story I would like to tell you:

A well-known Sufi was asked. "What is invisibility?" and he said, "I shall answer that when an opportunity for a demonstration occurs." -- Sufis don't talk much. They create situations. They don't say much; they show through situations. So the Sufi said, "Whenever an opportunity occurs, I will give you a demonstration" --

Some time later, that man and the one who had asked him the question were stopped by a band of soldiers, and the soldiers said, "We have orders to take all dervishes into custody, for the king of this country says that they will not obey his commands and that they say things which are not welcome to the tranquillity of thought of the populace. So we are going to imprison all the Sufis." -- Whenever there is a really religious person, a revolution, the politicians become very much afraid, because his very presence maddens them. His very presence is enough to create a chaos. His very presence is enough to create a disorder, a death to the old society. His very presence is enough to create a new world. He becomes a vehicle. Absent, completely absent as far as his ego is concerned, he becomes a vehicle of the divine. The rulers, the cunning people, have always been afraid of religious people because there cannot be more danger than a religious person. They are not afraid of revolutionaries, because their strategies are the same. They are not afraid of revolutionaries, because they use the same language, their terminology is the same. They are the same people; they are not different people.

Just go to New Delhi and watch the politicians. All the politicians who are in power and all the politicians who are not in power -- they are all the same people. Those who are in power seem to be reactionaries because they have attained power now they want to protect it. Now they want to keep it in their hands, so they seem to be the establishment. Those who are not in power -- they talk about revolution because they want to throw out those who are in power. Once they are in power they will become the reactionaries, and the people who were in power, who were thrown out of power, they will become the revolutionaries.

A successful revolutionary is a dead revolutionary, and a ruler thrown out of his power becomes a revolutionary. And they go on deceiving the people. Whether you choose those who are in power or those who are not in power, you are not choosing different people. You are choosing the same people. They have different labels, but there is not a bit of difference.

A religious person is a real danger. His very being is dangerous, because he brings through him new worlds --

The soldiers surrounded the Sufi and his disciple, and they said they are in search of Sufis, all Sufis have to be imprisoned, because the king has commanded so, saying that they say things which are not welcome and they create such thought patterns which are not good for the tranquillity of the populace.

And the Sufi said, "And so you should...." -- And the Sufi said to the soldiers, "And so you should" --

"... for you must do your duty."

"But are you not Sufis?" said the soldiers.

"Test us." said the Sufi.

The officer took out a Sufi book. "What is this?" he said.

The Sufi looked at the title page and said, "Something which I will burn in front of you since you have not already done so." He set light to the book, and the soldiers rode away satisfied.

The Sufi's companion asked, "What was the purpose of that action?"

"To make us invisible," said the Sufi. "for to the man of the world, visibility means that you are looking like something or someone he expects you to resemble. If you look different, your true nature becomes invisible to him."

A religious man lives a life of revolution, but invisible -- Because to become visible is to become gross, to become visible is to come to the lowest rung of the ladder. A religious person, a sannyasin, creates a revolution in himself and remains invisible. And that invisible source of energy goes on doing miracles.

Please, if you are a sannyasin there is no need to be a revolutionary you are already a revolution. And I say a revolution because a revolutionary is already dead, a revolutionary already has fixed ideas -- a revolutionary already has a mind. I say revolution it is a process. A sannyasin has no fixed ideas: he lives moment to moment. He responds to the reality of the moment -- not out of fixed ideas.

Just watch. Talk to a communist and you will see that he is not listening. He may be nodding his head, but he is not listening. Talk to a Catholic, he is not listening. Talk to a Hindu, he is not listening. While you are talking he is preparing his answer -- from his old, past, fixed ideas. You can even see on the face there is no response, a dullness and deadness. Talk to a child he listens, he listens

attentively. If he listens at all he listens attentively. If he does not listen then he is absolutely absent, but he is total. Talk to a child and you will see the response, pure and fresh.

A sannyasin is like a child, innocent. He does not live out of his ideas: he is not a slave to any ideology. He lives out of consciousness, he lives out of awareness. He acts here-now! He has no yesterdays and he has no tomorrows, only today.

When Jesus was crucified, one thief, who was at his side, said to him. "We are criminals. We are crucified, that's okay -- we can understand. You look innocent. But I am happy just to be crucified with you. I am tremendously happy. I have never done anything good."

He had completely forgotten something. When Jesus was born, Jesus' parents were escaping from the country because the king had ordered a mass murder of all the children born in a certain period. The king had come to know from his wise men that a revolution is going to be born and there is going to be danger. It is better to prevent it beforehand, take precaution. So he had ordered a mass murder. Jesus' parents were escaping.

One night they were surrounded by a few thieves and robbers -- this thief was one of that group -- and they were going to rob and kill them. But this thief looked at the child Jesus, and he was so beautiful, and he was so innocent, so pure, as if purity itself... and a certain glow was surrounding him. And he stopped the other thieves, and he said. "Let them go. Just look at the child." And they all looked at the child: and they all were in a certain hypnosis. They couldn't do what they wanted to do... and they left them.

This was the thief who had saved Jesus, but he was not aware that this is the same man. He said to Jesus, "I don't know what I have done, because I have never done a good deed. You cannot find a greater criminal than me. My whole life was that of sin -- robbery, murder, and everything you can imagine. But I am happy. I am thankful to God that I am dying by the side of such an innocent man."

Jesus said. "Just because of this gratefulness, you will be in the kingdom of God with me TODAY."

Now, after that statement, Christian theologians have been continuously discussing what he meant by "today." He simply meant now. Because a religious man has no yesterdays, no tomorrows, only today. This moment is all. When he said to the thief, "Today you will be with me in the kingdom of God," in fact he was saying, "Look! You are already. This very moment, by your gratefulness, by your recognition of purity and innocence -- by your repentance -- the past has disappeared. We are in the kingdom of God."

A religious man lives not out of past ideologies, ideas, fixed concepts, philosophies. He lives in this moment. Out of his consciousness he responds. He is always fresh like a fresh spring, always fresh, uncorrupted by the past.

So, if you are a sannyasin, you are a revolution. A revolution is greater than all the revolutionaries. Revolutionaries are those who have stopped somewhere the

river has become frozen, it flows no more. A sannyasin is always flowing the river never stops -- it goes on and on, flowing and flowing. A sannyasin is a flow.

Question 2

OSHO,

ARE YOU A YOGI,

OR A BHAKTA.

OR A GYANI.

OR A TANTRIKA?

Nothing of the nonsense.

Don't try to label me; don't try to categorize. The mind would like to put me in a pigeonhole so you can say this man is this and you can be finished with me. It is not going to be that easy. I will not allow. I will remain like mercury the more you will try to grasp me, the more I will become elusive. Either I am all or I am nothing -- only these two categories can be allowed, and all other categories in between are not allowed, because they are not going to say the truth. And the day you will realize me either as all or as nothing will be a day of great realization to you.

Let me tell you a story I was just reading yesterday In his story "The Country of the Blind," H. G. Wells tells how a traveler came to a strange valley, set off from the rest of the world by precipitous walls, in which all the people were blind -- the valley of the blind. A traveler reached there. He lived for a while in this strange place, but was considered queer by the natives. Their experts said, "His brain is affected by these queer things called the eyes, which keep it in a constant state of irritation and distraction." And they concluded that he would never be normal until his eyes were removed. "A surgery is needed, and it is urgent," the experts said.

-- They were all blind. They could not conceive how a man can have eyes. Something abnormal, something which has to be removed to make this man normal --

The traveler fell in love with a sightless maiden, who pleaded with him to have his eyes removed that they might live together in happiness.

"Because," the woman said, "if you don't remove your eyes, my community is not going to accept you. You are abnormal; you are so strange. Some misfortune has befallen you. One has never heard about these eyes. And you can ask people nobody has ever seen. Because of these two eyes, you will remain a stranger in my community and they won't allow me to live with you. And I am also a little afraid to live with you. You are so different, so alien."

She persuaded him to please let his eyes be removed that they might live together in happiness. And he was just on the verge of accepting the offer, because he had fallen in love with this blind girl -- because of that love and

attachment he was ready even to lose his eyes -- but one day when he was just on the verge of deciding one morning he saw the sun rise on the rocks, and the meadows beautiful with white flowers... no longer could he be content in the valley of darkness. He climbed back to the land where men walk in the light.

Buddha, Jesus, Krishna, Zarathustra, they are men with eyes in the valley of the blind. Call them what you like -- yogis, Buddhas, jinas, Christs, bhaktas. Call them what you like, but all your categories simply say one thing that they are different than you, that they have a certain quality of vision, that they have eyes, that they can see something which you cannot see.

And you feel offended; hence, in the beginning you oppose them, even when you start following them. Because their visions create a great desire in you -- in spite of your opposition. Deep down in you your own nature goes on saying that these eyes are possible to you also. On the surface you go on denying; deep down an undercurrent goes on saying to you that maybe you are not right. Maybe these eyes are normal and you are abnormal. Maybe you are in a majority, but that doesn't make it a truth.

These people are to be remembered just as people with eyes amongst the valley of the blind.

I am here amongst you. I know your difficulty, because that which I can see you cannot see, that which I can feel you cannot feel, that which I can touch you cannot touch. I know even if you become convinced with me, deep down somewhere a doubt goes on lingering. A doubt -- who knows? -- this man may be imagining. Who knows? -- this man may be just deceiving. Who knows? Because until it becomes an experience in you, how can you trust?

You would like to categorize me. That will give you at least a name, a label, and you will feel comfortable. Then you will start feeling that you know me if you can categorize, that he is a yogi. Then you don't feel so uncomfortable. At least you feel that you know. By naming, people feel that they know. That's an obsession.

A child asks you, "What flower is this?" He is uncomfortable with the flower because with the flower he can feel the unknown -- something which makes him aware of his ignorance. Then you tell him. "This is a rose." He is happy. He repeats the name "This is rose, this is rose." He goes to other children and he is very happy and says. "Look, this is rose." What has he learned? Just a name. But now he is at ease; now he is no longer ignorant. At least he cannot feel his ignorance now -- now he is knowledgeable. Now there is no unknown there; the rose is no longer an unknown entering into the world of the known; it has become part of the known. Just by giving it a name, just by calling it 'rose,' what have you done?

Whenever you meet somebody strange, you immediately ask. "What is your name?" Why? Why can't you live with the nameless? And everybody is nameless. Nobody comes with a name; everybody is born without a name. Immediately the child is born, and the family is already thinking what name to

give. Why are you in such a hurry? Because again an unknown stranger has entered into your world. You have to label it. Immediately, once you label it, you are satisfied you know this is Ram, Rahim -- something.

All names are absurd. And this small boy has no name. He is as nameless as God. But a name has to be given a certain obsession in the human mind and a certain idea that once you name a thing you have known it. Then you are finished with it.

People come to me. They ask me, "Who are you? Hindu, Jain, Mohammedan, Christian? Who are you?" If they can categorize, that I am a Hindu, they will feel satisfied -- they know me. Now the word "Hindu" will give them a false feeling of knowing.

You ask me, "Who are you? A bhakta a yogi, a gyani. a tantrika?" If you can find a name, you will be at ease. Then you can relax, then there is no problem.

But will you be able to know me by giving me a name? In fact, if you really want to know me, please don't bring a name in between me and you. Drop all categories. Just look direct. Let your eyes be open and clean of all dust. Look at me without knowledge. Look at me with a simple, innocent look with no ideas, no prejudices behind, and you will be able to see through and through. I will become transparent to you. That's the only way to know me, that's the only way to know the reality.

Look at the rose and forget the word "rose." Look at the tree and forget the word "tree." Look at the greenery and forget the word "green." And immediately you will become aware of a strange presence surrounding you that is God.

God labeled becomes the world; world unlabeled again, becomes God. God conditioned in your mind becomes the world; the world unconditioned, again unstructured, again unknown, becomes God.

Look at me without any words.

### Question 3

HOW TO SURRENDER IF I AM AFRAID OF MYSELF?

AND MY HEART IS PAINING.

WHERE IS THE DOOR OF LOVE?

There is no "how" to surrender. If you understand the stupidity of the ego, the foolishness of the ego, if you understand the misery of the ego, you drop it. There is no "how." Just the very misery of it you look into it and you find it absolutely miserable, a hell -- you drop it. You go on clinging to it because, still, you are cherishing a dream through it. You have not understood the misery of it; you are still hoping that there may be some treasure in it.

Watch deep in yourself. Don't ask how to drop it; just see how you are clinging to it. The clinging is the problem. If you don't cling to it, it drops on its own accord. And if you ask me how to drop it and you have not seen that you are clinging to it, I can give you a technique; you will cling to your ego and you will

start clinging to the technique also. Because you have not understood the process of clinging.

I have heard an anecdote. There was a professor of philosophy, a very absentminded man, as philosophers are, almost always tend to be -- absentminded. Not that they have attained to no-mind because their minds are occupied so much that they are absent from everywhere else. They are only in the heads. He mislaid everything. One day he returned home without his umbrella, and his wife tried to get some indication from him of where to look for it:

"Tell me," she said, "precisely, when did you first miss it?"

-- Now this is a wrong question to ask to a man who is absentminded "Precisely, where did you miss it?" or "Where did you for this first time become aware that you are missing it?" This is a wrong question, because the person who has forgotten the umbrella, he must have forgotten by now precisely when --

"Tell me," she said. "precisely, when did you first miss it?"

"My dear," he replied, "it was when I put my hand up to let it down after a short shower. Then I realized it is not there."

You are clinging, and you ask how to drop it. And the clinging mind will start clinging to the technique. Please, don't ask the "how"; rather, search with yourself -- why you are clinging. What has it given to you up to now, your ego? Has it given anything except promises? Has it fulfilled any promise ever? Are you going to be deceived by it forever and forever? Have you not been deceived by it enough by now? Are you still not contented? Are you still not aware that it is not leading you anywhere, just in a whirlpool you go round and round and round, hoping the same old dreams? Every time you get frustrated you don't see that from the very beginning the promise was false. The moment you get frustrated, again you start dreaming a new hope and The ego goes on promising you.

The ego is impotent. It can only promise; it can never deliver. Look into it. And on the way, between promise and no delivery, in between the two much suffering, much frustration, much misery.

The hell that you have heard about is not part of geography, it is not underneath earth. It is just underneath your ego. When you become aware of the misery of the ego, you don't cling, that's all. I don't say you drop you don't cling. Immediately surrender happens. Surrender is the absence of the ego.

But you never ask, "Why do I cling to the ego?" You ask. "How to surrender?" You ask a wrong question.

And, then, there are a thousand and one things which people go on saying to you. Then you cling to them. You are clinging to so many so-called methods, techniques, philosophies, religions, churches. Just to drop one ego you have created three hundred religions in the world. Just to drop one small ego. And



millions of techniques and methods, and thousands and thousands of books are being written continuously how to drop it. And the more you read, the more you become knowledgeable, the less is the possibility to drop it -- because now you have more to cling to. Now your ego is almost so decorated....

I was reading the autobiography of a very well-known novelist. Towards the end of his life he used to say to everybody and complain, "I wasted my life. I never wanted to be a novelist -- never." Somebody asked him, "Then why didn't you stop? Because for at least twenty years I have been listening to you, and I know people who say that they have been listening to your complaint even longer. Why didn't you stop?" He said, "How could I? Because by the time I realized that this is not my vocation, I had already become famous. By the time I realized that this is not my vocation, I was already a famous novelist.

You cannot drop the ego if you go on decorating it. Your knowledge decorates it. Your going to the church decorates it -- you become religious. Your reading the Bible every day, or the Geeta, decorates it. You can look at others with the look "holier than you." You can look with a condemnation in your eye, that the whole world is going to the hell -- except you.

You go on trying to become humble, to become simple, but deep down in your simplicity sits the ego, enthroned.

And you go on finding rationalizations for it. All rationalizations are decorations. In India there was one man, he died a few years before. Nizam of Hyderabad. He was the richest man in the whole world. Your Rockefellers and Fords are nothing. He was the richest man in the world. In fact nobody knows how much he had exactly because all his wealth consisted of millions of diamonds. In seven big halls the diamonds were put; the halls were completely full. Even he was not aware of the exact number. But the man was a great miser -- you cannot believe. You will simply say that I am lying. He was such a miser that when guests will come and they will leave their half cigarettes on the ashtray, he will collect them and smoke them. You will not believe me, but this is a truth.

When he became Nizam of Hyderabad, he was enthroned, he used the same cap for forty years. That was the dirtiest cap in the world. It was never washed because he was afraid it may be destroyed. He lived the life of a very poor man, but he used to say to his people. "I am a simple man. Maybe I am the richest man, but I live the life of a poor man." But he was not poor. He was simply a miser! He used to say that because he is not attached to things and worldly exhibitions, that's why he lives such a simple life. He used to think himself a sadhu, a fakir. He was not. He was the most miserly man ever the richest and the most miserly. But for his miserliness, He will find rationalizations.

He was so afraid, so superstitious.... He used to pray and he used to pretend that he is a great prayer. But he was not; he was simply afraid. In the night he used to sleep with a peculiar thing. He had a big pot which he used to fill with salt, and in the pot he will put one of his feet -- the whole night. Because Mohammedans have an idea that if your feet are touching salt, ghosts cannot trouble you.

How can this man pray? One who is so afraid of ghosts, how can he love God? Because one who loves God, his fear disappears. But he deceived many people. Or, even if he didn't deceive many people, he deceived himself at least.

Remember, always start from the beginning. Look where you are clinging and why you are clinging. Don't ask for the "how" to surrender. Just watch and find out why you are clinging to the ego, why you are stubborn.

If you still feel that the ego is going to deliver some heaven for you, then wait -- no need to surrender. If you feel that all promises are false and the ego is a deceiver, then what is the need to ask how to surrender? Don't cling. In fact, once you know that this is fire, you drop it. It is not a question of not clinging. You simply drop it. When you come to know that your house is on fire, you don't ask anybody how to get out.

Once it happened, I was staying in a house, and just in front of the house a house caught fire. It was a three-storied house, and one fat man who used to live on the third story was trying to jump from the window. The whole crowd was saying, "Don't jump! We are bringing a ladder!" But who listens when the house is on fire? He jumped. He could not even wait for the ladder. And there was no danger yet because the fire was just on the first story. To reach to the third it would have taken time, and the ladder was being brought, and the whole crowd was shouting at him, "Wait!!!" But he couldn't listen. He jumped and broke his leg.

Later on I went to see him and I asked, "You did a miracle. You didn't ask how to jump. Have you ever jumped from three-story buildings before?"

He said, "Never."

"Have you ever practiced?"

He said, "Never."

"Any rehearsal?"

He said, "What are you talking about! This is for the first time!"

"Did you consult any book? You asked for a teacher? You inquired of somebody?"

He said, "What are you talking about? I could not even wait for my wife to come, my children to come, and I couldn't even understand why the people were shouting so much. Only later on, when I was lying on the ground, then I could understand that they were bringing a ladder."

When the house is on fire you jump out of it. You don't ask the "how." And I tell you Your house is on fire. Immediately, you ask how to jump out of it. No, you have not understood the point. Still you don't feel that your house is on fire I say, so my saying creates in you an idea "how to jump out of it?" If really you understand that your house is on fire, even if I should. "I am bringing a ladder! Wait!" you are not going to wait. You will jump. You may break your legs.

But at ease, comfortably, conveniently, you ask, "How to surrender?" There is no "how." Just look at the misery that the ego creates. If you can feel it you will come out of it.

"And my heart is paining." It is bound to be so. With the ego there is going to be much pain.

And you ask. "Where is the door of love?" Come out of the ego. There is the door of love. Come out of the ego, and there is the door of the heart. The ego prevents you from love, the ego prevents you from meditation, the ego prevents you from prayer, the ego prevents you from God, but still you go on listening to it. Then it is up to you.

This is your choice, remember. Nobody has forced you to listen to the ego. It is your choice. If you choose, it is okay. Then don't ask the "how." If you don't choose it, there is no need to ask the "how."

#### Question 4

WHY, WHEN I TRY TO LISTEN TO YOUR LECTURES  
WITH TOTAL ATTENTION, CAN I AFTERWARDS  
NOT REMEMBER WHAT YOU HAVE SAID?

There is no need. If you have listened to me with total attention there is no need to remember what I have said. It becomes part of you. You eat something do you remember what you have eaten? What is the use? It becomes part of you -- it becomes your blood; it becomes your bones. It becomes you. Once you eat something, you forget about it. You digest it, not that you remember it.

If you listen totally, I am converting into your blood, I am converting into your bones, I am converting into your being. You are digesting me.

There is no need. Whenever there will be a situation, you will respond; and in that response all that you have heard and listened to in totality will be there -- but not as remembered... but as lived. And this difference has to be remembered.

Whatsoever I am trying here is not to make you more knowledgeable, to give you some information. That is not the purpose of my talking or my being here with you. My whole purpose is to give you more being, not more knowledge. So remain with me, listen totally; there is no need to remember afterwards. It becomes part of you. Whenever there will be a need it will arise. And it will not arise as a memory; it will arise as your living response.

Otherwise, there is always a fear it can become your memory. Then you are not changed; only your memory tank becomes bigger and bigger and bigger. Your computer becomes more informed. And whenever there will be a real situation, you will forget: then you will act out of your consciousness, not out of your memory. Then you will forget me. When there will be no real situation and you will be arguing with people and discussing, you will remember.

Watch. If what I say becomes just a memory in you then it will be good for discussion, argument, debate -- showing your knowledge to other people, convincing them that you know -- you know more than anybody. It will be useful for that, but in real life.... If you are talking about love you will be able to talk much from the memory that I have said to you, but when the question arises

-- you fall in love -- then you will act out of your self -- not what you have heard -  
- because nobody can use a dead memory when a real situation arises.  
I have heard an anecdote

One day, while in the jungle, an explorer ran into a tribe of cannibals who were getting ready to sit down to their favorite dish. The head of the tribe, surprisingly, spoke excellent English. When questioned as to the reason, he admitted to having spent a year at college in the United States.

"You have been to college, exclaimed the horrified explorer, "and you still eat human flesh?"

"Well, yes, I do," admitted the chief. Then he added in conciliatory tones, "But now, of course, I use a knife and fork."

That will be all. If you make me only part of your memory, you will still go on being a cannibal but now you will use a knife and fork. That will be the only difference. But if you allow me to enter your innermost shrine of being, you listen totally -- that is the meaning of listening totally -- then forget about the computer and the memory there is no need.

Your real examination is not going to be in any examination hall of some university. Your examination is going to be in the universe itself. There will be the proof of whether you listened to me or not. Suddenly you will see that you are loving in a different way, that the situation is old but you are responding in a different way. Somebody is annoying you, but you are not annoyed. Somebody is trying to irritate you, but you are silent and tranquil. Somebody is insulting you, but somehow you are untouched. You are like a lotus flower: in the water, untouched by it. Then you will realize what has happened being with me.

It is a transference of being, not a communication of knowledge.

#### Question 5

I WOULD LIKE TO ASK ONE OF THOSE SHORT, FUNNY QUESTIONS WHICH YOU USE AT THE END OF A LECTURE AND TO HEAR YOU SAY, "THIS QUESTION IS FROM DHEERENDRA."

IF I CONTINUE MEDITATING, WILL IT COME?

Never. Then stop meditating. If you want questions then please don't meditate. If you meditate all questions disappear, only the answer remains. If you want more questions to ask, stop meditating. Then you can go on asking a thousand and one questions.

And all are stupid and funny, so there is no need to be worried about it.

But of only one thing should you be aware: Don't meditate! If you want to ask funny and stupid questions, don't meditate. And I say again, all questions are stupid and funny. If you meditate they all will disappear: only silence remains. And silence is the answer.

Remember, either you have questions or you have answers. You never have both. When you have questions you don't have the answer. I can give you the answer, but it will never reach to you. By the time it reaches you, you will convert it into a thousand and one questions again. When you have questions you have questions. When you have the answer -- and I say answer, not answers, because there is only one answer to all questions when you have the answer, questions do not arise.

Meditate if you want the answer which answers all questions. Stop meditating if you want to go on asking questions.

Meditation is the answer.

## **Yoga: The Alpha and the Omega, Vol 7**

### **Chapter #3**

#### **Chapter title: The inside of the inside**

**3 January 1976 am in Buddha Hall**

6. SAMYAMA IS TO BE EMPLOYED IN STAGES.

7. THESE THREE -- DHARANA, DHYAN, AND SAMADHI -- ARE INTERNAL COMPARED TO THE FIVE THAT PRECEDE THEM.

8. BUT THE THREE ARE EXTERNAL COMPARED TO SEEDLESS SAMADHI.

9. NIRODH PARINAM IS THE TRANSFORMATION OF THE MIND IN WHICH THE MIND BECOMES PERMEATED BY THE CONDITION OF NIRODH, WHICH INTERVENES MOMENTARILY BETWEEN AN IMPRESSION THAT IS DISAPPEARING AND THE IMPRESSION THAT IS TAKING ITS PLACE.

10. THIS FLOW BECOMES PEACEFUL WITH REPEATED IMPRESSIONS.

I HAVE been told that traditionally there are two schools of thought in Germany. The industrial, practical northern part of the country has this philosophy: The situation is serious but not hopeless. In the southern part of Germany, more romantic and perhaps less practical, the philosophy seems to be: The situation is hopeless but not serious. If you ask me, then the situation is neither -- neither is it hopeless nor serious. And I am talking about the human situation.

The human situation looks serious because we have been taught and conditioned to be serious, for centuries. The human situation looks hopeless because we have been doing something with ourselves which is wrong. We have not yet found that to be natural is the goal, and all the goals that we have been taught make us more and more unnatural.

To be natural, to be just in tune with the cosmic law, is what Patanjali means by samyama. To be natural and to be in tune with the cosmic law is samyama. Samyama is not anything forced upon you. Samyama is not anything that comes from the outside. Samyama is a flowering of your innermost nature. Samyama is to become that which you already are. Samyama is to come back to nature. How to come back to nature? And what is human nature? Unless you dig deep within your own being, you will never come to know what human nature is.

One has to move inwards; and the whole process of yoga is a pilgrimage, an inward journey. Step by step, in eight steps. Patanjali is bringing you home. The first five steps -- yam, niyam, asana, pranayam, pratyahara -- they help you to go deep in you beyond the body. The body is your first periphery, the first

concentric circle of your existence. The second step is to go beyond the mind. The three internal steps of dharana, dhyan, samadhi, lead you beyond the mind. Beyond the body and beyond the mind is your nature, is your center of being. That center of being Patanjali calls seedless samadhi -- kaivalya. That he calls to come face to face to your own grounding, to your own being, to come to know who you are.

So the whole process can be divided in three parts first, how to transcend the body; second, how to transcend the mind; and third, how to fall into your own being.

We have been taught, almost all over the world, in every culture, in every country, in every climate, to seek goals somewhere outside ourselves. The goal may be money, the goal may be power, the goal may be prestige, or the goal may be God, heaven, it makes no difference: all the goals are outside you. And the real goal is to come to the source from where you come. Then the circle is complete.

Drop all the outer goals and move inwards. That's the message of yoga. Outer goals are just forced. You have been just taught somewhere to go. They never become natural; they cannot become natural.

I have heard an anecdote about G.K. Chesterton:

He was on a train, reading earnestly, when the conductor asked for his ticket. Frantically, Chesterton fumbled for it.

"Never mind, sir," the conductor said reassuringly. "I will come later on to punch it. I am certain you have it."

"I know I have it," Chesterton stammered, "but what I want to know is, where in the world am I going?"

Where are you going? What's your destiny? You have been taught certain things to achieve. You have been made into an achiever. The mind has been manipulated, pushed and pulled. The mind has been controlled by the outside -- by the parents, by the family, by the school, by the society, by the government. Everybody is trying to pull you outside your being, and they are trying to fix a goal for you; and you have fallen in the trap. And the goal is already there inside you.

There is nowhere to go. One has to realize oneself, already -- who one is. And once you realize that, wherever you go you will find your goal, because you carry your goal with yourself. Then wherever you go, you will have a deep contentment, a peace surrounding you, a coolness, a collectedness, a calm as a milieu that you carry around you as an aura. That's what Patanjali calls samyama a cool, collected, calm atmosphere that moves with you.

Wherever you go you bring your own atmosphere with you, and everybody can feel it. Almost it can be touched by others also, whether they become aware or not. Suddenly, if a man of samyama comes close to you, suddenly you become

aware of a certain calm breeze blowing near you, a fragrance coming from the unknown. It touches you, it pacifies you. It is like a beautiful lullaby. You were in turmoil if a man of samyama comes near you, suddenly your turmoil subsides. You were angry if a man of samyama comes near you, your anger disappears. Because a man of samyama is a magnetic force. On his wave you start riding; on him, with him, you start moving higher than you can move alone.

So in the East we developed a beautiful tradition of going to people who have attained to samyama and just sitting by their side. That's what we call darshan, that's what we call satsang: just going to a man of samyama and just being near him. To the Western mind sometimes it looks almost absurd because sometimes the man may not even speak, he may be in silence. And people go on coming, they touch his feet, they sit by his side, they close their eyes.... There is no conversation, there is no verbal communication, and they sit for hours; and then fulfilled, in some unknown way, they touch the feet in deep gratitude and they go back. And you can watch from their faces that something has been communicated; they have attained to something. And there has been no verbal communication -- nothing visible has been given or taken. This is satsang just being with a man of truth, with an authentic being, a man of samyama.

Just by being close to him, something starts happening in you, something starts responding in you.

But the concept of the man of samyama has also become very muddled because people started to do it from the outside. People started to still themselves from the outside, to practice a certain calmness, a certain silence, to force themselves into a particular pattern and discipline. They will look almost like a man of samyama. They will look almost, but they will not be: and when you go near them, their appearance may be of silence, but if you sit near them silently, you will not feel any silence. Deep down the turmoil is hidden. They are like volcanoes. On the surface everything is-quiet: deep down the volcano is getting ready to explode any moment.

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 Row 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. Something more is there than the spring, some rocks on the path. Minus those rocks, and you are perfect and the Row is attained. These eight steps, ashtang, of Patanjali are nothing but a methodological way of removing the rocks.

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 because 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 was at least alive, radiating life, intelligence. Now you have a dead mask and you are hiding behind it.

People become interested in cultivating samyama from the outside. You are a man of anger: to attain to a state of no anger much effort will be needed, and long is the journey, and you will have to pay for it. But just to force yourself, repress anger, is easier. In fact you can use your energy of anger in repressing anger -- immediately. There is no problem because anybody who is a man of anger can easily conquer anger. The only one thing is he has to turn the anger upon himself. First he was angry with others: now he has to be angry with himself and suppress the anger. But if you look into his eyes, anger will be there lurking like a shadow.

And remember, to be angry sometimes is not bad, but to suppress anger and to remain angry constantly is very dangerous. That is the difference between hatred and hate. When you Rare up in anger there is hate, but it is momentary. It comes and it goes. Nothing much to be worried about it. When you suppress anger, then hate disappears and hatred arises, which becomes a permanent style of your life. The repressed anger continuously affects you -- your behavior, your relationship. Now it is not that you sometimes become angry, now you are all the time angry. Your anger is not addressed to anybody now: it has become unaddressed, just a quality of your being. Now it clings to you. You cannot exactly say with whom you are angry, because in the past you have been accumulating anger. Now it has become a reservoir. You are simply angry.

This is bad; this is chronic. First the anger was just a flare-up, something happened. It was situational. It was like as small children become angry: they Rare up like a Flame and then they subside, and immediately the storm is gone and the silence is there and they are again loving and beautiful. But by and by the more you suppress anger, anger enters into your bones, into your blood. It circulates within you. It moves in your breathing. Then, whatsoever you do you do in anger. Even if you love a person you love in an angry way. Aggression is there: destructiveness is there. You may not bring it up, but it is always there. And it becomes a great rock.

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.

They start forcing their pattern, the same old pattern in which they are caught. They are not even aware what they are doing. They themselves are caught in the same pattern and their whole life has been a life of misery, and now they are

giving the same pattern to their children. Innocent children, not knowing what is right and what is wrong, will become victims.

And these experts who are not experts, because they don't know anything -- they have not solved any problem themselves -- simply take it for granted that because, just because, they have given birth to a child they have become, in a certain way, authoritative: and they start molding the soft child into a fixed pattern. And the child has to follow them; the child is helpless. By the time he becomes aware, he is already caught, trapped. Then there are schools, universities, and a thousand and one ways of conditioning all around, and all sorts of experts, and everybody pretending that he knows. Nobody seems to know.

Beware of the experts. Take your life in your own hands if you want to reach someday to your innermost core. Don't listen to the experts; you have listened long enough.

I have heard a small anecdote:

An efficiency expert was checking a government bureau and came to an office where two young men were seated on opposite sides of a desk, neither occupied with work.

"What are your duties?" the expert asked one.

"I have been here six months, and I have not been given any duties yet," the man replied.

"And your duties?" the efficiency expert asked the other man.

"I too have been here for six months and have not been given any duties yet," he replied.

"Well, one of you must go," snubbed the expert. "This is an obvious instance of duplication."

Two persons doing the same duty -- of not doing anything.

The expert always thinks in terms of knowledge. Go to a wise man. He does not think in terms of knowledge. He looks at you through his knowing eyes. The world is ruled by experts too much, and the world has almost forgotten to go to the wise men. And the difference is the expert is as ordinary as you are. The only difference between you and the expert is that he has accumulated some dead information. He knows more than you know, but his information is not his own realization. He has just accumulated it from the outside, and he goes on giving advice to you.

Seek, search for a wise man. That is the search for the guru. In the East people travel for thousands of miles to seek and search for somebody who has really come to know, and to be with him, to be with the man of samyama -- one who has attained, who has not cultivated, who has grown, who has flowered in his inner being. The flower is not borrowed from the outside. It is an inner flowering.

Remember, Patanjali's samyama is not the concept of ordinary cultivation. It is the concept of flowering, of helping and allowing that which is hidden in you to be manifested. You are already carrying the seed. The seed only needs a right soil. A little care, a loving care, and it will sprout, and it will come one day to flower. And the fragrance that was carried by the seed will be spread to the winds, and the winds will carry it to all the directions.

A man of samyama cannot hide himself. He tries. He cannot hide himself, because the winds will continuously carry his fragrance. He can go to a cave in the mountains and sit there, and people will start coming to him there. Somehow, in some unknown way, those who are growing, those who are intelligent, they will find him. He need not seek them; they will seek him.

Can you watch something similar in your own being, because then it will be easy to understand the sutras? You love somebody, really; and, you show love to somebody. Have you watched the difference? Somebody comes, a guest. You really welcome. It is a flowering; from your very being you welcome him. It is not only a welcome to your home, it is a welcome to your heart. And then some other guest comes and you welcome him because you have to welcome. Have you watched the difference between the two?

When you really welcome, you are one flow -- the welcome is total. When you don't really welcome and you are simply following etiquette, manners, you are not one flow; and if the guest is perceptive, he will immediately turn back. He will not enter your house. If he is really perceptive, he can immediately see the contradiction in you. Your extended hand for a handshake is not really extended. The energy in it is not moving towards the guest; the energy is being withheld. Only a dead hand has been spread out.

You are a contradiction whenever you are following anything outer, just following a discipline. It is not true; you are not in it.

Remember, whatsoever you do -- if you are doing it at all -- do it totally. If you don't want to do it at all, then don't do it -- then don't do it totally. The totalness has to be remembered because that totalness is the most significant thing. If you continuously go on doing things in which you are contradictory, inconsistent, in which a part of you moves and another part doesn't move, you are destroying your inner flowering. By and by you will become a plastic flower -- with no fragrance, with no life.

It happened:

Mulla Nasrudin on leaving a party said to his hostess, "Thank you very much for inviting me. It is the very nicest party I have ever been invited to in all my life." And the party was very ordinary.

Somewhat taken aback the hostess exclaimed. "Oh, don't say that."

To which the Mulla replied, "But I do say that. I always say that."

Then it is meaningless. Then it is absolutely meaningless.

Don't live a life of mere manners, don't live a life of mere etiquette. Live an authentic life.

I know the life of etiquette, manner, is comfortable, convenient; but it is poisonous. It kills you slowly, slowly. The life of authenticity is not so convenient and comfortable. It is risky, it is dangerous -- but it is real, and the danger is worth. And you will never repent for it. Once you start enjoying the real life, the real feeling, the real flow of your energy and you are not divided and split, then you will understand that if everything is to be staked for it, it is worth it. For a single moment of real life, your whole unreal life can be staked, and it is worth -- because in that single moment you would have known what life is and its destiny. And your whole long life of a hundred years you will simply live on the surface, always afraid of the depth, and you will miss the whole opportunity.

This is the hopelessness that we have created all around us living and not living at all, doing things we never intended to do, being in relationships we never wanted to be, following a profession which has never been a call to you. Being false in a thousand and one ways, and how do you expect that out of this falsity. Layer upon layer, you can know what life is? It is because of your falsity you are missing it. It is because of your falsity you cannot make the contact with the living stream of life.

And sometimes, when you become aware of it, a second problem arises. Whenever people become aware of the falsity of life, they immediately move to the opposite extreme. That is another trap of the mind because if you move from one falsity to the exact opposite, you will move to another falsity again. Somewhere in between, somewhere between the two opposites is the real.

Samyama means balance. It means absolute balance not moving to the extremes, remaining just in the middle. When you are neither a rightist nor a leftist, when you are neither a socialist nor an individualist, when you are neither this nor that, suddenly, in between, the flowering, the flowering of samyama.

It happened that Mulla Nasrudin was suffering from a very deep-rooted fear. It had almost become an obsession. I advised him to go to a psychiatrist. Then one day, after a few weeks, when I saw him I asked, "I understand that you have been going to the psychiatrist I suggested to you. Do you think it has helped you?"

Certainly it has. Only a few weeks ago, when the phone rang I was deadly afraid to answer it."

That was his fear always. The ringing of the phone, and he will start trembling. Who knows what is the message? Who knows who is calling him? "Only a few weeks ago, when the phone rang I was deadly afraid to answer it."

"And now?" I asked.

He said, "And now? I go right ahead and answer it -- whether it rings or not."

You can move from one extreme to another, from one falsity to another falsity, from one fear to another fear. You can move from the marketplace to the monastery. Those are the polarities. The people who live in the marketplace are

unbalanced, and the people who live in the monasteries are also unbalanced on the other extreme, but both are lopsided.

Samyama means balance. That's what I mean by sannyas to be balanced, to be in the marketplace and yet not be of it, to be in the bazaar but to not allow the bazaar to be in you. If your mind can remain free from the marketplace, you can be in the marketplace and there is no problem, you can move to the monastery and live alone; but if the bazaar follows inside you.... Which is bound to follow because the bazaar is not really outside -- it is in the buzzing thoughts, in the inner traffic noise of the thoughts. It is going to follow you. How can you leave yourself here and escape somewhere else? You will go with yourself, and wherever you go you will be the same.

So don't try to escape from situations. Rather, try to become more and more aware. Change the inner climate and don't be worried about the outer situations. Insist continuously on it, because the cheaper is always alluring. It says, "Because you are worried in the market, escape to the monastery and all worries will disappear: because worries are because of the business, because of the market, because of the relationship." No, worries are not because of the market, worries are not because of the family, worries are not because of the relationship: worries are because of you. These are just excuses. If you go to the monastery, these worries will find some new objects to hang to, but the worries will continue.

Just look at your mind, in what a mess it is. And this mess is not created by the situations. This mess is in you. Situations, at the most, work as excuses.

Sometime, do one experiment. You think people make you angry, then go for a twenty-one-day silence. Remain silent and you will suddenly become aware that many times in the day, for no reason at all -- because now there is nobody to make you angry -- you become angry. You think because you come across a beautiful woman or a man that's why you become sexual? You are wrong. Go for a twenty-one-day silence. Remain alone and you will find many times, suddenly for no reason at all sexuality arises. It is within you.

Two women were talking. I have simply overheard them; excuse my trespass.

Mistress Brown, very annoyed: "Look here, Mistress Green. Mistress Gray told me that you told her the secret I told you not to tell her."

Mistress Green: "Oh! The mean creature. And I told her not to tell you that I told her."

Mistress Brown: "Well. Look here, don't tell her that I told you she told me."

This is the traffic noise that goes on continuously in the mind. This has to be stilled, not by any force but by understanding.

The first sutra

SAMYAMA IS TO BE EMPLOYED IN STAGES.

Patanjali is not for sudden enlightenment: and sudden enlightenment is not for everybody. It is rare, it is exceptional; and Patanjali has a very scientific outlook he does not bother for the exceptional. He discovers the rule, and the exceptional simply proves the rule, nothing else. And the exceptional can take care of itself: there is no need to think about it. The ordinary, the ordinary human being, grows only in stages, step by step, because for a sudden enlightenment, tremendous courage is needed, which is not available.

And, for a sudden enlightenment, there is such a risk in it -- one can go mad or one can become enlightened. Both the possibilities remain open because it is so sudden that the mechanism of your body and mind is not ready for it. It can shatter you completely.

Patanjali does not talk about it. In fact he insists that the samyama should be attained in stages so that by and by you move, in small doses you grow, and before you take another step you have become ready and prepared for it. Enlightenment, for Patanjali, does not take you unawares. Because it is such a tremendous event, you may be so shocked -- shocked to death or shocked to madness -- he simply debars any talk about it. He does not pay any attention to it.

That is the difference between Patanjali and Zen. Zen is for the exceptional: Patanjali is the rule. If Zen disappears from the world, nothing will be lost because that exceptional can always take care of itself. But if Patanjali disappears from the world, much will be lost because he is the rule. He is simply for the common, ordinary human being -- for all. A Tilopa may take the jump, or a Bodhidharma may take a jump, and disappear. These are adventurers, people who enjoy risk, but that is not the way of everybody. You need a staircase to go up and to go down: you simply don't jump out of the balconies. And there is no need to take that risk while one can move gracefully.

Zen is a little eccentric because the whole point is of the unique experience. The whole point is of the exceptional, the rare: in a way, the nonordinary. Patanjali, in that way, moves on plain ground. For the common humanity he is a great help.

He says, "samyama is to be employed in stages." Don't be in a hurry, move slowly, grow slowly, so everything becomes solid before you take another step. After each growth, let there be an interval. In that interval, whatsoever you have attained is absorbed, digested, becomes part of your being... then go ahead. There is no need to run because in running you can come to a point for which you are not ready, and if you are not ready, it is dangerous.

The greedy mind would like to attain everything now. People come to me and they say, "Why don't you give us something which can make us suddenly enlightened?" But these are exactly the people who are not ready. If they were ready they would have patience. If they were ready they would say, "Whenever it comes. We are not in a hurry: we can wait." They are not the real people: they

are greedy people. In fact, they don't know what they are asking. They are inviting the sky. You will burst: you won't be able to contain it. Patanjali says, "samyama is to be employed in stages," and these eight stages he has described.

THESE THREE...

The three that we discussed the other day...

-- DHARANA, DHYAN, AND SAMADHI --

ARE INTERNAL COMPARED TO THE FIVE THAT PRECEDE THEM.

We have discussed those five stages.

These three are internal compared to the five that have preceded them...

BUT THE THREE ARE EXTERNAL  
COMPARED TO SEEDLESS SAMADHI.

If you compare them with yam, niyam, asan, pranayam, pratyahar, then they are internal, but if you compare with the experience, the ultimate experience of a Buddha or Patanjali, they are yet external. They are just in between. First you transcend the body, those are the external steps: then you transcend the mind, these are internal steps: but when you reach to your being, even that which was internal now will look external. Even that was not internal enough. Your mind is not internal enough. It is more internal than the body. It is external if you become a witness: then you can watch your own thoughts. When you can watch your own thoughts. Your thoughts become external. They become objects: you are the watcher.

The seedless samadhi means: when there is going to be no birth anymore, when there is going to be no coming back to the world anymore, when there is going to be no entry again in time. The seedless means: the seed of desire is burned completely.

When you move, even towards yoga, when you start the journey inwards, that too is still a desire -- desire to achieve oneself, desire to achieve peace, bliss, desire to achieve truth. It is still desire. When you attain the first samadhi.... After dharana, concentration: dhyan, contemplation: when you come to samadhi, where subject and object become one, even there, a slight shadow of desire is present -- the desire to know the truth, the desire to become one, the desire to know God -- or whatsoever you name it. Still that desire, very subtle, almost invisible, almost as if it is not: but still it is there. It has to be there because you have been using it all throughout the way. Now that desire also has to be dropped.

Samadhi has also to be dropped. Meditation becomes complete when meditation has to be dropped... when meditation can be dropped. When you forget all about

meditation and you drop it, when there is no need to meditate, when there is no need to go anywhere -- neither outside nor inside -- when all journeying stops, then desire disappears.

Desire is the seed. First it moves you outwards: then, if you are intelligent enough to understand that you are moving in a wrong direction, it starts moving you inwards: but the desire is still there. The same desire, feeling frustrated outside, starts searching inside. That desire has to be dropped.

After samadhi, even samadhi has to be dropped. Then the seedless samadhi arises. That is the ultimate. It arises not because you desired it, because if you desire then it will not be seedless. That has to be understood. It arises only because understanding the futility of desire itself -- even the desire to go in the very understanding of the futility of desire, desire disappears. You cannot desire the seedless samadhi. When desire disappears, suddenly, the seedless samadhi is there. It has nothing to do with your effort. This is the happening.

Up to now, up to samadhi, there is effort: because effort needs desire, motivation. When desire disappears, effort also disappears. When desire disappears there is no motivation to do anything -- neither is there any motivation to do nor is there any motivation to be anything. Total emptiness, nothingness, what Buddha calls shoonya, arises -- on its own accord. And that's the beauty of it untouched by your desire, uncorrupted by your motivation, it is purity itself, it is innocence itself. This is seedless samadhi.

Now there will no longer be any birth. Buddha used to tell his disciples, "When you come to samadhi become alert. Cling to samadhi so that you can be a help to people." Because if you don't cling to samadhi, and the seedless samadhi appears, you are gone, gone forever gate, gate, para gate -- Gone, gone, gone forever. Then you cannot help. You must have heard the word "bodhisattva." I have given the word to many sannyasins. Bodhisattva means one who has come to samadhi and is denying seedless samadhi, is clinging to samadhi because while he clings to samadhi he can help people, he can still be there, at least one chain with the world is still there.

There is a story that Buddha comes to the ultimate heaven, doors open, and he is invited, but he stands outside. The devas tell him, "Come in. We have been waiting so long for you." But he says, "How can I come in right now? There are many who need me. I will stand at the door and help to show people the door. I will be the last to enter. When everybody has entered the door, when there is nobody else left outside, then I will enter. If I enter right now, with my entry the door will be lost again: and there are millions who are struggling. They are just coming closer and closer. I will stand outside: I am not going to enter: because you will have to keep the door open while I stand here. You will have to wait for me, and while you are waiting the door will be there, open, and I can show people this is the door."

This is the state of bodhisattva. Bodhisattva means one who has already come to the door of being a Buddha. In essence he is ready to disappear into the whole,



but he resists for compassion. He clings to it. The last desire, to help people -- that too is a desire -- keeps him in existence. It is very difficult, it is almost impossible, when all the chains are broken from the world, just to depend on a very fragile relationship of compassion -- almost impossible. But those are the few moments -- when somebody comes to the state of bodhisattva and stays there those are the few moments when the door is open for the whole of humanity, to look at the door, to realize the door, to recognize, and to enter it.

These three -- dharana, dhyan, samadhi -- are internal compared to the five that preceded them, but the three are external compared to seedless samadhi.

NIRODH PARINAM IS THE TRANSFORMATION OF THE MIND IN WHICH THE MIND BECOMES PERMEATED BY THE CONDITION OF NIRODH, WHICH INTERVENES MOMENTARILY BETWEEN AN IMPRESSION THAT IS DISAPPEARING AND THE IMPRESSION THAT IS TAKING ITS PLACE.

This sutra is very, very significant for you because you can immediately use it. Patanjali calls it nirodh. Nirodh means a momentary suspension of the mind, a momentary state of no mind. It is happening to you all, but it is very subtle and the moment is very small. Unless you are a little more aware, you will not be able to see it. First let me describe what it is.

Whenever a thought appears in the mind, the mind is covered with it like a cloud appears in the sky. But no thought can be permanent. The very nature of thought is to be nonpermanent one thought comes, it goes: another thought comes and replaces it. Between these two thoughts there is a very subtle interval. One thought goes, another has not come yet that is the moment of nirodha -- subtle interval when you are thoughtless. One cloud has passed, another has not come yet, and the sky is open. You can look at it.

Just sitting silently watch. Thoughts go on coming like traffic on the road. One car has passed, another is coming -- but between the two there is a gap and the road is vacant. Soon the other will come and the road will again be full and will not be empty. If you can look between the gap that exists between two thoughts, you are for a moment in the same state as when somebody comes to realize samadhi -- a momentary samadhi, just a glimpse. Immediately it will be filled by another thought which is already on the way.

Watch. Watch carefully. One thought going, another coming, and the gap between: in that gap you are exactly in the same state as one who has attained to samadhi. But your state is just a momentary phenomenon. Patanjali calls it nirodh. It is momentary, dynamic, it is changing all the time. It is a fluxlike thing one wave going, another coming: between the two... no wave. Just try to watch it. This is one of the most significant meditations. There is no need to do anything else. You can just sit silently and you can go on watching. Just look in the gap. In the beginning it will be difficult. By and by you will become more alert and you

will not miss the gaps. Don't pay attention to the thoughts. Focus yourself for the gap, not for the thoughts. Focus yourself when the road is vacant and nobody is passing. Change your gestalt. Ordinarily we focus on thoughts and we don't focus in between.

It happened once A great yoga Master was teaching about nirodh to his disciples. He had a blackboard. On the blackboard, with a white chalk, he made a very small point, just visible, and then he asked his disciples, "What do you see?" They all said, "A small white point." The Master laughed. He said, "Nobody can see this blackboard? All are seeing only the small white point?"

Nobody has seen the blackboard. The blackboard was there, the white dot was there, but they all looked at the white dot.

Change the gestalt.

Have you looked in children's books? There are pictures, pictures which are very, very meaningful to be understood. In a certain picture there is a young woman, you can see it, but in the same lines, in the same picture, there is hiding an old woman. If you go on looking, go on looking, suddenly the young woman disappears and you see the old woman's face. Then you go on looking at the old woman's face -- suddenly it disappears and again the young woman's face appears. You cannot see both together: that is impossible. You can see one face one time, another face another time. Once you have seen both the faces, you know very well that the other face is also there, but still you cannot see it together. And the mind is constantly changing, so one time you see the young face, another time you see the old face.

The gestalt changes from the old to the young, from the young to the old, from the old to the young, but you cannot focus on both. So, when you focus on thoughts, you cannot focus on the gaps. The gaps are always there. Focus on the gaps, and suddenly you will become aware that gaps are there and thoughts are disappearing: and in those gaps the first glimpses of samadhi will be attained.

And that taste is needed in order to go on because whatsoever I say, whatsoever Patanjali says, can only become meaningful to you when you have already tasted something of it. If once you know the gap is blissful, a tremendous bliss descends -- just for a moment, then it disappears -- then you know if this gap can become permanent, if this gap can become my nature, then this bliss will be available as a continuum. Then you start working hard.

This is nirodh parinam: "Nirodh parinam is the transformation of the mind in which the mind becomes permeated by the condition of nirodh, which intervenes momentarily between an impression that is disappearing and the impression that is taking its place."

Just ten years ago, an inventory was made of the Imperial Japanese Jewels. The royal treasure has been kept in a guarded building called the Soshuen. For nine hundred years the jewels had rested in that palace. When a string of amber beads

was examined, one bead in the center of the string appeared to be different from the others. The accumulated dust of centuries was washed off the beads and the center stone was examined with deep curiosity. The examiners found a treasure within a treasure. The special bead was not made of common amber as were the other beads. It was a high quality pearl of pink-green color. For hundreds of years, the unique pearl had been mistaken for a piece of amber, but no longer.

No matter how long we have lived in a mistaken identity, self-examination can reveal our true and tranquil nature.

Once you have a glimpse of the reality that you are, then all false identities which have existed for centuries suddenly disappear. Now, no longer can you be deceived by those identities. This nirodh parinam gives you the first glimpse of your real nature. It gives you a glimpse, behind the layers of dust, of the real pearl. The layers of dust are nothing but layers of thought, impressions, imaginations, dreams, desires -- all thoughts.

Once you can have one glimpse, you are already converted. This I call conversion. Not when a Hindu becomes a Christian, not when a Christian becomes a Hindu, that is not a conversion. That is moving from one prison to another prison. The conversion is when you move from thought to no-thought, when you move from mind to no-mind. The conversion is when you look in nirodh parinam, when you look between two thoughts and suddenly your reality is revealed -- almost like a lightning. Then again there is darkness, but you are not the same. You have seen something you cannot forget now. Now you will be searching again and again.

This is what the following sutra says:

THIS FLOW BECOMES PEACEFUL  
WITH REPEATED IMPRESSIONS.

If again and again you fall in the gap, if again and again you taste the experience, if again and again you look through the nirodh -- cessation of the mind -- without thought you look into your own being; this flow becomes peaceful, this flow becomes natural, this flow becomes spontaneous. You attain, you begin to attain, your own treasure. First as glimpses, small gaps; then bigger gaps, then still bigger. Then one day it happens the last thought is gone and no other thought comes. You are in deep silence, eternal silence. That's the goal.

It is hard, arduous, but available.

Tradition has it that when Jesus was crucified, just before he died, a soldier pierced his side with a spear, just to see whether he is dead or still alive. He was still alive. He opened his eyes. Looked at the soldier, and said, "Friend, there is a shorter road to my heart than that." He has pierced his heart with a spear, and Jesus says, "Friend, there is a shorter road to my heart than that."

For centuries, people have wondered what he really meant. A Thousand and one explanations are possible because the sentence is very cryptic, but the way I look into it and the meaning that I think into it is that if you go into your own heart, that is the shortest, the most shortcut way to reach to Jesus' heart. If you go into your own heart, if you go withinwards, you will come closer to Jesus.

And, whether Jesus is alive or not, you have to look withinwards, you have to seek the source of your own life; and then you will know that Jesus can never be dead. He is eternal life. He may disappear from this body on the cross; he will appear somewhere else. He may not appear anywhere else, but then too he will remain for eternity into the heart of the whole.

When Jesus said, "Friend, there is a shorter road to my heart than that." he meant "Go withinwards. Look into your own nature, and you will find me there. The kingdom of God is within you." And it is eternal. It is unending life; it is deathless life.

If you look into nirodh, you will look into deathless life, life that has no beginning and no end.

And once you have tasted of that ambrosia, that elixir, then nothing else can become the object of your desire -- nothing else. Then that becomes the object of desire. That desire can lead you up to samadhi, and then that desire has also to be left, that desire has also to be dropped. It has done its work. It gave you a momentum, it brought you to your very door of being; now that has to be dropped also.

Once you drop it, you are there no more... only God is. This is seedless samadhi.

## **Yoga: The Alpha and the Omega, Vol 7**

### **Chapter #4**

#### **Chapter title: Be a seed**

**4 January 1976 am in Buddha Hall**

#### Question 1

OSHO. I HAVE HEARD THAT PATANJALI AND LAO TZU CAME TO A STREAM. PATANJALI BEGAN TO CROSS THE STREAM BY WALKING ON THE SURFACE OF THE WATER. LAO TZU STOOD ON THE BANK AND CALLED HIM TO COME BACK.

"WHAT'S THE MATTER?" PATANJALI INQUIRED.

"THAT IS NO WAY TO CROSS A STREAM," SAID LAO TZU, AND LED HIM TO A PLACE WHERE THE WATER WAS SHALLOW, AND THEY WADED ACROSS TOGETHER.

THIS is from Yatri. The story is true, but Yatri, you have missed the most important point in it. Let me tell you the whole story again:

I have heard that Patanjali and Lao Tzu came to a stream. Patanjali began to cross the stream by walking on the surface of the water. Lao Tzu stood on the bank and called him to come back.

"What's the matter?" Patanjali inquired.

Said Lao Tzu, "There is no need to cross the stream, because this shore is the other shore."

That's the whole emphasis of Lao Tzu: There is no need to go anywhere; the other shore is here. There is no need to do anything. The only need is just to be. Effort is irrelevant because you are already that which you can ever be. Go nowhere. Follow no path. Seek nothing. Because wherever you will go, the very going is missing the point because everything is available here already.

I will tell you another story, one of the most important stories in the world of human consciousness. The story is concerned with Zarathustra, another Lao Tzu, who believed in being natural, who believed in being easy, who believed in being just to be:

Once, when Vishtaspa, king of Persia, was returning from a victorious campaign, he came near to the place where Zarathustra lived. He decided to visit the mystic. The king said to Zarathustra. "I have come that you may explain to me the laws of nature and the universe. I cannot tarry as I am on my way home from a war and important matters of state await me at my palace."

Looking at the king, Zarathustra smiled and took a grain of wheat from the earth and gave it to him. "In this small grain of wheat," he declared, "are contained all the laws of the universe and the forces of nature."

The king was much astonished by this answer, which he didn't understand, and when he saw smiles on the faces of those around him, he was angry and threw the grain upon the ground thinking that he was being mocked. And to Zarathustra he said, "I was foolish to waste my time by coming here to see you."

Years passed. The king was successful as a ruler and a warrior, and led a life of luxury and apparent contentment, but at night when he went to bed, strange thoughts came into his mind and troubled him: "I live in luxury and abundance in this splendid palace, but how long shall I enjoy this -- this abundance, this power, this wealth -- and what will happen to me when I die? Can my power and my riches save me from illness and death? Is everything lost with the coming of death?"

No one in the palace could answer these questions, but meanwhile, the fame of Zarathustra grew. So putting aside his pride, he dispatched a great caravan of treasure to Zarathustra and with it an invitation and a request. "I regret," he wrote, "that when I was impatient and thoughtless in my youth, I asked you to explain the great problems of existence in a few minutes of time. I have changed and do not want the impossible now, but I am still deeply interested to know the laws of the universe and the forces of nature, even more so than when I was a young man. Come to my palace. I pray you. Or if that is not possible, then send to me the best of your disciples that he may teach me all that he can about these questions."

After an interval, the caravan and the messengers returned. These told the king that they had found Zarathustra, who sent him greeting, but returned the proffered treasure. The treasure, Zarathustra had said, was of no use to him because he has attained to the ultimate treasure. Moreover, Zarathustra had sent the king a gift wrapped in a leaf and had asked the messengers to tell him that this was the teacher who could teach him everything.

The king opened it and found the same grain again -- the same grain of wheat that Zarathustra had given him before. He thought there must be something mysterious and magical in it, so he put it in a golden box and hid it among his treasures. Almost every day he looked at it expecting some miracle to happen, such as the turning of the grain of wheat into something or someone that would teach him all he wished to know.

Months went by, and then years, but nothing happened. At last the king lost patience and said. "It seems that Zarathustra has deceived me again. Either he is making a mock of me or else he does not know the answers to my questions, but I will show him that I can find the answers without his help." So the king sent a caravan to a great Indian mystic, Tshengregacha, to whom came disciples from all over the world, and with the caravan went the same messengers and the same treasure that he had once sent to Zarathustra.

After many months, the messengers returned from India with the philosopher, but the philosopher said to him, "I am honored to be your teacher but in

frankness must tell you that I come chiefly to your country that I may meet the great Zarathustra."

Then the king took the golden box containing the grain of wheat and answered, "I asked Zarathustra to teach me. See, this is what he sent me. Here is the teacher who shall teach me the Laws of the universe and the forces of nature. Is this not ridiculous?"

The philosopher looked long at the grain of wheat, and silence fell upon the palace while he meditated. At length he said, "I do not regret my many months of journeying, for now I know that Zarathustra is in truth the great teacher that I have long believed him to be. This tiny grain of wheat can indeed teach us the laws of the universe and the forces of nature, for it contains them in itself right now. You must not keep the grain of wheat in its golden box. You are missing the whole point.

"If you plant this little grain in the earth, where it belongs, in contact with the soil, the rain, the air, the sunshine, and the light of the moon and the stars, then like a universe in itself it will begin to grow bigger and bigger. Likewise you, if you would grow in knowledge and understanding, must leave your artificial life and go where you will be close to all the forces of nature and of the universe, to the sum total of things. Just as inexhaustible sources of energy are ever flowing towards the grain planted in the earth, so will innumerable sources of knowledge open and flow towards you till you become one with nature and the organic universe. If you watch the growth of this seed of grain, you will find that there is an indestructible and mysterious power in it -- the power of life. The grain disappears, and in that disappearance there is victory over death."

"All that you say is true," answered the king, "yet in the end the plant will wither and die and will be dissolved into the earth."

"But not," said the philosopher, "until it has done an act of creation and has turned itself into hundreds of grains, each like the first. The tiny grain disappeared as it grew into a plant, and you too as you grow must turn yourself into something and someone else. Life always create more life, truth more abundant truth, the seed more abundant seeds. The only art one needs to know is the art how to die. Then one is reborn. I propose that we journey to Zarathustra himself that he may teach us more of these things."

In a few days, they came to the garden of Zarathustra. His only book was the great book of nature, and he taught his disciples to read in it. The two visitors learned another great truth in Zarathustra's garden that life and work. Leisure and study, are one and the same: that the right way to live is a simple, natural life -- a creative life within which individual growth is a single, total dynamism. They spent a year in the garden, learning to read the laws of existence and of life from the vast book of nature. At the end of that time, the king returned to his own city and asked Zarathustra to set out systematically the essence of his great teaching. Zarathustra did so, and the result was the great book of the Zend-Avesta, the great book of the Parsis.

This long story is the whole story of how a man becomes God, how that which you are hiding within yourself can become revealed.

Be a seed. You are, but you may be still in a gold box, imprisoned. Fall into the earth, where you belong, and be ready to die into the earth. Don't be afraid to die, because all those who fear death are preventing themselves from life. Death is nothing but the door to life. The first acquaintance with life is death, so those who are afraid of death are barring themselves against life. Then they will remain secure in a gold box, but then they will not grow. Fearing death, they will not be able to resurrect themselves. In fact, their life in the gold box will be virtually nothing but death.

Death in the soil, in the earth, is just a beginning, not the end, but remaining in a gold box is the very end. There is no beginning in it.

You are a seed. There is no need to go anywhere. All that you need is ready to come to you, but the shell of the seed needs to be broken. The ego needs to dissolve into the earth; the ego needs to die into the earth. Immediately, the whole universe starts converging on you. Suddenly you see that which you are always meant to be. The very destiny starts growing in you.

In fact, this shore is the other shore. There is no need to go anywhere. All that you need is to go within. All that you need is to take a jump into your own being, to be in tune with yourself. Lao Tzu would not show a way how to go to the other shore.

We can manage the story in a different way. Let there be three persons: Patanjali, Buddha, Lao Tzu. Patanjali will try to walk on the surface of the water -- he can. He is a great scientist of the inner world of consciousness. He knows how to defy gravity, Buddha will say what Yatri says in the story. Buddha will say, "This is no way to cross the stream. Come, I will show you a place where there is no need to do such a hard work. Easy is the way -- The stream is shallow: we just have to walk a few hundred yards and you can walk in the shallow stream. There is no need to learn this great art. This Can be done so easily." Buddha will say this. And Lao Tzu? He will laugh, and he will say to Buddha and Patanjali, "What are you doing? If you leave this shore you will go astray because this is the other shore. Here, this very moment, everything is as it should be. There is nowhere to go. Seeker of truth, follow no path, because all paths lead where, the truth is here."

Lao Tzu says simply relax into yourself. It is not a journey; it is simply a let-go. No preparation is needed because it is not a journey. As you are, just as you are, relax. Relax into your nature. Drop all nonsense about gold boxes -- prisons of morality, prisons of concepts, philosophies, religions. Drop all that rubbish. Don't be afraid of the earth and don't ask for heaven. Drop into the earth. Don't be afraid that your hands will become soiled. Fall into nature because only there, in fact, you belong, to the sum total of things.



Zarathustra did well. He was not mocking the king. He was a simple man, and because the king had himself said that he cannot waste much time and he has great affairs waiting at the palace and he has to go soon, that's why Zarathustra gave a symbolic sign, the seed. But he missed the whole point. He could not understand what type of message this is. Zarathustra had given him the whole Zend-Avesta in that seed; nothing remains. That is the whole message of the true religion. All else is just commentary.

That day Zarathustra gave the seed, he did the same as Buddha did when he gave the flower to Mahakashyap. With that seed, Zarathustra had given something more than the flower. Try to understand these symbols.

Buddha gives the flower. Flower is the end. It can be given only to a Mahakashyap, who has come to the very end. Zarathustra gave the seed. Seed is the beginning. It can be given to one who is just beginning to seek, who is just inquiring, who is just trying to find the way, who is groping in the dark. Buddha's flower cannot be given to everybody and anybody; a Mahakashyap is needed. In fact it can be given only to someone who does not need it. Mahakashyap is one who does not need it. It can be given only to one who does not need it. Zarathustra's seed can be given to those who need it. And, what he said; he simply said, "Become a seed. You are a seed. Hidden is God within you. But don't go anywhere else."

Zarathustra's religion is one of the most natural religions to accept life as it is, to live life as it is. Don't ask the impossible. Take it easy. Look all around. The truth is present; only you are absent. This shore is the other shore; there is no other shore. This life is the life; there is no other life.

But you can live this life in two ways: at the minimum, or at the optimum. If you live at the minimum, you live like a seed. If you live like a flower, you live at the optimum. Let your seed become the flower. It is the seed itself who will become the flower. It is you who will become the other shore. It is you who will become the truth.

Remember this. If you can remember this, just to be natural, you have understood all that is basic, all that is fundamental, all that is essential to be understood.

## Question 2

WHAT IS THE DIFFERENCE BETWEEN ZA-ZEN  
AND PATANJALI'S DHYAN?

Patanjali's dhyana is a step; in his eight steps, dhyana is a step. In za-zen, dhyana is the only step; there are no other steps. Patanjali believes in gradual growth. Zen, in sudden enlightenment. So what is only a step in Patanjali is all-in-all in Zen -- just dhyana is enough, meditation is enough. Nothing else is needed. All else can be discarded. All else may be helpful but is not essential -- in za-zen, only meditation.

Patanjali gives you a complete system of all that is needed, of all requirements, from the very preliminary to the end. He gives you the whole teaching. It is not a sudden phenomenon; one has to grow into it by and by, slowly. As you go on growing and absorbing your growth, you become capable of further steps. Zen is for rare exceptions, for those few courageous souls who can risk all for nothing, who can risk everything without any expectations.

This is not possible for all. You move cautiously -- and nothing is wrong in moving cautiously. If it comes natural to you to move cautiously, you have to move cautiously. Then don't be a fool and don't try to jump. Listen to your nature. If you feel to be cautious is your nature, then move cautiously. If you feel that to risk, to gamble, is your nature, then don't be bothered with cautiousness, then don't be bothered with gradual steps. You can either come down by the staircase or you can jump from the terrace. It depends on you. Listen to your nature.

There are a few persons who will not bother to come by the staircase, who are not ready to wait even for that. Once they hear the call, they jump. Once the call has been heard, they cannot wait for a single moment. But these are rare people.

When I am saying "rare." I don't mean in any evaluatory way. I am not evaluating. I am not saying "higher." When I say "rare," it is just a statement of fact these people are not many. I am not saying -- don't miss my point -- I am not saying that they are higher than ordinary people. Nobody is higher and nobody is lower -- but people are different. There are people who would like to jump. They should choose Zen. There are people who would like to get to the goal with ease, with cautiousness, with gradual steps. Perfectly good. Go gracefully if that is your way.

Always remember, it is you, your type, your nature, which has to be the deciding factor. Don't follow Patanjali or Zen. Always listen to your being. Patanjalis and Zen exist for you you don't exist for them. The sabbath is for man -- not vice versa All religions exist for you, not vice versa. Ultimately, you are the goal.

### Question 3

WHEN I LISTEN TO MY FEELINGS, MY INNER VOICE, THEY TELL ME TO DO NOTHING, JUST TO SLEEP, EAT, AND PLAY ON THE BEACH, I AM AFRAID TO FOLLOW THESE FEELINGS BECAUSE I THINK I WILL GET TOO WEAK TO SURVIVE IN THIS WORLD.

WILL EXISTENCE PROTECT ME WHEN I ALLOW MYSELF TO LET GO?

First thing: There is no need to survive in this world. This world is a madhouse. There is no need to survive in it. There is no need to survive in the world of ambition, politics, ego. It is the disease. But there is another way to be, and the whole religious standpoint is: that you can be in this world and not be of it.

"When I listen to my feelings and inner voice they tell me to do nothing...." Then don't do anything. There is nobody higher than you, and God speaks to you

directly. Start trusting your inner feelings. Then don't do anything. If you feel just to sleep, eat, and play on the beach, perfect. Let that be your religion. Don't be afraid then.

You will have to drop fear. And if it is a question of choosing between the inner feeling and the fear, choose the inner feeling. Don't choose the fear. So many people have chosen their religion out of fear, so they live in a limbo. They are neither religious nor worldly. They live in indecision.

Fear is not going to help. Fear always means the fear of the unknown. Fear always means the fear of death. Fear always means the fear of being lost, but if you really want to be alive, you have to accept the possibility of being lost. You have to accept the insecurity of the unknown, the discomfort and the inconvenience of the unfamiliar, the strange. That is the price one has to pay for the blessing that follows it, and nothing can be achieved without paying for it. You have to pay for it: otherwise you will remain fear-paralyzed. Your whole life will be lost.

Enjoy whatsoever your inner feeling is.

"I think that I will get too weak to survive in this world." There is no need. This is fear speaking in you, fear creating more fears. Out of fear more fear is born.

"Will existence protect me?" Again the fear is asking for guarantees, promises. Who is there to give you a guarantee? Who can be a guarantee for your life? You are asking for some sort of an insurance. No, there is no possibility. In existence, nothing is insured -- nothing can be. And it is good. Otherwise, if existence is also insured, you will be already completely dead. Then the whole thrill of it, of being alive like a young leaf in the strong wind, will be lost.

Life is beautiful because it is insecure. Life is beautiful because there is death. Life is beautiful because it can be missed. If you cannot miss it, everything is forced upon you, then even life becomes an imprisonment. You will not be able to enjoy it. Even if you are ordered to be blissful, commanded to be free, then bliss and freedom both are gone.

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

But I don't know whether you can understand the protection that the universe gives to you. Your protection that you are asking for cannot be given by the universe because you don't know what you are asking. You are asking for death. Only a dead body is absolutely protected. Something alive is always in danger. To be alive is a hazard. More alive -- more adventure, more hazard, more danger. Nietzsche used to have a motto on his wall: Live dangerously. Somebody asked him, "Why have you written this?" He said, "Just to remind me, because my fear is tremendous."

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

I was attending a birthday party, a small girl's birthday, and many toys were there and many presents, and the girl was really happy, and all her friends were there and they were dancing. Suddenly, she asked her mother, "Mom, were there such beautiful days in the past, when you used to be alive?"

People die before their death. People settle in security, comfort, convenience. People settle in a gravelike existence.

I am not talking to your fear.

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

Follow nature. Follow your inner nature.

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

It was spring on the Columbia University campus, and KEEP OFF signs sprang up on the freshly seeded lawns. The students ignored the warnings, which were followed by special requests, and continued tramping across the grass. The issue became rather heated, until finally the buildings and grounds officials took the problem to General Eisenhower, at that time, president of the university.

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

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

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

No man worth the name will follow any pattern.

People come to me and they say, "Show us the way." I tell them, "Don't ask that." I can only tell you how to walk -- I cannot show you the way. Please try to see the distinction I can only tell you how to walk, and how to walk courageously. I cannot show you the way, because the way is for cowards. Those who don't

know how to walk, paralyzed, for them the way exists. For those who know how to walk, they go into the wilderness, and just by walking they create their way.

And each one reaches to God in a different way. You cannot reach as a mass and you cannot reach as a crowd. You reach alone, absolutely alone.

God is wild. He's not yet civilized -- and I hope that he will never be civilized. He is still spontaneous, and he loves spontaneity. So if your inner nature says to go to the beach and to relax, do that. That is from where your God is calling you.

I teach you just to be yourself, nothing else. It is very difficult to understand me because out of your fear you would like me to give you a pattern of life, a discipline, a style, a way of life.

Persons like me have always been misunderstood. A Lao Tzu, a Zarathustra, an Epicurus, have always been misunderstood. The most religious people were thought to be irreligious because if someone is really religious, he will teach you freedom, he will teach you love. He will not teach you law; he will teach you love. He will not teach you a dead pattern of life. He will teach you a chaos, an anarchy, because stars are born only out of chaos. He will teach you how to be totally free.

I know there is fear, there is fear of freedom; otherwise why should there be so many prisons all around the world? Why should people carry prisons around their life continuously -- invisible prisons? There are only two types of prisoners I have come across a few who live in a visible prison, and the remaining who live in an invisible prison. They carry their prison around themselves -- in the name of conscience, in the name of morality, in the name of tradition, in the name of this and that.

Thousands are the names of bondage and slavery. Freedom has no name. There are not many types of freedom; freedom is one. Have you ever watched? Truth is one. Lies can be millions. You can lie in a million ways; you cannot say the truth in a million ways. Truth is simple: one way is enough. Love is one; laws are millions. Freedom is one; prisons are many.

And unless you are very alert, you will never be able to move freely. At the most, you can change prisons. From one prison you can go to the other prison, and you can enjoy the walk between the two. That's what is happening in the world. A Catholic becomes a Communist, a Hindu becomes a Christian, a Mohammedan becomes a Hindu, and they enjoy -- yes, there is a little freedom felt just when they are changing the prisons: from one prison to another -- the walk in between. They feel good.

Again they are in the same trap in a different name.

All ideologies are prisons. I teach you to beware of them -- my ideology included.

Question 4

A FEW TIMES RECENTLY I HAVE FELT THAT I COULD FLY, FELT CURIOUSLY EXONERATED FROM GRAVITY AND LOOKED WITH BOREDOM ON THE 150 POUNDS' TRUTH OF MY BODY. IS THIS JUST CRAZINESS...?

No. You are a meetingplace of two dimensions. One dimension belongs to the earth the dimension of gravity, which pulls you down -- that 150 pounds' truth of your body. Another dimension belongs to grace the dimension of God, the dimension of freedom, in which you can go on rising high and high and high and there is no weight in it.

Meditating, this will happen. Many times in deep meditation you will suddenly become aware as if the gravitation has disappeared that now nothing holds you down, that it is now up to you to decide whether to fly or not, that now it is up to you -- if you want, you can simply fly into the sky... and the whole sky is yours. But when you will open the eyes, suddenly, the body is there, the earth is there, the gravitation is there. When you were with closed eyes meditating, you forgot your body. You moved in a different dimension, the dimension of grace.

These two things have to be understood gravitation is the law which pulls you down; grace is the law which pulls you up. Science has not yet discovered, maybe it is not going to discover it ever, the other law. It has discovered one law. You have heard the story -- it happened or not, that is not the point -- that Newton was sitting in a garden, and one apple fell. Watching that apple fall, Newton started thinking, "Why does the apple fall towards the earth? Why directly towards the earth? Why not sideways? Why does it not start flying upwards?" The law of gravitation was discovered, that the earth has a pull and pulls everything towards it.

But Newton saw the fruit falling; he didn't see the tree rising up. That's where I have always.... Whenever I read the story. I always felt he saw the small fruit falling towards the earth; he didn't see the tree rising upwards. You throw a stone. It falls back, true, but a tree goes on rising higher and higher. Something pulling the tree up. A stone is dead; the tree is alive. Life goes higher and higher and higher.

Man, in his consciousness, has reached to the highest point on this earth. When you close your eyes to the world, when you are in a deep meditative mood, prayerful, blissful, ecstatic -- suddenly, the body is not there. You have become aware of the inner tree of life, and it is going higher and higher, and suddenly you feel that you can fly.

Nothing is crazy in it, but please don't try it. Don't jump out of the window and don't start flying. Then it will be crazy. A few people under LSD or marijuana have done that. Nobody has ever done it under meditation. That's the beauty of meditation, and that is the danger of drugs. A few people under the impression, under a deep hypnotic impression of some chemical drug, have become aware of this grace, that they can fly. The body is forgotten -- and they have tried. One girl

in New York really did it. From the fortieth story of a building, she simply flew out of the window -- then Newton starts working. Then you are the tree no more: you become the fruit. Then you fall to the earth and you crash.

That is one of the dangers of drugs, because they can reveal to you certain truths -- but you are not aware. You can commit something, you can do something which can be dangerous. But never has it happened in meditation, because meditation gives you two things together it gives you a new dimension and it gives you more awareness, so you know it is there, but you are also aware that the body is there. You are still spread in two dimensions.

One day, a very fat, stout gentleman was discussing his tennis technique. "My brain tells me run forward speedily, start right away, slam the ball gracefully over the net."

I asked him, "And then what happens?"

He said. "And then?" The fellow became very sad and said, "My body says, 'Who, me?'"

Remember, you are both the body and the consciousness. You are spread in both the dimensions. You are the meetingpoint of the earth and the sky, of grace and gravity. Nothing is crazy in it. It is simply a truth.

And sometimes it is possible, because it has happened, and it is better I should make you aware of it sometimes it is possible that actually your body rises a little higher. There is a woman in Bavaria who rises four feet high while meditating. She has been put under scientific observation and has been found not to be deceiving in any way. She remains for a few minutes, four, five minutes, hanging in the air four feet high. This is one of the oldest experiences of yogis. Rarely it happens, but sometimes it has happened in the past. Sometimes it happens now also. Sometimes it can happen to some of you.

If the pull of the grace becomes too much and the balance is lost, then it happens. It is not a very good thing. Don't try, and don't ask for it. It is an imbalance, and it is dangerous for life. When the pull of the grace becomes too much and the pull of the gravity is less it happens the body can rise high. Even then, don't think yourself crazy, and don't start feeling that something like insanity is happening to you.

Newton is not all truth. There are greater truths than Newton. And gravitation is not the only dimension; there are many more dimensions.

Man is an infinity, and we have started believing only in part of it. So whenever anything from another dimension enters, we start feeling that something is going wrong. In fact, in the West, many people who are thought to be mad, neurotic, psychotic, and who are in the mad asylums, in mad hospitals, are not really mad. Many of them have had some glimpses of the unknown, but the society does not accept that unknown, does not recognize it. Immediately, whenever a person has

some glimpse of the unknown, he's thought to be crazy, because he becomes somebody strange. We cannot believe him.

There are books written on Jesus in which it is said that he was a neurotic because he used to hear God and his voice. There are books written about Mohammed that he was mad he must have heard the Koran in delirium -- because who is there to talk to you? -- and he heard God speaking and the God said, "Write!" and he started writing. Because it is not your experience, it is a natural tendency of the mind to say that he must have gone in some madness, must be in delirium, must have been in a high fever, because such things happen only when you are not in your senses.

Yes, these things happen in madness also, and these things happen in supersanity also, in superconsciousness also. Because the mad person falls below the normal level of consciousness, he loses control of his mind. Losing the control of one's mind, one becomes available to the unknown forces. A yogi, a mystic, achieves to samyama, control of his consciousness. He rises high and goes beyond the normal -- again, the unknown becomes available to him. But the difference is that the madman is a victim of the unknown and the mystic is a master of the unknown. Both start talking in the same way, and you can misunderstand. You can get confused.

Don't think yourself crazy. It is perfectly okay. But don't try it. Enjoy it, allow it; because once you start thinking that it is crazy, you will stop it; and that stopping will disturb your meditation. Enjoy it, as in a dream you fly. Close your eyes; in meditation go wherever you want. Rise higher and higher into the sky, and many more things soon will become available to you -- and don't be afraid. It is the greatest adventure -- greater than going to the moon. Becoming an astronaut of the inner space is the greatest adventure.

#### Question 5

YOU TOLD ME TO BE MYSELF.

I DON'T UNDERSTAND.

HOW CAN I BE MYSELF IF I DON'T KNOW MYSELF?

Whether you know or not, you cannot be other than yourself. To be yourself, knowledge is not needed. A rosebush is a rosebush. Not that the rosebush knows that it is a rosebush. A rock is a rock. Not that the rock knows that it is a rock. Knowledge is not needed. In fact it is because of knowledge that you are missing to be yourself.

You ask "You told me to be myself. I don't understand. How can I be myself if I don't know myself?" Knowledge is creating the problem. Look at the rosebush. She is not confused. Every day it goes on being a rosebush. Not even for a single day does it become confused. It does not start some morning growing marigolds; it goes on being a rosebush. It is not confused at all.



Knowledge is not needed for being. In fact you are missing your being because of knowledge. Unnecessarily, knowledge creates a problem.  
I was reading about a certain man named Dudley

To celebrate Uncle Dudley's seventy-fifth birthday, an aviation enthusiast offered to take him for a plane ride over the little West Virginia town where he had spent all his life. Uncle Dudley accepted the offer.

Back on the ground, after circling over the town twenty minutes, his friend asked. "Were you scared, Uncle Dudley?"

"No," was the hesitant answer, "but I never did put my full weight down."

In an airplane, whether you put your full weight down or not, the weight is carried by the airplane.

Whether you know yourself or not is not the point. Knowledge is disturbing you. Just think if there was a rock also on that airplane with Uncle Dudley, the rock would have put the whole weight down. And do you think Uncle Dudley can do something, can help in some way? Is there any possibility that he will be able not to put his whole weight on the airplane? He is also putting the whole weight, but he is unnecessarily worried. He could have rested, he could have relaxed just like the rock, but the rock has no knowledge and Uncle Dudley has knowledge.

The whole problem of humanity is that humanity knows, and because of knowing, the being is unnecessarily forgotten.

Meditation is how to drop knowledge. Meditation means how to become ignorant again. Meditation means how to become a child again, a rosebush, a rock. Meditation means how just to be and not to think.

When I say to you to be yourself, I mean meditate. Don't try to be anybody else. You cannot be! You can try, and you can deceive yourself and you can promise yourself and you can hope that someday you will become somebody else, but you cannot become. These are only illusions that you can go on having. These are dreams. They are not going to become realities ever. You will remain yourself whatsoever you do.

Why not relax? Uncle Dudley, put your full weight on the airplane. Relax.

In relaxation, suddenly you will start enjoying your being, and the effort to be somebody else will stop. That is your worry how to be somebody else, how to be like somebody else, how to become like a Buddha, how to become like Patanjali. You can only be yourself. Accept it, rejoice in it, delight in it. Relax.

Zen Masters say to their disciples, "Beware of Buddha. If you meet him on the way, kill him immediately." What do they mean? They mean there is a human tendency to become imitators. In the English language, there is a book, IMITATION OF CHRIST. Never before and never after was such an ugly title given to any book. Imitation? But, in a way, that title is very symbolic. It shows the whole mind of humanity. People are trying to imitate, to become somebody else.

Nobody can become a Christ, and in fact there is no need -- God will be bored if you become Christ. He wants somebody new, something original. He wants you, and he wants you to be just yourself.

#### Question 6

WHEN YOU TALK OF TAKING THE JUMP, I FEEL THAT I WANT TO TAKE THE JUMP, BUT I ALSO FEEL THAT I AM NOT AT THE EDGE FROM WHICH THE JUMP IS TAKEN.

I SEE YOU SHAKING US BUT CANNOT FEEL IT.

HOW DO I COME TO THE EDGE?

HOW CAN I LET YOU TEACH ME?

Everybody is always on the edge because each moment, if you dare, the jump is possible. Each moment gives you the edge; and when you ask how to come to the edge, you are being clever. Don't try to be clever. Your question is a trick so you can console yourself that you are not a coward because the edge is not there, so "from where to take the jump?" So first the edge has to be found -- and it will never be found, because it is right in front of you. Wherever you are standing, you are always at the sharp edge from where you can take the jump. And you ask a very clever question: that first teach me how to find the edge.

Just look in front of you. Just look. Wherever you are that doesn't matter.

And you say, "I see you shaking us but I cannot feel it." The problem is not that you are asleep. If you are asleep, it is easy to shake you up out of your sleep. You are pretending that you are asleep; then it becomes impossible. You can see that I am shaking, but nothing is happening. How can you see if you are asleep?

Let me tell you one anecdote. It happened one summer afternoon. The father had promised the children to go for a walk, and he didn't want it. For months he was waiting for this day to rest, so he played, he pretended, that he is fast asleep:

The rather played possum while his youngsters tried their best to rouse him from a Sunday-afternoon nap to take them for a promised walk, but in vain. They did all sorts of things to wake him. They shook him, they shouted at him, but to no avail. All efforts failed. They even became afraid, what has happened. And the father was pretending to be asleep. Finally, his four-year-old daughter pried open one of his eyelids, peered carefully, then reported, "He is still in there."

And I know you are also in there.

And you also know that you are pretending.

It is up to you. You can prolong the game as far as you like, because it is at your cost. I am not worried by it. If you want to pretend, okay. Perfectly okay. Do it. But I can see... I can see all of you pretending to be asleep -- afraid of getting up, afraid of realizing your being, afraid to move.

Just see the truth of it. Don't ask about ways how you can find the edge. You are standing on it.

Don't try to be clever, because in the inner world to be clever is to be stupid. In the inner world to be stupid is to be clever. In the inner world, those who are ignorant achieve faster than those who are knowledgeable. In the inner world, those who are innocent -- and ignorance is innocence.... Ignorance is beautiful; ignorance is tremendously beautiful and innocent.

Just realize what I am saying! I know you are listening. I can peer into your eyes: I can open your eyelids. I have been doing so every day, and I can see you are still in there. You are not dead, you are not asleep. You are pretending that you are asleep.

And whenever -- it is up to you -- whenever you decide not to pretend. I am there to help you. I cannot push you against yourself. That is not allowed. God does not allow it, because it gives you total freedom; and total freedom includes everything -- to go astray, to fall asleep, to commit sin, to deny God, to commit suicide, to destroy yourself. Total freedom includes all. And God loves freedom, because God is freedom.

#### Question 7

OSHO, THE COMPUTER HAS COLLECTED TOO MANY OF YOUR WORDS.  
BUT YOUR SMILE -- IT CANNOT COMPREHEND IT.

This is half of the question. The other half I will read later on. First, I should answer the first half.

The late French president Renee Coty attending an abstract art exhibit in Paris was asked if he understood the pictures. With a sigh he said, "It has taken me all my life to understand that it is not necessary to understand everything."

The second half:

WILL YOU JUST BE SILENT WITH US AND SMILE?

You will not be able to see it. The smile that you can see will not be my smile, and the smile that is mine, you will not be able to see it. The silence that you can understand will not be my silence, and the silence that is mine, you will not be able to understand it, because you can understand only that which you have tasted already.

I can smile -- in fact I am smiling all the time -- but if it is my smile you cannot see it. When I smile in your way, then you understand; but then there is no point. I am silent all the way, all the time. Even while I am speaking I am silent because speaking does not disturb my silence. If by speaking, the silence is disturbed, it is not worth. My silence is big enough. It can contain words, it can contain

speaking. My silence is big enough; it is not disturbed by anything. My silence is not afraid of words.

You have seen people who are silent, then they don't speak. Their silence seems to be against speech -- and a silence which is against speech is still part of speech. It is absence; it is not presence.

Absence of speech is not my silence! My silence is a presence. It can speak to you, it can sing to you. My silence has tremendous energy. It is not a vacuum; it is a fulfillment.

## **Yoga: The Alpha and the Omega, Vol 7**

### **Chapter #5**

#### **Chapter title: Piling up the zeros of being**

**5 January 1976 am in Buddha Hall**

11. SAMADHI PARINAM, THE INNER TRANSFORMATION, IS THE GRADUAL SETTLING OF DISTRACTIONS AND THE SIMULTANEOUS RISING OF ONE-POINTEDNESS.

12. EKAGRATA PARINAM, ONE-POINTED TRANSFORMATION, IS THE CONDITION OF THE MIND IN WHICH THE OBJECT OF THE MIND THAT IS SUBSIDING IS REPLACED IN THE NEXT MOMENT BY AN EXACTLY SIMILAR OBJECT.

13. BY WHAT HAS BEEN SAID IN THE LAST FOUR SUTRAS, THE PROPERTY, CHARACTER, AND CONDITION TRANSFORMATIONS IN THE ELEMENTS AND SENSE ORGANS ARE ALSO EXPLAINED.

14. WHETHER THEY BE LATENT, ACTIVE, OR UNMANIFEST, ALL PROPERTIES INHERE IN THE SUBSTRATUM.

THE story is told of Leo Tolstoy, the great Russian novelist, that he was walking in a forest one day when he came upon a clearing and saw a lizard sitting upon a rock sunning itself. Tolstoy began speaking to the lizard, "Your heart is beating." he said. "The sun is shining; you are happy." And after a pause, he added, "But I am not."

Why are lizards happy and man is not? Why is the whole creation in a celebration and man is not? Why except man is everything beautifully tuned unto itself and tuned with the whole? Why is man an exception? What has happened to man? What misfortune has fallen to him? This has to be understood as deeply as possible because from that very understanding starts the path, from that very understanding you become a seeker, from that very understanding you are no longer part of the human disease. You start transcending it.

A lizard exists in the present. A lizard has no idea of the past, no idea of the future. A lizard is just here-now sunning himself. This moment is enough unto a lizard, but this moment is not enough unto a man and there arises the disease because whenever you will get, you will get only one moment. You will never get two moments together. And wherever you are, you will always be here: and whenever you become aware, you will become aware in the now. The past is no more, the future not yet -- and we go on missing that which is for that future which is not yet, for that past which is no more.

To be a lizard on a rock sunning is to be a meditator. Drop the past, drop the future. What does it mean? It means drop thinking because all thoughts either belong to the past or to the future. There is no thought here-now. Thinking has no present tense about it -- either it is dead or unborn. It is always unreal -- either part of memory or part of imagination. It is never real. The real is never a thought: the real is an experience. The real is an existential experience.

You can dance in the real, you can sun yourself in the real, you can sing in the real, you can love in the real: but you cannot think it -- because thinking is always about it, and in that "about" is hidden the whole misery. In that "about" you go on moving -- about and about -- and you never come to the point that was always and always available.

The whole point of all meditation is to be a lizard, sunning yourself on a rock, to be here-now, to be part of the whole, not trying to jump ahead in the future, not trying to carry That which is no more. Unburdened of the past, unconcerned with the future, how can you be miserable? How can Leo Tolstoy be miserable unburdened by the past, unconcerned with the future? Where can misery exist? Where I an it hide itself? Suddenly, you explode into a totally different dimension you go beyond time and you become part of eternity.

But we go on and on like a stuck gramophone record, repeating ourselves endlessly.

I have heard

Two girls were talking in the park and one of them looked so glum, so sad, that the other was feeling very sympathetic. She put her arms around the mink coat of the other gorgeous doll and said, "Angeline, what is troubling you?"

Angeline shrugged and said, "Oh, it is nothing I suppose, but a fortnight ago old Mr. Short dropped dead. You remember him? He was always so good to me. Anyway, he dropped dead and left me fifty thousand rupees. Then last week poor old Mr. Pilkinhouse had a seizure and died and left me sixty thousand rupees. And this week nothing."

This is the trouble always expecting, always asking for more, for more. And there can be no end for this demand for more. Whatsoever you get you can always imagine more and you can always become miserable.

Poor people are miserable, you can understand, but rich people are also miserable. Those who have are as much miserable as those who have not. Ill people are miserable, but healthy are also miserable. Misery seems to be somewhere else. Misery does not disappear by wealth, health, or anything of that sort. It continues like an undercurrent.

The misery exists in the demand for the more, and the human mind can always imagine for more. Can you imagine a situation in which you cannot imagine for more? Impossible. Even heaven can be improved upon. Nobody can imagine a situation in which imagination can stop and you cannot imagine more and a

better situation. That means you will be miserable wherever you are. Even heaven won't be enough, so don't wait for heaven. If you go right now into heaven it won't be enough. You will be as miserable as here. maybe even more because here, at least, you can hope -- that the heaven is there and one day or other you will enter into it. If you enter into it, even that hope is gone.

As you are, you can only be in hell, because the hell or the heaven are ways of looking at things. They are not physical spaces: they are attitudes how you look at things.

A lizard is in heaven and Leo Tolstoy is in hell. Even a man like Leo Tolstoy. He was world-famous, more fame you cannot imagine. His name is going to be in the history books. His books will be read forever and forever. He was a genius. But you cannot imagine more miserable a man. He was rich, one of the richest men in Russia. He belonged to the royal family; he was a prince, married to a very beautiful princess; but you cannot imagine more miserable a man, who was continuously thinking of suicide. He started thinking maybe it is because he is so rich, that's why he is miserable, so he started living like a poor man, like a peasant; but still the misery continued.

What was troubling him? He was a man of great imagination -- a novelist has to be. He was a man of tremendous imagination, so whatsoever was available was always less. More he could imagine, better he could imagine. That became his misery.

Remember this, that if you are expecting anything from life, you will not get anything. Don't expect and it is there in all its glory. Don't expect, don't ask, and it showers upon you in all its miraculousness. All its magic is there. Just wait a little while without thoughts... but that seems to be impossible.

Not that there are not moments when you are without thoughts. Patanjali says there are. All those who have entered into the inner space of man, they know there are gaps. But you are missing them somehow, because those gaps are in the present. You jump from one thought to another, and in between was the gap. In between was the heaven -- you jump from one hell to another.

In between is heaven, but in between you are not. From one thought to another thought you jump you are. Each thought feeds your ego, helps you to be, defines you, gives you a boundary, a shape, a form, an identity. You don't look in the gap between the two thoughts because to look into that gap is to look into your original face, which has no identity. To look into that gap is to look into eternity, where you are going to be lost.

You have become so afraid of looking into the gap that you have almost managed to forget them.

Between two thoughts there is a gap, but you don't see it. You see one thought, then you see another thought, then another thought.... Just watch a little. The thoughts are not overlapping. Each thought is separate. In between the two there must be a gap. There is a gap, and that interval is the door. From that door you will enter into existence again. From that door you have been expelled from the

garden of Eden. From that door you will enter into the garden of Eden again, you will again become like a lizard sunning on a rock.  
I have heard

Once a family moved from the country to the city, and his mother gave little Bobby careful instructions about traffic. "Never cross the street until the cars have passed." she said as he started off to visit a little friend. About an hour later he returned, his eyes brimming with tears. "What has happened?" his mother asked in alarm.

"I could not go," said Bobby. "I waited and waited, but a car never did come by."

He was told to wait until the cars have passed by, but never a car did come by. The road was empty, and he was looking for the cars.

This is the situation inside you. The road is always empty -- available -- but you are looking for cars, thoughts, and then you become very much worried. So many thoughts. They become multiplied, they echo and reecho in you, and you go on being attentive towards them. Your gestalt is wrong.

Change the gestalt. If you look into the thoughts, you create a mind in yourself. If you look into the gaps, you create meditation into yourself. The accumulation of the gaps is meditation; the accumulation of thoughts is the mind. These are two gestalts, two possibilities of your being either you be through the mind, or you be through the meditation.

Look for the gaps. They are already there, naturally available. Meditation is not something which has to be produced by effort. It is there as much as the mind. In fact more than the mind because mind is only on the surface, the waves, and the meditation is the depth of the ocean.

Every moment God is seeking you as much as you are seeking him. You may not be seeking him consciously. You may be seeking him under different names. You may be seeking him as bliss. You may be seeking him as happiness, joy. You may be seeking him as forgetfulness, absorption. You may be seeking him as music, as love. You may be seeking him in different ways, under different names. Those names do not matter you are seeking him -- knowingly, unknowingly. And one thing you have to understand he is also seeking you. Because unless the search is from both the sides, the meeting is not possible.

The whole is seeking the part as much as the part is seeking the whole. The flower is seeking the sun as much as the sun is seeking the flower. The lizard is not only sunning, the sun is also larding. It is a connected whole. It has to be so, otherwise things will fall apart. It is one piece, it is one harmony, it is one dance. All gestures, all movements, are connected together. They have to be; otherwise they will fall apart and the existence will no longer be existence -- it will disappear.

Let me tell you through a parable. Consider the following parable



Man, let us say, is climbing a mountain -- because in the valley he has lived and in the valley he has dreamed and in the valley he has thought and imagined, but there has been only frustration. In the valley he has remained empty, unfulfilled, so he thinks that at the top of the mountain is God. Valley he has lived. The top remains far away; shining in the sun it remains an attraction. The far away always calls you, invites you. To look at the close is very difficult; not to look at the far away is also very difficult. To be interested in that which is close is very difficult; to be not interested in that which is very far is also very difficult. The far away has a tremendous attraction, and the top of the mountain goes on calling you.

And, when you start feeling empty in the valley, of course, it is logical to think that the one you are seeking does not live in the valley. He must be living at the top. It is natural for the mind to move from one extreme to the other, from the valley to the peak.

At the top of the mountain man thinks is God, down in the valley are the cares and concerns of human life, all the troubles of love and war. In the valley you go on gathering anxiety, in the valley you go on gathering dust, in the valley, by and by, you become dull and dead. The valley looks like a graveyard. One wants to get out of it. One starts thinking of freedom, moksha, of how to get out of the imprisonment the valley has become -- how to get out of attachment, love; how to get out of ambition, violence, war; how to get out of the society, the very society which gives you the opportunity to be worried, in fact forces you towards anxiety and anguish.

One starts thinking, but this is an escape. In fact you are not going to the peak; you are going away from the valley. It is not that the peak has called you. In fact it is the valley which is pushing you. You are still pushed by the valley; and pushed by the valley you can never be free. It is not that you are going on your own. You are being expelled. The valley is creating a situation in which you cannot live there anymore. Life becomes too much. A moment comes to everybody's life when it becomes too much, the world is too much, and one starts escaping.

Man starts escaping towards the peak. And now comes the most important part of the parable: God, on the other hand, is coming down the mountain. Because, let us say, he is fed up with his purity and aloneness.

Man is fed up with the crowd, with the impurity; God is fed up with his aloneness and purity.

Have you ever watched? You can be happy alone very easily. To be happy with somebody else becomes very difficult. One person can be happy very easily, very cheaply there is no cost to it. Two persons together, it becomes very difficult to be happy. It is easy to be unhappy now -- without any cost, very cheaply. And if three persons are together, it is impossible to be happy -- at no cost is happiness possible.

Man is fed up with the crowd, nowhere to move, nowhere where you can find a space of your own, always onlookers and onlookers -- you are always on the stage, always performing -- and the eyes of the crowd watching you. No privacy. By and by, one gets fed up, bored.

But God is also bored. He is alone, pure, but purity itself becomes boring when it remains and remains and remains.

God is coming down towards the valley; his desire is to plunge into the world. Man's desire is to jump out of the world, and God's desire is to plunge into the world. Man's desire is to be God, and God's desire is to be man.

There is a truth of withdrawal and there is a truth of return. Man is always withdrawing and God is always returning. Otherwise the creation would have stopped long ago, if God was not returning continuously. It must be a circle. The Ganges goes on falling into the ocean, and the ocean goes on rising into the clouds and goes on falling on the Himalayas -- back to the Ganges, and the Ganges goes on flowing. The Ganges is always withdrawing, and the ocean is always returning. Man always seeking God. God always seeking man this is the whole complete circle. If only man was going towards God and God was not coming, the world would have stopped long ago. It would have stopped anytime because one day all men will return and God will not be coming back the world will disappear.

But the peak cannot exist without the valley; and God cannot exist without the world: and the day cannot exist without the night; and life is impossible to conceive of without death.

It is very difficult to understand this, that God is a constant returning, man a constant withdrawal -- man a constant renunciation, sannyas, and God a constant coming back to the world, a celebration.

There is a truth of withdrawal and there is a truth of return. Separately they are both half and partial: together they become the truth, the whole truth.

Religion is a withdrawal, but then it is half. Religion should also be a return, then it is whole. Religion should teach you how to go into yourself and religion should also teach you how to come back again because somewhere in between the valley and The peak God and man meet. If you bypass God.... And there is every possibility because if you are going up the hill and he is coming down the hill you won't even look at him. There may even be a condemnation in your eyes. How can this be God who is going back to the valley? You may even look at him with the eyes of "holier than you."

Remember this Whenever God will meet you, you will see him coming back to the world; and you are leaving the world. That's why your so-called mahatmas, your so-called saints, never come to understand what God is. They go on talking about a dead concept of God, but they never know what God is because they will always miss somewhere on the path you will meet him, but your sense won't even look at him. He will look like a sinner; he is going back to the world.

But if they reach to the top they will find it empty. The world is too full; the top is too empty. They will not even find God there, because he is always returning. He is always coming, he is always creating. He is never finished. The creation is an endless process. God is not an entity. He is a process, the process of returning.

If you can meet him on the way and you can recognize him, only then is there a possibility. Then you will drop the idea of going to the peak... you will start returning. All great ones who have understood, first have gone into withdrawal, and then they have returned to the world, back in the marketplace with all their meditation in a tremendous flowering. But they have come back to the world. They have understood the point. They have understood the point of wholeness, of holiness. They have understood the point that the outer and the inner are not two and the creation and the creator are not two and matter and mind are not two -- that the sacred and the profane are not two. They are one. All duality has disappeared for them. This is what I call advait, nonduality -- the real message of Vedanta, the real message of yoga.

It is very natural to get fed up with the world. It is very natural to seek freedom, nothing special in it.

It happened:.

Mulla Nasrudin was celebrating his twenty-fifth wedding anniversary, and he gave a big party for all his friends. He invited me, too. But the host was nowhere to be seen. Finally, I found him in the library drinking brandy and staring into the fire.

"Mulla," I said. "you should be celebrating with your guests. Why are you sad and what are you doing here!"

"Why am I so sad?" he explained. "When I had been married for five years, I had decided to kill my wife. I went to my lawyer and told him what I was going to do. He said if I did it I would get twenty years in prison. Just think," said Mulla to me. "tonight I would have been a free man."

It is very natural. The world is too troublesome. It creates so much anxiety: it creates so many imprisonments. To seek freedom, to inquire about it, is natural -- nothing special in it. It becomes special when you have understood, when you come from the peak back to the valley with a new dance in your step, with a new song on your lips, with a totally new being -- when you come absolutely pure into the world of impurity, unafraid because now you are incorruptible.

When you come back to the prison on your own accord, voluntarily, when you come to the prison as a free man and you accept the prison, back to your cell; now it is a prison no more because a freedom cannot be imprisoned. Only a slave can be imprisoned. A free man cannot be imprisoned -- he can live in the prison, and free. And unless your freedom is that powerful, it is not worth.

Now the sutras.

Samadhi is a word very difficult to translate into English; there exists no parallel. But in Greek there is a word which is parallel; that word is ataraxia. The Greek word means quiet, calm, of deep inner contentment. That is the meaning of samadhi so contented, so deeply contented, that nothing disturbs now, nothing distracts now. So deeply in tune with existence, in a sort of atonement -- at-one-ment -- that now there is no problem. There is no other who can disturb; the other has disappeared. The other disappears with your thoughts. The thoughts is the other. In the gaps is the samadhi, ataraxia. In the gaps is calm and quiet.

Not that when you have attained to it you will not be able to think, no. Not that your capacity to think will disappear. In fact, just on the contrary, when you live in the gap you become capable of thinking for the first time. Before it you were just victims, victims of a social atmosphere, victims of a thousand and one thoughts surrounding you -- not a single thought of your own. They were thoughts; you were not capable of thinking. Those thoughts had settled on you as birds settle on a tree by the evening. They had entered in you. They were not original; they were all borrowed.

You had been living a life which is a borrowed life. That's why you were sad. That's why there was no life in you. That's why you looked dead, there was no vibration. That's why there was no joy, no delight. Everything was blocked by borrowed thoughts. Your whole stream was blocked. You could not flow because of borrowed thoughts. When you become a part of samadhi, ataraxia, a deep inner calm of the gaps, intervals; you become for the first time capable of seeing, of thinking -- but now these thoughts will be your own. Now you will be able to create an original thought. You will be able to live an original life, fresh, fresh as the morning, fresh as the morning breeze. You will become creative.

In samadhi you become a creator because in samadhi you become part of God. There is a saying of Pascal's that most of man's troubles come from his not being able to sit quietly in his chamber. Yes, that is true. If you can sit quietly in your inner chamber, almost all the troubles will disappear. You create them by running hither and thither. You create them by unnecessarily getting attached to your thoughts -- which are not yours. You create them because you cannot sit at rest.

SAMADHI PARINAM, THE INNER TRANSFORMATION, IS THE GRADUAL SETTLING OF DISTRACTIONS AND THE SIMULTANEOUS RISING OF ONE-POINTEDNESS.

First Patanjali talked about nirodh parinam, to look into the gap between two thoughts. If you go on looking, slowly thoughts settle, distractions settle -- slowly, as if somebody has passed, bullock carts have passed from a mountain stream, and because of the passing wheels and the people much dust has risen up towards the surface. The whole stream which was just a few seconds before

so crystal clear is now absolutely dirty, muddled. But then the bullock carts have gone and the people have gone and the stream goes on flowing: by and by as time passes, again the dust settles back to the bed, again the stream becomes crystal clear.

When you look into the gaps, the bullock carts, the crowd of your thoughts which has disturbed your being so completely, by and by goes away, far away, and your inner stream of consciousness starts settling. This is what Patanjali calls samadhi parinam, the inner transformation "... is the gradual settling of distractions and the simultaneous rising of onepointedness." It has two parts to it. On the one hand, distractions settle, and on the other hand, one-pointedness arises.

When you are full of thoughts too much, you are not one man. You are not one consciousness; you are almost a crowd, a multitude. When there are thoughts and your gestalt is to look at thoughts, you are divided; you are divided in as many parts as there are thoughts to your mind. Each thought becomes a division of your being. You become polypsychic; you are not unipsychic. You are not one, you become many, because each thought carries a part of you and divides you -- and those thoughts are running in all directions. You are almost mad.

I have heard:

An old Scottish guide returned from taking the new minister on a grouse-shooting trip over the moors and sank wearily into his chair before the fire.

"Here is a cup of hot tea for you. Angus." said his wife. "And is the new minister a good shot?"

The old fellow puffed his pipe a bit, then he replied, "Ah, a fine shot he is, but it is marvelous, indeed, how the Lord protects the birds when he is shooting."

You have been missing your target because you are not one-pointed. You have been missing all that you wanted because you are not one-pointed. The whole misery of man is that he is running in many directions simultaneously -- absolutely undecided, indecisive, not knowing where he is going, not knowing what he is doing.

I have heard that two politicians met at a psychoanalyst's door. One was coming out, and the other, who was getting in, asked, "Are you coming in, or are you going out?" The one who was coming out said. "Well, if I did know whether I am coming out or coming in I would not have been here."

Nobody knows whether one is coming out or coming in. Where are you going? For what are you seeking?

You go on missing because your target goes on changing. It is a flux. There are a thousand and one targets around you, and you are a thousand and one, a crowd -- a crowd shooting at a crowd of targets. The whole life proves to be empty.

"Samadhi parinam, the inner transformation, is the gradual settling of distractions and the simultaneous rising of onepointedness." As thoughts

disappear -- thoughts are distractions -- one-pointedness arises. You become one. The stream of consciousness flows in a direction, it becomes directed. It has a direction now. It can reach; it can become a fulfillment.

EKAGRATA PARINAM, ONE-POINTED TRANSFORMATION,  
IS THE CONDITION OF THE MIND IN WHICH THE OBJECT  
OF THE MIND THAT IS SUBSIDING IS REPLACED  
IN THE NEXT MOMENT BY AN EXACTLY SIMILAR OBJECT.

Ordinarily, one thought goes, another comes of a totally different character. Sadness goes/happiness comes. Happiness goes/frustration comes. Frustration goes/anger comes. Anger goes/sadness comes. The climate around you goes on changing, and with the climate you. Every moment you have a different color to your being. Hence, no wonder that you don't know who you are -- because in the morning you were angry, by the lunchtime you were happy, in the afternoon you were sad, by the evening you were frustrated. You don't know who you are. You change so much because each color that passes you becomes your identity for a few moments.

Ekagrata parinam is a state of your consciousness where this change stops. You become one-pointed. And not only that, if you want to retain one state of affairs you become capable of retaining it. If you want to remain happy, happiness is replaced by happiness, again by happiness, again by happiness. If you want to remain happy you remain happy. If you want to remain sad it is up to you. But then you are the master. Otherwise, everything goes on changing.

I go on observing you. It seems almost unbelievable how you manage. One day a couple comes to me and they say. "We are in deep love. Bless us." And the next day they are back and they say. "We have been fighting, and we have separated." Which is true? The love, or the fight? Nothing seems to be true with you. Everything seems to be just a flux. Nothing seems to stay. Nothing seems to be a part of your being. Everything seems to be just a part of your thinking process -- with one thought, one color; with another thought, another color.

It happened:

A nearsighted girl too vain to wear glasses was determined to get married. She finally found herself a husband and went off to honeymoon at Niagara Falls with him. When she returned, her mother gave a shriek, ran to the telephone and called an oculist.

"Doctor," she gasped, "you have got to come over here right away. It is an emergency. My daughter has always refused to wear glasses, and now she is back from her honeymoon, and -- ."

"Madam," interrupted the doctor, "please control yourself. Have your daughter come to my office. No matter how bad her eyes are, it can't possibly be that much of an emergency.

"Oh no?" said the mother. "Well, this fellow she has got with her is not the same one she left for Niagara Falls

But this is the situation of everybody. The man you love in the morning you hate in the evening. The man you hate in the morning you fall in love with by the evening. The man or the woman who looked beautiful just the other day, today has become ugly.

And it is an emergency case.

And this way you go on, like a driftwood, just at the mercy of the winds. The wind changes its course, and your course is changed. You don't have any soul yet.

Gurdjieff used to say to his disciples. "First be, because right now you are not. Let this be your only Goal in life -- to be." Somebody will ask him, "How can we love?" He will say, "Don't ask nonsense. First be, because unless you are, how can you love?"

Unless you are, how can you be happy? Unless you are, how can you do something? The being is needed in the first place, then everything becomes possible.

Jesus says, "Seek first ye the kingdom of God, and then all shall be added unto you." I would like to change it a little Seek first ye the being, the kingdom of being, and then all shall be added unto you. And that is the meaning of Jesus. The kingdom of God is an old term for the kingdom of being. First be, then everything is possible, but right now when I look into you, you are not there. Many guests are there, but the host is missing.

Ekagrata parinam, one-pointedness in consciousness, is a basic necessity so that your being can arise. In a flux the being will not be possible. At the most, you can go on becoming this and that and that, but you will never be a being.

BY WHAT HAS BEEN SAID IN THE LAST FOUR SUTRAS,  
THE PROPERTY, CHARACTER, AND CONDITION  
TRANSFORMATIONS IN THE ELEMENTS AND  
SENSE ORGANS ARE ALSO EXPLAINED.

And Patanjali says this is the situation: the world is changing around you, the body is changing, the senses are changing, the mind is changing -- everything is changing -- and if you are also changing, then there is no possibility of finding the eternal, the unchanging one. These are changing, that is true. The world is changing continuously. It is a process: it has no being. It is a flux. Let it be so. There is only one thing permanent in the world, and that is change. Everything else changes -- except change. Only change remains as a permanent character.

The body is changing, continuously, every moment. Every single moment it is flowing and changing; otherwise how will you become old, how will you become a youth, how will a child become a youth? Can you say on what day the

child becomes a youth? Can you say on what date the young man becomes old? Difficult. In fact, if you ask physiologists they are not yet clear at exactly what moment one says that the man was alive and now he is dead. It is impossible to decide. The definition is still unclear because life is a process. In fact when you have died, almost, and your friends have abandoned you, a few processes still continue in the body -- nails go on growing, hairs go on growing. A part of you still seems to be alive and functioning.

When exactly a man dies, it is still undefined. In fact, life and death cannot be defined; it is a flux phenomenon. Body goes on changing, mind goes on changing -- every moment the mind is changing.

If you are looking into this changing world in these distractions of your being, and searching for truth, God, bliss, then you will be frustrated. Move within. Go into the gaps where neither the world exists nor the body nor the mind. There, for the first time, you come face to face with eternity, which has no beginning and no end, which has no change in it.

WHETHER THEY BE LATENT, ACTIVE, OR UNMANIFEST,  
ALL PROPERTIES INHERE IN THE SUBSTRATUM.

Patanjali says whether a flower has died or whether a flower is in bloom makes no difference. When a flower is in bloom he is dying, and when a flower has died he is again trying to come back up. Creation goes on through a process of uncreation and creation, uncreation and creation. This is what Patanjali calls prakriti. prakriti, again, is a word which cannot be translated. It is not creation only: it is the very process of creation and uncreation.

Everything becomes manifest, disappears, becomes unmanifest: but it remains in the substratum, the prakriti. Again it will come back. Summer comes and then goes: again the summer is back, coming. Winter is there, going: again it will come. It goes on moving. Flowers appear, disappear. Clouds come, disappear. The world goes on moving in a cycle.

Things have two states: manifest and unmanifest. You are beyond them. You are neither manifest nor unmanifest. You are the witness. Through nirodh parinam, through the gap between two thoughts, you will have the first glimpse of it. Then go on gathering those gaps, go on piling up those gaps. And always remember, whenever two gaps are there they become one. Two gaps cannot be two. They are not like two things; they are two emptinesses. They cannot be two. You bring two zeros near they become one. They jump into each other because two zeros cannot be two zeros. Zero is always one. You bring a thousand and one zeros home -- they will jump into each other and become one.

So go on piling up those gaps, zeros of being, and by and by what Patanjali first calls nirodh becomes samadhi. In samadhi distractions disappear, go distant and distant and distant... and then disappear; and one-pointedness arises in your



being. That is the first glimpse of who you are beyond prakriti, beyond this game of creation and uncreation, beyond this game of waves and no waves, flowers and no flowers, of change, movement, momentariness. You become a witness.

That witness is your being.

And to attain that is the whole goal of yoga.

Yoga means: UNIO MYSTICA. It means the union, the mystic union with oneself. And if you are one with yourself, suddenly you realize you have become one with the whole, with God, because when you move into your being, it is an emptiness again, a silence, a tremendous nonending silence... and God is also silence. Two silences cannot be two -- they jump into each other and become one. You withdraw in yourself, and God is returning. You meet on the way; you become one. This oneness is the meaning of the word "yoga." Yoga means to become one.

## **Yoga: The Alpha and the Omega, Vol 7**

### **Chapter #6**

#### **Chapter title: You can't get there from here**

**6 January 1976 am in Buddha Hall**

##### Question 1

WHY DO I ALWAYS ASK NEARLY THE SAME QUESTIONS, AGAIN AND AGAIN?

BECAUSE the mind itself is repetition. The mind is never original. It cannot be; by its nature it is such. The mind is a borrowed thing. It is never new; it is always old. Mind means the past -- it is always out of date. And by and by mind becomes a pattern, a habit, a mechanism. Then you become very efficient in it. Then you go on moving in the same rut, in the same routine, again and again and again.

You go on asking the same questions because you go on remaining the same mind.

Unless you are new your questions are not going to be new. Unless you drop the old mind completely, totally, utterly, the new question cannot get into you. The new question cannot get into you because there is no space, you are already filled by the old. And the mind has a persistent habit of repeating itself; it is more efficient. The mind is very stubborn. Even if it pretends to change, the change is not real, just a pretension, a modified form of the old. Maybe the language changes, the form changes, but the deep question remains the same... and the mind goes on persisting.

You have to see it. This question is good. At least, this question is not old.

This is from Saroj. She has been asking questions, and I have been never answering her, but today I decided to answer because this is a new glimpse, that she has understood one thing; that she has been asking again and again the same old thing. This understanding is new. A new morning, a new dawn has come to her mind. Her consciousness has become alert to a certain old pattern.

Help this awareness; cooperate with it. By and by you will start seeing yourself in two dimensions the dimension of the mind -- the old, the past; and the dimension of consciousness -- always fresh and always new, always original. I will tell you one anecdote:

A man excitedly ran up to another man on the street and slapped him heartily on the back. "Paul Porter," he greeted him, "am I glad to see you! But tell me, Paul, what in the world happened to you? Last time I saw you, you were short and fat. All of a sudden you seem tall and thin."

"Look, sir," the puzzled man answered, "I am not Paul Porter.

"Ah!" boomed the undaunted greeter, contemptuously.

"Change your name too, eh?"

The mind has a persistent habit to go on believing in itself -- even against all facts. Even if your old mind goes on giving you nothing but misery and hell, you go on believing in it.

People say that this is an age of unbelief. I don't see it. The same old belief in the mind continues. Somebody is a Hindu; he believes in Hinduism because his mind has been conditioned to be a Hindu. Somebody is a Christian; he believes in Christianity because his mind has been conditioned to be a Christian. Somebody is a communist; he goes on believing in communism because his mind has been conditioned to be a communist. All the three are one. They are not different people. They may have different names and labels, but the same thing is happening to all of them they are all conditioned and clinging to the mind and they all believe in the mind.

I call that man religious who renounces the mind. I call that man religious who renounces all conditionings, who stops clinging to the mind, who starts moving into consciousness, who becomes more and more aware of the conditionings. And in that very awareness one becomes loose of the conditions -- and that is the only freedom there is. All else is just rubbish. All talk of freedom -- political, economic, social -- is just rubbish. There is only one freedom, and that freedom is freedom from conditionings, freedom from the mind, becoming alert, aware, attentive, and moving in a new dimension.

Good, Saroj, that you have become aware that your questions have been repetitively the same. That's why I was not answering them. It is useless because when the mind goes on persisting in its old habit; it doesn't listen.

Try always to find the new, the fresh, the young -- that which is just being born. Catch that before it becomes old dissolve into it before it becomes a pattern. Never make your life a patterned and structured thing. Let it remain a flow, unfrozen, fluid, moving always into the unknown.

Mind means the known. And you are the unknown. If you understand this, you will use the mind and you will never be used by the mind.

## Question 2

THERE ARE MANY WHO CAN SEE A LOT OF CONTRADICTIONS IN WHAT YOU ARE SAYING. ONCE YOU EXPLAINED WHY THIS IS SO. BUT UP TO THIS MOMENT I HAVE NOT COME ACROSS ONE SINGLE CONTRADICTION. EVEN WHEN THERE OBVIOUSLY SHOULD BE ONE. I JUST CANNOT SEE IT, EVEN WHEN I TRY TO. IS THERE ANYTHING WRONG WITH ME? PLEASE EXPLAIN.

No, nothing is wrong with you. The wrong is with others who keep on seeing contradictions, but they are in the majority. You will be alone. So don't be overpowered by the majority. Don't be dominated, by the majority. Remain

alone. Truth is never of the crowd; it is always of the individual. Truth is never of the many; it is always of the few, of the rare. It is not of the multitude; it is of the unique. This difference has to be understood.

The scientific truth is not unique. The scientific truth, in fact, debars the unique. It only listens to the repetitive. Science goes on saying that unless an experiment can be repeated, it cannot be believed. When an experiment can be repeated a thousand and one times and it always gives the same result, then it gathers evidence of being true.

Religious truth is of the unique. A Buddha cannot be repeated, a Jesus cannot be repeated. They come once and then they disappear. They come as if out of the blue and then they disappear again into emptiness -- and there is no way to repeat them. That's why science goes on denying them because science believes only in something which can become a mechanical repetition. If Buddha can be produced on order -- if Buddha can be produced like Ford cars, on an assembly line, then science can believe. But that is not possible.

Religion is the realm of the unique, of the rare, of that which cannot be repeated, of the unrepeatable; and science is the realm of the repeatable. That's why science remains part of the mind and religion goes beyond mind, because all that can be repeated, mind can understand.

People see contradictions in me because I don't repeat. They see contradictions in me because their mind has been trained in a certain Aristotelian logic. The Aristotelian logic says that either this is white or black. If it is white then it cannot be black; if it is black then it cannot be white. The Aristotelian logic teaches you; either this or that. That is the base of all scientific mind. The religious mind says it is both; white is also black, and black is also white. It cannot be otherwise because religion sees so deeply that the opposites become one there.

Life must be death also, and death life also, because somewhere the religious mind, religious consciousness comes to understand that they are meeting -- already they are meeting in you. Something is dying, something is being born. Each moment I see you dying, each moment I see you reborn. You are not a continuity. Each moment something dissolves, each moment something new comes into existence. But you are not aware, so you cannot see the gap. Because you cannot see the gap it looks like a continuity.

Religion believes that there are no contradictions -- there cannot be -- because existence is one. Religion believes and sees that there is no polarity. Even if there is polarity it is not polar and opposite, it is complementary, because existence is nondual; it is one. Life cannot be separate from death and night cannot be separate from day and summer cannot be separate from winter and old age cannot be separate from childhood.

Childhood grows into old age, night changes into day, day changes into night. No and yes are not a question of either/or; they are both together. Two points on one line -- maybe on the extreme ends, but the line is one. So whenever a

religious person exists, he cannot be consistent in the same way as a scientist is. He has a deeper consistency. It is not apparent on the surface; it is deep in his being.

I am not a philosopher, and I am not trying to prove any theory to you, and I am not here talking to you to prove some hypothesis. There is nothing to prove. Truth is there, already given. Religion has nothing to prove; it has no theory about it. It simply gives you a way how to see that which is already there. I go on talking to you not that I have a theory. If I have a theory then I will be consistent. I will always look whether it fits with my theory or not; if it fits, okay; if it doesn't fit, I drop it. But I have no theory.

Everything fits with me. If I have a theory, then I have to look at my theory. Then the fact becomes secondary and the theory becomes primary. If the fact fits with the theory then it is okay; if it doesn't fit then I have to ignore it.

I have no theory. Every fact, just by being a fact, fits with me, fits with me perfectly. Only very few will become aware of it. So don't be worried. If others see contradictions, they have an Aristotelian conditioning.

My whole effort is to help you melt so your structure dissolves and by and by you can start seeing opposites as complementaries. If you love me -- this will happen immediately because the heart knows no contradictions. Even if there is a contradiction on the surface, the heart knows somewhere deep down there must be a consistency, this contradiction must be meeting somewhere. It must be held together by something which goes beyond the contradiction.

I am a unity. If you watch me, if you love me, you will be able to see the unity. Once you see my unity, then whatsoever I say comes out of that unity. It has to be consistent. Whether rationally you can understand or not, that is not the point. The heart has its own reasons, and those reasons are deeper than the reasons of reason.

When people listen to me, people who are not in any way committed to me, people who are not in any way deeply related to me, people who are not traveling with me into the unknown, then whatsoever I say, they understand it in their own way -- they interpret it. Then it is not the thing that I have said. Something else has entered into it; their interpretation. And because of their interpretation the whole color changes, the purity is lost, and then there are problems. Those problems are of their own making.

I have heard a story:

Patrick went to confession and told the priest,  
"Father, I love my neighbor."

The priest said, "That's wonderful. I am glad to see that your attendance at services in this church has benefited you and taught you the ways of the Lord. Carry on the good work. That is the whole message of Jesus; Love your neighbor as thyself."

Patrick went home, changed into some more comfortable dress and slipped next door. He rang the bell and said, "Is it all right?"

The lady said, "Well, Albert is out, but this is afternoon and broad daylight. Someone might see you coming here."

"It is all right," said Patrick. "I have got special dispensation from Father O'Brien."

Love thy neighbor as thyself. When Jesus says it he means something totally different. When Patrick interprets it it becomes totally different. "Love thy neighbor" is a prayer, it is a meditation, it is a whole way of being, but when ordinary mind listens to it, it takes a different color. Love becomes sex. Prayer becomes infatuation. And the mind is very cunning; it goes on taking any support -- whatsoever is available from anywhere -- to its own ends.

When you listen to me, beware. You may be interpreting me in your own way. When I say "freedom" you may interpret it as "license." Watch. When I say "love" you may interpret it as "sex." Watch. Look at your interpretations because they are the traps -- and then you will find many contradictions in me because I am there no more; now it is you reflected. You have many contradictions in you. You are almost a confusion. You have many minds in you, and you go on interpreting in many ways, and then you see contradictions -- in your own interpretations.

Listen to me. Even more than listening -- be with me. Then all contradictions disappear.

The third question is a beautiful story from Devateertha:

### Question 3

YOUR STORY, OSHO, ABOUT UNCLE DUDLEY REMINDS ME OF ANOTHER WEST VIRGINIA STORY. SO IT GOES THAT A STRANGER TO THE AREA WAS SEARCHING FOR A CERTAIN PLACE. HE GOT LOST, SO HE STOPPED TO ASK AN OLD FARMER FOR DIRECTION.

THE OLD MAN REPLIED, "GO THREE MILES NORTH, OVER THE BRIDGE, MAKE A RIGHT, GO SIX MILES AHEAD TO A BROKEN- DOWN BARN, TURN LEFT AT THE HICKORY FENCE.... NOPE. THAT WON'T DO IT."

AGAIN HE TRIED, "FOLLOW THIS HERE ROAD FOR FOUR MILES, OVER THE CREEK AROUND THE BEND BY THE CHESTNUT TREE MAKE A RIGHT, FOLLOW THAT ROAD ABOUT TWO MILES, TURN LEFT BY THE STOP SIGN.... NOPE, WRONG AGAIN."

TRYING ONCE MORE THE OLD MAN SAID, "HEAD WEST TILL YOU HIT GRUBER'S GENERAL STORE, FOLLOW TO THE RIGHT OVER THE BRIDGE FOR FIVE MILES, TURN RIGHT BY THE YELLOW HOUSE.

GO OVER THREE RIDGES TILL YOU COME TO A FORK IN THE ROAD, BEAR RIGHT.... NOPE. THAT WON'T DO." "SO, SAID THE OLD FARMER AFTER SERIOUS CONTEMPLATION, "YOU CAN'T GET THERE FROM HERE."

I have always loved that story. It is tremendously significant. Let me repeat the last part. He said, "Sorry, you can't get there from here."

In fact from here you can get only to here. From here there is no way to there. From here always you can get to here -- from here to here is the only possibility. From here there is no way to there. From now you get to now -- again and again - - because it is always present. From today you never get to tomorrow. Remember, from today you come back to today again and again and again- - because there is no tomorrow. Today remains; it is an eternity. Now is an eternity, and here is the only space.

The man may have been drunk, but sometimes drunkards utter tremendously meaningful truths. Why? Because drunkards can never remain in the Aristotelian logic. That may be the appeal of alcohol, of drugs; it relaxes you. Your head which is divided by Aristotle -- between here and there, between now and then, between today and tomorrow -- that division disappears. You settle deeply in you. You regain your lost childhood when everything was everything else and everything was meeting and merging into everything else, and there were no boundaries.

Watch a child. When he gets up in the morning sometimes he may be crying because he has lost a toy in the dream. In fact there is no boundary between dream and day -- there is no boundary between dream and reality. Everything meets and merges into each other. A child lives in a totally different world -- the world which is one, the world of the mystics, the world of the nondualists, advaitans, the world where there are no distinctions, where things are not divided against each other.

That old man may have been drunk that day. Otherwise, when you are in your senses you cannot say such a thing. He tried hard. He tried hard to catch hold of his Aristotelian mind. He tried hard, to get into the old categories which have become dim under alcohol and its influence. He tried hard to find a way but again and again he got lost. Finally he said it is not possible; "Sorry, you cannot yet there from here!"

This conclusion of the anecdote would be loved by Zen Masters. They will see the point, because they are also drunkards -- drunk with God. Again the same happens categories disappear, distinctions disappear. Says Lao Tzu, "Everybody is clearheaded, only I am muddled." Lao Tzu and muddled? Says Lao Tzu. "Everybody knows what is what only I don't know. Everybody is wise, only I am ignorant." The very word "Lao Tzu" means either "the old fellow" or "the old idiot." Maybe enemies were calling him Lao Tzu and meaning the old idiot and friends were calling him Lao Tzu meaning the old fellow; but he was both.

Remember, there is nowhere to go. You carry your here and now around you. Wherever you go it is always here; wherever you go it is always now. Here and now are the eternities, and they are not two. In language we have become accustomed to calling them two, because in language Einstein has still to be introduced. Einstein has proved it now as a scientific fact that space and time are

not two. He has coined a new word "spatio-time" to make them one. If that is right then here and now cannot be two. "Here-now" is the word of the future. Sooner or later, when Einstein is absorbed into languages these words will lose distinction. Here-now.

The story is beautiful. Sometimes in small anecdotes, in folklore, in stories of the people, much wisdom is hidden. Don't just laugh at them. Sometimes through your laughing you may be trying to escape from something which can make you uncomfortable. Nobody writes these stories; they grow like trees. Through centuries a thousand and one minds work on them. They go on changing and being refined continuously. They are part of human heritage. Whenever a joke is told, don't just laugh and forget it. Laugh, perfectly true and right, absolutely okay, but don't miss the joke in the laughter. It may have something of tremendous value hidden in it. If you can see it, your own consciousness will be enriched.

#### Question 4

RECENTLY I HAD A GLIMPSE OF EMPTINESS. IN MY WORK I COMMUNICATE THROUGH IMAGES JUXTAPOSED STRANGELY. WILL THE CLEARING PROCESS ALLOW THE IMAGE TO RISE ANEW, OR AS I VANISH WILL THE WORK VANISH?

It depends. If your work is just a profession, it can vanish when you vanish. When your ego disappears into deep meditation your profession can also disappear, but if it is not a profession but a vocation, if it is not just a job but a calling, if it is not just imposed on you by yourself or by others but has deeper sources within you, deeper springs to feed it and nourish it, then when the ego disappears, your work for the first time becomes your love; then you become more creative. Tremendous energy is released when the ego disappears because the ego is carrying much of your energy -- wasting much of your energy. Just watch for twenty-four hours. Your ego is taking so much energy -- in anger, in pride, in trips. So much energy is wasted. When the ego disappears, all that energy becomes available to your work, to you.

It can become creative, but then the creativity has a very different quality, a different taste and savor. Then it is not as if you are creating; it is as if you have become a vehicle, as if you are possessed by something greater than you, as if existence has made you an instrument, a medium. You have become a flute and now God sings. You are just a hollow, a passage; you allow the whole to flow through you. If there is any fault, it is yours. If there is any beauty, it is God's. If you err, you err. If something is really given birth through you, you feel grateful. Then all mistakes are yours because then you must have hindered in some way. Blocked, you must not have been totally empty. The passage was not clear for God to flow through. But whenever something beautiful happens -- a painting,



a poetry, a dance, or whatsoever -- you feel deeply grateful. A prayer comes to your heart; a thankfulness comes to your heart.

Then your creativity has a very quiet, calm quality to it. Right now, with the ego, there is much turmoil and tumult. With the ego the creativity is nothing much but the noise that you are a creator. The poetry may not be worth, but the poet goes on shouting from the housetops. The painting may not be of any value, may not have anything original to it, may be just an imitation, a fake; but the painter goes on carrying his head high in pride. It is very noisy with the ego. When the ego disappears, you flow in many ways, but everything becomes very silent and quiet.

I have heard:

Someone once asked Professor Charles Townsend Copeland of Harvard why he lived on the top floor of Hollis Hall in his small, dusty old rooms. "I shall always live here," he answered. "It is the only place in Cambridge where God alone is above me." Then, after a pause, he said, "He is busy, but he is quiet."

Yes, God is busy, tremendously busy -- spread all over existence. Just see how many things he is doing together, simultaneously. This infinite expanse is his. You must have seen pictures of Hindu gods with thousands of hands. They are very symbolic. They show that he cannot work with two hands. Two hands won't be enough. The work is so vast. You must have seen Hindu gods with three heads looking in three dimensions -- because if he has only one head then what will happen to his back? He has to look in all directions. He has to be busy everywhere, with a thousand and one hands... but so quiet -- not even claiming, "I have done so much."

And you do a small thing -- you just arrange a few words and you think it is a poem -- and now arises the pride and you go mad. And you start claiming that you have created something. Remember, only mediocres claim. The real creators never claim, because the real creators become so humble, they understand that it is none of their own. In fact they have only been vehicles.

When Rabindranath, a great poet, used to have moods, was possessed, he would go in a room, close his door. For a few days he will not eat, he will not come out. He will just silently listen to the voice of God. He will purify himself so that he can become the right vehicle. He will cry and weep and he will go on writing. And whenever anybody asked he would always say. "Whatsoever is beautiful is not mine, and whatsoever is ordinary must be mine. I must have added it."

When Coleridge died, almost forty thousand incomplete pieces of poetry and stories were found -- forty thousand. Almost all his life his friends were saying, "Why don't you complete them?" He said, "How can I complete? He starts; he has to complete -- whenever he wills. I am helpless. One day he possessed me and then a few lines came -- and only one line is missing, but I am not going to add it because that will become destructive to it. Seven lines from the sky and one line

from the earth? No, it will cut the wings. I will wait. If he is not in a hurry, who am I to worry about it?" This is a real creator.

A real creator is not a creator at all. A real creator becomes instrumental; he is possessed of the great forces. Wild forces of God possess him, wild seas and skies of God possess him. He becomes a mouthpiece. He utters, but the words are not his. He paints, but the colors are not his. He sings, but the sounds are not his. He dances, but he dances as if possessed -- somebody else dancing through him.

So it depends. The question is if your ego disappears into meditation what will happen to your work. If it is a profession it will disappear, and it is good that it disappears. Nobody should be a professional. Your work should be your love; otherwise the work becomes destructive. Then somehow you drag it and your whole life becomes dull. Your whole life becomes empty in a negative sense, unfulfilled. You are doing something which you never wanted to do in the first place. It is violent. It is suicidal -- you are killing yourself slowly, poisoning your own system. Nobody should be a professional. Your work should be your love; it should be your prayer. It should be your religion, not your profession.

There should be a passion flowing between you and your work. When really you have found your vocation, it is a love affair. It is not that you have to do it. It is not that you have to force yourself to do it. Suddenly you do it in a totally different way you had not known before. Your steps have a difference dance, your heart goes on humming. Your whole system functions for the first time at the optimum. It is a fulfillment. Through it you will find your being -- it will become a mirror; it will reflect you. Whatsoever it is -- a small thing.

It is not a question that only great things become vocations no. A small thing. You may be making toys for children, or making shoes, or weaving cloth -- or whatsoever.

It doesn't matter what it is, but if you love it, if you have fallen in love with it; if you are flowing with no reservation, if you are not withholding yourself, if you are not dragging -- dancingly moving into it -- it will cleanse you, it will purify you. Your thinking by and by will disappear. It will be a silent music, and by and by you will feel that it is not only work, it is your being. Each step fulfilled, something in you flowers.

And richest is the man who has found his vocation. And richest is the man who starts feeling a fulfillment through his work. Then the whole life becomes a worship.

Work should be a worship, but that's possible only when your being starts to be more meditative. Through meditation you will gather courage. Through meditation you will gather courage to throw the profession and to move towards the vocation.

Maybe through the profession you could have been rich, but that richness would have been of the outside.

Through the vocation you may remain poor; you may not be so rich. The society may not pay for it because the society has its own ends.

You may be writing poetry and nobody may be purchasing them, because the society does not need poetry. It can afford -- it is foolish enough -- it can afford to be without poetry. It pays if you are preparing something for war, for violence. If you are doing something for love -- a poetry is something for love, people will be more loving -- the society doesn't bother. The society needs soldiers, the society needs bombs, the society needs weapons not worship.

The society may not pay you, you may remain poor, but I tell you that poverty, that risk, is worth taking because inner riches will be overflowing towards you. You may die poor as far as your outside is concerned, but you will die an emperor as far as your inner being is concerned -- and ultimately only that is of any value.

Question 5

MY BODY IS EXTRAORDINARILY ILL -- ROGI. MY MIND IS SCIENTIFICALLY INDULGENT -- BHOGI. MY HEART IS APPROXIMATELY YOGI. NEARING TO CHILD'S TOTALITY OF ACTION, NONPOLITICALNESS, INNOCENT AND TRUTHLOVING, ARE THERE ANY CHANCES OF ENLIGHTENMENT FOR ME IN THIS LIFE? GUIDE ME AND EXPEDITE MY CASE FOR THE KINGDOM OF GOD. PREPARED FOR THE WORST, I HOPE FOR THE BEST.

The body is helpful if it is healthy, but it is not an absolute condition -- helpful, but not absolutely necessary. If you can drop the identity with the body, if you start feeling that you are not the body, then it doesn't matter whether the body is ill or healthy. If you start going beyond it, transcending it, becoming a witness to it, then even in an ill body the enlightenment is possible.

I am not saying that you should all go and become ill. If you are ill then don't feel desperate, then don't feel hopeless. A healthy body is helpful. It is easier to go beyond a healthy body than beyond an ill body because the ill body needs attention. It is difficult to forget an ill body. It constantly reminds you of its misery and pain and illness. It constantly calls you back to it. It needs care; it needs no attention. It is difficult to forget it -- and if you cannot forget it it is difficult to go beyond it. But difficult \_I don't say impossible.

So don't be worried by it. If you feel it is ill, chronically ill, and there is no way to make it healthy, forget shout it. You will have to make a little more effort, a little extra effort, to gain witnessing, but it can be gained.

Mohammed was not very healthy. Buddha was constantly ill; he had to always carry a physician with him. Jeevak was the name of the physician who constantly had to attend to Buddha. Shankara died when he was thirty-three; That shows the body was not in very good condition; otherwise he would have lived a little longer. Thirty-three is not the time to die. So don't be worried; don't make it a hindrance.

Secondly, you say, "My mind is scientifically indulgent -- bhogi." If it is really scientifically indulgent then you can come out of it. Only an unscientific mind

can go on repeating the stupidity of indulgence. If you are really a little alert, scientifically observant, then sooner or later you will come out of it -- because how can you go on repeating?

For example, sex. Nothing bad in it, but to go on repeating it for your whole life shows that you are a little stupid. I don't say there is some sin in it -- no. It simply shows that you are a little stupid. The religions have been telling you that sex is sin. I don't say so. It is simply foolishness. Allowed, nothing wrong in it, but if you are intelligent you will come out of it -- one day or other. Greater the intelligence, sooner the day will come when you will understand that "Yes, it's okay. It has a time, it has a meaning at a certain stage of life, but then one comes out of it." It is a little childish.

Let me tell you a story:

Two elderly people were appearing in court suing for divorce. The man was ninety-two and the woman was eighty-four. The judge spoke first to the man, "How old are you?

"Ninety-two, Your Honor."

Then he spoke to the woman.

"I am eighty-four," she admitted shyly.

Said the judge to the man. "How long have you two been married?"

"Sixty-seven years," grimaced the old-timer.

"And you mean you actually want to terminate a marriage that has lasted almost seventy years?" demanded the judge unbelievably.

The old man shrugged and said, "Look, Your Honor, whichever way you look at it, enough is enough."

Whichever way you look at it.... If you are intelligent you will not wait for ninety-two years -- enough is enough will come sooner. The more intelligent you are, the sooner it will come. Buddha left the world of indulgence when he was just young. His first child was born, and the first child was only one month old when he left. Enough is enough came to him too early. He was really a very, very intelligent man. The more intelligence is there, the sooner the point of transcendence.

So if you think you are really scientific, it is time -- old-timer -- to understand enough is enough.

And you say, "My heart is approximately yogi." Approximately? That is not the language of the heart. Approximately is the language of the mind. The heart knows only totality -- this way or that. Either all or none -- the heart does not know anything like approximately. Just go to a woman and tell her, "I love you approximately." Then you will know.

How can you love approximately? What does it mean in fact? That you don't love.

No, the heart still doesn't seem to function. You may have heard a rumor from the heart, but you have not understood it. The heart is always total. For or against does not matter, but it is always total. The heart knows no division; all divisions are of the mind.

The body is ill, there is no problem. A little more effort, that's all. The mind is in indulgence, there is also not much problem. Sooner or later you will understand and come out of it. But the real problem comes with the third; approximately won't do. So look again, deep in your heart. As deep as you can, watch.

Allow the heart to say and whisper to you. If the heart really loves yoga -- yoga means the search, the effort to find out what is the truth of life -- if really the heart has moved on the search,-then nothing can prevent it.

Neither indulgence will be a barrier nor illness will be a barrier. The heart can override any situation; the heart is the real source of your energy. Listen to the heart. Trust the heart. And move with the heart. And don't be worried about enlightenment, because that worry is also of the mind; The heart knows nothing about future; it lives here now. Search, meditate, love, be here-now; and don't be worried about enlightenment. It comes on its own accord. Who bothers?

If you are ready it is to come. If you are not ready, thinking constantly about it will not make you ready. In fact, that thinking will function as an obstacle. So forget about enlightenment and don't be worried whether or not it is going to happen in this life.

Whenever you are ready it will happen. It can happen this moment. It depends on your readiness. Whenever the fruit is ripe it falls to the ground. Ripeness is all. So don't create unnecessary problems around yourself. Enough. You have illness, that is a problem. Indulgence, that is a problem. Approximate love for yoga and enlightenment, that is a problem. Now no more problems. Please, don't bring this enlightenment in. Forget about it. It has nothing to do with you and your thinking and your expectations, with your hopes or desires. It has nothing to do with them. Whenever you are desireless and ready and the fruit is ripe, it happens on its own accord.

Question 6

WHEN YOU DIE? CAN YOU MAKE ME DIE TOO?

I am ready right now to help you. Why wait that long? Why - postpone it?

And if you miss me while I am alive, how can you get to me when I am dead? If you cannot flow with me while I am here with you, it will become very, very difficult for you when I am gone. Why postpone?

You are thirsty and I am ready to quench it right now, then why say tomorrow? Why are you afraid? And if you are afraid today, you will be afraid tomorrow. You will be more afraid tomorrow because today's fear will have gathered. Every day you will go on gathering fear. Drop it. The very readiness to die is the readiness to be reborn.

I am reminded of a very beautiful story. I would like to share it with you:

Three tortoises, aged 201, 135, and 97, decided to go on a pub-crawl in London. They first visited the Star and Garter. A fortnight later they reached the next pub. Just as they were going in, the oldest one said, "Oh, dear. I left my wallet back at the other pub." The youngest of the three said, "You are too old to go all the way back. I will fetch it for you." And he went off. Ten days later, just as the two older tortoises reached the bar rail, one of them said, "Young Arnold has been a heck of a long time fetching your money." The other said, "Just like him. He is absolutely unreliable and terribly slow."

A voice from the doorway suddenly said, "Damn the pair of you! Just for that I won't go!"

Don't be that lazy, and don't go on postponing.

#### Question 7

WHENEVER I AM NEAR YOU I FEEL TENSE, AND I APPARENTLY SEE THREE REASONS FOR THE SAME. FIRST; I FEEL I AM BEING TESTED AND SO I HAVE TO REMAIN ALERT. SECONDLY: I HAVE RECEIVED SO VERY TREMENDOUSLY FROM YOU THAT IN RETURN I WOULD LIKE TO GIVE SOMETHING ALSO AND THAT SEEMS IMPOSSIBLE. AND THIRDLY: EVEN SO, I FEEL I STILL HAVE TO RECEIVE SOMETHING FROM YOU AND I AM AFRAID OF MISSING IT.

It is from Ajit Saraswati, Dr. Phadnis. All the three reasons are true, and I am happy that he is alert and aware and can see into things. Yes, all the things are true.

Whenever he is near me, I also feel that he is a little nervous, a little trembling inside. And these are the reasons. And it is good; it is nothing wrong. One has to be that way.

If you start feeling my presence, then you can see the gap. Then much has to be bridged. One starts feeling a nervousness, whether it will be possible or not. I am giving you much, and the more you receive, the more you become capable of receiving more; and the very possibility that more has to be received creates a nervousness, because it is a responsibility. Growth is a responsibility. It is the greatest responsibility there is... and then the fear that maybe the opportunity comes and you miss it. And, right, when I give to you, immediately your heart says give something in return, and that is impossible. That I understand. What can you give... except yourself?

All the three; causes are true, and it is good that one becomes aware.

#### Question 8

YOU HAVE DONE SO MUCH FOR ME. YOU DON'T ASK THAT I BE BETTER OR DIFFERENT. YOU JUST KEEP ALLEVIATING THE PAIN AND POINTING ME TOWARDS JOY. WHAT CAN I DO FOR YOU?

It is from Amida. The same question will arise in so many hearts by and by. The question is beautiful, but don't be worried by it. There is no need to do anything for me. Just be. Just be; don't think in terms of doing anything. There is nothing to do, but just by being yourself you make me tremendously happy. Not that I am not happy already, but just as does a gardener when a new rosebush brings flowers and the garden feels happy, whenever somebody amongst you becomes a being and flowers, I feel tremendously happy.

Just like a painter paints a picture. I work on you. A poet works on a poetry. I work on you. You are my poetries, my roses, my paintings. Enough that the painting be, nothing else is needed.

#### Question 9

PLEASE TALK ABOUT MUSIC AND MEDITATION.

They are not two. Music is meditation -- meditation crystallized in a certain dimension. Meditation is music -- music melting into the dimensionless. They are not two.

If you love music, you love it only because around it somehow you feel meditation happening. You are absorbed by it, you become drunk in it. Something of the unknown starts descending around you... God starts whispering. Your heart beats in a different rhythm, one in tune with the universe. Suddenly you are in a deep orgasm with the whole. A subtle dance enters into your being and doors that have remained closed forever start opening. A new breeze passes through you; dust of the centuries is blown away. You feel as if you have taken a bath, a spiritual bath; you have been under a shower -- clean, fresh, virgin.

Music is meditation; meditation is music. These are two doors to approach the same phenomenon.

#### Question 10

WATCHING YOU SIT IN YOUR CHAIR, I GET MORE AND MORE PUZZLED. YOU ARE SITTING THERE SO INCREDIBLY COMFORTABLE, YOU SEEM TO BE WEIGHTLESS. WHAT ARE YOU DOING TO THE LAW OF GRAVITY?

There is no need to do anything with the law of gravity. Once you become meditative, a different law applies to you; the law of grace. You become available to a different world; the world of grace. Something goes on pulling you upwards. Just as gravitation pulls you downwards, something goes on pulling you upwards. No need to do anything with the law of gravitation. You have just to open a new door into your being from where the law of grace becomes available to you.

## **Yoga: The Alpha and the Omega, Vol 7**

### **Chapter #7**

#### **Chapter title: In a cold universe**

**7 January 1976 am in Buddha Hall**

15. THE VARIATION IN TRANSFORMATION IS CAUSED BY THE VARIETY IN THE UNDERLYING PROCESS.

16 BY PERFORMING SAMYAMA ON THE THREE KINDS OF TRANSFORMATION -- NIRODH, SAMADHI AND EKAGRATA -- KNOWLEDGE OF PAST AND FUTURE.

17. THE SOUND AND THE PURPOSE AND IDEA BEHIND IT ARE TOGETHER IN THE MIND IN A CONFUSED STATE. BY PERFORMING SAMYAMA ON THE SOUND, SEPARATION HAPPENS AND THERE ARISES COMPREHENSION OF THE MEANING OF SOUNDS MADE BY ANY LIVING BEING.

18. BY OBSERVING PAST IMPRESSIONS, KNOWLEDGE OF PREVIOUS BIRTHS IS OBTAINED.

There is a parable in Friedrich Nietzsche's the gay science.

A madman enters a marketplace with a lantern, crying. "I see God! I see God!" but the busy crowd is unconcerned at his outbursts and laughs at his comical antics. Turning suddenly on them he demands, "Whither is God? I shall tell you, we have killed him -- you and I." But as they ignore the enormity of his announcement, he finally flings his lantern to the ground and cries. "I come too early. My time has not come yet. This tremendous event is still on its way."

This parable is tremendously significant. As man grows, his God changes. Has to be so because man creates his own God in his own image. It is not vice versa. It is not as it is said in the Bible that God creates man in his own image. Man creates God in his own image. When man's image changes, his God obviously changes. And there comes a point in man's growth when God disappears completely. God as a personal God is out of the immature mind of humanity.

Existence as divine is a totally different concept. Then God is not a personal being somewhere high in the heaven ruling the world, manipulating, controlling, managing. No, all that nonsense disappears as man becomes mature. It is a childhood concept of God, a childish concept of God. If a small child is to understand God, he has to understand as a personal being. When humanity grows and becomes mature, that God is to die. Then a totally different existence arises. Now the whole existence is divine -- not that there is God.



For Nietzsche himself, this realization that there is no personal God was too much. He could not bear it: he went insane. He was not ready himself to understand what insight had happened to him. He himself was childish; he needed a personal God. But he meditated upon it, and as he meditated, the more and more he became aware that that God is no longer there in the skies. It is dead. And he also became aware that he has been killed by us.

Of course, if it was created by us, it has to be killed by us. The concept was created by man in his childhood. In his maturity the concept is dropped -- as when you were children you played with toys, then you became mature, and you forgot all about those toys. Suddenly one day you come across in a corner of the house, in the rubbish. An old toy. Then you remember how much you had loved it, but now it is meaningless. It has to be thrown; you have changed.

Man created the personal God, then man destroyed it. This realization was too much for Nietzsche himself; he became insane. His insanity is an indication that he was not prepared for the insight that happened to him.

But, in the East, Patanjali is absolutely godless. You cannot find a greater atheist than Patanjali, but it does not disturb him because really he is a grown-up man, really grown-up in consciousness, mature, integrated. For Buddha God doesn't exist...

If there is a personal God, he can forgive Friedrich Nietzsche because he will understand that this man still needed him. That man Nietzsche was still divided, confused -- half of his being was saying yes and half was saying no. If there is a personal God, he can even forgive Gautam Buddha because at least he denied him. He said, "There is no God." That too is paying attention. But he will not be able to forgive Patanjali. He used him. He not only not denied him, that he is not, he used the very concept as a device. He said, "For the ultimate growth of man, even the concept of God can be used as a hypothesis." Patanjali is absolutely cold about God, colder than Gautam Buddha, because when you say no there is a certain passion, when you say yes there is a certain passion -- in love, in hate, there is passion. Patanjali is absolutely indifferent. He says, "Yes, the concept of God can be used." He is the greatest atheist the world has ever known.

But in the West the concept of atheist is totally different. It is not yet mature. It is on the same plane as the theist is. The theist goes on saying "there is a God" in childish terminology, as a father, and the atheist goes on denying, that there is no such God. They both exist on the same plane. Patanjali is the real atheist, but it does not mean that he is irreligious. He is the really religious man. A really religious man cannot believe in God. It will look like a paradox.

A really religious man cannot believe in God because to believe in God he has to divide existence in two -- God and no God, the creator and the creation, this world and that, matter and mind. He has to divide, and how can a religious man divide? He does not believe in God; he comes to understand the very divinity of existence. Then the whole existence is divine; then all that is there is divine. Then every place is a temple, and wherever you move and whatsoever you do you are

moving in God and you are doing to God. The total -- you included -- becomes divine. This has to be understood.

Yoga is a perfect science. It does not teach to believe; it teaches to know. It does not say to you. "Become blind followers"; it says. "Open your eyes," and it gives you the method how to open your eyes. It does not say anything about the truth. It simply says everything about your vision how to attain the vision, the capacity to see, the eyes, so that whatsoever there is is revealed to you. It is more than you can ever conceive of; it is more than all your gods put together. It is infinite divineness.

One thing more about this parable. The madman said. "I come too early. My time has not come yet." Patanjali came really too early. His time has not come yet. He is still waiting for his time. It always happens people who realize truth are always ahead of their time -- sometimes thousands of years ahead. Patanjali is still ahead of time. Five thousand years have passed; still his time has not come yet. The inner world of man has not yet become a science. He has given all the foundations; he has given the whole structure. The structure is waiting for humanity to come close and to understand it.

Our religions, so-called religions, are juvenile. Patanjali is a giant, a pinnacle of a man. His height is so much that you cannot see the peak; it is hidden somewhere in the clouds. But everything about him is absolutely clear. If you are ready not to cling to your confusions, if you are ready to follow the path that he shows, everything is absolutely clear. About this man Patanjali there is nothing like mysticism. He is a mathematician of the mystery; he is a logician of the illogical; he is a scientist of the unknown. And it is tremendous even to conceive that one man has put the whole science together. Nothing is lacking, but the science is waiting for humanity to come close so that the science can be understood.

Man understands only that which he wants to understand. His understanding is dominated by his desires. That's why Patanjali, Buddha, Zarathustra, Lao Tzu, they always feel they have come too early. Because man is still asking for toys to play with. He is not ready to grow. He does not want to grow. He clings to stupidities. He has invested too much in his ignorance and he goes on deceiving himself.

Just watch yourself. When you talk about God -- you are not talking about God you are talking about your God. And what sort of God can your God be? It cannot be more Than you; it can only be less than you. It cannot be more beautiful than you; it can only be more ugly than you. It cannot be a clarity. It is bound to be a confusion, because in the concept of your God you will be involved. It cannot go higher than you. Your height -- at the most -- can be the height of your God.

People think according to their desires, ambitions, egos, and everything becomes colored by it.

It happened that Mulla Nasrudin contested an election:

He received only three votes. His wife, when she came to know, turned to him and snapped, "There! I always knew you were keeping another woman!"

One vote of Nasrudin, himself, one his wife, and from where comes the other? The jealous mind thinks in terms of jealousy. The possessive mind thinks in terms of possessiveness. The angry mind thinks in terms of anger.

Look at the Jewish God. He is as possessive as any man can be. He is as egoistic as any man can be. He is as revengeful as any man can be. He does not look divine at all. He looks more like a devil than like a god. The whole myth of Adam being turned out of the garden of Eden shows nothing much about Adam, but it shows much about the God. "Because Adam disobeyed" -- what type of God is that who cannot tolerate such a small disobedience, very intolerant, who cannot tolerate a little freedom? That God may be a slave owner, but he is not a god.

What was the sin of Adam in fact? Curiosity, nothing else. Because God had said, "Don't eat the fruit of this tree. This is the tree of knowledge," and Adam became curious. Simple, very human. To think otherwise is impossible. And for that small thing -- how can you call it a sin? That is the whole base of all scientific curiosity and inquiry. All scientists are sinners. Patanjali, Buddha. Zarathustra -- all are sinners because they are tremendously curious to know what truth is, what life is. They are all Adams. But the Jewish God could not tolerate; he became mad. He turned Adam out of the garden the greatest sin has been committed. Curiosity is a sin? The effort to know the unknown is a sin? Then to seek truth is a sin. Disobeying, being rebellious is a sin? Then all great religious people are sinners because they are all rebellious.

No, it has nothing to do with God. It has something to do with the Jewish mind, small mind thinking about God, creating a God in its own image.

Mulla Nasrudin once staggered from a train, his complexion very white. I had gone to the station to receive him.

"Riding backwards for ten hours," he explained, "I never could stand that."

"Why," I inquired, "didn't you ask the person sitting opposite to change seats with you?"

"I could not do that," said the Mulla. "There wasn't anybody there."

There is nobody in the sky to listen to your prayers. Whatsoever you want to do, do. There is nobody who is going to give you permission to do it. Whatsoever you want to be, be. There is nobody you have to look to for the permission. Existence is free and available. This is the understanding of yoga: that existence is available to everybody. Whatsoever you want to be, you can be. Everything is ready. Don't wait for anybody's permission because there is nobody. The opposite seat is vacant -- if you want to sit, you can sit on it.

Mulla looks absurd, ridiculous, but that's what the whole of humanity has been doing for centuries looking at the sky, asking permission, praying -- to somebody who is not there. Prayer is not the right thing; the right thing is to meditate. And what is the difference? When you pray you have to believe in someone who is listening to your prayer. When you meditate you meditate alone. In prayer the other is required; in meditation you alone are enough.

Yoga is meditative. It has no place for prayer, because it has no place for God. It has no place for any childish notions about God.

Let this become a constant remembrance in you if you really want to be religious, you will have to pass through the state of atheism. If you really want to be authentically religious, then don't start by being a theist. Start by being an atheist. Start by being an Adam. Adam is the beginning of Christ. Adam starts the circle and Christ ends the circle. Start by saying no so that your yes can mean something. Don't be afraid and don't believe out of fear. If you have to believe someday, only believe out of knowing and love -- never out of fear.

That's why Christianity could not develop a yoga, Judaism could not develop a yoga, Mohammedanism could not develop a yoga. Yoga was developed by people who were courageous enough to say no to all beliefs, to all blind faiths, who were able to deny the convenience of belief to themselves and who, were ready to inquire and go into the wildness of their own being.

It is a tremendous responsibility. To be an atheist is to be very deeply responsible because when there is no God you are left alone in a cold world. When there is no God you are left alone with nothing to hang on to, with nothing to cling to. Great courage is needed, and you have to create the warmth out of your own being. This is the whole meaning of yoga to create warmth out of your own being. The existence is cold. No hypothetical God can give you warmth. You are simply dreaming. It may be a wish fulfillment, but it is not true. And it is better to be cold but to remain with truth than to live surrounded by lies and feel warm.

Yoga says realize the truth that you are alone. You are given an existence; now you have to create meaning out of it. Meaning is not already given.

Existentialists in the West say something with which Patanjali will agree totally. Existentialists say existence precedes essence. Let me explain it to you.

A rock is there. A rock's essence is given; it is already given. Its existence is its essence also. The rock is not going to grow: it is already that which it can be. But man is different man is born -- he brings his existence, but the essence is not given yet. He comes as an emptiness. Now he has to fill that emptiness by his own effort. He has to create meaning: he has to grope in the dark; he has to work it out, what life means. He has to discover; he has to be creative. Existence is given, essence has to be created -- and every moment the way you live, you create your essence. If you don't create it you will not have it.

People come to me and they ask, "Please tell us what is the meaning of life." As if meaning is given somewhere. Meaning is not given you have to create it.

And this is beautiful. If meaning was already given, man would have been a rock. Then there was no possibility to grow, no possibility to discover, no possibility to adventure -- no possibility. In fact, everything closed -- a rock is closed from every dimension. It is already that which it can be, but man is not already... only a possibility, a trembling possibility, with infinite future, with a thousand and one alternatives. It will depend on you who and what you become. You are responsible. When there is no God the responsibility falls totally on you. That's why weaklings go on believing in God. Only very strong men can stand alone. But this is a basic necessity -- for yoga this is a basic requirement that you stand alone and that you come to realize that the meaning is not given; you have to search for it. You have to create it. You will come to a meaning -- life can come to a meaning -- but that meaning will have to be discovered by your own effort. Whatsoever you do will go on revealing you. Every act will make your life, your existence, more and more meaningful.

Only if this is the truth is yoga then possible. Otherwise, go on praying; otherwise go on kneeling down on the earth, go on praying to your own ideas and go on interpreting your own prayer, and live in a hallucination, live in an illusion.

Sigmund Freud has written a book. The name of the book is very significant THE FUTURE OF AN ILLUSION. The book is about religion. It is a misfortune that he never became aware of Patanjali; otherwise he would not have written that book -- because religion can exist without illusion. To Sigmund Freud religion means Christianity and Judaism. He was not aware of the depths of Eastern religions. Western religions are more or less political. Much of them is not religious at all; they are superficial. Eastern religions have gone to the very depth, and this is the depth where you deny God also and you say now there is no need to depend. Whenever you think you need somebody to depend on, you will create an illusion.

To realize that one is alone in a cold universe -- and there is nobody to pray to, and there is nobody to complain to, and there is nobody who is going to help you -- only you -- it is a tremendous responsibility. One staggers, one feels afraid, one starts trembling. Anguish arises, a great anxiety is created by the very fact that you are left alone.

"God is dead" Nietzsche said it only a hundred years before; Patanjali knew it five thousand years before. All those who have come nearer truth have known that God is man's imagination. It is man's interpretation, a lie, to give yourself a warmth.

People go on interpreting in their own ways. The whole concern of yoga is that you drop all interpretations, let your eyes be not clouded by any hypothesis and belief, look direct, look unclouded, look without smoke. Let your flame be without smoke and see whatsoever there is.

Overheard in a park; two men were describing their wives to each other:

"Mine is like Venus de Milo."

"You mean she has a shapely figure and stands about naked?" asked the other.

"No, she is an old relic and she is not all there."

"Mine makes me think of Mona Lisa."

"Do you mean she is French and has an enigmatic smile?"

"No, she is as flat as a canvas and she ought to be in a museum."

People go on interpreting.

Always listen to their meaning, not to their words. Always listen to their innermost being, not the sounds that they make on the outside. What they say is not significant... what they are.

Your God, your prayer, is not significant. Your churches, your temples, are not significant. Only you. When you pray, I don't listen to your prayer. I listen to you. When you kneel down on the earth, I don't see your gesture, I see you. It is out of fear -- and a religion out of fear is impossible. Religion is possible only out of understanding. That's the effort of Patanjali.

But with Patanjali, also, people go on interpreting. They bring their minds and then Patanjali is there no more. They listen to their own heartbeats in him.

In a small school the teacher asked a tardy student, "Why are you late?"

"Well, a sign down the street said -- ."

The teacher interrupting, "Now what can a sign possibly, have to do with it?"

"The sign said," said the student, "School ahead. Go slow."

It depends on you what you will understand when you read Patanjali. Unless you can leave yourself behind, you will misunderstand. Understanding is possible only when you are absolutely absent -- you don't interfere, you don't interrupt, you don't give colors, shapes, and forms. You simply see, with no idea, no prejudice.

Now the sutras.

THE VARIATION IN TRANSFORMATION IS CAUSED BY THE VARIETY IN THE UNDERLYING PROCESSES.

You have heard about so many miracles, so many siddhis. Patanjali says there is no miracle possible all miracles follow a certain law. The law may not be known. When the law is not known, people think out of their ignorance that it is a miracle. Patanjali believes in no miracles. He is utterly scientific in his understanding. He says if something happens there must be a law. The law may not be known, you may be ignorant about it -- even the person who is doing the miracle may be unaware of the law, but he has come, stumbled upon how to use it and he is using it.

This is the basic sutra for all miracles "The variation in transformation is caused by the variety in the underlying processes." If you change the underlying process, the manifestation changes. You may not be aware of the underlying process; you just see the manifestation. Because you just see the manifestation and you cannot go deep and you cannot see the underlying process, the undercurrent of the basic law, you think there is a miracle. There are no miracles. For example, alchemists in the West tried hard for centuries to transform base metal into gold. There are reports that a few of them did succeed. Scientists had always been denying it, but now science itself has succeeded in it. Now you cannot deny -- now we know the underlying process. Now physics says that the whole world consists of atoms, and atoms consist of electrons. Then what is the difference between gold and steel? The difference is not in the basic reality; both consist of electrons, electric particles. Then what is the difference? Then why are they different? Gold, iron, they are different. And what is the difference? The difference is only in the structure, not in the basic substance.

Sometimes electrons are more, sometimes less -- that makes the difference. The quantity makes the difference, but the substance is the same. The structure is different. You can make many types of houses with the same bricks. The bricks are the same. You can make a poor man's hut and you can make a king's palace -- the bricks are the same. The basic reality is the same. If you want, the hut can be transformed into a palace and the palace can be transformed into a hut.

This is the basic sutra of Patanjali "The variation in transformation is caused by the variety in the underlying processes." So if you understand the underlying process you become capable of things which ordinarily people are not capable of doing.

BY PERFORMING SAMYAMA ON THE THREE KINDS OF TRANSFORMATION -- NIRODH, SAMADHI, AND EKAGRATA -- KNOWLEDGE OF PAST AND FUTURE.

If you concentrate on nirodh, the gaps between two thoughts, and you go on piling up those gaps, you go on accumulating those gaps that is what Patanjali calls samadhi -- and then arises in you a situation where you become one and one-pointed -- ekagrata -- if this happens knowledge of the past and the future.

It will be a miracle if you can know the future. It is not a miracle.

There is a scientific record about a very rare man in the West, Swedenborg. He wrote a letter to Wesley, a famous priest, and told him, "In the world of the spirits, I have heard the rumor that you want to see me." Wesley was surprised because he was thinking to see him, but he had not said so to anybody. He could not believe it. He wrote a letter saying. "I am simply amazed. I don't know what you mean by the world of spirits, I don't know what you mean that you have heard the rumor, but this is certain that I have been thinking to see you -- and I have not said this to anybody I will be coming on such and such date, because I

am going for a tour, and three, four months afterwards I will be coming to you." Swedenborg wrote to him, "That is not possible because, exactly on that date, I have heard the rumor in the world of the spirits that I am going to die." And exactly on That date he died.

Swedenborg was staying with a few friends at a holiday resort, and suddenly he started crying, "Fire! Fire!" They could not believe what he was saying. They ran out. There was no fire -- nothing a small village, a seaside village. They asked him what he meant -- and he was perspiring as if there was fire, and he was so trembling. Then he said. "Nearabout three hundred miles away a town is on fire." A horseman was sent immediately. He was right. The town was on fire, and at that moment the people of the town became aware, when he said. "Fire! Fire!"

The queen of Sweden became interested in this man. She said, "Can you say something to me which can give me proof that you move in the world of the spirits?" He closed his eyes and he said, "In your palace," where he had never been because he had never been called before to the palace and it was not a public place where anybody could go.... He said, "In a certain room," the number of the room, "in a certain drawer, which is locked, and the key will be found in another room, open it. Your husband has left a letter for you." The husband had been dead for almost twelve years. "And this is the message on the letter...." He wrote the message. The room was found, the key was searched for and found, the drawer was opened, and there was a letter and exactly those were the words that Swedenborg had written on the piece of paper.

Patanjali says if nirodh is accomplished it becomes samadhi. If samadhi is attained, one becomes one-pointed, consciousness becomes a sword, a sharp, one-pointed thing knowledge of past and future. Because then for you time disappears and you become part of eternity. Then past is not past for you and future is not future for you. Then for you all the three are available simultaneously.

But this is not a miracle. This is a simple Law, a basic Law. One has to understand and use it.

THE SOUND AND THE PURPOSE AND IDEA BEHIND IT  
ARE TOGETHER IN THE MIND IN A CONFUSED STATE.  
BY PERFORMING samyama ON THE SOUND.  
SEPARATION HAPPENS AND THERE ARISES COMPREHENSION  
OF THE MEANING OF SOUNDS MADE BY ANY LIVING BEING.

And Patanjali says if you bring your samyama -- that is your dharana, concentration; your contemplation dhyan; and your samadhi if you bring all these three -- one-pointed -- on any sound uttered by any living being -- animal, bird -- you will understand the meaning of it.

In the West there are stories about St. Francis that he would talk to animals. He would even talk to donkeys and say. "Brother Donkey." He would move into the



forest and talk to the birds, and birds would come to him. Once, he called from the bank of the river, "Sisters." as he used to call the fish, and thousands of fish took their heads up all over the river to listen to him. These are records which have been witnessed by many people.

It is said about Lukman, who created the unani system of medicine, that he would go to the trees and ask their properties -- "For what disease can you be used, sir?" -- and the tree would answer. In fact he has reported so many medicines that modern scientists are simply bewildered because methods were not there: experiment was not possible. Only just now are we becoming capable of entering into the hidden properties of things, but Lukman has talked about them.

Patanjali says this too is not a miracle. If you concentrate -- you become one and you listen to the sound without any thought -- the very sound will reveal to you the truth behind it. It is not a question of understanding the language; it is a question of understanding the silence. If you are in silence you can understand silence. Ordinarily, if you know English you can understand English, if you know French you can understand French. The same is true if you are silent you can understand silence. That is the language of the whole.

In one-pointedness one becomes absolutely silent. In that absolute silence everything is revealed -- but not a miracle. Patanjali does not like the word "miracle." He is a man of science. There is nothing magic-like in it; it is simple.

I was at Mulla Nasrudin's house one day. Mulla Nasrudin and his wife were in the kitchen washing the dishes. I and Nasrudin's little son Fajalu were in the living room watching television. Suddenly there was a crash of falling dishes. I and Fajalu listened but heard nothing more.

"It was Mother who dropped them," little Fajalu announced, finally.

I was amazed. "How do you know?" I asked him.

"Because she is not saying anything."

There is a way of understanding when nothing is said -- because that says something. Silence is not just empty. Silence has its own messages. Because you are much too filled with thoughts, you cannot understand, you cannot hear, that small, still voice within.

Just listen to a cuckoo, the cuckoo's song. Patanjali says listen so meditatively that your thoughts disappear -- nirodh comes. Not in gaps showers on you like samadhi. No thoughts interfere, no distraction one-pointedness arises. Suddenly you are one with the cuckoo, you understand why she is calling, because we are part of one whole. Behind that sound there is a hidden meaning in the cuckoo's heart: if you are silent you will be able to understand it.

Patanjali says "The sound and the purpose and idea behind it are together in the mind in a confused state. By performing samyama on the sound, separation

happens and there arises comprehension of the meaning of sounds made by any living being."

Mulla Nasrudin stood in an auction room all afternoon waiting for lot 455 which was a South American parrot in a chromium cage. Finally his chance came and the parrot was put up for sale. The Mulla bought it, but it cost him far more money than he had expected to spend on it. Still, his wife badly wanted one just like it.

As the assistant came down to him to get his name and address he said, "You have got yourself a nice bird there, sir."

The Mulla said, "I know. He is a beauty. Just one thing, I forgot to ask if that parrot can talk."

The assistant's eyebrows went up. "Talk?" he said, "Hell, he was bidding against you for the last five minutes!"

But we are so occupied in our own thoughts, who listens? Who listens to a parrot? People don't listen to their lovers. Who listens to the wife? Who listens to the husband? Who listens to the father, or who listens to the child? People are so occupied, preoccupied in their heads -- hung up -- there is no possibility for listening. Listening needs silence. Listening needs attentiveness. Listening needs a deep passivity, a receptivity. It is not absent-mindedness -- it is full of attention, full of awareness, full of light: but passive.

BY OBSERVING PAST IMPRESSIONS,  
KNOWLEDGE OF PREVIOUS BIRTH IS OBTAINED.

And when you become silent -- what Patanjali calls *ekagrata parinam*, the transformation that brings you one-pointedness of consciousness -- when that arises you can look into your past impressions. You can move backwards and you can go to your past lives. And that is very, very significant, because once you can look into your past lives you will instantly become different. It is because you have forgotten all that you have lived before, you go on repeating the old nonsense again and again.

If you can see back and you can see again the same pattern, again the same pattern... that you were jealous, that you were possessive, that you were full of hate and anger, that you were greedy, that you were trying to become powerful in the world, trying to attain to riches, success, ambition, that you were an egoist again and again and always you failed and always death came and all that you were doing was disrupted, and again you started the same game again.... If you go back and you can see millions of lives spread all over eternity, can you be the same? Can you still move into greed when you see the frustration that it has been bringing to you?

But we forget. The past is absorbed by ignorance; it moves into a dark night. An oblivion falls, a curtain, and you cannot move back.

The proprietor of an art gallery in Bombay showing pictures to a customer who did not know what he liked, tried out a landscape, a still life, a portrait, and a floral piece, all without results.

"Would you be interested in a nude?" the proprietor of the gallery asked in desperation. "Would you be interested in a nude?"

"Good heavens, no," said the visitor. "I am a gynecologist.

Please don't suspect anything about Dr. Phadnis! He has told me not to tell you.

If you are a gynecologist, how can you be interested in a nude? In fact it is impossible to be interested in the body. The more you know, the less the fascination. The more you know, the less the obsession. The more you know, the more the futility.

If one can move back into the past impressions of past lives... And that is simple just one-pointedness is needed. Buddha has told his past-life stories, the JATAK STORIES; they are a treasure. Never before had anybody done that. Each story is significant -- because that is the story of all humanity, all humanness the stupidity of man, the greed, the jealousy, the anger, the compassion, the love. If you can see back, that very vision will change your future. You will not be the same again.

A gentleman in the seventies got his nerve together and took a flight in an airplane. As he climbed out after the ride he turned to the pilot and said. "Sir, I wish to thank you for both of those rides."

"What are you talking about?" said the pilot. "You had only one ride."

"No, sir," said the passenger, "I had two -- my first and my last."

Experience transforms, but to transform you the experience needs to be conscious. Unconscious experience cannot change you. You have lived the same pattern that you are living now -- many times -- but you go on forgetting about it. Then again you start the same rut, as if something new is being started. Many times you have fallen in love and many times you were frustrated. Again you are seeking the old ways.

Your body may be new: your mind is not new. Your body is just like a new bottle, and your mind is very old wine. The bottles go on changing and the wine goes on remaining the same.

Patanjali says that if you become one-pointed -- and you can become because there is no secret in it; just effort, perseverance, patience is needed -- you will be able to see all that you have been before. Just the vision of it, and your pattern will collapse. No miracle in it; it is a simple, natural law.

The problem arises because you are unconscious. The problem arises because you have been dying and being born again and again, but each time, somehow, a curtain falls and your own past is hidden from you. You are like an iceberg, only a small part on the surface and the major part is under the surface. Your personality right now is just a small part protruding out of the surface. All your past is just underneath, underneath the surface. Once you become aware of it, nothing else is needed. That very awareness becomes a revolution.

Quizzing a bunch of recruits, the Marine sergeant asked. "Jones, when you clean a rifle what is the first thing you do?"

"Look at the number," the man replied promptly.

"Now, what on earth has that got to do with cleaning a rifle?" the sergeant demanded.

"Just want to make sure," replied Jones, "that I am cleaning my own."

That is the point where everybody goes on missing. You don't know who you are; you don't know what is your number; you don't know what you have been doing all along. You have become very clever in forgetting things. Now psychoanalysts say that whatsoever is painful, man tends to forget it. Not that you really forget -- it remains part of your unconscious. In deep hypnosis it comes up, bubbles up. In deep hypnosis everything comes back.

For example, if I ask you what you did on the first of January, 1961, you cannot remember. You were, of course, there. The first of January, 1961, you were alive, all of you were there, but what you did from the morning till the evening you don't remember. Then go to a hypnotist and allow yourself to be hypnotized. In deep hypnosis he will ask, "What did you do on the first of January, 1961?" And you will relate everything, even the minute details -- that you went for a walk in the morning and it was beautiful, and there was dew on the grass, and you can still remember the coldness of the morning, and the hedges were being cut in the garden and you can still remember, you can almost smell again, the fragrance of the new hedges being cut, and the sun rising.... And small details, minute details, and the whole day as if you again live it. When you are brought out of hypnosis you have forgotten again.

It seems that to remember all will be too much for you, it will become too much of a burden, so you go on throwing it in the basement of the consciousness. The basement has to be searched because there are hidden treasures also, and the basements have to be searched because only searching through it will you become aware of your foolishness that you have been repeating continuously. You can go beyond it only when you have understood it. A basement understood becomes the passage for a higher story of your being.

Modern psychology says there are two divisions of consciousness the conscious and the unconscious. Yoga psychology says there is one more division: the superconscious. You live on the ground floor, that is consciousness. Beneath it is

a great basement, the unconscious -- the whole accumulated past. And when I say the whole accumulated past I mean all your lives as man, all your lives as animals, all your lives as birds, all your lives as trees, plants, all your lives as rocks, metals -- from the very beginning, if there was any beginning, or from the very beginningless beginning. All that has happened to you, all transformations, they are all accumulated in the basement. One has to go through it.

The very understanding will give you the key of the staircase from where you can go to the superconscious.

Patanjali says it happens according to a simple law. All miracles happen according to a simple law the law when you become one-pointed. There is only one miracle, and that is the miracle of becoming one-pointed.

These sutras are the very base for a future science to develop, one day or other. Now the basic work has started in the West. Much is being done as far as the supersensible is concerned; much is being done for the paranormal. But still everything is in the dark; people are groping. When things become more clear, Patanjali is going to take his right place in the history of human consciousness. He is incomparable -- the first scientist who does not believe in any superstition, in any miracle, and who reduces everything to a scientific law.

"By observing past impressions, knowledge of previous birth is obtained." In Primal Therapy you do a little work on these lines; you go a little backward, up to your birth in this life. That is just spadework. If you succeed in that then you can be helped more deeply you can be helped to remember the days in the womb. I am going to start a new therapy, Hypnotherapy. Soon, when you have done Primal and you have succeeded in it, then Hypnotherapy can help you to go deeper, to remember the days in the womb; then go still deeper and to remember your last life, when you died; then go still deeper into your last life's details.

If you can go in one life's detail then you have the key, then you can open all the past doors.

But why open the past doors? Because in the past is hidden the future. If you know your past you will not repeat it in the future. If you don't know it you will go on repeating it again and again and again. The very knowledge of the past becomes a guarantee that now you will not repeat it in the future; in the future you are going to be a totally new man; The yoga is the science of the new man.

## **Yoga: The Alpha and the Omega, Vol 7**

### **Chapter #8**

#### **Chapter title: The rock bottom of no and yes**

**8 January 1976 am in Buddha Hall**

#### Question 1

OSHO, ONCE YOU REFERRED TO SARTRE SAYING THAT WHEN HE WAS ASKED IN AN INTERVIEW. "WHAT IS THE MOST SIGNIFICANT THING IN YOUR LIFE?" SARTRE REPLIED EVERYTHING. TO LOVE TO LIVE, TO SMOKE. AND THEN YOU REMARKED THAT THIS REPLY IS VERY ZEN-LIKE. BUT DOES SARTRE HAVE A ZEN-CONSCIOUSNESS?

THAT'S why I said very much Zen-like. Not actually Zen, but very much Zen-like. Existentialism is almost on the verge where it can become Zen. It can go on sticking where it stands now and it will not be a Zen, but it can take the jump and become Zen. Sartre is standing where Buddha was also standing before he became enlightened, but Buddha was open towards the future. He was still searching: he was still on the journey. Sartre has become fixed in his negativity.

The negative is necessary but not enough. That's why I go on saying unless you are capable of saying no to God you will never become capable of saying yes. But just to say no is not enough. It is necessary, but one has to move on -- from no to yes, from negative to positive.

Sartre is still clinging to the negative, to the no. Good that he has come up to that, but not good enough. One step more, where negativity also disappears, where negativity is also negated. The negation of the negation becomes absolute positive. The negation of the negation is the total yes. Let me explain it to you.

You are sad. You can become settled in your sadness, you can accept it as if "this is the end" journey stops, no searching, no inquiry anymore -- you have settled, you have made your home in the no. Now you are not a process; you have become stagnant. The no has become your life-style. Never make anything your life-style. If you have attained to no, don't stop there. The search is endless. Go on, go on... one day when you have reached to the very rock bottom of no you start moving upwards towards the surface. Dive deep into the no. You will reach to the rock bottom. From there the turning point then you move in the opposite direction. Then comes the world of yes. Atheist: then you become a theist. Then you say yes to the whole existence. Then sadness turns into a bliss, no becomes yes. But this too is not the end. Go on and on. As no has been left, yes also will disappear.

That is the point of Zen, where yes and no both disappear, and you are left without any attitude. You are left without any idea -- naked, nude -- just with a

clarity, nothing to hinder it -- not even a yes. No philosophy, no dogma, no theology, no doctrine -- nothing to hinder you, nothing to cloud you. This is what Patanjali calls nirbeej samadhi, seedless samadhi, because in the yes the seed can be carried still?

This is the point of transcendence. This is the point where you disappear completely and, at the same time, you become total. This is why Buddha will not say yes to God, will not say no to God. If you ask him, "Is there God?" he will smile at the most. That smile shows his transcendence. He will not say yes, he will not say no, because he knows both are stages on the path but not the goal -- and both are childish. In fact anything becomes childish when you cling to it. Only a child clings. A grown-up man leaves all clinging: real maturity is unclinging -- not even to yes.

Buddha is so godlike and so godless. All people who have really attained go beyond yes and no.

Remember this. Sartre is hanging somewhere at the very border of no. That's why he goes on talking about sadness, depression, anxiety, anguish. All negatives. He has written a great book, his magnum opus, BEING AND NOTHINGNESS. In that book he tries to prove that being is nothingness -- the total negation. But he clings to it.

But he is an authentic man. His no is true. He has earned it. It is not just a denial of God he has lived that denial. He has suffered for it; he has sacrificed for it. It is an authentic no.

So there are two types of atheists -- as there are always two types in every direction the authentic and the inauthentic. You can become an atheist for wrong reasons. A communist is an atheist but he is not authentic. His reasons are false: his reasons are superficial. He has not lived his no.

To live the no is to sacrifice oneself at the altar of negativity, to suffer tremendously, to move in the world of desperation, to move in the darkness, to move in the hopeless state of mind where darkness prevails ultimately, endlessly, and there is no hope for any morning -- to move into the meaningless and to not in any way create any illusion; because the temptation is great. When you are in a dark night the temptation is great at least to dream about the morning, to think about the morning, to create an illusion around you, to hope for it. And whenever you start hoping you start trying to believe in it, because you cannot hope without belief. You can hope if you believe. Belief is inauthentic: disbelief is also inauthentic.

Sartre's no is really true. He has lived it; he has suffered for it. He won't cling to any belief. Whatsoever the temptation, he will not dream. Whatsoever the allurements and the fascination of hope and future, of God and heaven no -- he will not be tempted. He will stick. He will remain fixed with the fact. The fact is that there is no meaning. The fact is that there seems to be no God, the sky seems to be empty. The fact is there seems to be no justice. The fact is the whole existence seems to be accidental -- not a cosmos but a chaos.

It is difficult to live with this chaos. It is almost impossible -- inhuman or superhuman -- to live with this chaos and not to start dreaming about it, because one feels as if he is going mad. That's where Nietzsche became mad -- the same situation as Sartre is in. He became mad. He was the first of this new mind, the first pioneer man who tried an authentic no. He went mad. Too many people will go mad if they try no -- because then there is no love, then there is no hope, then there is no meaning. Your existence is arbitrary, accidental. Inside emptiness, outside emptiness... no goal anywhere. Nothing to cling to, nowhere to go -- no reason to be.

Seems difficult, almost impossible.

Sartre has earned it; he has lived it. He is a true man a true Adam. He has disobeyed. He has said no. He has been thrown out of the garden -- the garden of hopes, the garden of dreams, the garden of your wish fulfillments. Naked, nude, into the cold world he has lived.

He is a beautiful man, but one step more is needed. A little more courage. He has not yet touched the rock bottom of nothingness.

Why has he not been able to touch the rock bottom of nothingness? Because he has made a philosophy out of nothingness. Now that philosophy itself gives him a meaning. He talks about sadness. Have you watched anybody talking about his sadness? His very talk helps the sadness to disappear. That's why people talk about sadness, people talk about their miserable lives. They talk because just the talk, and they forget about it.

He has been talking, arguing, that nothing is meaningful, that the whole life is meaningless. Now this has become his meaning -- to argue for it, to fight for it. That is where he has missed the point. A little deeper and the rock bottom is close by. He will be thrown back towards a deep yes.

Out of no, yes is born. If out of no, yes is not born, then something has gone wrong. It has to be so. Out of the night the morning is born. If the morning is not born then something has gone wrong. Maybe the morning is there but the man has made it a point not to open his eyes. He has become addicted to darkness, or the man has gone blind, or the man has lived in darkness so long that light dazzles him and blinds him.

One step more in this life or in another and Sartre will become a real man of Zen. He will be able to say yes. Out of no, but remember, out of an authentic no.

Have you watched sometimes the phenomenon of false pregnancy? A woman believes that she is pregnant, and just by the belief, just by the idea, she becomes autohypnotized that she is pregnant. She starts feeling her belly is growing -- and the belly really starts growing. Maybe there is nothing but air. And every month the belly goes on getting bigger and bigger and bigger. Just her mind helping the belly to accumulate air, just the very idea. And there is nothing -- no pregnancy, no child inside. This is false pregnancy; there is not going to be any birth.

When somebody says no without earning it, without having lived for it.... For example, now in Russia no has become the official philosophy. Everybody is a



communist and everybody is an atheist. Now the no is bogus -- as bogus as the yes of Indians. It is a false pregnancy now. Now it is the official religion; now it is government propagated. In every school and college and university, now the no is being worshipped. Atheism has become the religion; now everybody is taught about it. The pregnancy is going to be false, conditioned by others; just as in a religious home -- Christian, Hindu, Mohammedan -- you are born and then you are taught something and by and by you start believing.

A small child seeing his father praying starts praying because children are imitative. The father going to the church... the child goes to the church. Seeing that everybody believes, he also starts pretending. Now a false pregnancy is born. The belly will go on growing and no child will come out of it, no life will be born out of it. Only, the person will become ugly because of the belly.

The yes can be false, the no can be false; then nothing comes out of it. A tree is known by the fruit, and a cause is known by the effect. Whether you are authentic or not will be known by your rebirth. This is one thing.

The second thing to remember is: you may be really pregnant, but if the mother resists the very idea to give birth to a child, she may kill the child. The child was real, but the mother has to cooperate. When the child wants to come out of the womb after nine months of growth, the mother needs to cooperate.

Because mothers don't cooperate, that's why there is so much pain. 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 fibre 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. The child is going outward, the child is leaving the womb, he is ready -- he is ready to go out into the big world, the wide world -- and the mother clings. She is closed, she is not helping, she is not open. If she is really closed she can kill the child.

That is what is happening to Sartre: The child is ready, and he has carried a real pregnancy, but now he is afraid. Now the no itself has become his aim of life, as if pregnancy itself has become the aim, not the child. As if a woman feels so good just carrying a weight in the womb that now she is afraid if the child is born she will lose something. Pregnancy should not become a style of life. It is a process; it begins and it ends. One should not cling to it. Sartre is clinging; that's where he is missing.

There are many atheists in the world with false pregnancies, very few atheists with real pregnancies. But you can miss even when you have a real pregnancy.

Never make any point of view your philosophy, because once it becomes your philosophy your ego is involved, and then you go on and on protecting it, arguing for it, searching for proofs to help it.

Amitabh has given a small story. That will be good to understand:

One Jewish sage in Brooklyn asks another Jewish sage.

"What is green, hangs on a wall, and whistles?"

A riddle what is green, hangs on a wall, and whistles?

The second Jewish sage, contemplating, said, "I do not know.

First sage: "A red herring."

Second sage "But you said it was green."

First sage "You can paint one green."

Red herring, but you can paint it.

Second sage "But you said it hangs on the wall."

First sage, "Of course, you can hang it on the wall."

Second sage "But you said it whistles!"

First sage "So, it does not whistle."

But one goes on and on. Now nothing is left of the original proposition, but one goes on clinging to it. It becomes an ego trip.

Sartre is an authentic man, but the whole thing has become an ego trip. He needs a little more courage.

Yes. I say to you to say no needs courage: to say yes needs more courage. Because to say no, ego can be helpful. In every no, ego can be helpful. It feels good to say no; ego feels nourished, strengthened. But to say yes is a surrender; it needs more courage.

Sartre needs a conversion, where the no becomes yes, then he will be not Zen-like, he will be Zen.

And beyond Zen is Buddha. Beyond Zen is Buddha the ultimate enlightenment, the nirbeej samadhi of Patanjali -- seedless samadhi -- where yes is also dropped, because yes is carried against a no. When the no is really dropped there is no need to carry yes.

Why do you say God is? Because you are still afraid he may not be. Nobody says this is day. Nobody says this is the sun rising, because everybody knows it is so. Whenever you insist, that this is so, somewhere deep in your unconscious there is fear. You are afraid it may not be so. Because of that fear you go on insisting, saying yes, People become fanatics, dogmatists. They are ready to be killed or to kill for their ideas.

Why is there so much dogmatism in the world? Because people have not attained really. They are afraid. They are afraid -- anybody who says no creates a temptation for them. They also carry their no within, still. If somebody says no their no starts being alive, and they are afraid of themselves. They live a closed life so that nobody disturbs their ideology.

But a man who has really attained to yes, what is the need to say yes? Buddha does not say anything about God. He simply smiles at the whole stupidity of yes and no. Life is there without any interpretation, It is complete -- utterly complete and perfect. No ideology is needed to say anything about it. You have to be silent and still to listen to it. You have to be in it to feel it and live it. Always remember people who are obsessed too much with yes must be suppressing some no within their being.

It is from Amitabh:

## Question 2

HERMAN HESSE'S SIDDHARTHA SPEAKS THUSLY TO BUDDHA:

"O ILLUSTRIOUS ONE, IN ONE THING ABOVE ALL HAVE I ADMIRERD YOUR TEACHINGS. EVERYTHING IS COMPLETELY CLEAR AND PROVED. YOU SHOW THE WORLD AS A COMPLETE, UNBROKEN CHAIN -- AN ETERNAL CHAIN. COMPLETELY COHERENT, EMBRACING THE BIG AND THE SMALL FROM THE SAME STREAM. NOT FOR ONE MOMENT DO I DOUBT THAT YOU ARE BUDDHA, THAT YOU HAVE REACHED THE HIGHEST WHICH SO MANY THOUSAND ARE STRIVING TO REACH. YOU HAVE DONE SO BY YOUR OWN SEEKING, IN YOUR OWN WAY. YOU HAVE LEARNED NOTHING THROUGH TEACHINGS, AND SO I THINK, O ILLUSTRIOUS ONE, THAT NO ONE FINDS SALVATION THROUGH TEACHINGS. TO NOBODY CAN YOU COMMUNICATE IN YOUR TEACHINGS WHAT HAPPENED TO YOU IN THE MOMENT OF YOUR ENLIGHTENMENT, THE SECRET OF WHAT THE BUDDHA HIMSELF EXPERIENCED -- HE ALONE AMONG HUNDREDS OF THOUSANDS.

"THIS IS WHY I AM GOING ON MY WAY -- NOT TO SEEK ANOTHER AND BETTER TEACHER, FOR THERE ARE NONE BETTER, BUT TO REACH ALONE -- OR DIE."

WOULD YOU COMMENT?

Herman Hesse's SIDDHARTHA is one of the very rare books, something from his innermost depth. Never again could Hesse bring another jewel more beautiful and more precious than SIDDHARTHA; as if he was spent in it. He could not reach higher. SIDDHARTHA His Hesse's height.

Siddhartha is saying to Buddha "Whatsoever you say is true. How can it be otherwise? You have explained everything that was never explained before; you have made everything clear. You are the greatest teacher there is. But you

attained to this enlightenment on your own. You were not a disciple. You were not following anybody; you searched alone. You came to this enlightenment alone, walking a path, not following anybody." "I must leave you." says Siddhartha to Gautam Buddha, "not to find a greater teacher than you, because there is none, but to seek the truth on my own. Only with this teaching I agree" -- because this is Buddha's teaching "Be a light unto yourself." Follow nobody; seek and search, but follow nobody. "With this I agree," says Siddhartha, "so I will have to go."

He is sad. It must have been very difficult for him to leave Buddha, but he has to go -- to seek, to search, or to die. He has to find the path.

What is my comment on it? There are two types of people in the world. Ninety-nine percent who cannot go alone.... Alone, if they try, they will remain fast asleep for ever and ever. Alone, left to themselves, the possibility is nil. They will need somebody to wake them; they will need somebody to shake them out of their sleep, to shock them. They will need somebody to help them. But there is another type also, that is only one percent, which can find its way on its own.

Buddha belongs to the first type, the rare type, the one percent. Siddhartha also belongs to the same type. He understands Buddha, he loves Buddha, he reveres him. He feels the sadness and the pain and the heartache when leaving him, but he knows he has to leave. He has to find his own way. He has to seek the truth on his own. He cannot become a shadow; that is not possible for him, that is not his type. But that does not mean that everybody has to seek on his own.

In this century there have been two very important persons Gurdjieff and Krishnamurti. They are the types. Krishnamurti goes on insisting everybody has to be on his own. Alone one has to seek and alone one has to reach. And Gurdjieff insisted that schoolwork is needed -- alone you will never be able to escape out of the prison. All the prisoners have to come together to fight with the forces which are guarding, which have made the prison. And all the prisoners have to get together to find ways and means and methods -- and they need somebody's support who is outside the prison. Otherwise they will not find the way; they will not find how to get out. Somebody who was in the prison and has somehow reached out, his help is needed that is the Master.

Who is right? Krishnamurti's followers won't listen to Gurdjieff, Gurdjieff's followers won't listen to Krishnamurti, and the followers go on thinking that the other is wrong. But I tell you, both are right because humanity has two types.

And none is better. Don't try to evaluate. Somebody is a woman and somebody is a man -- nobody is higher and nobody is lower; different types of biology. Somebody is who can find alone and somebody is who needs help. -nobody is higher and nobody is lower; different types of spirituality.

The person who cannot find alone is the person for whom surrender will be the path, love will be the path, devotion will be the path, trust will be the path. Don't think that trust is easy. It is as difficult as to follow on your own, sometimes even more difficult. And there are people who will follow alone.

Just a few days before, a young man came and he asked me, "Can I not search on my own? Need I be a sannyasin? Need I be a disciple to you? Can I not follow on my own, can I not search on my own?" I said, "Why have you come to ask me? You are not the type who follows on his own. Even this you cannot decide. What more will you be able to decide on your own? This too you have come to ask me. This I have to decide -- already you are a disciple!" But he argued; he said, "But you never were a disciple to any Master." I said, "That's right, but I never went to ask any. Even for this, I never went to ask any."

And this is my understanding that people who have followed on their own rarely achieve, very rarely -- because many times your ego will say that you are the rare type, that you can go on your own, alone, no need to follow anybody; and your ego will deceive you. You may not follow anybody; you are following your own ego, your own image, and it is going to lead you into a thousand and one ditches. You are following yourself, in fact. You are not moving on your own; you are following yourself. And you are a confused chaos. Where will you go? How will you go?

Be very clear about it. Listen to your innermost depths. Is it the ego which says don't be a follower? If it is the ego then you are not going to be going anywhere. You are trapped, already trapped. Then it is good to follow somebody. Find a school, find a Master. Drop this ego because this ego will lead you into more and more nonsense and rubbish.

Look at Siddhartha's words. He says, "This is why I am going on my way -- not to seek another and better teacher, for there are none better...." He loves Buddha tremendously; he respects him tremendously. He says, "Whatever you say is absolutely clear. Nobody has taught in such a clear way ever before. Whatever you say about the small and the big, it is absolutely comprehensible, appeals, converts, creates a sympathy for it. I KNOW," he says, "you have attained. I am not going away from you because I suspect you, no. I respect you. I have seen the glimpse through you; I have looked through you into reality. I am grateful, but I have to go."

His type is not of that who can become a follower. He goes into the world, he moves into the world. He lives with a prostitute. He tries to know what indulgence is. He learns the ways of the world and the ways of sin, and by and by, out of many sufferings, many disappointments, frustrations, the consciousness arises in him. Long is his path, but he goes on unflinching, unwavering. Whatever the cost, he is ready either to die or to attain. He has understood his type.

To understand one's type is the most basic thing in spiritual search. If you are confused about what type you are -- because people come to me; they say, "You say to understand the type is the most important thing, but we don't know what type we are". -- then remain certain: you are not that type who can go on his own. Because you cannot be certain even about your type, that too has to be

decided by somebody else, then you will not be able to go alone. Then drop that ego. That is simply ego.

It has happened.... Pitfalls are many. If you go and watch Krishnamurti's disciples you will see almost all the wrong type gather together. Not people like Siddhartha -- because why should they go to Krishnamurti? Wrong people -- who need a teacher -- and still are not ready to drop their egos; you will find them around Krishnamurti. It is a beautiful arrangement. Krishnamurti says. "I am not a teacher"; so their egos are intact. He does not say, "Surrender"; so there is no trouble. In fact he enhances their egos: that "you are to find your path alone." They feel beautiful, and they go on listening to Krishnamurti for years and years and years.

There are people who have been listening to him for forty years. Sometimes they come to me and I ask them. "If really you have understood him, then why don't you stop going to him? -- because he says there is no teacher and he is not your teacher and there is nothing to be taught and nothing to be learned; one has to search through life through the hard way; one has to reach oneself. Why have you wasted forty years?" And I can see on their faces the problem is they need a Master but they don't want to surrender. So this is a good compromise: Krishnamurti says no need to surrender, and he goes on teaching, and they go on listening and learning.

With Gurdjieff you will find a better group than with Krishnamurti -- people who can surrender, who are ready to surrender. There are loopholes also because there are people who don't want to do anything, and when they don't want to do anything they think this is surrender. There are people who are suckers, who don't want to do anything. They say. "We surrender. Now this is your responsibility. Now if something goes wrong you are responsible." But Gurdjieff won't allow such people. He was very hard. He will create so many difficulties for them that they will escape within hours. Only very rare people will be there who have really surrendered.

For example, one man came, a musician, a very accomplished musician who was already known, famous for his art: and Gurdjieff says, "Stop music and start digging holes in the garden." And twelve hours per day. That man has never done such hard work. He has always played on the organ. His hands are delicate; they are not those of a laborer: they are not of a manual worker. Delicate, feminine hands, they know only one work -- they can touch the keys of the organ. That's all he has done his whole life, and now this man says.... But he started digging the next morning.

By the evening comes Gurdjieff and he says, "Good, very good. Now throw the earth back into the holes. Fill the holes. And unless you have filled them don't go to sleep." So again four, five hours he has to fill all the holes -- as they were -- because in the morning he will come to see. In the morning he is there and he says, "Good. Now dig other holes." And this goes on for three months.

Absurd activity, but if you have surrendered, you have surrendered. You don't need to bother about what he is doing. You have to surrender reasoning.

After three months that man has grown into a totally different being. Then Gurdjieff said, "Now you can play music." A new music has arisen; it was never there before. He has touched something of the unknown. He followed, he trusted, he went with Gurdjieff the whole way.

People who are trying to deceive will not stay there: they will immediately escape. With Krishnamurti they can stay, because nothing to work, nothing to meditate.... And Krishnamurti is right! But he is right only for one percent, and this is the problem that one percent will never go to listen to him. That one percent moves on his own. If he somehow comes across Krishnamurti, he will thank him. This is what Siddhartha did.

Siddhartha had come across Buddha. He listened to him, he felt the beauty, he felt the tremendous significance of whatsoever he was saying, he felt this man, he felt his attainment, he felt his enlightenment, his meditative energy touched his heart also, near him he felt the call of the unknown: but he understands his type. With deep respect, with deep love, in sadness he departs. He says, "I would have liked being with you, but I know I have to go." He goes not because of the ego. He goes not to seek another greater teacher. He goes because he knows that he cannot be a follower. There is no resistance in him; he listened without resistance; he understood Buddha. He understood so totally, that's why he had to go.

If Krishnamurti is understood really then you have to go. Then he is not the man to be around; then you have to go. You can be with Gurdjieff. You cannot be with Krishnamurti, because his whole teaching is to go alone, follow no path -- truth is pathless, the gate is gateless -- the method is only one and that is to be aware. Nothing else is to be done. Once you have understood, you will feel thankful, you will pay your respects, and you will move on your way. But this is only for one percent of the people.

And remember, if you are not of that type, don't pretend to Be, because you cannot change your type. That is impossible. You have to use your type, and through using your type you have to go beyond.

### Question 3

IF THERE IS NO PERSONAL GOD THEN WHY DO YOU ANSWER MY THOUGHTS EVERY MORNING? IF THE LISTENING IS THERE WILL THE PROCESS CONTINUE WHEN I RETURN TO THE WEST?

Yes, I answer your thoughts every morning whether you ask me or not, whether you write questions or not. I answer your thoughts because there is no personal God. What do I mean?

If there is a personal god then he will be much too occupied; it will be impossible to answer your question. He will be much too occupied -- the problems of the whole universe. This earth is not alone. Just think. If a person, a personal god,

has to think about the problems and the anxieties and the worries and the questions only about this earth, then too he will go mad -- and this earth is nothing. This earth is just a speck of dust. Scientists say that it is almost certain that there must be fifty thousand earths with as much evolved life as this earth in the universe, and that is an understatement -- fifty thousand earths as much evolved as this earth, even more evolved. The more we can penetrate into the universe, the more boundaries go away -- and far away. The boundaries have disappeared; it is an unbounded universe. If there is a personal god, either he would have gone mad long before or he would have committed suicide.

Because there is not a personal god, things are simple. The whole existence is divine. There is no anxiety; nothing is overcrowded. Divineness is spread all over existence, not confined in a personal god.

When I answer your questions, if I am a person then it will be difficult. Then you are many and I am one. If all your minds jump on my mind I will go mad. But because there is nobody inside, madness is not possible. I am just an empty valley echoing. Not that there is somebody who echoes, just the empty valley echoing. Or I am just a mirror. You come in front of me you are mirrored. You are gone the reflection is gone.

I am not here in any personal way, just an emptiness; so it is not an effort on my part to answer your questions or your thoughts. Simply, because you are there I reflect you. And this is not an effort.

Somebody asked Michelangelo, "In your work there seems to be great inspiration." He said, "Yes, there is -- but only one percent. One percent inspiration and ninety-nine percent perspiration." And he is right. With me there is no perspiration. It is a hundred percent inspiration. I am not thinking about your problems. I am not thinking about you at all. I am not worried about you. I am not trying to help you. You are there. I am here: just between the two, something transpires -- between my nothingness and your beingness something transpires which has nothing to do with me and which has nothing to do with you. Just an empty valley, and you sing a song, and the valley repeats, and the valley resounds it.

So it will make no difference whether you are here or in the West. If you feel any difference that will be because of you, not because of me. When you are close to me you feel more open. Just your idea, that because you are here, you feel more open. Then you go to the West, just your idea that now you are too far away, how can you be open -- you become closed. Just drop that idea, and wherever you are I am available; because this availability is not personal, so it is not a question of time and space. Go to the West, go to the farthest end of the earth, but remain in the same attitude.

Just try. Many of you will be going. Every morning, eight o'clock Indian time, just come as you come here, sit as you sit here, wait as you wait here, and immediately you will start feeling your thoughts are being answered. And it will be an even more beautiful experience than being close to me because then there



will be nothing physical. It will be totally transcendental; it will be the purest possible. And then if you can do that, space disappears. Between a Master and a disciple there is no space.

And then another miracle is possible then one day you can drop time also. Because someday I will leave this body; I will not be here. If you have not transcended time before I leave my body then I will become unavailable to you. Not that I will be unavailable. I will remain available, but just your idea that now I am dead so how can you relate to me... you will become closed.

It is your idea. Drop that idea of time and space. So first try eight o'clock in the morning. Indian standard time, wherever you are, and then drop that Indian standard time also. Then try any time. First drop space, then drop time. And you will be so ecstatic to find that I am available wherever you are, Then there is no question.

Buddha died. Many started crying and weeping, but there were a few who just sat there. Manjushree was there, one of his great disciples. He was sitting under the tree; he remained the same. He heard, as if nothing has happened. It was one of the greatest events in the history of the world. Rarely a Buddha is born, so there is no question of Buddha dying; rarely it happens. Somebody came to Manjushree and he said. "What are you doing? Are you shocked so much that you cannot move? Buddha is dead!" Manjushree laughed and he said, "Before he died I dropped time and space. He will remain available to me wherever he is, so don't bring such absurd news to me." He never followed, he never went to see the dead body. He is quite at ease, relaxed. He knows that that availability was not confined to time or to space.

Buddha has remained available to those who are available to him. I will remain available to you if you are available to me, so learn how to be available to me.

#### Question 4

OSHO, YOUR ANSWER ABOUT THE HEART WHICH WAS APPROXIMATELY YOGI REMINDED ME OF THE FOLLOWING INTERCHANGE:

WIFE: "DARLING, SINCE WE MARRIED, DO YOU LOVE ME MORE, OR LESS?"

HUSBAND: "MORE OR LESS."

To ask about love in terms of more or less is stupid, because love can neither be more nor less. Either it is or it is not. It is not a quantity; it is a quality. It cannot be measured; it is immeasurable. You cannot say more, you cannot say less. The question is irrelevant, but lovers go on asking because they don't know what love is. Whatsoever they know must be something else. It cannot be love because love is not quantitative. How can you love more? How can you love less?

Either you love or you don't love.

Love surrounds you, fills you totally, or disappears completely and is not there... not even a trace is left behind. Love is a totality. You cannot divide it; division is not possible. Love is indivisible. If you have not come across such love which is indivisible then be alert. Then whatsoever you have been thinking is love is a counterfeit coin. Drop it -- sooner the better -- and search for the real coin.

And what is the difference? The difference is when you love as a counterfeit coin, you are simply imagining that you love. It is a trick of the mind. You imagine that you love -- just as in the night, you have been hungry the whole day, fasting, and you go to sleep, and you dream that you are eating. Because man lives in such a loveless life, the mind goes on dreaming about love and creating false, absolutely false, dreams around you. They help you to live somehow, and that's why again and again dreams are broken, love is shattered, and again you start creating another dream -- but never becoming aware that these dreams are not going to help.

Somebody asked Gurdjieff how to love. He said, "First be. Otherwise all love will be false." If you are authentically there, really there, in full awareness, in concrete beingness, only then is love possible.

Love is like a shadow to a real being. Only a Buddha, a Christ, a Patanjali can love. You cannot love. Love is a function of being. You are still not a being; you are not aware enough to be in love.

Love needs the greatest awareness. Unconscious, asleep, snoring, you cannot love. Your love is more like hate than like love that's why your love can go sour in a single minute. Your love becomes jealousy any moment. Your love can become hatred any moment. Your love is not love enough. Your love is more like a hiding place, not an open sky. It is more a need, not like an independent flow. More like dependence -- and all dependencies are ugly. Real love makes you free, gives you total freedom. It is unconditional. It asks for nothing. It simply gives and shares, and it is happy because the sharing was possible. It is thankful because you accepted.

It asks nothing. Much comes to it, that is another thing, but it asks nothing.

How is it possible to you right now? You are not there to flow. So you go on deceiving. Not only that you deceive others you deceive basically yourself. And that's why it is always happening. This anecdote is almost an everyday thing in every marriage. The husband is always worried whether the wife loves him or not. The wife is worried whether the husband loves her or not -- more or less; how much he loves.

Never ask this question. Always ask do you love, because it is not a question of the other. How much he loves. How much she loves, is a wrong question. Always ask do you love. And if you don't love then seek to become more authentic, become more a being, true.

And sacrifice everything for it! It is worth it. All that you have is useless unless you have love. Sacrifice everything for it. Nothing is more valuable. All your

Kohinoors are worthless unless you have attained to that quality which is called love. Then God is not needed: love is enough.

Sometimes I see that if people really love, the word "god" will disappear from the world: there will be no need. Love will be such a fulfillment it will replace God. Now people go on talking about God because they are so unfulfilled in their lives. Love has not been there and they are trying with God, but God is a dead thing -- a marble statue, cold, not alive at all.

Love is the real God. Love is the only God. And you cannot have God more or less -- either you have or you have not. But search, a deep search is needed: a constant alertness is needed.

And remember one thing, if you can love you will be fulfilled. If you can love you will be able to celebrate, you will be able to feel grateful, you will be able to thank with your full heart. If you are capable of love, just being alive is a tremendous delight. Nothing more is needed: it is benediction.

## **Yoga: The Alpha and the Omega, Vol 7**

### **Chapter #9**

#### **Chapter title: Into the fantastic**

**9 January 1976 am in Buddha Hall**

THROUGH SAMYAMA THE IMAGE OCCUPYING  
ANOTHER'S MIND CAN BE KNOWN.  
BUT PERCEPTION THROUGH SAMYAMA  
DOES NOT BRING KNOWLEDGE OF THE MENTAL FACTORS  
THAT SUPPORT THE IMAGE IN ANOTHER'S MIND  
FOR THAT IS NOT THE OBJECT OF SAMYAMA.  
BY PERFORMING SAMYAMA ON THE FORM OF THE BODY  
TO SUSPEND RECEPTIVE POWER,  
THE CONTACT BETWEEN THE EYE OF AN OBSERVER  
AND THE LIGHT FROM THE BODY IS BROKEN,  
AND THE BODY BECOMES INVISIBLE.

THIS PRINCIPLE ALSO EXPLAINS  
THE DISAPPEARANCE OF SOUND.

"I am beginning to lose faith in my ability," said the young salesman to his friend.  
"Today has been terrible, and not one sale. I have been thrown out of apartments,  
had doors slammed in my face, been kicked down staircases, had my samples  
thrown in the gutter, and been shot at by irate householders."  
His friend said. "What is your line?"  
"Bibles," said the young salesman.

WHY has religion become a dirty word? Why are people full of hatred the  
moment you mention the word religion, God, or something like that? Why has  
the whole of humanity become indifferent? Something must have gone wrong  
somewhere. It has to be understood because this is not an ordinary matter.  
Religion is such a significant phenomenon that man cannot live without it. And  
to live without religion will be living without any purpose. To live without  
religion will be living without any poetry. To live without religion will be living  
a drag of a life, a boredom -- what Sartre is saying when he says that man is a  
useless passion. Without religion he becomes so. Man is not a useless passion,  
but without religion he certainly becomes so. If there is nothing higher than you  
then all purpose disappears. If there is nothing higher to reach, higher to be, then  
your life cannot have any goal, cannot have any meaning. The higher is needed  
to attract you, to pull you upwards. The higher is needed so that you don't get  
stuck in the lower.

Without religion life will be like a tree which never comes to flower, a fruitlessness. Yes, without religion man is a useless passion, but with religion man becomes the very flowering of life, as if God is fulfilled in him. So it has to be understood why religion has become such a dirty word.

There are people who are positively against religion. There are people who may not be positively against but who are positively indifferent towards religion. There are people who may not be indifferent to religion but who are only hypocrites who go on pretending that they interested. And these three categories are all the categories there are. A genuine religious person has disappeared. What has happened?

First thing the discovery of a new attitude towards life, the discovery of science -- a new window opened -- and religion could not absorb it. Religion failed to absorb because ordinary religion is incapable of absorbing it.

There are three attitudes towards life possible one is logical, rational, scientific; another is infralogical -- superstitious, irrational; and the third is suprarational -- transcendental. The ordinary religion tried to cling to the infrarational attitude. That became the suicide; that became the slow poisoning. Religion has committed suicide because it got stuck in the lowest standpoint towards life -- infrarational. What do I mean when I use the word "infrarational"? Just a blind faith. Religion thrived on it up to this century because there was no competitor, there was not a higher standpoint.

When science came into being, a higher standpoint, more mature, more valid came into existence, there was a conflict. Religion became apprehensive, afraid, because the new attitude was going to destroy it. It became defensive. It became more and more closed. It tried in the beginning -- because it was powerful, it was the establishment -- it tried to destroy the Galilee's of science, not knowing that those destructive steps were going to become suicidal to itself. Religion started a long battle with science -- of course a losing battle.

No lower standpoint can fight with a higher standpoint. The lower standpoint is bound to fail -- today, or tomorrow, or the day after tomorrow. The battle at the most can postpone the defeat, but it cannot avoid it. Whenever a higher standpoint is there, the lower has to disappear. It has to change; it has to become more mature.

Religion died because it could not become more mature. Ordinary religion, the so-called religion, has died because it cannot raise itself to Patanjali's level. Patanjali is religious and scientific. Only the religion of Patanjali can survive. Less than that won't do now. Man has tasted a higher consciousness through science, more validity about truth. Now man cannot be forced to remain blind and superstitious; it is impossible. Man has come of age. He cannot be forced to be a child in the old ways, and that's what religion has been doing.

It has become a dirty word, naturally.

The second attitude, the logical attitude, is Patanjali's standpoint. He does not ask to believe in anything. He says be experimental. He says that all that is said is

hypothetical -- you have to prove it through your experience and there is no other proof. Don't believe in others and don't remain with borrowed knowledge. Religion died because it became just a borrowed knowledge. Jesus says, "God is," and Christians go on believing. Krishna says, "God is," and Hindus go on believing. And Mohammed says, "God is, and I have encountered him and I have heard his voice." and Mohammedans go on believing. This is borrowed. Patanjali differs there. He says, "Nobody's experience can be yours. You will have to experience. Only then -- and only then -- is truth revealed to you."

I was reading an anecdote:

Two American soldiers were squatting in a dugout somewhere in the Far East waiting for the attack. One of them drew out paper and pencil and started to write a letter, but he broke the point of the pencil. Turning to the other soldier he said, "Hey, Mac, can you lend me your ball pen?" The man handed him a ball pen. "Hey, Mac," said the letter writer, "do you happen to have an envelope?" The other man found a crumpled envelope in his pocket and handed it over. The writer scribbled on, then he looked up and said, "Got a stamp?" He was given a stamp. He folded the letter, put it into the envelope, stuck the stamp on the top, then he said, "Hey, Mac, what is your girl's address?"

Everything borrowed -- even the girl's address.

The address that you have got of God is borrowed. That God may have been a girlfriend to Jesus, but he is not to you. That God may have been a beloved to Krishna, but he is not to you. Everything borrowed -- the Bible, the Koran, the Geeta. How can one go on deceiving oneself by borrowed experience? One day or other the whole thing will look absurd, meaningless. One day or other the borrowed is going to become a burden. It will cripple you and crush you. This has happened.

Patanjali does not believe in borrowed experience. He does not believe in belief. That's his scientific attitude. He believes in experience, he believes in experiment. Patanjali can be understood by Galileo, by Einstein. Galileo and Einstein can be understood by Patanjali. They are fellow travelers.

The future belongs to Patanjali. It does not belong to the Bible, it does not belong to the Koran, it does not belong to the Geeta: it belongs to the YOGA SUTRAS -- because he talks in the same language. Not only that he talks, he belongs to the same dimension, the same understanding of life and the same logical approach.

There is a third standpoint also: that is suprarational. That is the standpoint of Zen. Far away. Very far away in the future. That far away looks like just imagination. There may come a time when Zen may become the world religion, but it is very, very far away, because Zen is suprarational. Let me explain it to you.

The infrarational, that which is below reason, also has an appearance of the suprarational. It looks like it, but it is not like it: it is a counterfeit coin. Both are

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

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

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

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

Zen is a transcendental attitude. Patanjali is a very logical attitude. If you move with Patanjali by and by in the ultimate peaks you will reach to the suprarational. In fact just as ordinary religious people are afraid of science and reason and logic; people who cling to the scientific attitude, they are afraid of Zen. You can read Arthur Koestler's books, a very logical man, but he seems to be in the same plight as are ordinary religious people. Now logic has become religion to him: he is afraid of Zen. Whatsoever he writes about Zen has a trembling in it, a fear, an apprehension -- because Zen destroys all categories.

Ordinary Christianity, Hinduism, Mohammedanism, they are below reason. Extraordinary Christians -- Eckhart, Bohme -- Sufis, Kabir, they are beyond reason.

Patanjali can be a bridge for an ordinary human being, ordinarily religious, to move towards Zen. He is the bridge; there exists no other bridge. Patanjali is the scientist of the inner. Man can live two types of lives a life which is exterior, a life

of exteriority: and man can live another type of life a life which is interior, a life of interiority. Patanjali is the bridge. What he calls samyama is a balance between the exterior and the interior to come to such a balance that you just stand in between; you can move out, you can come in; nothing is blocking your way; you are available to both the worlds.

In that sense Patanjali is a greater scientist than Einstein. Someday or other Einstein will have to learn from Patanjali. Patanjali has nothing to learn from Einstein because whatsoever you know of the outside world remains, at the most, information. It can never become real knowledge, because you remain outside of it. Real knowledge is possible only when you have to come to the very source of knowing -- and there happens the greatest miracle, and many miracles. The greatest miracle is that the moment you come to the very source of knowing, you disappear. The closer you come to the source, the more you start to disappear. Once centered, you are no more; and yet, for the first time you are. You are no more as you used to think about yourself. You are no more the ego, that trip is over. For the first time you are a being.

And with this being, the greatest miracle has happened to you you have come home. That's what Patanjali calls samadhi. Samadhi, means all problems solved, all questions dissolved, all anxieties resolved. One has come home. In total rest, in total tranquillity, nothing disturbs, nothing distracts. Now you are available to enjoy. Now every moment becomes a sheer delight.

First thing religion got hooked in the infrarational. Second thing so-called religious people became more and more inauthentic -- all their belief became borrowed. And third thing the world became much too impatient. People are in such a hurry -- going nowhere, but in a great hurry. Moving faster and faster and faster and faster. Don't ask them. "Where are you going?" because that becomes an embarrassing thing. Don't ask them. Just ask. "How fast are you going?" To ask. "Where are you going?" is uncivil, unmannerly, because nobody knows where he is going.

People are in a hurry, and religion is such a tree that it needs patience. It needs infinite patience. It needs no-hurry. If you are in a hurry, you will miss what religion is. Why has this so great hurry been created in the modern life? From where has it come? Because in such a hurry you can, at the most, play with things; you can at the most play with objects. Subjectivity needs long patience, a waiting. It grows, but not in a hurry. It is not a seasonal flower. You cannot get it and within a month it is flowering. It takes time. It is the eternal tree of life. You cannot do it in a hurry.

That's why, more and more, people become interested in things, because you can get them immediately, and people become less and less interested in persons. With their own person also they are not related, and with others' persons also they are not related. In fact people use persons like things and people love things like persons.



I know a man who says he loves his car. He cannot be so certain about his wife -- he is not. He cannot so certainly say, "I love my wife," but he loves his car. He uses his wife and loves his car. The whole thing has gone upside down.

Use things: love persons. But to love another person, first you will have to become a person, That takes time: that takes long preparation.

That's why people become afraid when they read Patanjali it seems to be a long process. It is.

I was reading

It happened that one insomniac was delighted when his doctor gave him such an inexpensive prescription for getting to sleep.

"One apple before bedtime," said the doc.

"Wonderful!" the patient started to leave.

"Wait, that's not all," cautioned the doctor. "It must be eaten in a certain way."

The insomniac paused to listen to the rest of the prescription. "Cut the apple in half," said the doctor. "Eat one half, then put on your coat and hat and go out and walk three miles. When you return home eat the other half."

No shortcuts exist. Don't be befooled by shortcuts: life knows no shortcuts. It is a long way, and the long way has a certain meaning, because only in that long awaiting do you grow, and you grow gracefully.

The modern mind is in too much of a hurry. Why? What is the hurry? Because the modern mind is much too ego-centered. From there comes the hurry. The ego is always afraid of death -- and the fear is natural because the ego is going to die. Nobody can save it. You can protect it for a time being, but nobody can save it forever. It is going to die. You as separate will have to die, and the more you feel that you are separate from existence, from the totality, the more you become afraid. The fear comes because of the separation. The more you become individualistic, the more anxiety-ridden.

In the East where people are not so much individualistic, where people are still in a primitive state, where people are still part of the collective, where individuality is not insisted upon so much; they are not in a hurry. They move slowly, they take time: they enjoy the journey. In the West where ego is insisted upon too much and everybody starts to be an individual more and more anxiety, more and more mental disease, more and more trembling and fear and anguish, more and more apprehension about death. The more you are individualistic, the more you are going to die. The death is always in proportion to your individuality because only the individual dies.

The universal in you goes on living. It cannot die. It was There before you were born-: it will be there when you are gone.

I have heard a very beautiful anecdote

"Yes," said the boastful man, "my family can trace its ancestry back to the Mayflower."

"I suppose," remarked his friend, sarcastically, "next you will be telling us that your ancestors were in the ark with Noah."

"Certainly not." said the other. "My people had a boat of their own."

The ego goes on and on and on, separating you. This separation is the cause of death.

Then you are in a hurry because death is coming -- life is short, time is short, many things to do. Who has time to meditate? Who has time to move into the world of yoga? People think these things are only for crazy people. Who is interested in Zen? Because if you meditate you will have to wait years and years in a very intense, passionate, but passive, awareness. You will have to go on waiting. To a Western mind -- or to a modern mind because modern mind is Western -- to a modern mind this seems a sheer wastage of time. That's why the flower of religion has become impossible.

People go on pretending that they are religious, but they avoid real religion. It has become a social formality. People go to the church, to the temple, just to be respectable. Nobody takes religion sincerely -- because who has time? Life is short and many things to do. People are more interested in things having a bigger car, having a bigger house, having more money in the bank balance. People have completely forgotten that the real business is to have more being. The real business of life is to have more being -- not more bank balance, because the bank balance will remain here. You will be gone. Only your being can go with you.

Yoga is the science of your innermost being, the science of subjectivity, the science of how to grow more, how to be more... how really to become a god so that you are one with the whole.

Now the sutras.

THROUGH SAMYAMA THE IMAGE OCCUPYING  
ANOTHER'S MIND CAN BE KNOWN.

If you attain to one-pointedness, if you attain to samadhi. and if you become so deeply silent that not a single thought moves in your mind: you become capable of seeing the images in other people's minds. You can read their thoughts.

I have heard a joke that two yogis met. Both have attained to samadhi. There was nothing to talk about, but one has to say something when you meet. One yogi said. "I would like to share a joke with you. It is very old. Once -- " And the other started laughing.

That's the whole joke. He could see the whole joke unuttered.

If you are silent, through your silence you become capable of seeing into another's mind. Not that you have to, not that you should do it. Patanjali is

saying everything that comes on the way. In fact a real yogi never does it because that is trespassing the freedom of the other, that is violating the privacy of the other; but it happens.

And Patanjali in this chapter "Vibhuti Pada" is talking about all these miracles not that one should strive to attain them, but just to make you aware and alert that they happen and don't get caught by them, and don't use them -- because once you start using them, your growth stops. The energy then is stuck there. Don't use them. These sutras are to make you alert and aware that these things will happen, and there is a tendency in the mind, a temptation to use them. Who would not like to see into another's mind? You have tremendous power then over the other, but yoga is not a power trip, and a real yogi will never do it.

But it happens. There are people who try to attain it, and it can be attained. It can be attained even without being religious. Even without being a real disciple of yoga, it can be attained.

Sometimes it happens just by accident also. If your mind comes to a silent stage in any way, you are capable of looking into the images of the other's mind, because when your mind is silent the other's mind is not very far away. It is very close. When your mind is crowded with thoughts then the other's mind is very far away because the crowd of your own thoughts distracts you. The noise of your own inner traffic is so much, you cannot hear the other's thought.

Have you watched it? Sometimes ordinary people, not concerned with meditation, not concerned with yoga or any telepathic powers or any supraphysical sensibilities, they also sometimes become aware of certain things happening to them. For example, if a couple loves each other deeply, by and by they become so attuned to each other they start becoming aware of the other's thoughts. The wife becomes aware of what is moving in the mind of the husband. She may not be aware of this awareness, but in a subtle way she starts feeling what is happening to the mind of the husband. She may not be clear, it may be a confused picture, may not be in focus, may be a little blurred, but lovers by and by become aware of a certain capacity to feel the other. The mother, if she loves the child, becomes aware of the needs of the child -- unuttered.

There is a path somewhere by which you are connected with the other. We are connected with the whole.

Patanjali says, "Through SAMYAMA," attaining to onepointedness, to the inner balance, to samadhi, to silence and tranquillity, "the image occupying another's mind can be known." You have just to focus yourself towards the other. Just in deep silence you have to remember the other. Just in deep silence you have to look at the other, and immediately you will see his mind opening before you like a book.

But no need to do it. Because once this becomes possible, many more possibilities surround it. You can interfere you can direct the other's thoughts. You can enter into the other's thoughts and put your thoughts there. You can manipulate the

other and he will never become aware that he has been manipulated and he will think he is doing his own thoughts and he is following his own ideas. But these things are not to be done.

BUT PERCEPTION THROUGH SAMYAMA  
DOES NOT BRING KNOWLEDGE OF THE MENTAL FACTORS  
THAT SUPPORT THE IMAGE IN ANOTHER'S MIND,  
FOR THAT IS NOT THE OBJECT OF SAMYAMA.

You can see the image -- that doesn't mean that you will see the motive also. For motive you will have to go still deeper. For example, you see somebody and you can see the image inside the mind; for instance, there is an image of the moon, beautiful full moon surrounded by white clouds. You can see the image, this is okay, but you don't know the motivation why the image is there. If he is a painter the motivation will be different. If he is a lover the motivation may be different. If he is a scientist the motivation may be still different.

What his motivation is, why the image is there -- just by watching the image you cannot know the motivation. Motivation is more subtle than the image. Image is a gross thing. It is there on the other's mind's screen, you can see it, but why is it there? Why in the first place did it happen? Why is the other thinking about the moon? He may be a painter, a poet -- a lunatic. Just by looking in the image you don't become aware of the motivation. For motivation you will have to go still deeper in you.

The motivation is known only when you attain to seedless samadhi, not before it, because motivation is so subtle. It has no image, nothing visible; it is the invisible desire into the deep unconscious of the man. When you have become completely aware and your desires have dissolved.... Look. When your thoughts dissolve you become capable of reading others' thoughts: when your desires dissolve you become capable of reading others' desires.

BY PERFORMING SAMYAMA ON THE FORM OF THE BODY  
TO SUSPEND RECEPTIVE POWER.  
THE CONTACT BETWEEN THE EYE OF AN OBSERVER  
AND THE LIGHT FROM THE BODY IS BROKEN,  
AND THE BODY BECOMES INVISIBLE.

You must have heard stories about yogis who can become invisible. Patanjali tries to reduce everything to a scientific law; he says there is no miracle there also. A person can become invisible by a certain understanding of a certain law. What is that law?

Now physics says if you are seeing me you are seeing only because sun rays fall on me and then they move, reflect from me. Those sun rays falling on your eyes, that's why you are seeing me. If there is some way, if I can absorb the sun rays

and they don't reflect, you will not be able to see me. You can see only if sun rays come to me. If there is darkness and there are no sun rays coming, you cannot see me. But if I can absorb all the sun rays and nothing is reflected back, you will not be able to see me. You will see only a dark patch.

That's what modern physics also says; that's how we see colors. For example, you are wearing orange; I can see that you are wearing orange. What does it mean? It simply means that your clothes are reflecting the orange ray back. All other rays are being absorbed by your clothes. Only the orange color ray is being reflected. When you see white it means all rays are reflected back. White is not a color; all colors are reflected back. White is all colors together. If you mix all colors they become white, so white is all colors; it is not a color. And if you are using a black dress then nothing is reflected back; all the rays are being absorbed. That's why your dress looks black. Black is also not a color; it is no-color, all rays absorbed. That's why if you use black in a hot country you will feel tremendously hot. Don't use the color black and move into the hot sun. You will feel very hot because the black goes on absorbing everything. White is cooler. Just looking at white, a coolness. Using white you feel cool because nothing is absorbed, everything reflected back.

In India Jainism has chosen white as their color because of renunciation -- because it renounces all. The white color renounces all. It gives back everything, absorbs nothing. Death is depicted everywhere as black because it absorbs everything. Nothing comes out of it, everything dissolves into it and disappears. It is a black hole. The devil is depicted everywhere as black, evil is depicted everywhere as black, because it is not capable of renouncing anything. It is too possessive. It cannot give anything: it cannot share.

Hindus have chosen orange as their color for a certain reason, because red rays are reflected back. The red ray entering the body creates sexuality, violence. Red is the color of violence, of blood. The red ray entering the body creates violence, sexuality, passion, disturbance. Now the scientists say that if you are left in a room colored completely red, within seven days you will go mad. Just nothing else is needed; just seeing red things continuously for seven days. Everything red -- curtains, the furniture. Everything red the walls. Within seven days you will go mad; the red will be too much. Hindus have chosen red, and shades of red -- orange, ochre, and others -- because they help you to become less violent. The red ray is reflected back; it doesn't enter into the body.

Patanjali says that a man can become invisible if he can absorb all the rays that fall on him. You will not be able to see him. You may be able to see just an emptiness, black emptiness, but the man will become invisible. How it happens to a yogi? Sometimes it happens. Sometimes it happens and the yogi is unaware of it. Let me explain to you the mechanism of it.

In Patanjali's system of thought there is a deep correspondence between the outer world and the inner. It has to be; they are together. There is light; from the sun comes the light. Your eyes are receptive to it. If your eyes are not receptive to it

the sun may be there, but you will live in darkness. That's what happens to a blind man -- his eyes are not receptive. So your eyes somehow correspond with the sun. In your body your eyes represent the sun; they are joined together. The sun affects the eyes; the eyes are sensitive towards it. Sound affects your ears. Sound is outside; ears are in you.

The outside reality is known as tattva, the element, and the inside correspondence is known as tanmatra. In Patanjali's system these two are very essential to be understood. The tattva is the outside reality, the sun, and corresponding to it is some, thing in your eye which he calls tanmatra. the essential element inside you. That's why there is a dialogue between the eye and the sun, between the sound and the ear, between the nose and the smell. There is a correspondence, invisible; something is joined and bridged.

When one goes on meditating and comes to understand the gaps, nirodh, then accumulates gaps, samadhi, then arises one-pointedness, ekagrata parinam; then one can look into the tanmatras, the inner elements, the subtle elements. You have seen the sun with the eye, but you have not seen your eye up to now. Only in a deep emptiness one becomes alert and can see his own eye. You have heard the sound, but you have not heard your ear responding to it. The vibration that comes to your ear, the subtle vibration, you have not heard that yet. It is too subtle and you are too gross. You are not yet so refined. You cannot hear that subtle music. You have smelled the rose, but you have not yet been able to smell the subtle element in you which smells rose, the tanmatra.

The yogi becomes capable of listening to the inner sound, which is silence; of seeing the eye, the inner eye, which is pure vision. And there is the mechanism of becoming invisible "By performing samyama on the form of the body...."

If the yogi just concentrates on his form of the body, his own form of the body, just by that concentration on the form the sun rays are absorbed in the form and they are not reflected back. When you concentrate on the form, the form opens. All the closed doors open and the sun rays enter into the form and the tanmatra of your form absorbs the tattva of the sun, and suddenly nobody can see you. Because to see, the light must be reflected.

The same happens to sound:

THIS PRINCIPLE ALSO EXPLAINS  
THE DISAPPEARANCE OF SOUND.

When the yogi concentrates on the innermost tanmatra of his ear, all sounds are absorbed. And when sounds are absorbed, the very presence of the yogi will give you a certain hunch of silence around you. If you go to a yogi suddenly you will see you are entering into silence. He creates no sound around him. On the

contrary, all the sounds that fall on him are absorbed. And this happens to all his senses. He becomes invisible in many ways.

These are the criterions when you come to meet a yogi. These are the criterions. Not that he is trying to do them. He will not do them; he avoids them. But sometimes they happen. Sometimes sitting with a Master....

It has happened to many people here; they write to me. Just the other day there was a question "Watching you, what happens? Am I going crazy? Sometimes you disappear." If you go on watching me there will be moments when you will see me disappearing. Listening to my words, if you go on concentrating on them, suddenly you will become aware that they are coming out of silence. And when you feel that, then you have felt me, not before it.

Not that anything is being done. In fact the yogi never does anything. He simply remains in his being and things go on happening. In fact he avoids, but still, sometimes, things happen. Miracles follow. There are no miracles, but miracles follow one who has attained to samadhi; they go on happening. Like a shadow they follow the man who has attained to inner space.

This is what I call the science of religion. Patanjali has laid the foundation. Much has to be done. He has just given the bare structure -- much has to be filled in the gaps. It is just a concrete structure. The walls have to be raised, rooms have to be made. You cannot live in a bare, concrete structure. It has yet to be made into a house, but he has given the basic structure.

Five thousand years and the basic structure has remained basic: it has not yet become the abode of man. Man is not ready yet.

Man goes on playing with toys, and the real goes on waiting -- waiting that whenever you become mature enough you will use it. Nobody else is responsible for it; we are responsible. Each human being is responsible for this vast sleepiness that surrounds earth. As I see it it is like a fog surrounding the whole earth, and man is fast asleep.

I have heard, one day it happened

One very diligent reformist inquired of a man who was staggering blindly drunk along the road, "You poor man, what drives you to drink this way?"

The happy drunk slurred, "No one drives me, lady. I am a volunteer."

Voluntarily, man is in the darkness. Voluntarily, you are in the darkness. Nobody has forced you to be there. This is your responsibility to come out of it. Don't go on blaming Satan and the devil that they have been corrupting you. There is nobody who is corrupting you. It is you. And once you are sleepy everything that you see is distorted -- everything that you touch is distorted everything that comes in your hands becomes dirty.

Two drunks were walking home along a railway line, stepping unsteadily from sleeper to sleeper. Suddenly the one in front said. "Ah, Trevor, damn it if these aren't the longest flight of stairs I ever did crawl up."

His friend called back. "I don't mind the stairs, George, but the low banisters are hell."

We go on drunk, drunk with the ego, drunk with possessions, drunk with things, ignorant of the reality; and whatsoever we see is distorted. This distortion creates the world of illusion. The world is not illusory. It is because of our drunk minds the world is illusory. Once our drunkenness disappears, the world shines forth as a tremendously beautiful phenomenon -- the world becomes God.

God and the world are not two. They appear as two because we are asleep. Once you are awake they are one. And once you see the marvelous beauty that is surrounding you, all sadness, all despair, all anguish disappears. Then you live in a totally different dimension of benediction.

Yoga is nothing but a way to look at the world with alert eyes... and the world becomes God. There is no need to search for God anywhere else. In fact forget about God -- just become more alert. In your alertness God is born; in your sleep he is lost. God is not lost; only you are lost. In your sleep you forget who you are. Samadhi is awareness come to its crescendo. Samadhi is silence come to flowering. Everyone can attain it because it is everyone's birthright. If you have not claimed it, it is for you. It remains unclaimed, waiting.

Don't waste more time anymore. Use every little bit of life and time that you have for one purpose constantly that you become more and more aware.

I will tell you one story:

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. They hugged each other, they kissed 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 to go 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 forgot 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 all 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 7**

### **Chapter #10**

#### **Chapter title: Take the risk**

**10 January 1976 am in Buddha Hall**

The question is from Paritosh:

#### Question 1

SINCE RETURNING TO POONA AND LISTENING TO YOUR DISCOURSES, I HAVE BEEN EXPERIENCING A CERTAIN AMOUNT OF DISQUIET. I LEARN THAT MY EGO DOES NOT REALLY EXIST. MY GREATER DISQUIET NOW IS ABOUT MY SUPEREGO, PRESUMABLY NONEXISTENT ALSO, WHO HAS BEEN KEEPING A WATCHFUL EYE FOR MANY YEARS ON AN EGO WHICH IS NOT THERE; IN MY DILEMMA I RECALL SOME LINES FROM AN ANONYMOUS POET. THESE RUN SOMETHING LIKE THIS:.

AS I WAS WALKING UP THE STAIR  
I PASSED A MAN WHO WAS NOT THERE.  
HE DID NOT COME AGAIN TODAY.  
I REALLY WISH HE'D GO AWAY.

THE ego is the greatest dilemma, and it has to be understood. Otherwise you can go on and on ad infinitum creating a new ego fighting with the old.

What exactly is the ego? It is topdogging yourself. It is creating a division in yourself -- the division of the topdog and the underdog, the division of the superior and the inferior, the division of the saint and the sinner, the division of good and bad the division, basically, of God and devil. And you go on getting identified with the beautiful, with the hither, with the superior: and you go on condemning the lower.

If this division exists, then whatsoever you do there is an ego: you can drop it, and by dropping it you can create a superego. Then by and by the superego will start creating trouble for you, because all division is misery. Nondivision is bliss: division is misery. It will create new problems, new anxieties. Then again you can drop the superego and you can create a supersuperego -- ad infinitum you can go on. And this is not going to solve the problem. You are simply shifting it. You are simply forcing it back. You are trying to avoid the problem.

I have heard about one Catholic who was a fanatic believer in the Virgin Mary and God and the Catholic theology. Then he got fed up, and then he dropped it and he became an atheist; and then he started saying, "There is no God, and Mary is his mother." Now the same old thing, and it has become even more absurd.

I have heard about a Jew, a very simple man, a tailor in a small town. One day he was not found in the temple. It was a religious day, and he had always been there, but lately rumors were spreading in the town that he has become an atheist. So the whole town was agog. It was a great event the tailor has turned atheist. It has never happened in that town; nobody has ever turned atheist. So the whole town went to the tailor's shop. They asked him, but he didn't say anything. He remained silent.

Another day they again approached him, because it became almost impossible to do anything in the town. The whole town was concerned about the tailor -- Why has he become an atheist? So they made a deputation, and the shoemaker of the town, who was a little aggressive, became the leader. They came to the tailor's shop, and the shoemaker went to him and asked. "Have you become an atheist?"

The tailor simply said. "Yes, I have become an atheist."

They could not believe their ears. They were not hoping that he would give such an outright answer, so they said, "Then why did you remain quiet yesterday?"

He said, "What! What do you mean! Should I accept that I have become an atheist on the day of the sabbath?"

Even if you become an atheist your old pattern continues.

I have heard about one atheist who was dying. The priest had come, and the priest said to the atheist, "Now this is time. Make peace with your God."

The atheist opened his eyes, said, "Thank God that I am an atheist."

It continues. You remain almost the same; only labels change.

Please, try to understand the ego. Don't create a superego. Just try to understand what this ego is.

Ego is a separation from the whole: thinking of yourself that you are separate from the whole. It is just a thought, not a reality. Just a fiction, not a truth. It is just a dream that you have created around yourself. You are not separate from the whole. You cannot be, because once you are separate you cannot exist. Then the life energy goes on flowing in you whether you think you are separate or not. The whole doesn't bother about it. It goes on feeding and nursing you. It goes on "fueling" you.

But your idea that you are separate creates many anxieties in its wake. Once you think you are separate from the whole, immediately, you create a division inside also. All that is natural in you becomes inferior -- because it seems to belong to the whole. Sex becomes inferior because it seems to belong to the organic unity of the whole.

That's why all religions go on condemning sex. And I say to you unless sex is totally accepted nobody can become really religious, because religion is the transformation of the same energy. It is not a denial; it is a deep acceptance. Yes, it is a transformation. But transformation comes through deep acceptance. Nature accepted becomes totally different. Nature denied, and everything goes sour and bitter in you; and then you create a hell.

The ego is always happy to condemn something because only by condemnation can you feel superior.

I was reading; it happened:

Once in a church, the vicar in the pulpit said, "Stand up all who sinned last week." Half the congregation stood up. Then he said, "Stand up those who would have sinned if they had had the chance." The remainder of the congregation stood up.

A woman whispered to her husband, "It looks as if the vicar is the only good person here."

The bloke said, "Don't you believe it. He stood up before any of us."

The superego, which goes on condemning: the superego, which goes on telling you this is sin, this is evil, this is wrong, this is bad: is itself the only evil in the world, the only sin. So what to do? You can start condemning ego itself: then you will create a superego. Drop condemnation -- all condemnation -- and ego disappears without creating any superego in the wake. Drop all condemnation. Who are you to judge? Who are you to say what is right and what is wrong? Who are you to divide existence in two? Existence is one -- one organic unity. It is all one: day and night -- one: good and bad -- one. These divisions are of the ego, of man they are man-made. Just don't condemn.

If you condemn you will go on creating something or other. Stop condemning and see you will find there is no ego left. So ego is not the real problem. The real problem is condemnation, judgment, division. Forget about the ego, because whatsoever you will do with the ego will create another ego.

There are as many egos as there are persons. Somebody has a very worldly ego, and then somebody has a very religious ego. Somebody goes on saying how much he possesses, and then somebody says how much he has renounced.

A so-called saint was dying, and the disciples had gathered. Those were the last moments, and they were talking near the bed, talking about their Master. Somebody said, "Never again will there be a man who was so moral." Then somebody else said, "I have learned much. I have never come across a man who knows so much. We will miss him for ever and ever." Then somebody else said something else: somebody said that he has renounced the whole world: and this way they were talking, talking about their Master who was going to die. They talked about his knowledge, they talked about his renunciation, they talked about his ascetic ways, they talked about his disciplined character: and then the dying Master opened his eyes and he said, "Nobody is saying anything about my humbleness?"

Then humbleness becomes the ego. Then humility becomes the garb of the ego. Then ego becomes pious. And when any poison becomes pious it becomes more poisonous.

So if you understand me rightly, please don't start condemning the ego. Otherwise you will create a superego, and then you will feel a disquiet because divided, continuously topdogging yourself, how can you be at ease? Drop condemnation. Stop topdogging yourself. Accept as you are. Not only accept, welcome. Not only welcome, rejoice in it. And suddenly you will see there is no ego, there is no superego. They have never been there. You were creating them: you were the creators of them.

Man has created only one thing, and that is ego. Everything else is created by God.

## Question 2

I MOVE IN MEDITATION AND WORK AND LOVE BUT KEEP FEELING IT IS NOT ENOUGH. OSHO, I WANT YOU TO DESTROY ME ONCE AND FOR ALL.

This is from Anand Bodhisattva. Any experience, any experience whatsoever, is not going to be enough. The experience of work, the experience of love, even the experience of meditation, or call it the experience of God; no experience is going to be enough because all experiences are outside you. You remain hidden behind the experience. You are the witness. Experience is happening to you, but you are not it. So whatsoever the experience, no experience will ever be total because the experiencer, the one who is experiencing, is always greater than the experience. And the difference between the experience and the experiencer always remains -- the gap -- and that gap goes on saying, "Yes, something is happening but not enough, More is needed."

That is the misery of the human mind. That's why the mind goes on asking for more, more, more. You earn money and the mind says, "More." You make a house: the mind says, "Make bigger." You create a kingdom and the mind says, "A bigger kingdom is needed." Then you start meditating and the mind says, "Not enough. There are many more peaks to be attained." And this will remain so because it is something in the very nature of the experience that the experience can never be total.

Then what can be total? Then what can be fulfilling? Remain a witness; don't be lost in the experience. Don't be lost. Just remain alert. Know that this is a passing mood: it will pass. Good or bad, beautiful or ugly, happy or unhappy -- a cloud passing by: you remain silent watching it. Don't get identified with it. Otherwise love will not fulfill, neither meditation, because in fact what is meditation? Meditation is not an experience: it is to become aware of the witness. Just look. Just watch, and remain centered in the watcher, and then anything is total. Otherwise nothing is total. Then everything and anything is fulfilling: otherwise nothing is fulfilling.

If you remain a witness, just taking a bath, a shower, is so fulfilling that you cannot expect more. Just taking your breakfast is so fulfilling. Just sipping tea is

such a tremendous delight, you cannot think, you cannot imagine, that more is possible. Then each moment becomes a diamond unto itself, and each experience becomes a flowering -- but you remain alert. You are not lost in the experience: you don't get identified with it.

I can understand, Bodhisattva. You are trying hard. You are working, meditating. You are doing whatsoever a man can do. More you cannot do. Even if you can do more, that is not going to help. Now the point has come to understand: Be the witness. Let experiences pass. Let them come and go. Don't be distracted by them. Don't be pulled in by them. Remain alert, unconcerned -- just watching the traffic, watching the clouds in the sky. Be a watcher and suddenly you will see small things have become deep fulfillments -- just a small bird singing, or just a small flower opening.

There is a haiku of Baso. In Japan there flowers a very small flower, nazuna. It is so small and so common and so ordinary and so poor that nobody talks about it. Poets talk about roses. Who talks about a nazuna? It is a gross flower. In many languages there is no name for it because who bothers to name it? People pass by; nobody looks at it. The day Baso attained his first satori he came out of his cottage and he saw a nazuna flowering. And he says in his haiku, "For the first time I saw the beauty of a nazuna. It is tremendous. All paradises put together are nothing."

How did a nazuna become so beautiful? And Baso says, "It was always there, and I had passed it millions of times, but I had not seen it before" -- because Baso was not there. The mind sees only that which can be fulfilling to the ego. Who bothers about a nazuna? It is in no way fulfilling. A lotus is okay, a rose will do, but a nazuna, an ordinary gross flower, so poor, so beggarly, needs nobody's attention, attracts nobody, calls nobody.... But that day, that morning, the sun rising, and Baso saw a nazuna; he says, "For the first time I encountered the reality of a nazuna" -- but that happened only because he had encountered his own reality.

The moment you have become a witness -- that's what satori is, samadhi is -- the moment you have become a witness everything takes a different color. Then ordinary green is no longer ordinary green; it becomes extraordinarily green. Then nothing is ordinary. When you are a witness everything becomes extraordinary, superb.

Jesus says to his disciples, "Look at the lily in the field." An ordinary lily flower -- it is not ordinary for Jesus, because Jesus is in a totally different space. The disciples must have wondered why he is talking about the lily, what is there to talk about. But Jesus said, "Even Solomon in all his glory was nothing, in all his splendor was nothing before this flower lily." Even Solomon. Solomon is the richest, the greatest emperor of Jewish myth -- even he was nothing. Before this ordinary lily? Jesus must have seen something which we are missing.

What has he seen? If you become a witness, the world opens all its mysteries to you. Then I say everything is fulfilling.

Somebody asked a great Zen Master, "After you attained your satori, what have you been doing?" He said, "Chopping wood, carrying water. When hungry eating, when tired sleeping." Everything is beautiful. Chopping wood, carrying water from the well....

Just think. Just contemplate a little.

Nikos Kazantzakis in his novel on St. Francis has St. Francis talk to an almond tree. St. Francis comes, the almond tree is there, and St. Francis says, "Sister, sing me something about God." And the almond tree blossomed. That's the way the almond tree sings about God. It blossoms in your garden also, but you are not there to say to it, "Sister, sing of God. Say something about God." A St. Francis is needed. The almond tree goes on blossoming in our garden also. A thousand and one flowers blossom in your life, but you are not there.

Come back home, become a witness, and then everything work, love, meditation -- everything is a fulfillment. Everything is so total, so infinitely total, that the idea of more simply disappears; and when your mind is not concerned about the more, then you start living, never before it.

I understand your anxiety -- "I want you to destroy me, Osho, once and for all." If I can do it, I would have done it already. If it is only up to me, then I will not wait for you. I will not even ask your permission. But it is not up to me. You have to cooperate. In fact, I am just an excuse -- you have to do it.

And don't be in a hurry: don't be impatient. Great patience is needed. But in the West impatience has become part of the mind. People have forgotten the beauty of patience.

I was reading an anecdote:

The doctor was explaining the new recovery technique to his patient.

"You should begin walking as soon as possible after the operation. On the first day you must walk around for five minutes, the second day for ten minutes, and on the third day you must walk for a full hour. Do you understand?" "Yes, doctor," said the apprehensive patient, "but is it all right if I lie down during the operation?"

Become a little more patient. You are on the operation table. Please rest and cooperate with me because this is not an operation which can be done in your unconsciousness. This is not an operation where anesthesia can be given to you. The whole operation has to be done when you are conscious. In fact the more conscious you are, the more easily it can be done -- because the whole surgery is of consciousness. I cannot do it against you: I cannot do it without your cooperation. I cannot do it unless you are totally with me.

In fact you yourself do it by being totally with me: I am just an excuse. The day it will happen, you will understand that I have not done it, you have done it yourself. I have only given you a little confidence to do it. I have only given you

a promise that it is possible. I have only given you an assurance that you are not going astray, that you are on the right path, that's all.

In this operation, the patient is the surgeon also. The surgeon stands by the side. Just his presence is helpful -- you don't feel afraid, you don't feel alone.

And it is good that nobody else can do it to you because if somebody else can make you free, your freedom will not be real freedom. If somebody else can make you free, then somebody else can make you a slave again. Nobody can make you free. Freedom is your choice. That's why it is ultimate, then nobody can take it away from you. If it can be given then it can be taken away. Because it cannot be given, it cannot be taken away.

I cannot really help you. If you want you can take all the help that is possible through me. Let me explain it to you.

I cannot help because I cannot be positively aggressive towards you. I cannot kill you, but through me you can commit suicide. You get it? Through me you can commit suicide: I cannot kill you. I am available. You can help yourself through me. And the day it will happen you will understand, only then, that you could have done it even alone, but right now it is almost impossible to do it alone. Even with me it is so difficult to do it.

Don't be impatient, wait, and get more and more in tune with your witnessing self.

It is very easy when there is pain, suffering, not to get identified, but the real problem arises when you are deep in love, happy, blissful, deep in meditation, ecstatic. Then it is very difficult not to get identified, but there hangs the whole thing. That is the very core. Remember it, when you feel blissful: then too remain alert that this too is a mood; it comes and goes. The cloud has come: it will pass. It is a beautiful cloud. Thank it, thank God, but let it remain separate. Don't rush and don't become one with it. In that identification the idea of more arises.

If you can remain aloof, a watcher on the hill, unconcerned, the idea of more does not arise. Why? Because when the watcher becomes identified with the experience it becomes mind, and mind is a desire for more. When the watcher remains just a watcher and the experience there, just outside passing like a cloud, there is no mind. Between the two there is a space; no bridge. In that unbridged state there is no desire for more -- there is no desire at all. One remains fulfilled. One remains absolutely content.

It is on the way, Bodhisattva. Don't be in a hurry and don't be impatient.

### Question 3

I HAVE A BELIEF THAT IN ORDER TO GROW I HAVE TO TAKE RISKS, AND IN ORDER TO TAKE RISKS I HAVE TO MAKE DECISIONS. THEN WHEN I TRY TO MAKE DECISIONS I AM FILLED WITH ANXIETY THAT I WILL MAKE A WRONG CHOICE, AS IF MY LIFE DEPENDED ON IT. WHAT IS THIS CRAZINESS?



This seems still to be a belief, not an understanding. Belief is not going to help. Belief means borrowed; belief means you have not understood it yet. You may have become fascinated with it, you may have seen people who have risked and grown through it, but you have still not realized that risk is the only way to live; there is no other way. Not to risk is the only wrong there is; to risk is never wrong.

You cannot risk wrongly because if you are always afraid not to risk, something may go wrong, then you are not risking at all. If everything is guaranteed and then you risk, and everything is settled that everything is right, then you risk -- then where is the risk? No, in the risk, the possibility to go wrong that's why it is risk. And it is beautiful to move in that openness where something can be right, something can be wrong.

One grows through it because even if you commit a wrong, you will never be the same again. Through committing it you will understand much. Even if you go astray you can come back the moment you realize it. And when you come back you have learned something -- and learned the hard way. Not just memorized, it has become part of your blood, bones, and marrow. So never be afraid of going astray. People who are afraid of going astray, they become paralyzed. They never move.

And life is risk because life is alive; it is not dead. Only in a grave is there no risk. When you are dead there is no risk.

One disciple asked Lao Tzu, "Is it not possible to be at ease, comfortable in life?" Lao Tzu said. "Wait. Soon you will die, and in the grave you can be at ease and comfortable forever and forever -- for eternity.

Don't waste life for that, because that is coming. These few moments live. And there is no other way to live: to live means to risk. It is always there. It has to be so because you are a flow. You can go astray.

I have heard about a man who was always afraid of deciding, but one has to decide. So he had to decide, and whatsoever he would decide would always go wrong, and it had become almost a part of his life. And he knew it, that whatsoever he decided will go wrong. The business will bring no profit; the train that he decides to go on, he will miss; the woman that he decides to marry will fall in love with somebody else. He was always missing.

One day it happened, he had to go to another town for some business work and there was only one airline and only one plane -- there was no question of decision. So he was very happy because there is no question of decision; there is no alternative. He had to take that plane. But just in the middle, the engines failed.

He was very much worried; he said, "My God! This time I have not decided. There was no alternative. Now this is too much. If something is wrong with me and my decision it's okay, but this time I have not decided at all. You have decided." He was a follower of St. Francis, so he called, "St. Francis, save me! At

least this time. I have never asked your help because I was always deciding so I knew it was because something is wrong with me that everything goes wrong. This time I am not at fault.

A hand from the sky came and took him out of the plane. He was very happy. Then a voice was heard in the sky, "Which Francis? Francis Xavier, or Francis of Assisi? Tell me whom you have called!"

Now again.... You cannot escape. Life is always risk. One has to choose. Through choice you grow; through choice you become mature. Through choice you fall and you get up again.

Don't be afraid of falling: otherwise your legs will lose the capacity to move. Nothing is wrong in falling. Falling is part of walking: falling is part of life. Fall, get up again, and every fall will make you stronger: and every time you go astray you will come back better, more experienced, more aware. Next time the same path will not be able to distract you. Commit as many errors as you can -- only don't commit the same error again and again.

Nothing is wrong in committing errors. Commit as many as you can -- the more you can the better, because the more experience, the more awareness will come to you. Don't remain sitting, don't remain hanging in an indecisive state of mind. Decide! Not to decide is the, only wrong decision because then you are missing everything.

It is said about Thomas Edison that he was working on some project and he failed one thousand times. For almost three years he worked continuously, and he would fail. He tried everything, nothing seemed to work. His disciples became desperate, hopeless. One day one disciple said. "You have done one thousand experiments. Every experiment has failed. We seem not to be moving anywhere." Edison looked surprised; he said, "What are you saying? What do you mean? Not moving anywhere? One thousand wrong doors are closed: now the right door cannot be very far away. We have committed one thousand errors that much we have learned. What do you mean by saying that we are wasting our time? These one thousand errors cannot attract us anymore. We are coming, we are zeroing upon the truth. How long can it escape?"

Never be afraid of errors, mistakes, of going wrong.

This question is from Prem Nisha. She is always afraid. She is so much afraid she sits somewhere hiding; I can never see her. Maybe just my look and there may be risk. She goes on hiding herself. I know she is there, every day she is there, but she sits in such a way, somewhere behind the pillar, that I cannot see her. Or even sometimes she is in front of me: she sits with her head so bent down that I cannot recognize where she is.

Life is moving. You can remain sitting: then your life will be like a death. Get up and be moving. Take the risk.

Her situation is like a little boy:

Wise Winifred returned from summer camp with awards for woodcraft, hiking, and sailing; and also with a small star. Asked what the star was for, he replied, "For having my trunk packed neatly when we came home." His mother was very pleased until Winifred added, "I had not unpacked it."

Nisha, unpack! Don't be afraid that you may not be able to pack it again so neatly. A little mess is good; nothing is wrong about it. But remaining with the unopened life, closed, is the only wrong you can do to life. That is refusal. That is refusing God. The whole has created you to live here, to live as profoundly as possible -- to live as dangerously as possible. The whole wanted you to be so alive, alive at the peak -- wildly alive that's why you are sent. And you are afraid something may go wrong.

God is not afraid in sending you. He is not afraid. He goes on sending all sorts of people -- good people, wrong people, saints and sinners. He goes on. He is not afraid. If he was afraid the world would have disappeared long before, or it would never have come into existence. If he was afraid, "If I create people and they do something wrong, if man goes astray...." In fact the first man Adam went astray. Man has to go that way. He created the first man, and he rebelled and disobeyed and he took the risk of getting out of the comfort of the garden of Eden, of the convenience. He took the, dangerous path. Just think of Adam -- what risk. And God has not stopped since then. Otherwise he would have stopped. There is no need. He created the first man, and the first man went astray -- now no need. He goes on creating.

In fact it seems that God created the whole situation. He said to Adam, "Don't eat the fruit of this tree." This was temptation. Christians are absolutely wrong when they say that the devil tempted Adam absolutely wrong. God tempted when he said, "Don't eat the fruit of this tree of knowledge." What more temptation can you imagine? Just try with any child. Tell him not to go into that room, and the next thing that he is going to do is to go into that room.

Just a small sannyasin, Dheeresh, was going back to London. I gave him a box and told him not to open it. He said, "Yes, I will not open it." And then I talked to his mother, and again I told him, "Remember not to open it." He said, "I will never open it." The mother said, "He has already opened it!"

It is God who tempted. When he said to Adam, "Don't eat the fruit of this tree." there is no need for any devil. God is the greatest tempter because he wants you to go, to experience, to move all over existence. Even if you go astray you cannot go out of him. Where can you go? Even if you do wrong, what wrong can you do, because he is and only he is? You cannot do anything against him. There is no possibility. It is just a game of hide-and-seek. God sends you, gives you a temptation -- because that is the only way to grow.

Yes, you will come back someday. Adam goes out of the garden, Jesus comes back. Jesus is Adam coming back. It is the return, the return journey. Jesus is

Adam who has realized, who has become aware of the error, of the mistake: but Jesus is not possible if there is no Adam in the beginning.

A priest was talking to small children and he was telling them how to pray to God, how your mistakes can be forgiven. Then he asked questions; he asked. "To be forgiven what is the basic requirement?" A small child stood and said, "To sin."

To commit a mistake: to be forgiven that's a must. Adam is needed for Jesus to be. Adam is the beginning of going astray: Jesus is coming back.

But Jesus is totally different from Adam. Adam was innocent. Jesus is wise -- innocent plus something more. That plus has come to him because he went astray. Now he knows more, understands the ways of life and growth more.

Everybody has to enact this drama again and again. You have to be Adam to become a Jesus. Don't be worried. Take courage. Don't be a coward. Move.

And I tell you even going astray is all right. Just don't do the same mistake again and again, that's enough -- because if you do the same mistake again, again, then you are stupid. If you never do the mistake then you are worse than stupid. If you do new mistakes every day, you will become wise. Wisdom comes through experience, and you cannot have it in any other way. There is no shortcut to it.

"I have a belief that in order to grow I have to take risks...." Drop this belief. It is not a question of belief. Watch life; watch yourself. Let this become an insight, not a belief. Not that I say so that you believe, but try to understand that you will remain crippled if you are afraid and you don't move. If a child is afraid and does not try to walk.... And everybody knows he will fall many times -- he may have wounds, he may hurt himself -- this is going to happen; but that's the only way to learn. By and by he learns how to balance. Watch a child trying to walk. First he moves on four, then he tries the greatest adventure of standing on two feet.

I call it the greatest because the whole of humanity has come out of that adventure. Animals go on moving on four: only man has tried two. Animals move with more safety. Man has been a little fascinated, more fascinated, with danger -- he tried to move on two.

Just think of the first man who must have stood on two feet. He must have been one of the most unorthodox, nonconformist of men -- the greatest revolutionary, the rebel -- and everybody would have laughed at the ridiculousness of it. Just think when everybody was walking on four and suddenly one man stood on two feet: the whole Society must have laughed. They must have said, "What?... what are you doing? Have you gone mad? Nobody has ever walked on two. You will fall; you will break your bones. Come down, come back to the old way." And it is good that man never listened to them. They must have laughed. They must have tried in every way to put him back in the old fold, but he moved.

Those conservatives are still in the trees. The monkeys, the baboons -- they are the conservatives, the Tories. The revolutionary has become man. They are still

clinging to the trees and moving on four. They may be still thinking, "And why have these people gone wrong? What misfortune has befallen them?"

But if you try something new, you become available to something new at the same moment, instantly. Don't be afraid. Move, in the beginning, small steps, small decisions, remaining always aware that something is always possible, you may go wrong. But what is wrong in being wrong? Come back. You will come more wise.

Don't let it be just a belief. Let it become an understanding. Only then does it become effective.

"... and in order to take risks I have to make decisions." Of course, one has to make decisions. That is one of the most beautiful things in life. That shows that you are free. You would have liked that somebody else decide for you: then you will be slaves. In that way animals are in a better position -- everything is decided. They have a fixed food to eat; they have a fixed pattern of life to live. They don't decide themselves; they are never confused.

Man is the only animal who is always confused, but that is his glory because he has to decide. He is always hesitating, always hanging between two alternatives -- St. Francis of Assisi, St. Francis Xavier -- and always risky. Just think of that man. If that hand is from St. Francis of Assisi and he says St. Francis Xavier -- gone. But one has to decide. Through decision your soul is born; you become integrated.

Decide, whatsoever your decision. Don't go on remaining indecisive. If you are indecisive you will always be doing something contradictory. You will be moving in both the ways together, simultaneously -- because indecisive, also, you have to live. Fifty percent you will be going towards the north, fifty percent towards the south. Then there is misery, anguish, suffering.

A man rushed into the income tax office and grasped the manager by the lapels. "Look. I am in a bit of a state. My wife has disappeared," he said.

"Has she?" said the inland revenue officer. "That's unfortunate, I guess, but this is the taxation department. You ought really to inform the police."

The man shook his head earnestly and replied, "I know. I am not being caught like that again. The last time she went I told the police, and they found her."

Then why go at all to report to the income tax officer? But part says something has to be done the wife has disappeared, the husband has to do something. Another part feels happy and says, "Good that she has disappeared. Don't go to the police station; they may find her again."

This is how life goes on -- half/half -- and then you become fragmentary. The husband, the respectable husband, has to do something; and the man, who needs freedom, has to do something else. He is happy that the wife is gone. The husband looks sad -- or pretends to be sad -- shows his misery, is afraid that because of the inner man people may become aware that he is feeling happy.

That will not be good: that will be shattering to the respectable ego. So he has to do something. He cannot go to the police station: then he goes somewhere else. Watch your life. Don't waste your life that way.

Decision is needed. You have to decide each moment. Each moment lost without decision creates fragmentariness in you. Each moment decided, by and by you become collected, one piece, you become together. A moment comes, you become integrated. Decision is not really the thing: decisiveness. Through decisions you become decisive.

It happened once:

A terrified young woman patient went to the dentist and sat in the waiting room. She had her sister with her to look after the three-month-old baby. Soon it was her turn to go into the torture chamber.

As she sat in the operating chair, she said nervously to the dentist, "I don't know which is the worst -- to have a tooth taken or to have a baby."

The dentist said, curtly, "Well, make your mind up quickly please. I have got a lot of other people waiting."

And I would like to say that to Nisha also. She has been hanging around here. Make up your mind. Decide. Just hanging around is not good. Either be here or be somewhere else, but be. If you want to be here then be here, but then be totally here. Then this place becomes your whole world and this moment becomes your whole eternity. Or don't be here, but don't go on hanging. Be somewhere else, that too is good. Then be there. It is not a question of where you are. The question is, "Are you there?" Don't remain divided. Don't go on moving in all directions: otherwise you will go mad.

Surrender is a decision, the greatest decision there is. To trust somebody is a decision. The risk is there. Who knows? The man may be just deceiving. You fall in love with a woman: you trust. You fall in love with a man; you trust. Who knows? In the night the man may murder you. Who knows? The wife may escape with all your bank balance. But one risks: otherwise love is not possible.

Hitler never allowed any woman to sleep in his room. Even his girlfriends were never allowed. He would see them in the day, but in the night not in the room. He was so afraid. Who knows? The girl may poison him, strangle him in the night. Just think, the misery of such a man. He cannot even trust a woman. What a life he must have led, a life of hell. Not only did he live in hell, all those who were around him lived in hell.

It is reported that he was talking to a British diplomat on the seventh story of his building, and he was trying to impress upon the British diplomat that there was no use in resisting him, simply surrender: and he said, "We are going to win the world. Nobody can prevent us." One soldier was standing there. Just to give an example he said, "Jump out of the window." The soldier simply jumped -- out of a window seven stories high. The British diplomats could not believe it. The

soldier didn't even hesitate. And then to make the point even more clear he said to another soldier, "Jump!" and the other jumped. Now this was too much. And to make the point go exactly to the heart of the diplomat he said to the third soldier. Jump!"

But by that time the diplomat had become afraid and shocked: he took hold of the man, the soldier who was going to jump. He said, "Wait! Why are you so ready to commit suicide? Why are you so unhesitant to leave your life?"

The man said, "Leave me alone! You call this life?" And he jumped.

Hitler lived in a hell and he created a hell for others also -- "You call this life?"

If love is not there life is not possible. Life deeply means love: love deeply means life. Love is a trust, a risk.

To be near me is to be tremendously in love because that is the only way to be near me. I am not here just trying to propagate some teachings. I am not a teacher. I am giving you a different vision of life. It is risky: I am trying to convince you that the way you have lived up to now is basically wrong, there is another way -- but of course that other way is unknown, is in the future. You have never tasted it. You will have to trust me; you will have to move with me in the dark. The fear will be there: the danger will be there. It is going to be painful - - all growth is -- but through pain one reaches to the ecstasy. Only through pain is ecstasy reached.

#### Question 4

DURING MEDITATION I INVOKE YOUR EMPTINESS AND I FIND THAT GRADUALLY YOUR EMPTINESS PERVADES OVER ME. CAN I, BY THIS METHOD, IMBIBE YOUR TOTAL BEING? WILL I BE ABLE TO INVOKE YOU TOTALLY IN ME? PLEASE BLESS ME. (YOU MAY NOT EVEN REPLY VERBALLY.)

I am never replying, ever, only verbally. Whenever I am replying to you, the reply is two-dimensional. It is on two planes together. One is the verbal: that is for those who cannot understand any other dimension -- that is for the deaf and the blind and the dead. Then simultaneously on another plane there is a nonverbal communication: that is for those who can hear, who can see, who are alive.

And never ask for my blessings, because they are always there whether you ask for them or not. Whether you cooperate with me or not, whether you are for me or against, that does not make any difference to my blessings. My blessing is not an act. It is just like breathing: it is always there. If you can feel, you will find it always there. I am my blessings.

And you have stumbled upon a right method: "During meditation I invoke your emptiness and I find that gradually your emptiness pervades over me. Can I, by this method, imbibe your total being?" Yes, absolutely yes. Go on, don't be afraid, because emptiness will sooner or later give you a deep fear -- because emptiness

means death. Emptiness means you are disappearing, and before your reality opens, you will have to be gone from there completely. You will have to be absent before you can feel the presence of your reality. Before you can feel the fullness of being, you will have to become absolutely empty. There is a gap -- you become absolutely empty, almost. There is a small gap and that gap is deathlike. You are gone and God has not entered yet, just a small interval, but that small interval looks like infinity.

In a court there was a case, a murder case, but the jurors and the judge were going to decide that the man is innocent. Because there were reliable witnesses who said that only for three minutes had he gone out and then he was again back amidst them. Only for three minutes was he not there with them, and it seems too much to commit a murder in three minutes. Then the lawyer from the opposite party said, "Let me try one experiment." He took his pocket watch out and he said, "Now, everybody should close his eyes and remain silent. After three minutes I will give you a hint that three minutes are over." Everybody remained silent.

If you remain silent for three minutes, three minutes is long, very long; they last very long. They appear very long, nonending. Have you ever stood -- somebody dies, a political leader or somebody, and you have to stand for one minute in silence. That one minute looks so long that you start thinking that this political leader should not have died.

Three minutes... and after three minutes were over, the lawyer said, "I have nothing else to say." And the jurors decided that this man had committed the murder. They changed their verdict. Three minutes are so long.

Whenever you are silent, one moment of silence will be very, very long. And it is impossible to imagine what happens when you are absent a single moment may be the gap, but it looks almost like eternity. One gets very much afraid. One wants to go back, to hold to the past.

Soon that fear will arise. Remember that time, don't be afraid. Don't go back; don't fall back. Move on. Accept death, because only out of death the life abundant. Only when you die, you attain to the deathless.

It is always there waiting for you. It is not something outside you; it is your very core of being, the deathless. But you are identified with the mortal, with the body, with the mind. These are momentary, changing. Somewhere within you there is pure consciousness, untouched, uncorrupted. That pure consciousness is your real nature.

The whole yoga is an effort to reach to that purity of being, to that virginity and out of that virgin, Jesus is born. Once you have touched that virginity in you, you are reborn; it is a resurrection.

Let me be your death so that you can be reborn again. A Master is a death and a life, a cross and a resurrection. You have stumbled upon an exactly right method. Now go ahead. Imbibe that emptiness more and more, become empty. Soon,



everything changes -- emptiness disappears. First everything else disappears and emptiness gathers inside you, then when the emptiness is total it also disappears. Buddha used to say to his disciples, about this phenomenon, "It is as if you burn a candle in the evening." The whole night the candle goes on burning; the flame burns the candle, the stuff of the candle. The flame goes on burning it. The candle goes on disappearing, disappearing, disappearing.... By the morning the candle has disappeared. The last moment, when the candle has completely disappeared, the flame jumps and is gone. First it destroys the candle, then it itself is gone. The same happens first if you try to imbibe emptiness, nothingness, egolessness, it will destroy everything else. It will remain like a Flame destroying everything. When everything is destroyed and you are completely empty a jump of the flame, and emptiness is also gone. Suddenly you are back home, fulfilled, overflowing. That's where a man becomes a god.

## **Yoga: The Alpha and the Omega, Vol 8**

Discourses on the Yoga Sutras of Patanjali, During the early 1980's it was planned to publish the "Yoga: The Alpha and the Omega" volumes as "Yoga: The Science of the Soul". Only the first three volumes were actually published, the title stayed as "Alpha and Omega" for the other seven volumes.

*Talks given from 11/04/76 am to 20/04/76 am*

*English Discourse series*

# CHAPTER 1

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## Secrets of death and karma

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*11 April 1976 am in Buddha Hall*

23. BY PERFORMING SAMYAMA ON THE TWO TYPES OF KARMA, ACTIVE AND DORMANT, OR UPON OMENS AND PORTENTS, THE EXACT TIME OF DEATH CAN BE PREDICTED.

24. BY PERFORMING SAMYAMA ON FRIENDLINESS, OR ANY OTHER ATTRIBUTE, GREAT STRENGTH IN THAT QUALITY IS OBTAINED.

25. BY PERFORMING SAMYAMA ON THE STRENGTH OF AN ELEPHANT, THE STRENGTH OF AN ELEPHANT IS OBTAINED.

26. BY DIRECTING THE LIGHT OF THE SUPERPHYSICAL FACULTY, KNOWLEDGE IS GAINED OF THE SUBTLE, THE HIDDEN, AND THE DISTANT.

27. BY PERFORMING SAMYAMA ON THE SUN, KNOWLEDGE OF THE SOLAR SYSTEM IS GAINED.

I HAVE heard one beautiful story. Once there was a great sculptor, a painter, a great artist. His art was so perfect that when he would make a statue of a man, it was difficult to say who is the man and who is the statue. It was so lifelike, so alive, so similar. An astrologer told him that his death is approaching, he is going to die soon. Of course, he became very much afraid and frightened, and as every man wants to avoid death, he also wanted to avoid. He thought about it, meditated, and he found a clue. He made his own statues, eleven in number, and when Death knocked on his door and the Angel of Death entered, he stood hidden among his own eleven statues. He stopped his breathing.

The Angel of Death was puzzled, could not believe his own eyes. It had never happened; it was so irregular. God has never been known to create two persons alike; he always creates the unique. He has never believed in any routine. He is not like an assembly line. He is absolutely against carbons; he creates only originals. What has happened? Twelve persons in all, absolutely alike? Now, whom to take away? Only one has to be taken away. Death, the Angel of Death, could not decide. Puzzled, worried, nervous, he went back. He asked God, "What have you done? There are twelve persons exactly alike, and I am only supposed to bring one. How should I choose?"

God laughed. He called the Angel of Death close to him, and he uttered in his ears the formula, the clue how to find the real from the unreal. He gave him a mantra and told him, "Just go, and utter it in that room where that artist is hiding himself among his own statues."

The Angel of Death asked, "How is it going to work?"

God said, "Don't be worried. Just go and try."

The Angel of Death came, not yet believing how it is going to work, but when God had said, he had to do it. He came in the room, looked around, and not addressing anybody in particular, he said, "Sir, everything is perfect except one thing. You have done well, but you have missed at one point. One error is there."

The man completely forgot that he is hiding. He jumped; he said, "What error?"

And Death laughed. And Death said, "You are caught. This is the only error: you cannot forget yourself. Come on, follow me."

Death is of the ego. If the ego exists, death exists. The moment the ego disappears, death disappears. You are not going to die, remember; but if you think that you are, you are going to die. If you think that you are a being, then you are going to die. This false entity of the ego is going to die, but if you think of yourself in terms of nonbeing, in terms of non-ego, then there is no death – already you have become deathless. You have always been deathless; now you have recognized the fact.

The artist was caught because he could not disappear into nonbeing.

Buddha says in his DHAMMAPADA: If you can see death, death cannot see you. If you can die before death comes, then death cannot come to you; and there is no need to make statues. That is not going to help. Deep down you have to destroy one statue, not to create eleven more. You have to destroy the image of the ego. There is no need to create more statues and more images. Religion, in a way, is destructive. In a way, it is negative. It annihilates you – annihilates you completely and utterly.

You come to me with some ideas to attain some fulfillment, and I am here to destroy you completely. You have your ideas; I have my own. You would like to be fulfilled – fulfilled in your ego – and I would like you to drop the ego, to dissolve, to disappear, because only then is there fulfillment. The ego knows only emptiness; it is always unfulfilled. By the very nature, by its very intrinsic nature, it cannot attain to fulfillment. When you are not, fulfillment is. Call it God, or give it a name Patanjali would like – samadhi – the attainment of the ultimate, but it comes when you disappear.

These sutras of Patanjali are scientific methods how to dissolve, how to die, how to commit real suicide. I call it real because if you kill your body that is unreal suicide. If you kill your self that is authentic suicide.

And that is the paradox: that if you die, you attain to eternal life. If you cling to life, you will die a thousand and one times. You will go on... you will go on being born and dying again and again and again. It is a wheel. If you cling, you move with the wheel.

Drop out of the wheel of life and death. How to drop out of it? It seems so impossible because you have never thought of yourself as a nonbeing, you have never thought of yourself as just space, pure space, with nobody there inside.

These are the sutras. Each sutra has to be understood very deeply. A sutra is a very condensed thing. A sutra is like a seed. You have to accept it deep down in your heart; your heart has to become a soil for it. Then it sprouts, and then the meaning.

I can only persuade you to be open so that the seed can fall right in place within you, so that the seed can move into the deep darkness of your nonbeing. In that darkness of your nonbeing, it will start being alive. A sutra is a seed. Intellectually, it is very easy to understand it. Existentially, to attain to its meaning is arduous. But that's what Patanjali would like, that's what I would like.

So don't just be intellectuals here. Get en rapport with me, get in tune with me. Don't just listen to me; rather, be with me. Listening is secondary; being with me is primary, basic – just to be in my company. Allow yourself to be totally here-now with me, in my presence, because that death has happened to me. It can become infectious. I have committed that suicide. If you come close to me, if you are in tune with me even for a single moment, you will have a glimpse of death.

And, Buddha is right when he says, "If you can see death, death will not be able to see you," because the moment you see death you have transcended death. Then there is no death for you.

The first sutra:

BY PERFORMING SAMYAMA ON THE TWO TYPES OF KARMA, ACTIVE AND DORMANT, OR UPON OMENS AND PORTENTS, THE EXACT TIME OF DEATH CAN BE PREDICTED.

Many things. First, why be worried about the exact time of death? How is it going to help? What is the point of it? If you ask Western psychologists, they will almost call it abnormal morbidity. Why be concerned with death? Avoid. Go on believing that death is not going to happen – at least not to you. It always happens to somebody else. You have seen people die, you have never seen yourself die, so why be afraid? You may be the exception. But nobody is an exception; and death has already happened in your birth, so you cannot avoid it.

Now the birth is beyond your power. You cannot do anything about it; it has already happened. It is already past; it is already done. You cannot undo it. Death is yet to happen: something is possible to be done about it.

The whole of Eastern religion depends on the vision of death, because that is the possibility which is going to happen. If you know it beforehand, tremendous is the possibility. Many doors open. Then

you can die in your own way, then you can die with a signature of your own on your death. Then you can manage not to be born again – that is the whole meaning. It is not morbid. It is very, very scientific. When everybody is going to die, this is absolutely foolish not to think about death, not to meditate upon death, not to focus upon it, not to come to a deep understanding about it.

It is going to happen. If you know, much is possible.

Patanjali says even the exact date, the hour, the minute, the second of death can be known beforehand. If you know exactly when death is coming, you can prepare. Death has to be received like a great guest. It is not the enemy. In fact it is a god given gift. It is a great opportunity to pass through. It can become a breakthrough: if you can die alert, conscious, aware, you will never be born again – and there will be no death anymore. If you miss, you will be born again. If you go on missing, you will be continuously born again and again, unless you learn the lesson of death.

Let me say it in this way: the whole of life is nothing but a learning about death, a preparation for death. That's why death comes in the end. It is the pinnacle, the crescendo, the very climax, the peak.

In the West particularly, contemporary psychologists have become aware that in a deep sex act a certain peak can be attained, a climax, a great orgasm, which is tremendously fulfilling, exhilarating, ecstatic. You are cleansed; you come out of it rejuvenated, fresh, again young, again alive – all the dust gone, as if you have taken a great shower, an energy shower. But they have not yet come to know that the sex act is a very minor death; and one who can achieve deep orgasm is one who allows himself to die in love. It is a minor death, nothing to be compared with death. Death is the greatest orgasm there is.

The intensity of death is such that almost always people become unconscious. They cannot face it. The moment death comes, you are so afraid, so full of anxiety, to avoid you become unconscious. Almost ninety-nine percent of people die unconsciously. They miss the opportunity.

To know death beforehand is just a method to help you prepare so when death comes you are perfectly alert and aware, waiting, ready to go with death, ready to surrender, ready to embrace death. Once you have accepted death in awareness, there is no longer any birth for you – you have learned the lesson. Now there is no coming back to the school again. This life is just a school, a discipline – a discipline to learn death. It is not morbid.

The whole of religion is concerned with death, and if some religion is not concerned with death, then it is not religion at all. It may be a sociology, an ethics, a morality, a politics, but it cannot be religion. Religion is the search of the deathless; but that deathless is possible only through the door of death.

The first sutra says, "By performing samyama on the two types of karma, active and dormant, or upon omens and portents, the exact time of death can be predicted." The Eastern analysis of karma says that there are three types of karma. Let us understand them.

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

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

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

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

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

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

Try to understand the Eastern concept of freedom. In the West freedom has a connotation of political freedom. In India we don't bother much about political freedom, because we say unless one is spiritually free, it makes not much difference whether you are politically free or not. The fundamental thing is to be spiritually free.

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

This sutra says, "By performing samyama on the two types of karma..." Patanjali means sanchita and prarabdha because the kriyaman is nothing but a part of prarabdha, so he divides in two.

What is samyama? That has to be understood. Samyama is the greatest synthesis of human consciousness, the synthesis of three: dharana, dhyana, samadhi.

Ordinarily, your mind is continuously jumping from one object to another. Not for a single moment are you in tune with one object. You go on jumping. Your mind goes on constantly moving; it is like a flux. This moment something is in the focus of the mind, next moment something else, next moment still something else. This is the ordinary state of mind.

The first step out of it is dharana. Dharana means concentration – fixing your whole consciousness on one object, not allowing the object to disappear, bringing again and again your consciousness on the object so that the unconscious habit of the mind of continuous flux can be dropped; because once the habit of continuous change can be dropped, you attain to an integrity, to a crystallization. When there are so many objects moving continuously, you remain so many. Understand it. You remain divided because your objects are divided.

For example, you love one woman today, another woman tomorrow, another woman the third day. That will create a division in you. You cannot be one; you will become many. You will become a crowd. Hence the Eastern insistence to create a love in which you can remain for a longer period, as long as possible. There have been experiments in the East in which a couple has remained a couple for many lives together. Again and again the same woman, the same man: that gives an integrity. Too much change erodes your being, splits you. So if in the West the schizophrenia is becoming almost a normal thing, it is not something to be wondered at. It is not strange; it is natural. Everything is changing.

I have heard that one film actress in Hollywood got married to her eleventh husband. She came home, introduced the new dad to the children. The children brought a register, and they said to the dad, "Please sign it, because today you are here, tomorrow you may be gone; and we are accumulating the signatures, autographs, of all our dads."

You go on changing houses; you go on changing everything. In America the average limit of a person's job is three years. The job is also continuously changing. The house – the average limit of a person staying in one town is also three years. And the average limit of marriage is also three years. Somehow three years seems to be very important. It seems if you remain the fourth year with the same woman there is fear that you may get settled. If you remain in the same job more than three years there is fear that you may get settled. So people go on; they have become almost vagabonds. That creates divisions inside you.

In the East we tried to give a job to a person as part of his life. A man was born in a Brahmin house: he remained a Brahmin. That was a great experiment to give stability. A man was born in a shoemaker's house: he remained a shoemaker. The marriage, the family, the job, the town – people were born in the same town and they would die in the same town. Lao Tzu remembers, "I have heard that in the ancient days people had not gone beyond the river." They had heard dogs barking on the other side, the other shore. They had inferred that there must be a town because in the evening they had seen smoke rising – people must be cooking. They had heard dogs barking, but they had not bothered to go and see. People were so harmoniously settled.



This constant change simply says that your mind is feverish. You cannot stay longer at anything; then your whole life becomes a life of continuous change – as if a tree is being uprooted again and again and again and never gets the right time to send its roots deep down into the earth. The tree will be alive only for the name's sake. It will not be able to bloom, not possible, because before flowers come, the roots have to settle.

So, concentration means bringing your consciousness to one object and becoming capable of retaining it there – any object. If you are looking at a rose flower, you continuously look at it. Again and again the mind wanders, goes here and there; you bring it back. You tame the mind – you tame the bull. You bring it back to the rose. The mind goes again; you bring it back. By and by, the mind starts being with the rose for longer periods. Once your mind remains with the rose for a long period, you will be able for the first time to know what a rose is. It is not just a rose: God has flowered in it. The fragrance is not only of the rose; the fragrance is divine. But you never were en rapport with it for long.

Sit with a tree and be with it. Sit with your boyfriend or girlfriend and be with him or her, and bring yourself again and again. Otherwise, what is happening? Even if you are making love to a woman, you are thinking of something else – maybe moving in a totally different world. Even in love you are not focused. You miss much. A door opens, but you are not there to see it. You come back when the door is closed again.

Each moment there are millions of opportunities to see God, but you are not there. He comes and knocks at your doors, but you are not there. You are never found there. You go on roaming around the world. This roaming has to be stopped; that's what is the meaning of dharana. Dharana is the first step of the great synthesis of samyama.

The second step is dhyana. In dharana, in concentration, you bring your mind to a focus: the object is important. You have to bring again and again the object in your consciousness; you are not to lose track of it. The object is important in dharana. The second step is dhyana, meditation. In meditation the object is not important anymore; it becomes secondary. Now, the flow of consciousness becomes important – the very consciousness which is being poured on the object. Any object will do, but your consciousness should be poured in a continuity; there should not be gaps.

Have you watched? If you pour water from one pot to another, there are gaps. If you pour oil from one pot to another, there are not gaps. Oil has a continuity; water falls discontinuously. Dhyana means, meditation means, your consciousness should be falling on any object of concentration in a continuity. Otherwise it is flickering. It is constantly flickering; it is not a continuous torch. Sometimes it is there, then disappears; then again is there, then disappears; then again is there. In dhyana you have to make it a continuity, an absolute continuity.

When consciousness becomes continuous, you become tremendously strong. For the first time you feel what life is. For the first time, holes in your life disappear. For the first time you are together. Your togetherness means the togetherness of consciousness. If your consciousness is like drops of water and not a continuity, you cannot be really there. Those gaps will be a disturbance. Your life will be very dim and faint; it will not have strength, force, energy. When consciousness flows in a continuous, riverlike phenomenon, you have become a waterfall of energy.

This is the second step of samyama, the second ingredient; and then is the third ingredient, the ultimate, that is samadhi. In dharana, concentration, the object is important because you have to choose one object amidst millions. In dhyan, meditation, consciousness is important; you have to make consciousness a continuous flow. In samadhi the subject is important: the subject has to be dropped.

You dropped many objects. When there were many objects, you were many subjects, a crowd, a polypsychic existence – not one mind, many minds. People come to me and they say, "I would like to take sannyas, but..." That "but" brings the second mind. They think they are the same, but the "but" brings another mind. They are not one. They would like to do something and, at the same time, they would not like to do it – two minds. If you watch you will find many minds in you – almost a marketplace.

When there are too many objects, there are too many minds corresponding to them. When there is one object, one mind arises – focused, centered, rooted, grounded. Now this one mind has to be dropped; otherwise you will remain in the ego. The many has been dropped; now drop the one also. In samadhi this one mind has to be dropped. When one mind drops, the one object also disappears because it cannot be there. They always are together.

In samadhi only consciousness remains, as pure space.

These three together are called samyama. Samyama is the greatest synthesis of human consciousness.

Now you will be able to understand the sutra: "By performing samyama on the two types of karma, active and dormant, or upon omens and portents, the exact time of death can be predicted." Now if you concentrate, meditate, and get in tune in samadhi, you can be capable of knowing the exact time of death. If you move your samyama, this great synthesis of consciousness, this great power that has arisen in you; if you move it towards death, you will be able to know immediately when you are going to die.

How it happens? When you go in a dark room, you cannot see what is there. When you go with a light, you can see what is there, or what is not there. You move almost in darkness your whole life, so you don't know how much prarabdha is still there – prarabdha, the karma that you have to fulfill in this life. When you go with samyama, with light burning bright, you bring the flame in; you know how much prarabdha is left. You see the whole house is empty, just in the corner a few things are left, soon they will disappear. Now you can see when you are going to die.

It is said about Ramkrishna that he was much too interested in food; in fact obsessed. That is very unlikely. Even his wife, Sharada, used to feel very embarrassed; because he was such a great saint, only with one flaw – and the flaw was that he was much too interested in food. He was interested so much that while he was giving satsang to his disciples, just in the middle he will say, "Wait, I am coming," and he will go to look into the kitchen, what is being cooked. He will just go there and ask, "What is being prepared today?" and then will come back and start his satsang again.

His closest disciples became worried. They said, "This doesn't look good, Paramhansa. And everything is so perfectly beautiful – never has there walked such a beautiful and perfect man – but this small thing, why can't you drop it?" He will laugh and will not say anything.

One day his wife Sharada insisted too much. He said, "Okay, if you insist, I will tell. My prarabdha is finished; and I am just clinging with this food. If I drop that I am gone."

The wife could not believe this. It is very difficult for wives to believe in their own husbands – even if the husband is a Paramhansa it makes no difference. The wife must have thought that he is befooling, or he is trying to rationalize. Seeing that, Ramkrishna said, "Look, I can see that you are not trusting me, but you will know. The day I am going to die, just three days before that day, three days before my death, I will not look at the food. You will bring my thali in, and I will start looking in another direction; then you can know that only three days more am I to be here."

That too was not believed; they forgot about it. Then, just three days before Ramkrishna died, he was resting, Sharada brought his thali, his food: he turned over, started looking at the other side. Suddenly the wife realized, remembered. The thali fell from her hands, she started crying. Ramkrishna said, "Don't cry now. Now my work is finished; I need not cling." And exactly after three days he died.

He was clinging in compassion, just trying to create a bondage with one chain. The imprisonment is gone; the prison has disappeared. Out of compassion he was trying to cling, to linger a little longer on this shore, to help those who had gathered around him. But it is difficult to understand a Paramhansa. It is difficult to understand a man who has become a siddha, a Buddha, one who has emptied all his sanchita, all accumulated karmas. It is very difficult. He has no gravitation, so Ramkrishna was clinging to a rock. The rock has gravitation. He was clinging to a rock so that he could linger on this earth a little longer.

When you have samyama, a consciousness fully alert, you can see how much karma is left. It is exactly like when a physician comes and he sees and touches the pulse of a dying man, and he says, "Not more than two, three hours." What is he saying? By long experience he has come to know how the pulse beats when a person is going to die. Exactly that way, a man who is alert knows how much prarabdha is left – how much pulse – and he knows when he has to go.

This can be done in two ways. The sutra says either to focus on death, that is prarabdha karma.... "By performing samyama on the two types of karma, active and dormant, or upon omens and portents, the exact time of death can be predicted." This can be done in two ways: either you look at the prarabdha or there are a few omens and portents which can be watched.

For example, before one person dies, almost exactly near about nine months before, something happens. Ordinarily we are not aware, because we are not aware at all, and the phenomenon is very subtle. I say almost nine months because it differs. It depends: the time between the conception and the birth will be the time. If you were born after nine months being in the womb, then nine months. If you were born after being ten months in the womb, then ten months. If you were born after seven months in the womb, then seven months. It depends on the amount of time between the time of conception and birth. Exactly the same time before death, something clicks in the hara, in the navel center. It has to click because between the conception and birth there was a gap of nine months: nine months you took for birth; exactly the same time will be taken for death. As you prepared nine months in the mother's womb for birth, you will have to prepare nine months to die. Then the circle will be complete. Something in the navel center happens. Those who are aware, they will immediately know that something has broken in the navel center; now death is coming closer. Approximately nine months.

Or for example, there are other omens and other portents. A man, before he dies, exactly six months before he dies, becomes by and by incapable of seeing the tip of his own nose because eyes start turning upwards, very slowly. In death they turn completely upwards, but they start the turning, the returning journey, before death. That happens: when a child is born, the child takes almost six months, that is usually – there may be exceptions – the child takes six months to have fixed eyes. Otherwise the eyes are loose. That's why children can bring both their eyes together near the nose, can take them far away to the corners very easily. Their eyes are still loose. The day a child's eyes become fixed: if that day comes after six months or nine months or ten or twelve months, then exactly the same will be the time; again the eyes will start becoming loose and moving upwards. That's why in India villagers say – they must have come to know from yogis – that before a man dies he becomes incapable of seeing the tip of his own nose.

And there are many methods in which yogis continuously watch the tip of their nose. They concentrate on it. People who have been concentrating on it, suddenly one day realize they cannot see their own nose. Now they know the death is approaching near.

According to yoga physiology there are seven centers in man. The first, the genital organs; and the last is sahasrar, in the head; between these two there are five others. Whenever you die, you die from a particular center. That shows your growth that you have been doing in this life. Ordinarily, people die through the genital organ, because the whole life people live around the sex center, continuously thinking of sex, fantasizing about sex, doing everything about sex – as if the whole of life seems to be centered around the sex center. These people die through the sex center. If you have evolved a little and you have attained to love, gone beyond sex, then you will die from the heart center. If you have evolved completely, if you have become a siddha, you will die from the sahasrar.

The center you will die from will have an opening because the whole life energy will be released from there....

Just a few days before, Vipassana died. Her brother Viyogi was asked to hit her head; that has become symbolic in India. When a person dies and is put on the funeral pyre, the head has to be hit. Just symbolic, because if the person has attained to the ultimate, then the head will break on its own; but the person has not attained. But we hope and pray, and break the skull.

The point of release becomes open. This point can be seen. Some day or other, when Western medical science will become aware of yoga physiology, this also will become part of all postmortems – how the person died. Just now they see only whether he died naturally or was poisoned or killed or committed suicide – all ordinary things. The most basic thing they miss, which has to be there on the report – how the person died: from the sex center, from the heart center, or from sahasrar – from where he died. And there is a possibility – and yogis have done much work on it – it can be seen in the body because that particular center breaks, as if an egg has broken and something has gone out of it.

When somebody who has attained to samyama becomes, just three days before he dies, aware from what center he is going to move, almost always he moves from sahasrar. A certain activity, a movement, just at the top of the head starts working three days before one dies.

These indications can prepare you how to receive death, and if you know how to receive death in a great celebration, in great joy, in delight – almost dancing and in ecstasy – you will not be born

again. Your lesson is complete. You have learned whatsoever was to be learned here on this earth; now you are ready to move beyond for a greater mission, for a greater life, for more unlimited life. Now you are ready to be absorbed by the cosmos, by the whole. You have earned it.

One thing more about this sutra. The kriyaman karma, the day to-day karma, is just a very small fragment; in modern psychological terms we can call it the "conscious." Below it is prarabdha; in modern psychological terms we can call it the "subconscious." Even below that is sanchita; in modern psychological terms we can call it the "unconscious."

Ordinarily, you are not aware of your day to-day activities, so how can you be aware of prarabdha or sanchita? Impossible. So start by becoming aware of day-to-day activities. Walking on the road, be alert. Eating your food, be alert. Remain watchful of what you are doing. Remain with the activity. Don't go here and there. Don't do things like a zombie. Don't move as if you are in deep hypnosis. Whatsoever you are saying, say everything fully alert, so that you are not going to repent ever.

When you say, "I am sorry. I said something which I never wanted to say," that simply shows you were asleep, not aware. When you say, "I did something, I don't know why and how. I don't know how it happened. I have done it in spite of myself," then remember, you worked asleep. You are a somnambulist walking in sleep.

Make yourself more and more alert. That is the meaning of being here-now. Right now you are listening to me: you can be just the ears. Right now you are seeing me: you can be just the eyes, fully alert, not even a thought passing through your mind, no disturbance, no cloudiness inside. Just focused on me – totally listening, totally seeing – being with me herenow: that is the first step.

If you attain to that, the second step becomes available; then you can move into the subconscious. Then when somebody insults you, you will not become aware only when you become angry. You will become aware immediately somebody has insulted – there, a certain anger has moved into the subconscious depth of your being, just a small wave, very subtle. If you are not very sensitive and aware, you will not know it – unless it erupts into the conscious you will not know it. By and by you will become aware of subtle nuances, subtle shades of emotions – that is prarabdha, the subconscious.

When you become aware of the subconscious, another step will become available to you. The more you grow, the more growth becomes possible to you. You will be able to see, now, the third step, the final step, of becoming aware of sanchita, the accumulated past. Once you move into the unconscious – that means you are taking the light of consciousness into the deepest core of your being – you will become enlightened. That is the meaning of becoming a Buddha – nothing is in the dark now. Every nook and corner is lighted. Then you live, you act, but you don't accumulate any karma.

The second sutra:

BY PERFORMING SAMYAMA ON FRIENDLINESS, OR ANY OTHER ATTRIBUTE, GREAT STRENGTH IN THAT QUALITY IS OBTAINED.

First one has to become aware, and immediately the second step is: to bring your samyama on the feeling of friendliness. Love, compassion.

Let me tell you one story:

It happened, a great Buddhist monk, Tamino was his name, persevered, worked hard, and entered the state of satori – the state of samyama. And there he was aware of nothing....

When you are really aware, you are not aware of anything. You are only aware of awareness. That too is not good to say, because then awareness looks like an object. No, you are simply aware of nothing – just aware.

... And there he was aware of nothing, and his soul was like nothing. And this state was beyond even peace, and he would have been glad to remain in it forever....

Remember it, when one attains to samyama, one would like to remain forever in it, one would not like to go out of it – but this is not the end of the journey. This is only half the journey. Unless your samadhi becomes love, unless you bring whatsoever you have found within you to the greater world, unless you share your samadhi with others, you are proving yourself a miser. Samadhi is not the goal; love is the goal. So whenever it will happen to you, any of you, you will also come to a point when one wants not to move out. It is so beautiful, it is so tremendously blissful, who bothers?

... And this stage was beyond even peace, and he would have been glad to remain in it forever. But as it happened, on that day he had gone out to meditate in the little wood that surrounded his monastery. And as he sat there by the way, lost in meditation, there passed a traveller, and thieves leapt upon him and wounded and robbed him and left him for dead. He cried for aid to Tamino, but Tamino sat there unconscious, seeing and hearing nothing....

Tamino was sitting there, and the man was dying there, and the man was calling for help; but he was so deep within himself that nothing reached him. He could not hear. He could not see – the eyes were open, but he was not there in the eyes. He has gone to the very rock bottom of his being. Just the body was breathing, but he was not there on the periphery.

And so the man lay bleeding on the ground, and there he was when Tamino returned to earth – came back to his body, came back to his senses. Tamino was dazed and for a long time did not understand what he saw nor knew what he had to do....

It takes a little time to put yourself together again on the periphery. The center is so totally different. You move almost in an absolutely unknown territory. And when you come back it is difficult to again get in tune with the periphery. It is almost like people who have been to the moon: when they come back, for three weeks they have to be put in a special house prepared for them – to get ready again to move on the earth. If immediately after coming back from the moon they go to their home, they will get crazy or mad; because the moon is so different. The gravitation is not much there – one eighth of the earth. One can just jump sixty feet, seventy feet, easily. One can jump on anybody's terrace, no problem. The gravitation is almost nil. And the moon is so empty, one is dazed. And the silence is so tremendous, uninterrupted for millions of years – so heavy – that when one comes back from the moon, one is coming as if after one has died and is again coming back to the earth.

When the first man walked on the moon, he was not a theist, but suddenly he fell on his knees and started praying. The first thing that has been done on the moon is prayer. What happened to him?



The silence was such, it was so deep, and he was so alone, suddenly he remembered God. In that loneliness, in that aloneness, in that solitude, he forgot all about that he didn't believe in God, that he is a skeptical mind, that he is a doubter. He forgot all. He immediately fell down and started praying.

When one comes from the moon, he has to be reacclimatized to the earth; but this is nothing compared to when you go to the center of your being and come back.

... Tamino was dazed and for a long time did not understand what he saw nor knew what he had to do. But presently, as the current of his life in the flesh set in again, he went up to the man and bound up his wounds as best he could. But the man's blood had flowed too long. He looked at Tamino and died – and those eyes Tamino could not forget; and those eyes haunted him; and he was so much disturbed – the whole satori lost – he forgot all about the center. He was puzzled.

And in his eyes, before he died, Tamino saw the look he had seen once on the battlefield; and all his peace, so painfully won, fled from him. He went back to the monastery and passed over onto the island and mounted to the topmost terrace, and there sat down beside one of the images of Gautam Buddha. It was evening, and the setting sun alone shone on the stone face, till it seemed to flush into life.

Tamino looked into the eyes of the face and said, "Lord Buddha, was your gospel true?"

And the image answered back, "True and false."

"What was true in it?" asked Tamino.

"Compassion and love."

"And what was false in it?"

"Flight from life, escape."

"Must I go back to life?"

But the light had faded from the face and it turned to stone again.

It is a beautiful story. Yes, Tamino had to come back to life. One has to come back to love from samadhi; hence, Patanjali's sutra immediately after the samadhi, in which death is experienced: "By performing samyama on friendliness, or any other attribute," compassion, love, "great strength in that quality is obtained."

Contemporary psychologists will also agree – up to a certain limit. If you constantly think about something, it starts materializing. You must have heard the name of Emile Coue, or if you have not heard the name you must have heard his slogan: Every day, in every way, I am getting better and better. He treated thousands of patients – in great trouble, people in great trouble – and he helped them tremendously. And this was his only medicine. He will just say to them, "Repeat: every day, in every way, I am getting better and better. Just repeat it, just feel it, just surround yourself with this idea 'I am getting better, healthier, happier.'" And thousands of people were helped; they came

out of their illnesses. They came out of their mental diseases. They came out of their troubles and anxieties. They thrived again, they became alive again, and there was nothing in it – just a small mantra.

But what happens: you create the world you live in. You create the body also you live in; you create the mind also you live in. You create with your ideas. Whatsoever you think sooner or later becomes a reality. Every thought becomes a thing finally, eventually.

And this is so with such an ordinary mind, which goes on changing the object every moment, goes on jumping from here and there; what to think about samyama? When there is no mind and just the idea of friendliness arises, one becomes so en rapport with it, one becomes it.

Buddha has said, "The next time I come into the world, my name will be Maitreya, 'the friend.'" It is very symbolic – whether he is coming or not, that is not the point. But it is very symbolic. He is saying that after becoming a Buddha, one has to become the friend.

After one has attained to samadhi, one has to attain to compassion. Compassion is the criterion whether your samadhi is true or not.

Remember, don't be a miser; because habits persist. If in the outside world you are a miser and you cling to things, to money and this and that; when samadhi arises in you, you will cling to samadhi. The clinging will continue – and the clinging has to be dropped. Hence, immediately, after death, when you start feeling the deathless, Patanjali says bring friendliness in, now think of sharing.

There are two seas in Palestine. One is filled with fresh and sparkling water. Trees and flowers grow around it. Fish live in it, and its banks are green. The pure waters of this sea, which possess a healing quality, are brought down by the River Jordan from the hills around Mount Hermon...

Jesus loved this river; Jesus loved this sea. Many miracles happened around this place with him.

... The Master loved this sea, and many of the happier moments of his ministry were spent beside it. It is a place filled to this day with serenity and power.

The River Jordan flows on south into another sea. Here there is no life, no song of birds, no children's laughter. The air hangs sinister and heavy above its water, and neither man nor beast nor bird will drink. This sea is dead.

What makes so mighty a difference between these two seas of Palestine – one so alive, so tremendously alive; and another so dead, so deadly dead?

This is the difference: the Sea of Galilee receives but does not keep the waters of River Jordan. For every drop that flows into it, another drop flows out. The more it gives joyfully away, the more it receives in return. This is the sea of life – the Sea of Galilee.

The other sea hoards every drop of water reaching it and gives nothing in return. The Sea of Galilee gives and lives. The other sea gives nothing and does not live. It is truly named "The Dead" – the Dead Sea.



And the same is true about human life. You can become the Sea of Galilee or you can become the Dead Sea. If you become the Sea of Galilee, sooner or later you will attract the consciousness of Jesus to you. The Master will walk around you again. Again he will be seen with his disciples near you; again you will be in a totally different world. You will have the touch of the divine. Or you can become the Dead Sea; then go on receiving and don't give; then go on hoarding and don't give. How did it become dead? A miser is a dead person; a miser dies every day. Share, whatsoever you have share, and you will receive more. That is the meaning of friendliness.

And Patanjali says bring your samyama to compassion, love, and friendliness; and they will grow. Not that you will become friendly: you will become the friend. Not that you will become friendly: you will become friendship, friendliness. Not that you will love: you will become love, you will be the very quality of love.

The third sutra:

BY PERFORMING SAMYAMA ON THE STRENGTH OF AN ELEPHANT, THE STRENGTH OF AN ELEPHANT IS OBTAINED.

Whatsoever you want, you bring your samyama to it and it will happen – because you are infinite. Whatsoever form you want to take you can take after samyama. All miracles are possible; it depends on you. If you want to become so powerful like an elephant, you can become. Just by keeping the idea as a seed inside you and showering it with samyama, you will become that. Because of this sutra, many people have done many wrong things. This is a key, but if you want to become something devilish, you can become. You can misuse yoga as much as you can misuse science. Science has released the atomic energy. Now you can use it by dropping it on cities and killing people. You can create more Hiroshimas and Nagasakis – you can make the whole earth a dead, burned place, a cemetery.

The same atomic energy can be used creatively. All the poverty that exists on earth can disappear within minutes. All the food that is needed can be created, and all the luxuries that are available only to a very few can become part of the normal life of everybody. Nobody is barring the path, but somehow man does not have that creative understanding.

Yoga has been misused in the same way.

All knowledge brings power, and power can be used positively or negatively.

I have heard an anecdote:

A drunk shuffled up to a rich banker and asked for sixpence for a cup of coffee. Being an extremely generous man, the banker handed him a ten-shilling note.

"Here," he said, "you can buy yourself twenty cups of coffee with that."

Next evening the banker saw the drunken tramp again.

"How are you today?" he asked cheerfully.

The tramp glared at him. "Why don't you get lost," he said rudely. "You and your twenty cups of coffee. They kept me awake all last night."

It depends. A blessing can become a curse. What Patanjali is saying is pure white magic; it is a magical formula. You can make it into a devilish black magic. Then you will be destructive to others – and destructive to yourself. Remember that. That's why first he says become friendly; then he talks about power.

People like Patanjali are so cautious. They have to be cautious because of you. They watch their every step. First he tells how to attain to samyama; immediately he talks about compassion and friendliness; then he talks about power. Because when you have compassion then power cannot be misused.

BY DIRECTING THE LIGHT OF THE SUPERPHYSICAL FACULTY, KNOWLEDGE IS GAINED OF THE SUBTLE, THE HIDDEN, AND THE DISTANT.

Every dimension becomes available – "of the subtle, the hidden, the distant" – once you know how not to be. Once you know how to be without any ego, once you know how to be a pure consciousness with no subject and no object, everything becomes possible. You can know all. By knowing one all is known.

BY PERFORMING SAMYAMA ON THE SUN, KNOWLEDGE OF THE SOLAR SYSTEM IS GAINED.

This sutra is a little complicated – not in itself, but because of the commentators. All the commentators of Patanjali talk about this sutra as if Patanjali is talking about the sun out there. He is not talking about that sun; he cannot talk about that. He is not an astrologer, and he is not interested in astrology. He is interested in man. He is interested in mapping man's consciousness. And the sun is not of the out.

In yoga terminology man is a microcosm. Man is in a subtle way a small universe, condensed into a small existence. The existence, the whole existence, is nothing but man expanded. This is yoga terminology: microcosm and macrocosm. Whatsoever exists outside also exists exactly inside man.

Just like the sun, man has a sun inside; and just like the moon, man has a moon inside. And Patanjali is interested in giving you the whole geography of the inner world, of inner man. So when he says, "Bhuvan gyanam surya samyamat" – "By performing samyama on the sun, knowledge of the solar system is gained," he does not mean the sun that is without. He means the sun that is within.

Where is your inner sun? Where is your center of the inner solar system? It is exactly hidden deep in the reproductive system. That's why sex is hot; it is a sort of heat. We have the expression for animals: whenever a female is ready to be impregnated, we say she is in heat. That phrase is exactly accurate. The sex center is the sun. That's why sex makes you hot and feverish. When you move in a sex act, you become hotter and hotter and hotter. You touch an almost feverish peak; you perspire; your breathing is disturbed. And after it you feel exhausted. Then you fall into sleep.

When sex is exhausted, immediately the moon starts functioning. When the sun sets the moon comes up. That's why after the sex act you immediately fall into sleep. The function of the sun is gone; the function of the moon starts.

Sun is the sex center. By performing samyama on it, you will be able to know the whole solar system inside. By performing samyama on the sex center you will become capable of going beyond it. You will know all the secrets of it; but it has nothing to do with the outer sun.

But if you know the inner sun, by reflection you can understand the outer sun also. This sun is the sex center of the solar system. That's why everything alive needs sun. Trees go higher and higher. In Africa they go higher than anywhere else because the forests are so dense and there is much competition; because if you don't go high you will die. You will not be able to reach to the sun. You will not be available to the sun and the sun will not be available to you. You will not be showered by the energy of life.

Sun is life; sex is life. All life arises out of sun; all life arises out of sex. All life.

Trees try to reach higher so that they can become available to the sun and the sun becomes available to them. Just watch. The same trees are on this side. These pine-type trees, the same trees are on this side – they have remained small. This side they are throbbing high. Sun is more available on this side; on that side sun is not available.

Sex is the inside sun; the sun is the sex organ of the solar system. By reflection you will be able to understand the outer solar system also, but the basic thing is to understand the inner solar system. So I will insist on this, remember, that Patanjali is mapping the inner ground. And of course it can be started only from the sun because sun is the center. Not the goal, but the center. Not the ultimate, but the center. One has to rise above it, one has to move above it, but it is the beginning. It is not the omega, but it is the alpha.

Once Patanjali has said how to attain to samyama, how to transform into compassion, love, and friendship, how to become powerful for compassion, for love; he comes to the inner territory, the inner topography: "By performing samyama on the sun, knowledge of the solar system is gained."

The whole world can be divided between two types of people: the sun people and the moon people, or you can call them yang and yin. The sun is the male; the moon is the female. The sun is aggression, the positive; the moon is receptive, the passive. You can divide the whole existence between sun and moon. And you can divide your body also between sun and moon; yoga has divided.

It has divided so minutely that it has divided even your breath, your breathing. One nostril is sun breath, another is moon breath. If you become angry you will breathe from the sun side. If you want to become silent, you will breathe from the moon side. The whole body is divided: one of your sides is male, another side is female. The mind is divided: one part of the mind is male, another part of the mind is female.

And one has to move from the sun towards the moon, and then beyond both.

## CHAPTER 2

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And a perfect liar at that

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*12 April 1976 am in Buddha Hall*

### Question 1

OSHO, WILL YOUR DISCIPLES ATTAIN BY SUDDEN ENLIGHTENMENT, OR BY A SLOW, STEP-BY STEP GROWTH? IS YOUR PATHLESS PATH FOR ANYBODY, OR ONLY FOR RARE EXCEPTIONS?

THE first thing to be understood is that the very word "attainment" is nonspiritual. It is part of your greed. The idea to attain is very worldly. Whether you want to attain prestige, power, wealth, or God or nirvana does not make any difference. The desire to attain is worldly; it is materialistic.

The spiritual revolution happens only when you drop this greed, when you drop the very idea of becoming. You are that. You are already that, so then don't hanker for attainment. You have never been anything else other than that which you are trying to attain.

God is within you this very moment – healthy and kicking. Because God is not something separate from you or from life. But your greed has been a problem; and because of your greed, exploiters have existed who go on showing you ways how to attain.

My whole effort here, my whole work here is to help you to see that you already have it. There is no question of any attainment. There is no question of any future. The moment you think in terms of attainment, the tomorrow comes in, time comes in, future comes in. It is a desire. You would like to be somebody else other than you are – which is impossible. You can only be that which you are.

Becoming is dreaming; being is truth. But because of your greed people have given you many ideas how to attain – and you accept it. Not because what they say is truth, but because it enhances your greed.

To be close to me all that you have to learn is: unlearn your greed. Drop it. Right now. Don't postpone it. Don't say, "Yes, we will drop it somewhere in the future, tomorrow." Just try to understand the very misery of greed, the very hell of it. If you see that greed brings hell, then why tomorrow? In that very vision, understanding, it drops. In fact you don't drop it; it drops on its own accord.

And, if the very idea of attainment is stupid, then what is the point of asking whether you are going to attain in a sudden way or in a gradual way? They become irrelevant.

You are already that. Let this be your constant remembrance. Not for a single moment forget that you are gods and goddesses. Don't think in terms of ladies and gentlemen – forget all that nonsense. Remember you are gods and goddesses. Never settle for less.

So, I have to annihilate your wrong ideas. They have been oversold to you – centuries and centuries of salesmanship in the name of spirituality.

Let me tell you one anecdote:

A Catholic girl and a Jewish boy fell madly in love. But their religion and their beliefs interfered. The Irish Catholic mother advised her daughter, "Sell him a bill of goods. Teach him the beauty and joys of Catholicism. Make him a Catholic first." The girl did. She sold him and sold him and the wedding date was set. One day before the marriage the girl came home, sobbed, cried, and said to the mother,

"The marriage is off."

"Why?" the mother asked. "Didn't you sell him?"

"I think I oversold him. Now he wants to be a priest."

These salesmen of spirituality, from one century to another, for millennia, have oversold you the idea of attainment. They have exploited you. Just see the point. You can be only that which you already are – nothing else is possible. It is a given fact; it is a gift. So spirituality is not an attainment; rather, it is a recognition – a remembrance. You have forgotten, that's all. You have misplaced it somewhere, that's all, but it is there all the same.

And the second part of the question is: "Is your pathless path for anybody, or only for rare exceptions?"

Only for rare exceptions – but everybody is a rare exception. Because I have never come across any person who is not a rare exception. I have never come across a common man or a common woman. I have been searching hard, looking into everybody who comes to me; I always come across something unique, something incomparably unique, something absolutely unique.

God never repeats. His creativity is original – he does not believe in carbons. He never creates anybody again. He does not believe in the common and the ordinary. He creates only the extraordinary and the unique.

Try to understand it, because the society has again forced on you an idea that you are just a common man. A few people want to prove themselves uncommon. They can prove that only if they prove the whole lot common. Politicians – they cannot believe that everybody is unique. If everybody is unique, then what are they doing by being presidents and prime ministers? Then they will look just foolish. They are unique, the chosen, and the whole lot is common – the mass. Their egos, just to prove themselves extraordinary, have proved another thing also, simultaneously, that everybody is ordinary.

And they say you have to prove your extraordinariness – become rich, become a Rockefeller; or become powerful in terms of power politics, become a Nixon or a Ford; or at least become a great poet, an Ezra Pound or Cummings; become a painter, a Picasso, a van Gogh; an actor. Prove yourself! Become somebody in some direction; prove your talent and genius and your mettle. And, then, those who have not proved in any way are the common mass. You are exceptional.

But I want to tell you that everybody is born exceptional. There is no need to prove it. And those who prove, they simply prove that they are uncertain about their uniqueness. Try to understand it. Only inferior people, who have an idea of deep inferiority, try to prove themselves to be superior. Inferiority complex helps you to compete and prove so that you can prove you are superior. But, basically, you are born unique – and there is no need to prove it.

Enjoy if you enjoy creating poetry, but don't make it an ego trip. Enjoy if you enjoy painting, but don't make it an ego trip. Look at your painters, poets; they are so egoistic, almost crazy. What has happened? They are not enjoying their painting, their poetry. They are using their poetry and painting as steps to come to the top so that they can declare, "I am unique, and you are not."

Because of these ill people.... They are pathological; they need psychological treatment. All politicians need, all power-oriented, ego-trip people need treatment. They need to be hospitalized. Because of their madness, their feverish competition, their tremendous effort to prove that they are somebody, you start feeling that you are nobody, that you are not special, that you are there just to vegetate – live an ignoble life and die an ignoble death.

This is a very dangerous, poisonous idea, deeply planted in you. Throw it out.

But remember, when I say you are unique, I don't mean in any relative way. I don't say that you are more unique than somebody else. When I say you are unique, I say it in an absolute way – not in a relative, comparative way. I am not saying that you are more unique than anybody else. You are simply unique, as unique as the other – as unique as your neighbor. Uniqueness is your nature.

You ask: "Is your pathless path for anybody, or only for rare exceptions?" It is only for rare exceptions, but everybody is a rare exception.

I would like to tell you one anecdote:

It happened, there was once a wicked king who could not bear to think that anyone was his superior....

Must have been a pure politician – a pure poison.

... So he summoned all the pundits of the realm as was the practice on momentous occasions and put to them this question: "Which of us two is the greater, I or God?"...

Because when you start on an ego trip, the ultimate fight is against God – the final. The final has to be with God because one day or other the problem is going to arise: who is superior, God or you? Friedrich Nietzsche has said, "I cannot believe in God, because if I believe in God I will always remain inferior – always." Then there is no possibility to become superior. So Nietzsche says, "Better to drop the very idea of God." Nietzsche says, "How can there be two superior beings, I and God?" This wicked king must have been a Nietzschean.

... The pundits shook with fear – because they knew if they say God is superior they will be killed immediately, murdered, butchered. Being wise by profession they asked for time, and then through old habit they clung to their position and their lives. But they were worthy men who would not displease God. They were therefore deep in grief, when the oldest pundit reassured them, "Leave it to me, tomorrow I shall speak with the Prince."

The next day when the court was gathered, the old man quietly arrived, his hands humbly joined together, his forehead smeared with white ashes. He bowed down low and pronounced these words: "O Lord, undoubtedly you are the greater" – the Prince twirled his mustaches which he wore long and tossed high his head – "You are the greater, King, for you can banish us from your kingdom while God cannot; for truly all is his kingdom and there is nowhere to go outside him."

There is no way to go outside God. That's your uniqueness – that is everybody's uniqueness. There is no way to be something else other than part of God. That's your uniqueness and that is everybody else's uniqueness. Respect yourself and respect others also. The moment you start proving yourself superior, you are disrespectful to yourself because the very effort shows that you have accepted the idea that you are not unique – hence the effort to prove – and you are disrespectful to others also.

Respect yourself, respect others also, because deep down we are not separate. We are one whole. We are members of each other. We are not like islands; we are the vast continent of God.

Question 2

PATANJALI SAYS THAT THROUGH IGNORANCE ONE ACCUMULATES IGNORANCE, ONE ACCUMULATES KARMA; AND PREVIOUSLY WE HAVE HEARD YOU SAY THAT UNTIL ONE ATTAINS TO A CERTAIN CRYSTALLIZATION, ONE IS NOT RESPONSIBLE FOR ONE'S ACTIONS – RATHER, THE DIVINE IS THE DOER, THE ONE RESPONSIBLE. WOULD YOU PLEASE CLEAR THESE SEEMING CONTRADICTIONS?

They appear contradictions to you. Rather than clearing the contradictions, I would like to clear you. I would like to clean you so completely that you are not there; then you won't see any contradictions.

To see contradictions is to see through the intellect. Once the intellect is not there interfering and your vision is clear – no thought floats in your consciousness; you are in a state of samyama, absolutely empty – you will never see any contradiction anywhere. All contradictions will look complementary. They are, but the mind has been trained by intellectuals, logicians, by Aristotle. You have been taught to divide things into polar opposites – day and night, life and death, good and bad, God and devil, man and woman. Watertight compartments.

Then if I say that in every woman there is a man and in every man there is a woman, you will immediately say, "Wait, there is a contradiction. How can a man be a woman, and how can a woman be a man? A man is man, a woman is woman – clear cut." It is not so. Life does not believe in Aristotle; life is bigger than Aristotle. Man and woman are complementaries, not contradictions.

Have you seen the Taoist symbol of yin and yang? – contradictions meeting into each other, dissolving into each other: day into night, night into day; life into death, death into life. And that's how it is. Life and death are not two separate entities. There is no gap between them, no interval. It is life that becomes death, and it is death that again becomes life.

You see a wave rising and moving in the ocean. Just in the wake of the wave there is a hollow, upside-down wave following. They are not two separate things. You see a great mountain: just by the side there is a great valley. They are not two things. Valley is nothing but mountain upside down; the mountain is nothing but the valley downside up.

Man and woman, and all contradictions, are seemingly contradictory. Once you can see this fact, you will always be able to know that I have to talk in contradictions because I have to talk about the total, the whole. Whatever I say covers only part; then the other part is left: I have to say that part also. When I say that other part, you say, "Wait, you are being contradictory."

Language is still Aristotelean, and I don't think there will ever be a possibility of a non Aristotelean language. It will be very difficult because for day to day, utilitarian purposes we have to divide things into black and white.

Black and white look so separate, but real life is like a rainbow – the whole spectrum. Maybe on one side is white, on another side is black, but in between there are millions of steps, all joined together. Life is a spectrum. If you drop the midsteps, then things look contradictory. It is your vision which is not yet clear.

I have heard, it happened one day:

One drunkard burst into the office for registration of births and deaths.

"Gentlemen," he hiccuped, "I want to register the birth of twins!"

"Why do you say 'gentlemen'?" inquired the registrar.

"Can't you see I am here all alone?"

"You are?" gasped the new father, staggering back. "Maybe I had better go back to the hospital and have another look."



Maybe they are not twins, only one. It is your unconsciousness which is giving you a very distorted view of life. And again and again you will come to feel contradictions in me. They are there, but only in appearances. Deep down they meet.

Now, this particular contradiction: "Patanjali says that through ignorance one accumulates ignorance, one accumulates karma; and previously we have heard you say that until one attains to a certain crystallization, one is not responsible for one's actions – rather, the divine is the doer, the one responsible."

These are two seemingly contradictory paths. One is that you leave all to God – -but all, total. Then you are not responsible. But remember, it has to be total; it is a total sacrifice, surrender, submission. Then if you do good, God is the doer; if you do bad, of course, God is the doer.

Remember the totality. That totality will transform you. Don't be clever and cunning, because the possibility is there that whatsoever you don't feel is good, you will say God is responsible. Whatsoever makes you feel guilty, you will throw it on God, and whatsoever enhances your ego, you will say, "It is I." You may not say so visibly, but deep inside you will say so. If you write a good poem, you will say, "I am the poet." If you paint a beautiful painting, you will say, "I am the painter." And if a Nobel prize is going to be given to you, you will not say, "Give it to God." You will say, "Yes, I have been waiting for it – already it is too late. The recognition-the due recognition – has been delayed too long."

When Bernard Shaw got the Nobel prize he refused, saying, "I have waited too long. Now it is below my prestige." He was one of the most egoistic persons ever – -"Now it is below my prestige. When I was young, I was hankering for it, dreaming for it. Now I am old enough; I don't need it. My recognition in the world is already so great, my applause from people is so great, now I don't need any Nobel prize. It is not going to give any more credit to me."

He was persuaded that it would be an insult to the Nobel prize committee, so he accepted, and then immediately he donated the money that comes with the Nobel prize to some organization. Nobody had ever heard about that organization. He was the only member and the chairman of that organization.

And when asked later on what he had been doing, he said, "If you get a Nobel prize, your name goes in the corners of newspapers once. I rejected it; so another day I was in the headlines. Then I accepted it again; another day I was again in the headlines. Then I donated it; again I was in the headlines. Then I donated it to myself; again I was in the headlines. I used it to its fullest." He took the whole juice out of it.

So the possibility is your ego will go on choosing. Hmm?... whatsoever you feel guilty about, you will say God is responsible. Whatsoever you feel good about, you will say, "Yes, here I am. I have done it." Totality is needed in that too.

Now, look; and now this is another path, of Patanjali, Mahavir, Buddha. They say you are responsible – total responsibility; again. Patanjali does not really believe in God. He is too scientific for that. He says God is also a method to attain to nirvana, to enlightenment. That too is a way – just a way, not the goal. He is exactly like Buddha, Mahavir, who denied God completely, who said, "There is no God. There is no need; only man is responsible." But total. Not only for good, but for bad also.

Now see how these two contradictions are joined together in the concept of totality. Both demand totality; that is their interlink. Really, totality works: whether you surrender every. thing to God or you take the whole responsibility on your own shoulders does not matter. That which is really significant is that you are total. So whatsoever you do be total, and that will become your liberation. To be total is to be liberated.

So these two look contradictory but they are not. They both are based in the same idea of being total.

There are two types of people; that's why two types of methods are needed. It is very easy for the feminine mind to surrender, to submit, to sacrifice. It is very difficult for the male mind to submit, to surrender, to sacrifice. So the male mind will need Patanjali, a path where the total responsibility is yours. The feminine mind will need a path of devotion – the path of Narad, Meera, Chaitanya, Jesus. All is God's: Thy kingdom come, thy will be done. Everything is his. Jesus goes on saying, "I am his." That is the meaning when he insists, "He is the father and I am the son. As a son is nothing but an extension of the consciousness of the father, so am I."

For the feminine mind, for the receptive mind, for the passive mind, Patanjali will not be of much help. Something of love is needed – something of putting oneself totally down, effacing oneself completely, sacrificing oneself completely. Dissolving and disappearing is needed for the feminine mind; but for the male mind Patanjali is perfect. Both are right because both are the minds; and the whole of humanity is divided in these two minds.

The contradiction appears because you cannot understand the whole mind. But through these two paths, whatsoever you choose, whichever you choose, you will become total; and by and by the total mind will flower in you.

### Question 3

BELOVED OSHO, RAMKRISHNA USED FOOD AS AN ANCHORAGE TO REMAIN ON THE PERIPHERY. IS NOT THE COMPASSION ENOUGH FOR RETURNING TO THE PERIPHERY?

PARDON ME FOR PUTTING A PERSONAL QUESTION, THAT IS YOUR ANCHORAGE?

First, compassion is not enough, because 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 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. Ramkrishna 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.

Question 4

I HUMBLY WISH TO PUT THE FOLLOWING QUESTION AND SINCERELY HOPE YOU WILL ANSWER THIS TOMORROW. I HAVE COME FROM SINGAPORE AND WOULD SOON GO BACK.

THIS MORNING, SIR, YOU STATED THAT THE EGO IS THE STUMBLING BLOCK AND ONLY BY OVERCOMING OR TRANSCENDING THE EGO THE FULFILLMENT OF OUR ESSENTIAL NATURE COULD BE ACHIEVED. THENCE YOU SAID THAT BY CONCENTRATING ON THE SEX IMPULSE, ONE CAN BE ENLIGHTENED. DON'T YOU THINK THE TWO STATEMENTS ARE CONTRADICTORY, FOR IF YOU CONCENTRATE ON THE SEXUAL ACT OR IMPULSE YOU HAVE BECOME THE DOER AND THE EGOIST?

WE THINK THAT ONLY BY BEING DETACHED TO THE SENSUAL DESIRES, WE CAN ACHIEVE THE OBJECT. I HUMBLY PRAY YOU TO ENLIGHTEN THE ISSUE AND CLEAR THE MISUNDERSTANDING IN MY MIND.

The question has to be from an Indian. It is: P. Gangaram. I want it to be noted by you that it is from an Indian because it shows all the qualities of the Indian mind. Try to dissect the question step by step.

"I humbly wish to put the following question and sincerely hope you will answer this tomorrow." No need to say these things, but the Indian mind is formal. It is not sincere. It is not direct. It is always hiding behind rituals, words. It looks polite; it is not. Because a polite mind is direct, immediate. There is no need to hide oneself behind a screen of formalities. etiquette – at least not here.

God is not a formality, and etiquette is not going to help you in any way to solve life's problems. It may create trouble. "This morning, Sir, you stated that the ego is the stumbling block and only

by overcoming or transcending the ego, the fulfillment of our essential nature could be achieved." First, you have heard something which I have not said. That too is part of the Indian mind. It is very difficult for the Indian mind to hear that which is said. He has his own ideas already; in fact too many. He has a philosophy, a religion, a great tradition, and all that nonsense; and he goes on mixing everything with his own.

Now, I have told you that one can transcend, but I have not said "overcome." Now this gentleman says, "You stated that the ego is the stumbling block and only by overcoming or transcending...." They are not synonymous. Overcoming is a repression: it is "conquering-over." It is forcing something violently; it is a struggle and a fight. And whenever you fight, the ego cannot be transcended, because the ego lives by fight, struggle. So by overcoming, ego is never overcome. The more you try, the more you will become egoistic. Of course, now your ego will be religious, holy, pious. And remember, whenever ego becomes pious it becomes more subtle and more dangerous. It is purified poison.

Overcoming is not the same as transcending. What is the difference? Transcending comes through understanding and overcoming comes through struggle. You fight, you force it down, you jump on the chest of it and you sit there, you wrestle with it; then it is overcoming. But it is always there and you are caught in a trap. Now you cannot leave it, because the moment you get down, it will get up.

So an egoistic person Who tries to overcome his ego will become humble, but now the ego will be there in his humility, in his humbleness; and you cannot find more egoistic people than humble people. They say, "We are nothing," but look in their eyes. They say, "We are just the dust of your feet, sir," but look into your eyes, look what they are saying.

Let me tell you one anecdote:

"Doctor," complained the patient, "I have been having severe headaches. What can you do about it?"

"Been smoking much?" asked the doctor.

"No," replied the patient. "I never touch tobacco. Furthermore, I never take a drink and I have not had a date in twenty years."

"In that case," said the doctor, "the only thing that could be the matter with you is that your halo is getting too tight."

That will happen by "overcoming" – your halo will get too tight and you will have headaches.

That happens to all religious people. They become up tight, false, unauthentic. When anger arises they go on smiling. Their smile is a painted smile, of course. They go on forcing the anger deep into the unconscious; and whatsoever you repress spreads in your being. It becomes part of you. It happens that a religious man may not be found guilty of being angry, the incident of anger may disappear from his life, but anger will become his very style of life. You may not be able to catch him red handed angry, but you will be able to see and feel that he is always angry. Anger will circulate into his blood; ego will circulate as an undercurrent in whatsoever he is doing. In fact, he will become

much too concerned with whatsoever he has overcome and he will always be defending. He will remain in a defensive mood.

No, overcoming is not transcending. Transcending has a beauty; overcoming is ugly. When you transcend, you have understood the foolishness, the idiocy of the ego; you have understood the illusion of it; you have understood the baseless desire of it. And then it drops on its own accord. Not that you drop it, because if you drop it then you will attain to another ego, that "I have dropped the ego." It drops through understanding. Understanding functions like a fire; it burns the ego.

And, remember how you will know whether the ego is overcome or transcended. If it is overcome the person will become humble. If it is transcended he will be neither egoistic nor humble. Because that whole point is gone. Only an egoist can be humble. When the ego is not there, how can you be humble? Who will be humble? Then the whole base has disappeared underneath. So whenever ego is overcome it becomes humbleness. When ego is transcended, a man is simply liberated from that trap. He is neither humble nor egoistic. He is simple. He is true. He is authentic. He will not exaggerate either this way or that.

Exaggeration is part of the ego. First you exaggerate that "I am the greatest man"; then you exaggerate that "I am the humblest, the last." First you exaggerate that "I am somebody," but special; then you exaggerate "I am nobody" – but special.

First you want the world to recognize your somebodiness and praise you. When you find that that is not being done.... Because all are on the same trip and nobody is worried about your being somebody. They are all somebodies, and they are trying their ways. And When you feel the competition is too tough, and when you feel there seems to be no go in it, then you start the other – the more cunning way, the more sly way. You say, "I am nobody," but you wait: now they will recognize your nobodiness, they will come – you are a great sage. You are so humble, you have dropped the ego completely. And you will smile deep down and the ego will feel buttressed, flattered, and you will say, "Now, so they have come."

Remember, overcoming is not transcending.

"This morning, Sir, you stated that the ego is the stumbling block and only by overcoming or transcending..." – never use "or" between "overcoming" and "transcending"; they are totally different phenomena, absolutely different phenomena – "... the ego, the fulfillment of our essential nature could be achieved."

"Thence you said that by concentrating on the sex impulse..." I have never said that. I said "samyama" – not "concentration" only. samyama is concentration, meditation, samadhi – ecstasy – all together. That's how you go on hearing whatsoever you want to hear. I have to repeat so many times; still you go on missing.

If you remember, yesterday, I repeated so many times the word samyama and I tried to explain to you what it is. It is not only concentration. Concentration is only the first step towards it. The second step is meditation; in the meditation concentration is dropped. It has to be because when you move on a further step the lower step has to be dropped; otherwise how can you move? When you go on a staircase, you go on leaving steps behind you. The first step is left in the second;

the concentration is dropped in meditation. Dharana is dropped in dhyana. And then the third step: samadhi, ecstasy. Then meditation is also dropped; then you attain to samadhi. And all these three are called samyama.

When you bring samyama to sex, yes, brahmacharya comes out of it – but not only concentration. "Thence you said that by concentrating on the sex impulse, one can be enlightened." Yes, by bringing samyama to any impulse, one can be freed from it. Because in deep samadhi you are a tremendous understanding – and only understanding frees. And for an understanding mind there is no need to avoid and escape. You can face it. The problem disappears: your fire of understanding is such, the problem is burned.

Yes, if you bring your samyama to the sex desire, the desire will disappear. Not overcome: you will transcend it.

"Don't you think that the two statements are contradictory...? No, I don't think that. You are absolutely confused, and the confusion comes because of your ideology. Ideologies are always confusing. You always listen hiding behind your ideology and scripture. And it is very difficult to find an Indian who can listen directly – the Bhagavad Geeta goes on inside continuously, the Vedas, the Upanishads. The Indians have become like parrots. They go on repeating without understanding, because if you understand then there is no need for any Bhagavad Geeta. Your own divine song arises; you start your own singing. You start doing your own thing. Krishna did his. Why should you be doing it? Who is he to be carbonated and copied and imitated? And then you will become just an imitation. All Indians, almost all, have become imitators; they have false faces, masks. And they go on thinking the country is very religious. It is not. It is one of the most cunning countries in the world.

"Don't you think the two statements are contradictory, for if you concentrate on the sexual act or impulse you have become the doer and the egoist?" Who has told you that if you do samyama on sex you will become a doer? Samyama means witnessing, pure witnessing. You become a watcher, not a doer. How can you become a doer when you are seeing the sex impulse? When you see it, the seen becomes different from the seer.

You are seeing me here. Certainly you are separate and I am separate. I am seeing you: you are the object of my vision and I am the capacity of my vision. You are separate; I am separate.

The known is separate from the knower, the seer is separate from the seen; and when you bring samyama to any impulse whatsoever – sex, greed, ego – suddenly you are separate because you see it. It is there like an object, and you are there, the onlooker. How can you become the doer? A person becomes a doer when the witnessing is lost; he becomes identified with the object of vision. He starts saying, "This sex, it is me, it is I," "This hunger in the body, it is me, it is I." If you watch the hunger, hunger is there in the body and you are far away on the stars.

Just try it. When you feel hungry, sit, close the eyes and watch the hunger. You cannot be identified with the hunger. If you feel identified, in that very moment witnessing is lost; you have become a doer.

The whole art of witnessing is to help you to feel separate from all that with which you are clinging.

No, doer never arises out of samyama. Doer drops, disappears. Suddenly you see that you have never done anything – things have been happening, but you have not done anything. You are not the doer. You are a pure witness, sakshi. And this is the ultimate of all religion.

"We think that only by being detached to the sensual desires, we can achieve the object." This is creating the trouble, that you have some ideas – you "think." If you have some ideas practice them, and you will come to know their falsity. And you have been having them for so long, you are not fed up yet; and what has happened through those ideas to you? What transformation has come to you? What liberation has come to you? Be a little intelligent. Just see: these ideas you have been carrying for your whole life – what has happened? It is like a junkyard inside you. Nothing has happened. Now clean your inner space.

Here I am not trying to give you other ideas and substitutes. My whole effort is to annihilate you utterly, to destroy you utterly – to destroy your mind so completely that you become a state of no-mind, a clear vision, that's all. I don't believe in any ideology, and I don't want you to believe in any. All ideologies are false. And I say all ideologies – mine included. Because ideas cannot bring you to the real. The real is known only when you have no ideas about it.

The real is there, and you are so full of ideas you go on missing it. When you listen to me, if you listen through your ideas, you will get more and more confused.

Please, for a few minutes while you are here put your ideas aside. Just listen to me. I am not saying believe what I say. I am saying just listen, give it a chance, and then later on think. But what happens: I am saying something and you are repeating something else inside you. Stop that tape. Stop all old tapes; otherwise you will not be able to understand me, what I am saying. And in fact I am not saying much; rather, I am being here. My saying is just a way of being with you.

So if you put your ideas a little aside.... I am not saying throw them forever – just put them by the side, listen to me, then you can bring them up again if you feel like they are better. But don't get mixed.

One anecdote:

One Jew, a very old man, came to his son in America. He was shocked to find that the young man did not follow the Jewish laws. "You mean," he asked, "you don't keep the dietary laws?"

"Papa, I eat in restaurants, and it is not easy to keep kosher."

"Do you keep the Sabbath, at least?"

"Sorry, Papa, it is tough in America to do that."

"Tell me, son," the old man sneered, "are you still circumcised?"

This is how the old mind goes on working. Put it aside; only then can you understand me. Otherwise it is impossible.

Question 5



YESTERDAY YOU EXPLAINED SAMYAMA AS THE SYNTHESIS OF CONCENTRATION, MEDITATION, AND SAMADHI. PLEASE EXPLAIN THE DIFFERENCE BETWEEN SAMYAMA AND THE FINAL ENLIGHTENMENT.

HOW COME PATANJALI HAS NOT TALKED ABOUT CATHARSIS WHEREAS YOU STRONGLY EMPHASIZE CATHARSIS?

PLEASE EXPLAIN THE PREPARATORY ANTIDOTE FOR THE MISUSE OF PSYCHIC POWERS.

HOW CAN ONE DIFFERENTIATE IF ONE IS UNDOING HIS PRARABDHA KARMA, DESTINY, OR ONE IS CREATING NEW KARMAS?

IF THE TIME FOR THE DEATH OF A PERSON IS FIXED BY SECONDS, DOES IT MEAN THAT MAN HAS NO FREEDOM TO DIE EARLIER OR PROLONG HIS LIFE SPAN?

First: "Please explain the difference between samyama and the final enlightenment."

Don't be worried about final enlightenment. And there is no way to explain it or even to describe it. If you are really interested, I am ready to give you final enlightenment; but don't ask explanations about it. That is easier – to give it to you – rather than describe it. Because no description will do justice. Nobody has ever described it. Samyama can be described because samyama is the method. Enlightenment cannot be described; that happens out of samyama.

Samyama is like planting a seed, watering the plant, protecting the tree samyama is like that. Then come flowers, they bloom. It is difficult to say anything about the flowers. Every, thing can be said before the flower comes into being because everything else is just a method, technique.

I can talk to you about technique and methods. If you follow those techniques and methods, one day you will wake into enlightenment. That can happen just now, also, if you are ready to sacrifice yourself completely. What do I mean when I say sacrifice yourself completely? That means to surrender yourself completely.

If you allow me, it can happen right now because the light is burning within me. The flame can jump to you, but you don't allow. You are so defensive – as if you have something to lose. I can't see that you have anything to lose. You have nothing to lose, but you are so defensive, as if treasures are hidden there and if you open your heart those treasures may be stolen. And there is nothing – just darkness, just the dirt of many, many Lives.

If you open to me, if you become vulnerable to me, you sacrifice yourself; and unless a disciple sacrifices himself to the Master, the contact has not been made. And the sacrifice has to be utter; you cannot withhold anything. If you are ready for the enlightenment, then don't waste time: sacrifice yourself utterly. Become vulnerable to me.

Difficult. One feels lost. One feels, where is one going? One feels as if all of one's treasures are being taken away. And there is nothing – no treasure – even you are not there to be lost. And one who is there cannot be lost. The one that can be lost is not you; that which cannot be lost is you. By becoming vulnerable you will lose something, that is your ego; you will lose something, but you will not lose yourself. In fact by losing all else you will for the first time attain to your authentic being.



So don't ask about final enlightenment. Buddha has said, "Buddhas can only indicate the path; nobody can tell you." I can show you the water, but don't ask me how it feels when water quenches the thirst. How can I tell you? The water is here. Why not taste it? Why not drink it? Drink me, and let your thirst be quenched. Then you will know how it is, how it feels – it is a feel, and there is no way to describe it. It is like love: if you have fallen in love, you know what it is; but if somebody asks what is love, you will get puzzled.

There is a famous saying of Augustine: "I know what time is, but when somebody asks me, 'What is time?' suddenly I don't know." You also know what time is, and if somebody asks you, it will be difficult to say.

I have heard about one Russian, Leo Tolstoy, a great novelist. He was in London, and he didn't know much English, and he wanted to know what time it is, so he asked a gentleman, "Please, tell me, what is time?" The Englishman shrugged his shoulders, and he said, "Go and ask some philosopher." What is time? You can say, "What is the time?" but you cannot say, "What is time?" You know, you feel it, because you live in time. Continuously it is there and passing, passing by you. You live in time as a fish lives in water, but even a fish cannot define what water is.

In fact I have heard a story that once a philosophic fish became very much worried because she heard the talk, too much talk, about the ocean, and she had never come across it. So she was meditating. The king fish came and looked at the fish, and he thought that there seems to be some trouble, she was very much worried. So the king fish asked, "What is the matter with you? What has gone wrong?" And the fish said, "I am very much worried – I want to know what this ocean is. So much talk about it and I never come across it." And the king fish laughed and said, "You fool, you are in it!"

But when something is so close, it is difficult to know. You never come across it. You are in time, but you never come across it; you cannot grasp it. Becomes difficult to define it.

You are in God: becomes difficult to define God. You are in enlightenment already! Just a turning, just a clarity, a recognition, a remembrance. That's why I say I am ready to give it to you: because it is already there. Nothing is to be done.

Just if you allow me to hold your hand for a while.

The second thing: "How come Patanjali has not talked about catharsis whereas you strongly emphasize catharsis?"

Let me tell you one anecdote:

A staggering drunk stopped a passerby and asked the time. The passerby looked at his watch and told him.

The drunk looked bewildered, and shook his head. "I just can't work it out," he said drunkenly. "All night I have been getting different answers."

All night! When you start thinking about me and Patanjali, remember the difference of five thousand years. And all night you have been getting different answers?

When Patanjali was here on the earth, man was a totally different being. A totally different quality of humanity existed. Catharsis was not needed. People were primitive, simple, childlike. A child does not need catharsis; an old man needs. A child has not accumulated anything.

Watch a child. When a child is angry he becomes angry – he jumps, screams, yells. And then the anger is gone and he is smiling and he has forgotten – he has been through catharsis. When he is loving, he comes and hugs you and kisses you. And he is not worried about the etiquette and the manners and things like that. And you are also not worried; you say, "He is a child, yet not civilized" – that is, yet not poisoned, yet not educated; that is, yet not conditioned.

When the child wants to scream he screams. He lives in total freedom; there is no need for catharsis. He is already every moment throwing whatsoever comes up; he never accumulates. But an old man? The same child will become old after fifty, sixty, seventy years; he has accumulated too much. When he wanted to be angry, he could not be.

There are a thousand and one situations when you would like to be angry but you cannot be – it is "uneconomical," or "financially dangerous." When your boss yells at you, you go on smiling. You would like to kill him, but you go on smiling. Now what will happen to the anger that has arisen? It will be repressed.

The same happens in the life of a society. Patanjali was here when people were primitive. If you go to interior parts of India, where primitive tribes still exist, they will not need the Dynamic Meditation, remember. They will laugh at you; they will say, "What?... what are you doing? What is the point?" Every night after the day's work is over they dance, they dance to orgasm. Twelve, one o'clock in the night, they will continue dancing with their drums, primitive, with great energy, with ecstasy. And then they will fall asleep under the trees. And the whole day their work is such... chopping wood; then how can you collect anger inside you? They are not clerks in an office. They are not yet civilized. They live life as it comes by. Chopping wood they become nonviolent – they need not any Mahavir to teach them. They need not any philosophy of Jainism to be nonviolent.

Yes, a businessman needs a philosophy of nonviolence; that's why all the Jains are businessmen. Just sitting on the gaddi the whole day, smiling and smiling. Hmm?... one gets almost crazy. Then one needs a philosophy of nonviolence to keep oneself in control. Otherwise one will jump on anybody – for no excuse, for no reason. But when a man is chopping wood, what need has he of any philosophy of nonviolence? When he comes home he has thrown violence so completely, he is nonviolent.

That's why Patanjali never talked about catharsis. It was not needed. Society was just in the childhood stage. People were childlike, innocent; they were living their life without any repression. Catharsis is needed when repression enters into the human mind. The more repressive a society, the more cathartic methods will be needed. Then you will have to do something to bring it out.

And I tell you it is better to do Dynamic Meditation than to throw your anger on somebody else, because if you throw it on somebody else, your sanchita karma will become bigger and bigger. If you throw it in a Dynamic Meditation, your sanchita karma is being emptied. You are not throwing at anybody. You are simply angry – not at anybody. You are simply yelling – not against anybody. You are simply crying. This simple crying, yelling, screaming, being angry, violent, cleanses you; and it creates no chain in the future.

So what Patanjali says about samyama, I will make catharsis also a part of it; because I am not worried about Patanjali. I am worried about you – and I know you well. If you don't throw it to the sky, you will throw it on somebody somewhere; and then it will create a chain of karma.

Catharsis is a must for days to come. The more man will become civilized, the more catharsis will be needed.

The third thing in the question: "Please explain the preparatory antidote for the misuse of psychic powers."

The only antidote for the misuse of psychic powers is love; otherwise power corrupts. All power corrupts. It may be wealth, it may be prestige, it may be politics, or it may be psychic – it makes no difference. Whenever you feel powerful, if you don't have love as an antidote, your power is going to become a calamity to others, a curse; because power blinds the eyes. Love opens the eyes, love cleanses the eyes... your perception becomes clear. Power clouds.

Let me tell you one anecdote:

A wealthy miserly man never gave to the needy. His rabbi asked him to help a poor family in need of food and medicine. He refused.

The rabbi handed him a mirror and said, "Look into this. What do you see?"

He said, "I see my face in it, nothing else."

"Now," replied the rabbi, "look through that window. What do you see?"

He said, "I see men and women. I see two lovers engrossed in each other. And children playing. Why? Why do you ask me?"

"You answered your own question," replied the rabbi. "Through the window you looked at life; in the mirror you saw yourself. A mirror is of glass, like the window, but coated on the back with silver. As this silver concealed your view of life, you saw only yourself; so has your silver, your wealth, concealed all else from your sight so you see and think of yourself."

The rich man hung his head. "You are right," he said. "I have been blinded by silver."

But all power blinds. Whether it is of silver or gold or psychic achievement, all power blinds. Then you go on seeing only yourself. Hence Patanjali's insistence, the moment samyama is achieved, immediately bring friendliness, love. Let that be the first thing after samyama, so your whole energy becomes a flow of love, of sharing, so whatsoever you have you go on sharing. Then there is no possibility of any misuse.

Question 6

OSHO, AS ONE DRUNKARD TO ANOTHER, YOUR WINE IS THE SWEETEST OF ALL.

It is from Purnima. I have only one thing to say: Purnima I have given you only the appetizer. The wine is still waiting – get ready. Don't get too much drunk by the appetizer.

All that I say to you is just the appetizer.

Question 7

BELOVED OSHO, DO YOU EVER TELL LIES?

I am a liar, and a perfect liar at that – and this too is a lie.

## CHAPTER 3

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### Witnessing the inner astronomy

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*13 April 1976 am in Buddha Hall*

28. BY PERFORMING SAMYAMA ON THE MOON, KNOWLEDGE CONCERNING THE ARRANGEMENT OF THE STARS IS GAINED.

29. BY PERFORMING SAMYAMA ON THE POLAR STAR, KNOWLEDGE OF THE MOVEMENT OF THE STARS IS GAINED.

30. BY PERFORMING SAMYAMA ON THE NAVEL CENTER, KNOWLEDGE OF THE ORGANIZATION OF THE BODY IS GAINED.

31. BY PERFORMING SAMYAMA ON THE THROAT, THERE COMES A CESSATION OF THE FEELINGS OF HUNGER AND THIRST.

32. BY PERFORMING SAMYAMA ON THE NERVE CALLED KURMA-NADHI, THE YOGI IS ABLE TO BE COMPLETELY MOTIONLESS.

PATANJALI is not a speculator. He is not an airy, fairy philosopher; he is very down to earth. He means business, as I mean business. His approach is scientific. The very approach makes him totally different from others. Others have been thinking about the truth. He is not thinking about the truth; he simply prepares you how to receive the truth.

The truth cannot be thought; it can only be received. It is already there and there is no way to think about it. The more you think, the farther away you will wander from it. Thinking is a wandering, a rambling in the clouds; the moment you think, you are already going away.

The truth has to be seen, not thought. Patanjali's basic approach is how to create the clarity, the eyes, which can see it. Of course it is going to be hard work; it is not just poetry and dreaming. A man has to become a lab, a man has to transform his whole life into an experiment – only then, the truth can be realized.

So while listening to Patanjali's sutras never forget it, that he is not handing you some theories: he is giving you a methodology which can transform you. But then it depends on you.

There are four types of people who become interested in religion. The first, the majority, is only 'curious,' is in search of something amusing, something outlandish, something interesting, something fascinating. Patanjali is not for those, because a curious person is never interested so deeply that he can be convinced to transform his life. He is looking for a sensation. Patanjali is not for those people.

Then there is a second type, we will call the "student." He is interested intellectually; he would like to know what this man Patanjali is thinking, saying – but he is interested in knowledge. Not in knowing, but knowledge. He is interested in gathering more information. He is not ready to change himself; he would like to remain himself and gather more knowledge. He is on an ego trip. Patanjali is not for that type either.

Then there is the third type, the "disciple." A disciple is one who is ready to discipline his life, who is ready to transform his whole being in an experiment, who is courageous enough to go on this inner adventure – which is the greatest, which is the most daring, because nobody knows where one is moving. One is moving into the unknowable. One is moving into the abyss. One is moving into the uncharted. Yoga is for the disciple; the disciple will be able to get in tune with Patanjali.

Then there is the fourth state, or the fourth type, I will call it the "devotee." The disciple is ready to change himself, but still not ready to sacrifice himself. The devotee is ready to sacrifice himself. The disciple will go a long enough way with Patanjali, but not to the very end, unless he becomes a devotee also, unless he comes to recognize that the transformation religion is concerned about is not a modification. It is not just modifying you, making you better and better; it is a death, and one has to sacrifice oneself totally. It is a discontinuity with your past.

When the disciple is ready – not only to transform himself, but to die – he becomes a devotee. But a disciple can go far enough, and if he goes, one day or other he will become a devotee. If he becomes a devotee, only then will he understand the whole of Patanjali, the whole beauty of it, the whole grandeur of it, the tremendous door that Patanjali opens into the unknown.

But, many people who were just curious, they have written many books about Patanjali. Many people who were just students, they have created great tomes of learning, scholarship, and they have done much harm. They have interpreted and reinterpreted Patanjali these five thousand years. Not only that, there are interpretations of interpretations of interpretations. The whole thing has become almost like a jungle and it is very difficult to find where Patanjali is.

This calamity has happened in India to everybody who has brought any truth to human consciousness. People have been continuously interpreting, and they create more clouds than clarity, because in the first place they are not disciples. And even if they are disciples, they are not

in that state of mind where they can rightly interpret. Only a devotee... but devotees ordinarily don't bother.

Hence, I have taken Patanjali to talk about. The man needs great attention because there are very, very rare people who can be compared to the height of Patanjali, to his scientific attitude. He has made religion almost a science. He has brought religion out of all mystifications; but the interpretations have been trying to force all his sutras again back into the world of mystifications. That is a vested interest. If Patanjali comes back and looks at the interpretations that have been done on his sutras, he will not be able to believe it.

And words are very dangerous things. You can play with them very easily. And words are like whores; you can use them but you can never trust them. And they change meaning with every new interpreter – just a slight change, just a comma from here to there. And Sanskrit is a very poetic language – each word has many meanings – so it is very easy to mystify a thing, very easy.

I have heard, once two friends stayed in a hotel. They were travelling in the mountains and they wanted to go early in the morning – very early, near about three o'clock – to the nearest peak to see the sunrise, so they had fixed the alarm. When the alarm rang, one, who was an optimist, said, "Good morning, God." The other, who was a pessimist, said, "Good God, morning?"

They both use the same words, but with a tremendous difference.

I have heard a Sufi story. Two disciples of a Master were sitting in the garden of the monastery, meditating.

One said, "It would be good if we were allowed smoking."

The other said, "It will not be possible; the Master will never allow it."

They said, "Why not try? There is nothing to lose. We should ask him."

The next day they asked the Master. To the first he said, "No, absolutely no." To the other he said, "Yes, certainly yes."

When they met they could not believe what type of man this is. Then the one asked, "Please, tell me how you had asked."

The first, to whom was said no, absolutely no, said, "I asked him, 'Sir, can I smoke while meditating?' He said, 'No, absolutely no!'" Then he asked, "And what had you asked?"

He said, "Now I know. I had asked, 'Sir, can I meditate while smoking?' He said, 'Yes, certainly yes!'"

It makes a lot of difference. Words are whores; and one can go on playing infinitely with words.

I am not an interpreter. Whatsoever I am saying is on my own authority – I am not saying on the authority of Patanjali. Because my experiences and his experience correspond, that's why I am speaking on him. But I am not trying to prove the authority of Patanjali. How can I prove that? I

am not trying to prove that Patanjali is true. How can I prove that? I can only say something about myself. What am I saying then? I am saying this: that I have also experienced the same. And Patanjali has given it beautiful language and expression. It is difficult to improve upon Patanjali as far as scientific explanation, scientific expression, is concerned. Remember this.

If he comes back, he will be almost in a state.... I was reading one story and I remembered him. It happened on a road:

On a road three thieves saw a man on a donkey entering the town. Following the donkey was a goat with a tinkling bell around its neck.

One of the thieves said proudly, "I am going to steal his goat."

The second thief said, "That's not such a big thing. I am going to steal the donkey he is sitting on."

The third thief said, "I will steal the clothes he is wearing."

The first thief followed the man and on a street corner fastened the bell onto the tail of the donkey and stole the goat. The bell kept tinkling, and the villager thought the goat was still following.

The second thief, who was waiting by another corner faced the man and said, "A new custom, huh? hanging the bell on the donkey's tail?"

The man looked behind and exclaimed, "My goat is gone!"

The thief said, "I just saw someone with a goat going by that road."

"Keep an eye on my donkey," the man said and ran to get the goat.

The thief then rode away on the donkey.

The man searched the road in vain for the thief who stole his goat. Then he came back for his donkey and saw what had happened. He walked a while in distress until he came across someone who was sitting by a well, crying.

"What is the matter with you? They have stolen my goat and donkey; why are you wailing like this?"

"I had a treasure chest that fell into the well. I am too afraid to go in. If you get the chest, I will go fifty-fifty with you."

Anxious to compensate for his losses, the villager quickly undressed and went into the well. When he came out, empty-handed, he saw his clothes gone. He began to wield a big stick, whirling and whirling around. People gathered to watch.

"They stole everything I had. Now I am afraid they might try to steal me, too!"

That will be the situation if Patanjali comes back: interpretations have taken everything away. They have stolen all; they have not even left his clothes on. And they have done it so beautifully that



you will never even suspect. In fact, after five thousand years, things that I am saying will look very strange to people who have been reading Patanjali's interpreters, commentators. My things will look very strange. They will think I am giving new meanings. I am not giving new meanings, but Patanjali has been misinterpreted so long that if I exactly say what he meant, my sayings will look very strange, outlandish, almost unbelievable.

The last sutra was about the "sun." It looks natural to think about the sun in the solar system; that's how all the commentators have interpreted it. It is not so. The "sun" is concerned with your sex mechanism – the source of all vitality, energy, heat within you.

In English you have the expression and the name for a certain combination of nerves: you call it "solar plexus." But people think that the solar plexus exists inside the navel. That is wrong. The solar energy exists in the sex center, not in the navel, because it is from there that your whole body gets the heat, the warmth. But the explanation may look farfetched; so let me explain it to you more. And then there are others – the moon, the stars, and the polestar.

The words simply indicate as if Patanjali is talking in astrological or astronomical terms about the solar system. He is talking about your inner cosmos, and man is a whole system; and corresponding to everything outside, there exists something within man. Man is almost a miniature universe.

Man can be divided into two types: the sun type and the moon type. The sun type is aggressive; the sun type is violent, outgoing, extrovert. The moon type is introvert, ingoing, nonaggressive, passive, receptive. Or you can call them yang and yin; or you can call them the male and the female. The male is outgoing; the female is ingoing. The male is positive; the female is negative. Their functioning is different because they function from different centers. The man functions from the sun center; the woman functions from the moon center.

So, in fact, when a man becomes mad he should not be called "lunatic"; only when a woman becomes mad, she should be called a lunatic. "Lunar": the word "lunatic" comes from "lunar" – moonstruck. When a man becomes mad he is sunstruck; he is not moonstruck. And when a man becomes mad he becomes aggressive, violent. When a woman becomes mad she simply goes crazy, eccentric.

When I use the word "man" and "woman," I don't mean exactly all men and all women, because there are men who are more feminine than male and there are women who are more male than feminine. So don't get confused. A man can be moon-oriented and a woman can be sun-oriented; it depends from where their energy is getting its supply, from what source. The moon has no energy source of its own; it simply reflects the sun. It is a reflective mechanism, that's why it is so cool. It transforms the energy from hot to cool. The woman also gets the energy from the sex center, but it passes through the moon.

The moon is the hara. Just below the navel, two inches below the navel, there is a center; Japanese call it hara. Their word is perfect. That's why they call suicide "hara-kiri"; because the center of moon is the center of death – just as the center of sun is the center of life. All life comes from sun; all death from moon.

Gurdjieff used to say that man is food for the moon. In fact he was saying something very close to Patanjali – and he was one of the men who was very close, but in the West people could not

understand what he meant. He used to say that everything is food for something else. Everything has to be food for something else in the ecology of existence. You eat something: you have to be eaten by something else, otherwise the continuity will be broken and the circle will be broken. Man eats fruit; fruits are eating the solar energy, the earth, the water. Man must be eaten in his own turn by something. Who eats man? Gurdjieff used to say that the moon eats man. He was a very eccentric man. His expressions are not scientific; his expressions are apparently very absurd. But if one goes deep in them, one would find pure diamonds there.

Now the first sutra:

Chandre tara vryuha gyanam.

BY PERFORMING SAMYAMA ON THE MOON, KNOWLEDGE CONCERNING THE ARRANGEMENT OF THE STARS IS GAINED.

So the moon is the hara, just two inches below the navel. If you hit hard there, you will die. Not even a single drop of blood will come out, and you will die. And there will be no pain. That's why Japanese can die so easily; nobody else can do that. They simply strike a knife into the hara – but they know exactly where it is – and they disappear. The body is disconnected from the soul.

The moon center is the death center. That's why men are afraid of women so much. They come to me – so many men – and they say that they are afraid of women. What is the fear? The fear is because woman is the hara, moon – she eats man. That's why men have always tried to keep women in control; otherwise she will eat, she will destroy them. Women have always been forced to remain in a certain bondage. Try to understand the phenomenon.

Why, all over the world, has man always been putting women into forced slavery? Why? There must be some fear, some deep fear of women, that if woman is allowed freedom, men will not be able to live. And there is truth in it.

Men can have only one orgasm at a time; a woman can have multiple orgasms. A man can make love to only one woman at a time; a woman can make love to as many people as she wants. If a woman is allowed total freedom, no man will be adequate enough to satisfy her – no man. Now the psychologists agree with this. All the recent research of Masters and Johnson and the reports of Kinsey, they all have come to one point which is absolutely certain: that no man is adequate enough to satisfy a woman sexually. If they are allowed freedom, a group of men will be needed to satisfy a woman.

One man, one woman, cannot live together – if total freedom is allowed. Then the woman will demand that she is not satisfied yet, and that will become a death.

Sex energy gives you life. The more you use sex energy, the more death comes closer. Hence, yogis became so much afraid of releasing sex energy, and they started conserving it; because they wanted to prolong life so their work on themselves is completed, so they don't die before their work is complete, because then they have to start it again.

Sex gives you life. The moment sex energy leaves your body, you are going towards death. There are many small insects which die in one sexual orgasm. There are a few spiders who die on their

girlfriend; just making love they die. They make love once, and not only that, you will be surprised, when they die – and they die coupled together – the girlfriend starts eating them. She eats them, actually. Because what to do with a dead boyfriend? And this is true in all sex relation. ships that the man becomes by and by afraid.

Woman gets energy out of sexual love, man loses energy, because woman's hara is functioning. She transforms the hot energy into cool energy. She is a receptivity; she is a passive opening, a welcome. She absorbs energy; man loses energy.

This center hara, or call it moon, exists in men also, but is nonfunctioning. It can function only if much effort is put to transform it, to bring it to activity.

The whole science of Tao is nothing but to make the moon center function fully. That's why the whole Tao attitude is receptive, feminine, passive. Yoga is also on the same way, but from a different angle. Yoga tries to bring solar energy, the sun energy, inside the body, work on the sun energy and the path on which the sun energy has to move, and brings it to the moon. Tao and tantra, they work on the moon, make it more receptive, more magnetic, so it pulls the solar energy towards itself. Yoga is a sun method, Tao and tantra are moon methods, but the work is the same.

All the yoga exercises are to channelize the sun energy towards the moon, and all the Tao and tantra exercises are to make the moon so magnetic that it pulls all the energy that is created by the sun center and transforms it.

That's why a Buddha or a Mahavir or a Patanjali or Lao Tzu, when they attain to their total, absolute flowering, look more feminine than like men. They lose all the comers that men have; they become more round. Their body becomes more feminine. They attain to a certain grace, which is feminine. Their eyes, their faces, their walking, their sitting – everything becomes more close to feminine. They are no longer aggressive, no longer violent.

"By performing samyama on the moon, knowledge concerning the arrangement of the stars is gained." If you bring your samyama, your witnessing, to the hara center, you will become able to know all the stars within your body – all the centers within your body – because when you are focused on the sun center you are so excited, you are so feverish, that you cannot attain to clarity. To attain to clarity one has to come first to the moon. Moon is a great phenomenon of transforming energy.

Just see. In the sky, also, the moon gets the energy from the sun; then it reflects it. It has no energy of its own, it simply reflects it, but changes its quality so totally. Look at the moon and you will feel peace; look at the sun and you will start getting mad. Look at the moon and you will feel a calmness surrounding you. Buddha attained to his final enlightenment on a full moon night.

In fact, all those who have attained have always attained in the night. Not a single human being has become enlightened in the day. Mahavir became enlightened in the night. It was no-moon night, amavas; the night was totally dark. Buddha became enlightened on the full-moon night, purnima. But both became enlightened in the night. Yet it has not happened that a man has become enlightened in the day. It will not happen, because for enlightenment the energy has to move from the solar to the lunar. Because enlightenment is a cooling down of all excitement, of all tensions. It is a great relaxation – the ultimate relaxation. There is no movement in it.

Try to do it. Whenever you have time, just close your eyes.... In the beginning, press the point just two inches below the navel with your fingers to feel it, and become aware of it. Your breathing goes up to that point. When you breathe naturally, your belly goes up, falls down, goes up, falls down. By and by you will see that your breathing exactly touches the hara. It has to touch it. That's why when breathing stops you die; the breathing is no longer touching the hara. The hara is disconnected; once the hara is disconnected you die. Death comes from the hara.

When a man is young he is solar; when a man is old he becomes lunar. When a woman is young she is lunar; when she becomes old she becomes solar. That's why many women will start growing mustaches when they become old; they are becoming solar. The wheel turns. Many men, when they become old, become nagging. Old people are very nagging, irritated, continuously in anger – angry at every and anything. They are becoming lunar. They have not transformed their energies; they have lived an accidental life. Women become more aggressive in old age because the lunar is exhausted. They have used it; now their solar part is still fresh, new, can be used.

Men in their old age start taking the style of women and they start doing things which were never expected of them. For example, in everything woman and man differ. If a man becomes angry, he would like to hit; if a woman becomes angry, she will talk and nag and... but she will not hit. She is not aggressive; she is passive.

I have heard one anecdote:

A woman lecturer was going great guns. "Yes," she cried, "women have suffered in a thousand ways!"

She paused for effect.

A meek little man in the front row raised his hand. "I know one way in which they have never suffered," he said.

The lecturer fixed a stern eye upon him. "What way is that?" she demanded.

"They have never suffered in silence," said the man.

The passive energy becomes a nagging. Have you observed? Girls start talking before the boys do. Almost always they are ahead as far as language is concerned; in the schools and the colleges, universities, they are always ahead of the boys as far as language is concerned. A girl starts talking six or eight months before the boy starts talking. And a girl becomes very proficient in talking, very soon, almost perfect. She may talk nonsense, but she talks efficiently. The boy lags behind. He can fight, he can run, he can be aggressive, but he is not so articulate.

Both the energies function in different ways. The moon energy, if life is not going well, becomes sad. The sun energy, if life is not going good, becomes angry. So women become sad; men become angry. If a man feels something is wrong, he would like to do something about it. A woman will wait.

If a man is angry, he would like to kill somebody. If a woman is angry, she would like to commit suicide. The first thing that comes to a man in anger is to murder, to kill. The first thing that comes to a woman in anger is to commit suicide, to destroy oneself.

Have you seen husbands and wives fighting? The husband starts beating the wife; the wife starts beating herself. The functioning is different.

But a perfect man needs to have a synthesis of both the energies – solar and lunar. When both the energies are fifty-fifty and balanced, one attains to tranquility. When man and woman are balanced within you, you come to have a stillness which is not of this earth. The sun cancels the moon, the moon cancels the sun, and you remain there undisturbed... you remain there in your absolute being, with no movement, with no motivation, with no desire.

And once you can feel the hara functioning and your sun energy being transformed by the hara, you will see many things within you. You will see all the stars. What are these stars? Your centers are the stars.

Each center is a star in your inner sky, and each center has to be known and you have to bring your samyama on it, because it has many mysteries hidden behind it. It will reveal them to you. You are a great book – the greatest – and unless you read yourself all reading is useless.

When Socrates and men like Socrates say, "Know thyself," they mean this. They mean that you have to know the whole territory of your inner being, in every bit. Every nook and corner has to be travelled, light has to be brought, and then you will see what you are – a cosmos, as infinite as the outer cosmos; and in one way greater than it because you are conscious also, because you are not only alive: you know that you are alive because you can become a witness also.

Dhruve tadgati gyanam.

BY PERFORMING SAMYAMA ON THE POLAR STAR, KNOWLEDGE OF THE MOVEMENT OF THE STARS IS GAINED.

And what is the polar star in your inner being? The polar star is very symbolic. Mythologically, it is thought that the polar star is the only star which is absolutely unmoving. It is not true. It moves, but very slowly. But it is symbolic: something in you has to be found which does not move at all. Only that can be your nature, only that can be your being: something like a polestar – dhruve – unmoving, absolutely unmoving, because when there is no movement, eternity is there; when there is movement, time.

Movement needs time; no movement needs no time. If you move there will be a beginning and an end. All movement starts and ends; there will be a birth and death. But if there is no movement, then you are beginningless, endless; then there is no birth, no death.

So where is the polestar within you? That's what yoga call sakshin, the witness. The witness is the polestar. First bring your samyama on the solar energy because that is where you exist ordinarily, biologically. That is where you find yourself. That is already given. Transform it to lunar energy: become more cool, collected, calm. Let the excitement, the feverishness, the heat be gone, dispersed, so that you can watch the inner sky. And then the first thing to find is: who is the watcher. That is the polestar because the watcher is the only thing which is unmoving within you.

Now let me explain it to you. You are angry, but you cannot remain angry forever. Even the angriest man laughs some times, has to. It cannot become a permanent state of affairs, being angry.

Even the saddest man smiles; and even the man who laughs continuously sometimes cries and weeps and tears come to his eyes. Emotions cannot be Permanent. That's why they are called "emotions"; the word comes from "motion," movement. They move; hence, they are emotions. From one to another you continuously change. This moment you are sad, that moment you are happy; this moment you are angry, that moment you are very compassionate; this moment you are loving, another moment full of hatred; the morning was beautiful, the evening is ugly. This goes on.

This cannot be your nature, because behind all these changes something is needed. Like a thread which holds all of them together. Just as in a garland you see flowers, you don't see the thread; but the thread is the one who is holding all the flowers. So these are all flowers: sometimes anger flowers, sometimes sadness flowers, sometimes happiness, sometimes pain, some times anguish. But these are all flowers, and your whole life is the garland. There must be a thread; otherwise you would have fallen apart long before. You continue as an entity, so what is the thread, the polestar? What is permanent in you?

That is the whole search of religion: what is permanent in you. If you go on being concerned and engaged with the non permanent, you are in the world. The moment you change your attention towards that which is permanent in you, you are becoming religious.

Sakshin, the witness. You can witness your anger. You can witness your sadness. You can witness your anguish. You can witness your blissfulness. The witness remains the same. Or, for an example, in the night you sleep. The day is gone and the image that you carried the whole day, who you are, is also gone. You may have been a very rich man in the day. In the night, in the dream, you may become a beggar.

Emperors tend to become beggars in their dreams, beggars tend to become emperors in their dreams, because dream is a completion. Even an emperor sometimes feels jealous of beggars because they move on the street so free, unconcerned, as if they have nothing to do and the whole world to enjoy. And he watches them sitting in the sun and enjoying sunlight, sun rays. He cannot do that; he has too many other things to do. He is so occupied. He sees them singing in the night under the stars. He cannot do that; it won't look good for an emperor. He feels jealous. In the night, emperors dream they have become beggars. Beggars dream they have become emperors because they are jealous. They see the palaces, the riches, the merriment that goes on. They would also like to have it.

So whatsoever is lacking comes into your dreams; your dream is a complementary thing. If you study your dreams, you will know what is lacking in your life. The moment nothing is lacking dreams disappear. So an enlightened person never dreams; he cannot dream. It is impossible for him to dream because nothing is lacking. He is contented, absolutely contented. If he is a beggar, he is so contented that he is already an emperor in his beggarliness.

Once it happened, a great Sufi mystic, Ibrahim, used to live with a beggar. Ibrahim renounced his throne because he saw the falsity and the foolishness of it, and he was a courageous man. He left his kingdom and he became a beggar. Then one beggar accompanied him for a few days. The beggar would pray every night to God, "God, do something. Why have you made me so poor? The whole world is enjoying. Just I am left out of it. Not even bread enough to eat, no clothes to wear, no shelter to live. Do something! Sometimes I start suspecting whether you are there or not because my prayers remain unfulfilled."



Ibrahim listened to this prayer once, twice, thrice; then one day he said, "Wait. It seems you have got your poverty without paying the price."

The beggar said, "Price for poverty? What do you mean? What are you talking about? Has poverty also to be paid for!"

Ibrahim said, "Yes, I have paid for it with my whole kingdom, and then I know the beauty of it. You have got it free of charge, so you don't know what poverty is. You don't know the freedom that it brings; you don't know the weightlessness that it brings. You don't know what poverty is. First you need to suffer like a rich man; then you will know. I have known both... I am contented."

"In fact," Ibrahim said, "I cannot pray because I cannot find anything to pray for. At the most I can say, 'Hello, God. Thank you.' Finished. There is nothing to say. I am so contented."

An enlightened person cannot dream: he is so contented. And I say to you he will not even say, "Hello, God. Thank you." Why disturb him? Or he will say it once, and every day he will say, "Ditto." What is the point of saying it? And in fact he knows already that your whole heart is saying hello, thank you. What is the point of saying it?

In the night you dream and you forget your image that you carried the whole day. You may be a great scholar in the day; evening you forget. You may be a king, and you forget. Or you may be a great ascetic who has renounced the world, and in dreams beautiful women surround you and you forget that you are an ascetic, a monk, and this is not good. All that is good and bad in the day is gone because you are absolutely someone different. The mood has changed, the climate has changed. But one thing remains permanent. In the day if you watch your activities – walking on the street, eating the food, going to the office, coming home, being angry, being loving – if you watch, then in the night also you can watch, and you can go on watching that this is a dream. So in a dream I have become an emperor? Good. You can go on watching.

In twenty four hours only one thing can be permanent, and that is the watcher, the witness. That is the polestar inside you.

"By performing samyama on the polar star, knowledge of the movement of the stars is gained." And remember, first Patanjali says performing samyama on the moon, knowledge of the arrangement of the stars is gained – which star is which, and where. By performing samyama on the polar star, *sakshin*, the movement of the stars is known. Because the movement can be known only against something which is permanent. If nothing is permanent, movement cannot be known; and if everything is moving and you don't have a permanent base, unmoving base, how can you know movement?

That's why you cannot feel the movement of the earth. The earth is moving, as fast as you can imagine. It is a spaceship. It is continuously moving: whirling on its center and, at the same time, running fast around the sun. Day in, day out, year in, year out, it goes on and on and you never feel it – because everything else is running with the same speed: the trees, the houses, you, everything. It is impossible to feel it because there is no point of contrast. Just think of yourself as if you have a small thing to stand on – the whole earth moves, you are not moving – then you will know. You will get almost dizzy; it is going so fast. Then you will not be able to be in Poona. Sometimes it

is Philadelphia passing, sometimes it is Tokyo passing, sometimes... and continuously the earth is moving, revolving.

It is moving so fast, but to know it, to feel it, you need a non moving base. That's why man lived for so many centuries on the earth and just three hundred years ago, through Galileo and Copernicus, we came to know that the earth moves. Otherwise, for millennia we had been thinking that the earth is the center, unmoving center, everything else moves in the world – all the stars, the sun and moon – only the earth is unmoving: this is the center.

Inside, also, everything is moving except the sakshin, the witness. Except your awareness, everything is constantly moving. Once you know this witness you will be able to see how fast everything else is moving.

Now a very complicated thing has to be understood. For example, I talked up to now in terms as if the centers are static. They are not. Sometimes the sex center is in the head, moving. That's why the mind becomes so sexual. You go on thinking and fantasizing. Sometimes the sex center is in your hands, and you would like to touch a woman. Sometimes the sex center is in your eyes, and whatsoever you see, you turn it into a sexual object. You become pornographic – whatsoever you see, immediately it turns into a sex object. Sometimes the center is in the ears; whatsoever you hear makes you sexual.

It is possible to go to a temple and listen to bhajans, divine, devotional singing, and feel sexual if your center is at that moment in the ears. And you will be very much worried, "What is happening? I am in the temple; I have come as a devotee. And what is happening?" And sometimes it is possible, you may be sitting by your girlfriend, your wife, and she is available – not only available, welcoming, waiting – and you don't feel sexual at all: the sex center is not at the sex center where it should be. Sometimes it happens when you fantasize about sex you enjoy much; when you make love to a woman you enjoy nothing – nothing at all.

What happens? You don't know where your center is. When one becomes sakshin, one becomes aware of where the center is, and then much is possible.

When it is in your ears, it gives energy to your ears. Those are the moments when you can train the ear and you can become a musician. When it is in your eyes, those are the moments you can become a painter, an artist. Then you look at the trees and they will be greener than they are. Then the rose flowers will have a different blooming quality to them; you will project. When the sex center is on the tongue, you can become a great orator – you can hypnotize people. A single word from you, and it goes to the very heart of your listeners; they are hypnotized. There are right moments.... If your sex center is in your eyes, you can just look at someone and he will be hypnotized. You will become a hypnotizer; you will have hypnotic power. When the sex center is in your hands, touch anything and it becomes gold. Because sex is energy and life.

And the same about moon.

Up to now I talked about their static locations. Ordinarily, they are found there, but nothing is static. Everything is revolving.



If your death center is in your hands and you are a physician, give the medicine and the patient will die. Do whatsoever you will, you will not be able to save your patient. In India they say, "That doctor has the hands of a physician: whatsoever he touches becomes medicine." And some other doctor? "Don't go near him: you bring a small disease to him, and he will magnify it and you will come back worse than when you had gone there."

The yogi becomes alert. In ayurveda, which evolved by the side of yoga in the ancient India, a physician had to be a yogi also. Unless you are a yogi you cannot be a real physician. You cannot be a real healer. The physician had to watch his own inner arrangement before he would go to the patient to see and treat him. If the death center is in the hands, he will not go. If the death center is in his eyes, he will not go. The death center should be in the hara and the life center in his hands, then he will go. A right arrangement of things.

Once you know your inner world, many things become possible. You have also observed it sometimes, but you don't know what is happening. Sometimes you don't do anything, and you go on being successful. And sometimes you do such hard work, and nothing succeeds; everything fails. Your arrangement is not right. You are functioning through a wrong center.

When a warrior goes to the war, to the war front, he should go when the death center is in his hands. Then... then he can kill very easily. Then he is death incarnate. That is what is the meaning of an "evil eye": the man whose death center has got fixed into the eyes. If he looks at you, you will be in trouble. His very look is a curse.

And there are people whose eyes have become fixed with the life center. They look, and you feel a blessing; they look, and you feel blessed. They look at you, and something, something alive showers on you.

"By performing samyama on the polar star, knowledge of the movement of the stars is gained."

Nabhi chakre kaya vyuha gyanam.

BY PERFORMING SAMYAMA ON THE NAVEL CENTER, KNOWLEDGE OF THE ORGANIZATION OF THE BODY IS GAINED.

The navel center is the center of your body, because it is through the navel center that you were fed by your mother in the womb. For nine months you existed only by the navel center. You were connected with the navel; that was the passage, the bridge. And when the navel center was disconnected from the mother and the cord was cut, you became an independent being. Your navel is tremendously significant as far as the body is concerned.

"By performing samyama on the navel, knowledge of the organization of the body is gained." And the body is a great, complicated mechanism, very delicate. In your single body there are millions of cells; in your small head there are millions of nerves. Scientists have developed many complicated mechanisms, but nothing to compare with the human body – and there seems to be no possibility that they will ever be able to create such a complicated mechanism, and functioning so well. It is a miracle. And functioning so automatically; and continuously it functions for seventy or even a hundred years.

Everything is made as if it is perfect. It is a self-perpetuating system: eats; whenever you are hungry, creates hunger; when you have eaten well, gives you an indication – stop; digests; makes blood and bones and the marrow; and continuously goes on cleaning itself because so many cells are dying every moment they have to be thrown out. Creating, cleaning, maintaining itself; and that everything is automatic.

If you follow a natural way of life, the body functions so beautifully, it hums so beautifully.

By knowing the navel center, you will be able to know the whole mechanism of the body. That's how yoga physiology was known. It has been known not from the outside; it has not been known by postmortem reports. Because yoga says when a man is dead, whatsoever you know about him is not true about a man who is alive. Because a dead man is totally different than an alive man. Now scientists are coming to guess it, that the postmortem at the most is a guess; because when a man is dead the body functions one way and when a man is alive it functions differently, so whatsoever we know about the dead body is, at the most, approximately true about the living body but not exactly true.

Yoga came to know from the inside. Yoga discovered the physiology with full life and awareness. That's why there are many things which yoga talks about and modern physiology will not agree, because modern physiology is of a dead man, of a corpse, and yoga is concerned with life.

Just think. When the electricity is flowing through the wires you cut the wires; then you will have one experience. When the electricity has stopped flowing then cut the wires; you will have another experience. And these are totally different.

You dissect a dead body. You cannot dissect an alive body because by the time you dissect, it will be dead. So one day or other, physiologists have to agree with yoga research that if you want to know the alive body, when the electricity is flowing and one is vital, then somehow one has to go deep within oneself and from there, from that vantage point of view, one has to know what the body is, how it is arranged.

When you go in a dead body, it is going in a house whose owner has left it. You may come across furniture, but you will not come across the owner. When you go inside a house when the owner is there, he fills, his presence fills, the whole house. When you are present in the body, your presence is making every cell qualitatively different. When you are gone, then just a dead thing is left, just matter.

BY PERFORMING SAMYAMA ON THE THROAT, THERE COMES A CESSATION OF THE FEELINGS OF HUNGER AND THIRST.

These are the inner investigations. Yoga came to know that if you are hungry, the hunger is not exactly in the stomach. When you are thirsty, it is not exactly in the throat. The stomach gives the information to the brain, and then the brain gives the information to you; it has some indications. For example, when you are feeling thirsty, the brain makes your throat feel thirsty. When the water is needed in the body, the brain creates a symptom in the throat, and you feel thirsty. When you need food, the brain creates something in the stomach, and you have the hunger pangs.

But you can deceive the brain very easily: you can drink water with sugar. Because the brain understands the language of the sugar only. So if you eat sugar, or drink sugar, immediately the brain thinks now there is no need; the hunger disappears. That's why people who eat too many sweets lose their appetite. Just a small quantity of sugar is not going to nourish you, but the brain has been befooled by you. Sugar is the language. Immediately the brain thinks the sugar level has risen high, finished. It thinks as if you have eaten well and through the food the sugar level has risen high. You have simply taken a sugar pill; that is a deception.

Yoga came to know that by bringing samyama to certain centers things can disappear. For example, if you bring samyama to the throat, you will feel thirst has gone and hunger has gone. That's how yogis could fast so long. It is said about Mahavir that he fasted sometimes even three months, four months, continuously. During the whole period of twelve years while he was meditating, he fasted almost eleven years. Three months he will fast, and then one day he will eat, then again one month he will fast, and two days he will eat; this way. In twelve years it adds up to only one year when he was eating; that means in twelve days, one day of eating, eleven days of fasting, average.

How did he do it? How could he do it? It is almost impossible, humanly impossible. Yoga has some secrets.

If you concentrate on the throat.... Try. Next time you feel thirsty, close your eyes, sit, and bring your total attention in the throat. Once the attention is there, you will see the throat is relaxing. Because whenever your total attention is at any point, you become separate from it. The throat is thirsty: you feel I am thirsty. If you bring your witnessing consciousness to it, suddenly you are separate. Your cooperation is broken. Now you know the throat is thirsty, not I. And how can a throat be thirsty without you?

How can the body be hungry without you? Have you ever seen a dead man hungry or thirsty? Even if all the water disappears and evaporates from the body, a dead man will not feel thirst. Identification is needed.

Try it. Next time you feel hungry try it. Just close your eyes, go deep down into the throat... watch. You will see the throat separate from you. The moment you will see the throat separate from you, the body will stop saying that the body is hungry. The body cannot be hungry; only your identification with the body.

BY PERFORMING SAMYAMA ON THE NERVE CALLED KURMA NADHI, THE YOGI IS ABLE TO BE COMPLETELY MOTIONLESS.

Kurma-nadhi is the vehicle of prana, breathing. If you silently watch your breathing, not changing its rhythm in any way, neither making it fast nor slow, just leaving it natural and relaxed, and if you simply watch it; you will become absolutely still. There will be no movement in you. Why? Because all movement comes through breathing, prana. All movement comes through breathing. The movement exists in you through breathing. When the breathing stops, a person is dead – he cannot move.

If you constantly bring your samyama to breathing, to kurma-nadhi, by and by you will come to a state where you will see breathing has almost stopped. Yogis do this meditation facing a mirror

because the breathing becomes so silent, they cannot feel it. They can only see whether there is some mist on the mirror from their breathing or not. Sometimes they have become so silent that they cannot decide whether they are still alive or not. In deep meditation this experience will happen to you also sometimes. Don't be afraid. Breathing almost stops.

When consciousness is perfect, breathing almost stops, but don't be worried. That is not death; that is simply stillness.

The whole effort of yoga is to bring you to such stillness that it cannot be broken by anything, to such a state of consciousness which cannot be disturbed.

I have heard:

A madman of the Way called at a shop and asked the businessman, "What makes you sit here day in, day out?"

"In order to make profit."

"What is profit?" asked the madman.

"It is the making of one into two," said the businessman.

"This is no profit," the madman said. "Profit is when you can make two into one."

That madman was not an ordinary madman; he must have been a realized man. He was a Sufi Master.

Yes, profit is when you make two into one. Profit is when all duality disappears, when only one remains.

The word "yoga" means the method of becoming one. Yoga means how to join together that which has fallen apart. The very word "yoga" means "joining together." The word "yoga" means UNIO MYSTICA. The word "yoga" means "union." Yes, profit is when you can make two into one.

And the whole effort is how to find the permanent, how to find the one behind the many, how to find the unmoving behind all the changes, the flux – how to find the deathless, how to find the beyond. Your habits will create trouble because you have lived with wrong habits for so long. Your mind is conditioned for wrong habits – you always divide. Your whole intellect has been trained to divide and dissect and make many out of one. Man has lived up to now through the intellect, and he has forgotten how to put them together.

A man came to a Mohammedan mystic, Farid, with golden scissors as a present; the scissors were really very beautiful and very valuable. But Farid laughed, and he said, "What am I going to do with scissors, because I never cut a thing in two? You take it. Rather, bring me a needle – and no need to bring a golden needle, any needle will do – because my whole effort is to sew things together."

But old habits are of dissecting. Old habits are of finding that which is continuously changing. The mind is excited about something new and the changing; the unchanging seems uninteresting. You

will have to be aware of these habits; otherwise they will assert themselves in some way or other... and mind is very cunning.

Let me tell you one story:

Maulana Arshad Va'ez was a great preacher, very eloquent, but he was also a beggar.

Once the king called him to his court and said, "Maulana, on the recommendations of my ministers I am sending you as a delegate to Shah Shoja's court in Shiraz. However, I want you to promise me that you will refrain from begging during your stay abroad – because I would not like my representative to beg, so you have to promise."

Maulana did as asked and set out for Shiraz.

After bringing his mission to a successful termination, he was addressed by the Shah of Shiraz, "The fame of your preaching has reached to our land and has made us desirous of listening to one of your sermons."

Maulana consented.

On the appointed day, Friday, he climbed to the pulpit and delivered a moving sermon, bringing tears to the eyes of his audience. But before he had left the pulpit, suddenly he could not resist his begging habit any longer.

He said, "O Muslims! Until several weeks ago I used to beg. But before coming here they made me take an oath that I would not beg during my stay in your city. I ask you, my brothers, if I have sworn to refrain from begging, have you too sworn not to give me anything?"

Mind is very cunning. It will find ways and means: "If I cannot beg, you can give."

Remember that the mind is very much accustomed to analysis, and yoga is synthesis. So whenever the mind comes to analyze, put it aside, set it aside. Through analysis you will reach to the last, the minutest, the atomic; through synthesis you will reach to the greatest, to the total. Science has come to discover atom, and yoga came to discover atma. Atom means the minutest, and atma means the biggest. Yoga came to know the whole, to realize the total; and science has come to know the smaller and the smaller and the smaller, and they go on.

First science divided matter into molecules, then they thought that the molecule is difficult to divide; then they succeeded in dividing it, then they called it "atom." The word "atom" means indivisible, which cannot be divided anymore – but they divided that too. Then they came to electrons and neutrons and they thought now it cannot be divided because it has become almost invisible – it cannot be seen. Nobody has ever seen any electron, so how can you divide it? But now they have succeeded in dividing it also. Without seeing it, they have succeeded in dividing.

They will go on and on and on.... Everything has slipped out of hand.

Yoga is just the opposite process: of synthesizing, of joining and joining and joining, so you come to the total. The total is one.

The mind is also divided into the sun mind or moon mind. The sun mind is scientific; the moon mind is poetic. The sun mind is analytical; the moon mind is synthetical. The sun mind is mathematical, logical, Aristotelean; the moon mind is totally different – illogical, irrational. They function so differently that there exists no language between them.

A gypsy was having a quarrel with his son. He said to the boy, "You lazy, do-nothing idler! How many times shall I tell you that you should work and not let your life pass in indolence? How many times shall I tell you that you should learn juggling and clowning so that you can enjoy your life?"

Then he raised his finger in threat, saying, "By God, if you don't listen to my words anymore, I will throw you in a school; then you will gather lots of stupid knowledge, become a learned man, and spend the rest of your life in want and misery."

That's a gypsy mind – no mind. A gypsy thinks become a wanderer, be a clown, but enjoy. And a gypsy says, "I will throw you in a school so that you will gather all sorts of stupid knowledge and become a learned man – and then your whole life will be wasted. You will live in misery."

Try to see where you are: in the sun mind – rational, arguing, argumentative, logical; or in the moon mind – poetic, imaginative, dreaming. Where are you?

And remember, both minds are half half. One has to go beyond both. If you are in the sun mind, come to the moon mind first, because the way passes through that. If you are a householder, first become a gypsy.

That's what sannyas is. I make you gypsies, wanderers. If you are too logical, I say trust, surrender, sacrifice, submit. If you are too argumentative, I say to you I have no argument. Just look at me, and fall in love – if you can. It is a love affair. If you can trust, you will shift your energy from the sun to the moon.

Once you shift your energy from the sun to the moon, then there opens a new possibility: you can go beyond moon also. Then you become a witness. That is the goal.

## CHAPTER 4

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### Your balloon is missing

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*14 April 1976 am in Buddha Hall*

#### Question 1

IS IT POSSIBLE TO BE CONSCIOUS OF ENLIGHTENMENT, AND BE ENLIGHTENED? CAN THE THOUGHT OF BEING ENLIGHTENED CREATE EGO IN ONE? KINDLY EXPLAIN.

THE first thing to be understood is: what is ego. The ego is not very substantial. In fact it is not. It is just an idea, a substitute without which it will be difficult for you to live. Because you don't know who you are, you have to create a certain idea about yourself; otherwise you will simply go mad. You have to fix some indicators so that you can know, "Yes, this is me."

I have heard, once a fool came to a big city. He stayed in a dharmasala. There were many people there; he had never slept before with so many people. He was a little worried and scared. The fear was that when he will fall asleep, in the morning when he will be awake again, how will he recognize that he is really himself. So many people. He had always slept in his room, alone, so there was no problem because there was no possibility. Of course, he was always himself, but here with so many people sleeping around, a crowd, he may get lost. It's okay while you are awake, you can continue remembering yourself, but while asleep you may miss; you may forget. By the morning you may get confused; you may be lost in the crowd.

Seeing him so worried and sitting in his bed, somebody asked, "What is the matter with you? Why don't you go to sleep?" He explained his problem. The man laughed; he told him, "This is very simple. Look in that corner; some child has left his balloon. Bring it and tie it to your feet so by the morning you will perfectly know that it is you if the balloon is there."

The fool said, "That's right." And he had to sleep, he was so tired, so he fastened the balloon with a string to his feet and went to sleep.

The man played a joke. In the night, when the fool was snoring, he took the balloon off his feet and fastened it to his own feet. By the morning, when the fool looked around, he started crying and weeping. A crowd gathered, and they asked, "What is the matter?"

He said, "Now I perfectly know that he is me, but who am I?"

Now this is the problem.

The ego is because you don't know who you are. So a name, an address, a certain face that you have seen reflected in the mirror, in the photographs, the album – these all help. They are balloons fastened to you.

If suddenly one day in the mirror you see that this is not the face you have always been accustomed to seeing, you will go mad – the balloon is missing. The face is constantly changing, but the change is so slow that you never recognize it. Just go back home and see the album of your childhood. You know that it is you, that's why you don't see much difference, but just ponder over it. How much you have changed. The face is not you; because deep down something has remained permanent in you. And your name can be changed; I do it every day. I go on changing your names just to give you a feeling that the name is just a balloon fastened to you, it can be changed, so that you get disidentified with the name.

The ego is nothing but a false substitute for the self. So when you know who you are, there is no possibility of ego arising again.

You ask me, "Can the thought of enlightenment create an ego?" The thought can create if it is only a thought. Then in fact it is not good to say that it can create: the ego is already there. The thought is already thought by the ego. If the ego has disappeared and you have really become enlightened.... And that is the meaning of enlightenment: the shift from the ego to the self, the shift from the unreal to the real, the shift from the mind to no mind, the shift from the body to the embodied. Once you know who you are, I cannot see that somebody can persuade you to tie a balloon to your feet to remember yourself. It is impossible.

An enlightened person cannot be egoistic. Whatsoever he says.... Their assertions may look very egoistic to you. Krishna says in the Geeta to Arjuna, to his disciple, "Leave everything and come to my feet. I am the very God who has created this world." Very egoistic. Can you find a more egoistic person? Listen to what Jesus says: "My father in heaven and I both are one." He is saying, "I am God." Very egoistic. Mansoor declared, "I am truth, the very truth, the ultimate truth" – "ANA'L HAQ." Mohammedans were very much annoyed; they killed him. Jews killed Jesus. Very egoistic assertions? The Upanishads say, "Aham brahmasmi" – "I am the whole, the total."

But they are not egoistic; you misunderstand them. Whatsoever they are saying is true.

I have heard about one man who was worried very much about his inferiority complex, so he went to an Adlerian psychoanalyst. And he said to the psychoanalyst, "I am suffering very much from



an inferiority complex. Can you help me?" The psychologist looked at him and said, "But you are inferior. It is not a question of inferiority complex. You are inferior, so what can I do?"

When Krishna says, "I am God," he is. He is not being egoistic. What can he do? If he says, "I am not," that will be untrue. If he behaves politely, as the so called mahatmas do – that I am just dust underneath your feet – he will be untrue; he will be false. He will be hiding the fact. When Mansoor says, "I am the truth," he is.

But the problem is not with Mansoor, Krishna, or Jesus; the problem is with you. You cannot understand the language of nonego. You go on interpreting it in your own ways.

Let me tell you one anecdote:

A grocer had a beautiful parrot who kept him company, amused his customers, and in his absence took care of the shop.

One day when he stepped out for ablutions and the parrot was watching the shop from a top shelf, the grocer's cat jumped on a mouse without any warning. The parrot was so frightened that he flew across the shop and knocked down a jar of almond oil.

When the grocer returned, he saw the scene and was seized with anger. He took a stick and hit the parrot on the head repeatedly until the poor bird's skull was stripped of all its feathers.

The parrot, bald and dejected, sat on a corner shelf. For days he didn't open his mouth. The grocer, who was now very remorseful of his act, tried every trick on his abused companion. He even sought his customers' help.

But it was all in vain; the parrot didn't talk.

One day, as the bird was sitting in his usual silence, a bald dervish came to the shop. Immediately the parrot landed down on the counter and said, "So you too knocked down a jar of almond oil!"

He understands that he has become bald because he knocked down an almond jar. Now there comes a dervish who is also bald; immediately the interpretation. We understand the language that we have lived up to now.

An enlightened person has no ego – has no humbleness either. Humbleness is a very polished ego. When ego disappears, humbleness also disappears.

An enlightened person knows who he is, so there is no need to carry the false identity. It was needed before; otherwise you would have got lost in the crowd. It would have been impossible to live without it. The ego is a need while you are ignorant, but when you become enlightened, it simply drops on its own accord. It is as if a blind man gropes with his stick when he walks; he can ask, "When one's eyes are cured does he carry a stick to grope, or not?" What will we say? We will say, "When the eyes are cured, the stick is dropped. Who carries the stick? Why? And Why should one grope when the eyes are there?" The stick and the groping are a substitute – a very poor substitute at that – but it is needed when one is blind.

Now the question has to be understood: "Is it possible to be conscious of enlightenment, and be enlightened? Can the thought of being enlightened create ego in one?" If the ego is there, there is no need to create it – it is already there and the thought of enlightenment is created by it. If the ego has dropped and really the awareness, the consciousness, the self, has arisen out of darkness – the sunrise has happened – then nothing can create the idea of the ego – nothing whatsoever. You can declare you are God; even that will not create the egoistic old pattern – nothing can create it.

"Is it possible to be conscious of enlightenment...?" Enlightenment is consciousness. Again you use your language. I can understand it, but it is wrong. You cannot be conscious of consciousness; otherwise you will become a victim of infinite regression. Then you will be conscious of your consciousness of consciousness, and so on, so forth ad infinitum. Then there will be no end: one consciousness, you will be conscious of it; second consciousness, you will be conscious of it; third consciousness.... And you can go on. No, that is not needed; one consciousness is enough.

So when one is enlightened one is conscious, but one is not conscious of consciousness. One is perfectly conscious, but there is no object in it. One is simply conscious, as if a light goes on enlightening the emptiness around it. There is no object, there is nothing the light can fall upon. It is pure consciousness. The object has disappeared; your subject has flowered into totality. Now there is no object – and hence, there can be no subject. The object and subject both have disappeared. You are simply conscious. Not conscious of anything, just conscious. You are consciousness.

Let me explain it to you from some other dimension which may be more easy to understand. When you love, if you have ever loved, you are not a lover: you become love. Not that you do something. You are not a doer, so how can you call yourself a lover? The right expression will be that "you are love."

When people come to me and I see great promise in their eyes, I don't say, "You are promising." I say, "You are promise." And see the difference. When somebody says to somebody, "You are promising," it is not much. But, "You are promise" it has tremendous value in it. When you say to somebody, "You are promising," you mean that this man appears to have something that you would like or may be used for some ambition of yours. When a father says to the son, "You are promising," he means, "I wanted to become very rich; I could not do that. You will be able to do it – you are promising." It is the father's ambition which he is seeing can be fulfilled through the son.

When I say to you, "You are promise," I have no ambition to fulfill through you. I simply make a statement about you; it has nothing to do with my ambition. I am fulfilled. I am not desiring any fulfillment through anybody. When I say, "You are promisee," I make a statement of fact about you. It simply shows your potentiality, your possibility.

And look. If you are a musician, and your son is not going to be a musician, has no tendency, no desire, no talent; you will not call him promising. The same son may be promising to a father who is a mathematician, but he is not promising to you. If you are after money, and the son wants to renounce the world, he will not be promising to you; he will be just the opposite. When you call somebody promising, you relate him to your own desires.

When I say, "You are promise," I mean you have a tremendous potentiality to grow, to flower – whatsoever the direction, whatsoever direction you choose to move.

Whenever you are in love, you will not feel that you are a lover. You will feel you are love. That's why Jesus says, "God is love." He should have said, "God is very loving"; his language is not right. What do you mean by "God is love"? He is saying "God" and "love" are synonymous. In fact he is saying to say "God is love" is a tautology. It can be said that he is saying, "Love is love," or "God is God." Love is not an attribute of God; love is his very being. He is not loving; he is simply love.

The same happens when one becomes enlightened. He is not conscious about enlightenment; he is simply conscious. He lives in consciousness, he sleeps in consciousness, he moves in consciousness. He lives, he dies in consciousness. Consciousness becomes an eternal source in him, a nonflickering flame, a nonwavering state of being. It is not an attribute, it is not accidental; it cannot be taken away. His whole being is conscious.

### Question 2

I AM USUALLY IN TWO MINDS – SUN AND MOON. PLEASE COMMENT.

Mind usually is in two minds; that's how the mind functions. You will have to understand the whole mechanism of mind, how it functions.

The functioning of the mind is to divide. If you don't divide, the mind disappears. The mind needs division. The mind creates opposites. The mind says, "I like you; I don't like you. I love you; I hate you." The mind says, "This is beautiful; that is ugly." The mind says, "This has to be done; that has to be dropped." The mind is choice. Hence, Krishnamurti's insistence that if you become choiceless you will become no-mind. To become choiceless means to drop dividing the World.

Just think. If man disappears from the earth, will there be anything beautiful? Will there be anything ugly? Will there be anything good, anything bad? All divisions will simply evaporate with humanity. The world will remain the same. The flowers will flower, the stars will move, the sun will rise – everything will continue the same. But division will disappear with man; man brings division into the world. "Man" means "mind."

That's the whole meaning of the Biblical story. God told Adam not to eat the fruit of the tree of knowledge. It would have been better if we could translate the "tree of knowledge" as "tree of mind." The whole story will become Zen. And exactly that is the meaning. The tree of knowledge is the tree of mind; otherwise why should God want his children to be ignorant? No, he wanted them to live without mind. He wanted them to live without division, to live in unity, in unison. That's the meaning of the Biblical story. If a Zen Master is to comment on it, or if I am to comment on it, I will say, "Better to say the 'tree of mind.' " Then the whole thing becomes very clear.

God wanted Adam to live without mind. To live, but without dividing life; then life has a tremendous intensity. Division divides you also. Have you ever watched? Whenever you divide, something shrinks in you, something breaks in you. The moment you say, "I like somebody," a hand is extended towards that somebody. The moment you say, "I don't like," the hand shrinks back. You are not open to life in its totality. God wanted Adam to remain total.

And the Biblical story says unless man drops his knowledge again, he will not be received back into the garden of God. Jesus dropped knowledge. That's why Jesus looks absurd, paradoxical.

What Adam did against God, Jesus washed out, cleaned it away from human consciousness. Adam came out of the garden; Jesus entered again. How did Jesus enter again? Dropping the mind, the division.

Mind always functions through division. Just try not to divide. You see a flower: don't say it is beautiful. There is no need. It is beautiful without your saying so. You don't add any more beauty to it by saying so. So what is the point?

There is a small story about Lao Tzu. He used to go for a morning walk. A neighbor used to follow him, knowing well that Lao Tzu doesn't want to talk much; he always kept himself silent. But once a friend was staying with the neighbor, and he also wanted to come, and he came. Lao Tzu and Lao Tzu's neighbor remained quite silent. The friend was a little embarrassed, but he also kept himself silent because the neighbor had told him not to say anything. Then the sun was rising, and it was so beautiful. He forgot and he said, "So beautiful a morning." Only this much. Nobody commented on it – neither his friend nor Lao Tzu.

Back home Lao Tzu told the neighbor, "Don't bring this man again. He is too talkative."

Too talkative?

Even the neighbor said, "He has not said anything; he simply said, 'How beautiful a morning.' "

Lao Tzu said, "I was also there, so what is the point of saying it? And it was beautiful without saying it. Why bring the mind in? No, this man is too talkative; don't bring him."

He destroyed the whole morning? He divided the world. He said the sunrise is beautiful. Whenever you say something is beautiful, something has been already condemned, because the beauty cannot exist without the ugly. The moment you say something is beautiful, you have said that something else is ugly. The moment you say, "I love you," you have said that you hate somebody else.

If you live without dividing.... Just watch the flower. Let it be there, whatsoever it is. Let it be in its reality; don't utter anything. Just see it. Not only that you don't utter, don't say inside also. Don't formulate any idea about it. Let it be there, and you will come to have a great realization.

When sadness comes to you, don't call it sadness. I have given this meditation to many people, and they become surprised. I tell them, "Next time you feel sad, don't call it 'sad.' Just watch it." Your calling it sadness makes it sad. Just watch it, whatsoever it is. Don't bring the mind in, don't analyze, don't label it. The mind is such a great divider, and goes on continuously labeling things, categorizing. Don't categorize. Let the fact assert itself, let the fact be there, and you simply be a witness. Then by and by you will say, "See, sadness is not sadness," and happiness is not so much happiness as you used to think.

By and by the boundaries merge, meet, and disappear. And then you will say it is one energy – happiness, unhappiness: both are one. Your interpretation makes the difference; the energy is one. Ecstasy and agony are one. Your interpretation makes them two. The world and God are one. Your interpretation makes them two.

Drop the interpretation and see the real. The uninterpreted is the real; the interpreted is the illusory.

The question is: "I am usually in two minds...." Mind is always in two minds; that's the way the mind functions, thrives, and lives.

Sun and moon: that has also to be understood. Because every man is also a woman and every woman is also a man.

How this is possible: you can remain divided inside – the man separate from the woman, the inner woman separate from the inner man. Then there will always be a conflict, a certain tug-of-war. This is the ordinary state of humility. If your inner man and woman can meet, in a deep embrace, merge into each other; for the first time, you will become one – neither man nor woman. Then you will be transcendental.

Let me tell you one story, one of the very daring and courageous stories. Such a courageous story is possible only in India. Not today's India, because today's India has become very cowardly.

You must have seen a lingam, Shiva's symbolic representation as phallus. There are millions of temples devoted to Shiva's lingam. In fact you will never find a statue of him. His statues have completely disappeared; only the symbol has remained. The symbol is not only lingam; it is yoni also. It is both, man and woman. It is man into woman, it is sun into moon. It is the male meeting the female. It is yin and yang in deep sexual embrace. This is the indication of how the inner man meets with the inner woman, because the inner has no face. That's why Shiva's statues have disappeared. The inner is just energy, so the lingam has no form; it is just energy.

But the story is told.... Don't be shocked by it, because the Western mind has become much too afraid of reality.

The story is that Shiva was making love to Devi, his consort. And of course when a Shiva makes love to his consort, it is no ordinary love. And he does not make love with closed doors; the doors were open. There was some emergency in the world of the gods, and Brahma and Vishnu and the whole crowd of gods had come to ask Shiva's solution about some urgent problem. So they came in the room – the privacy of Shiva became a marketplace – but he was so deeply in love that he was not aware that a crowd was watching. All the gods became voyeurs. They could not leave, because something tremendous was happening. The energy was so high; they felt it. They could not leave. They could not disturb, because it was so sacred.

And Shiva went on making love, and on and on and on. The gods became worried, whether he is ever going to end it. And they were in such a problem that an urgent solution was needed. But Shiva was completely lost. He was not there, Devi was not there – the man and woman have completely merged into each other. Some unity has happened, a great synthesis, a great orchestra of energies.

They wanted to stay, but then they become afraid of the other gods. That's how the puritan mind works. They were very interested in seeing and watching, but they were afraid because if others saw them watching and seeing and enjoying it, their prestige was at stake. So they all cursed Shiva: "From today your form will disappear from the world and you will always be remembered as a phallic symbol": lingam in yoni, sun in moon, the jewel in the lotus. "Now you will be remembered always as sexual orgasm." This was a curse.

This always happens. I have one friend who is very against pornography, and his whole library is full of pornography. So once I visited him; I said, "What is this?" He said, "I have to read all the pornographic books just to criticize them. I have to be aware of what is happening in pornography because I am so much against it." He is eating his cake and having it also.

The other devas cursed Shiva, but to me that curse seems to have proved to be a blessing, because the symbol is really beautiful. It is the only phallic symbol in the world worshipped as God, without any condemnation. Hindus have completely forgotten that it is phallic; they don't think that it is phallic. They have accepted it deeply. And the symbol is beautiful because that is not only Shiva there, there is yoni also. Yin is also there. The lingam is placed in yoni; both are meeting. It is a symbol of meeting, of orgasm, of energy becoming one.

The same happens inside, but it will happen only when you drop the mind. Love is possible only when you drop the mind. But if you drop the mind, then not only love but God also is possible; because love is God.

If an inner conflict exists in you between sun and moon, then you will always be interested in the outer woman. If you are a man, you will be interested in the outer woman; you will be fascinated by the outer woman. If you are a woman, you will be fascinated by the outer man. Once the inner conflict is resolved and your sun energy is moving into the moon energy and there is no longer any rift, they are bridged; then you will not be fascinated by the outer woman or outer man. For the first time you will be sexually content.

I am not saying that you will leave the outer woman. There is no need. Or you will leave the outer man – there is no need. But now the whole relationship will be totally different – very harmonious. It will not be a relationship of need; rather, it will be a relationship of sharing. Right now when a man approaches a woman it is a question of need. He wants to use the woman as a means. The woman wants to use the man as a means. That's why all women and all men are continuously in a fight: basically they are fighting within themselves. The same fight is reflected outwards.

And when you are using a woman, how can you think the woman can be totally at ease with you, in harmony? She feels she is being reduced to a means. And no man or woman is a means. She feels she is being used like a thing, reduced to thing. Her soul seems to be lost; that's why she is angry. And she tries to reduce the man to a thing. She turns the husband into a henpecked husband; she forces him. And this goes on.

This is more a conflict than love – a struggle. More like war than like love – more like hatred than like love.

Once you are in tune with your inner woman and man, suddenly you are in tune with others also. Your inner conflict disappears; your outer conflict disappears. The outer is just a shadow to the inner. Then you can be related; or you may not be related. You are totally independent. Then it is whatsoever you choose it to be. If you want to be related, you can be related; but there will be no conflict. If you don't want to be related, if you want to be alone, you can be alone; and there will be no loneliness. This is the beauty when one comes to an organic unity inside.

That's what Patanjali's whole effort is: how to transform the solar energy into lunar energy. And then, how to be a witness to both, meeting, merging, becoming one. How to be transcendental to them.



The mind will never allow you; unless you drop the mind. The mind always is divided because that is its very blood; it depends on division. So you are a man, you are a woman-this is division, this is mind. Who is a Buddha – a man or a woman? We have a symbolic representation of Shiva as Ardhanarishwar – half-man/ half-woman. That's perfect. And that has to be so because you are born of a father and a mother – half of you comes from your father, half of you comes from your mother. So at the most the difference between a woman and man is a difference of emphasis; it is not a difference of quality. The woman is consciously woman, unconsciously man; the man is consciously man, unconsciously woman. That's all the difference is.

Very difficult, because your minds have been conditioned to be a man or to be a woman, and the society emphasizes the roles too much. It does not allow a fluid being; it makes solids of you. When the boy and the girl can understand, the parents start emphasizing, "You are a boy. Don't play with dolls; that's not good for a boy. You are going to be a man. This is for girls." Men don't count girls at all. "Sissy, girlish. Don't do it; be a man." And the small boy, not knowing where he is being led, starts focusing on being a man more and more. He goes far away from his original unity, the pure unity of his being. He becomes man, that is half his being. And a girl becomes a woman, that is half her being. She is told not to climb on the trees; that is only for boys. What nonsense. Trees are for all. "Don't go swimming in the river; that is for the boys." Rivers are for all.

That's how humanity is impoverished. Hmm?... the girl is given a certain role and the boy is given a certain role. Their totality is completely lost. They become fixed in their windows; they cannot see the whole sky; the frame of the window becomes too much.

Man is a frame, woman is a frame – it is not your being. Don't be too identified with the frame. Get out of it.

Once you start loosening, relaxing, and once you start re. absorbing the rejected, the denied part; you will become so enriched you cannot even imagine, dream. Then your being will be whole.

And that's what I mean when I want you to be holy. I don't mean become a Catholic monk or become a Buddhist monk or a Jain monk. All stupid. I want you to become holy, holy in the sense of being whole. Become total. Reclaim whatsoever has been denied by society; don't be afraid in reclaiming it. Don't be afraid – if you are a man, don't be afraid in being a woman sometimes.

Somebody has died; you cannot weep because you are a man and tears are only meant for women. What a beautiful thing – tears – denied to man. Then man becomes more and more hard, violent, anxious. And then there is no wonder if Adolf Hitlers are born. A man whose tears have disappeared is bound to become Adolf Hitler some day or other. He is bound to become a Genghis Khan, whose tears have disappeared. Then he will become incapable of feeling sympathy; then he will become so hard that he will not be able to feel what he is doing to people. Hitler killed millions with not even a small prick in his conscience. He is really the man; the woman has completely disappeared – the compassion, the love, all disappeared. The tears have disappeared.

I would like men also to cry like women. Tears flowing, they will soften your heart. They will make you more liquid and flowing. They will melt your window frame, and they will allow you to have a bigger sky.

Women are not allowed to laugh uproariously, like Gurudayal – no woman is allowed to laugh. That is against feminine grace. What nonsense. If you cannot laugh deeply, you will miss much. The laughter must come from the belly. The laughter must be so hilarious that the whole body shakes with it. It should not be heady. But women smile; they don't laugh. An uproarious laugh is so unladylike. Then ladies live a very feverish life. By and by they become more and more filmy, more and more dreamlike, not real, not authentic.

Don't become ladies and gentlemen. Become holy. And the whole integrates all and everything. And the whole integrates God and Devil both. Then there is no division; then the mind drops. A holy man has no mind.

If the holy man is still Catholic, he is not holy. because he has a Catholic mind. If the holy man is still Hindu, he is not holy; he has a Hindu mind.

Just the other day I was reading a book of Pagal Baba. His name means "Crazy Daddy" – and he must be crazy. And not crazy in the sense of the Sufis, because they call enlightened people "mad," but crazy in the sense of the psychoanalysts. He is neurotic. He s;lys in his hook – I was simply surprised to come across it, and he is thought to be a holy man-he says in the book, "Many Westerners tell me they would like to be converted to Hinduism, and I have to tell them that this is not possible. A Hindu is born; nobody can be converted into a Hindu." A Hindu is born – you have to earn it for many lives. If you do good karmas for many lives, then you are born a Hindu. You cannot be converted – it is not so cheap as becoming a Christian.

And this holy man Pagal Baba says, "I have to refuse them because for many lives they will have to earn it – it is the pinnacle to be a Hindu." And he says that even if you are born a Hindu and if you don't follow good karmas and continue becoming more and more religious and virtuous, you will fall back to a lower class of humanity – for example, you may become an American. This man says so. And the beauty of it is that he has found an American publisher, Simon & Schuster, who has published his book.

These are not holy men. These are Hindu chauvinists, stupid people – neurotic.

If you have a mind, you cannot be holy. Howsoever virtuous, the mind remains unholy because the mind cannot be whole. Remember it.

One evening Mulla Nasruddin said to his wife, "Bring us some cheese to eat, for cheese enhances the appetite and makes the eyes bright."

"We are out of cheese," the wife said.

"That's good," Mulla replied, "for cheese is injurious the the teeth and gums."

"Which of your statements is then true?" she asked. Mulla answered, "If there is cheese in the house, the first one; if not, the second."

This is the way the mind functions.



You love a woman if she becomes available to you; if not, you hate. If the cheese is in the house, the first; if the cheese is not in the house, the second.

Drop divisions; drop dividing. Live life as a whole. It will be difficult, I know, because for centuries the mind has been conditioned to divide. Unloosening it, unhinging it, is going to be difficult, but it is worth it – because you are missing so much.

Psychologists say that ninety-eight percent of life is being missed. Ninety eight percent. Only two percent is being lived because the window frame does not allow more than that.

Break the window, break the frame – bum it! Your Hinduism, your Christianity, your Jainism – burn them! and come out of them. If you can come out of all your ideologies, attitudes, prejudices, you will become whole.

### Question 3

YOU HAVE OFTEN SAID THAT THE ENLIGHTENED ONES NEVER DREAM. BUT YOU HAVE TOLD US THAT ONCE CHUANG TZU DREAMT THAT HE HAS BECOME A BUTTERFLY. PLEASE COMMENT.

This is from Swami Yoga Chinmaya. It seems he cannot even understand humor. And I know why he cannot understand it: he has been in wrong company too much of Indian yogis and sadhus – and he has forgotten the very quality of humor. And humor is a basic quality of being holy; a holy man is a humorous man. But he is much too fixed.

When I said Chuang Tzu dreamt, Chuang Tzu himself had related that dream. Not that he dreamt. He is creating a beautiful joke about himself – he is laughing about himself. It is very easy to laugh about others; difficult to laugh at oneself. But the day you become capable of laughing at yourself, you be. come egoless. Because the ego enjoys to laugh at others' cost. When you start laughing at yourself, the ego cannot exist.

Yes, no enlightened person ever dreams, but enlightened persons have humor. They can laugh, and they can help others to laugh.

It happened, three men were travelling; they were in search of truth. One was a Jew, another a Christian, and the third was a Muslim. They all were great friends.

One day they found a coin with which they bought a piece of halvah. The Muslim and the Christian had just eaten, so they were a little worried because the Jew will eat the whole halvah; and they were so full, they had stuffed themselves so much. So they suggested – they conspired against the Jew – they suggested, "Let us go to bed now. In the morning we will tell our dreams. Whoever has had the best dream eats the halvah." And because two were in favor of it, the Jew had to agree – just to be democratic. There was nothing else to do.

The Jew, who was very hungry, could not sleep much. And it is very difficult to sleep when the halvah is there and you are hungry and these two people have conspired against you.

In the middle of the night he got up and ate the halvah and went back to bed.

In the morning the Christian was the first to relate his dream. He said, "Christ came, and when he was ascending to the heavens, he took me with him. It was the rarest dream I have ever seen."

The Muslim said, "I dreamt of Mohammed, who took me on a tour of paradise... and beautiful women dancing, and streams of wine flowing, and trees of gold and flowers of diamonds. It was tremendously beautiful."

Now it was the Jew's turn. He said, "Moses came to me and said, "You old idiot, what are you waiting for? Christ took one of your friends to heaven, Mohammed is entertaining the other in paradise – at least get up and eat the halvah!" "

Humor is part of holiness; and wherever you find a holy man serious, escape from there, because he can be dangerous. He must be ill inside. Seriousness is a sort of disease, one of the most fatal diseases – and it is Very chronic in religion.

Just try to understand. Don't become too clever, because that simply proves to be foolishness and nothing else. Always allow a little foolishness also in you, then you will be wiser. A fool is against wisdom, but a wise man absorbs foolishness also. He is not against it; he uses that too.

Chuang Tzu is one of the most absurd men who has ever been here on the earth. That's why I have named this auditorium "Chuang Tzu Auditorium." I love the man; he is so absurd. How can you avoid not loving this man?

Buddha will not say, "I dreamt." He was a little serious. Patanjali will not say – -because he will be afraid of Chinmaya.

Some swami is hound to raise the question: "You and dreamt? Enlightened people never dream. What are you saying?" Chuang Tzu is not afraid of anybody; he says, "I dreamt." He is a very loving man. He is holy. He can laugh and help others to laugh; his holiness is full of laughter.

### Question 4

WHAT IS PATANJALI'S METHODOLOGY OR YOUR TECHNIQUE OF BECOMING A SELF-CONTAINED INDIVIDUAL?

IN THIS CONNECTION KINDLY EXPLAIN HOW SUCH A SPIRITUAL MAN LITERALLY LIVES FROM MOMENT TO MOMENT.

HOW TO CULTIVATE THIS HABIT OF LIVING FROM MOMENT TO MOMENT IN PRACTICAL, EVERYDAY LIFE?

This whole question must be from someone who has not understood me at all. It seems to be from somebody absolutely new. But, still, many people are new, and it will be helpful to understand it.

"What is your technique of becoming a self contained individual?" I am not interested in making you a self-contained individual at all, because that is impossible. You are so interconnected with the whole, how can you become self-contained? That is the ego's effort, to become self contained. To become absolutely independent of all: that is the ego trip, the ultimate ego trip.

No, you cannot become self contained. You can become the whole contained, but not self-contained. You can contain the whole and you can be contained by the whole, but you cannot become self-contained. How can you divide yourself from the universe, separate? You cannot exist even for a single moment.

If you don't breathe, you will not be able to ke alive. And you cannot hold your breath in; it has to go out. It has to come in again. It is a constant movement between you and the whole. Those who know, they say it is not that you breathe; on the contrary, the whole breathes you.

Just watch your breath silently sometimes. There may come one day one moment when suddenly your attention will shift tO a new mysterious experience. First when you watch your breath – your kurma-nadhi, what Buddha calls anapanasati yoga – when you watch your breath, you think you are breathing. By and by you will see, you will have to see because that's truth: you are not breathing. You are not needed to breathe; that's why even in sleep you go on breathing. Even if you become unconscious, even if you are in a coma, you go on breathing. You are not breathing; otherwise sometimes you will forget and you will drop dead. You never forget, because it is not needed.

The breathing goes on by itself, on its own accord. One day you will see, "I am breathing" is nonsense; on the contrary, "breathing is breathing me."

And then one day you will have another revolutionary, a radical, turn of your consciousness. You see that you exhale out, you inhale in: one day you will see your exhalation is God's inhalation, your inhalation is God's exhalation. The whole exhales: that is the moment when you feel you are in. haling. The whole inhales: that is the moment when you feel you are exhaling.

Who are you? And what nonsense you are asking – how tO become self-contained. Without the sun you will not be. If the sun disappears, you will disappear; the whole of life will disappear. We are interconnected. The whole existence is one, and everything is interconnected. Independence is not possible. I am not for dependence, because when independence is not possible, how can dependence be possible? My word is "interdependence"; that's what is true and real.

So the first thing, don't think in terms of self containment. "Self" is your disease. Drop it! so the whole becomes available to you. And only then can you live from moment to moment, otherwise you cannot. If you are protecting, guarding, defending yourself, how can you live moment to moment? You will have to prepare for the future. You will have to prepare for tomorrow. Who will take care of you? You are a self-contained individual – who will take care of you tomorrow? You will have to look to the bank balance. You will have to prepare. You cannot live moment to moment.

Only a person who has come to realize, "I am not, the whole is," can live moment to moment – because then there is no other way to live. The future is not yet there, and if this moment the whole has been protecting me, mothering me, helping me, then the whole will take care tomorrow also, as it has taken care up to now. It will take care. And if the whole decides that I am not needed, and I dissolve, perfectly okay – because who am I to object?

This is what a religious man is: a deep surrender, a total surrender to the whole. Then he lives moment to moment.

"In this connection kindly explain how such a spiritual man literally lives from moment to moment." He does not live; he allows God to live through him. Then one is spiritual.

A worldly man lives his life; a spiritual man does not live his life – he allows God to live through him. He becomes a vehicle. He says, "Come. Thy kingdom come, thy will be done. Come, pass through me, live through me, be through me. I am empty and ready. I am just like a hollow bamboo. Come, make a flute out of me; sing a song out of me. Sing your silence or your song, but celebrate through me. I am ready and waiting for you, and available."

A spiritual man is a great availability. He says to God, "Whenever you are willing, I am ready. I will wait, and I will keep patience. There is no hurry, also. If you are engaged somewhere else; and much work is there, do it. I can wait for eternity."

A spiritual man is not one who is living his life. But in India, or in other countries also, that is the idea: that a spiritual man is one who lives a very disciplined life. This is not the definition of a spiritual man; and don't become a victim of it, because if you start living your life you will be constantly in a fight with the whole. Don't swim in the river, don't try to push it. Float with it, go with it – go with it to the ocean. It is already going; there is no need to worry. Drop all worries, don't try to swim upstream; otherwise you will be exhausted. But that's what is thought about a religious man, a spiritual man – one who is giving a great fight to God.

Gurdjieff used to say, "All your so-called religions are against God." And he was right. These are subtle strategies of the ego. Beware of them.

I am here not to make you enemies of God. I am here to teach you how to float with him, how to be friendly with him, how not to resist him. I am here to break down all your strategies – your morality, your ethics, your disciplines. These are all strategies, how you protect yourself, how you are trying to be independent and self contained. I am here to destroy and annihilate you completely.

And when your strategies are taken away, you will disappear. In your disappearance appears the spiritual man. It is nothing that you can do by your efforts. It is your absolute, utter failure! when the religious man enters in you, when you become religious and spiritual. You cannot succeed to be a spiritual man.

"How to cultivate this habit...?" Religion is not a habit. Spirituality is not a habit, it is awareness; and a habit is just the opposite of awareness. A habit is unconscious. But many people do that. For example, you smoke cigarettes; it becomes a habit. When do you say it has become a habit? When it has become so automatic you cannot drop it; then you say it has become a habit. Now if you don't smoke, you feel great disturbance. You feel an urge so tremendous that you cannot withhold it, you have to go with it; now it has become a habit. The same way, you try to make prayer also your habit. You pray every day; then by and by it becomes just like smoking. If you don't pray, you feel something is being missed. You call it religious. Then why not call smoking religious? What is wrong with smoking?

Smoking is a mantra. What do you do in a mantra? You repeat a certain sound; you say, "Ram, Ram, Ram, Ram...." That's what smoking is. You take the smoke in, you take it out, you take it in, you take it out, you take it in, you take it out: it becomes a mantra. It is already a "Transcendental Meditation," TM.

No, religion has nothing to do with habits. You must be thinking that religion has something to do with good habits not bad habits – smoking is a bad habit, prayer is a good habit. But all habits are unconscious, and religion is becoming conscious.

It is possible that you may become so habituated to doing good that it may become impossible for you to do bad, but that doesn't make you a spiritual man. It makes you a very convenient man. It makes you a very good citizen of the world, it makes you a very good member of the society, but not a religious man. Society played tricks with you. You can go on doing good, go on doing good, because you cannot do bad. It has become habitual. But habit is not virtue. Awareness.

And sometimes it happens that the situation is not the same, but you are habituated to doing something – you go on doing it without looking at the situation. Sometimes something is bad and the same thing can be good at other times. In one situation one response is virtuous; in another situation the same response can be a sin. But if you have become habituated, you behave like a robot, automaton.

I will tell you one story, one of the very beautiful ones I have ever come across.

Mr. Ginsberg died and went to heaven and was greeted by the recording angel with great jubilation.

"We have all been waiting for you, Ginsberg, for you have been a good man. Look at your record here" – and the recording angel opened a gigantic ledger and ran his finger down one page after another. "Look at that: good deed – good deed – good deed – good deed. Ginsberg, you are loaded with good deeds."

But as he turned the pages the recording angel grew solemn and his face took on a look of anxiety. Finally, he closed the ledger and said, "Ginsberg, we are in trouble."

"Why?" asked Ginsberg in alarm.

"I had not realized it, but you have nothing but good deeds. You have no sins at all."

"But isn't that the whole idea?" asked Ginsberg.

"In a manner of speaking, it is," said the recording angel. "But in actual practice, we always get a few sins. That fellow there – a good man – committed only one, but it was a real whopper. Now if you come in with no sins at all, it will create envy and hard feelings, there will be murmurings and backbitings. In short, you will bring dissension and evil into heaven."

"So what to do? What am I to do?" said poor Ginsberg.

"I tell you what," said the recording angel, "this is irregular, but maybe I can get away with it. I will erase the last page of your record and you will have six more hours of life. You will have another chance. Please, Ginsberg, commit a sin – and a real one – and then come back."

No sooner said than done, Ginsberg suddenly found himself back in his hometown. He had a few hours in which to commit a sin and get away from his perpetual good deeds, and he was desperately

eager to do so for he wanted to go to heaven. But what kind of sin could he commit? He had been so virtuous, he scarcely knew what sin was.

After much thinking, he recalled that if one had sexual relations with a woman not one's wife, that was sin. It also seemed to him that a certain unmarried woman past her first youth had often cast meaningful glances at him, which, being virtuous, he had, of course, ignored.

He would ignore them no longer. And time was running fast. With determined step, he walked to the house of the young lady, a Miss Levine, and knocked. She opened the door, saw him standing there, and said in surprise, "Why, Mr. Ginsberg, I had heard you were sick, and feared you were dying, but you look completely yourself."

"I am perfectly well," said Ginsberg. "May I come in?"

"Of course," said Miss Levine eagerly, and locked the door behind him.

What happened afterwards was inevitable. In almost no time, they were clearly sinning and Mr. Ginsberg, with the vision of a waiting heaven, made up in enthusiasm for what he lacked in experience.

Anxious to make the sin a real good one, and something that would thoroughly satisfy the recording angel, Ginsberg took pains not to hasten. He kept matters going till an inner feeling told him his time was nearly up.

Anticipating heaven with Lyrical joy, Ginsberg rose and excused himself. "Miss Levine," he said, "I must leave now. I have an important engagement."

And Miss Levine, smiling up at him from bed, murmured softly, "Oh, Mr. Ginsberg, darling, what a good deed you have done for me this day."

What a good deed! So poor Ginsberg.

Don't get so habituated to good. Don't get so habituated; don't become so mechanical. Don't ask, "How to cultivate this habit of living from moment to moment?" It is not a habit at all; it is an awareness.

There is nothing else. The past is gone; the future has not come yet. Can you live in the past, that which is gone? How can you live in it? Can you live in the future, that which is not yet? How can you live in it? It is a simple understanding, a tacit understanding, that the only possible life is in the present. There is no need to make a habit of it. It has nothing to do with religion; it has something to do with simple, mere intelligence. The past is gone, how can you live in it? The future has not come yet, how can you live in it? Just a little intelligence is needed.

Only the present is there. All that is there is the present; there is no other way. So live it if you want to live it. If you think of the past and the future, you waste it. And when it will become past, you will start thinking about it. And when it was future, you were planning for it. And when it comes, you are not there. You either move in memories or you move in imaginations.

Drop memory and imagination. Be here now. And it is not a question of habit. How can you be here-now just by habit? Habit comes from the past – habit drags you to the past. Or you can make it a discipline – but then you are making it for the future. You are waiting: "Today I will cultivate the habit, and tomorrow I will enjoy." But again you are in the future.

Habit is not the question, not at all relevant. Just become alert. If you are eating, eat – just eat. Let your whole being be absorbed in it. If you are making love, become a Shiva and let your consort be Devi. Love, and let all the gods watch and come and go – don't be worried. Whatsoever you are doing.... Walking on the street, then just walk. Enjoy the breeze, the sun, the trees – the present.

And remember, I am not telling you to practice. It can be done immediately, without any practice. It can be done immediately; just a little intelligence is needed. Habits, cultivations, are for stupid people. Because they cannot live intelligently, they have to take the help of habits, disciplines, this and that. If you are intelligent – and I can see you are intelligent, I see you are promise – there is no need. Just start! Don't ask how. Right now start. You are listening to me? Just listen. Many of you will be thinking, not listening, comparing notes with your own prejudices.

The person who has asked the question is not listening. I can say it with absolute certainty – not knowing who has asked. From where does my certainty come? Because I can understand the mind from the question. He must be getting angry and annoyed.

People ask questions to be solaced, consoled, but I am not here to console you. I am here to disturb you so totally that you drop – out of sheer disgust with your strategies you drop. And I am absolutely certain, as much certain as it happened once:

Sheikh Farid, a mystic, a Sufi mystic, was invited by the king. He went there, and the king said, "I have been hearing many miracles about you, and if you really claim that you are a great saint and mystic, then show me some miracle, because spiritual men always are miraculous."

Farid looked into the eyes of the king and said, "I can read your thoughts, and just for an instance I can say that this is the thought right now in your mind: that you can't believe it. I can read your thoughts, and right now I can read that you cannot believe it. You are saying inside, 'I can't believe it.' Am I right or not?"

The king said, "You caught me."

The man who has asked the question must be feeling very much annoyed. Then you miss, because through annoyance you cannot listen to me; you cannot be here-now.

Question 5

DEAR OSHO, ONE SAYS YOU TOLD RAM HE IS ENLIGHTENED – IN THE SENSE OF REALIZED.

ANOTHER SAYS YOU HAD BOTH YOUR TONGUES IN BOTH YOUR CHEEKS. RAM SAYS YOU WERE JOKING AND THAT I SHOULD ASK YOU. I TELL MYSELF IT IS REALLY NONE OF MY BUSINESS, BUT STILL, IS HE? HAS HE?

This is from Anurag.

If he has understood that I was joking, then he must be enlightened.



## CHAPTER 5

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### The meeting of sun and moon

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*15 April 1976 am in Buddha Hall*

33. BY PERFORMING SAMYAMA ON THE LIGHT UNDER THE CROWN OF THE HEAD COMES THE ABILITY TO CONTACT ALL PERFECTED BEINGS.

34. THROUGH PRATIBHA, INTUITION, KNOWLEDGE OF EVERYTHING.

35. PERFORMING SAMYAMA ON THE HEART BRINGS AWARENESS OF THE NATURE OF MIND.

MAN is evolution. Not only that man is evolving, he is the very vehicle of evolution itself: he is evolution. A tremendous responsibility, and something to be delighted about also, because that's the glory of man. Matter is the beginning, God the end – matter is the alpha point, God the omega point. Man is the bridge – matter passes through man and is transformed into God. God is not a thing and God is not waiting somewhere. God is evolving through you; God is becoming through you. You are transforming matter into God. You are the greatest experiment that reality has made. Think of the glory of it, and think of the responsibility also.

Much depends on man, but if you think that you are already there because you have the form of man, then you will be misguided by your mind. You only have the form; you are only a possibility. The real is going to happen, and you have to allow it to happen. You have to open towards it.

That's what yoga is all about: how to help you to move upwards towards the omega point where your whole energy is released, transformed – the whole of matter is transmuted into divinity. Yoga has mapped the whole journey, the whole pilgrimage of man – from sex to samadhi, from the lowest center, muladhar, to the highest center, the very peak, the pinnacle of evolution: the sahasrar.

These things have to be understood before we can enter into the sutras of today. Yoga divides man into seven layers, seven steps, seven centers. The first is muladhar, the sex center, the sun center; and the last, the seventh, is sahasrar, the God center, the omega point.

The sex center is intrinsically moving downwards. It is your connection with matter, what yoga calls prakriti – nature. The sex center is your relation with nature, the world that you have left behind, the past. If you go on confining yourself to the sex center, you cannot evolve. You will remain where you are. You will remain in contact with your past, but you will not be connected with the future. You are stuck there; man is stuck at the sex center.

People think they understand everything about sex. Nothing much is yet known, at least not to those who think they know – the psychologists. They think they know, but the basic thing is yet lacking: the knowledge that sex can become an upward movement, that there is no necessity that it should move only downwards. It moves downwards because the mechanism to move downwards exists in man – already exists in man. It exists in animals also; it exists in trees also. There is nothing much significant about it that it exists in man. The significance of man is that something more exists in man that doesn't exist yet in the plants, in the birds, in the animals. They are bound to move downwards; they don't have a staircase within them.

That is what we mean by seven centers: the staircase of evolution. It exists in you. You can fall upwards – if you choose to. If you don't choose, you will go on falling downwards.

So now, with man, the evolution is going to be conscious. Up to now you have been helped. Nature has brought you to this point; from now onwards, you will have to take your own responsibility. You will have to become responsible. Man has matured, man has come of age; now nature can no longer take care of you. So if you don't move consciously, if you don't make a conscious effort to evolve, if you don't accept the responsibility; you will remain stuck.

So many people feel the stuckness, but they don't know from where it is coming. Thousands of people come to me and they tell me they are feeling stuck. They know something is possible, but they don't know what it is. They know that they should move, but they don't know how to move, where to move. They know that they have been in the place where they are long enough and they would like to explode into new dimensions, but they are stuck.

This stuckness is coming from muladhar, from the sex center, the sun center.

Up to now there has been no problem for you. Nature has been helping; nature has mothered you up to now. But you are no longer a child, no longer a babe, and nature cannot go on feeding you on her breast. Now the mother says, "Leave the breast; be on your own." The mother has said so very long ago. Those who have understood it, they have taken the responsibility and have become siddhas, Buddhas, those who have achieved.

Now the path is going to be your decision. Now you have to move on your own. This possibility exists in the muladhar center: it can open upwards. So the first thing to be understood today is: don't think that you understand sex in its totality. You don't understand it.

I have heard one anecdote:

One man, accompanying his son to the classroom, told the teacher that his youngster would like to know all about the birds and the bees.

"Do you have reference to elementary sex instructions?" inquired the teacher.

"Heck, no," replied the father. "The kid knows all about sex. He wants to know about the birds and the bees."

But I would like to tell you nobody knows all about sex yet. Unless God is realized you cannot know all about sex, because God is the final possibility of sex energy – the ultimate transformation of sex energy. Unless you know who you are, you will not be able to know what sex really is in its totality. You will not be able to comprehend it. Only a part of it is known, the sun part. Even the moon part is not known yet. The psychology for the feminine energy has yet to evolve. Freud and Jung and Adler and others, whatsoever they have been doing is more or less centered around man. Woman yet remains an uncharted territory. The moon center, even the moon center, is not yet a known fact.

A few people have had a few glimpses. For example, Jung had a few glimpses. Freud remained completely sun-oriented. Jung moved a little towards the moon; of course, very hesitatingly because the whole training of the mind is scientific, and to move towards the moon is to move in a world totally different from science. It is to move in the world of myth, it is to move in the world of poetry, imagination. It is to move in the world of irreason, illogic.

Let me tell you a few things. Freud is sun-oriented; Jung is leaning a little towards the moon. That's why Freud was Very angry with his disciple Jung. And Freudians are very much annoyed by Jung; it seems he betrayed his master.

The sun-oriented person always feels that the moon-oriented person is dangerous. The sun-oriented person moves on the clean-cut superhighways of reason, and the moon oriented person starts moving in labyrinths. He starts moving in the wilderness, where nothing is clear-cut – everything is alive, but nothing is clear-cut.

And the greatest fear for man is woman. Somehow man suspects that death is going to come from woman – because life has also come from her. Everybody is born out of a woman. When life has come from woman, then somehow death is also going to happen through her. Because the end always comes to meet the beginning. Only then is the circle completed.

In India, in Indian mythology, we realized it. You must have seen pictures or statues of Mother Kali, who is the symbolization of the feminine mind, and she is dancing on the body of her husband, Shiva. She has danced so terribly that Shiva is dead, and she goes on dancing. The feminine mind has killed the male mind; that is the meaning of the myth.

And why is she painted black? That's why she is called Kali; kali means "black." And why so dangerous? In one of her hands she is carrying a freshly cut head with blood dripping from it. Almost a personification of death. And she is dancing wildly – and on the chest of her husband, and the husband is dead and she goes on dancing in great ecstasy. Why is she black? Because death has always been thought of as black, as a dark black night.

And why has she killed her husband? The moon always kills the sun. Once the moon arises in your being logic dies. Then logic cannot remain, then reason cannot remain. Now you have attained a totally different dimension.

You never expect logic from a poet. You never expect logic from a painter, from a dancer, from a musician. They move in a totally dark world; they move in darkness.

Reason has always been afraid, and man has always been afraid because man is reason-oriented. Have you not observed it, that always man feels it is difficult to understand a woman and the mind of a woman? And the same is the feeling of women – they cannot understand men. A gap exists, as if they are not part of one humanity, as if they are different.

Let me tell you one anecdote:

An Italian debated with a Jew: "You Jews are so proud. There is tremendous propaganda claiming that you are the most intelligent people in the world. Sheer nonsense! In Italy, excavations have been made, and in some strata of the earth at least two thousand years old, wire has been found, which proves that our Roman ancestors at that time already had the telegraph."

The Jew answered: "In Israel, excavations have been made in parts of the earth four thousand years old and nothing has been found, which means that we had the wireless before you had the telegraph."

This is how logic functions. It is a hairsplitting, but it can go on and on. Even in love man remains rational, argumentative. Man is always trying to prove something.

Watch. A woman takes it for granted that everything is proved, and man goes on trying to prove something – always defensive. Somewhere deep in their sexuality is the root cause of it. When a man and a woman make love, the woman need not prove anything. She can just be passive, but the man has to prove his manhood. From that very effort to prove his manhood, man is continuously defensive and always trying to prove something or other.

The whole of philosophy is nothing but finding proofs for God. Science is nothing but finding proofs for theories. Women have never been interested in philosophy. They take life for granted; they accept it. They are not defensive in any way, as if they have proved already. Their being seems to be more circular, the circle seems to be complete. That may be the cause of their body being so round. It has a shape of roundness. Man has corners; and always ready to fight and argue. Even in moments of love.

I was reading about Somerset Maugham.

When Somerset Maugham, the writer, was nearly ninety, he had a bout with influenza. One day a lady admirer phoned and asked if she might send fruit and flowers.

"It is too late for fruit," Maugham replied, "and too early for flowers."

Such a simple gesture of love... Logic enters immediately. One very famous woman, a dancer, an actress, and one of the most beautiful, asked Bernard Shaw, "Would you like to marry me?"

Bernard said, "For what?"

The woman said, "I always think that my beauty – my body, my face, my eyes – and your intelligence, both will make a beautiful child. It will be a beautiful gift to the world."

Bernard Shaw laughed and said, "Wait. It can be just otherwise: it may have your intelligence, which means nothing; and it may have my beauty, which is almost ugliness. The child can be just the other way."

The male mind always goes on dissecting.

Jung reports in his memoirs that he was sitting with Freud, and that day he suddenly felt a great strain in his stomach, and he felt as if something was going to happen, and suddenly there was a sort of explosion in the cupboard. Both became alert. What has happened? Jung said, "It has something to do with my energy." Freud laughed and scoffed and said, "Nonsense, how can it have anything to do with your energy?" Jung said, "Wait, within a minute it will come again" – because he again felt his stomach getting strained. And within a minute – exactly within a minute – there was another explosion.

Now this is the feminine mind. And Jung writes in his memoirs, "Since that day, Freud never trusted me." This is dangerous because it is illogical. And Jung started to think about a new theory he calls "synchronicity."

The theory that is the base of all scientific effort is "causality" – everything is joined with cause and effect. Whatever happens has a cause, and if you can produce the cause, the effect will follow. If you heat water it will evaporate. Heating is the cause: bring it to a hundred degrees and it will evaporate. Evaporation is an effect. This is the scientific base.

Jung says there is another principle, that is "synchronicity." It is difficult to explain it because all explanations are from the scientific mind, but you can try to feel what he means. Make two clocks so similar that they are synchronized with each other: when in one clock the hand comes to twelve, the other clock chimes the twelve bells. One clock simply moves, shows the time; the other clock chimes – eleven, twelve, one, two. Anybody listening to it will be surprised because the first clock is not the cause of the second chiming. They are in no way related. It is only that the maker, the watchmaker, has synchronized them in such a way that something happens in one and simultaneously something else happens in the other. They are not connected by any cause and effect.

Jung says just by the side of causality there is another principle. The maker of the world, if there is any, he has made the world in such a way that many things happen which are not cause and effect. You see a woman and suddenly love flowers. Now is this to be explained by cause and effect or by synchronicity? Jung seems to be more accurate and closer to the truth. The woman has not caused the love in you, you have not caused the love in the woman, but man and woman, or the energy of sun and moon, has been made in such a way that when they come close love flowers. It is synchronicity.

But Freud became afraid. They were never close again. Freud had chosen Jung to be his successor, but that day he changed his will. Then they fell apart, farther and farther away.

Man cannot understand woman, woman cannot understand man. It is almost like sun and moon: when the sun is there, moon disappears. When the sun goes down the moon appears. They never meet. They never come face to face. Your intellect, your reason, disappears when your intuition starts functioning. Women are more intuitive. They don't have a reason for something, but they can have a hunch, and their hunches are almost always true.

Many men have come to me and told me, "This is strange. If we are having some affair and we have not told the wife, somehow or other she comes to know. But we are never able to know whether the wife is having an affair or not."

There was just a case between Sheela and Chinmaya. Chinmaya was having an affair, and they both came to me. And Chinmaya said, "This is strange. Whenever I have an affair, immediately Sheela comes – wherever she is, she immediately comes back to the room. Otherwise she never comes – she is working in the office or doing something. But whenever I am interested in a woman and I take any woman to my room – even just talking, and Sheela comes. And this has happened so many times." And I inquired, "Has it ever happened the other way?" He said, "Never."

A woman lives by hunches. She cannot reason it out. She simply feels it, and feels it so deeply that it is almost a truth to her. That's why husbands can never defeat any woman in argumentation. They don't listen to your argument. They go on insisting, "This is so." And you also know that this is so, but you go on protecting. The more you protect, the more they know that this is so.

It happened, there was a case in a court:

Came the day of the trial, and the defendant lost his composure when twelve women were picked for the jury box.

"Do I have to be tried by a lady jury?" he asked his lawyer.

"Keep quiet," said the lawyer.

"Keep quiet nothing!" the defendant exclaimed. "If I cannot fool my wife, how can I hope to fool twelve women? Plead me guilty."

It is impossible. They have another way of knowing, a separate way of knowing: the moon way of knowing.

The feminine psychology has yet to be developed, and unless the moon psychology is developed, psychology will not have the status of a science. It will remain a prejudice; it will remain male prejudice. It will not say something about human beings as such.

Freudian psychology is sun psychology; Jungian psychology is leaning a little towards the moon. And there is a man, Roberto Assagioli, his psychology is a synthesis between sun and moon, just the beginning of it. He calls his psychology "psychosynthesis." Freud calls his psychology "psychoanalysis." Analysis comes from the sun; synthesis comes from the moon. Observe, whenever there is light, things are separate. Then one tree is here, another tree is there, but everything is separate. And then comes the darkness of the night and everything disappears – the separation. Everything becomes one. The dark night, and all divisions disappear.

Moon psychology is going to be syncretical; sun psychology analytical, dissecting, arguing, proving. But there is a possibility of higher psychologies. I would like to give you a few hints, what I call "the psychology of the Buddha." Freud is sun, Jung moon, Assagioli sun plus moon. A Buddha is sun plus moon plus beyond, and later on I will explain to you what I mean by "beyond." And then that beyond can also be looked at, through many ways.

Sun plus beyond: you have Patanjali, you have Mahavir, yoga. The language is of the sun; the experience is of the beyond. Then, sun plus moon plus beyond: you have tantra, Shiva. The experience is of the beyond, but the expression is both sun plus moon. And then, you have moon plus beyond: Narad, Chaitanya, Meera, Jesus. The experience is of the beyond, but the expression is of the moon. And then there is just beyond: Bodhidharma, Lao Tzu, Chuang Tzu, Zen. They don't believe in expression, so they don't need sun or moon expression; they say it cannot be said. Lao Tzu says, "The Tao that can be said is no longer Tao. The truth that can be uttered is already a lie; it cannot be expressed."

These are all the possibilities, but they have not yet been actualized. Here and there a man has attained, but that attainment and realization has to be codified in such a way, classified in such a way, that it becomes a part of the collective human consciousness.

Now the sutra:

**BY PERFORMING SAMYAMA ON THE LIGHT UNDER THE CROWN OF THE HEAD COMES THE ABILITY TO CONTACT ALL PERFECTED BEINGS.**

Sahasrar is just below the crown of the head. Sahasrar is a subtle opening in your head. Just as the genital organs are a subtle opening in muladhara, from that subtle opening you move downwards into nature, into life, into the visible, the material, into the form; exactly like that, you have a nonfunctioning organ in the crown of the head, there is also a subtle opening. When energy rushes there, that opening bursts open, and from there you come in contact with super nature, call it God or perfected beings, siddhas – those who have already attained.

Through sex you reproduce more bodies like you. Sex is creative; it gives birth to more children just like you – you reproduce yourself. When your energy moves through sahasrar, the seventh chakra, you reproduce yourself: that is what resurrection is. That is what is meant by Jesus when he says, "Be reborn." Then you become father and mother to yourself. Your sun center becomes your father, your moon center becomes your mother, and the meeting of your sun and moon inside releases your energy towards the head. It is an inner orgasm – the meeting of the sun and the moon, or call it the meeting of the anima and the animus, the male and the female inside you.

Your whole body is divided into male and female. This has to be understood. Do you see how much left-handed people are suppressed? If a child writes with the left hand, immediately the whole society is against him – the parents, the peers, the teachers. The whole society forces him to write with the right hand. Right is right and left is wrong. What is the matter? Why is it that right is right and left is wrong? What is wrong with left? And ten percent of the people in the world are left-handed. Ten percent is not a small minority. Out of ten there is always one person who is left-handed. He may not have conscious awareness of it, he may have forgotten about it, because from the very beginning left-handed people are being forced to become right-handed. Why?



Right hand is connected with the sun center, with the male inside you. Left hand is connected with the female inside you, with the moon center. And the whole society is male-oriented.

Your left nostril is connected with the moon center; your right nostril is connected with the sun center. You can try it. Whenever you are feeling very hot, close your right nostril and breathe from the left, and within ten minutes you will feel a subtle coolness coming to you. You can experiment; it is so easy. Or, if you are shivering and feeling chilly, close your left nostril and breathe from the right; within ten minutes you will be perspiring.

Yoga has come to understand it, and yogis say – and yogis do it: in the morning they will never get up breathing from the right nostril because if you get up breathing from the right nostril there is more possibility that in the day you will get angry, you will fight, you will become aggressive – you will not be cool and collected. So in yoga it is part of the discipline that everybody getting up first sees which nostril is functioning. If the left is functioning perfectly okay, that is the right moment to get out of bed. If it is not functioning, then turn over, close your right nostril and breathe from the left. By and by the left takes over; then get up.

Always get up with the left nostril functioning and you will see a total difference in your whole day's activity. You will be less angry, less irritated, more cool, more collected, calm. Your meditation will go deeper. If you want to fight, then the right nostril is very good. If you want to love, then the left nostril is very good.

And this breathing continuously changes. You may not have observed, but observe it. Modern medicine has to come to understand it because it can be used in treatment very, very significantly. There are diseases which can be helped by the moon, and there are diseases which can be helped by the sun. If you know exactly, then the breathing can be used to treat a Person. But modern medicine has not yet stumbled upon the fact. Continuously your breathing changes. forty minutes one nostril functions, then forty minutes another nostril functions. Continuously within you the sun and moon change – you swing from sun to moon, from moon to sun.

That's why you change your moods so often. Sometimes you suddenly feel irritated – for no reason at all. Nothing has happened, everything is the same, you are just sitting in the same room – nothing has happened – suddenly you feel irritated. Watch. Bring your hand close to your nose and feel: your breathing must have changed from left to right. Just a moment before you were feeling so good; just a moment after you are feeling so bad, just ready to fight or do something.

Remember, the whole body is divided. Your brain is also divided into two brains. You don't have one brain; you have two brains – two hemispheres. The left-side brain is the sun brain; the right side brain is the moon brain. You may be puzzled, because everything left is moon, why the right side brain is moon. The right side brain is connected with your left side body. Your left hand is connected with the right side brain, your right hand is connected with the left side brain, that's why. Crosswise.

The right-side brain is the seat of imagination, poetry, love, intuition. The left side brain is the seat of reason, logic, argumentation, philosophy, science.

And unless you attain to a balance between the sun and moon energy, you will not be able to transcend. Unless your left side brain meets with the right-side brain and is bridged, you will not



reach to sahasrar. You have to become one to reach sahasrar because sahasrar is the omega point in your being. You cannot reach there as man, you cannot reach there as woman. You have to reach there just as pure consciousness – one, total, whole.

Man's sexuality is sun oriented, woman's sexuality moon-oriented. That's why women have the monthly period in twenty eight days, because the moon has a twenty-eight-day month. They are affected by the moon – the moon has a twenty-eight-day circle of phases.

And many women feel, when the full-moon night comes, a little crazy, a little berserk. Beware, when the full moon is there, beware of your wife or girlfriend. She becomes a little wild, just as the ocean becomes wild and is affected by the moon energy.

Have you watched? Men like to make love with open eyes. Not only that, but with full light on. If there were not other troubles, men would like to love in the daytime. And they have started, particularly in America, because other troubles have disappeared. People are making love more in the morning than in the night. Women like to make love in darkness, and even in darkness they want to close their eyes.

The moon shines in darkness, loves darkness... the night.

That's why women are not interested in pornography. Now because of the lib movement, a few magazines have started to compete with PLAYBOY and that type of magazines – PLAYGIRL has come into existence. But women are not basically interested in pornography. In fact they can never understand why men like to see naked women's pictures so much. They have a certain difficulty in understanding the fact.

Man is sun oriented, light oriented. Eyes are part of the sun; that's why eyes can see. They correspond with the sun energy. So man is more eyes oriented. That's why man is a voyeur and woman is an exhibitionist. Men cannot understand why women go on decorating themselves so much.

I have heard, one couple went to the mountains to celebrate their honeymoon. The young man was lying in the bed and waiting for the wife. The wife was powdering her body and doing her hair and doing this and that, polishing her nails, and then she took a few drops of perfume and put them behind her ears. Then the young man jumped out of the bed. The wife asked, "What is the matter? Where are you going?" He ran towards his suitcase, and he said, "If it is going to be a formal affair, at least I must put my clothes on."

Women are exhibitionists – they would like to be seen. But that's perfectly okay because that's how men and women fit: man wants to see, woman wants to show. They fit, perfectly. It is absolutely okay. If women don't want to exhibit, then they will create trouble, and if man is not a voyeur, for whom will women prepare so much – for whom? – Nobody will look at them.

Everything fits in nature in a perfect way. It synchronizes.

But to reach to sahasrar you have to drop this duality of functioning. You cannot reach God as man or woman. You have to reach God as a simple, pure being.

"By performing samyama on the light under the crown of the head comes the ability to contact all perfected beings." The energy has to move upwards, and samyama is the methodology to do it. First, if you are a man, you have to be fully conscious of your sun, your solar energy center, your sex center. You have to be there at the muladhara, showering your consciousness on the muladhara. When the muladhara is showered by consciousness, you will watch and you will see that an energy is arising and moving into the hara center, into the moon.

And you will feel so blissful when the energy moves in the moon center. All your sexual orgasms are nothing compared to it – absolutely nothing. There is ten thousand times more intensity when your sun energy moves into your own moon energy. Then the real man meets the real woman. When you meet a woman outside, however close you come, you remain separate. It is a very superficial meeting – just two surfaces meet, that's all. Just two surfaces rub each other, that's all. But when your sun energy moves into the moon energy, then two centers of energy meet. And the man whose sun and moon are meeting remains cheerful, blissful – continuously, because there is no need to lose this orgasm. This is permanent orgasm.

If you are a woman, bring your consciousness to the hara center and you will see your energy moving towards the sun center.

One center is nonfunctioning, one is functioning. The functioning has to be joined to the nonfunctioning: immediately, the nonfunctioning starts to function.

And when the energy is meeting – sun and moon are becoming one – you will see that now the energy goes on rising upwards. You start falling upwards.

I have heard:

A madman was the guest of a distant relative who put him up in the basement where there was a bed. In the middle of the night the host was awakened to the Sound of his visitor's laughter coming from upstairs.

"What are you doing there?" he asked. "You are supposed to be sleeping in the basement."

"I was," the guest answered. "I rolled off my bed."

"And how did you fall upstairs?"

"That's what I am laughing at."

Yes, it happens. Once the sun and moon meet, then you are like that madman. You fall upwards. And then you will laugh because it is really something ridiculous. Falling upwards? One has never heard about it.

You have heard the story, Newton was sitting in a garden and one apple fell. This apple seems to be connected with humanity too much – the same apple was there when Adam was trapped by the snake. And again, this poor Newton was sitting and one apple fell, and he discovered the theory of gravitation. But when your sun and moon meet, you go, suddenly, into a different reality,

a separate reality: you start falling upwards. You defy Newton – gravitation is meaningless. You gravitate upwards! And of course the whole training has been this: that if you throw a thing it falls downwards – every thing falls downwards. Then the laughter is reasonable.

It is said about Hotei, a Zen monk, that once he became enlightened he never stopped laughing. He continued, continued, till he died. He moved from one village to another laughing and laughing. It is said about him that even when he was asleep you could hear his laughter. People used to ask, "Why do you laugh?" He would say, "How can I say? But something has happened – something very ridiculous. Something which should not happen – is not supposed to happen – has happened."

Yes, the madman was doing right. If one day you fall from your bed and suddenly you find yourself upstairs, you will laugh. But this happens, and the madman is no ordinary madman. This is a Sufi story. The madman must have been a Master.

This sutra says: "MURDHA JYOTISHI SIDDHA DARSHANAM." The moment your consciousness meets with sahasrar, you suddenly become available to the world beyond-to the world of the siddhas.

In yoga symbology the muladhar, the sex center, is thought to be like a red lotus of four petals. The four petals represent four directions; redness represents the heat, because it is sun center. And sahasrar is represented as a thousand-petaled lotus of all colors. A thousand petaled – sahasrar padma – a thousand-petaled lotus of all colors because it includes the whole. The sex center is only red. Sahasrar is a rainbow – all colors included, the totality included.

Ordinarily, the sahasrar, the one-thousand-petaled lotus, hangs downward in your head. Once the energy moves through it, the energy makes it upward. It is as if a lotus is hanging without energy, downward – just the very weight of it makes it hang downward – then energy rushes in it, makes it alive. It moves upward, opens to the beyond.

When this lotus moves upwards and blooms, it is said in yoga scriptures, "It is as resplendent as ten million suns and ten million moons." One moon and one sun meet in your being. That becomes the possibility of the meeting of ten million suns and ten million moons. You have found the key of the ultimate orgasm, where ten million moons meet ten million suns – ten million females meet ten million males. You can think of the ecstasy.

Shiva must have been in that ecstasy when he was found making love to his consort Devi. He must have been at the sahasrar. His lovemaking cannot be sexual – it cannot be from the muladhar. It must have been from the omega point of his being. That's why he was completely oblivious of who was watching, who was standing. He was not in time, he was not in space. He was beyond time, beyond space. This is the goal of yoga, of tantra, of all spiritual effort.

Meeting of the male and female energy creates the possibility of the ultimate meeting of Shiva and Shakti, life and death. In this way Hindu gods are tremendously beautiful, and tremendously humane. Hmm?... think of a Christian God – with no consort, with no woman. Looks a little rigid, looks a little alone, looks a little empty, looks a little too male oriented, too sun-oriented, hard. No surprise if the Jewish and Christian concept of God is of a very terrible God.

Jews say, "Be afraid of God. Remember, he is not your uncle." But Hindus say, "Don't be worried – he is your mother." Jews have created a very ferocious God, who is always ready to throw fire and

thunder and destroy and kill. And just a small sin, maybe just an innocent sin, and he becomes terribly upset. Seems to be almost neurotic.

And the whole Christian conception of the trinity – God, the Holy Ghost, and the Son – the whole trinity seems to be like a boys' club. Homosexual. No woman at all. And Christians are so afraid of the moon energy, the woman, so afraid, that they have no conception. Somehow, later on, they improved upon it a little by adding Virgin Mary. Somehow, because it is totally against their ideology. And then too they insist that she is a virgin.

The meeting of sun and moon is not allowed at all. Even if they allow Mary to be respected.... Of course it is a secondary status because in the original trinity there is no place for her. Somehow feeling the incompleteness of it all, they have managed to bring in Virgin Mary from the back door. But then too they insist she is virgin. Why this insistence? What is wrong in a meeting of male and female energy?

And if you are so afraid of the meeting of male and female energy in the outer world, how will you be ready for the same meeting in the inner world?

Hindu gods are more human, more humane – more down-to earth – and, of course, more compassion, more love flows through them.

Pratibhad va sarvam.

THROUGH PRATIBHA, INTUITION, KNOWLEDGE OF EVERYTHING.

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

The sun is intellect; the moon is intuition. When you transcend both then comes pratibha – and there is no word for it. The sun is intellect, analysis, logic. The moon is intuition, the hunch, just a flash – suddenly you jump on the conclusion. Intellect moves through method, process, syllogism. Intuition suddenly comes to the conclusion – with no process, no methodology, no syllogism. You cannot ask intuition why. There is no "therefore" in intuition. A sudden revelation – as if lightning has happened and you have come to see something, and then the lightning disappears and you don't know how it happened and why it happened, but it has happened and you have seen something. All primitive societies are intuitive; all women are intuitive; all children are intuitive; all poets are intuitive.

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

When your energy moves through sahasrar and ten million moons and ten million suns meet within you and you become an oceanic experience of orgasm – which goes on and on and on, eternally;

then there is no end to it – there is pratibha. Then you see – you see all through and through, you know all through and through. Then space and time both disappear, with all their limitations.

So, one psychology is sun-oriented, another is moon-oriented, but the real psychology – the real psychology of being will be pratibha-oriented. It will not be divided into man and woman. It will be the highest and the greatest synthesis, and transcendence.

Intellect is like a blind man: it gropes in the dark. That's why so much argumentation is needed. Intuition is not blind but is like a crippled man: it cannot move. pratibha is like a healthy man, all limbs healthy.

There is an Indian story that once a forest caught fire. There was one blind man and one crippled man in the forest. The blind man could not see, he could run; But it was dangerous to run without knowing where you are running – where the fire is all over, all around. The crippled man could not walk, but he could see. They came to a tacit understanding: the blind man allowed the crippled man to ride on his back and to see for him, and the crippled man agreed to see for him if he was to run for him. In their synthesis they could get out of the forest and the fire.

Intellect is half, intuition is also half. Intuition cannot run—it is just in flashes. It cannot be a continued source of revelation. And intellect goes on groping in the dark, continuously groping in the dark.

Pratibha is a synthesis and a transcendence.

If you are too intellectual, you will miss a few things in life which are very beautiful. You will not be able to enjoy poetry, you will not be able to delight in singing, you will not be able to celebrate in dancing. They will look a little foolish, a little below you. You will be uptight, you will hold yourself back, you will remain a little repressed. Your moon will suffer.

If you are just intuitive, you may be able to enjoy much, but you will not be able to help others much because the communication will be lacking. You may be able to live a beautiful life yourself, but you will not be able to create a beautiful world around you because that is possible only through intellect.

When science and poetry meet, then a perfect world is possible. Otherwise, intellect goes on condemning intuition; intuition goes on condemning intellect.

I have heard:

A woman asked a new acquaintance, "How long have you been married?"

"Twenty odd years," replied the other.

"Why do you call them odd?"

"Wait," said the woman, "until you see my husband."

The intuition thinks the intellect is odd; the intellect thinks the intuition is odd. Separately they are odd. Together they create a great orchestra, a great harmony.

The great Persian mystic Rumi in a beautiful poem tells us of how one day Moses, the prophet, sees a shepherd on the way, crying, "O Lord, where art thou? I long to serve thee and comb thy hair and wash thy clothes and kill thy lice and bring milk to thee and kiss thy little hand and rub thy little feet and sweep thy little room at night before thou dost retire."

Moses, the prophet, hearing these words is greatly annoyed and quickly he speaks rough words to the shepherd, "O foolish man! To whom are you speaking these foolish words? What blasphemy are you uttering? Better that you were stricken dumb than that you should speak thus to God the Most High. Thy words are a crime. A shepherd! Put cotton into your mouth and speak no longer a word of irreverence to the Lord who in a moment can consume thee to ashes and dust."

And the shepherd, we are told, rends his garment in agony and heaves a sigh and goes quickly forth into the wilderness.

Then unto Moses comes a revelation at night. To Moses speaks the Lord, "Moses, thou wert sent into the world to unite, not to sever. But you have parted from me my servant, my devotee. Dear to me is that shepherd. Forget not, Moses, that every mode of worship is mine. The modes are many, religions are many, yet all are mine. Each one has his own path, his own way, his own form, his own idiom. Moses, I look not at tongues and words: I look at the spirit and the inward feeling."

And Moses goes out to meet the shepherd and says to him, "I repent. And I ask thee to forgive me."

The intellect always goes on thinking in its own idiom. The intuition remains incomprehensible to it. And the intuition cannot believe in intellect; it seems too superficial, with no depth.

You have to come to a synthesis within you. That's what Patanjali means when he says, "PRATIBHAD VA SARVAM." You have to come to such a deep synthesis that pratibha arises in you – which is one where logic and prayer meet, where work and worship meet, where science is not antagonistic to poetry and poetry is not antagonistic to science.

That's why I say man is yet in the making, he is evolving. Man is yet a form without content. The content has to be achieved; that great alchemy has to be achieved. You have to make yourself a great experimental lab of evolution and you have to bring your energy from the muladhar, from the sex center, upwards to the sahasrar.

Hridaye chitta samvit.

PERFORMING SAMYAMA ON THE HEART BRINGS AWARENESS OF THE NATURE OF MIND.

That too is not an adequate translation, but it is difficult. Translators are in a difficulty.

"HRIDAYE CHITTA SAMVIT." First, when Patanjali uses the word hridaye, he does not mean the physical heart. In yoga terminology, just behind the physical heart is the real heart, hidden. It is not part of the physical body. The physical heart simply corresponds with the real heart, the spiritual heart. There is a synchronicity between them, but no causal relationship. And that heart can be known only when you have reached to the peak. When your energy has come to the omega point of sahasrar, only then can you realize the real heart, the very abode of God.

"HRIDAYE CHITTA SAMVIT" – "Performing samyama on the heart brings awareness of the nature of mind." That too is not true. Chitta samvit means the very nature of consciousness, not of mind. Mind is gone, left behind, because mind is either sun mind or moon mind. Once you have transcended sun and moon, mind is gone, left behind. In fact chitta samvit is a state of no mind. If you ask Zen people they will say no-mind. The mind is gone because it exists with the division; when the division is gone, mind is gone. They are together, two aspects of one phenomenon. The mind divides and the mind exists through division – they depend on each other, they interdepend. When division is gone mind is gone; when mind is gone division is gone.

There are two ways to reach this state of no-mind. One is the tantra way: you drop the mind; division disappears. The other is the yoga way: you drop the division; the mind disappears. You can do either. The ultimate result is the same – you become one, a unison arises.

"HRIDAYE CHITTA SAMVIT." Then you come to know what is the real nature of consciousness. Again, this word "consciousness" in English denotes as if it is an antonym to "unconsciousness." Chitta samvit is not an antonym to unconsciousness. Consciousness includes all: unconsciousness is also a sleeping state of consciousness, so there is no antagonism. Consciousness, unconsciousness, all – the very nature of consciousness – is revealed when one brings one's awareness, samyama, to the heart.

In yoga the heart center is called anahat chakra, anahat center. You must have heard the famous Zen koan.... When a disciple reaches to the Master, the Master gives something absolutely absurd to meditate upon. One of the famous absurdities is, the Master says to the disciple, "Go, and listen to the sound of one hand clapping." Now this is absurd. The one hand cannot clap, and there cannot be a sound of one hand clapping. For the sound two hands are needed to clap and create it. Ahat means by conflict; anahat means without any conflict. Anahat means: the sound of one hand clapping.

When all sounds disappear in you, you hear the sound which is constantly there, which is intrinsic to nature, which is the very nature of existence – the sound of silence, or the sound of soundlessness. The heart is called anahat chakra, the place where constantly a sound is being created – without any conflict – an eternal sound. Hindus have called that sound aumkar – aum. It has to be heard. So people who go on repeating, "Aum, aum, aum..." are doing a foolish thing. By your repetition you cannot come to the real aumkar, to the real sound, because by your making it you are creating it by clapping.

Become completely silent, drop all thinking, become unmoving, and suddenly it is there – it has always been there, but you were not available to listen to it. It is a very, very subtle sound. When you have dropped the whole world from your mind and you are alert only for it, then by and by you become receptive to it – by and by you start hearing it.

Once you can hear the sound of one hand clapping, you have heard God, you have heard all.

Patanjali is taking you step by step towards the omega point. These three sutras are very significant. Ponder over them again and again, meditate on them. And try to feel them within your being. They can become keys which can open the doors of the divine.



## CHAPTER 6

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### You can't corner a madman

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*16 April 1976 am in Buddha Hall*

#### Question 1

BELOVED OSHO, YOU ARE SO TREMENDOUSLY SUPERB AND DISARMING THAT SOMETIMES I WONDER, HAVE YOU EVER BEEN IN A CORNER?

To be in a corner, one needs to be logical in the first place. I am not logical; you cannot force me in a corner. I am so illogical that it is impossible to force me in a corner. Remember this, if you cling to the intellect you can be forced in the corner anytime because you have some thing to cling to. Once it is proved that that is wrong, illogical, you will be in a corner. If you cannot prove your prejudice logically, you will be in a corner. But I am absolutely illogical – I have no prejudice to prove, I have nothing to prove. How can you put me in a corner? Let me tell you one anecdote:

A man was claiming to be God. He was taken to the Caliph, who said, "Last year someone was claiming to be a prophet – he was executed. Do you know about it?"

"Serves him right," the man answered. "I had not sent him."

Now you cannot put such a man in a corner. It is impossible because the illogical approach is an open approach. In fact there are no corners because there is no room – no walls around it. It is an open sky; one can move anywhere. You can be forced into a corner if you live in a room, walled, and there are corners. If you live under the sky, how can you be pushed into a corner? There is no corner at all.

And that's why I teach you: why cling to prejudices? If you are a Hindu or a Mohammedan or a Christian you can be put in a corner. But if you are neither – corners have disappeared – there is



no possibility to force you anywhere. Then the whole sky is yours. And the moment you understand the beauty and the freedom of the whole sky, you will drop all prejudices, all ideologies.

I have no ideology, nothing to prove. I am here just to give you a glimpse of me.

And I am very illogically here. In fact, I should have left before. Anurag has asked, "Why yesterday morning did you suddenly stop and put your hand to your head? Why?" It happens sometimes: I lose contact with my body. I should have gone, really. I am illogically here – trying somehow to put some weight on me so I can help you a little longer. You may not have been aware, but it has happened many times before. Mind is a mechanism: I am using it, sometimes I lose contact. Body is a mechanism: I am using it, sometimes I lose contact.

Sometimes I start moving into the abyss so fast that I have to stop for a single moment.

Not only that I am illogical, I am illogically here.

And those who want to be argumentative with me will be at a loss. They cannot defeat me because I am not trying to convince them and I am not trying to prove anything. I am not interested in converting you; I am just interested because there is something which I have and I would like to give it to you. If you are ready, open, en rapport with me, you can receive it. Otherwise later on you will repent very much.

It happened:

One drunk staggered into a crowded pub, pushed his way through the customers and approached the bar. Finding a man and woman in his way, he brushed the woman rudely aside, elbowed his way through to the counter and belched loudly. The man he had just pushed past turned to him angrily.

"How dare you push through like that and belch in front of my wife!" he said indignantly.

The drunk looked apologetic.

"I am sorry to belch in front of your dear lady," he said. "I didn't realize it was her turn."

I am like that drunk. You cannot corner me.

That's what I am doing with your questions. What answer I give is not important – try to see that I am destroying your question. My answer is not an answer but a strategy to destroy your question. There are people who answer your questions, they give you certain ideas, they fill you with certain ideologies, theories, dogmas, cults – I am not answering your question that way. If you watch, if you are aware, you will be able to see that I try to destroy your question. Not that you receive the answer, but that you lose the question.

If someday you become questionless, that will be the point of realization. Not that you will have any answer: you will not have any questions, that's all. You can call it the answer, when there is no question.

A Buddha is not a man who has all the answers; a Buddha is a man who has no questions. The questioning has disappeared – the questioning has become absurd, irrelevant. He is simply there without any question. That's what I mean when I say he is a no-mind. Mind always questions, mind is a questioning. As leaves come out of the trees, questions come out of the mind. Old leaves fall, new leaves come; old questions disappear, new questions come.

I would like to uproot this whole tree.

If I am giving you any answer, then many more questions will arise out of it. Your mind will convert that answer into many questions.

I am absolutely absurd. I am not a philosopher – maybe a mad poet, a drunkard. You can love me, you cannot follow me. You can trust me, you cannot imitate me. Through your love and trust something tremendously valuable will be transferred to you. It has nothing to do with what I say; it has something to do with what I am. It is a transmission beyond the scriptures.

So never in my life have I been cornered. It is impossible – you cannot corner a madman.

Question 2

KINDLY EXPLAIN THE RELATIVE IMPORTANCE OF INTELLECT, INTUITION, AND PRATIBHA IN THEIR PROPER PERSPECTIVE. PRAY, SPECIALLY EXPLAIN WHY AND HOW LIFE SHOULD BE PRATIBHA-ORIENTED AND HOW ONLY SUCH AN ORIENTATION IS ADEQUATE FOR LIFE AND LIFE'S EVOLUTION AT ITS HIGHEST AND BEST.

The intellect is the lowest functioning of your being, but because it is the lowest, it is the most efficient. Because it is the lowest, it is the most developed. Because it is the lowest, it can be educated, disciplined. Because it is the lowest, all the universities, colleges, schools, exist for it. And every man has it more or less.

It is tremendously useful in the outer world. Without intellect it will be difficult for you to be of any utility. That's why Lao Tzu says to his disciples, "Become useless." Unless you are ready to become useless you will not be ready to leave intellect behind, because intellect gives you utility. You become a doctor – you become useful to the society. You become an engineer, you become a professor – this and that. It is through intellect that you become somebody and the society can use you – and the society can use you as a means. The more utility you fulfill, the more the society values you; hence, the hierarchy – the brahmin, the kshatriya, the vaishya, the sudra.

Highest is the scholar, who is pure intellect – the brahmin. Lower than him is the warrior, the kshatriya, because he has to protect the country. Lower than him is the businessman, because he is the whole blood-circulating system of the society – he is the economics, the belly. And lowest is the sudra, the untouchable, the proletariat, because his work is manual, menial, and not much intellect is needed. The sudra needs the least development of intellect and the brahmin needs the highest development of intellect, but the whole division is because of intellect.

Intellect has its utility, but you are bigger than the intellect, vaster than the intellect. If you become identified with the intellect too much, you will become a doctor or an engineer or a professor, a

businessman, a warrior, but you will lose your being. You will not be yourself. You can become identified with your function so much that you can forget your being. You can forget that you are man. You can become so much of an engineer or a judge or a politician that you can forget that you are man. You are losing much; then you are just a mechanism. The society will use you – while you can be used – then you will be retired from the society. Then the society waits for you – when you are going to die.

Retired people die sooner than they would have died if they were not retired; they become old sooner. Their life becomes less by almost ten years. What happens? They become useless. They can feel that everywhere wherever they go they are, at the most, tolerated; they are not needed. And there is a great need in man to be needed – the greatest need is to be needed. Once you feel you are superfluous, once you feel you can be discarded in the dustbin, once you feel that you don't function as a utility in the society; you start dying. The retirement becomes the date of dying also – you start dying fast. You yourself know that you will be a burden now. People will tolerate you, people may even sympathize with you, but nobody is going to take you seriously, nobody is going to love you and respect you. You are discarded.

If you get identified with the intellect too much, you are becoming a thing – like a mechanism. A good car, but when its utility is finished it is thrown to the rubbish heap. Then you are going to be used and thrown, and your innermost core will remain unfulfilled because you were not meant just to be used. You were meant to flower as a being; that was your destiny.

Higher than intellect is intuition. Intuition gives a little romance to your life, a little poetry. It gives you a few glimpses of the nonutilitarian, of your being a person and not being a thing. When somebody loves you, that love hits your intuition, your moon center. When somebody looks at you with charmed eyes, magnetized, that exhilarates the moon energy within you. When somebody says that you are beautiful, your being feels enhanced. When somebody says you are useful, you feel hurt. Useful? That doesn't seem to be appreciation. Because if you are useful then you are replaceable. Then you can be thrown, somebody else can replace you. But if you are beautiful then you are irreplaceable, then you are unique. Then when you will be gone from the world, something will always remain empty, something will always lack.

That's why you hanker for love. Love is food for intuition. If you are not loved your intuition will not develop. The only way to develop intuition is to shower love upon you. So if a mother loves the child, the child becomes intuitive. If the mother does not love the child, the child becomes intellectual. If the child lives in an atmosphere of love and care and compassion – if the child is accepted for his own self, not for any utility that he can fulfill – then he grows tremendously inside and his energy starts moving through the moon center.

The moon center is almost nonfunctioning because you have not been loved.

Watch. If you tell a woman, "I love you because you have beautiful eyes," she will not be happy, because tomorrow she can lose her eyes. Eyes are just accidental. Or some disease may happen and she may become blind, or the eyes may not remain beautiful. When you say, "I love you because you have a beautiful face," the woman is not happy, because the face will not remain beautiful forever. The old age is coming every day, every moment. But if you say, "I love you," then she feels happy because this "you" is something permanent, not accidental, nothing can happen to it. When you say

to a woman, "I love because..." then she never feels happy, because the "because" brings intellect in. You simply say, you shrug your shoulders and you say, "I don't know why, but I love you." The moon center starts functioning – the woman flowers.

Watch a woman when nobody loves her and watch her the next moment when somebody has said to her, "I love you." A tremendous difference, of grace, dignity. A tremendous change – her whole face becomes enlightened with something new, a glow comes to her. What has happened? The moon center has released its energy.

You must have heard the name of one great Dutch painter Vincent van Gogh. He was ugly, very ugly, and no woman could ever manage to say to him, "I love you." Of course, he remained retarded – the moon center never functioned. He was repulsive. People will look at him and escape. He used to work in an art dealer's shop, and the man, the owner, watched him day in, day out. He looked so dull, as if much dust has gathered on his being, and he will not take interest in anything. Customers will come, he will show the paintings, but he will not take any interest. Continuously burdened, not interested in anything, indifferent. He will walk like a zombie – has to walk, so he will walk, but no zest, no life, no intensity, no passion.

One day suddenly the owner could not believe his eyes. He had come, and it seemed he had taken a bath after many months, or many years maybe. He has taken a bath, he has combed his hair, and his step has a dance in it and he is humming a tune. Impossible. And he has good clothes on him and he is wearing a perfume. Impossible.

The owner called him, "Van Gogh, what has happened?" Van Gogh said, "It has happened – a woman has said she loves me. Though the woman was only a prostitute, but still. She has said so only for money, but still, a woman has said she loves me."

Van Gogh asked the woman, the prostitute, "Why do you love me?" Because that was always a haunting thing in him. Nobody loves him; he knew his ugliness. "Why do you love me?" It was impossible for him to accept that somebody can love him just for himself – "WHY?" And the prostitute was at a loss because there was nothing to say, because whatsoever she will say will look ridiculous. She cannot say, "Because of your eyes," she cannot say, "Because of your face," she cannot say, "Because of your body" – everything is some. how wrong. She said, "Because of your ears. They are so beautiful." Ears? Have you ever heard? And he was so enchanted that he came back home, cut off one ear, wrapped it in a parcel, went back, and presented the ear to the woman. He said, "Nobody has ever liked anything in me. This is a poor man's present, but keep it." The woman was aghast. She could not believe, what type of madman is this?

But he felt very good – he felt tremendously good. He writes in one of his letters, "That was the peak of my life. Somebody had liked something in me, and I could share my being."

Watch, observe. Whenever somebody loves you, and simply loves you, unconditionally loves you, simply says, "I love you because you are you; I love you because you are," what happens within your energies? The sun has moved towards the moon. Now the sun is not so hot; the moon is cooling it. And the grace of moonlight spreads all over your being.

If the world exists more in tune with love, people will have more intuition and less intellect, and they

will become more beautiful. They will not be like things; they will each be more of a person – alive with zest, with passion, intensity. They will have a flame and a celebration.

Intuition is totally different. It functions without any process – it simply jumps to the conclusion. In fact intuition is an opening towards the reality – a vision comes to it. Logic has to grope in darkness; intuition never gropes, just a vision. It simply sees it.

People who are intuitive become religious naturally. People who are intellectual cannot become religious naturally. At the most, they can be intellectually involved in some sort of a religious philosophy, but not in religion as such. They can be involved in theology, but not in religion. They can talk about the proofs of God, but to talk about God is not to talk about God. To talk about is to miss the target – about and about, they move in a circle. They always go on beating around and around the bush; they never hit the target.

Intellectuals have no natural tendency to become religious. That's the reason you see temples, churches, so full of women. The moon feels naturally in tune with religion. Buddha had three times more women than men as his disciples. The same proportion was with Mahavir: he had ten thousand monks and thirty thousand nuns. You will find the same around Jesus – and when he was crucified, all men followers fled.

When Jesus' body was brought down from the cross, only three women were there. Because those men were watching from the crowd for some miracle. They were trying to convince their sun center that, "Yes, this is God's only son," but nothing happened. They were asking for a proof. They were praying to God and to Jesus, "Show a miracle so that we can be convinced." Once they saw that Jesus died like an ordinary man, absolutely ordinary – there were two other men who were dying on crosses just by the side of Jesus, two thieves, and Jesus died just like them, with no difference at all – the men became skeptical. Then this man was bogus – he was not really a son of God. So he was not a god; they escaped.

But this idea never arose to the women. They were not looking for a miracle; they were just looking at Jesus. They were not looking for a miracle, they were just looking at Jesus – and they saw the miracle. They saw the miracle: that Jesus died so ordinarily. That was the miracle. He didn't try to prove anything, because people who try to prove are defensive. He was not defensive. He simply said to God, "Thy kingdom come, thy will be done." That was his miracle. And he said to God, "Forgive these poor people because they don't know what they are doing." That was the miracle – he could pray for those who were murdering him, pray for compassion. He told God, "Put your judgement aside, put your judging attitude aside. Listen to me. These people are innocent; they don't know what they are doing. They are ignorant. Please don't be angry with them, don't be annoyed. Forgive them." That was the miracle.

The women could see it because they were not looking for the miracle. The intellect is always looking for something; the intuition is simply open. Not looking for something in particular, just looking – it is a vision. That is the meaning of the word "intuition."

When Jesus appeared after three days, first he approached the men disciples. He walked with them, he talked with them, but they couldn't recognize him. They had accepted the idea that he is dead – finished. In fact they must be feeling sorry – "We wasted so many of our years with this man."

Now they must be looking for some other miracle monger, some juggler; they must be looking for somebody else. And Jesus walked with them, talked to them, and they did not recognize him. Then he had to approach the women. And when he came close and Mary Magdalen saw him, she ran – she wanted to embrace him. She immediately recognized him. And she did not even ask, "How has it happened? – three days before, you were crucified." The intuition never asks how and why. It simply accepts. It is a deep acceptability, total acceptability.

If you live in a loving atmosphere.... And you have to create the atmosphere around you – nobody is going to create it for you. Love people, so that they will love you. Love people, so love is reflected back, resounded back. Love people, so you are showered by love. Your intuition will start functioning. You will start seeing things which you had never seen before. And the world remains the same, but some new meaning appears in it. The flowers remain the same, but some new mystery is revealed to you. The birds go on singing the same way, but now you can understand their language. Suddenly there is communication, suddenly there is communion.

Intuition is closer to truth than intellect is because it makes you a person – more of a person – than does intellect.

And then there is pratyaksha, that which is beyond both – the supra intuition. Nothing can be said about it because all that can be said can be said either in sun language or in moon language. Either it can be described in a scientific way or it can be sung in a poetic way, but there is no way to describe pratyaksha. It is beyond. One has to feel it, one has to live it to know it.

People will come to Gautam Buddha and they will say, "Tell us something about God." And he will say, "Keep quiet, be silent. Remain with me – and it will happen to you."

It is not a question that can be asked and answered, and it is not a problem that can be solved. It is a mystery to be lived. It's an ecstasy. It's a tremendous experience.

The way of the intellect:

One day Mulla was in the village mill, filling his bag with a little bit of every other person's wheat.

"Why are you doing that, Nasruddin?" someone asked.

"Because I am a fool," Mulla replied.

"Why don't you then fill other people's bags with your own wheat, if you are a fool?"

"Then," Mulla answered, "I would be more of a fool."

Intellect is cunning; intellect is calculating. Intellect is always trying to exploit others. Intuition is just the opposite; it is not exploitative.

Now let me tell you one thing. People think that someday or other the world will come to a point where there will be no classes, no economic hierarchy – no poor, no rich. And the people who have given much thought to this dream, this utopia – Marx, Engels, Lenin, and Mao – they are all

intellectuals, and intellect can never bring this state of affairs. Only in an intuitive world is it possible that classes may disappear. But they are against intuition – Marxians think intellect is all in all, there is nothing beyond it. If that is so then their utopia is never going to be fulfilled – because intellect as such is exploitative; it is cunning. Intellect is violent, aggressive, destructive.

The sun energy is very violent and hot. It burns, it kills.

If really there is ever going to be a world without classes, a really communist world – where communes exist and there are no classes – then that world has to be completely anti Marxist. It has to be intuitive. And the builders of that world cannot be politicians – only poets, imaginative people, dreamers.

I would like to say man cannot be the creator of that world, only woman. The moon can create a world of equality, not the sun.

A Buddha, a Jesus, maybe can be helpful towards that utopia and the fulfillment of it, but Marx? No, absolutely no. He is too calculative, too clever, too intellectual. But the world has been ruled by the sun up to now. That was also natural because the sun is aggressive.

Now the possibility opens that the sun is tired, exhausted, frustrated, and humanity may start looking for another center to work with. That will be the real rise of women in the world: if the moon rises. But, as I see, in the West there is great excitement amongst women, great movement, revolutionary thinking, radical thought – the lib movement – but they are all falling and becoming intellectuals. They are becoming more like men.

If women react to men they will become more like men themselves. That is the danger.

The woman should remain woman, only then is there a possibility of a different world and a different society – the moon oriented society. But if the woman herself becomes aggressive, as she is becoming, then she is learning the nonsense of man and the aggression of man and the violence of man. She may succeed, but the sun will succeed in her again.

One has to be very, very alert in radical times. When changes are going to happen in human consciousness, one has to be very alert. Just a single wrong step, and the whole thing can go wrong. Now the possibility is there that the moon can function and the moon can become dominant, but the woman, if she becomes aggressive, will miss and again man will win through her and the sun will remain in power.

From intellect to intuition and from intuition to beyond. This is the right direction of evolution: from man to woman and from woman to beyond.

Now one question has been asked, that this is understandable as far as man is concerned – what about women? They are on the moon center. What do they have to do?

They will have to absorb the sun center. As man has to absorb the moon center, woman has to absorb the sun center. Otherwise something remains denied in them; then they will not be whole women. So a man has to move from the sun center to the moon, from intellect to intuition. The



woman has to learn intellect also, has to learn the logic of life also. She knows the love of life, man knows the logic of life; man has to learn the love of life and woman has to learn the logic of life. Then a balance arises.

Woman will have to absorb the sun center – and she can absorb very easily because her moon is functioning. The moon just has to open in the direction of the sun. The path is going to be just a little different: for man the sun energy has to be brought to the moon; for women, they have just to open their moon towards the sun and the energy will start flowing.

But both have to become total. The conscious has to absorb the unconscious and the division has to drop.

Jesus says, "A man becomes a woman and a woman becomes a man." When you accept your totality and you don't deny any part of your being, everything becomes balanced. And when woman and man are balanced within you, they negate each other. Suddenly you are free. Those two forces negate each other, and suddenly you are no longer in bondage.

You can remain in bondage only if one is more powerful than the other. If the sun is more powerful than the moon, then you will be in bondage with your man – the male mind. If the moon is stronger than the sun, then you will remain in the bondage of woman – the female. When both are equal, balancing, they negate each other; suddenly, your energy is free. You are not in any form now, you become formless. That formlessness is pratibha. Then you start rising higher and higher and higher – and there is no end to this growth.

That is the meaning when we say God is infinite. You go on growing and growing – you go on becoming more perfect, more perfect, more perfect.... Each moment is perfect and each next coming moment is more perfect than that.

Question 3

OSHO, KINDLY ELABORATE THE PHRASE "IN THE BAD COMPANY OF YOGIS AND SADHUS."

Swami Yoga Chinmaya, let me tell you one anecdote:

There was a young man in a small town whose nose had been cut because he had done something very wrong. People used to make fun of his cut nose and he was naturally humiliated by these insults. Everyone treated him with contempt. He pondered over the situation and soon found a way to make people honor and respect him.

He went to another village, put on the cloth of a sadhu, obtained other accessories of a sadhu, and sat in "meditation" under a tree. Men and women gathered around him. At last he opened his eyes and the people asked him who he was, and what he could do for them.

"I can do a lot for you," he replied. "I can show you God if only you agree to cut your nose – I did the same and I can see God very clearly, everywhere. Only God is." Three people in the crowd agreed to have their noses cut....

You can always find people more stupid than yourself – they become your followers.



... He took them to a tree some distance away, cut their noses, applied some medicine to stop the bleeding, and whispered into their ears, "Look, now there is no point in saying to them that you have not seen God. They will laugh at you and they will insult you and you will become a laughingstock of the whole village. So listen, you must now go and tell others that as soon as your nose was cut, you began seeing God."

They were so filled with shame at their folly that they accepted the suggestion and went to the crowd and said most enthusiastically, "Of course, we can see God – God is everywhere."

And so everyone in the town got his nose cut and achieved "God-realization."

You can find many sadhus in India: in some way or other their nose has been cut. When I say "in the bad company of sadhus and yogis" I mean these people. When I say their nose has been cut, I mean they have denied some part of their being. They have not accepted their whole being – their nose has been cut. Somebody has denied his sex, somebody has denied his anger, somebody has denied his greed – somebody something else. But the denied part takes revenge, and these people would like to cut your noses also.

When I say "in the bad company of sadhus and yogis" I mean people who have not understood anything but have tried many things and have really crippled themselves in many ways. If you remain with them, you will become crippled.

Chinmaya has become crippled. When I look at him, I can feel where he has become crippled. And once he understands it, he can drop it immediately, there is no problem. The nose can grow again. It is not a problem – it is not something that you can really cut. It can grow again, once he understands.

For example, he has lost the capacity of humor. He cannot laugh. Even if he laughs – he tries hard – you can see his face is false. He is very sincere, but there is no need to be serious. Sincerity is one thing – it is honesty. Seriousness is disease. Never mistake seriousness for sincerity. You can become a longface; that is not going to help. In fact, if you become completely humorless, your life will become dry. It will lose juice. Humor is like juice: it gives you a liquidity, a flow.

But in India sadhus are serious. They have to be serious, they cannot laugh, because if they laugh people will think they are also ordinary – just like other people they are laughing. How can a sadhu laugh? He has to remain something extraordinary. That's an ego trip.

I tell you to be just ordinary, because to try to be extra-ordinary is a very ordinary thing – everybody wants that. And just to be ordinary, accept it, is very extraordinary because nobody wants it. I would like you to be just ordinary, so much so that nobody recognizes you as somebody in particular, so much so that you can be lost in the crowd. You will have a total freedom of being; otherwise you have to continuously hold yourself up. Then you are continuously on display – and that becomes a tension, that creates seriousness, that becomes a heavy burden.

There is no need to be continuously in the show window. You can relax, you can laugh.

I allow you everything that is human. All that is human is yours. Laugh like human beings. Cry, weep, like human beings. Be ordinary.

If you remain ordinary the ego will not arise. The ego arises with the idea of the extraordinary – so whatsoever people are doing, you are not meant to do it. If they walk on their feet, you are meant to stand on your head. Then they will come and worship you; they will say, "You are so extraordinary." But you are simply being foolish. Don't be bothered with their praise, because once you become addicted to their praise, you will be caught – then you will remain standing on your head for your whole life. You will lose all beauty of movement, and of course you cannot dance on your head. Have you ever seen any yogi? At the most you can just stand dead, doing shirshasan, the headstand.

When I say "bad company" I mean you have learned ego tricks from people who are deep in their egos. Avoid and escape from anybody who is on any ego trip because the possibility is he will give you some infection or other.

And people learn to do things by imitation. I have heard about one:

A very well-travelled executive returned from his trip to Italy and called a friend in New York to meet him for lunch.

"Did you do anything exciting over there, while you were in Italy?" the friend asked.

"Oh, you know the old saying," the executive, the American, shrugged. "When in Rome, do as the Romans do."

"Well, exactly what did you do?" the friend persisted.

"What else?" the businessman replied. "I seduced an American schoolteacher."

Now to go to Italy from America to seduce an American schoolteacher – but that's what Italians are doing, and "do in Rome as the Romans do."

When I say "the bad company" I mean that the mind is imitative. Mind is unconsciously imitative. You will start learning tricks, and once you have learned them it will be difficult to drop them – and more so if those tricks have a great investment.

If people come and appreciate you, if people start respecting your nonlaughing, nonhumorous face and they think that you are very, very controlled, disciplined, and they come and touch your feet; it will be very difficult now for you to drop your habit of seriousness – because you will be enjoying it. Now you have invested in your disease.

Drop it. Your life has to be lived from the within, not from the without. Don't be bothered about what people say – empty praise. Just look to what you are! If you are enjoying, delighting in your being, if you have a dancing soul inside – enough! Then if everybody condemns you, accept that. But never compromise with your inner delight, because ultimately that is going to decide who you are. What people say is irrelevant. Who you are is relevant. Always go in and look at what you are doing to yourself.

If you are happy then there is no question. If you feel that you are happy with your seriousness, then too there is no question; then you can be happy that way, then it is your choice. But I have never

seen a man who is happy and serious. He will be joyous, he will be celebrating, he will be enjoying and sharing, and he will be laughing.

Laughter is so spiritual, nothing like it. Have you seen? When you laugh deeply, all tensions disappear. Have you watched? When you laugh deeply, suddenly, as if you have come to an open sky, the walls disappear around you. If you can laugh you can always relax.

In Zen monasteries the monks are taught that the first thing to do in the morning is to laugh, begin the day with laughter. Ridiculous, because for no reason – just getting out of the bed the first thing to be done is to laugh. In the beginning it looks very difficult because there is nothing to laugh at. But it is a meditation, and by and by one gets in tune with it and one comes to know that there is no reason to laugh. Laughter is such a great exercise in it-self, why wait for any reason? And it relaxes the whole day.

Let me tell you in terms of sun and moon. The sun person is serious; the moon person is nonserious. The sun person cannot laugh, it is difficult. The moon person can laugh easily, naturally, spontaneously. To a moon person laughter arises at every situation; he remains laughing. He does not wait for any excuse. But the sun person is very closed in. It is very difficult – even if you say a joke to him. He will look and listen to the joke as if you are giving him a mathematical problem.

That's why Germans cannot understand jokes. There was one joke, Priya told Haridas – and Haridas has not got it yet!

One man entered a restaurant and he asked for coffee.

And the waiter said, "How do you like your coffee?" The man said, "I like my coffee just as I like my women – hot."

The waiter said, "Black or white?"

It is difficult if you start thinking about it; otherwise it is simple. What can be more simple? But once you start thinking about it, if you are serious, as if you are reading the Vedas, then you miss.

Avoid all serious company; avoid people who are trying to become somebody. Get more and more in tune with people who are simply living their life, not trying to become anybody, who are simply being as they are. Move to them, they are the real spiritual people in the world. The religious leaders are not the real spiritual people in the world – they are politicians. They should have been in politics. They have corrupted religion very badly. They have made religion so serious that churches look more like hospitals or cemeteries. The jubilation, the enjoyment, is completely lost. You cannot dance in a church; you cannot laugh in a church. The laughter has gone out of churches – but remember, the day laughter goes out of a church, God also goes out of it.

Let me tell you one very famous story:

Sam Burns, a Southern Negro, was refused entrance in a "white" church. The sexton told him to go to his own church and pray and he will feel much better.

The next Sunday he was back again. "Don't get upset," he said to the sexton. "I am not forcing my way in. I just came to tell you that I took your advice and it came out just fine. I prayed to God and he told me: "Don't feel bad about it, Sam. I have been trying to get into that church for years myself and I have not made it yet!"

Once a church is Christian, a temple is Hindu, a mosque is Mohammedan, God is not to be found there – things have become serious, politics has entered, laughter has gone out.

Let laughter be your temple, and you will feel in deep contact with the divine.

#### Question 4

THIS EGO SEEMS TO FEED ON EVERY POSSIBLE TYPE OF SITUATION, AND THE SITUATION WHICH GIVES IT THE MOST STRENGTH AND NOURISHMENT ARE THE SUPPOSED SPIRITUAL SITUATIONS. I WOULD LIKE TO TAKE SANNYAS BUT I CAN ALREADY FEEL THE WHOLE EGO THING HAPPENING IN AN INTENSELY STRONG WAY. FEEDING OR STARVING IT, RETREATING OR CONFRONTING IT, IT DERIVES NOURISHMENT BOTH WAYS. WHAT TO DO?

The question is asked by Michael Wise.

Be wise – listen to me. Give the ego to me, that's what sannyas is. If you take sannyas, then the ego can feed itself upon it. I give you sannyas; you simply accept it. You have only to have that much courage, and then ego cannot exist: you have not done anything.

Whenever you come to me, first I try to give you sannyas. But there are very foolish people; they say, "We will think." They think they are clever. They start thinking about it – "someday they will come" – and they come, and they ask for sannyas and I give them. But in the first place what I was going to give them, that would have been totally different. Then it would have been a gift from me, not a doing on your part. If you do something, then the ego can feed on it. It is just a gift from me; then there is no question of the ego. But you miss the gift and then you come and beg; then the whole beauty is lost. You take sannyas because of your decision; then the ego can come in. If you leave it to me, then there is no point then it is my problem. You need not be worried about it.

Give your ego to me and forget all about it and start living, and I will take care of your ego.

So Michael Wise, be wise.

#### Question 5

HOW ARE WE SUPPOSED TO DROP THE MIND WHEN YOU KEEP CLUTTERING IT WITH ALL THIS INTERESTING STUFF AT THE LECTURES?

If you don't drop it, I am going to make it more and more heavy so it drops on its own accord – so that you cannot hold it. That's what my lectures are all about. I go on putting more weight, more weight.... I am waiting for the last straw so the camel drops down.

It is a competition between me and you.

Hope that you are not going to win.

Question 6

MY BELOVED OSHO, WHEN I FEEL ENLIGHTENED:

A. DO I TELL YOU?

B. DO YOU TELL ME?

C. IS MY EGO ASKING THIS QUESTION?

No for all the three. When you become enlightened, the enlightenment says everything, shows everything. There is no need for you to tell me, there is no need for me to tell you. Enlightenment is self evident; it needs no certificate. It is self evident, as if in the night suddenly a ray of light enters. There is no need to say anything about it. You will not really be able to say anything – all your thinking will stop. It is so tremendously silent. And it has such absolute certainty that there is no need to ask anybody. So there is not going to be any need from your side or from my side to tell.

And, "Is my ego asking the question?" No. The ego never asks about enlightenment. It cannot ask about it, because enlightenment is going to be its death.

When you start meditating, loving, laughing, when you start moving into that dimension beyond, naturally the idea arises, "If it happens, who is going to tell me?" Because up to now, whatsoever has happened, somebody was needed to tell it to you. And this question is from a sanniyasin, Ma Prem Jeevan. This is much more so for a moon-oriented person.

When a woman falls in love, she waits for the man to tell her that he loves her. She will not even say it, that "I love you." The moon center is not so certain as the intellectual center always is. The moon center is vague, misty. One feels, and yet one cannot say what it is. A woman remains uncertain about her love until the man comes and tells her and makes her certain that, "Yes, it has happened." That's why women are not known to propose, and whenever a woman proposes to a man, the man will escape immediately – because this woman is no woman; she is already a man. Proposal from a woman looks absurd. The moon never proposes, it waits.

So I know why this question has arisen. If you cannot be certain even about your love, when God is going to happen to you, who is going to tell you? You would need somebody to make you assured.

There will be no need because God never happens on the sun center, people who are foolishly certain; it never happens on the moon center, people who are deliciously uncertain; it happens beyond both. It happens in pratibha. It happens in a suprarational state where it is absolutely mysterious and yet absolutely certain.

The whole world is transformed with your enlightenment. Not only you, your whole past world disappears. A totally new experience, a totally new existence.

Question 7

OSHO, FIRSTLY I DID NOT BELIEVE THAT IT WAS AT ALL POSSIBLE, BUT SOMEHOW I FOLLOWED YOU. THEREAFTER I DID NOT THINK THAT IT WOULD EVER BE SO SOON, BUT SOMEHOW I PERSISTED WITH YOU. AND THEN, THROUGH YOU THE IMPOSSIBLE HAS BECOME POSSIBLE, THE DISTANT THE IMMEDIATE.

THOUGH I KNOW THAT I HAVE ONLY TAKEN THE FIRST FEW STEPS, MORE AND MORE MOMENTS ARE GATHERING WHEN IT FEELS LIKE THE END OF THE JOURNEY. IT IS PAINFUL AND YET SWEET: PAINFUL NOT TO SEE YOU THERE ANYMORE, BUT SWEET TO FEEL YOU EVERYWHERE.

LEST I DISAPPEAR WITHOUT SO MUCH AS SAYING THANK YOU TO YOU, MAY I PLEASE SAY IT NOW... WHEN YOU ARE STILL THERE FOR ME?

This is from Swami Ajit Saraswati. This is going to be so for each one of you. You have to come with me, "somehow." That "somehow" is important. You cannot be knowingly with me, because you don't know where you are being led. You cannot be consideredly with me, logically, rationally with me, because I am taking you into the unknowable. I am taking you somewhere where you have never been, to a space that has never happened to you. "Somehow" is the right word – somehow you come With me. In love, in a sort of madness, drunk with me you come with me. Then by and by things start happening. Of course you had never believed that they would happen so soon.

The darkness in which you are is such that you cannot believe that the light can happen to you ever, and when it starts happening it seems almost that the impossible is happening. You cannot trust your own eyes; you feel as if you are moving in a dream. But by and by the dream becomes the real and the real becomes the dream.

Exactly this is going to happen to you all, what has happened to Ajit.

Let me repeat it: "Firstly I did not believe that it was at all possible, but somehow I followed you." Those who can follow me, somehow, are the courageous ones. I cannot convince you to come with me, because there is no way to convince you about something you have never known. There is no way to convince you about something of which you have never heard. You have to trust me; you have to come with me somehow.

I cannot argue because the experience that I am going to communicate to you, the experience that I am going to transfer to you, cannot be argued about. It is beyond argument. If you are not convinced, I cannot convince you. If you are convinced, then I can take you over, then I can possess you.

So only people who are mad enough are ready for me. Those who are very clever, I am not for them. They will have to wander a little longer, stumble in darkness and grope in darkness.

I can give you the gift of the unknown, it is ready, but you have to be ready to receive it. And of course you can only be "somehow" ready. It is a miracle; to be with me is a miracle. It cannot happen logically, but it happens. That's why people will say to you that you are hypnotized. In a way they are right. You are not hypnotized, but you are in a sort of drunkenness.

"Thereafter I did not think that it would ever be so soon, but somehow I persisted with you. And then, through you the impossible has become possible, the distant the immediate.

"Though I know that I have only taken the first few steps, more and more moments are gathering when it feels like the end of the journey. It is painful and yet sweet: painful not to see you there anymore...."

The moment you can see yourself, you will not see me anymore because then two emptinesses will be facing each other, two mirrors facing each other. They will mirror infinitely, but nothing will be mirrored.

"It is painful and yet sweet: painful not to see you there:anymore, but sweet to feel you everywhere." Yes, the moment you cannot see me here in this chair, you will be able to see me everywhere.

"Lest I disappear without so much as saying thank you to you, may I please say it now... when you are still there for me?"

There is no need. Ajit's whole being has become a thank you towards me. No need to say it... I have heard before you have said it.

## CHAPTER 7

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### Beyond the error of experiencing

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*17 April 1976 am in Buddha Hall*

36. EXPERIENCE IS THE RESULT OF THE INABILITY TO DIFFERENTIATE BETWEEN PURUSHA, PURE CONSCIOUSNESS, AND SATTVA, PURE INTELLIGENCE, ALTHOUGH THEY ARE ABSOLUTELY DISTINCT.

PERFORMING SAMYAMA ON THE SELF-INTEREST BRINGS KNOWLEDGE OF THE PURUSHA SEPARATED FROM THE KNOWLEDGE OF OTHERS.

37. FROM THIS FOLLOWS INTUITIONAL HEARING, TOUCHING, SEEING, TASTING, AND SMELLING.

38. THESE ARE POWERS WHEN THE MIND IS TURNED OUTWARD, BUT OBSTACLES IN THE WAY OF SAMADHI.

ONE of the most important sutras of Patanjali – the very key. This last part of Patanjali's YOGA SUTRAS is called "kaivalya pada." Kaivalya means the summum bonum – the ultimate liberation, the total freedom of consciousness, which knows no limitation, which knows no impurity. The word kaivalya is very beautiful; it means innocent aloneness; it means pure aloneness.

The word "aloneness" has to be understood. It is not loneliness. Loneliness is negative: loneliness is when you are hankering for the other. Loneliness is the feeling of the absence of the other; aloneness is the realization of oneself. Loneliness is ugly; aloneness is tremendously beautiful. Aloneness is when you are so content that you don't need the other, that the other has completely disappeared from your consciousness – the other makes no shadow on you, the other creates no dream in you, the other does not pull you out.



The other is continuously pulling you off the center. Sartre's famous saying, Patanjali would have understood it well, is, "The other is hell." The other may not be hell, but the hell is created by your desire for the other. The desire for the other is hell.

And to be desireless of the other is to attain to your pristine clarity of being. Then you are, and you are the whole-and there exists nobody except you. This Patanjali calls kaivalya.

And the way towards kaivalya, the path, is first, the most essential step, viveka, discrimination; the second important step is vairagya, Renunciation; and the third is the realization of kaivalya, aloneness.

Why are you hankering so much for the other? Why this desire – this constant madness for the other? Where have you taken a wrong step? Why are you not satisfied with yourself? Why don't you feel fulfilled? Why do you think that some how you lack something? From where arises this misconception that you are incomplete? It arises out of the identity with the body. The body is the other. Once you have taken the first wrong step, then you will go on and on, and then there is no end to it.

By viveka Patanjali means: to discriminate yourself as separate from the body – to realize that you are in the body but you are not the body, to realize that you are in the mind but you are not the mind. To realize that you are always the pure witness – sakshi, drashta – the seer. You are never the seen; you are never the object. You are pure subjectivity.

Soren Kierkegaard, one of the most influential existential thinkers in the West, has said, "God is subjectivity." He comes very close to Patanjali. What does he mean when he says God is subjectivity? When all objects are known as separate from you, they start disappearing. They exist through your cooperation. If you think you are the body, then the body continues. It needs your help, your energy. If you think you are the mind, the mind functions. It needs your help, your cooperation, your energy.

This is one of the inner mechanisms: that just by your presence nature becomes alive. Just by your presence the body functions as alive; just by your presence the mind starts functioning.

In yoga they say it is as if the master had gone out; then he comes back home. The servants were chitchatting and sitting on the steps of the house and smoking, and nobody was worried about the house. The moment the master enters, their chitchat stops, they are no longer smoking, they have hidden their cigarettes and they have started working, and they are trying to show that they are so much involved in their work that you cannot even conceive that just a moment before they were gossiping, sitting on the steps idling, lazy, resting. Just the presence of the master, and everything settles – as if the teacher had gone out of the class and there was much turmoil, almost a chaos, and the teacher comes back and all the children are in their seats and they have started writing, doing their work, and there is complete silence. The very presence.

Now scientists have something parallel to it. They call it the presence of the catalytic agent. There are a few scientific phenomena in which a certain substance is needed just to be present. It does not act in any way, it does not enter into any activity, but just the presence of it helps some activity to happen – if it is not present that activity will not happen. If it is present it remains in itself; it does not

go out. Just the very presence is catalytic – it creates some activity in somebody else, somewhere else.

Patanjali says that your innermost being is not active; it is inactive. The innermost being is called in yoga the purusha. Your pure consciousness is a catalytic agent. It is just there doing nothing – seeing everything, but doing nothing; watching everything, but getting involved in nothing. By the sheer presence of the purusha; the prakriti, nature – the mind, the body, everything – starts functioning.

But we get identified with the body, we get identified with the mind: we slip out of the witnesser and become a doer. That's the whole disease of man. Viveka is the medicine – how to go back home, how to drop this false idea that you are a doer, and how to attain to the clarity of just being a witness. The methodology is called viveka.

Once you have understood that you are not the doer and you are the watcher, the second thing happens spontaneously – renunciation, sannyas, vairagya. The second is: now whatsoever you were doing before, you cannot do. You were getting involved too much in many things because you were thinking you are the body, because you were thinking you are the mind. Now you know that you are neither the body nor the mind, so many activities that you were following and chasing and getting mad about simply drop. That dropping is vairagya; that is sannyas, renunciation.

Your vision, your viveka, your understanding, brings a transformation: that is vairagya. And when vairagya is complete another peak arises, which is kaivalya – you for the first time know who you are. But the first step of identification leads you astray; then once you have taken the first step, once you have ignored your separation and you have got caught in the identity, then it goes on and on and on; and one step leads to another, then to another, and you are more and more in the mire and in the mess.

Let me tell you one anecdote:

Two young friends were breaking into society and young Cohen had high hopes of marrying an heiress. To give him moral support he took young Levy along with him to meet the girl's parents. The parents smiled at young Cohen and said, "I understand you are in the clothing business."

Cohen nodded nervously and said, "Yes, in a small way."

Levy slapped him on the back and said, "He is so modest, so modest. He has twenty-seven shops and is negotiating for more."

The parents said, "I understand you have an apartment." Cohen smiled, "Yes, a modest couple of rooms."

Young Levy started laughing, "Modesty, modesty! He has a penthouse in Park Lane."

The parents continued, "And you have a car?"

"Yes," said Cohen. "Quite a nice one."

"Quite nice nothing!" interjected Levy. "He has three Rolls-Royces, and that is only for the town use."

Cohen sneezed. "Do you have a cold?" asked the anxious parents. "Yes, just a slight one," replied Cohen.

"Slight, nothing!" yelled Levy. "Tuberculosis!"

One step leads to another, and once you have taken a wrong step, your life becomes an exaggeration of that wrong. It is mirrored and reflected in millions of ways. And if you don't correct it there – you can go on correcting all over the world – you will not be able to correct it.

Gurdjieff used to tell his disciples, "The first thing is to become nonidentified and to remember continuously that you are a witness, just a consciousness – neither an act nor a thought." If this remembrance becomes a crystallized phenomenon in you, you have attained to viveka, discrimination; then spontaneously follows vairagya. If you don't become discriminate, spontaneously follows samsar, the world. If you become identified with the body and the mind, you move out – you go into the world. You are expelled from the garden of Eden. If you discriminate and you remember that you are in the body and the body is an abode and you are the owner and the mind is just a biocomputer, you are the master and the mind is just a slave; then, a turning in. Then you are not moving into the world, because the first step has been removed. Now you are no longer bridged with the world, suddenly you start falling in. This is what vairagya is, renunciation.

And when you go on falling in and in and in and there comes the last point beyond which there is no go, the summum bonum, it is called kaivalya: you have become alone. You don't need anybody. You don't need the constant effort of filling yourself with something or other. Now you are in tune with your emptiness, and because of your tuning in with the emptiness, the very emptiness has become a fullness, an infinity, a fulfillment, a fruition of being.

This purusha is there in the beginning, this PURUSHA is there in the end, and between the two is just a big dream.

The first sutra:

EXPERIENCE IS THE RESULT OF THE INABILITY TO DIFFERENTIATE BETWEEN PURUSHA, PURE CONSCIOUSNESS, AND SATTVA, PURE INTELLIGENCE, ALTHOUGH THEY ARE ABSOLUTELY DISTINCT.

PERFORMING SAMYAMA ON THE SELF-INTEREST BRINGS KNOWLEDGE OF THE purusha SEPARATED FROM THE KNOWLEDGE OF OTHERS.

Each word has to be understood because each word is tremendously significant.

"Experience is the result of the inability to differentiate...." All experience is just an error. You say, "I am miserable," or you say, "I am happy," or you say, "I am feeling hungry," or you say, "I am feeling very good and healthy" – all experience is an error, is a misunderstanding.

When you say, "I am hungry," what do you really mean? You should say, "I am conscious that the body is hungry." You should not say, "I am hungry." You are not hungry. The body is hungry; you are

the knower of the fact. The experience is not yours; only the awareness. The experience is of the body; the awareness is yours. When you feel miserable, again, the experience may be of the body or of the mind – which are not two.

Body and mind are one mechanism. The body is the gross mechanism of the same entity; the mind is the subtle mechanism. But both are the same. It is not good to say "body and mind"; we should say "body mind." The body is nothing but mind in a gross way, and if you watch your body you will see that the body also functions as a mind. You are fast asleep, and a fly comes and hangs around your face – you remove it with your hand without in any way getting up or waking up. The body functioned, very mindfully. Or something starts crawling on your feet – you throw it away. Fast asleep. You will not remember in the morning. The body functions as a mind – very gross, but it functions as a mind.

So body-mind has all the experience – good or bad, happy, unhappy, it makes no difference. You are never the experiencer; you are always the awareness of the experience. So Patanjali says in a very bold statement, "Experience is the result of the inability to differentiate...." All experience is an error. The error arises because you don't discriminate, you don't know who is who.

It happens many times. In the Amazon there is a small tribe of primitive people. When the wife is giving birth to a child, the husband also lies down on another cot. The wife starts screaming and yelling, and the husband also starts screaming and yelling. When for the first time it was discovered, it was unbelievable. What is the husband doing, and for what? The wife is passing through pain, but why is this husband? Is he simply acting? And then much research was done upon it and it has been found the husband is not acting. The pain really starts happening once you get identified. Since millennia the mind of that tribe has been conditioned that because the wife and husband both are the parents of the child, both should suffer.

Seems perfectly okay. The women's lib movement should agree with them. Why only women? And these husbands just go on, they don't suffer? They don't carry the child in their womb for nine months, and then again when the child is born the whole responsibility seems to be of the mother. Why this?

But that tribe has lived that way. Psychologists, medical research workers, have observed the man really goes through pain – really. Unbelievable to us because we are not identified that way. The husband is so identified with the wife – the very identification that "she is going through pain" – he starts having pangs.

You may have watched it sometimes. If you love somebody very much and he is suffering, you start suffering. That's what empathy is. If your loved one is suffering, you start suffering. If your loved one is happy, you start feeling happy. If your loved one is dancing, you feel like dancing. You get in tune with your loved one – you become identified.

Now this seems to be a very absurd case, that this society has continued and the husbands really suffer almost as much as the wife, and there is no difference. Now new light has come upon women's suffering also. One psychoanalyst in France has worked deeply upon it, and he says that women are suffering only because they believe that way. There are tribes in which not even the wife suffers.

In India there are tribes. In primitive societies the wife will go on working in the field, cutting wood, carrying wood, and suddenly she will give birth to a child, put the child in her bucket, and go home. She will give birth to the child in the field, put the child under the tree and continue her work, the work has to be finished, and by evening she will take the child home. No pain. What has happened? That too is a belief, a conditioning.

And now millions of women are getting ready to give birth to a child without any pain in the Western world, painless childbirth; just the belief system has to be changed. They have to be dehypnotized. They have to be told that this is just an idea – the pain really does not happen; it is just an idea. And once you have an idea you create it. Once you have an idea it starts happening – it is your projection.

Patanjali says all experience is an error – error in your vision. You become identified with the object, and the subject starts thinking as if it is the object. You feel hunger, but you are not hungry – the body is hungry. You feel pain, but you are not in pain – the body is in pain; you are only alert.

Next time something happens to you – and every moment something or other is happening – just watch. Just try to keep hold of this remembrance that "I am the witness," and see how much things change. Once you can realize you are the witness, many things simply disappear, start disappearing. And one day comes which is the final day, the day of enlightenment, when all experience falls flat. Suddenly you are beyond experience: you are not in the body, you are not in the mind; you are beyond both. Suddenly you start floating like a cloud, above all, beyond all. That state of no-experience is the state of kaivalya.

Now one thing more about it. There are people who think that spirituality is also an experience. They don't know. There are people who come to me, and they say, "We would like to have some spiritual experience." They don't know what they are saying. Experience as such is of the world. There is no spiritual experience – there cannot be. To call an experience "spiritual" is to falsify it. The spiritual is only a realization of pure awareness, purusha.

How does it happen? How do we get identified? In yoga terminology the truth, the ultimate truth, has three attributes to it. sat chit anand – satchitanand. sat means "being" – the quality of eternity, the quality of permanence, being. chit: chit means "consciousness," awareness – chit is energy, movement, process. And anand: anand is "blissfulness." These three have been called the three attributes of the ultimate. This is the yoga trinity; of course, more scientific than the Christian trinity because it does not talk about persons – God, the Holy Ghost, the Son. It talks about realizations. When one reaches to the ultimate peak of existence, one realizes three things: that one is and one is going to remain, that is sat; the second, one is and one is conscious – one is not like dead matter – one is and one knows that one is, that is chit; and, one knows that one is and one is tremendously blissful.

Now let me explain it to you. It is not right to call it "blissful," because then it will become an experience. So a better way will be to say "one is bliss" – not "blissful." One is sat, one is chit, one is anand; one is being, one is consciousness, one is bliss.

These are the ultimate realizations of the truth. Patanjali says these three, when they are present in the world, create three qualities in prakriti, in nature. They function as a catalytic agent; they don't do

anything. Just their presence creates a tremendous activity in prakriti. That activity is corresponded by three gunas, qualities: sattva, rajas, tamas.

Sattva corresponds to anand, the quality of bliss. Sattva means pure intelligence. The closer you come to sattva, the more you feel blissful. Sattva is the reflection of anand. If you can conceive of a triangle, then the base is anand and the other two lines are sat, chit. It is reflected into the world of matter, prakriti. Of course in the reflection it becomes upside down: sattva and rajas, tamas – the same triangle.

But the ultimate truth is not doing anything – that is the emphasis of Patanjali. Because once the ultimate truth is doing something, he becomes a doer and he has already moved into the world. In Patanjali God is not the creator; he is just a catalytic agent. This is tremendously scientific because if God is the creator then you will have to find the motive, why he creates. Then you will have to find some desire in him to create. Then he will become just as ordinary as man. No, in Patanjali God is absolute, pure presence. He does not do anything, but by his presence things happen – the prakriti, the nature, starts dancing.

There is an old story. A king had made a palace; the palace was called the Mirror Palace. The floor, the walls, the ceiling, all were covered in millions of mirrors, tiny, tiny mirrors. There was nothing else in the whole palace; it was a mirror palace. Once it happened, the king's dog, by mistake, was left inside the palace in the night and the palace was locked from the outside. The dog looked, became frightened – there were millions of dogs everywhere. He was reflected; down, up, all the directions – millions of dogs. He was not an ordinary dog, he was the king's dog – very brave – but even then, he was alone. He ran from one room to another, but there was no escape, there was no go. All over. He became more and more frightened. He tried to get out, but there was no way to get out – the door was locked.

Just to frighten the other dogs he started barking, but the moment he barked the other dogs also barked – because they were pure reflections. Then he became more frightened. To frighten the other dogs he started knocking against the walls. The other dogs also jumped into him, bumped into him. In the morning the dog was found dead.

But the moment the dog died, all the dogs died. The palace was empty. There was only one dog and millions of reflections.

This is the standpoint of Patanjali: that there is only one reality, millions of reflections of it. You are separate from me as a reflection, I am separate from you as a reflection, but if we move towards the real, the separation will be gone – we will be one. One reflection is separate from another reflection; you can destroy one reflection and save another.

That's how one person dies.... There are many argumentative people in the world who ask, "Then if there is only one Brahman, one God, one being spread all over, then when one dies, why don't others die also?" This is simple. If there are a thousand and one mirrors in the room, you can destroy one mirror: one reflection will disappear – not others. You destroy another: another reflection will disappear – not others. When one person dies, only one reflection dies. But the one who is being reflected remains undying; it is deathless. Then another child is born – that is, another mirror is born; again another reflection.

This story goes on and on. That's why Hindus have called this world a maya: maya means a magic show. Nothing is there really; everything only appears to be there. And this whole magic world depends on one error, and that error is of identity.

"Experience is the result of the inability to differentiate between purusha, (absolute) pure consciousness, and sattva, pure intelligence...." purusha is reflected into prakriti as sattva. Your intelligence is just a reflection of the real intelligence; it is not the real intelligence. You are clever, argumentative, groping in the dark, thinking, contemplating, creating philosophies, systems of thought – this is just a reflection. This intelligence is not the real intelligence because the real intelligence need not discover anything: for the real intelligence everything is already discovered.

Now look at the different paths of philosophy and religion. Philosophy moves in the reflected intelligence, into sattva – it goes on thinking and thinking and thinking and goes on creating bigger palaces of thought. Religion moves into purusha – it drops this so-called intelligence; hence the insistence of meditation to drop thinking.

I have heard, once it happened:

In the bazaar Mulla Nasruddin saw a crowd gathered around a small bird offering big prices for it. "No doubt the price of birds and fowls has gone very up," Mulla thought to himself. He went home, and after some chase, succeeded in catching his old turkey. In the bazaar they offered only two silver coins for the turkey.

"It is not fair," Mulla said. "My turkey is several times as big as that little bird auctioned at so many gold pieces."

"But that bird was a parakeet – it talks."

Mulla took a glance at the turkey dozing in his arms. "Mine meditates," he said.

Become a turkey – meditate. Thinking is just dreaming logically; it is creating verbal palaces. And sometimes one can get caught so much in the verbal; then one completely forgets the real. The verbal is just a reflection.

Language is one of the reasons we got so caught up in the verbal. For example, in English it is very difficult to drop the use of the "I." It is very prominent in English. The "I" stands so vertical – almost a phallic symbol. It is phallic. That's why perceptive people like E. E. Cummings started writing "I" in the lower case. And it is not only vertical, phallic, when you write. When you say, "I," it is phallic, like an erection, egoistic. Just watch how many times "I" has to be used. And the more you use it, the more it is emphasized, the more ego becomes prominent – as if the whole English language hangs around "I."

But in Japanese it is totally different. You can talk for hours without using "I." It is possible to write a book without using "I"; the language has a totally different arrangement. The "I" can be dropped easily.

No wonder Japan became the most meditative country in the world and achieved to the higher peaks of Zen, satori, and samadhi. Why did it happen in Japan? Why has it happened in Burma, in



Thailand, in Vietnam? All the countries which have been influenced by Buddhism, their language is different from other countries which have never been influenced by Buddhism because Buddha said there is no "I" – anatta, anatma, no-self, ness, there is no "I." That emphasis entered the languages.

Buddha says, "Nothing is permanent." So when for the first time the Bible was being translated into Buddhist languages. it was very difficult to translate it. The problem was very basic – how to put "God is." Because in Buddhist countries "is" is a dirty word. Everything is becoming, nothing is. If you want to say, "The tree is," in Burmese, it will come to mean, "The tree is becoming." It will not mean, "The tree is." If you want to say, "The river is," you cannot say it in Burmese. It will come to mean, "The river is becoming." And that's true because the river is never is. It is always in a process – the river is "rivering." It is not a noun; it is a verb. The river is rivering, becoming. Never in any stage can you catch it as "is." You cannot take a snap of it; it is a movie – continuous process. You cannot have a photograph – the photograph will be false because it will be "is," and the river never is.

Buddhist languages have a different structure to them; then they create a different mind. The mind depends much on language; its whole game is linguistic. Beware of it.

Let me tell you one anecdote. It happened in a very esoteric, small Sufi community:

A pedantic grammarian happened to pass by a Sufi gathering and heard the sheikh say, "Indeed, we are from Him and to Him we will return."

At this the grammarian began to tear his clothes and utter strange yawps and cries. People gathered around him, wondering what had happened; he had never been of religious inclination or mystical talent.

Seeing that the Koranic line had brought the grammarian to such ecstasy, the sheikh said again, "Indeed, we are from Him and to Him we will return." And again the grammarian tore his clothes, stomped his feet, and groaned and yelled.

When the session was over and the grammarian had not a piece of clothing left on his body, the sheikh took him into a corner, splashed water on his face, and said, "Tell me, sir, what happened that a paraphrase from the Koran made you behave like that?"

"Why not!" the grammarian said vehemently. "In all my life, in all my speeches and writings, and in all the writings of scholars, recent and old, the first person plural has been used with shall, and not as you say, "To Him we return"!

The question was of "will" and "shall" – "will" is not right! Looks absurd, looks almost mad, crazy, but this is what is happening. If Buddha comes to you and says, "There is no God," you immediately get anxious, worried. What has he said? He has simply said something which goes against your linguistic pattern, that's all. If he says, "There is no self, no 'I,'" you become disturbed. What has he done? He has simply taken away a strategy of your ego, nothing else. He has simply shattered your linguistic pattern.

It is happening every day here. When I say something, and I destroy some linguistic pattern in you, you become annoyed, you become angry. If you are a Christian, of course, you have a Christian



house of language. If you are a Hindu you have a Hindu house of language. I am neither, and I am here to destroy all linguistic patterns. You bet you get angry. You become annoyed. You start thinking what to do. But what am I doing? What can I take from you? Can Buddha take God from you if you have known God – can he take it from you? Then there is no question. But he can take a linguistic theory; he can take a hypothesis from you.

"Experience is the result of the inability to differentiate between purusha, pure consciousness, and sattva, pure intelligence..." Language belongs to sattva, theories belong to sattva, philosophies belong to sattva. Sattva means your intelligence, your mind. Mind is not you.

Christianity, Hinduism, Jainism, Buddhism, belong to the mind. That's why Buddhist monks say, "If you meet Buddha on the way, kill him immediately." Buddhist monks saying that? They say, "Kill the Buddha if you see him, immediately." They are saying, "Kill the mind, don't carry a theory about the Buddha; otherwise you will never become a Buddha. If you want to become a Buddha, drop all ideas about Buddha – all ideas. Kill Buddha immediately!" They say, "If you utter the name of Buddha, immediately wash and rinse your mouth – the word is dirty." Buddhist monks saying that? They are amazing people... but really wonderful. And they mean it.

If you can see their point, you will become able to see many more things.

Bodhidharma says, "Burn all scriptures, all – including Buddha's." Not only the Vedas, Dhammapada included – burn all scriptures. There is a very famous painting of Bin-chi burning all the scriptures, creating a holi. And they were very, very deep into reality. What are they doing? They are simply taking away your mind from you. Where is your Veda? It is not in the book; it is in your mind. Where is your Koran? It is in your mind; it is not in the book. It is in your mental tape. Drop all that; get out of it.

Intelligence, the mind, is part of nature. It is just a reflection. It looks almost like the real, but remember, even "almost like the real," then too it is not real. It is as if in the full moon night you see the moon reflected in the cool, placid lake. No ripple is arising; the reflection is perfect, but still it is a reflection. And if the reflection is so beautiful, just think about the real. Don't get caught in the reflection.

What Buddha says is a reflection, what Patanjali writes is a reflection, what I am saying is a reflection. Don't be caught in it. If the reflection is so beautiful, try reality. Move away from the reflection towards the moon.

And the path is going to be just the opposite to the reflection. If you go on looking at the reflection and you become hypnotized by the reflection, you will never be able to see the moon in the sky, because it is diametrically opposite. If you want to see the real moon, you will have to move away from the reflection – you will have to burn scriptures and you will have to kill Buddhas. You will have to move in the very opposite, diametrically opposite, dimension. Then your head moves towards the moon; then you cannot see the reflection. The reflection disappears.

All scriptures at the most can train and discipline your intelligence. No scripture can lead you towards the real, pure purusha – the witness, the awareness.

"... inability to differentiate between purusha, pure consciousness, and sattva, pure intelligence...." That is the very cause of getting into ignorance, into the dark night, into the world, into matter, losing contact with your own reality and becoming a victim of your own ideas and projections.

"... although they are absolutely distinct." You can see that. Even the greatest idea is different from you – you can watch it arising as an object inside you. Even the greatest idea remains a thing within you and you remain far away from it, a watcher on the hill looking down at the idea. Never get identified with any object.

"Performing samyama on the self interest brings knowledge of the purusha separated from the knowledge of others" – "SVARTHA SAMYAMAT PURUSHA GYANAM." Patanjali is saying, "Selfishness brings the absolute knowledge" – svartha. Become selfish, that is the very core of religion. Try to see what your real self-interest is, where your real self is. Try to distinguish yourself from others – "pararth," from the others.

And don't think that the people who are outside you are the others. They are others, but your body is also the other. It will return to the earth one day; it is part of the earth. Your breathing is also the other; it will return to the air. It is just given to you for a time being. You have borrowed it; it will have to be returned. You will not be here, but your breath will be here in the air. You will not be here, but your body will lie down in deep sleep in the earth – dust unto dust. That which you think of as your blood will be flowing into rivers. Everything will go back.

But one thing you have not borrowed from anybody: that's your witnessing, that's your sakshi bhava, the awareness.

Intellect will disappear, reasoning will disappear. All these things are like formations of clouds in the sky: they come together, they disappear, but the sky remains. You will remain as a vast space. That vast space is purusha – the inner sky is purusha.

How to come to know it? Samyama on the self-interest. Bring your concentration, dharana; your contemplation, dhyana; your ecstasy, samadhi; bring all the three to your self-interest – turn in. In the West people are turning "on" – then you turn out. Turn in. Just bring your consciousness to a focus, to who you are. Differentiate between the objects. Hunger arises – this is an object. Then you are satisfied, you have eaten well, a certain well-being arises – that too is an object. Morning comes – that too is an object. Evening comes – that too is an object. You remain the same – hunger or no hunger. Life or death, misery or happiness, you remain the same watcher.

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 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. Every body 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 some. thing 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 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.

When a Buddha faces somebody who is also a Buddha, they are not two. That's why two Buddhas have not been known to talk to each other – there are not two persons to talk. They remain quiet; they remain silent. There are stories that when Mahavir and Buddha were alive.... They were both con, temporaries, and they moved, wandered, in the same small province of Bihar; it is called Bihar because of these two people: bihar means wandering. Because these two persons wandered all over the place, it became known as the province of their wandering – but they never met. Many times they were in the same town; the place is not very big. Many times they stayed in the same place, a small village. Once it happened that they stayed in the same serai, in the same dharmasala, but they never met.

Now a problem arises: Why? And if you ask Buddhists or Jains why they didn't meet, they feel a little embarrassed. The question seems embarrassing, because that simply shows maybe they were very egoistic? Who should go to whom? Buddha to Mahavir or Mahavir to Buddha? Nobody can do that. So Jains and Buddhists avoid the question – they have never answered. But I know: the reason is there were not two persons to meet. It is not a question of egoism. Simply there were not two persons to meet! Two emptinesses staying in the same serai, so what to do? How to bring them together? And even if you bring them together, they will not be two. There will be only one emptiness. When two zeros meet, it becomes one zero.

"Performing samyama on the self interest brings knowledge of the purusha separated from the knowledge of others."

Tatah pratibha sravana vedan adarsh asvada varta jayante.

FROM THIS FOLLOWS INTUITIONAL HEARING, TOUCHING, SEEING, TASTING, AND SMELLING.

Again the word pratibha has to be understood. One who attains to pure attention, to pure awareness, to pure inner clarity, innocence, attains to pratibha. Pratibha is not intuition. Intellect is sun-oriented; intuition is moon-oriented; pratibha is beyond both. Man remains an intellectual, woman intuitional, but the Buddha – purusha, one who has attained, is neither man nor woman.

If you are an intellectual you will be aggressive. Intellect is aggressive; the sun energy is aggressive. That's why we have never heard of a woman raping a man. It is impossible. Only a man can rape a woman – the sun energy is aggressive. The moon energy is receptive. Intellect is aggressive; intuition is receptive. If you are receptive you will become intuitional. You will start seeing things which the intellectual can never see because he is not open. The most strange thing is this: that the intellectual is looking for them but cannot see, and the intuitional is not looking for them but can see.

In fact all the great discoveries have been done by intellectual people – but in their intuitional moods. The great discoveries are not done by intuitional people because they are not looking for them. Even if they come by the side, even if they face them, they forget about them. That's why women have never discovered anything. Not that those things have never happened to them – they happen more to them than to man. Just look. Even the science of cooking is developed by men, not by women. All the great cooks are men. At least this should not be so, but all the great hotels, big hotels, famous hotels, will not allow any woman to be a cook there. They have been cooking for millennia, but all the discoveries, innovations, are made by men. Not that things don't come their way – they come – but they are simply receptive. They come and they go, but they don't hold them.

Intellectuals are looking constantly, looking everywhere; they are trying to uncover every nook and corner. Psychologists say that the male sex energy is the very cause of all scientific research. You give a toy to a boy: within minutes it is gone – he has opened it. He is looking inside, what is there. You give a toy to a girl: she will protect it for years. She will keep it in the cupboard, lock it; she will decorate it. But the boy will immediately destroy it. He wants to know how it kicks; he wants to know from where the whole functioning is coming. He wants to go in deep; he wants to search.

The whole of science is, in a way, male sexuality – searching and searching, uncovering.

I will tell you one anecdote:

After a rough tour of duty, the Marine regiment was sent back for a rest. At the base they found a contingent of women Marines awaiting assignments to various posts. The Marine colonel warned the women's commander that his men had been in the lines for a long time and might not be too careful about their attitude towards the women.

"Keep them locked up," he warned, "if you don't want any trouble."

"Trouble?" said the woman commander sarcastically. "There will be no trouble." She tapped her forehead significantly. "My girls have it up there."

"Madam," exclaimed the colonel, "it makes no difference where they have it. My boys will find it. Keep them locked up!"

The whole of human sexuality is divided into the aggressive and the passive. That's why woman is stronger than man but yet has been oppressed always. She is stronger than man, remember – in many ways. She lives longer than man, an average of five years more. If a man is going to live up to seventy five, the woman is going to live up to eighty. Lives a more healthy life than man, is less ill, recovers better and sooner whenever she is ill, but still she has been oppressed. Is more resistant, more flexible, more alive, gives birth to children and still survives – goes on sharing her life giving life to others and still survives, and survives beautifully. Is more strong – may not be more muscular, but to be muscular is not the only criterion of being strong – but still she has been oppressed because she is passive, receptive. The functioning of her energy is not aggressive – more inviting and less aggressive.

Intellect happens easily to men because intellect, again, is in the same direction as aggression, argument. Women are more intuitive; they live by hunches. They suddenly jump to the conclusions – that's why it is very difficult to argue with a woman. She has already arrived at the conclusions; argument is not needed. You are simply wasting your time. She knows all the time what is the end result. She is just waiting to declare it. You go on arguing this way and that... it is all futile. She is conclusive.

Intuition is conclusive. That's why women are more telepathic. Women are more visionary, and many intuitional things happen to them. All the great mediums are women. Hypnosis, telepathy, clairvoyance, clairaudience, all belong to the world of women. Just let me tell you one thing about the past history.

Witchcraft was a woman's craft. That's why it is called witchcraft. The whole world of witches was intuitional. Priests were against it; their whole world was intellectual. Remember, all the witches, almost all the witches, were women; and all the priests, almost all the priests, were men. First, priests tried to burn the witches. Thousands of women were burned in Europe in the Middle Ages because the priests could not understand the world of intuition. They could not believe in it – it looked dangerous, strange. They wanted to wipe it out completely.

And they wiped it out completely. They tried to destroy one of the most beautiful instruments of receptivity, of a higher knowledge, of higher realms of being, of superior possibilities. They destroyed completely; wherever they could find a mediumistic woman, they killed her. And they created such fear that even women lost that capacity, just because of the fear.

Now again the same continues to be the case. Psychoanalysts are against witchcraft – they are all men. Now the psychoanalysts have taken the place of the priests – they are all men. Freudians, Adlerians, they are all men. Now they are against the woman. And do you know? All their patients are more or less women. This is something. And when the witches existed, all their patients were more or less men. I am surprised, but it looks as it should be. When the witches existed their patients were all men: the intellect seeking the help of the intuition, the man seeking the help of the woman. Now just the reverse has happened. All the psychoanalysts are men and all their patients are women. Now intuition has been so crippled and killed that it has to seek the help of intellect.

The higher is seeking the help of the lower. It is a very miserable state of affairs. It should not be so.

The whole history of science proves this in many ways. When intuition was used as the method, then alchemy existed. When intellect came into power, alchemy disappeared; chemistry was born. Alchemy is intuitional; chemistry is intellectual. Alchemy was moon; chemistry is sun. When moon was predominant, intuition was predominant; there was astrology. Now there is astronomy. Astrology has disappeared. Astrology is moon; astronomy is sun. And the world has become very poor because of that.

Woman has to flower in her moonhood as man has to flower in his sunhood; but pratibha is beyond both. Intellect is psychological, intuition parapsychological, pratibha para psychological.

"From this follows intuitional hearing, touching, seeing, tasting, and smelling." Remember this, that it can happen on two levels. If you are a moon person, a feminine person – maybe man or woman, that doesn't make any difference – if you function from the moon center, you will be able to hear many things which others cannot hear and you will be able to see many things which others cannot see. You will become perceptive of the hidden. The hidden dimension will be not so hidden for you; the secret will become a little open for you.

That's what is being studied by parapsychology. Now it is gaining momentum; a few universities of the world have opened parapsychological departments. Much research work is being done, even in Soviet Russia. Because man has failed in a way. The sun center has failed. We have lived through that sun center for thousands of years; it brings only violence, war, misery. Now the other center has to be tackled.

Even in Soviet Russia, which is dominated by the sun center, by the communists, who don't believe in any possibility of the beyond, even they are trying. And they have done much work, and they have discovered much. Of course they interpret it in terms of intellect – they don't call it "extrasensory," they don't call it "parapsychological." They say, "This is also sensory, only refined." Eyes can become more refined and they can see things which ordinarily cannot be seen. For example, eyes can see your inner body just as an X-ray can see it. If the X-ray can see it, then the eye can also see it; one just needs to train the eyes.

And in a way they are right. Intuition is not beyond the senses; it is a refinement of sense. Pratibha is beyond the senses – it is nonsensory, it is immediate, the senses are dropped. This is the yoga standpoint, that within you you are all knowing – all knowingness is your very nature. In fact, you think that you see through the eyes; yoga says you are not seeing through the eyes – you are being blinded by the eyes. Let me explain it to you.

You are standing in a room and you are looking outside from a small hole. Of course in a room you will feel that that small hole gives at least a certain knowledge to you about the world outside. You may become focused to it. You may think without this hole it will be impossible to see. Yoga says you are getting into a very, very erroneous attitude. This hole allows you to see, but this hole is not the cause of seeing – seeing is your quality. You are seeing through the hole; the hole is not seeing. You are the seer. You are looking through the eyes into the world; you are looking at me. Your eyes are just the holes in the body, but you are the seer inside. If you can get out of the body, the same will happen as will happen if you can open the door and can come out into the open sky.

Because of the hole being lost, you will not become blind. In fact then you will understand that the hole was blinding you. It was giving you a very limited vision. Now open, under the sky, you can see



the whole in a total, instantaneous vision, altogether. Now your vision is not linear and your vision is not limited, because there is no window to it. You have come under the sky: you can see all around.

The same is the standpoint of yoga, and true. The body is giving only small holes to you: from the ears you can hear, from the eyes you can see, from the tongue you can taste, from the nose you can smell. Small holes, and you are hiding behind. Yoga says come out, get out, go beyond. Get out of these holes, and you will become all-knowing, omniscient, omnipotent, omnipresent. This is pratibha.

"From this follows..." the hearing that is of the beyond, the hearing that is not through the intellect nor through the intuition, but through PRATIBHA; and touching and seeing and tasting and smelling.

Remember it, that one who has achieved lives life in its totality for the first time. The Upanishads say, "ten tyakten bhunjitha" – "Those who have renounced, only they have indulged." Very paradoxical: "Those who have renounced, only they have known and experienced and enjoyed, indulged." Your limitation in the body is making you impoverished. Getting up beyond the body, you will become richer. One who has attained is not poorer – he becomes tremendously rich. He becomes a god.

So yoga is not against the world. In fact you are against the world. And yoga is not against bliss – you are against bliss. And yoga wants you to drop the world so all limitations can be dropped and you can become unlimited in your being, in your experiencing.

THESE ARE POWERS WHEN THE MIND IS TURNED OUTWARD, BUT OBSTACLES IN THE WAY OF SAMADHI.

But Patanjali is always aware to tell you again and again – he goes on hammering the point to hit it home – that even these powers, of immediate hearing, listening, tasting, smelling, touching: remember, they are powers if you are going outward, but if you want to go in they become hindrances. All powers become hindrances when one is going in.

The person who is going out is going through the moon and to the sun and to the world. And the person who is going in, his energy is moving from the sun to the moon and from the moon to the beyond. Their target and goals are totally different, diametrically opposite.

It happens, then, sometimes you start feeling the first glimpse of pratibha, of the beyond, and you become so powerful – you are filled with power, you are power – and in that moment you can fall again. Power corrupts; you can fall. You can get into the head so much, you can get into the ego so much, that you would like to have a ride on it – the power. You would like to do miracles or other foolish things.

All miracle mongers are in a way foolish – whatsoever they say. They may say that they are doing these miracles to help people. They are not helping anybody; they are simply harming themselves – and harming others also. Because in doing such things they are falling below the beyond. And then their whole thing becomes just a trickery. There are tricks of the parapsychic, of the intuitional, of the moon world, with which, once you know them, you can play around. They are tricks, still, and the ego can again use those tricks.

I have heard one very beautiful story:

A Catholic priest, an Anglican minister, and a rabbi were fishing in a small boat in the middle of a quiet lake. From dawn till lunchtime they sat there, not moving, not speaking. Then the Catholic priest said, "Well, time for lunch. I will see you two in the pub."

At which he got up, cocked a leg over the side of the boat and walked across the water to the pub at the lakeside.

The minister then said, "I think I will have some lunch too."

Saying which, he also cocked a leg over the side of the boat, walked across the water in the same direction as the Catholic priest.

The rabbi was amazed and dumbfounded at this display of miraculous Christian solidarity. However, feeling that his faith and traditions were at stake, he offered up a swift prayer to Jehovah and stepped over the side of the boat.

Splash! – down he went to the bottom. He swam to the surface, pulled himself over the side of the boat and tried again, uttering still more fervent prayers. Splash! Again he plummeted like a stone.

The Catholic priest, having reached the lakeside, was watching this involuntary diving display, and as the Anglican minister also reached the shore, he said, "We should have told the poor chap where the stepping-stones were."

Everywhere there are stepping-stones. All your Satya Sai Babas – don't be amazed too much at what they are doing. Look for the stepping-stones – there are. And these people are not spiritual at all.

Patanjali says, "These are powers when the mind is turned outward, but obstacles in the way of SAMADHI." If you want to attain to the ultimate, you have to lose all. You have to lose all! This is the way of the real seeker: whatsoever he gains, he goes and sacrifices it to God. He says, "You have given it to me, but what am I going to do with it? I put it again back at your feet." He goes on sacrificing whatsoever he attains, and he remains always empty of attainment. That is spirituality: to remain always empty of attainment, and whatsoever comes by the way, one goes on sacrificing it.

Let me tell you another story:

A group of ministers were discussing how they allocated their congregations' offerings.

The Dissenter proclaimed, "Everything my people put into the plate goes on God's work – I don't keep one penny for myself!"

The Anglican, while applauding his zeal, admitted, "I keep the copper in the collection plate, and the silver goes to God."

The Catholic priest present admitted that, "I keep the silver and the copper goes to God – mind you there is a lot of copper in a poor parish."



So far the rabbi had kept silent, but when pressed said, "Well, I put all the collection money in a blanket and I toss it all up in the air. What God wants he keeps, and what he does not want I keep."

Don't be cunning – don't be the rabbi. Because in the end only you will be at a loss, not God. Whatsoever comes on your way of inner growth.... And much comes. Every moment is a new discovery on the inner path; every moment something suddenly falls in your hands – you had not even imagined, you have never asked for it. Millions are the gifts of the path, but only the one reaches to the end who goes on offering those gifts back to God. Otherwise, if you start clinging to the gift, then and there your progress stops. Then and there your growth stops. Then and there you make an abode and start living there.

"TE SAMADHAV UPASARGA VYUTHANE SIDDHAYAH."

If you want samadhi, the ultimate peace, the ultimate silence, the ultimate truth, then never get attached to any attainment whatsoever – worldly, other worldly, psychological, parapsychological, intellectual, intuitive, whatsoever. Never get attached to any attainment. Go on offering it to God, go on offering it to God... and more will be coming! Go on offering it to God.

When you have offered all, God comes. When you have offered all, then it back to him, he comes as the last gift. God is the last gift.

## CHAPTER 8

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A second laugh – for the first!

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*18 April 1976 am in Buddha Hall*

### Question 1

NOT TO BE IDENTIFIED WITH MIND AND BODY – STILL I DON'T KNOW HOW TO DO IT. I TELL MYSELF: YOU ARE NOT THE MIND, DON'T LISTEN TO YOUR FEAR, LOVE YOURSELF, BE CONTENT, ETC., ETC.

PLEASE EXPLAIN AGAIN HOW NOT TO GET IDENTIFIED OR, AT LEAST, WHY I STILL DON'T UNDERSTAND YOU.

Its not a question of telling yourself that you are not the mind, you are not the body, because the one who is telling it is the mind. That way you are never going to get out of the mind. All telling is done by the mind itself, so you will be emphasizing the mind more and more. The mind is very subtle; you have to be very, very alert about it. Don't use it. If you use it you strengthen it. You cannot use your mind to destroy your mind itself. You have to understand that this mind cannot be used for its own suicide.

When you say, "I am not the body," it is the mind saying so. When you say, "I am not the mind," it is again the mind saying so. Look into the fact; don't try to say anything. Language, verbalization, is not needed. Just a deep look. Just look inside. Don't say anything. But I know your trouble. From the very beginning we are taught not to see but to say. The moment you see the rose flower you say, "How beautiful!" Finished. The rose flower is gone – you killed it. Now something has come between you and the rose. "How beautiful it is!" – these words now will function as a wall.

And one word leads to another, one thought to another. And they move in association, they never move alone. You will never find a single thought alone. They live in a herd; they are herd animals. So when once you have said, "How beautiful is the rose!" you are on the track; the train has started moving. Now the word "beautiful" will remind you of some woman you once loved. Roses forgotten, the beautiful is forgotten, now the idea, a fantasy, imagination, memory, of a woman. And then the woman will lead to many other things. The woman you loved had a beautiful dog. Here you go! And now there is no end to it.

Just see the mechanism of the mind, how it functions, and don't use the mechanism. Resist that temptation. It is a great temptation because you are trained for it. You work almost like a robot; it is automatic.

Now the new revolution that is coming into the world of education has a few proposals. One proposal is that small children should not be taught language first. First they should be allowed time to crystallize their vision, to crystallize their experiencing. For example, there is an elephant, and you say to the child, "The elephant is the biggest animal." You think you are not saying anything nonsensical, you think it is absolutely reasonable and the child has to be told about the fact; but no facts need to be told. It has to be experienced. The moment you say, "The elephant is the biggest animal," you are bringing something which is not part of the elephant. Why do you say the animal is the biggest animal? Comparison has entered, which is not part of the fact.

An elephant is simply an elephant, neither big nor small. Of course, if you put it by the side of a horse, it is big, or by the side of an ant it is very big; but you are bringing the ant in the moment you say the elephant is the biggest animal. You are bringing something which is not part of the fact. You are falsifying the fact; comparison has come in.

Just let the child see. Don't say anything. Let him feel. When you take the child to the garden, don't say the trees are green. Let the child feel, let the child absorb. Simple thing, "The grass is green" – don't say it.

This is my observation, that many times when the grass is not green you go on seeing it as green – and there are a thousand and one shades of green. Don't say that the trees are green, because then the child will see just green – any tree and he will see green. Green is not one color; there are a thousand and one shades of green.

Let the child feel, let the child absorb the uniqueness of each tree, in fact of each leaf. Let him soak, let him become like a sponge who soaks reality, the facticity of it, the existential. And once he is well grounded and his experience is well-rooted, then tell him the words; then they will not disturb him. Then they will not destroy his vision, clarity. Then he will be able to use language without being distracted by it. Right now your language goes on distracting you.

So what is to be done? Start seeing things without naming them, without labeling them, without saying "good," "bad," without dividing them. Just see and allow the fact to be there in your presence without any judgement, condemnation, appreciation whatsoever. Let it be there in its total nakedness. You simply be present to it. Learn more and more how not to use language. Unlearn the conditioning, the constant chattering inside.

This you cannot do suddenly. You will have to do it by and by, slowly. Only then, at the very end of it, can you simply watch your mind. No need to say, "I am not this mind." If you are not, then what is the point of saying it? You are not. If you are the mind, then what is the point of repeating that you are not the mind? Just by repeating it, it is not going to become a realization.

Watch, don't say anything. The mind is there like a constant traffic noise. Watch it. Sit by the side and see. See this is mind. No need to create any antagonism. Just watch, and in watching, one day, suddenly the consciousness takes a shift, changes, a radical change – from the object suddenly it starts focusing on the subject, if you are a watcher. In that moment you know you are not the mind. It is not a question of saying, it is not a theory. In that moment you know – not because Patanjali says so, not because your reason, intellect, says so. For no reason at all, simply it is so. The facticity explodes on you; the truth reveals itself to you.

Then suddenly you are so far away from the mind you will laugh how you could believe in the first place that you were the mind, how you could believe that you were the body. It will look simply ridiculous. You will laugh at the whole stupidity of it.

"Not to be identified with mind and body – still I don't know how to do it." Who is asking this question, "How to do it?" See it immediately; who is asking this question, "How to do it?" It is the mind who wants to manipulate, it is the mind who wants to dominate. Now the mind wants to use even Patanjali. Now the mind says, "Perfectly true. I have understood that you are not the mind" – and once you realize that you are not the mind you will become a super mind. The greed arises in the mind; the mind says, "Good. I have to become a super mind."

The greed for the ultimate, for bliss, the greed to be in eternity, to be a god, has arisen in the mind. The mind says, "Now I cannot rest unless I have achieved this ultimate, what it is." The mind asks, "How to do it?"

Remember, the mind always asks how to do a thing. The "how" is a mind question. Because "how" means the technique. The "how" means, "Show me the way so I can dominate, manipulate. Give me the technique." The mind is the technician. "Just give me the technique and I will be able to do it."

There is no technique of awareness. You have to be aware to be aware. There is no technique. What is the technique of love? You have to love to know what love is. What is the technique of swimming? You have to swim. Of course in the beginning your swimming is a little haphazard. By and by you Learn... but you learn by swimming. There is no other way. If somebody asks you, "What is the technique of bicycling?" – and you do bicycle, you ride on the cycle – but if somebody asks, you will have to shrug your shoulders. You will say, "Difficult to say." What is the technique? How do you balance yourself on two wheels? You must be doing something. You are doing something, but not as a technique; rather as a knack. A technique is that which can be taught, and a knack is that which has to be known. A technique is that which can be transformed into a teaching, and a knack is something which you can learn but you cannot be taught. So Learn by and by.

And start from less complicated things. Don't suddenly jump to the very complicated. This is the last, the most complicated thing: to become aware of the mind, to see the mind and see that you are not the mind. To see so deeply that you are no longer the body and no longer the mind, that is the last thing. Don't jump. Start with small things.

You are feeling hungry. Just see the fact. Where is the hunger? In you, or somewhere outside you? Close your eyes, grope in your inner darkness, try to feel and touch and figure out where the hunger is.

You have a headache. Before you take the aspirin do a little meditation. It may be that the aspirin is not needed then. Just close your eyes and feel where the headache is exactly, pin. point it, focus on it. And you will be amazed, that it is not such a big thing as you were imagining before, and it is not spread all over the head. It has a locus, and the closer you come to the locus, the more you become distant from it. The more diffused the headache, the more you are identified with it. The more clear, focused, defined, demarked, localized, the more distant you are.

Then there comes a point where it is just like a needle point, absolutely focused; then you will come to have a few glimpses. Sometimes the needle point will disappear; there will be no headache. You will be surprised, "Where has it gone?" Again it will come. Again focus; again it will disappear. At the perfect focusing, the headache disappears, because at the perfect focusing you are so far away from your head that you cannot feel the headache. Try it. Start with small things; don't jump to the last thing so immediately.

Patanjali also has travelled a long way to come to these sutras of viveka, discrimination, awareness. He has been talking about so many things as preparatory, as basic requisites, very necessary. Unless you have fulfilled all that, it will be difficult for you just to nonidentify yourself with the mind and body.

So never ask "how" about it. It has nothing to do with "how." It is a simple understanding. If you understand me, in that very understanding you will be able to see the point. I don't say you will be able to understand it. I say you will be able to see it. Because the moment we say "understand," intellect comes in, the mind starts functioning. "Seeing it" is something which has nothing to do with the mind.

Sometimes you are walking on a lonely path and the sun is setting and the darkness is descending, and suddenly you see a snake crossing the path. What do you do? You brood about it? You think about it, what to do, how to do it, whom to ask? You simply jump out of the way. That jumping is a seeing; it has nothing to do with mentation. It has nothing to do with thinking. You will think later on, but right now it is just a seeing. The very fact that the snake is there, the moment you become aware of the snake, you jump out of the way. It has to be so because mind takes time and the snake won't take time. You have to jump without asking the mind. The mind is a process; snakes are faster than your mind. The snake will not wait, will not give you time to think what to do. Suddenly the mind is put aside and you function out of the no-mind, you function out of your being. In deep dangers it always happens.

That is the reason why people are so attracted to danger. Moving in a speedy car, going one hundred miles per hour or even more, what is the thrill? The thrill is of no-mind. When you are driving a car one hundred miles per hour, there is no time to think. You have to act out of no-mind. If something happens and you start thinking about it, you are lost. You have to act immediately; not a single moment is to be wasted. So the greater the speed of the car, the more and more the mind is put aside, and you feel a deep thrill – a great sensation of being alive – as if you have been dead up to now and suddenly you have dropped all deadness and life has arisen in you.

Danger has a deep, hypnotic attraction, but the attraction is of no-mind. If you can do it sitting just by the side of a tree or a river or just in your room, there is no need to take such risk. It can be done anywhere. You have just to put the mind aside – wherever you can put the mind aside – and just see things without the mind interfering.

I have heard:

An anthropologist in Java came across a little-known tribe with a strange funeral rite. When a man died, they buried him for sixty days and then dug him up. He was placed in a dark room on a cool slab, and twenty of the tribe's most beautiful maidens danced erotic dances entirely in the nude around the corpse for three hours.

"Why do you do this?" the anthropologist asked the chief of the tribe who replied, "If he does not get up we are sure he is dead!"

That may be the attraction of forbidden things. If sex is forbidden it becomes attractive. Because all that is allowed becomes part of the mind. Try to understand this.

All that is allowed becomes part of the mind; it is already programmed. You are expected to love your wife or your husband; it is part of the mind. But the moment you start becoming interested in somebody else's wife, it is not part of the mind; it is not programmed. It gives you a certain freedom, certain freedom to move off the social track, where everything is convenient, where everything is comfortable – but every thing is also dead. You become deeply interested in somebody else's woman. He may be fed up with that woman, he may be just trying to find out some other way to become alive again – he may even get interested in your wife.

The question is not of a particular woman or man. The question is of the forbidden, the not allowed, the immoral, the repressed – that it is not part of your accepted mind. It has not been fed into your mind.

Unless man is completely capable of becoming a no-mind, these attractions continue.

And this is the absurdity of the whole thing: that these attractions were created by the people who think themselves moral, puritan, religious. The more they reject something, the more attractive it becomes, more inviting; because it gives you a chance to get out of the rut, it gives you a chance to escape somewhere which is not social. Otherwise the society goes on and on, crowding you everywhere. Even when you are loving your wife the society stands there watching.

Even in your privacy the society is there, as much as anywhere else, because the society is in your mind, in the program that it has given to your mind. From there it goes on functioning. It is a very cunning device.

Once in a while everybody feels just to do something which is not allowed, just to say yes to something for which always one has been forced to say no – just to go against oneself. Because that "oneself" is nothing but the program that the society has given to you.

The more strict a society, the more possibility of rebels. The more free a society, the less possibility for rebels. I will call a society revolutionary where rebels disappear because they are no longer

needed. I will call a society free when nothing is rejected, so there is no morbid attraction in it. If the society is against the drugs, drugs will attract you, because they give you an opportunity to put the mind aside. You are burdened with it too much.

Remember, this can be done without being suicidal. The thrill that comes to you when you are doing something which the society does not allow is coming from a state of no mind, but at a very great cost. Just look at small children hiding some. where behind a wall smoking. Watch their faces – so glad. They will be coughing and tears will be coming to them because taking smoke in and throwing it out is just foolish. I don't say it is a sin. Once you say it is a sin it becomes attractive. I simply say it is stupid, it is unintelligent. But watch a small child puffing a cigarette – his face. Maybe he is in deep trouble, his whole breathing system is feeling troubled, nauseous, tears are coming, and he is feeling tense – but still glad he can do something which is not allowed. He can do something which is not part of his mind, which is not expected. He feels free.

This can be attained very easily through meditation. There is no need to move on such suicidal paths. If you can learn how to put the mind aside....

When you were born you had no mind; you were born without any mind. That's why you cannot remember a few years of your life, just the beginning years, three, four, five years. You don't remember them. Why? You were there, why don't you remember? The mind was not yet crystallized. You go backwards, you can remember something that happened near the age of four, and then suddenly there is a blank, then you cannot go more deeply. What happened? You were there, very alive. In fact more alive than you will ever be again, because scientists say that at the age of four a child has learned, known, seen, seventy-five percent of all his knowledge that is going to be there in his whole life. Seventy-five percent at the age of four! You have lived seventy five percent of your life already, but no memory? Because the mind was not yet crystallized. The language was to be learned, things were to be categorized, labeled. Unless you can label a thing you cannot remember it. How to remember it? You cannot file it in your mind somewhere. You don't have a name for it. So first the name has to be learned; then you can remember.

A child comes without mind. Why am I insisting on this? To tell you that your being can exist without the mind; there is no necessity for the mind to be there. It is just a structure that is useful in the society, but don't get too fixated with the structure. Remain loose so you can slip out of it. It is difficult, but if you start doing it by and by you will be able to.

When you come home from the office, on the way try to drop the office completely. Remember again and again that you are going home, no need to carry the office there. Try not to remember the office. If you catch yourself red handed remembering something of the office again, drop it immediately. get out of it, slip out of it. Make it a point that at home you will be at home. And in the office forget all about the home, the wife, the children, and everything. By and by learn to use the mind and not to be used by it.

You go to sleep and the mind continues. You again and again say, "Stop!" but it doesn't listen because you have never trained it to listen to you. Otherwise the moment you say, "Stop!" it has to stop. It is a mechanism. The mechanism cannot say, "No!" You put the fan on, it has to function; you put it off, it has to stop. When you stop a fan, the fan cannot say, "No! I would like to continue a little longer."

It is a biocomputer, your mind. It is a very subtle mechanism, very useful; a very good slave but a very bad master.

So just be more alert, try to see things more. Live a few moments every day, or a few hours if you can manage, without the mind. Sometimes swimming in the river, when you put your clothes on the bank, then and there put the mind also. In fact make a gesture of also putting the mind there and go into the river alert, radiant with alertness, remembering continuously. But I am not saying verbalizing, I am not saying that you go on saying to yourself, "No, I am not the mind," because then this is the mind. Just nonverbal, tacit under. standing.

Sitting in your garden, Lying down on the lawn, forget it. There is no need. Playing with your children, forget it. There is no need. Loving your wife, forget it. There is no need. Eating your food, what is the point of carrying the mind? Or taking a shower, what is the point of taking the mind in the bathroom?

Just by and by, slowly... and don't try to overdo, because then you will be a failure. If you try to overdo, it will be difficult and you will say, "It is impossible." No, try it in bits.

Let me tell you one anecdote:

Cohen had three daughters and was desperately looking around for sons-in-law. One such young man came on the horizon and Cohen grabbed him. The three daughters were paraded in front of him after a lavish meal. There was Rachel, the eldest, who was decidedly plain – in fact she was downright ugly. The second daughter, Esther, was not really bad looking but was decidedly plump – in fact she was disgustingly fat. The third Sonia, was a gorgeous, lovely beauty by any standards.

Cohen pulled the young man aside and said, "Well, what do you think of them? I have got dowries for them – do not worry. Five hundred pounds for Rachel, two hundred fifty pounds for Esther, and three thousand pounds for Sonia."

The young man was dumbfounded: "But why, why have you got so much more dowry for the most beautiful one?"

Cohen explained, "Well, it is like this. She is just a teeny-weeny itsy-bitsy little bit pregnant."

So start getting a little bit pregnant every day – with awareness. Don't just become pregnant in a wholesale way. A little bit, by and by. Don't try to overdo, because that too is again a trick of the mind. Whenever you see a point, the mind tries to overdo it. Of course you fail. When you fail the mind says, "See, I was all the time saying to you this is impossible." Make very small targets. Move one foot at a time, inch by inch even. There is no hurry. Life is eternal.

But this is a trick of the mind. The mind says, "Now you have seen the point. Do it immediately – become nonidentified with the mind." And of course the mind laughs at your foolishness. For lives together you have been training the mind, training yourself, getting identified; then in the sudden flash of a moment you want to get out of it. It is not so easy. Bit by bit, inch by inch, slowly, feeling your way, move. And don't ask too much; otherwise you will lose all confidence in yourself. And once that is lost, the mind becomes a permanent master.



People try to do this many times. For thirty years a person has been smoking, and then suddenly one day, in a crazy moment, he decides not to smoke at all. For one hour, two hours he carries on, but a great desire arises, a tremendous desire arises. His whole being seems to be upset, in a chaos. Then by and by he feels this is too much. All his work stops; he cannot work in the factory, he cannot work in the office. He is almost always clouded by the urge to smoke. It seems too disturbing, at such a great cost. Then again in another crazy moment he takes the cigarette out of the pocket, starts smoking, and feels relaxed; but he has done a very dangerous experiment.

In those three hours when he didn't smoke, he has learned one thing about himself: that he is impotent, that he cannot do anything, that he cannot follow a decision, that he has no will, that he is powerless. Once this settles, and this settles in everyone by and by.... You try once with smoking, another time with dieting, and another time with something else, and again and again you fail. The failure becomes a permanent thing in you. By and by you start becoming a driftwood; you say, "I cannot do anything." And if you feel you cannot do, then who can do?

But the whole foolishness arises because the mind tricked you. It always told you to immediately do something for which a great training and discipline is needed; and then it made you feel impotent. If you are impotent the mind becomes very potent. This is always in proportion: if you are potent, the mind becomes impotent. If you are potent, then the mind cannot be potent; if you are impotent, the mind becomes potent. It lives on your energy, it lives on your failure, it lives on your defeated self, defeated will.

So never overdo.

I have heard about one Chinese mystic, Mencius, a great disciple of Confucius. A man came to him who was an opium taker, and the man said, "It is very, very impossible. I have tried every way, every method. Everything fails finally. I am a complete failure. Can you help me?"

Mencius tried to understand his whole story, listened to it, came to understand what had happened: he has been overdoing. He gave him a piece of chalk and told him, "Weigh your opium against this chalk, and whenever you weigh, write 'one,' next time write 'two,' again write 'three,' and go on writing on the wall how many times you have taken opium. And I will come after one month."

The man tried. Each time he took opium he had to weigh it against the chalk, and the chalk was disappearing by and by, very slowly, because each time he had to write "one," then with the same chalk "two," "three".... It started disappearing. It was almost invisible in the beginning; each time the quantity was reduced, but in a very subtle way. After one month when Mencius went to see the man, the man laughed; he said, "You tricked me! And... it is working. It is so invisible – that I cannot feel the change, but the change is happening. Half the chalk has disappeared – and with half the chalk, half the opium has disappeared."

Mencius said to him, "If you want to reach the goal never run. Go slowly."

One of the most famous sentences of Mencius is: "If you want to reach, never run." If you really want to reach, there is no need even to walk. If you really want to reach, you are already there. Go so slow! If the world had listened to Mencius, Confucius, Lao Tzu, and Chuang Tzu there would be a totally different world. If you ask them how to manage our olympics, they will say, "Give the prize

to the one who gets defeated fast. Give the first prize to one who is the slowest walker, not for the fastest runner. Let there be a competition, but the prize goes to one who is the slowest.”

If you move slowly in life, you will attain much, and with grace and grandeur and dignity. Don't be violent; life cannot be changed by any violence. Be artful. Buddha has a special word for it; he calls it UPAYA, "Be skillful." It is a complex phenomenon. Watch every step and move very cautiously. You are moving in a very, very dangerous place, as if moving between two peaks on a tightrope, like a tightrope walker. Balance each moment, and don't try to run; otherwise failure is certain.

"Not to be identified with mind and body – still I don't know how to do it. I tell myself: you are not the mind, don't listen to your fear, love yourself, be content...." Stop all this nonsense. Don't say anything to the mind, because the sayer is the mind. You rather be silent and listen. In silence there is no mind. In small gaps when there is no word there is no mind. Mind is absolutely linguistic, it is language. So start slipping into the gaps. Sometime just see, as if you are an idiot, not thinking just seeing. Sometimes go and watch people who are known as idiots. They are simply sitting there – looking but not looking at anything. Relaxed, perfectly relaxed, their face has a beauty. No tension, nothing to do, completely at ease, at home. Just watch them.

If you can sit for one hour like an idiot every day, you will attain.

Lao Tzu has said, "Everybody seems to be so clever except me. I look like an idiot." One of the most famous novelists, Fyodor Dostoevski, has written in his diary that when he was young he had an epileptic fit, and after the fit, for the first time he could understand what reality is. Immediately after the fit everything became absolutely silent. Thoughts stopped. Others were trying to find medicine and the doctor, and he was so tremendously glad. The epileptic fit had given him a glimpse into no-mind.

You may be surprised to know that many epileptics have become mystics and many mystics used to have epileptic fits – Ramakrishna even. Ramakrishna will go into a fit. In India we don't call it a fit. We call it samadhi. Indians are clever people. When one is going to name a thing, why not name it beautifully? If we call it "no-mind" it looks perfectly good. If I say, "Be an idiot," you feel disturbed, uneasy. If I say, "Become a no mind," everything is okay. But it is exactly the same state.

The idiot is below mind, the meditator is above mind, but both are without any minds. I am not saying that the idiot is exactly the same, but something similar. The idiot is not aware that he has a no-mind, and the no-mind man is aware that he has a no-mind. A great difference, but a similarity also. There is a certain similarity between mad people and the realized ones. In Sufism they are called "the mad ones"; the realized ones are known as the mad people. They are mad in a way: they have dropped out of mind.

By and by, learn it slowly. Even if you can have a few seconds of this superb idiocy, when you are not thinking any. thing, when you don't know who you are, when you don't know why you are, when you don't know anything at all and you are deep in a nonknowledge state, in deep ignorance, in the deep silence of the ignorance; in that silence the vision will start coming to you, that you are not the body, you are not the mind. Not that you will verbalize it! It will be a fact, just as the sun is shining there. You need not say that there is the sun and the shine. As the birds are singing – there is no need to say that they are singing. You can just listen and be aware and know that they are singing, without saying it.

Exactly the same way, prepare yourself slowly, and one day you will realize you are neither the body nor the mind – nor even the self, the soul! You are a tremendous emptiness, a nothingness – a no-thingness. You are, but without any boundary, with no limitation, with no demarcation, with no definition. In that utter silence one comes to the perfection, to the very peak of life, of existence.

#### Question 2

EACH TIME I FEEL ONE WITH MYSELF AND IN COMMUNION WITH YOU, MY MIND CREATES AN ENORMOUS EGO TRIP ABOUT HOW WELL I AM PROGRESSING. SOON I AM BACK IN THE MUD. PLEASE, WILL YOU ENCOURAGE ME?

Again? Again you will be in the mud! You ask for encouragement? I cannot encourage you. I am going to discourage you totally, so you are never again in the mud. Who is asking for encouragement? The same ego.

You go on changing your question, but it remains in a subtle way the same – as if you have decided not to see the fact. Now you have seen the fact; still you want to falsify it.

"Each time I feel one with myself and in communion with you, my mind creates an enormous ego trip about how well I am progressing. Soon I am back in the mud." Whenever the ego arises, sooner or later you will be in the mud. You cannot avoid the mud if you cannot avoid the ego.

See. Scientists say that even to say, "Tomorrow again in the morning the sun will rise," is just an assumption. It may not be so; there is no certainty about it. It has been so up to now, but what is the certainty that tomorrow again the sun is going to rise in the morning? There is no absolute certainty about it. It is just an inference based on the past experience that every day it has been so, so it is going to be so. But it cannot be made a scientific assertion. It may be so, it may not be so.

But as far as you are concerned, the moment you have taken birth, your death is absolutely certain – more certain than the sunrise tomorrow. Why? Even scientists cannot say, "Maybe you will die or maybe you won't die." No, you will die. It is certain! because in the very birth the death has already happened. Birth is already death, one side of the same coin. So if you are born, you are going to die.

Scientists say that if you want to make a guarded statement you can say this much: that if every circumstance remains the same, then the sun will rise tomorrow again. With this condition: that if everything remains the same. But the same is not applicable to death. Whether everything remains the same or not, a man who is born is going to die. Death seems to be the only certainty in life – the only. Everything else seems to be just a perhaps, a maybe.

The same is true about the ego and the mud. Once the ego has arisen, you will be in the mud. Because the ego and the mud are two aspects of the same coin. You cannot avoid falling in the mud once you have risen with the wave of the ego. You can avoid rising with the wave of the ego – that you can avoid. Then mud is also avoided. So beware at the very beginning.

"Please, will you encourage me?" you ask me. If I encourage you will again be flying high, you will again start thinking you are doing well. No, I am here to discourage you. I am here to destroy you, to

annihilate you, so that the whole ego trip disappears. Otherwise again and again you will be asking the same question, from one corner, from another corner.

And my answer remains the same. You seem to ask different questions; you are not asking different questions. And I may be appearing to answer you different answers, that too is not true. You ask the same question, you formulate in a different way; I answer the same answer, I have to formulate in a different way because of you.

Let me tell you one anecdote:

A visitor to Ulster found himself approached by a menacing gang of toughs.

"Are ye Catholic or Protestant?" said the leader, swinging his cosh significantly.

The visitor, unable to ascertain which answer was the desired one, resorted to subterfuge.

"Actually, I am a Jew," he said.

His subterfuge was of little avail.

"A Catholic Jew or a Protestant Jew?" was the next question.

You cannot avoid; the question has to be faced. And the question has to be answered not by me but you. Because it is your question.

If you can see that the moment the idea arises that "I am going perfectly well, doing well," the ego arises; then when the idea next arises that you are doing well, have a good laugh, a belly laugh. Laugh immediately, don't waste a single moment. Laughter is tremendously helpful in destroying the ego. Laugh at yourself. See the point of it: Again? Have a good laugh, and suddenly you will see you have not been in the right, and there will be no mud. The mud is created by the ego; it is a by-product.

Go on watching. It is arduous, but once you get the knack of it, it becomes very simple.

And never ask for encouragement from me. Just ask for understanding. Ask for awareness, but not for encouragement. The language of encouragement is the language of the ego. You want encouragement, somebody to clap, appreciate, and say that you are doing perfectly well. You want the whole world to garland you, to say that you are great. But why does this need arise? This need arises because deep down you are not certain, deep down you are not certain whether you are really doing well. If you are really doing well, no encouragement is needed. If you are really doing well, you don't hanker for people to clap and to appreciate and garland you. There is no need. The need arises because of an inner ambiguity, an inner confusion, an inner vagueness, an inner uncertainty.

And remember, you can gather a crowd to appreciate you, but that is not going to help you. That won't be able to deceive you. You may be able to deceive yourself, but that is not going to help you. That's what politics is. The whole of politics is nothing but seeking encouragement from others.

You become a president of a country – you feel very good, very high – but in the first place, that you wanted the encouragement of the people, you wanted their applause, shows that you feel deep down very inferior, that you don't value your being. You want. ed it to be auctioned in the market to know.

I have heard, once Mulla Nasruddin went to the marketplace with his donkey. He wanted to sell it because he was fed up with it. It was the worst donkey possible. He will not go where Mulla would like him to go; he will go only where he wants to go. And he will kick and he will create much fuss – anywhere. And wherever there will be a crowd he will create trouble for Mulla. So, fed up one day, he went to the market. Many customers asked, and he told the whole story, the true story, of what type of donkey this is. So nobody was ready to purchase it. Who will purchase such a donkey? And it was evening time, and the whole day many people had come and he would tell the whole story truthfully... and people will laugh.

Then one man came, and he said, "You are a fool. You will never be able to sell this donkey; this is no way. You give me a little commission and I will auction it. Just see how it is done."

So Mulla said, "Okay," because he was also tired.

The man stood on a chair, shouted loudly, "The greatest donkey there has ever been, the most beautiful animal, the most loving animal, obedient – almost religious!"

The crowd gathered and they started bidding, and the price started getting higher and higher; and even Mulla got excited. He said, "Wait! I don't want to sell such a beautiful animal! I cannot sell. I never knew these qualities about him. You take your commission; I don't want him sold."

This is what politics is. You don't know your value, you go in the marketplace, you allow yourself to be auctioned, and when people come and they start valuing you – you advertise – when they start valuing you, you feel good. You start feeling that you have a certain value; otherwise why are so many people mad after you?

A man who has felt his being is not in any need of any encouragement. Try to feel yourself. All encouragement, all inspiration, is dangerous – it puffs you up. The ego enjoys it very much, but ego is your illness, your disease. You don't need encouragement; you need understanding. You need clarity to see.

And I am not here creating soldiers, to encourage you and inspire you and tell you go and fight for the country or for the religion. I am not creating soldiers, I am not creating an army. I am trying to create individuals. I am trying to help you to become so uniquely in tune with yourself that you know where you are, who you are, what you are doing... and you enjoy it, because that is the only thing you are meant for. You feel your destiny and you are glad.

I am not here to make you Hindus, Christians, Mohammedans – they need encouragement, they need armies, they need slogans, they need politics, they need some type of maniac obsession, crusade, murder. They need some type of violence so they can become convinced that they are doing great things.

No, I am not here to teach you to do great things. I am here to tell you just one thing, a very simple thing, ordinary: to know who you are. Because I know you are already great. And when I say you are already great, don't get any encouragement from it, because everybody is as great as you are – not a bit less, not a bit more. As I see the world, every individual is unique, incomparably unique. There is no need to compete with anybody; there is no need to prove anything. You are already proved! You are there; the existence has accepted you, given you birth. God has already made an abode in you. What more do you need?

### Question 3

IN REGARD TO THE ZEN MONKS WHO LAUGH AS A MEDITATION EVERY MORNING – DON'T YOU THINK THEY ARE TAKING THEIR LAUGHTER A LITTLE TOO SERIOUSLY?

No, because they laugh again – a second laugh – for the first, that "How foolish we are! Why are we laughing?"

If you laugh only once, it can be serious. So always re. member to laugh twice. First just laugh, and then laugh at the laughter. Then you will not get serious.

And Zen people are in a way not what you mean by religious people. They are not. Zen is not a religion; it is a vision. It has no scripture. It has nothing to abide with. It has nowhere to go, it has no goal. Zen is not a means or a method towards some goal and some end. It is the end.

It is very difficult to understand Zen because if you want to understand it, you will have to drop all that you have carried up to now – being a Christian, a Hindu, a Mohammedan, a Jain. You will have to drop all that nonsense. It is rot. To understand Zen is very, very difficult not because of its intrinsic quality but because of your conditioned mind. If you look as a Christian or as a Hindu you will not be able to see what Zen is. Zen is very pure. Eyes filled with doctrines miss it. Zen is so pure that even a single word arises in your mind and you miss it. Zen is an indication.

Just the other night I was reading. A great Zen Master Chau-chou was asked, "What is the essential religion?" He waited in silence, as if he had not heard the disciple. The disciple repeated again, "What is the essential religion, sir?" The Master continued to look where he was looking; he would not even turn his face towards the disciple. The disciple asked again, "Have you heard me or not? Where are you?"

The Master said, "Look at the cypress tree in the courtyard."

Finished. This is his answer: "Look at the cypress tree in the courtyard."

It is exactly the same as when Buddha inaugurated the world of Zen with a flower. He looked at the flower, and thousands who had gathered to listen to him could not understand what was happening. Then one monk, Mahakashyap, smiled, laughed. Buddha called him and gave him the flower and said to those who had gathered, "Whatsoever can be said, I have told you, and whatsoever cannot be said, I give to Mahakashyap." He did well by giving a flower because Mahakashyap flowered in that moment of smile; his being flowered.

What was Buddha saying? Looking at the flower, he was saying, "Be here-now. Look at the flower." They were expecting something else, they were thinking about something else, they were imagining about something else. When Chau-chou said, "Look at the cypress tree in the courtyard," he said, "Drop all nonsense about religion and what is essential and nonessential – Be here-now. Look. In that look which is here. now is revealed all that is essential religion."

Zen is totally different. It is something tremendously unique. You cannot understand it if you are caught in dogmas, in creeds.

Let me tell you one anecdote:

A young Catholic girl of fifteen was asked by the Mother Superior what she wanted to be in life.

"A prostitute," replied the girl.

"A what?" shrieked the aged nun.

"A prostitute," repeated the girl calmly. "Oh, the saints be praised," said the pious old lady. "I thought you said a Protestant!"

This type of mind will not be able to understand what Zen is; it will be completely beyond its grasp – divided in creeds and cults....

Zen people are not serious, but they are very sincere. And these two things are totally different. Never misunderstand them, never be confused between them. A sincere man is not serious. He is sincere. If he laughs, he means it. If he loves, he means it. If he is angry, he is angry and he will not pretend otherwise. He is authentic, true. Whatsoever he is, he reveals himself to you. He is vulnerable. He never hides behind masks; he is sincere, true. Sometimes he will be sad, then he will be sad. And sometimes he will like crying, then he will cry and he will not hide and he will not try to be something else which he is not. He remains himself. He never deviates from his being and he never allows anybody to distract him.

But a serious person is somebody else, who is not true, who is not authentic but is posing that he is authentic, that he is true. A serious man is an impostor; he is just trying to show that he is authentic, very authentic. He cannot laugh, because he is afraid if he laughs, in the laughter maybe his true face will come to be seen by others. Because many times your laughter shows many things that you have been hiding.

If you laugh, your laughter can show who you are because in a moment of laughter you relax; otherwise you cannot laugh. A laughter is a relaxing. You cannot remain tight, but then you cannot laugh. If you laugh, the tightness goes. You can remain somber, long-faced, and you can persist in that, but if you laugh suddenly you will see the whole body is relaxed, and in that relaxed moment something may bubble up, may surface, which you have been hiding for long and don't want others to see. That's why serious people don't laugh. Sincere people laugh – only sincere people laugh. Their laughter is childlike, innocent.

Serious people will not cry, will not weep, because that will again show their weakness – and they want to prove they are strong, very strong. But a sincere person allows himself to be seen as he is. He invites you into his innermost core of being.



Zen people are sincere but not serious. Sometimes so sincere that they almost look profane. You cannot conceive of it. So sincere that they almost look irreligious, but they are not irreligious. Because sincerity is the only religion there is.

My whole effort is also in the same dimension: to help you to become sincere – but not serious. I want you to laugh, I want you to weep. I want you to be sad sometimes, to be happy. But whatsoever you are, you are. Whatsoever you are inside, that's your outside also. You are of one piece; then you will be alive, flowing, moving, growing, reaching to your destiny, revealing, flowering, unfolding.

#### Question 4

OSHO, I FEEL ADDICTED TO YOU. YOU ARE MY LAST VICE, MY LAST ADDICTION, MY LAST DRUG. I WANT TO LEAVE FOR A WHILE TO TRAVEL AND YET I CANNOT GET AWAY. EVERY MORNING LIKE CLOCKWORK I SHOW UP FOR THE LECTURE. I FEEL HYPNOTIZED BY YOU. ANYTHING TO DO?

Let me tell you an anecdote. And the last words of the anecdote are my answer to your question, so listen well.

A jazz musician who had never entered a church in his life found himself passing a little country church just as a service was about to begin. Out of curiosity he decided to go in and see what it was all about.

After the service, he approached the rector and said, "Say, Rev, you just about knocked me out with the good words – like I really dug it the most, man. Jeez, baby, I really blew my mind – it was wild, ya dig?"

The rector was flattered, but said, "Well, thank you – most gratifying, I am sure. However, I wish you would not use these common expressions at the portals of the holy edifice."

But the musician went on, "And I will tell you something else, Rev. When the cat came around with the bread plate, I was so high with the whole scene that I came across with a fiver!"

"Crazy, baby, crazy!" said the rector.



## CHAPTER 9

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### Loosening the cause of bondage

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*19 April 1976 am in Buddha Hall*

39. LOOSENING THE CAUSE OF BONDAGE AND KNOWING THE CHANNELS ALLOWS THE MIND TO ENTER ANOTHER'S BODY.

40. BY MASTERING THE CURRENT UDANA, THE YOGI IS ABLE TO LEVITATE AND PASS WITHOUT CONTACT OVER WATER, MIRE, THORSN, ETC.

41. BY MASTERING THE CURRENT SAMANA, THE YOGI IS ABLE TO CAUSE HIS GASTRIC FIRE TO BLAZE.

42. BY PERFORMING SAMYAMA ON THE RELATIONSHIP BETWEEN THE ETHER AND THE EAR, SUPERPHYSICAL HEARING BECOMES AVAILABLE.

43. BY PERFORMING SAMYAMA ON THE RELATIONSHIP BETWEEN THE BODY AND THE ETHER AND AT THE SAME TIME IDENTIFYING HIMSELF WITH LIGHT THINGS, LIKE COTTON DOWN, THE YOGI IS ABLE TO PASS THROUGH SPACE.

A HUNDRED years before, one of the greatest thinkers of the world, Friedrich Nietzsche, declared that God is dead. He was declaring something which was becoming clearer to everybody. He simply declared the feeling of all the thinkers of the world, particularly the science oriented people. Science was winning every day against religion, superstition; and science was conquering so much that it was almost certain that in the future God cannot exist, religion cannot exist. It was felt all over the world that God has become part of history and God will exist in the museums, in the libraries, in the books, but not in human consciousness. It was felt as if matter has won the last, final war with God.

When Nietzsche declared God is dead, he meant that now life will not in any way be a destiny. It has become accidental, because God is nothing but the coordinating principle of life. God is the organic unity of life. God is that energy which has glued everything together. God is that law which has made a cosmos out of a chaos. Once God is not there, the coordinating principle is not there, the world again becomes a chaos, just an accident. With God disappears all order. With God disappears all principle. With God disappears all possibility to understand life. And with God man also disappears.

Nietzsche himself declared that God is dead and man is free now, but in fact once God is dead, man is not there. Then man is just matter, nothing more – explainable, is a mystery no more, has depth no more, has infinity no more, and has meaning no more, significance no more, is just an accident – has appeared accidentally, will disappear accidentally.

But Nietzsche proved wrong. It appears that it was something like the age of scientific youth; the nineteenth century was the age of science's coming of age. And as every youth is too full of confidence, too optimistic, in fact foolishly optimistic, the same was the case with science also. In Tibet they have a saying that every young man thinks old people to be fools, but every old man knows that all young people are fools. Young people only think, but old people know. Science was the youngest growth in human consciousness, and science was much too confident. It even declared God is dead and religion is no longer relevant, it is "out of context." Religion was part of humanity's childhood, they declared. Freud wrote a book, *THE FUTURE OF AN ILLUSION* – about religion, that it is just an illusion and there is no future really.

But God survived, and a miracle has happened within these hundred years. If Nietzsche comes back he will not be able to believe what has happened. The more the scientific mind penetrated into matter, the more it came to know that matter does not exist. God survived, matter died. Matter has almost disappeared from scientific vocabulary. It exists in ordinary language, but it is just because of old habit; otherwise there is no matter now. The deeper the scientific penetration became, the deeper they came to understand that it is energy not matter. Matter was a misunderstanding. Energy is moving so fast, with such tremendous speed, that it gives an illusion of something solid. The solidity is just an illusion.

God is not illusory. The solidity of the world is illusory. The solidity of these walls is illusory; they appear solid because the energy particles, electrons, are moving at such a speed that you cannot see the movement.

Have you watched sometimes the electric fan going very fast? Then you cannot see the wings, the blades. And if the electric fan is really moving with such speed, as electrons, you can sit upon it and you will not fall down, and you will not feel the movement. You can hit it with a bullet and the bullet will not pass between the gaps, because the speed of the bullet will not be so much as the speed of the blades.

This is what is happening. Matter has disappeared, has no more validity.

But what science has discovered is not really a discovery; it is a rediscovery. Yoga has been talking about it for five thousand years – at least. Yoga calls that energy prana. This word prana is very significant, very meaningful, pregnant with meaning. It is made out of two Sanskrit roots. One is pra; pra means the basic unit of energy, the most fundamental unit of energy. And na means energy.

Prana means: the most fundamental unit is energy. Matter is just the surface. Prana is the real thing there is – and it is not a thing at all. It is more like a no-thing, or you can call it almost nothing. Nothing means no-thing. Nothing does not mean nothing; nothing simply means that it is not a thing. It is not solid, it is not static, it is not visible, it is not tangible. It is there, but you cannot touch it. It is there, but you cannot see it. It is there, beyond and beneath every phenomenon. But it is the most fundamental unit; you cannot go beyond it.

Prana is the basic unit of the whole of life. Rocks, trees, birds, man, God, everything is a manifestation of prana, on different levels, on different understandings, on different integrations. The same prana moves and manifests as millions, as many, but the basic unit is one.

Unless you come to know prana within yourself, you will not be able to know what God is. And if you cannot know it within yourself, you cannot know it without, because within you it is so close. That's why Patanjali could know it five thousand years before Albert Einstein and company. Five thousand years is a long time for science to come to understand it, but they were trying from the outside. Patanjali dived deep into his own being; it was a subjective experience. And science has been trying to know it objectively. If you want to know something objectively, you have taken a very long route. That's why so much delay. If you go within, you have found the shortest route to know what it is.

Ordinarily you don't know who you are, where you are. What are you doing here? People come to me and they say, "What are we doing here? Why are we? For what?" I can understand their confusion, but wherever you are and whatsoever you are doing the problem will remain the same – unless you understand the source from where you come, unless you understand the basic structure of your being, unless you come to know your prana, your energy.

I have heard, it happened:

Mulla Nasruddin visited a field and filled his bag full of melons. He was about to leave when the owner showed up.

"I was passing by," Mulla began to explain, "when suddenly a strong wind blew me over to the fence and into the field."

"What about the melons?" the owner asked.

"The wind was so strong, sir, that I clutched at anything I could get my hands on. And that's how the melons came loose."

"But who put them into your bag?"

"To tell the truth," Mulla replied, "I was wondering about that myself."

This is the situation. How are you here? Why are you here? Who has put you into the bag? Everybody is wondering.

Philosophy, they say, comes out of wonder; but don't go on continuously simply wondering and wondering. Otherwise wondering becomes a sort of wandering. Then you never reach. Rather than

simply wondering, try to do something. You are here, that much is certain. You are alert that you are here, that much is also certain. Now these two ingredients are enough for yoga experimentation. You are: the being is there. You are aware that you are: the consciousness is there. These two are enough to make a lab out of your being for yoga experimentation.

Yoga does not need sophisticated, complicated things for its work. It is the simplest. Two things: you and your awareness that you are. Enough. These two you have; everybody has them. Nobody is lacking in these two things. You have a certain feel that you are, and of course you are aware of that certain feel. These two things are enough. That's why yogis had no laboratories, no sophisticated instrumentation – and they never needed any grant from Rockefeller or Ford. They needed only just a little bread, water, and they will come and beg in the town and will disappear for days. After a week or two they will come again and beg again and they will disappear again.

They did the greatest experiment: the experiment in human reality. And only with two small things, but those small things are not small. Once you know them they are the biggest phenomenon ever.

So the first thing about today's sutras is the discovery of prana. That became the very foundation of the temple of yoga. You are breathing. Yoga says you are not only breathing air; you are also breathing prana. In fact air is just a vehicle for prana, just a medium. You are not alive by breath. Breath is just like a horse, and you have not looked at the rider yet. The rider is prana.

Now many psychoanalysts have come across this mysterious thing – the rider who is coming on the breath, going on the breath, continuously moving in and out. But yet in the West it is not a recognized scientific fact. It should be because now science says matter is no longer there and everything is energy. The stone, the rock, is energy; you are energy. So there must be happening many energy games within you, tides and ebbs of energy.

Freud stumbled upon this fact. I say "stumbled upon it" because his eyes were not open; he was very blindfolded. He was not a yogi. He was again caught in the scientific attitude of making everything objective. He called it "libido." If you ask the yogis they will say libido is prana ill. When prana is not vital, when somehow the energy of prana has become dammed up, blocked; that's what Freud has come to know. And that's explainable because he was working only with ill people, neurotics, mad people, mentals. And working on ill, mentally disturbed people he came to know that their bodies are carrying some blocked energy and unless that energy is released, they will not be healthy again. Yogis say libido is prana gone wrong. It is just a diseased prana. But still Freud stumbled upon something which later on can become very, very significant.

And one of his disciples, Wilhelm Reich, went deeper into it, but he was caught by the American government because he could not prove very scientifically, that is very objectively, what he was saying. He died in jail as a madman, certified as mad. He was one of the greatest men ever born in the West. But again he was working blindfolded. He was not yet working as a yogi has to work. The scientific attitude was his undoing.

Reich tried to make contact with this energy the yogis call prana, and he called it "orgone." "Orgone" is better than "libido" because "libido" gives a feeling as if all is sexual energy. "Orgone" is a better word, more inclusive, more comprehensive, bigger than "libido," and gives a possibility for the energy to move beyond sex or to touch higher realms of being which are not sexual. But he got into trouble

because he felt it so much and he observed so much that he started to accumulate the prana energy, the orgone, in boxes. He made orgone boxes. Nothing is wrong in them; yogis have been working on that for centuries. That's why yogis try to live in almost boxlike caves, with only one small door.

Now those caves look very unhygienic, and how did they live there for years? No air goes in because there is no cross ventilation. So dark, dingy, and yogis have lived so perfectly and so healthily that it is almost a miracle. What were they doing there and how were they living there? According to the modern Scientific ideology they should have died, or at the most they should have lived as very ill people, depressed; but yogis have never been depressed. They are one of the most vital people to come across, very alive. What were they doing? What was happening? They were creating orgone, and for orgone to stay in a particular place, cross ventilation is not needed; in fact cross ventilation will not allow the orgone to accumulate because once the air comes there the orgone energy is a rider – it jumps on the air and moves out. No air passage is needed; then layers upon layers of orgone go on accumulating, and one can thrive on it and live on it.

Wilhelm Reich created small orgone boxes, and he helped many ill people. He will tell them just to lie down in the orgone box, and he will close the box and tell them to rest; and within an hour the person is out, feeling very vital, alive, tingling all over with energy. And many people have reported that their diseases disappeared after a few experimentations with the orgone.

The orgone box was so effective that without knowing the laws of the country and without bothering about them, Wilhelm Reich started to produce them on a mass basis and he started selling them. Then he was caught by the Food and Drug Administration and he was asked to prove it. Now it is difficult to prove because the energy is not tangible. You cannot show it to anybody. It is an experience; and a very inner experience.

You don't ask Albert Einstein to show electrons, but you can believe in him because you can go and see Nagasaki and Hiroshima. You can see the effect; you cannot see the cause, Nobody has yet seen the atom, but the atom is, because it can produce effects.

Buddha has defined truth as that which can produce effects. Buddha's very definition of truth is very beautiful. Never again and never before has there been such a beautiful definition of truth: that which can produce effects. If it can produce effects it is true.

Nobody has seen the atom, but we have to believe it because of Nagasaki and Hiroshima. But nobody listened to Wilhelm Reich and his patients. There were many who were ready to certify, "We have been cured," but this is how – once some attitude becomes generally accepted – people become blind. They said, "All these people are hypnotized. In the first place they must not have been ill – or they have imagined themselves cured – or it is nothing but suggestibility." Now you cannot go and tell people who have died in Hiroshima, "You have imagined that you are dead"; they have simply disappeared.

Just see the thing: death is more believable than life.

And the whole modern world is more death-oriented than life-oriented. If you kill a person you will be reported by all the newspapers; you will become a headline. But if you revive a person, nobody will ever come to know about it. If you murder, your name becomes a famous name, but if you give life to people, nobody is going to believe in you. They will say you are a charlatan or a deceiver.

That has always been so. Nobody believed Jesus; they killed him. Nobody believed Socrates; they killed him. They have killed even a very innocent man like Aesop, the famous story teller. He never did anything, he never created a religion or a philosophy, and he was not saying anything against anybody. He was just creating a few beautiful parables. But those parables offended people because he was saying such great truths in those parables and in such a simple way that he was murdered.

You go on killing people who have been affirmative, life enhancing. You ask for proofs.

If somebody comes to me and asks what I am doing here, it will be difficult. If you certify, they will say you have gone mad. This is something. If somebody is against me, they will believe him; if somebody is for me, they will not believe him. If somebody is against – howsoever foolish – they will not argue with him; they will say, "Right." And if somebody is with me and for me – howsoever intelligent – they will laugh; knowingly they will say, "I know, you are hypnotized." Ask Dr. Phadnis; people say that he is hypnotized.

This is a vicious circle of argumentation. If I convince you, you are hypnotized; if I cannot convince you, I am wrong. So either way I am wrong. If somebody is convinced....

It happened. Swabhav is here. A few years before, he came with his two brothers; all the three had come to argue with me. And Swabhav was the most argumentative of all the three; but he is a sincere man, and simple. He became by and by convinced. He had come as a leader with the other two brothers; then he became convinced. Then the other two became against him. Now they say he is hypnotized. They have stopped coming; they won't listen to me. Now they are afraid: if Swabhav can be hypnotized, they can also be hypnotized. They avoid, and they have created a protective defense mechanism around them. If I can convince another brother – because I know one can be convinced still – then the remaining one will become more defensive; and then he will say, "Two brothers gone." And the remaining one is also very good-hearted; there is a possibility for him also. Then the whole family will think all the three have gone mad.

This is how things go. If you cannot convince, you are wrong; if you can convince, then too you are wrong.

Many people, very intelligent people, PhD's, professors, psychoanalysts – certified – but the court wouldn't listen. They said they are all conspirators in the same game. "Show us where orgone energy is! Open the box and let us see where it is. It is an ordinary box, there is nothing. And you are selling it, deceiving people, cheating."

Wilhelm Reich died in a prison. It seems humanity is not going to learn anything from history; it goes on repeating the same, again and again.

Why are you so much against love, because orgone energy is love energy? Why are you so much against life and why are you so much in favor of death? Something has not evolved in you. You are so unalive that you cannot believe that life has more and higher possibilities. And if somebody reaches to a higher peak, you cannot believe that that is possible. You have to deny. It becomes almost an offense to you.

If I say I am God, it becomes an offense. I am simply saying that you can also become gods, never settle for less. But you feel offended. And you are living only two percent of your possibilities; ninety

eight percent of your possibilities are being wasted. As if you were given a hundred days to live and you lived only two days and died. Even your great thinkers, painters, musicians, geniuses, they live only fifteen percent of their potentiality.

If you can blaze to your utmost, you become a god.

The situation is such that I would like to tell you one anecdote to explain it.

Cohen bumped into Levy Isaacs who was looking terribly dejected.

"What is the matter?" he asked.

"I am bankrupt," said a quiet Isaacs. "My business failed."

"Oh, well," said Cohen, "what about the property in your wife's name?"

"There is no property in my wife's name."

"Well, then, what about the property in your children's names?"

"There is no property in my children's names?"

Cohen put his hand on Levy's shoulder, "Levy, you are very mistaken. You are not bankrupt – you are ruined."

This is the situation where you are: not only bankrupt, ruined. If you don't become alive, if you don't revitalize your prana and energy, you are ruined – and you will live with the false idea that you lived. And you are supported by the whole mass of people around you because they are almost as dead as you are, so you think this is the rule. This is not the rule.

The effort towards religion starts only when you catch hold of this – -this sutra, this thread – that whatsoever you are doing is almost nothing. You are wasting a great opportunity. Unless you start feeling God within you, never settle for anything. It is okay if you stop for a night's rest, okay, but by the morning start going. Remember it as a criterion that your fulfillment is your godhood.

When your prana flowers you are God. Right now your prana is just crawling on the earth – not even standing and walking.

I have heard about one beggar who knocked at a big house. The lady of the house opened the door. The man immediately did a shashtang, he bowed down with his whole body on the earth. He crawled at her feet. A very strong man, healthy, perfectly healthy and young. The lady said, "What are you doing? Why are you wasting your energy and crawling at people's feet? Why don't you work! Why do you go on asking, begging, crawling!"

The man looked up and said, "Lady, I am a very scientific man. I am moving alphabetically."

The lady said, "What do you mean, alphabetically?"



He said, "Asking – A. Begging – B. Crawling C. Work is very, very far away...."

Alphabetically! Don't be so alphabetical.

If you are using your prana only for sex purposes, you are crawling. Unless the energy moves to the sahasrar, unless the prana comes to your crown of the head, to your very peak, you will not be able to fly in the sky. You will remain imprisoned and you will remain miserable. Happiness is when you are flying. Happiness is when the sky is vast, unlimited. Happiness is when you have learned the pinnacle, the crescendo of your being, when you have touched the highest peak.

Now the sutras.

LOOSENING THE CAUSE OF BONDAGE AND KNOWING THE CHANNELS ALLOWS THE MIND TO ENTER ANOTHER'S BODY.

"BANDHA KARANA SHAITILYAT" – "Loosening the cause of bondage." What is the cause of bondage? Identification. If you are identified with the body, you cannot move beyond it. Wherever your identification is, there is your imprisonment. If you think you are the body, your very thinking will not allow you to do something which can be done only when you know that you are not the body. If you think you are the mind, then the mind is your only world; you cannot go beyond it.

You have learned a particular language, and you go on interpreting all the experiences through that language. Even if you come across a man who has gone beyond body identity, you will reduce his experiences also to your own experiences. You will interpret. If you come across a Buddha, you will not see his Buddhahood; you will see only his body. Because you can see only that which you are. You cannot see anything more. You are your confinement.

Remember not to get identified with lower things.

There are people who are simply living to eat. They don't eat to live; they live to eat. And they go on eating and stuffing. They become just food, nothing else. They are like a refrigerator – stuffed, nothing else in them. And they go on doing it continuously; and they never think for a single moment, "What are you doing? Is this the whole of life? – then you are vegetating."

Mulla Nasruddin fell ill. The wife said, "Should I call the doctor?"

He said, "No. Call the vet."

She said, "What do you mean? Have you gone mad, or the fever has gone too high? Why the vet? Why the veterinary doctor?"

He said, "I live like a vegetable, I work like a mule, I think like a donkey, and I sleep with a cow. You call the vet; I am not a man. Only the vet can understand me."

Just watch, observe what you are doing with yourself. Vegetating? Just stuffing with food? Or just hankering for more and more sex indulgence, just chasing women or men?



One very lovely woman asked me, "Osho, should I remain alone, or should I chase men?" She has passed her prime, her age. Now it is time to be alone and be happy; now it is almost foolish to chase. So I told her, "Now there is no need." But in the West there is a problem; even old women have to pretend that they are young. And they go on chasing because that's their only life. If sex disappears, they think life disappears, because then for what to live? That was their whole meaning.

The woman understood. It is very easy when you are near me to understand something, but when you go away the problems come back because that understanding was because of me. I had almost possessed you; in that lightning you can see many things very easily. Next day she wrote a letter, "Osho, right, you are right. I should not chase. But what about casual affairs?" Here you go again.

Don't crawl; stand up. Upanishads say: "UTTISHTHA JAGRAT PRAPYA VARANNI BODHAYAT" – "Stand up; become aware." Because to become aware is the only way to stand up, to rise and soar high.

The cause of bondage is identification. The sutra says, "Loosening the cause of bondage...." If you can loosen it a little, relax it a little, if you can uproot yourself from your body and mind, you will attain to a very great experience; and that experience is: you can enter into another's body.

But why is this a great experience? Once you can enter into another's body, the body identification drops forever. Then you know that you have entered in many bodies before; you have entered millions of bodies, remained, loved, suffered, and thought that you are this body or that. When you are not too identified with the body and the bondage is loose, you can try it.

You can enter into a dead man's body. Buddha used to send his disciples to the cemetery. Sufis have worked very much on this method; they will live in the cemeteries where dead people are, and when a fresh body is buried they will try to enter into the buried body. Once you can enter into another's body, suddenly your vision becomes absolutely clear that the body is just a house you are in. If you have lived in your own house, confined for ever and ever, by and by you become identified with the house, you start thinking as if "I am the house"; but if you can go and visit a friend's house, suddenly you see that you are not the house: the house is left behind, you are in another house. Then the vision becomes clear.

And this loosening of identification can be of much help also. You can help somebody very deeply if you can loosen your bondage. This is one of the methods of shaktipath. Whenever a Master wants to help you, to cleanse you, your energy channel, your passage, if it is blocked, he simply possesses you. He simply descends in you, and his energy, of a higher quality, purer, unbounded, moves in your energy channels. They become open. Then your own energy can move in them easily. This is the whole art of shaktipath. If a disciple is really surrendered, the Master can possess him immediately.

And once you are possessed by the energy of the Master once his prana surrounds you, enters in you, much is done very easily which you cannot do in years. It will take years for you because you will be working, working... hard is the work, blocks are very, very rocky, you have accumulated them in many, many lives, and your energy is very tiny, just a trickling, a few drops of energy. They are lost again and again in the desert. They are lost again and again against the rock. But if a Master can enter in you like a waterfall, many things are simply washed away. And when the Master has

gone out of you, suddenly you start to be a totally different person – cleaner, younger, vital... and all energy passages open. Just knock a little and you move.

When a Master enters the body of a disciple, he leaves behind him for a few moments such a great opportunity that if the disciple wants to use it, he can attain – so easily, so simply that there will be almost no effort.

There are certain schools, those schools are called schools of siddhas, they don't allow their disciples to work on any technique. The siddha guru simply tells them to sit by his side and wait. They believe in satsang, and it is a tremendously powerful method, but for it a great devotion is needed. A single doubt and it cannot happen, a little resistance and it cannot happen. One has to be completely open. One has to be completely a moon, only then can the Master possess you.

"Loosening the cause of bondage and knowing the channels allows the mind to enter another's body." Two things are needed. First, loosening of the bondage; and another, the awareness, the knowledge of the channels from where to leave the body and how to reenter it – how to enter another's body. Because if you don't know from where to leave your body, you may not be able to reenter again. So just loosening of the bondage won't help; you will have to be very, very aware of the inside world of your body.

Ordinarily we know only the outside, just the skin part. That's why people go on powdering, deodorizing their skin. Hmm?... that's their whole body. They don't know what great mechanism is hidden inside. You are not aware. Just the skin part, just the surface, which is nothing but the outer shell. As if you go to see the Taj Mahal and you just go round and round and see the outer walls and come back. You look into the mirror, the mirror simply reflects your skin, the outer shell, and you get identified with it. You think, "I am this man." You are not. You are very, very great – but you never look from the within.

Get disidentified with the body, then close your eyes and try to feel the body from within. Try to touch the body from within, how it feels from within. Get centered and from there look around – and mysteries upon mysteries open their secrets to you. That's how yogis came to know about the channels, the centers, the nadhis, the energy fields, the working of the energy fields – from where you can get out of the body and how you can reenter and how you can enter into another's body.

A great knowledge, the whole topography of the inner body is needed. One has to know it; otherwise you will miss it. Many times it has happened.

That's why Patanjali simply gives the sutra and does not go in detail because if the detail is described there are foolish people who will try. No detail is given. You cannot do anything just reading this sutra. In fact all the practical details have not been opened to you. Patanjali keeps them secret. They are only for those who are working with a Master. They cannot be said publicly, because curious people are there and they will try, and sometimes they can get out of the body but then they will not be able to get in. Sometimes they can get into another's body and may not be able to get out. Then they will create trouble for themselves and for others.

So details are not being given; details have always been handed over in personal intimacy. These sutras simply give you the framework.

BY MASTERING THE CURRENT UDANA, THE YOGI IS ABLE TO LEVITATE AND PASS WITHOUT CONTACT OVER WATER, MIRE, THORNS, ETC.

When for the first time Eskimos were discovered, the discoverers were simply amazed to know that they have almost one dozen words for snow – one dozen. They could not believe for what one dozen words are needed. "Snow" is enough. Or you can have one more word, "ice," but that will do. But Eskimos have almost one dozen, and even more words, for snow. They live in snow; they have seen all the moods of snow. They have known snow in different ways. A man living in a tropical country cannot simply imagine why one dozen words are needed for it.

Yogis say that the prana has five different shapes, workings, energy fields in you. You will say simply "breathing" is enough. We know only two things – exhalation, inhalation – that's all. But yogis live in the world of prana and they have come to know subtle differences, so they have made five divisions. Those divisions have to be understood. They are very significant. First is prana, second is apana, third is samana, fourth is udana, fifth is vyana. These are five prana manifestations in you, and each has a different work to do inside.

Prana, the first, is respiration. Apana, the second, is a help to excretion; it helps to cleanse the body of all excreta. The bowel movement comes from apana, and if you know how to work on it, you can cleanse your bowels as nobody else can. Yogis have the cleanest bowels. And that is very, very meaningful because once the bowel is totally clean, once your intestines are perfectly clean, your whole being feels light, as if you can fly. The burden disappears.

Ordinarily your intestines carry much rotten excreta – your whole life's, layers upon layers. Inside, the inner walls of the intestine, excreta goes on accumulating dry and hard. It creates many poisons; it makes you heavy. It makes you more available to gravitation. Much emphasis is given in yoga to cleanse the whole stomach so that no toxins remain in it because otherwise they go on circulating in your blood, they go on circulating in your brain, and they create a particular energy field around you which is heavy, dark, black.

When the intestines are perfectly clean and clear, the aura arises around your head; and people who have perceptive eyes can see it very easily. And you feel as if you are like a feather.

The second, apana, is excretion. The third, samana, is digestion and providing body heat. If you know the function of the third and if you become aware where it is, your digestion will become absolutely perfect. Ordinarily you eat much but you don't digest it. You go on eating and you never feel satisfied. You go on stuffing the body without digesting it. If one knows how to use samana, a small quantity of food will give him more energy than a big quantity of food ever gives to you. That's why yogis can fast for many days without any harm to their body. Once in a while they will take a little quantity of food, and they will digest it totally. Your food is not totally digested. That's why your excreta can become food for some other animal and he can digest it. Much food value is still left in it.

And the third provides the body heat also. In Tibet they have developed the whole system of body heat, creating body heat, on samana. They breathe in a certain way, in a certain rhythm, so that the samana vibration functions efficiently within their body. They create much heat. They can create so much heat that snow is falling, and a Tibetan lama will stand naked – perspiring – under the open

sky. All over is snow; and you will be freezing. You will not be able to come out of the house, and he is standing in the falling snow – perspiring.

This is one of the examinations. When in Tibet somebody becomes a physician, first he has to go through an examination in which he has to create his body heat. If he cannot create that, he is not given a certificate to practice medicine. It is very difficult. No other medicine in the whole world asks so much of the physician. It is not just a viva voce; it is not just that you cram something and vomit it in the examination papers. You have to show that really you have become master of your body heat because the whole life you will be working on the heat energy of your patients. If you are not a master, how can you work upon others? So the whole night the examinee has to stand outside in falling snow. Nine times in the whole night the examiner will come and touch your body to see whether you are still perspiring. If you can create that much body heat, you are a master of samana. Now you can become a healer; your very touch will become a healing miracle.

In Tibet they teach that when you touch the hand or the pulse of your patient, you have to breathe in a certain way; only then will you know his system of breathing. And once you know his system of breathing, you have known everything about him and you know what is to be done. Ordinarily doctors try to watch symptoms in the patient not moving them selves in a particular space of perceptivity, but in Tibet – and their whole method is based on Patanjali's yoga – first the doctor has to move in a certain space from where he can feel, see, where the problem of the patient is – where the patient's prana is entangled, where the prana of the patient is blocked, where to hit.

The same is true about acupuncture. That developed out of Taoist yoga. Seeing inside the functioning of energy, prana, they became aware that there are seven hundred points in the body which are energy points, and just by pressing those points the whole energy field of the body can be changed and transformed. When you have a headache, the acupuncturist may not touch your head; there is no need. He will touch somewhere else because the energy in the body exists in a polarity, negative and positive. If you have a headache, then somewhere else – at the opposite pole – he will find a point and he will just push his needle a little. Even that is not needed. Even acupressure – just a little pressure with his thumb – and suddenly the headache is gone. And it is miraculous; how it happens? He has changed your energy field. By pushing it somewhere, he has changed the whole field; you now have another energy field, different energy field.

Acupuncture is becoming more and more scientific in the West, particularly in Soviet Russia, because a man has developed a new sort of photography – Kirlian photography. And through that photography those seven hundred points can be seen through photographs – and exactly those seven hundred points were known by Taoist yogis, without any medium, without any photography, without any camera. They came to know it from the within.

Fourth is udana, speech and communication. When you speak, the fourth type of prana is used. And the same type of prana can be trained; if that prana can be trained you become a hypnotic speaker, or you can become a hypnotic singer. Your voice can have a hypnotic quality. Just listening to it, and people can be magnetized.

And the same is used for communication. People who are in a difficulty of how to communicate – and many people, millions of people, are in that difficulty how to communicate, how to relate to others, how to love, how to be friendly, how to be open, how not to be closed – they all have some

difficulty of udana. They don't know how to use the prana energy which makes you flowing and makes your energy become open and you can easily reach the other and there is no block.

And fifth is vyana, coordination and integration. The fifth keeps you integrated. When the fifth leaves the body, you die. Then the body starts disintegrating, deteriorating. If the fifth is there, even if your whole breathing stops, you will remain alive. That's what yogis are doing. When yogis exhibit that they can stop their heart, they stop four – the first four pranas – they keep on the fifth. But the fifth is so subtle that there exists no instrument yet which can detect it. So for ten minutes you can observe in every possible way and you will see that the yogi is completely dead and your doctors will certify that he is dead, and he will come back. The fifth is the most subtle, the very thread which keeps you as an organic unity.

If you can know the fifth, you will be able to know God, not before that. Because the function of the fifth within you is the same as God's function in the totality. God is vyana; he is keeping the whole together – the stars, millions of stars, the infinity of space, all together. If you know your body, your body is a small microcosm, representative of the whole macrocosm. In Sanskrit they call the body pind, microcosm; and the whole brahmand, the macrocosm. And your whole body is a miniature. It has everything that the whole has, nothing is lacking. If you can understand your totality, you will have understood the totality of all.

Our understanding remains at the level where we stand. If somebody says that there is no God, he is simply saying that he has not come to know something integrative in his own being, that's all. Don't fight with him, don't argue with him, because argument cannot give him an experience of vyana. Proofs cannot give him an experience of vyana. Yogis never argue; they say, "Come, experiment with us – hypothetically. There is no need to believe what we say. Just try; just to try to see what it is. Once you come to feel your vyana, suddenly God appears, then God is spread all over."

Let me tell you one anecdote:

The lodger was asked by his landlady to solve a problem for her. She said to him, "I have got these two parrots in a cage; one is a boy parrot and the other is a girl parrot, but I don't know which is which. Can you help me?"

The lodger said, "Well, missus, I don't know anything about parrots, but I tell you what – you put a black cloth over their cage, leave them for half an hour, then take the black cloth off and see which of the birds is a bit ruffed up – that will be the male."

So she did just that – -she put a black cloth over the cage, left it for half an hour, then took it off. Sure enough one of the parrots was a bit ruffed up.

"There you are," he said, "that is the male."

"Oh, yes," she said, "but how am I going to tell in future?"

So he said, "Tie a bit of ribbon around his neck now, then you will know."

And this the landlady did.

That afternoon the vicar came to tea. The parrot took one look at his dog tie and said, "Blimey – they caught you at it as well, did they!"

Whatsoever is our experience becomes the interpretation for the whole. We are confined to our experience; we live through it, we see through it. So when a man says there is no God, feel compassion for him. Don't feel angry. He is simply saying that he has not come across anything in him which can correspond to God, which can give an indication. He has not found even a ray of light within his being. How can he believe that there exists the source, the sun, the source of life and light? No, he cannot believe. He is completely blind, utterly blind; not even a ray of light has passed through his eyes. Feel compassion for him. Help him; don't argue, because argument is not going to help him.

Nobody can convince anybody about God. It has nothing to do with conviction; it is a conversion.

"By mastering the current udana, the yogi is able to levitate and pass without contact over water, mire, thorns, etc." If you have become tuned and you have mastered the prana known as udana, you can levitate because it is udana that connects you with gravitation.

You see so many birds, such big birds, flying. It has yet remained a mystery for scientists how they fly with such weight. Those birds by nature know something about udana; it is spontaneous for them. They breathe in a certain way. If you can also breathe in that way, you will feel suddenly you are cut from gravitation. With gravitation you have a certain connection from within your being. This can be disconnected.

And it happens to many people without knowing. Sometimes meditating, sitting, suddenly you feel that you are levitating. Open your eyes – you will find yourself sitting on the ground. Close your eyes – again you feel you are levitating. Your physical body may not be levitating, but deep inside something has become disconnected and you feel a gap between you and gravitation. That's why you feel that you are levitating. This can go deeper and deeper, and one day it is possible you can levitate.

There is a woman in Bolivia who has been observed by all scientific technology, methods. She levitates. She can go for a few seconds four feet above the ground – just by meditating. She sits and meditates, and she starts rising up.

**BY MASTERING THE CURRENT SAMANA, THE YOGI IS ABLE TO CAUSE HIS GASTRIC FIRE TO BLAZE.**

Then you can digest very easily, and totally. And not only that, when your gastric fire is blazed, your whole body will have a certain radiance around it, a certain quality of fire, aliveness.

And this fire helps the yogi to purify his whole being because this fire burns all that is rotten and rubbish in you, all that should not be there. It destroys all impurities and toxins within your body.

And this fire, if it can be burned really totally, can burn your mind also. Thoughts can burn in it, desires can burn in it.



And Patanjali says that once you have found this fire, by breathing in a certain way and bringing a certain prana energy and accumulating it inside, you can burn the whole desire to live – you can burn the very seed of desire. Then there is no more birth for you. This he calls nirbeej samadhi, seedless samadhi, when even the seed has been burnt.

**BY PERFORMING SAMYAMA ON THE RELATIONSHIP BETWEEN THE ETHER AND THE EAR, SUPERPHYSICAL HEARING BECOMES AVAILABLE.**

The word in Sanskrit for ether is akash. It is more comprehensive than "ether"; akash means the whole space, the whole emptiness that surrounds everything. Akash means the nothingness out of which everything comes and goes back to, the primordial nothingness which was in the beginning and which will be again in the end. Everything comes out of it and disappears into it. This nothingness is not just nothing. It is not negative; it is absolutely potential and positive, but formless.

By performing samyama on the relationship between this akash, this formlessness that surrounds you, and your ear.... This is a yoga discovery, that your ear is in tune with akash. That's why you can hear sounds: sounds are created in akash, in ether, and your ear corresponds to akash within your body. Your eyes correspond to the sun; your ears correspond to the akash, to the ether. If you can bring your samadhi to the akash and your ear and their relationship, you will be able to hear whatsoever you want to hear.

This is something very miraculous, but not a miracle. It has as scientific laws behind it as television or radio. Just a certain tuning is needed. If your ears are in a certain tuning with the akash, you start hearing that which was not ordinarily available. You can hear others' thoughts. Not only that, you can hear thoughts which were uttered thousands of years before. You can hear Buddha again. You can hear Krishna again giving his message to Arjuna. You can hear Jesus again giving his sermon on the mount. Because whatsoever is created remains in the akash; it never goes away; in a subtle way it is preserved.

In Theosophy they call these records akashic records. Everything is there, recorded, taped, once you can find the key. And that key exists in bringing samyama to the relationship of the ether with your ear.

**BY PERFORMING SAMYAMA ON THE RELATIONSHIP BETWEEN THE BODY AND THE ETHER AND AT THE SAME TIME IDENTIFYING HIMSELF WITH LIGHT THINGS, LIKE COTTON DOWN, THE YOGI IS ABLE TO PASS THROUGH SPACE.**

And if you bring samyama to your body and the akash and their relationship.

The akash is formless, nirakar, the infinities around you. Your body is just a wave in the ocean of akash. Before it arose it was in the akash unmanifest; after you will die it will again disappear into akash. Right now the wave is joined with the akash; it is not disjointed. Just bring your awareness to the wave and the relationship of the wave with the ocean and you will be able to disappear or appear, according to your will.

A yogi can manifest himself in many places simultaneously; he can meet one of his disciples in Calcutta and another in Bombay and another in California. Once you know how to be in tune with the ocean, you become infinitely powerful.

But remember that these things are not to be desired. If you desire them, they will become bondages. These things should not become objects for your greed. And when they happen on their own, you should go on offering them to God. Tell him, "What will I do with them?" Whatsoever you attain, go on renouncing it, giving it back to God. More will be coming; give that too. More will be coming still; give that too. And a point comes when you have renounced all, God himself comes to you.

God comes at the moment of absolute, utter sacrifice.

So please don't start becoming greedy about these things. And I have not given you any details, so even if you become greedy, you cannot do anything. Those details are given in privacy. Those details are given in person to person relationship. And there is no need for you to come to me for those details; whenever you are ready, they will be given to you wherever you are. Your readiness is all. If you are ready they will be given to you, and they will be given only in proportion to your readiness so that you cannot harm yourself, you cannot harm others; otherwise man is a very dangerous animal.

Remember that danger always.



## CHAPTER 10

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### Nowhere to go

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*20 April 1976 am in Buddha Hall*

#### Question 1

I FEEL LOST – THERE IS NO WAY BACK TO MY OLD LIFE – THE BRIDGES ARE BROKEN. AND I DON'T SEE A WAY IN FRONT OF ME.

THERE is none. The way is just an illusion of the mind. The mind goes on dreaming about the way to reach its goals, its desires. The way is a shadow of the desiring mind. First you desire something. Of course desire can only be in the future and the future is not there yet. How to bridge that which is not with that which is? Then you create a way. It is imagination. It is illusion. But with the way, you become joined with that which is not, and then you start travelling. You are playing a game with yourself.

There is nowhere to go, so the way is not needed. You are already there. It is not something to be achieved; it has already been delivered to you. And deep down, religion is not a path but just a realization, a revelation – the realization that you are already there. Your hankering, your desire does not allow you to see the facticity of your being.

So good, old bridges are broken and there seems to be no path, no way ahead. That's what I want to do to you. I want to take all the paths away. Pathless, not knowing where to go you will go in. If all your paths – all the possibilities to escape from yourself – are taken away, what will you do? You will be yourself.

Just think. Just meditate upon it a little. It is desire, it is competition with others, that creates the whole thing, the whole illusion. You are always competing. Somebody else is ahead of you. You

would like to put him back; you would like to overtake him. You run fast. You do everything that you can do – just/unjust, right/wrong. You forget everything; you simply want to undo him, to prove him a failure. This way you are not going to achieve your innermost reality. This way you will achieve a little more decoration of the ego. You have defeated one, you have defeated thousands, you have defeated millions – and you are moving and moving and moving. More and more ego will be accumulated. You will become more burdened. You will be more lost, you will be lost in a forest.

Competition is one of the most irreligious things in the world, but that's what everybody is doing. Somebody has a big house. You immediately start desiring a bigger one. Somebody has a beautiful car. Immediately you desire to have another, a bigger one. Somebody has a beautiful wife, or somebody has a beautiful face or a beautiful voice. Immediately the desire arises.

The desire arises with the idea that you have to compete with others and that you have to prove something against others, that you have to struggle, that you have to achieve something. Not knowing what it is, but you go on moving in a dark valley thinking that somewhere there must be a goal.

You can go on and on for lives together. That's what you have been doing up to now. You will never reach anywhere. You will be always running and never reaching because the goal is within you. But to see that, you have to drop all competition, all ambition.

And remember, it is very easy to change your competitiveness into a new competitiveness, to drop the old and to have something new again in the same way, the same ambition. You are ambitious in the world. Then you drop it. Then you become ambitious in the name of religion, spirituality; then again you compete. Then again the same ego enters in. I have heard one anecdote. Listen to it very alertly.

Two brothers died at the same time and arrived at the Pearly Gates together, where they were interviewed by St. Peter.

He said to the first brother, "Have you been good during your life on earth?"

And he replied, "Oh yes, Your Saintliness, I have been honest, sober, and industrious, and I have never messed around with women."

"Good lad," said St. Peter, and gave him a beautiful gleaming white Rolls-Royce. "There is your reward for being a good boy."

Then he said to the other brother, "And what about you?"

He sighed, "Well, I have always been very different from my brother. I have been crooked, drunk, idle – and a devil with the women."

"Ah well," said St. Peter, "boys will be boys, and at least you have owned up to it. You can have this, then." And he gave him the keys to a Mini-Minor.

The two brothers were about to get in their cars when the one who had been naughty started roaring with laughter. The other one said, "What is so funny then?"

He said, "I have just seen the vicar riding a bike!"

Your whole enjoyment is always just comparative. Comparison gives you a feeling of where you are – behind the man who has a Rolls-Royce but in front of the man who has a bike. It gives you the exact location where you are.

You can pinpoint yourself on the map, but this is not the right way to know where you are, because you are nowhere on the map. The map is illusory. You are somewhere beyond the map. Nobody is in front of you and nobody is at the back. You are alone – tremendously alone. You are unique, you are alone, you are one. And there is nobody else there to be compared with.

That's why people become very much afraid in going within because then they are moving into their aloneness, where all paths disappear, all possibilities of location where you are, disappear. All maps – imaginary, political, cultural, social – all disappear. Suddenly you are in the wilderness of your being and you don't know where you are. This is exactly what has happened: "I feel lost – there is no way back to my old life – the bridges are broken. And I don't see a way in front of me."

This is what I call the beginning of meditation, the beginning of the entry within your being. Don't get scared; otherwise you will again become a victim of your dreams. Enter into it boldly, courageously, daringly. If you understand me, it is not difficult; just a tacit understanding is needed.

Of course you will never be able now to know where you are. You will be able to know who you are, but you will never be able to know where you are because "where" is always in relation with others. "Who" is your nature; "where" is relative.

And now onward there will be no bridges with the past; and of course there is no possibility now for any bridges for the future. The past is gone, the future does not exist. The past is just memory and the future is nothing but hope. The past is just a reference and the future is just a dream. Both are gone. You will be living in the present... and the present is so vast you will be lost as a drop of water becomes lost in the ocean.

Be ready for it. Be ready to dissolve, be ready to be annihilated.

The mind will hanker for the past, the identity, the clarity – where you are, who you are. But all those are games, language games.

I have heard one anecdote:

An Englishman touring the States remarked to a man in the West, "You have a remarkable country here. Lovely women, big cities, but you have no aristocracy."

"No what?" asked the American.

"No aristocracy."

"What is that?" asked the American. "Oh, you know," he said. "People who never do anything, whose parents never did anything, and whose grandparents never did anything – whose families have always been people of leisure."

"Oh, yeah!" said the American. "We have them here, but we call them hoboes!"

But when you call somebody an aristocrat it looks very grand. When you call somebody a hobo, suddenly you fall from the peak of Everest into the deepest valley possible. But aristocrats have been hoboes, and hoboes think of themselves as aristocrats.

I have heard that two hoboes were talking to each other, leisurely sitting on a full-moon night. The first said, "What do you want to become in your life?"

The other said, "I would like to become a prime minister."

The first said, "What? Don't you have any ambition in your life?"

A hobo thinking of becoming a prime minister. Hoboes have their values.

If you look at your past references, what are they? Language games. Somebody says that he is a brahmin. Because the society accepts that there are four classes. In India the brahmin is the highest caste and the sudra is the lowest caste. Now this type of caste system does not exist anywhere in the world; it exists only in India. Of course it is imaginary. You cannot sort out who is a brahmin if he does not say so. The blood will not show, the bones will not show – no examination, no X ray will show who is a brahmin and who is a sudra. But in India the game has been played so long, it has become so deep rooted in the mind, the moment somebody says he is a brahmin, look at his eyes, look at his nose – the ego radiates. When somebody says that he is a sudra, look at him. The very word humiliates; the very word makes him feel guilty. Both are human beings, but just a labeling that a society has accepted destroys their humanity.

When you say you are rich, what do you mean? You have a certain account in the bank. But that too is a game, money is a game. Because the society has agreed upon something to believe in, the game continues.

I have heard about one miser who had a great treasure of gold hidden in his garden somewhere. Every day he will go and remove a little earth and look at his bricks of gold, hide them again, will come back very happy and glad and smiling, all smiles. By and by one neighbor started suspecting because every day – it was almost a religious ritual – every day exactly in the morning he will come – it was just like a prayer – remove a little soil, look at his bricks of gold shining in the morning sun, and immediately something will flower in him and he will be so happy the whole day.

One night the neighbor removed all the bricks of gold. Instead of gold bricks, he put ordinary bricks there and covered the earth. Next morning he came. He started crying and weeping and shouting that he has been robbed. The neighbor was standing in his garden; he said, "Why, for what are you crying?" He said, "I have been robbed! My twenty gold bricks have been stolen!" The neighbor said, "Don't be worried, because you were never going to use them. You can do the same with these ordinary bricks. Come every day in the morning, remove the earth, look at them, be happy and go back. Because you were never going to use them in the first place, so whether of gold or of mud, what difference does it make?"

You may have money. That does not make any difference. You may not have. That too does not make any difference. You may have great recognition, degrees, awards from the society, praise,

certificates. That does not mean anything – it is a game. Once you look into this game through and through and you realize that in this game you will never be able to find yourself, who you are.... The society goes on befooling you and giving you some illusory ideas who you are, and you go on trusting and believing in them. Your whole life is wasted.

So when for the first time meditation starts really working in you and starts destroying you, deconstructing you – your name disappears, your caste disappears, your religion disappears, your nationality disappears – by and by you are simply nude and naked in your pure aloneness. It is scaring in the beginning because you cannot find any place to put your feet on and you cannot find any place to continue, to remain in the ego. No help, all props withdrawn, your structure starts falling.

Stand by the side, have a good laugh, and let it fall. Have a good laugh that now there is no way to move back.

In fact there is never a way to move back; people only believe so. Nobody can go back; in time there is no possibility to go back. You cannot become a child again. You cannot go back into the womb of your mother. But the illusion, the idea that it is possible will haunt you and will not allow you to grow.

There are many men I see who go on seeking their mother in their love affairs, which is foolish. Out of a hundred, almost ninety-nine men are searching for their mother. The mother has been lost in the past; now they cannot enter the womb of the mother again. Have you watched yourself? Lying in the lap of your beloved, a fantasy arises in you – as if you have found your mother.

Why are men so interested in women's breasts? The interest is basically of the search for the mother because the child knew the mother through the breasts and he still hankers for the mother. So a woman who has beautiful, round, big breasts becomes more attractive to men. A flat chested woman simply becomes unattractive. Why? What is wrong? Nothing is wrong with the woman; something is wrong with the mind. You are seeking the mother, and she cannot help your imagination. She does not fit with your illusion. How can she be your mother? She has no breasts? Breasts are the basic necessity.

You go in Indian temples in Khajurao or in Puri and you will see such big breasts that it seems almost impossible. How were these women walking? The weight seems too much. But that simply shows the search, the search to go back, to find the mother again. Then your love life will be a disturbance because the woman who loves you is not in search of a child. She is in search of a friend, of a beloved, of a lover. She does not want to become your mother. She wants to become your friend, your companion, your consort. And you are asking her to be your mother, to take care of you as your mother used to take care. And you go on expecting the mother and she goes on frustrating it. The conflict arises.

Nobody can go back. That which is past is past. Past is past and cannot be reclaimed. This understanding makes you a grown up; then you don't hanker for it.

And remember, if you hanker for the past, you hanker for the future. Your future is nothing but your modified, renovated past. What you desire in the future is nothing but all that was happy in the past minus all that was not happy. Your future is nothing but your repainted past – closer to the heart's desire, the painful accidents dropped and the pleasant exaggerated. Once you drop the past you

drop the future also because it is nothing else but the repainted past, and then suddenly you are here now.

Then I can tell you, "Look at the cypress in the courtyard." Or I can take a flower in my hand and just let you see it. And if you can see it just here-now, a mysterious phenomenon starts happening within you: a flower within you starts opening. Something spreads over your being – something existential. It is not a dream. It has no hallucinatory quality in it. It has no ideas, no thoughts, no pictures, nothing; just a tremendously austere emptiness – beautiful, but totally empty.

Don't get afraid. That's the way how one comes to meet the present and how one comes to meet oneself.

## Question 2

WHY DID PATANJALI WRITE AND YOU CHOOSE TO SPEAK ON THE YOGA SUTRAS WHEN NEITHER OF YOU WAS PREPARED TO SHARE WITH US THE ESSENTIAL KEYS OF THIS SADHANA?

The essential keys can be shared but cannot be talked about. Patanjali wrote these sutras so that he can share the essential keys with you, but those essential keys cannot be reduced to sutras. The sutras are just introductory, just a preface to the real thing. Let me tell you, the YOGA SUTRAS of Patanjali is just a preface to the real transmission he wants to do. It is just introductory. It just gives you an idea that something is possible. It makes you hopeful; it simply gives you a promise, a glimpse. Then you have to do much to come close to Patanjali.

In deep intimacy the keys will be delivered to you.

And that's why I have chosen to speak on these yoga sutras. It is just to allure you, to seduce you, so that you can come close to me. It is just to help some great thirst in you which you are carrying for lives together; but finding no way to satisfy it, finding no way how to quench it, you have forgotten about it. You have dropped it out of your consciousness. You have pushed it into the darkness of the unconscious because it is trouble. If you have a certain thirst and you cannot satisfy it, to allow it to remain in the conscious will be very, very burdensome, very troublesome. It will continuously go on knocking. It will not allow you to do other things, so you have pushed it into the unconscious.

These discourses on the YOGA SUTRAS of Patanjali are just to bring that neglected thirst into the focus of your consciousness. This is not the real work; this is just introductory. The real work starts when you have recognized the thirst, accepted it, and you are ready to change, to mutate, to become new – when you are ready to dare to go on this immense journey, the journey into the unknown and the unknowable. It is just to create a thirst, a hunger.

The yoga sutras are just an appetizer. The real thing cannot be written, cannot be said; but something can be written and said which can bring you nearer, closer to the real thing. I am ready to deliver the keys, but you have to be brought to a certain level of consciousness, a certain level of understanding. Only then can those keys start being understood by you.

I have heard:

Two beggars, really down and out, were each lying on the grass. The sun was shining above, beside them a rippling brook. It was quiet, restful, and peaceful.

"You know," mused the first beggar, "right now I would not change places with a man who had a million pounds."

"How about five million?" asked his companion.

"Not even for five million."

"Well," went on his friend, "how about ten million?"

The first beggar sat up and said, "That's different. Now you are talking real money."

It is just to give you a glimpse. It is not giving you the real money but just to give you a glimpse of the real money so again the long-denied desire, thirst, discontent arises, again repossesses you, you become aflame; and then you can come close to me.

Question 3

FOR YEARS I AM MOST OF THE TIME WITNESSING AND I FEEL IT LIKE A DISEASE. SO IS IT THAT THERE ARE TWO KINDS OF WITNESSING AND MINE IS WRONG? TELL ME.

It must be wrong; otherwise it cannot be felt like a disease. Self consciousness is not consciousness of the self, and there is the problem. Consciousness of the self is totally different. It is not self consciousness at all; in fact self consciousness is a barrier for consciousness of the self. You can try to watch, observe with a very self conscious mind. That is not awareness, that is not witnessing, because this will make you tense.

That's what happens to people. You go on talking. I have never come across a person who is not a good talker; all people talk well. Talking is so human, so natural. But tell somebody to stand on a stage and talk to people. Even to a small gathering of four hundred, one thousand, people, let somebody stand; and he starts trembling and the fear arises and he feels as if the throat is choking, and suddenly words don't come easily, the flow stops. What happens? He has always been a good talker, almost to the extent of being a bore, and suddenly... suddenly he cannot speak a word.

He has become self-conscious. So many people watching. observing; now he feels as if his prestige is at stake. If he says something wrong or something goes wrong, what will people think about him? He had never thought about it that way, but now with so many people facing him – and these may be the same people with all of whom he has been talking individually – but now standing on a stage looking at people, and so many people looking at him together – all their eyes like arrows penetrating him – he becomes ego-conscious. His ego is at stake; that creates the tension. Remember, witnessing is not an ego-consciousness. Ego has to be dropped. And you are not to make it a strain. It has to be relaxed, it has to be in a deep let-go. Let me tell you one anecdote:

A priest was unburdening himself to a rabbi. "Oh, Rabbi, things are very bad. The doctor tells me I am very sick and that I must have a very serious operation."

"It could be worse," said the rabbi.

"My congregation is deserting me for another parish because my sermons are so bad and I don't make house calls," continued the priest.

"It could be worse," said the rabbi.

"My housekeeper has given in her notice, my organist has resigned, and I can't get any boys to serve on the altar," continued the priest, close to tears.

"It could be worse," said the rabbi.

"The parish treasurer has decamped with the funds, and the bishop is due to make a visitation; one of the Children of Mary is pregnant, the roof leaks, and my car has been stolen," moaned the priest.

"It could be worse," said the rabbi.

"How could it be worse?" asked the priest, finally stung by the rabbi's lack of compassion.

"It could happen to me," said the rabbi.

If you are continuously thinking in terms of the ego, then even your witnessing will become a disease, then your meditation will become a disease, then your religion will become a disease. With the ego everything, becomes a disease. The ego is the great inconvenience in your being. It is like a thorn in the flesh; it goes on hurting. It is like a wound.

So what to do? The first thing, when you are trying to watch, the first thing that Patanjali says is: concentrate on the object and don't concentrate on the subject. Start from the object – dharana, concentration. Look at the tree, and let the tree be there. You forget yourself completely; you are not needed. Your being there will be a continuous disturbance in the experience of the greenery, of the tree, of the rose. You just let the rose be there. You become completely oblivious of yourself – you focus on the rose. Let the rose be there: no subject, just the object. This is the first step of samyama.

Then the second step: drop the rose, drop the emphasis on the rose. Now emphasize consciousness of the rose – but still no subject is needed, just the consciousness that you are watching, that there is watching.

And only then can the third step be taken, which will bring you close to what Gurdjieff calls self-remembering, or Krishnamurti calls awareness, or the Upanishads call witnessing. But first the two steps have to be fulfilled; then the third comes easy. Don't start doing the third immediately. First the object, then the consciousness, then the subject.

Once the object is dropped and the emphasis on the consciousness is no longer a strain, the subject is there but there is no subjectivity in it. You are there but there is no "I" in it, just being. You are, but there is no feeling that "I am." That confinement of "I" has disappeared; only amness exists. That amness is divine. Drop the "I" and just be that amness.



And if you have been working too long on witnessing, then for a few months, at least for three months, drop it completely, don't do anything about it. Otherwise the old pattern may continue and may pollute the new awareness. You just for three months give a gap, and for three months you meditate with cathartic methods – Dynamic, Kundalini, Nataraj – that type in which the whole emphasis is on doing something and that something is more important. Just dancing, and the dance becomes important, not the dancer. The dancer has to lose himself completely in dancing. So for three months drop witnessing and be absorbed in some meditation. This is totally different. Being absorbed in something is completely forgetting yourself. Dancing will be very good, singing will be very good – forget yourself completely in it. Don't keep yourself apart and divided.

If you can dance in such a way that only the dance remains and the dancer disappears, one day suddenly you will see the dancing has also disappeared. And then there is an awareness which is not of the mind and not of the ego. In fact that awareness cannot be practiced; something else has to be done as a preparation, and that awareness comes to you. You have just to become available for it.

#### Question 4

"THESE THINGS CAN ONLY BE TRANSMITTED IN THE CLOSE PERSONAL RELATIONSHIP BETWEEN DISCIPLE AND MASTER." WELL, WHAT HAVE WE HERE? I HAVE THAT RELATIONSHIP WITH YOU, AND THESE THINGS ARE NOT TRANSMITTED.

You cannot decide whether you have that relationship with me or not. Only I can decide. Your greed may tell you that you have that relationship, your desire to achieve it may tell you that you are ready, but your saying that you are ready does not make you ready. Unless I see, it cannot be transmitted.

And if you look down, you will also see that you are not ready. Just by being here is not enough. Just by becoming a sannyasin is not enough – necessary, but not enough. Something more, something of a greater sacrifice is needed, in which you dissolve. When you are not, the keys can be delivered, not before it. If you are there watching and waiting, that very watching and waiting will become a barrier.

Let me tell you one anecdote:

Three novices joined a Trappist monastery. After a year they were seated at breakfast and the Abbot turned to a novice:

"Brother Paul, you have been with us a whole year and you have kept your vow of silence. If you wish you may now speak. Do you have anything to say?"

"Yes, Abbot. I don't like the breakfast food."

"Very well, perhaps we shall do something about it."

Nothing was done, and another year passed, a year of silence. Once again they were seated about the breakfast table and the Abbot turned to another young monk:

"Brother Peter, I commend you for having kept your peace for two years. If you wish you may now speak. Do you have anything to say?"

"Yes, Abbot. I don't see anything wrong with the breakfast food."

A third year passed, a year of silence. Again the Abbot turned to the third novice:

"Brother Stephen, I commend you highly for your vow of silence which you have kept for three whole years. If you wish you may now speak. Do you have anything to say?"

"Yes, Abbot, I do. I can't stand this constant bickering."

All those three years have been lost on the breakfast food, and deep down in the mind it has continued to be a problem. All the three have answered differently, but all are concerned with it. Their differences of answers are just on the surface. Deep down they have all been obsessed with it.

You can be ready only when all such obsessions disappear. It is very easy to be silent, but the inner chattering continues. Then it is not a silence; it is just outwardly an exhibition of silence. In fact people when they take a vow of silence chatter more in their minds than ordinarily because ordinarily they chatter with others and much of the stream is let out. When they keep silent, there is no door for the stream to go out – all valves are closed, so the stream goes on, round and round and round inside. It becomes a whirlwind, a whirlpool, and they go on chattering and chattering.

These three years, all the three novices have been chattering and chattering and chattering. On the surface everything looks perfectly calm and quiet, but it is not so in the depth.

So whenever you are ready.... And you cannot decide; it cannot be left for you to decide. Those who have become ready, to them the keys have been already delivered; and those who will be becoming ready, the keys will be always ready to be delivered to them. In fact not a single moment is lost. The moment you are ready, immediately, instantly, the key is delivered. The key is not something material, that I have to give it to you and to call you. It is something – a transmission... once you are in tune with me, so much so that you are not even bothered about the keys, you have left the whole thing to me. That's what surrender is. You say, "Whenever – if ever – you feel right, I am ready. If you feel it is not right, then I am ready to wait forever. Even if it doesn't happen it doesn't matter." Only then, in that total acceptance, you become really open to me; otherwise you are trying to use me. You cannot use me.

I am available, but you cannot use me. You can simply become vulnerable to me – and you will be satisfied beyond all satisfactions. But for that, infinite patience, emptiness is needed.

Another question of the same type:

OSHO, IN ONE OF YOUR PREVIOUS LECTURES YOU HAVE ACCEPTED THAT YOU ARE FULLY READY ON YOUR SIDE TO PUSH sadhakas TOWARDS THE UNKNOWN PEAK OF THE SOUL. YOU HAVE FURTHER SAID, "I AM WAITING FOR PERSONS OF SUCH TYPES WHO ARE READY TO DO ANY KIND OF EXPERIMENTS FOR ASCENDING TO THE UNKNOWN PEAK OF THE

SOUL." THE TIME FROM WHEN I HAVE HEARD THIS STATEMENT I HAVE BEEN PREPARING MYSELF TO FACE THIS CHALLENGE OF YOURS. IN MY PERSONAL INTERVIEWS WITH YOU WHEN I ACCEPTED THAT I AM FULLY READY ON MY SIDE, YOU ADMITTED THAT YOU WERE NOT READY AT THAT TIME. WHY THIS DUALITY IN YOUR STATEMENTS? PLEASE CLEAR MY DOUBTS.

There is no duality – just etiquette. You are not ready, but I didn't want to hurt you, so I said I am not ready.

The very tenseness and eagerness and the greed is creating a disturbance. If you are ready and I say to you, "Wait," you will listen to me. This question is from Anand Samarth. Just a few days before, he was there to ask me, and I again and again said, "Wait"; and he would say, "Now I cannot wait anymore. You have said before, 'Whenever anybody is ready, I am ready to transmit to him.' Now I am ready; then why do you say to me, 'Wait'?" And I again said to him, "Wait," but he would not listen. You are not even ready to listen to me. What type of surrender is this? You are completely deaf, and still you think you are ready. Your greed is there, that I understand. Your ego is there, that I understand. You are in a hurry, that I understand. And you are trying to get things very cheap, that I understand. But you are not ready. Let me tell you one anecdote:

Two nuns were driving through the country when their car ran out of petrol. They walked on a couple of miles and eventually came to a farmhouse, where they explained their problem.

"You can siphon some petrol out of my tractor," said the farmer, "but I have not got anything to put it in."

However, after some thought, he produced an old chamber pot which appeared to be the only available utensil. So, with the pot filled with petrol, the nuns walked back to their car and began pouring it in.

A rabbi passed by in his car, saw this extraordinary sight, stopped and said, "I don't agree with your religion, sisters, but I admire your faith!"

I also don't agree with your readiness, but I admire your faith. I admire that the thirst has arisen. Good. But thirst in itself is not enough readiness. It is the beginning, but not the end. Let it flower in silence, let it flower in patience, let it flower in a deep let-go. Don't be in a hurry. Move slowly; almost try to float with me. And don't try to go ahead of me – that will not be possible.

#### Question 5

PEACE IS HERE WITH YOU, BELOVED OSHO. BUT HOW DO I GET THIS MONKEY MIND TO BECOME UNATTACHED TO THE OLD SO AS TO MOVE WITH THE NEW: – Michael Stupid

Good. Very good. It is better than Michael "Wise." You are becoming wise; to accept one's stupidity is a great step towards wisdom.

But don't just try to be clever. You cannot deceive me, because the next question is again from Michael Wise.

Let me read the next question:

Question 6

PEACE IS HERE WITH YOU, OSHO. IF SOMEONE WERE TO ASK LAO TZU IF HE SHOULD TAKE SANNYAS, WOULD HE ANSWER: "WHAT! AND DIVIDE THE WORLD? THE FLOWERS KNOW NO UNIFORM; AND THE SUNRISE IS NOT BEAUTIFUL?"

Or:

"IF SOMEONE IS CRAZY ENOUGH TO TAKE YOUR MIND, GIVE IT TO HIM."

Or:

"THE FLOWER HAS ALREADY ANSWERED; THERE IS NO NEED FOR ME."

– Michael Wise (Stupid)

Again, Michael Wise; now "Stupid" is in brackets. Already you have fallen from your wisdom.

And you are not Lao Tzu. If you were, you would not be here in the first place. For what will you be here?

And I tell you one thing: if I say so to Lao Tzu, he will take sannyas. But I am not going to say to him. What is the point? Why disturb the old man?

Question 7

YOU ARE NOT MY GURU, BUT YOU ARE MY MENTOR.

YOU AND I THINK ALIKE, FEEL ALIKE.

WHATEVER YOU SAY I SEEM TO HAVE KNOWN BEFORE;

YOU ARE HELPING ME TO REMEMBER. I HAVE BEEN HEARING YOU FOR MANY YEARS AND I AM IN TOTAL EMPATHY WITH YOU. IF SUCH IS THE CASE, WHAT IS MY EXACT RELATIONSHIP WITH YOU?

I think you must be my guru.

Question 8

OSHO, YOU HAVE OFTEN MENTIONED IN YOUR LECTURES, "DON'T THINK THAT YOU HAVE COME ON YOUR OWN. I HAVE CAST THE NET AND HAVE SELECTED YOU." I KNOW IT IS TRUE, BUT HOW DO YOU MANAGE TO KNOW THAT THE PERSON IS READY TO RECEIVE WHAT YOU COMPASSIONATELY WANT TO SHARE?

I HAD BEEN PINING FOR SELF-REALIZATION FROM THE VERY YOUNG AGE OF FIFTEEN AND WAS IN SEARCH OF A MASTER, WHICH TOOK ME TO SWAMI SIVANAND OF DIVINE

LIFE SOCIETY, SANT LILASHAH, AND SADHU VASWANI, FROM WHOM I PICKED UP A FEW JEWELS, BUT THE KOHINOOR OF SELF-REALIZATION WAS NOT THERE. I HEARD RADHASWAMI, CHINMAYANAND, DONGRE MAHARAJ, AND SWAMI AKHANDANAND, BUT SELF-REALIZATION WAS NOT THERE.

I HAD EVEN HEARD YOU IN BOMBAY FOUR OR FIVE YEARS BACK FOR A FEW TIMES, DID SOME MEDITATIONS WITH YOUR SANNYASINS ON JUHU BEACH, AND APPRECIATED THEM, BUT WAS NOT FULLY DRAWN TO YOU, UNTIL IT HAPPENED LAST YEAR. I HAD COME AS A CRITIC, BUT A FEW MEDITATIONS AND TWO OR THREE LECTURES CONVINCED AND CONVERTED ME. IT HAPPENED... I SURRENDERED.

I AM FULLY CONVINCED THAT I AM IN THE SAFE HANDS OF THE MASTER, WHO IS EVERY MOMENT GUIDING PROPERLY.

I AM EXPERIENCING ECSTASY, OR RATHER JOY, BUT NOT THE FINAL STAGE OF ENLIGHTENMENT. I AM LIVING THE MOMENT, NOT CARING FOR THE PAST OR THE FUTURE.

AM I ON THE RIGHT TRACK? KINDLY ENLIGHTEN.

You are on the right track, but even the track has to be dropped because in the world of the ultimate, all tracks are wrong. Track as such is wrong. No way leads to it. All ways help you go astray. The very idea to reach God is wrong. God has already reached you; you have just to start living it. So the whole effort is in a way futile.

You are here with me. Now allow me to take all tracks away from you. Allow me to take not only the jewels, but the kohinoor also. Allow me to empty you. Don't try to fill yourself with me, because then I will become the barrier. Beware of me. No need to cling to me. All clinging is dangerous. You have to attain to a state of mind which is of no clinging. Be with me, but don't cling with me. Listen to me, but don't make knowledge out of it. Listen to my gossips, but don't make gospels out of them. Enjoy being with me, but don't depend on it. Don't make it a dependence; otherwise I am not your friend. I am already an enemy then.

So what have you to do? You have been to Sant Lilashah, to Swami Sivanand, to Swami Akhandanand. You have left all of them behind you. You have to leave me also behind. If I cannot help you in that, then I am going to be a barrier on your path.

So love me, be close to me, feel my presence, but don't depend on it.

And why do you ask whether you are on the right track or not? The mind would like to cling. So if everything is certain and the track is right, you would say, "Now, okay. So I can blindfold my eyes. Now there is no need to go anywhere." There is no need to go anywhere – not because you have to cling to me. There is no need to go anywhere because you are already there where you want to go. Let me help you to know yourself.

It is delicate, subtle, very subtle, because what I say, if it appeals to you, there is a possibility you will make a philosophy out of it. What I say, if it convinces you – as the questioner says that "I became convinced".... I am not arguing with you, and I am not giving any arguments. I am completely absurd,

irrational. I am trying to drop argumentation from your mind so that you can be left behind, pure, unpolluted, uncontaminated by words, theories, dogmas, scriptures – so that you can attain to your pure, crystal-like quality of consciousness, just an emptiness, a great space.

What I am trying is to give you the goal and not the path. My effort is to deliver you the whole, the all. I am not giving you means. I am giving you the end, the very end. That's where the mind feels boggled. The mind wants to know about the means so it can reach to the end. The mind wants to know the method. The mind wants to know the path. The mind wants to be convinced and converted. I want to destroy it, not to convince it. So if you are really convinced with me, drop the mind. If you have seen and heard me and if you have loved me, then don't allow relationship with me as a relationship of ideology. Let it be just pure love, with no ideology. You simply love me and let me love you, for no reason whatsoever. Let this love be unconditioned.

If you love me because what I say appears to be true to you, then this love is not going to last very long; or even if it lasts it is not going to give you that love which is God. It will remain a conviction, an argument in the mind. And I am a dangerous man in that way because today I will say something and you are convinced, and tomorrow I will say just the opposite, and then what will you do? Then you will be confused.

You can remain with me only if you are not trying to convince your mind; then I can never confuse you because you never cling to any idea. I will go on saying a thousand and one things, this way and that. These are all devices to destroy the mind.

And this difference you have to understand. If you go to some Master, he has a certain discipline, a certain scripture, a certain ideology. There are even Masters whose ideology is no ideology, but they have a very, very strict ideology of no ideology – that is their scripture. I don't have any ideology, not even the ideology of no ideology.

If you try to understand me through the mind, I will mess you up; you will become more and more confused. Just listen to me. Let it be just an excuse to be with me, and forget all about it, what I say. Don't gather it, don't accumulate it. Mind is accumulation. If you don't accumulate, the mind drops by and by. And listening to me from various standpoints, diametrically opposite to each other, by and by you will be able to see that all standpoints are just games.

And no standpoint can lead you to the truth. When you drop all standpoints, suddenly you find the truth is there. You were too worried about the standpoints; that's why you couldn't see it. Truth is that which is. Buddha called it tathata; it means "suchness": it is already there – such is the case.

So when you have come somehow, don't miss this opportunity, this door.

And you have asked, "How do you manage it – how do you manage to know that the person is ready to receive what you compassionately want to share?" These things are not managed; they happen. If you are thirsty, you will seek a source of water. And if there is a source of water, the source of water will send messages for you – through the wind, the coolness. Hmm?... if there is a stream it sends messages through the winds, all around; and some thirsty traveller, tired, comes across a cool breeze; he knows, now, this is the direction.

Neither does the stream know about the traveller, whether he is there or not, nor is the traveller exactly certain whether the river is there or not; but it happens: the message is received, in a very vague way, and the traveller starts finding from where this cool breeze is coming. Sometimes he stumbles, goes wrong, but then there is no cool breeze; then he again tries. Through trial and error he finds that if he moves in a certain direction the breeze becomes cooler and cooler. And the stream has sent the message unaddressed. It is not for anybody in particular. Any tired traveller who is thirsty.

Things are happening that way. It is not that I am managing. That will be almost maddening. How can I manage? It is not the law of cause and effect; it is the law of synchronicity. I am here; certain cool breezes are spreading all over the world. Wherever somebody is thirsty he will start feeling a certain desire to move towards me. That's how you all have come.

And when you come here it is up to you, to drink or not to drink. Your mind may create troubles for you because if you want to drink you will have to lean down, to surrender and submit. You will have to fold your hands, cup your hands and go down to the river; only then does the river become available to you. Otherwise you can stand on the bank. Many of you who come new stand for months on the bank – thirsty, feverishly thirsty – but the ego says, "Don't. Don't submit. Don't sacrifice yourself." Then the river goes on flowing by your side and you remain thirsty. It is up to you.

There is no management about it. Many people think as if I send some astral message to you, then you come. No, the message is going, but it is unaddressed. It is not for anybody in particular – it cannot be – but whosoever is ready anywhere in the world will come by and by. He will start moving in this direction. He may not even be aware where he is moving. He may be just coming to India, not to me. Then from Bombay airport his direction may change; he will start moving towards Poona. Or he may be just coming to see some friend of his who is in Poona and he may not be coming to see me. Things happen in a mysterious way, not in a mathematical way.

But don't be bothered about these things. Whether managing or happening, you need not be concerned. You are here. Don't miss the opportunity.

And I am ready to give you the very goal. Don't ask for the way. And I am ready to reveal the truth to you. Don't ask for the argument.

#### Question 9

BELOVED OSHO, I WISH TO BRING TO YOUR NOTICE THAT THERE ARE NOW THREE CROOKS RUNNING THE AFFAIRS OF YOUR ASHRAM, AND MASQUERADING UNDER THE GUISE OF BEAUTIFUL AND SIMPLE WOMEN. IN CASE THIS QUESTION INCURS YOUR DISPLEASURE, I WISH TO USE THE NOM DE PLUME – NEMO.

Nothing offends me, nothing incurs my displeasure. And remember, even God has to take the help of the devil to run the affairs of the world. Without the devil even he cannot run the affairs. So I had to choose devils, Beelzebubs. And then I thought, why not with style? – let them be women. Why not with taste? Devils they are going to be. I decided for women – more are wanted.

And there is no need to be anonymous, no need. You can just say who you are; there is no need to hide the name.

Let me tell you one anecdote:

A priest and a rabbi were discussing the finances of their respective parishes.

"We do very well out of envelope collection," said the priest.

"Envelope collections – what are they?" asked the rabbi.

"We hand out little envelopes to each household, and each member of that family puts in a few pence each day; then on Sunday they put the envelope into the collection plate. The envelopes are not marked or numbered in any way, so it is completely anonymous."

"A lovely idea!" exclaimed the rabbi. "I will try that myself."

A week later the priest bumped into the rabbi and asked him how the envelope scheme was progressing.

"Fair, fair," said the rabbi. "I have collected six hundred pounds – anonymous cheques."

"Anonymous cheques?" queried the priest.

"Yes – unsigned!"

Jews are Jews. Don't be a Jew with me; you can sign.

And remember again, more devils are needed. If you find any, particularly in the beautiful guise, masquerading as women, bring them – fetch them immediately. I need more.

In the Western mind there is a division between god and devil, not in the Eastern mind. The polarity is one. So if you look at the lives of Eastern gods, you will be puzzled; they are both – godly and devilish. They are more whole, more holy. The Western god seems to be almost dead, because the whole life has gone to the devil. The Western god seems to be a very uptight gentleman. You can call him almost an English gentleman – very uptight, needs psychoanalysis. And the devil of course is much too alive. That too is dangerous.



# **Yoga: The Alpha and the Omega, Vol 9**

Discourses on the Yoga Sutras of Patanjali

Talks given from 21/04/76 am to 30/04/76 am

English Discourse series

10 Chapters

Year published:

During the early 1980's it was planned to publish the "Yoga: The Alpha and the Omega" volumes as "Yoga: The Science of the Soul". Only the first three volumes were actually published, the title stayed as "Alpha and Omega" for the other seven volumes.

## **Yoga: The Alpha and the Omega, Vol 9**

### **Chapter #1**

**Chapter title: Mastery over the five elements**

**21 April 1976 am in Buddha Hall**

THE POWER OF CONTACTING THE STATE OF CONSCIOUSNESS  
WHICH IS OUTSIDE THE MENTAL BODY  
AND THEREFORE INCONCEIVABLE  
IS CALLED MAHAVIDEHA.  
THROUGH THIS POWER  
THE COVERING OF THE LIGHT IS DESTROYED.

PERFORMING SAMYAMA ON THEIR GROSS, CONSTANT,  
SUBTLE, ALL-PERVADING, AND FUNCTIONAL STATE  
BRINGS MASTERY OVER THE PANCHABHUTAS --  
THE FIVE ELEMENTS.

FROM THIS FOLLOWS THE ATTAINMENT OF ANIMA, ETC.,  
PERFECTION OF THE BODY, AND  
THE REMOVAL OF THE ELEMENTS' POWER TO OBSTRUCT THE BODY.  
BEAUTY, GRACE, STRENGTH, AND ADAMANTINE HARDNESS  
CONSTITUTE THE PERFECT BODY.

THE yoga system of Patanjali is not a philosophical system. It is empirical. It is a tool to work with. But still it has a philosophy. That too is just to give an intellectual understanding where you are moving, what you are seeking. The philosophy is arbitrary, utilitarian, just to give a comprehensive picture of the territory you are going to discover; but the philosophy has to be understood.

The first thing about the philosophy of Patanjali. He divides human personality into five seeds, five bodies. He says you don't have one body; you have layers upon layers of bodies; and they are five. The first body he calls annamaya kosha -- the food body, the earth body, which is made of earth and is constantly to be nourished by food. Food comes from earth. If you stop taking food, your annamaya kosha will wither away. So one has to be very alert about what one is eating because that makes you and it will affect you in

millions of ways, because sooner or later your food is not just food. It becomes blood, your bones, your very marrow. It circulates in your being and goes on affecting you. So the purity of food creates a pure annamaya kosha, the pure food body. And if the first body is pure, light, not heavy, then it is easy to enter into the second body; otherwise it will be difficult -- you will be loaded. Have you watched when you have eaten too much and heavy foods. Immediately you start feeling a sort of sleep, a sort of lethargy. You would like to go to sleep; awareness immediately starts disappearing. When the first body is loaded it is difficult to create great awareness. Hence fasting became so important in all the religions. But fasting is a science and one should not fool around with it.

Just the other night one sannyasin came and she told me that she has been fasting and now her whole body, her whole being, is disturbed -- tremendously disturbed. Now the stomach is not functioning well. And when the stomach is not functioning well, everything is weakened, the vitality is lost, and you cannot be alive. You become more and more insensitive and dead.

But fasting is important. It should be done very carefully; one should understand the functioning of the annamaya kosha -- only then. And it should be done under proper guidance -- the guidance of one who has moved through all the phases of his annamaya kosha. Not only that -- one who has gone beyond it and who can look at the annamaya kosha as a witness. Otherwise fasting can be dangerous.

Then just the right amount of food and the right quality of food has to be practiced; fasting is not needed.

But this is important because this is your first body and, more or less, people cling to their first body; they never move to the second. Millions of people are not even aware that they have a second body, a deeper body, hidden behind the first sheath. The first covering is very gross.

The second body Patanjali calls pranamaya kosha -- energy body, electric body. The second consists of electric fields. That's what acupuncture is all about. This second body is more subtle than the first, and people who start moving from the first body to the second become fields of energy, tremendously attractive, magnetic, hypnotic. If you go near them, you will feel vitalized, charged.

If you go near a man who lives only in his food body, you will be depleted -- he will suck you. Many times you come across people and you feel that they suck you. After they have left, you feel depleted, dissipated, as if somebody has exploited your energy. The first body is a sucker, and the first body is very gross. So if you live too much with the first -- body-oriented people, you will feel always burdened, tense, bored, sleepy, with no energy, always at the point of the lowest rung of your energy; and you will not have any amount of energy which can be used for higher growth.

This type, the first type, the annamaya-kosha-oriented person lives for food. He eats and eats and eats, and that's his whole life. He remains in a way childish. The first thing that the child does in the world is to suck air, and then to suck milk. The first thing the child has to do in the world is to help the food body, and if a person remains food addicted, he remains childish. His growth suffers.

The second body, pranamaya kosha, gives you a new freedom, gives you more space. The second body is bigger than the first; it is not confined to your physical body. It is inside the physical body and it is outside the physical body. It surrounds you like a subtle

climate, an aura of energy. Now in Soviet Russia they have discovered that photographs can be taken of the energy body. They call it bioplasma, but it exactly means prana. The energy, elan vital, or what Taoists call chi, it can be photographed now. Now it has become almost scientific.

And one very great discovery has been done in Soviet Russia, and that is before your physical body suffers some illness, the energy body suffers it -- six months before. Then it happens to the physical body. If you are going to have tuberculosis, or cancer, or any illness, your energy body starts showing indications of it six months before. No examination, no testing of the physical body shows anything, but the electric body starts showing it. First it appears in the pranamaya kosha, then it enters into the annamaya kosha. So now they say that it has become possible to treat a person before he has fallen ill. Once it becomes so, then there is no need for humanity to fall ill. Before you will become aware that you are ill, your photographs by Kirlian methods will show that some illness is going to happen to your physical body. It can be prevented in the pranamaya kosha.

That's why yoga insists very much on the purity of breathing, because the pranamaya kosha is made of a subtle energy that travels inside you with the breathing. If you breathe rightly, your pranamaya kosha remains healthy and whole and alive. Such a person never feels tired, such a person is always available to do anything, such a person is always responsive, always ready to respond to the moment, ready to take the challenge. He is always ready. You will never find him unprepared for any moment. Not that he plans for the future, no. But he has so much energy that whatsoever happens he is ready to respond. He has overflowing energy. T'ai-chi works on pranamaya kosha. pranayam works on pranamaya kosha.

And if you know just how to breathe naturally, you will grow into your second body. And the second body is stronger than the first. And the second body lives longer than the first. When somebody dies, for almost three days you can see his bioplasma. Sometimes that is mistaken for his ghost. The physical body dies, but the energy body continues to move. And those who have experimented deeply about death, they say that for three days it is very difficult for the person who has died to believe that he has died because the same form -- and more vital than ever, more healthy than ever, more beautiful than ever -- surrounds him. It depends on how big a bioplasma you have; then it can continue for thirteen days or even for more.

Around the samadhis of yogis.... In India we burn everybody's body except the body of one who has attained to samadhi. We don't burn his body, for a certain reason. Once you burn the body, the bioplasma starts moving away from the earth. You can feel it for a few days, but then it disappears into the cosmos. But if the physical body is left, then the bioplasma can cling to it. And a man who has attained samadhi, who has become enlightened, if his bioplasma can remain somewhere around his samadhi, many people will be benefited by it. That's how many people come to see their gurus' forms.

In Aurobindo ashram, Aurobindo's body is put in a samadhi, not destroyed, not burned. Many people have felt as if they have seen Aurobindo around it. Or sometimes they have heard the same footsteps the way Aurobindo used to walk. And sometimes he is there just standing before them. This is not Aurobindo; this is the bioplasma. Aurobindo is gone, but the bioplasma, the pranamaya kosha, can persist for centuries. If the person has been really in tune with his pranamaya kosha, it can persist. It can have its own eXistence.

Natural breathing has to be understood. Watch small children, they breathe naturally. That's why small children are so full of energy. The parents are tired, but they are not tired.

One child was saying to another child, "I am so full of energy that I wear out my shoes within seven days." Another said, "That's nothing. I am so full of energy I wear out my clothes within three days."

The third said, "That too is nothing. I am so full of energy I wear out my parents within one hour."

In America they have done an experiment where one very powerful man, with an athletic body, with tremendous energy, was told to follow a small child and imitate him.

Whatever the child was going to do, this athlete had to do, just imitate for eight hours.

Within four hours the athlete was gone, flat on the floor, because the child enjoyed it very much and he started doing many things -- jumping, jogging, shouting, yelling. And the athlete had to just repeat. The child was perfectly full of energy after four hours. The athlete -was gone; he said, "He will kill me. Eight hours! Finished! I cannot do anything more." He was a great boxer, but boxing is one thing. You cannot compete with a child. From where does the energy come? It comes from pranamaya kosha. A child breathes naturally, and of course breathes more prana in, more chi in, and accumulates it in his belly. The belly is the accumulating place, the reservoir. Watch a child; that is the right way to breathe. When a child breathes, his chest is completely unaffected. His belly goes up and down. He breathes as if from the belly. 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 your chest too much. Sometimes it can be used -- in emergency periods. You are running to save your life; then the chest can be used. It is an emergency device. 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 only 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 whatever 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.

In the West also a few people have come across this phenomenon -- Alexander Lowen or other bioenergetic people who have been working on bioenergy. That is prana. They have come to feel that people who are afraid, their chest is tense and they are breathing very

shallow breaths. If their breathing can be made deeper, to go and touch the belly, the hara center, then their fear disappears. If their musculature can be relaxed, as it is done in Rolfing.... Ida Rolf has invented one of the most beautiful methods to change the inner structure of the body. Because if you have been breathing wrongly for many years, you have developed a musculature, and that musculature will be in the way and will not allow you to rightly breathe or deeply breathe. And even if you remember for a few seconds -- you will breathe deeply -- again when you are engaged in your work you will start breathing shallow chest breathings. The musculature has to be changed. Once the musculature is changed, the fear disappears and the tension disappears. Rolfing is tremendously helpful; but the working is on pranamaya kosha, the second -- bioplasma body, bioenergy body, chi body, or whatsoever you want to call it.

Watch a child and that is the natural breathing, and breathe that way. Let your belly come up when you inhale, let your belly go down when you exhale. And let it be in such a rhythm it becomes almost a song in your energy, a dance -- with rhythm, with harmony -- and you will feel so relaxed, so alive, so vital that you cannot imagine that such vitality is possible.

Then there is the third body, manumaya kosha -- the mental body. The third is bigger than the second, subtler than the second, higher than the second. Animals have the second body but not the third body. Animals are so vital. See a lion walking. What beauty, what grace, what grandeur. Man has always felt jealous. See a deer running. What weightlessness, what energy, what a great energy phenomenon. Man has always felt jealous. But man's energy is moving higher.

The third body is manumaya kosha, mental body. This is bigger, more spacious than the second. And if you don't grow it, you will remain almost just a possibility of man but not a real man. The word "man" comes from man, manumaya. The English word also comes from the Sanskrit root man. The Hindi word for man is manushya; that too comes from the same root man, the mind. It is mind that makes you man. But, more or less, you don't have it. What you have in its place is just a conditioned mechanism. You live by imitation: then you don't have a mind. When you start living on your own, spontaneous, when you start answering your life problems on your own, when you become responsible, you start growing in manumaya kosha. Then the mindbody grows.

Ordinarily if you are a Hindu or a Mohammedan or a Christian you have a borrowed mind; it is not your mind. Maybe Christ attained to a great explosion of manumaya kosha; and then people have been simply repeating it. That repetition will not become a growth in you. That repetition will be a hindrance. Don't repeat; rather try to understand. Become more and more alive, authentic, responsive. Even if there is a possibility to go astray, go astray. Because there is no way to grow if you are so much afraid of committing errors. Errors are good. Mistakes have to be committed. Never commit the same mistake again, but never be afraid of committing mistakes. People who become so much afraid of committing mistakes never grow. They go on sitting in their place, afraid to move. They are not alive.

The mind grows when you face, encounter, situations on your own. You bring your own energy to solve them. Don't go asking for advice forever. Take the reins of your life in your own hands; that's what I mean when I say do your thing. You will be in trouble -- it is safer to follow others, it is convenient to follow the society, to follow the routine, the tradition, the scripture. It is very easy because everybody is following -- you have just to

become a dead part of the herd, you have just to move with the crowd wherever it is going; it is none of your responsibility. But your mental body, your manumaya kosha, will suffer tremendously, terribly it will not grow. You will not have your Own mind, and you will miss something very, very beautiful and some -- thing which functions as a bridge for higher growth.

So always remember, whatsoever I say to you, you can take it in two ways. You can simply take it on my authority "Osho says so, it must be true" -- then you will suffer, then you will not grow. Whatsoever I say, listen to it, try to understand it, implement it in your life, see how it works, and then come to your own conclusions. They may be the same, they may not be. They can never be exactly the same because you have a different personality, a unique being. Whatsoever I am saying is my own. It is bound to be in deep ways rooted in me. You may come to similar conclusions, but they cannot be exactly the same. So my conclusions should not be made your conclusions. You should try to understand me, you should try to learn, but you should not collect knowledge from me, you should not collect conclusions from me. Then your mindbody will grow.

But people take shortcuts. They say, "If you have known, finished. What is the need for us to try and experiment? We will believe in you." A believer has no manumaya kosha. He has a false manumaya kosha which has not come out of his own being but has been forced from without.

Then higher than manumaya kosha, bigger than manumaya kosha, is vigyanamaya kosha -- it is the intuitive body. It is very, very spacious. Now there is no reason in it; it goes beyond reason; has become very, very subtle; it is an intuitive grasp. It is a seeing directly into the nature of things. It is not trying to think about it. The cypress tree in the courtyard: you just look at it. You don't think about it; there is no "about" in intuition. You simply become available, receptive, and reality reveals to you its nature. You don't project. You are not searching for any argument, for any conclusion, nothing whatsoever. You are not searching even. You are simply waiting, and reality reveals -- it is a revelation. The intuitive body takes you to very far out horizons, but still there is one body more.

That is the fifth body, ANANDAMAYA KOSHA\_ bliss body. That is really far out. It is made of pure bliss. Even intuition is transcended.

These five seeds are just seeds, remember. Beyond these five is your reality. These are just seeds surrounding you. The first is very gross; you are almost confined in a six-foot body. The second is bigger than it, the third still bigger, the fourth still bigger, the fifth is very big; but still these are seeds. All are limited. If all the seeds are dropped and you stand nude in your reality, then you are infinite. That's what yoga says: you are God -- aham brahmasmi. You are the very Brahman. Now you are ultimate reality itself; now all barriers are dropped.

Try to understand this. The barriers are there surrounding you in circles. The first barrier is very, very hard. To get out of it is very difficult. People remain confined to their physical bodies and they think their physical life is all that there is to life. Don't settle. The physical body is just a step to the energy body. The energy body is again just a step for the mind body. That too in its turn is just a step for the intuitive body. That too is a step for the bliss body. And from the bliss body you take the jump -- now there are no more steps -- you take the jump into the abyss of your being, that is infinity, eternity.

These are five seeds. Corresponding to these five seeds, yoga has another doctrine about five bhutas, five great elements. Just as your body is made of food, earth; earth is the first element. It has nothing to do with this earth, remember. The element simply says wherever there is matter it is earth; the material is the earth, the gross is the earth. In you it is the body; outside you it is the body of all. The stars are made of earth. Everything that exists is made of earth. The first shell is of earth. Five bhutas means five great elements: earth, fire, water, air, ether.

Earth corresponds to your first, annamaya kosha, the food body. Fire corresponds to your second body, energy body, bioplasma, chi, pranamaya kosha; it has the quality of fire. Third is water; it corresponds to the third, manomaya body, the mental body. It has the quality of water. Watch the mind, how it goes on like a flux, always moving, moving, riverlike. The fourth is air, almost invisible. You cannot see it, but it is there; you can only feel it. That corresponds to the intuitive body, vigyanamaya kosha. And then there is akash, ether; you cannot even feel it -- it has become even more subtle than air. You can simply believe it, trust it that it is there. It is pure space; that is bliss.

But you are purer than pure space, subtler than pure space. Your reality is almost as if it is not. That's why Buddha says anatta -- no-self. Your self is like a no-self; your being is almost like a nonbeing. Why nonbeing? Because it has gone so far away from all gross elements. It is pure is-ness. Nothing can be said about it, no description will be adequate for it.

These are five bhutas, five great elements, corresponding to five koshas, bodies, within you.

Then the third doctrine. I would like you to understand all these because they will be helpful in understanding the sutras that we will be discussing now. Then there are seven chakras. The word chakra 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 seems something static. And chakra means something dynamic. The word chakra means "the wheel?" the moving wheel. So chakra 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 chakras. The first is a bridge and the last is also a bridge; the remaining five correspond to five mahabhutas, the great elements and the five seeds. Sex is a bridge, bridge between you and the grossest -- the prakriti, the nature. Sahasrar, the seventh chakra, is also a bridge, bridge between you and the abyss, the ultimate. These two are bridges. The remaining five centers correspond to five elements and five bodies.

This is the framework of Patanjali's system. Remember it is arbitrary. It has to be used as a tool, not discussed as a dogma. It is not a doctrine in any theology. It is just a utilitarian map. You go to some territory, to some strange country, unknown, and you take a map with you. The map does not really represent the territory; how can the map represent the territory? The map is so small, the territory is so big. On the map cities are just points. How can those points correspond to big cities? On the map roads are just lines. How can roads be just lines? Mountains are just marked, rivers are just marked -- and small ones are left out. Only big ones are marked. This is a map; it is not a doctrine.

There are not only five bodies, there are many bodies, because between two bodies there is another to join it, and so on and so forth. You are like an onion, layers upon layers, but these five will do. Hmm?... these are -the main bodies, the chief bodies. So don't be too

much worried about it, hmm? because Buddhists say there are seven bodies and Jains say there are nine: bodies. Nothing wrong and there is no contradiction because these are just maps. If you are studying the whole world's map, then even big cities disappear, even big rivers disappear. If you are studying a map of a nation, then many new things appear which were not on the world map. And if you are studying the map of a province, then many more things appear. And if you are studying the map of a district, of course many more. And if just of one city, then many more. And if just of one house, then of course.... Things go on appearing; it depends.

Jains say nine, Buddha says seven, Patanjali says five. There are schools which say only three. And they all are true because they are not discussing any argument. They are just giving you a few tools to work with.

And I think five is almost the perfect amount. Because more than five is too much, less than five is too few. Five seems almost perfect. And Patanjali is a very balanced thinker. Now a few things about these chakras. The first chakra, the first dynamic center, is sex -- muladhar. It joins you with nature, it-joins you with the past, it joins you with the future. You were born out of two persons' sexual play. Your parents' sexual play became the cause of your birth. You are related to your parents through the sex center, and to your parents' parents and so on and so forth. To the whole past you are related through the sex center; the thread runs through the sex center. And if you give birth to some child, you will be related to the future.

Jesus insists many times, in a very rude way, "If you don't hate your mother and your father, you cannot come and follow me." It looks almost hard, almost unbelievable that a man like Jesus -- why should he use such hard words? And he is compassion incarnate, and he is love. Why does he say, "Hate your mother, hate your father if you want to follow me"? The meaning is: drop out of the sexual context. What he is saying symbolically is: go beyond the sex center. Then immediately you are no longer related with the past, no longer related with the future.

It is sex that makes you part of time. Once you go beyond sex, you become part of eternity, not of time. Then suddenly only the present exists. You are the present, but if you see yourself through the sex center, you are the past also because your eyes will have the color of your mother and your father and your body will have atoms and cells from millions of generations. Your whole structure, biostructure, is part of a long continuum. You are part of a big chain.

In India they say your debt to your parents cannot be fulfilled unless you give birth to children. If you want that your debt should be fulfilled with the past, you have to create future. If you really want to repay, there is no other way. Your mother loved you, your father loved you -- what can you do now, they are gone? You can become a mother, a father, to children and repay it to nature, to the same reservoir from where your parents came, you came, your children will come.

Sex is the great chain. It is the whole chain of the world -- samsar; and it is the link with others. Have you watched it? The moment you feel sexual you start thinking of the other. When you are not feeling sexual you never think of the other. A person who is beyond sex is beyond others. He may live in the society, but he is not in the society. He may be walking in the crowd, but he walks alone. And a man who is sexual, he may be sitting on the top of Everest, alone, but he will think of the other. He may be sent to the moon to meditate, but he will meditate about the other.



Sex is the bridge with the others. Once sex disappears the chain is broken. For the first time you become an individual. That's why people may be too obsessed with sex, but they are never happy with it -- because it is double-edged. It links you with others; it does not allow you to be individual. It does not allow you to be yourself. It forces you into patterns, into slaveries, bondages. But if you don't know how to transcend it, that's the only way how to use your energy. It becomes a safety valve.

People who live at the first center, muladhara, live only for a very foolish reason. They go on creating energy, and then they are too burdened with it; then they go on throwing it. They eat, they work, they sleep, they do many things to create energy. Then they say, "What to do with it? It is very heavy." Then they throw it. Seems a very vicious circle. When they throw it they again feel empty. They fill up with new fuel, with new food, with new work, and again when the energy is there they are "feeling too full," they say. Somewhere it has to be released. And sex becomes just a release: a vicious circle of accumulating energy, throwing energy, accumulating energy, throwing energy. It looks almost absurd.

Unless you know that there are higher centers within you which can take that energy, use it in a creative way, you will remain confirmed to the sexual vicious circle. That's why all the religions insist on some sort of sexual control. It can become repressive, it can become dangerous. If new centers are not opening and you go on damming energy, condemning, forcing, repressing, then you are on a volcano. Any day you will explode; you will become neurotic. You are going to be mad. Then it is better to relieve it. But there are centers which can absorb the energy, and greater being and greater possibilities can be revealed to you.

Remember, we have been saying in the past few days that the second center, near the sex center, is hara, the center of death. That's why people are afraid to move beyond sex because the moment the energy moves beyond sex it touches the hara center and one becomes afraid. That's why people are even afraid to move deep in love because when you move deep in love the sex center creates such ripples that the ripples enter in the hara center and fear arises.

So many people come to me and they say, "Why do we feel so much afraid of the other sex?" -- of men or women. "Why do we feel so much afraid?" It is not the fear of the other sex. It is the fear of sex itself because if you go deep in sex, then the center becomes more dynamic, creates bigger energy fields, and those energy fields start overlapping the hara center. Have you watched? In a sexual orgasm something starts moving just below your navel, throbbing. That throb is the overlapping of the sex center with the hara. That's why people become afraid of sex also. Particularly people become afraid of deep intimacy, of orgasm itself.

But that second center has to be entered, penetrated, opened. That's the meaning when Jesus says unless you are ready to die you cannot be reborn.

Just two, three days before, on Easter, somebody asked a question that, "Today is Easter. Osho, have you something to say?" I have only one thing to say, that each day is Easter, because Easter is the day of Jesus' resurrection -- his crucifixion and resurrection, his death and his being reborn. Each day is an Easter if you are ready to move into the hara center. You will be crucified first -- the cross is there within your hara center. You are already carrying it; you just have to move to it and you have to die through it, and then there is resurrection.

Once you die in the hara center, death disappears; then for the first time you become aware of a new world, a new dimension. Then you can see the higher center than hara; that is the navel center. And the navel center becomes the resurrection, because the navel center is the most energy-conserving center. It is the very reservoir of energy. And once you know that you have moved from the sex center to the hara, now you know that there is a possibility of moving inwards. You have opened one door. Now you cannot rest unless you have opened all the doors. Now you cannot remain on the porch; you have entered the palace. Then you can open another door and another door. Just in the middle is the center of heart. The heart center divides the lower and the higher. First is the sex center, then the hara, then the navel, and then comes the heart center. Three centers are below it, three centers are above it. The heart is exactly in the middle. You must have seen Solomon's seal. In Judaism, particularly in Kabbalistic thinkings, that Solomon's seal is one of the most important symbols. That Solomon's seal is the symbol of the heart center. Sex moves downwards, so sex is like a triangle pointed downwards. Sahasrar moves upwards, so sahasrar is a triangle pointed upwards. And heart is just in the middle, where the sex triangle comes to meet the sahasrar triangle. Both triangles meet, merge into each other, and it becomes a six-pointed star, that is the seal of Solomon. The heart is the seal of Solomon. Once you have opened the heart, then you are available for the highest possibilities. Below the heart you remain man; beyond the heart you have become superman. After the heart center there is the throat center, then there is the third-eye center, and then sahasrar. Heart is feeling love. Heart is absorbing love, becoming love. Throat is expression, communication, sharing, giving it to others. And if you give love to others, then the third-eye center starts functioning. Once you start giving, you go higher and higher. A person who goes on taking goes lower and lower and lower. A person who goes on giving goes higher and higher and higher. A miser is the worst possibility a man can fall into, and a sharer is the greatest possibility that a man can become available to. Five bodies, five mahabhutas, and five centers plus two bridges. This is the framework, the map. Behind this framework is the whole effort of the yogin, of bringing SAMYAMA to every nook and corner, so one becomes enlightened, full of light. Now the sutras.

THE POWER OF CONTACTING THE STATE OF CONSCIOUSNESS  
WHICH IS OUTSIDE THE MENTAL BODY (MANUMAYA SHARIR)  
AND THEREFORE INCONCEIVABLE  
IS CALLED MAHAVIDEHA.  
THROUGH THIS POWER  
THE COVERING OF THE LIGHT IS DESTROYED.

Once you are beyond the mind body, for the first time you become aware that you are not the mind but the witness. Below the mind you remain identified with it. Once you know that thoughts, mental images, ideas, they are just objects, floating clouds in your consciousness; you are separate from them -- immediately. "The power of contacting the state of consciousness which is outside the mental body and therefore inconceivable is called mahavideha." You become beyond body. mahavideha means one who is beyond body, one who is no longer confined to any body, one who

knows that he is not the body, gross or subtle, one who knows that he is infinite, with no boundaries. Mahavideha means one who has come to feel that he has no boundaries. All boundaries are confinements, imprisonments; and he can break them, drop them, and can become one with the infinite sky.

This moment of realizing oneself as the infinite is the moment: "Through this power the covering of the light is destroyed." Then the covering is dropped which has been hiding your light. You are like a light which is being hidden under covers and covers. By and by each and every cover has to be taken away. More light will penetrate out of it.

Manumaya kosha, the mental body, once dropped, you become meditation, you become a no-mind. All effort here is how to go beyond the manumaya kosha -- how to become aware that I am not the thinking process.

#### PERFORMING SAMYAMA ON THEIR GROSS, CONSTANT, SUBTLE, ALLPERVADING, AND FUNCTIONAL STATE BRINGS MASTERY OVER THE PANCHABHUTAS -- THE FIVE ELEMENTS.

This is one of the most potential sutras of Patanjali, and very significant for future science. One day or other, science is going to discover the meaning of this sutra. Science is already on the path towards it. This sutra says that all the elements in the world, the pancha mahabhutas -- the earth, the air, the fire, etc. -- they come out of nothing, and they go again into nothingness to rest. Everything comes out of nothing and when tired goes back and rests into nothingness.

Now science, particularly physicists, agree with it, that matter has come out of nothing. The deeper they have gone into matter, the more they have discovered that there is nothing like the material. The deeper they go, matter becomes more and more elusive and finally it slips out of their fingers. Nothing remains, just emptiness, just pure space. Out of pure space everything is born. Looks very illogical, but life is illogical. The whole of modern science has become illogical because if you persist in your logic you cannot move into reality. If you move into reality you have to drop the logic. And of course when there is a choice between logic and the reality, how can you choose the logic? You have to drop the logic.

Just fifty years before, when scientists came to realize that quanta, electric particles, behave in a very ridiculous way -- behave like a Zen Master, unbelievable, absurd.... Sometimes they look like waves and sometimes they look like particles. Now before that it was a tacit understanding that something can be either a particle or a wave. One and the same thing cannot be both together, simultaneously. A particle and a Wave? It means something can be a point and a line together, at the same time. Impossible. Euclid will not agree. Aristotle will simply deny; you have gone mad. A point is a point, and a line is many points in a row, so how can one point be a line also at the same time remaining a point? Looks absurd. And Euclid and Aristotle prevailed. Just fifty years before, their whole edifice collapsed because scientists came to know that the quantum, the electric particle, behaves in both ways -- simultaneously.

Logicians raised arguments, and they said, "This is not possible." Physicists said, "What can we do? It is not a question of possibility or impossibility. It is so! We cannot do anything. If the quantum is not going to follow Aristotle, what can we do? And if the

quantum behaves in a non-Euclidean way and does not follow the geometry of Euclid, what can we do? It is behaving that way, and we have to listen to the behavior of the real and the reality." This is one of the very critical moments in the history of human consciousness.

Then it has always been believed that something can come only out of something. Simple and natural, obviously so. How can something come out of nothing? Then matter disappeared, and the scientists have to conclude that everything is born out of nothing, and everything again disappears into nothing. Now they are talking about black holes. Black holes are holes of tremendous nothingness. I have to call it "tremendous" nothingness because that nothingness is not just absence. It is full of energy, but the energy is of nothingness. There is nothing to find, but there is energy. Now they say there exist black hole in existence. They are parallel to stars. Stars are positive, and parallel to each star there is a black hole. The star is; the black hole is not. And each star when burned, exhausted, becomes a black hole. And each black hole, when rested, becomes a star.

Matter, no-matter go on changing. Matter becomes no-matter; no-matter becomes matter. Life becomes death; death becomes life. Love becomes hate; hate becomes love.

Polarities continuously change.

This sutra says, "Performing samyama on their gross, constant, subtle, all-pervading, and functional state brings mastery over the panchabhutas -- the five elements." Patanjali is saying that if you have come to understand your true nature of witnessing, and then if you concentrate, you bring samyama on any matter, you can make it appear or disappear. You can help things to materialize -- because they come out of nothingness. And you can help things to dematerialize.

Now that yet remains to be seen by physicists whether it is possible or not. It is happening that matter changes and becomes no-matter, no-matter changes, becomes matter. They have come to feel many absurd things these fifty years. It is one of the most potential ages ever, where so many things have exploded that it has become almost impossible to confine them in a system. How to make a system? It was very easy just fifty years before to create a self-contained system. Now impossible. The reality has poked its nose in from everywhere and destroyed all doctrinaires, systems, dogmas. The reality has proved to be too much.

Scientists say it is happening. Patanjali says it can be made to happen. If it is happening, then why can it not be made to happen? Just watch. You heat water; at a hundred degrees it becomes vapor. It has always been happening, before fire was ever discovered. The sun rays were evaporating water from the seas and rivers and clouds were forming and water was coming back again into the rivers, again evaporating. Then man discovered fire, and then he started heating water, evaporating it.

Whatever is happening, ways and means can be found to make it happen. If it is already happening, then it is not against reality. Then you have just to know how to make it happen. If matter becomes no-matter, no-matter becomes matter, if things change polarities, things disappear into nothingness and things appear out of nothingness -- if this is already happening -- then Patanjali says ways and means can be found through which it can be made to happen. And this he says is the way: if you have come to recognize your being, beyond the five seeds, you become capable of materializing things or dematerializing things.

It still remains for the scientific workers to find out whether it is possible or not, but it seems plausible. There seems to be no logical problem in it.

FROM THIS FOLLOWS THE ATTAINMENT OF ANIMA, ETC.  
PERFECTION OF THE BODY, AND  
THE REMOVAL OF THE ELEMENTS' POWER TO OBSTRUCT THE BODY.

And then come the eight siddhis, eight powers, of yogis. The first IS anima, and then there is laghima and garima, etc. The eight powers of the yogi are that they can make their body disappear, or they can make their body so small, so small, that it becomes almost invisible, or they can make their bodies so big, as big as they want. It is under their control to make the body small, big, or disappear completely, or to appear in many places simultaneously.

Looks impossible, but things that look impossible by and by become possible. It was impossible for man to fly; nobody ever believed. The Wright brothers were thought to be mad, insane. When they first invented their first aeroplane, they were so afraid to tell people -- that if they come to know they will be caught and hospitalized. The first flight was done completely unknown to anybody -- just these two brothers. And they invented their first aeroplane hiding in a basement, so nobody comes to know what they are doing. Everybody had believed that they had gone completely mad -- who has ever flown? Their first air flight was only six seconds -- only of sixty seconds -- but it tremendously changed the whole of history, the whole of humanity. It became possible. Nobody had ever thought that the atom could be split. It was split, and now man can never be the same again.

Many things have happened which were always thought to be impossible. We have reached to the moon. It was the symbol of impossibility. In all the languages of the world there are expressions like, "Don't long for the moon." That means don't long for the impossible. Now we have to change those expressions. And in fact once we have reached the moon, now nothing bars the path. Now everything has become available; it is only a question of time.

Einstein has said that if we can invent a vehicle which moves with the speed of light, then a person can go on travelling and he will never age. If he goes on that spaceship which moves with the speed of light when he is thirty years old and comes back after thirty years, he will remain of thirty years. His friends and brothers will be thirty years older, a few of them will be already dead, but the person will remain of thirty years. What nonsense are you talking? Einstein says time and its effect disappear when one is moving with the speed of light. A man can go on infinite space travel and can come back after five hundred years. All the people here will be gone, nobody will recognize him, and he will not recognize anybody, but he will remain of the same age. You are aging because of the speed of the earth. If the speed is as much as light, which is really tremendous, then you will not age at all.

Patanjali says that if you have moved beyond all the five bodies, you have gone beyond all five elements. Now you are in a state from where you can control anything you wish. Just by the idea that you want to become small, you will become small; if you want to become big, you will become big; if you want to disappear, you can disappear.

It is not necessarily so, that yogis should do it. Buddhas have never been known to do it. Patanjali himself has not been known to do it. What Patanjali is saying: he is revealing all the possibilities.

In fact a man who has attained to his uttermost being, for what will he think to become small? For what? He can't be so foolish. For what? For what would he like to become like an elephant? What is the point in it? And why should he want to disappear? He cannot be interested in amusing people, their curiosities. He is not a magician. He is not interested in people applauding him. For what? In fact the moment a person reaches to the highest peak of his being, all desires disappear. Siddhis appear when desires disappear. This is the dilemma: powers come when you don't want to use them. In fact they come only when the person has disappeared who always wanted to have them.

So Patanjali is not saying that yogis will do such things. They have never been known to do such things. And the few people who try to do them are not yogis. And the few people who do them, in fact cannot do them; they are only tricksters.

Now Satya Sai Baba type people go on materializing Swiss-made watches. These are all tricks, and nobody should be enchanted by these tricks. Whatsoever Satya Sai Baba has been doing can be done by thousands of magicians all over the world, very easily, but you never go to magicians and touch their feet because you know that they are doing tricks. But if somebody who is thought to be religious is doing the same trick, then you think it is a miracle.

This part of Patanjali's YOGA SUTRAS is to make you aware that these things become possible but they are never actualized because the person who would want it, who would have always liked to go on an ego trip through these powers, is there no more.

Miraculous powers happen to you when you are not interested in them. This is the economy of existence. If you desire, you remain impotent; if you don't desire, you become infinitely potent. This I call the law of banking: if you don't have money, no bank is going to give you; if you have money, every bank is ready to give you. When you don't need, all is available; when you are needy, nothing is available.

#### BEAUTY, GRACE, STRENGTH, AND ADAMANTINE HARDNESS CONSTITUTE THE PERFECT BODY.

Patanjali is not talking about this body. This body can be beautiful, but can never be perfectly beautiful. The second body can be more beautiful than this, the third even more, because they are moving closer to the center. The beauty is of the center. The farther away it has to travel, the more limited it becomes. The fourth body is even more beautiful. The fifth is almost ninety-nine percent perfect.

But that which is your being, the real you, is beauty, grace, strength, and adamant hardness. It is adamant hardness and at the same time the softness of a lotus. It is beautiful but not fragile -- strong. It is strong, but not just hard. All opposites meet in it... as if a lotus flower is made of diamonds or a diamond is made of lotus flowers. Because man and woman meet there and transcend. Because sun and moon meet there and transcend.

The old term for yoga is hatha. This word hatha is very, very significant. Ha means sun, tha means moon; and hatha means the meeting of sun and moon. The union of sun and moon is yoga -- UNIO MYSTICA.

In the human body, according to the hatha yogis, there are three channels of energy. One is known as pingala; that is the right channel, connected with the left brain -- the sun channel. Then there is another channel ida; the left channel, connected with the right brain -- the moon channel. And then there is the third channel, the middle channel, sushumna; the central, the balanced -- it is made of sun and moon together.

Ordinarily your energy moves either by the pingala or by ida. Yogis' energy starts moving through the sushumna. That is called kundalini, when the energy moves just between these two, right and left. Corresponding to your backbone these channels exist. Once the energy moves in the middle channel, you become balanced. Then a person is neither a man nor a woman, neither hard nor soft; or both -- man and woman, hard and soft. All the polarities disappear in sushumna; and sahasrar is the peak of sushumna. If you live on the lowest point of your being, that is muladhar: sex center; then either you move by ida or you move by pingala, sun channel or moon channel; and you remain divided. And you go on seeking the other, you go on asking for the other. You feel incomplete in yourself; you have to depend on the other.

Once your own energies meet inside and there happens a great orgasm, a cosmic orgasm, when the ida and pingala dissolve into sushumna; then one is thrilled, eternally thrilled. Then one is ecstatic, continuously ecstatic. Then that ecstasy knows no end. Then one never comes down, then one never comes low. One remains high. That point of highness becomes one's innermost core, one's very being.

Remember again, I would like to say to you, this is the framework. We are not talking about actual things. There are foolish people who have even tried to dissect the human body to see where ida and pingala and sushumna are, and they have found them nowhere. These are just indicators, symbolic. There are foolish people who have tried to dissect the body and to find the centers, where they are. Even one doctor has written a book to prove which center is exactly which complex in the body according to physiologists. These are all foolish attempts.

Yoga is not in that way scientific. It is allegorical; it is a great allegory. It is showing something, and if you go inside you will find it, but there is no way to find it by dissecting a body. By postmortem you will not find these things. These are alive phenomena. And these words are simply indicative -- don't be confined to them, and don't make a fixed obsession and doctrine out of them. Remain fluid. Take the hint, and go on the journey.

One word more; it is oordhwaretas. It means the upward journey of energy. Right now you are existing at the sex center, and from that center the energy -- goes on falling downward. Oordhwaretas means your energy starts moving upward. A delicate, very delicate phenomenon, and one has to be very alert to work with it. If you are not alert there is every possibility you will become a perverted being. It is dangerous; that's why yogis call it "serpent power." It is dangerous. It is like a snake; you are playing with a snake. If you don't know what to do, there is danger. You are playing with poison. And many people have become perverted because they tried to repress their sex energy in order to become oordhwaretas, to go upward. They never went upward. They even became more perverted than normal people.

I was reading one anecdote.

"Yes," said Abe to his friend Issy, "I am afraid with mine son it has turned out to be a great disappointment. You know how we struggled to give him an education what we never had; I sent him to the finest business school in the country, and now what happens? He rolls up at my dress factory at ten in the morning; at eleven o'clock he dawdles over tea; twelve o'clock he is off for lunch; he is not back till two; and from two till four he fools around with the models. What a rubbish he has turned out to be."

"Abe," replied Issy, "what troubles you have got is nothing; mine is a thousand times worse. You know how we struggled to give mine son an education what we never had; I sent him to the best business school in the country, and now what happens? He rolls up at my factory at ten in the morning; at eleven o'clock he dawdles over tea; twelve o'clock he is off for lunch; he is not back till two; and from two till four he fools around with the models. What a rubbish he has turned out!"

"But, Issy, since when is that a thousand times worse than me? It is the same story what you have told me."

"Abe, you forget one thing: I am in the men's clothing."

Get it? If you don't know what to do with sex energy, and you start fooling with it, either your energy will become masturbatory or homosexual or there are a thousand and one other perversions. Then it is better to leave it as it is.

That's why a Master is needed -- one who knows where you are, where you are going, and what is going to happen next; one who can see your future and one who can see whether the right channeling is happening or not. Otherwise the whole world is in a mess of sexual perversion.

Never repress. It is better to be normal and natural than to be perverted. But just to be normal is not enough. Much more is possible. Transform. Repression is not the way of oordhwaretas -- transformation is. And that can be done only if you purify your body, you purify your mind; you throw all rubbish that you have gathered in the body and the mind. Only with a purity, light, weightlessness, will you be able to help the energy to move upwards.

Ordinarily it is like a coiled snake; that's why we call it kundalini, or kundali. Kundali means "coiled up." When it raises its head and moves upwards, tremendous is the experience. Whenever it passes one higher center, you will have higher and higher experiences. On each center many things will be revealed to you; you are a great book. But the energy has to pass through the centers; only then can those centers reveal you their beauties, their visions, their poetries, their songs, their dances. And each center has a higher orgasm than the lower one.

Sexual orgasm is the lowest. Higher is the orgasm of the hara. Higher than that is the orgasm of the nabhi, the navel. Higher than that is that of love, the heart. Then higher than that is that of the throat, creativity, sharing. Then higher than that is that of the third eye, the vision of life as really it is, without any projections -- the clarity to see unclouded. And highest is that of the sahasrar, the seventh center.

This is the map. If you want, you can move upwards, become oordhwaretas. But never try to become oordhwaretas for siddhis, powers; they are all foolish. Try to become



oordhwaretas to know who you are. Not for power, but peace. Let peace be thy goal, never power.

This chapter is called vibhuti pada. Vibhtuti means "power." Patanjali included this chapter so that his disciples and those who will ever be following him are made alert that many powers happen on the way but you are not to get entangled with them. Once you become entangled with power, once you are on a power trip, you are in trouble. You will be tied down to that spot -- and your flight will be stopped. And one has to go on flying and flying till the very end, when the abyss opens and you are absorbed back into the cosmic soul.

Let peace be thy goal.

## **Yoga: The Alpha and the Omega, Vol 9**

### **Chapter #2**

#### **Chapter title: Choice is hell**

**22 April 1976 am in Buddha Hall**

##### Question 1

OSHO, YOU TELL ME TO FLOAT, BUT MY BODY IS SO HEAVY WITH A DEAD-WEIGHT MIND THAT I FEEL I WILL DROWN IF I FLOAT. SO I KEEP SWIMMING IN PANIC.

FLOATING is a totally new way of life. You are accustomed to fight; you are accustomed to swim upstream. The ego feels nourished if you fight with something. If you don't fight, the ego simply evaporates. It is very essential for the existence of the ego to continue fighting. This way or that, in worldly matters or in spiritual matters, but go on fighting. Fight with others or fight with oneself, but continue the fight. The people you call worldly are fighting with others; and the people you call spiritual are fighting with themselves. But the basic thing remains the same.

The real vision arises only when you stop fighting. Then you start disappearing because without fight the ego cannot exist for a single moment. It needs constant pedaling. It is just like a bicycle. If you stop pedaling, it has to fall; it cannot continue for long -- maybe a little while because of the past momentum. But your cooperation is needed for the ego, to keep it alive, and the cooperation is through fight, resistance.

When I say to you to float I mean that you are such a small, tiny part of the cosmos it is absolutely absurd to fight with it. With whom are you fighting? All fight is basically against God, because he surrounds you. If you are trying to go upcurrent, you are trying to go against God. If he is flowing downwards to the ocean, go with him.

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. Let me tell you one anecdote.

One unfortunate soul arrived at the doors of hell and was interviewed by old Nick himself "Which group would you like to join?" he asked with a leer.

"What do you mean -- group?" asked the new arrival.

"You see," said the devil, "we have all sorts of torments here, and we allow people to choose their own. We believe in democracy, and we are not dictatorial -- and there is no emergency going on. It is for you to choose. It is for eternity, remember one thing -- mind this -- so you must choose carefully. I will take you on a tour."

So the devil took him through hell. One group was wallowing in slime and being perpetually eaten by maggots, another group was constantly being prodded with red-hot tridents, another group was being stretched on racks, etc., etc., and the new arrival was feeling very despondent.

Then the devil led him to one group in which all the inhabitants were standing up to their waists in a particularly evil-smelling cesspit and drinking cups of tea.

"This does not look too bad," he thought to himself, "I will choose this group," he said to the devil.

"You are sure?" asked Satan. "Remember, you can't change your mind, and it is forever and forever and forever."

"No, I am quite sure -- this will do me," said the newly damned.

"Very well," said the devil, "in you go."

And just as the wretched soul jumped into the pit, a whistle blew and a voice called out:

"All right, everybody! Tea break's over -- stand on your heads!"

If you choose you choose hell. Choice is hell. That's how you have created your hell all around you -- by choosing. When you choose you don't allow God to choose for you. Krishnamurti goes on insisting for choicelessness. That is just one end of the whole story. The other end is: if you are choiceless God chooses for you. That is only half of the story -- become choiceless -- just the beginning. The moment you are choiceless life continues. You will not be there -- life will continue. And you are nothing but a hell. Once you don't stand between you and God he chooses. He has been always choosing for you. There is a proverb which says, "Man proposes and God disposes." The reality is just the opposite: "God proposes and man goes on disposing."

Once you have felt that beatitude of nonchoosing and floating with him, you will never choose again. Because whenever you choose you choose hell, and whatsoever you choose you choose hell.

So I would like you to drown -- drown with my blessings.

When Jesus says that those who cling to themselves will lose themselves, and those who are ready to lose will gain, he means exactly the same thing. When Sufis say, "Die before your death, and then you will become deathless," they mean the same.

The death of the ego happens only through surrender. People come to me and they ask, "How not to be egoistic?" But you cannot do anything to be nonegoistic. Whatsoever you will do will make you again egoistic. You can try, discipline the ego, but you cannot be nonegoistic because whatsoever you do enhances the ego. The moment you become a doer, in whatsoever way.... You may try to be humble, but if it is your humbleness, practiced, disciplined by you, then deep down in your humbleness the ego will remain crowned, and it will go on saying, "Look. How humble I am."

I have heard about one man who went to see Adler, the great psychologist who coined the word "inferiority complex." The man was psychoanalyzed. After a few months and much effort, Adler told him, "Now you are cured." The man said, "Yes, I also feel that I am

cured. Now I am the one who has the most beautiful inferiority complex in the world -- the best inferiority complex in the world."

Inferiority complex, and the most beautiful and the best? It is possible; it happens every day. You can become egoistic about the inferiority complex also. You can have-a superiority complex about an inferiority complex also. Man is so ridiculous.

G3 to religious people and see their faces. They show all signs of humbleness, but you will have to go a little deeper, deeper than their skin, to know them. Deep down the ego is very happy, feeling that "Nobody is more humble than me." If you say to a religious man, "I have found a man who is more humble than you," he will be hurt. He will feel insulted, it is impossible, nobody can be more humble than him. But that is the whole effort of the ego -- nobody has a better house than me, nobody has a better car than me, nobody has a better face than me, nobody has better knowledge than me. In that comparison and feeling better is the ego.

You cannot do anything to change it. You can simply see the point that nothing is needed on your part. And once you drop it -- or rather it will be better to say: once in your deep understanding it drops -- you are open to life. Then life starts flowing through you, like a cool breeze in an open room. You are like a windowless room: all doors,-windows closed, no ray of light enters in you, no new breeze passes through you. You are caved in within yourself, closed. And of course if you start feeling suffocated it is natural.

But I know it is difficult to allow yourself to drown. It takes time. Just a few glimpses will be needed. Sometimes float, don't swim, and just feel the river taking you over. Sometimes just sit in the garden, don't choose. Don't say what is beautiful, what is ugly. Don't divide, just be there present to everything. Sometimes move in the marketplace, not saying, not condemning, not appreciating. In many ways learn how just to be, without any evaluation. Because the moment you evaluate you have chosen. The moment you say this is good, you are saying, "I would like to have it." The moment you say this is bad, you say, "I don't want it; I would not like to have it." The moment you say this woman is beautiful, you have desired. The moment you say this woman is ugly, you have already felt repulsion. You are already caught in the duality of good and bad, beautiful and ugly; and the choice has entered in you.

Subtle are the ways of the ego. One has to be very alert.

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. If I am teaching anything, I am teaching you death, because I know only through death is resurrection.

## Question 2

THIS MORNING YOU SPOKE OF THE NEED TO BE RESPONSIBLE,  
TO NOT LEAN ON OTHERS, TO BE ALONE.

I SEE I HAVE BEEN TAKING SANNYAS AS AN EXCUSE TO AVOID THESE  
THINGS -- ASKING YOU ALL THE TIME WHAT TO DO,  
CALLING ON YOUR PRESENCE WHEN I AM SAD AND LONELY,  
IMAGINING YOU ARE WITH ME, FILLING ALL THE EMPTINESS.  
I FEEL IRRESPONSIBLE AND CONFUSED AGAIN ABOUT WHAT SANNYAS IS.

You will always feel confused if you lean on somebody else because then the understanding will not be yours, and understanding cannot be borrowed. So you can be fool yourself a little while. Again and again the reality will erupt and you will feel confused. So the only way to avoid confusion is not-rationalization. The only way to avoid confusion is to stand on your own feet, to be alert, to be aware. Don't postpone awareness. Whenever you start leaning on somebody, you are avoiding awareness -- and you have been taught and conditioned for it from the very beginning. The parents, the peers, the society, the educationists, the politicians, they all go on trying to condition you in such a way that you always depend on others. Then you can be manipulated, then you can be dominated. Then you can be exploited and oppressed, then you can be reduced to being a slave. You lose your freedom.

This conditioning is there. When you come to me you come with that conditioning, of course; there is no other way. And immediately your mind starts functioning from your conditioning: you start leaning on me. But I am not going to allow you that. I will push you again and again, throw you again and again to yourself. Because I would like you to stand on your own understanding. Then it will be something of the permanent, then you will never be confused.

Confusion comes in.... I say something to you, you start believing in it -- but it is not your vision, it is not your perception. Tomorrow in life something happens and you are in a difficulty. The difficulty arises because you have learned by rote -- you have memorized me. Now you will try to respond through this borrowed understanding. Life changes every moment. My understanding of this moment will not be of any help to you the next moment. My understanding of this moment cannot be made a permanent reference. And if you take it verbally, intellectually, mentally, and you carry it with you, you will again and again be confused; because life will always sabotage your so-called understanding.

Life trusts only real understanding. Real means your own, authentic, that arises from you. I am not here to give you knowledge, I am not here to give you theories. That's what has been done for centuries, and man has remained as ignorant as ever. I am here to make you alert to the fact that hidden behind you, within you, is a source of light. Tap that source. Let that light burn bright within you. And then you have something alive. Then whatsoever problems come in life, you will not tackle them from your past knowledge. You will tackle them in the present. You will face them with your present understanding. Whatsoever I say will always become past. The moment I have said, the moment you have heard, it has already gone into the past. And life goes on changing; it is a constant movement. It knows no stopping, it knows no rest.

Again and again you will feel confused.

And with me also there is a problem. The next moment you will ask the same question, and I will never answer the same again. Because I respond. I don't answer, I don't remember my old answers -- I respond. Your question is there, I am here, I respond again. And if you go on collecting my answers: not only confused, you will become mad. Because you will not find any harmony in them, any consistency in them. They are inconsistent. What can I do. Life is inconsistent. If I am to be true to life, I have to remain inconsistent in my statements. If I want to be true to my statements, then I betray life. And I would like to remain true to life. I can betray my past, but I cannot betray the present. I can go against my statements, but I cannot go against the present life, this moment.

So confusion will arise. Some day I will say something, and I will say something else some other day. If you compare, if you try to make a consistent whole out of my statements, you are going to be in trouble, in deep trouble. Don't do that. You just listen to me. And don't learn my answer; learn my response. Don't be bothered with what I say. See the way I say it. See the way I respond to a situation, to a question. The answer is not important, but my alive response is.

And if you can learn the alive response, you become responsible. My meaning of the word "responsibility" is totally different from the dictionary meaning. In the dictionary responsibility seems something like a duty, a commitment, as if you are responsible to somebody else. The word is almost dirty. The mother goes on saying to the child, "You are responsible to me, remember." The father goes on saying to the son, "You are responsible to me, remember." The society goes on saying to the individuals, "You are responsible to us, to the society, remember." And your so-called images of God, they also go on telling people, "You are responsible to us... to me."

When I use the word "responsibility" I mean your aliveness, responding aliveness. You are not responsible to anybody else except your own being, this moment. You are responsible to be responsible. To respond with an open heart, with vulnerability. Not with closed fists but with open hands. Not hiding and holding something. Opening yourself completely, in deep trust with life. Not trying to be clever and cunning. Then you float with life moment to moment... your response will change because life is changing. Sometimes it is hot and you cannot sit outside in the sun and you would need a shelter. Sometimes it is too cold and you cannot sit under the shelter and you would like to sit under the sun. But nobody is going to say to you that you look very inconsistent: "The other day you were sitting in the shelter, and now you are sitting under the sun? Be

consistent! Choose! If you want to sit in the sun, then sit consistently in the sun." You will laugh at this absurdity, but this is what people have expected of you in life. Everything is changing around you. Don't get fixed ideas; otherwise you will be confused. And don't listen to what others say; listen to your own heart. I have heard:

What mankind had feared for generations finally happened: a nuclear reaction ran out of control and the entire globe exploded, killing every living thing in it.

Naturally, at the Pearly Gates there was terrible confusion, what with so many souls arriving at the same time, so St. Peter decided to try and sort out the grades by putting up various notices behind which the appropriate souls could form queues.

One sign read Bosses Only, and another read Men Who Were Under Their Wives' Thumbs. Behind the Bosses Only sign was one solitary soul, whereas under the other sign was a queue stretching right to the Milky Way.

St. Peter, curious, said to the solitary soul, "How is it that you are the only one here?"

"I don't know -- the wife told me to stand here," was the reply.

Sometimes it is the wife, sometimes it is the husband, sometimes it is the father, sometimes the mother -- sometimes the guru. Somebody is telling you to stand here, and you don't know why. Make sure why you are standing there.

Listen. It is a little complex. Even if you decide to follow somebody, listen to your heart, as to whether you want to follow. I am not saying don't follow anybody, because if your heart says follow, then what will you do? But listen to the heart, feel your own feeling first because ultimately you are responsible to your heart. Everything else is secondary; you are primary. You are the center of your world.

If you choose to follow me or if you choose to be initiated by me, if you choose to surrender to me, feel first your own feeling. Otherwise you will again and again be confused, and again and again you will start thinking, "What am I doing here?" You will start thinking, "Why have I taken sannyas? Why?" Don't take it because somebody else is saying to. Feel it. Then the confusion will never arise. Then it cannot arise; then there is no question of confusion.

Confusion is a wrong functioning. If you function from your center, confusion never arises. If you function from somebody else's center, the confusion is bound to arise continuously -- and people are functioning from others' understandings, from advisers, experts. They are living through them. People have completely left their lives in others' hands.

Feel it, wait for the feeling to arise. Be patient, don't be in a hurry. And if you have felt your feeling well, then you will have a deep root, and that root will make you strong, and that root will not allow any confusion to settle around you.

### Question 3

#### OSHO, WHAT IS A PROBLEM?

Now you create a problem for me. The question is as if somebody comes and asks, "What is yellowness?" or "What is this color yellow?" There are yellow Flowers, there are yellow old leaves, there is the yellow gold sun, and a thousand and one things which are

yellow; but have you ever seen yellowness? Yellow things you have seen; yellowness one never comes across, cannot come across.

There are problems and problems, but you never know what is the problem; then the question is abstract. There is nothing like "the problem." There are problems because a problem is a conflict within you. You must be having two minds within you; then the problem arises. You don't know where to go, this way or that; then the problem arises. The problem is a question of your duality: you feel to do this, and you also feel to do that, and the problem arises. But if you are one, there is no problem. You simply move. Whenever you ask an abstract question, like "What is a problem?" or "What is yellowness?" or "What is love?" it becomes difficult.

St. Augustine has said, "I know what time is, but when people ask me, "What is time?" suddenly I lose all track. "Everybody knows what time is, but if somebody asks what it is, exactly, you will be in difficulty. You can show what the time is, but what is time, just pure, abstract?"

But I understand why this problem has arisen. There are a few people who are so confused, they cannot even decide what the problem is. They are so confused, standing on such a crossroad, that to decide what the solution is is far away -- they have not even decided what the problem is. There are many, because you have lost contact with your feeling, your existential heart. So even the problem has to be supplied by somebody else, not only the solution. You are asking me that I should tell you what your problem is. Not only do you depend on me for the solution, you depend on me for the problem also. But this is how it has been done in the past.

When people come to me I can immediately see whether their problem is theirs or they have borrowed it. If a Christian comes he brings a problem which no Hindu can ever bring. When a Jew comes he brings a problem no Christian can ever bring. When a Jain comes he brings a totally different problem which no Hindu can ever bring. What happens? These problems cannot be life problems because life problems cannot be Jewish, Hindu, Christian, Jain. Life problems are simply life problems. These problems are theological; they have been taught. They have been taught the problems also -- what to ask.

Very cunning people have been exploiting humanity. First they teach you what to ask, and then they have the answer also. If you ask the right question, they will supply the right answer. And both are bogus because the question has been taught by them and then you ask. And they teach you only questions which they can answer. So the game goes on very well, perfectly well.

If you go to a Jain monk and you have not been taught by Jains what questions to ask, you will create trouble. You will create embarrassment there because you will ask questions to which the tradition -- their tradition -- does not supply the solutions. If you ask a Jain why God created the world, he will be puzzled because in his theology there is no God. In his theology there has never been anything created. The world has existed forever and forever and forever. Creation has never been there. So if you ask why God created the world, your question is totally absurd for a Jain because there is no God and there is no creation; the world has continued. The word "creation" does not exist in Jain language because creation implies the existence of a creator; and there is no creation, so how can the creator be there? The world is, but it is not a creation. It is eternal, uncreated; it has remained always there.



Never ask a theological question, because that is borrowed. Find out existential questions. Find out where your difficulty is. Find out where your shoe pinches. Find out your own problems.

And your problem may not be another's, so the other may not agree that this is a problem. Problems are individual; they are not a universal phenomenon. My problem is my problem; your problem is your problem. They are as different as your thumbprints, and they have to be.

When I see that people are asking borrowed problems, they don't have your signature on them, and then they are futile -- not worth even asking, not worth answering. Your problem should have your signature on it. It should come out of your life, out of the struggle, challenge, response, out of your own confrontation.

I have heard:

So finally the marriage broker induced Cohen to meet this girl. After all she was alleged to be beautiful, talented, educated, young, and with pots of money.

Cohen met her, liked her, married her.

A day later he finds the marriage broker and rages: "Some dirty trick you played on me, eh? She admits herself that she had slept with half the men in Poona."

"So? After all, how big is Poona?" said the agent.

Your problem is not the agent's problem. Your problem is yours, nobody else's.

Remember that if a problem is individual it can be solved because it is true. If you have borrowed it from tradition, society, somebody else, it can never be answered because in the first place it was not your problem. It is as if you have learned a disease from someone.

Just the other night I was reading that in a famous physician's office there is a notice especially for ladies, saying, please don't talk about your diseases and symptoms to other ladies -- don't exchange symptoms -- because that confuses the doctor. Ladies waiting for the doctor are bound to talk, and bound to be impressed by others' symptoms. And certainly that confuses the doctor because he cannot know what is what.

There are people who get diseases through advertisements of medicines in the newspapers. I have heard about one man who in the mid of the night rang up his doctor. The doctor was of course angry, in the middle of the night, his sleep broken. He took the phone; he said, "What is the matter?" and the man started describing his disease. The doctor said, "Cut it short, I have also read the article in the news magazine. Cut it short." People learn their diseases from magazines. Just watch your mind. It is so imitative that it can be impress:d by others' problems, and you can get so suggestible that you start thinking this is your problem. Then there is no way to solve it, because in the first place it is not a problem to you.

This is my observation: that if a problem is real it can be solved. That is my definition of a problem: that it can be solved. If it cannot be solved then it is not a problem. A disease is a disease if it can be cured. All diseases are curable, at least theoretically curable; but if you don't have the disease, then you have an incurable disease. Then nobody can help; then it is just in your mind. No medicine can be of any help to you.

So the first thing to understand about a problem is that it should be existential, not theological, speculative, philosophical. It should be psychological rather than being philosophical, and it should come out of confrontation with life.

Ninety percent of your problems arise because you are caught in dead thoughts, and you cling to those thoughts. When a situation arises which doesn't fit with your thought, the problem arises -- and you want to try changing the situation rather than changing the thought. If you come across a situation which doesn't fit with your ideology, you struggle hard to change the situation rather than to change the ideology. Then the problem arises. Always be ready to change your mind because life cannot be changed just because of your ideologies. And we have learned ways how to look at life, how to interpret life, and we become fixated in certain routines.

Let me tell you one anecdote.

A mousy little man used to be very frightened of his boss. One day he told a fellow worker that he was sick.

His friend said, "Why don't you go home?"

"Oh, I couldn't do that!"

"Why not? Don't be silly, he will never know. He is not even here today."

Finally the man was convinced and went home.

When he got there, he looked in the window -- and there was his boss, kissing and hugging his wife. So he ran all the way back to the office. "A fine friend you are!" he said to his pal. "I nearly got caught."

Just an old pattern of thought. The situation was totally different. He could have caught the boss, but just the old idea that always the boss has been catching him.

Watch life and don't be addicted to your mind. Ninety percent of your problems will disappear simply without any bother. Ten percent of your problems will remain, they are existential; and they are needed to be there because you have to grow through them. If they are dropped you will not grow. The conflict is needed. The pain is needed. The suffering is needed. Because that will make you crystallized, that will make you more aware. And if you can transcend it you will have earned the bliss that comes after one has transcended a problem.

It is just like mountaineering. You are going up, uphill, tired, perspiring, breathing is difficult, seems impossible to reach the top; and then you reach the top and you lie down under the sky and you rest and you are relaxed and you are happy that you decided to climb. But only after a hard climb. You can reach that top by a helicopter, but then you have not earned it. So a man who reaches to the top by the helicopter and the man who moves on his feet reach to different peaks. They never reach to the same peak. Your means change your end. The man who has dropped by helicopter will enjoy it a little; he will say, "Yes, it is beautiful." But his enjoyment will be like a man who is completely stuffed with food and then a delicious plate comes before him; he says, "Good," he can smell it a little, but he is so stuffed he has no appetite. And just by his side there is another man who is hungry.

To reach to the top one needs to have the appetite also; and that appetite grows while you are climbing. You become more and more hungry, you become more and more tired, you

become more and more ready... and when you reach to the top you rest. You have earned it.

In life you cannot get anything unearned. And if you try to be clever with life, you will miss many opportunities.

So drop those problems which are not yours. Drop those problems which you have learned from others. Drop those problems which arise because of your fixed ideologies. Be fluid, move. Die each moment to the past and be born again so you don't carry any ideology, any fixed attitude towards life, and you are always open and available, responding. Then only those problems will be there which are needed, which are part of your growth.

As I see, there are people who are living just routine lives; they are not true lives, just making empty gestures. Their problems are also empty, meaningless. Somebody comes and asks, "Is there a God?" The problem is empty. How are you concerned with a God? You have not even known yourself yet. Start from the beginning, begin from the beginning. You have not even known the knower. You have not even known what this awareness is within you. And you are asking about God? You are asking about the absolute awareness, the ultimate awareness, and you have not even learned that awareness which has already been given to you as a gift. You have not Learned about the flower that is in your hand, and you ask about ultimate flowering? Foolish.

Forget all about God. Right now, enter into your being and see what God has given to you, what the whole has given to you. And if you can learn it, more doors will be opened for you. The more you learn, the more mysteries open. And God is the ultimate mystery - - when you have learned everything else and nothing remains to be learned and you have passed through all the turmoils, anxieties, anguishes of life, only then. God is the last gift; you have to earn it.

Don't ask questions which are irrelevant to you.

And don't live a routine life of empty gestures. People go to the church -- empty gesture. They never wanted to go there; then why are you going? Because everybody else is going, because it is a social formality, because people think good if you go to the church, because it gives you a certain respectability. These people would not have gone to Jesus, but they go to the church. Church is respectable; Jesus was never. To go to Jesus was difficult. To go to Jesus was to put your respectability at stake.

You are here. You have to put your respectability at stake because you are not going to gain any respectability by coming to me. You may lose, but you cannot gain. It cannot be formal because who bothers to stake so much for a formal thing? It can only be of the heart.

People do their prayer, it has to be done: empty gesture. No love in their hearts, no gratitude in their hearts, and they go on doing prayer. Then problems arise which are useless.

Do only that for which you have feeling.

I have heard:

A former railway worker, aged eighty, had his home by the railway line. He was retired. He used to count the wagons on every goods train that passed. There was no need, but old habit. One Sunday at a family picnic, his son noticed that he was ignoring a passing train and asked, "Why, why are you not counting the wagons?"

Answered the old man, "I don't work on Sundays."

Watch your life. Make it truer, authentic, real. Don't move through empty gestures; otherwise your questions will be empty. They will look like problems, but they will not be real problems.

Now what is the difference between a real problem and a pseudoproblem? A pseudoproblem is that which can be solved yet nothing is solved. And a real problem is that which, even if it is not solved, the very effort to solve it solves much. In the very effort you become more alert, more knowing, more understanding. You come to know much about yourself that was never known before.

A problem is an opportunity to face yourself, to go on a pilgrimage inside your being. A problem is a door. Use it to enter into your own being.

So this is my answer: a problem is an opportunity to grow. A problem is a gift of God, a challenge from the divine. Face it, find out ways how to transcend it, how to go above it, and you will be tremendously benefited.

#### Question 4

YOU SAY, "DO NOT MAKE THE SAME MISTAKE TWICE." HOW CAN I KEEP FROM DOING THAT UNLESS I BRING THE MIND IN -- TO EVALUATE, COMPARE, AND JUDGE? AND THEN I HAVE TO SAY NO.

When I say don't make a mistake twice, I am not saying to evaluate, to judge, to compare. I am saying to see -- when you are making a mistake see it so totally that you see that it is a mistake. In that very seeing it is dropped; you will never be able to repeat it.

For example, if you put your hand in the fire and it is burned. Next time when you will be near fire, will you do an Aristotelean syllogism, that this too is a fire, all fires bum, therefore I have not to put my hand in it? Are you going to compare with the past eXperienCe? Are you going to evaluate? If you are doing that, then you cannot avoid committing the mistake again because then the mind will say, "Maybe this fire is different. And who knows, the fire may have changed its way of life. It may not behave the same this time. Maybe it was angry that time, and this time it is not angry. And who knows?"

The mind who evaluates, judges, compares, is already showing that it has not understood the point. Otherwise what is the need of evaluation, Comparison? If you have seen a fact, the very fact is enough. You will avoid the fire.

So when you are passing through experiences, remain alert, don't be deaf and blind. I am not saying to look back. I am saying just look right now, wherever you are, and if it is a mistake, it will be dropped on its own accord. Knowing a mistake as a mistake, it drops. If it is not dropping on its own, that simply shows you have not yet known totally that it is a mistake. Somewhere or other the illusion continues that it is not.

People come and say to me, "We know anger is bad, and we know it is poisonous, and we know it is destructive to ourselves, but what to do? We go on being angry." What are they saying? They are saying that they have heard people say that anger is bad, they have read in the scriptures that anger is poisonous; but they have not known themselves. Otherwise finished.

Socrates has said, "Knowledge is virtue" A great dictum. He says to know is to be. Once you have known this is a wall and not a door, you are not going to knock your head against it again and again. Once you have known it is a wall, then you search for the door. Once you have found the door, you always pass through the door. It is not a question of again and again thinking about the past experiences, comparing, deciding, concluding.

I have heard:

A deaf priest was hearing confessions, when a man came into the box, dropped onto his knees and said, "Oh, Father, I have done a terrible thing. I have murdered my mother."

"What?" said the old priest, cupping his hand to his ear.

"I have murdered my mother!" said the penitent, rather louder.

"What is that? Speak up," ordered the man of God.

"I have murdered my mother!!!" roared the poor distraught sinner.

"Ah," said the priest, "how many times?"

A deaf person is a deaf person, a blind person is a blind person. If you don't listen to experience, if you are deaf to your experience, then you will go on repeating the same, again and again and again. In fact to say that you are repeating is not right: you are doing it again, as a new thing -- because the last time you missed. It is not a repetition. This is my understanding: that no mistake is ever repeated once you have understood it as a mistake. If you repeat it, it simply shows you are doing it fresh, because the past has not entered in your consciousness yet. You are doing it for the first time again; but it is not a repetition. If you have understood it, then it cannot be repeated. Understanding is alchemical; it transforms you.

So I am not telling you to become very clever, calculating, and always thinking what is good and what is bad and what to do and what not to do, what is moral, what is immoral - - I am not saying that. I am simply saying to you: from wherever you are passing, pass with full alertness, so nothing that is wrong is repeated again.

This is the beauty of awareness: that which is right is enhanced through it; that that which is wrong is destroyed through it. Awareness functions as life energy to good and as death energy to bad. Awareness functions as a blessing to good and as a curse to bad. If you ask me my definition of sin, this is my definition: that which can be done with full awareness is not sin; that which cannot be done with full awareness is sin. Or that which can only be done in unawareness is sin, and that which can only be done in awareness is virtue. So forget about sin and virtue. Remember awareness, that's all.

The whole point of evolution is between awareness, unawareness. Become more aware and less unaware. Bring your energy to be more aflame with awareness, that's all.

Question 5

DEAR OSHO, CAN'T YOU TAKE ANYTHING SERIOUSLY?

I take one thing very seriously -- jokes I take very seriously. And you must have watched it: I never laugh when I tell a joke. I really take it seriously. Except a joke there is nothing serious in the world.

#### Question 6

IF MULLA NASRUDIN CAME TO THE ASHRAM,  
WOULD YOU PUT HIM IN ONE OF THE GROUPS?  
OR WOULD YOU TELL HIM TO RUN A GROUP OF HIS OWN?  
IF SO, WHAT KIND OF GROUP WOULD;T BE?

I have done it before. It didn't work. Mulla Nasrudin is a leader of leaders. He cannot be put in a group as a participant; his ego won't allow it. I had asked him. He said, "Okay, you can make me a leader." I gave him an opportunity, a three-day group; and all the fools and all the wise guys gathered to participate. Because Mulla Nasrudin has appeal for both. Those who are fools, they think him a fool. Those who are wise, they think him a wise man. He is tricky, or his is just a border case -- he stands on both the sides. He can be interpreted as a foolish man; he can be interpreted as one of the most wise ever.

He stood before the group and he said, "Do you know what I am going to teach you?"

Of course everybody said, "How can we know? We don't know."

He said, "If you don't even know that, that much, I am not going to teach, because you are not worth it."

He left. The next day I persuaded him again. He again went there and asked the participants, "Do you know what I am going to teach?"

Now they had learned a little, so they said, "Yes, we know."

He said, "Then what is the point? If you know, you know," and he left.

I persuaded him the third day again. He stood there; he asked, "Do you know what I am going to teach?"

Now the people had learned a little more; they said, "Yes. Half of us know and half of us don't know."

He said, "Perfectly good. So those who know, tell those who don't know. What is the point of my being here?"

Mulla Nasrudin is a very, very old Sufi device. Whether this man ever existed or not is not certain. He may have existed, he may not have existed. There are many countries who claim him. Iran claims him; they have a tomb in Iran of Mulla Nasrudin. Soviet Russia also claims him. There are other countries, they also claim. Almost the whole Middle East claims that he belonged to us. And there are many places where they say here his body is buried.

He may have existed, may not have existed, but his impact has been tremendous.

Whatever he has done, or whatever is depicted as done by him is very, very meaningful even in this anecdote, in which he asks, "Do you know what I am going to say to you?" Everybody said, "No," but nobody was silent. "No" comes easily; to be an atheist is very easy. But it is difficult if you have a no attitude, then it is difficult to teach you. The next day everybody said, "Yes," because they were too greedy to listen to what he wants to say. Their yes was out of greed, and greed can never be satisfied. And Mulla said, "If you know already, then what is the point?" The third day they tried to prove more cunning and clever. They said we have tried two alternatives, now try the third, the only remaining one: "Half of us know and half of us don't know." Now they were trying to fix Mulla in his place, but you cannot fix him. He is almost like mercury; he slips out of your hands. He said, "Perfectly good. When half of you know and half don't, then

those who know can tell those who don't know. But what is the need of me here? Why waste my time?"

First they said no, nobody was silent; then they said yes, but nobody was silent; then they said yes and no both, but nobody was silent.

He came back to me and he said, "These people cannot be taught because only people who are silent can be taught."

Silence is discipleship. If you come here already knowing, you cannot be taught. If you come here with a no attitude, the atheistic attitude, with doubt and skepticism, you cannot be taught. Or if you say that a little I know and a little I don't know, then too you cannot be taught. You are being clever. Because these three attitudes -- of the no sayers, of the yes sayers, and of one who is trying to travel on both the boats, who is trying to eat the cake and have it also, the cunning -- these are the three types of persons in the world which are incapable of understanding.

Only one who is silent, one who answers by his silence and open heart can be taught. This is the meaning of this anecdote.

Read Mulla Nasrudin as much as you can and try to understand him. He can be a great blessing to you because he teaches through humor. Each of his anecdotes is pregnant with tremendous meaning, but you will have to uncover it. That's why I say there are people who think him a fool. They simply read an anecdote and they laugh and they are finished. They think it is just a joke. It is not. No joke is just a joke. If you are wise you will look into it, exactly what is happening. And once you catch the glimpse of the inside meaning of it, you will be tremendously happy. You will become alert to a new dimension.

Mulla Nasrudin is now read in the Western countries also, but people are missing. They think these are just jokes. They are not. They are a device to teach you the sacred-most through humor. And it can be taught only through humor -- only through humor because only humor can relax you, and God can be known only in deep relaxation. When you laugh you disappear as an ego. When the laughter is really authentic, a belly laughter, when your whole body throbs with his orgasmic energy, when the laughter spreads on all of your being, when you are simply lost in it, you are open to God.

Serious people have never reached to God. They cannot. God won't take that risk.

Hmm?... they will bore him to death.

A small child was brought to the church for the first time. He looked at people's faces -- long, sad, serious. The whole thing looked as if somebody had died. Back home the mother asked, "How did you feel?"

He said, "I must say the truth. I felt as God must have been feeling there."

The mother said, "What do you mean?"

He said, "God must be bored, seeing those long faces. And, Mom, do those same people come every Sunday?"

"Hmm, of course, the same people. There are a few who have been coming there for forty, fifty years."

The boy became very, very sad; he said, "Think of God. The same serious people every Sunday, the same faces. He must be bored to death."

You reach God through laughter. I teach you laughter. You reach God dancing, singing, in joy, in jubilation, celebration. Learn laughter.

And while you are laughing, watch what is happening inside you. Otherwise you will miss the whole beauty of it. While you are laughing see how suddenly the ego is not

there. See how the mind has stopped for a single moment. For a split moment the mind is not there -- there is no thought. When you laugh deeply there is no thought. Laughter is meditative... and medicinal. For the physical body it is medicinal; for the spiritual it is "meditational."

I would like Mulla Nasrudin to start a group, but seems difficult. He is a difficult man.

#### Question 7

BELOVED OSHO, THY DIVINE MUSIC TOUCHED A DEEPER CORE IN MY BEING.

WHEN I CAME FOR THE FIRST TIME I WAS FULLY PREPARED FOR SANNYAS.

WHETHER MY SANNYAS WAS YOUR BENEDICTION OR MY SATYAGRAHA IS NOT CLEAR TO ME.

YOU SAY, "COME, FOLLOW ME," BUT HOW TO FOLLOW YOU, BECAUSE I DO NOT KNOW YOU?

SOMETIMES YOUR FRAGRANCE I FEEL AND SOMETIMES IT IS LOST.

When I say come, follow me, I am not saying to come and follow my knowledge. When I say come, follow me, I am saying to you come and follow me in the sense of my nonknowledge. When I say come, follow me, I am asking you to come towards the unknown. I am inviting you to come to the unknowable. When I say come, follow me, I am not saying come, follow me -- because I am not. I am inviting you into a tremendous emptiness.

Once you enter the door, you will neither find me nor you. You will find something totally different. That's what people have called God.

And I know sometimes you will be able to feel my fragrance and sometimes it will be lost because there are moods when you will be close to me and there are moods when you will be far, far away. When you are close you will have the fragrance; when you are far away you will miss it. So try to feel those moods when you feel close to me, and remain in those moods more and more, relax in those moods more and more.

It is not a question of physical space between me and you. It is a question of spiritual space. If while laughing you feel close to me and the fragrance suddenly fills your nostrils and your being, then learn to laugh more. If you feel the fragrance is felt only when you are here, just looking at me, and with no stirring of thoughts, then learn to drop thoughts more and more. Whatsoever your feeling, become more and more available to that certain mood, and my fragrance will become your fragrance. Because it is neither mine nor yours. It is God's.

#### Question 8

OSHO, FIVE MONTHS OF DRINKING FROM THE SOURCE MADE ME FEEL MORE THIRSTY, NOT LESS. THERE MUST BE SOMETHING STRANGE ABOUT YOUR WATER.

IN THE MEDITATION THIS SENTENCE CAME TO ME:

A SMALL SWEET-WATER LAKE,  
HIDDEN IN THE BLACK FOREST,



IS THE SOURCE OF THE OCEAN.  
OSHO, YOU ARE SWEET AND SALTY,  
AND IN THE MOMENT VERY SALTY.  
I FEEL SAD BECAUSE OF LEAVING.  
I WANT TO COME BACK TO THIS SOURCE,  
DRINKING UNTIL I AM SO FULL THAT I WILL FALL INTO THE SOURCE.

It is from Anand Urmila.

It is true, it is so. The more you will drink me, the more thirsty you will become. Because I am not going to make you content. I am going to make you more and more discontent because if you become contented with me, then you will never reach God.

I am here to create more thirst. I am here to make you more hungry. So one day you are just thirst, just hunger, pure hunger. In that moment you explode and disappear and God is found. If you become contented with me I will be your enemy not your friend, because then you will cling to me and my answers.

I am at the most a door. Pass through me; don't cling to me. The journey starts with me; it doesn't end with me.

And I know you must be feeling sad, but become alert to your sadness and don't get identified with it. It is there, hanging around you, but it is not you. Use that opportunity also to become more aware, more a witness. And if you can become a witness of your sadness, the sadness will disappear. And if you can become aware of your sadness and you can help it to disappear through awareness, wherever you go I will be coming with you.

There may not be any need to come back to the source because in your witnessing you will remain close to me wherever you are. You will be close to the source.

The source is not something outside you. And when you really listen to me it is not listening to somebody who is outside you. It is listening to somebody who is inside you. It is listening to your own inner voice. When you fall in love with me, in fact what has happened is you have fallen in love with yourself for the first time.

## **Yoga: The Alpha and the Omega, Vol 9**

### **Chapter #3**

#### **Chapter title: Instantaneous cognition**

**23 April 1976 am in Buddha Hall**

PERFORMING SAMYAMA ON THEIR POWER OF COGNITION,  
REAL NATURE, EGOISM, ALL-PERVASIVENESS, AND FUNCTIONS  
BRINGS MASTERY OVER THE SENSE ORGANS.  
FROM THIS FOLLOWS INSTANTANEOUS COGNITION  
WITHOUT THE USE OF THE BODY,  
AND COMPLETE MASTERY OVER PRADHANA, THE MATERIAL WORLD.

ONLY AFTER THE AWARENESS OF THE DISTINCTION BETWEEN SATTVA  
AND PURUSHA DOES SUPREMACY AND KNOWLEDGE ARISE OVER ALL  
STATES OF EXISTENCE.

PATANJALI'S skill in expressing the inexpressible is superb. Nobody has ever been able to surpass him. He has mapped the inner world of consciousness as accurately as it is possible; he has almost done the impossible job.

I have heard one story about Ramkrishna:

One day he said to his disciples, "I will tell you everything today and will not keep anything secret." He described clearly the centers and the corresponding experiences up to the heart and throat, and then pointing to the spot between the eyebrows he said, "The supreme self is directly known and the individual experiences samadhi when the mind comes here. There remains then but a thin transparent screen separating the supreme self and the individual self. The sadhaka then experiences...." Saying this, the moment he started to describe in detail the realization of supreme self, he was plunged in samadhi and became unconscious. When the samadhi came to an end and he came back, he tried again to describe it and was again in samadhi; again he became unconscious. After repeated attempts Ramkrishna broke into tears, started crying, and told his disciples that it is impossible to speak about it.

But Ramkrishna has tried, has tried in many ways, from different directions, and this always happened, his whole life. Whenever he will come beyond the third-eye center and will be coming nearer sahasrar, he will be caught hold of by something inner, so deeply that the very remembrance of it, the very effort to describe it, and he is gone. For hours he will remain unconscious. It's natural because the bliss of sahasrar is such, one is almost overpowered by it. The bliss is so oceanic that one is possessed by it and taken over. One is no longer oneself, once you transcend the third eye.

Ramkrishna tried and failed, could not describe it. Many others have not even tried. Lao Tzu resisted, for his whole life, saying anything about the world of tao because of this. Nothing can be said about it, and the moment you try to say it, you are plunged into an inner whirlwind, whirlpool. You are lost, drowned. You are bathed in such beauty and beatitude that you cannot utter a single word.

But Patanjali has done the impossible. He has described as exactly as possible each step, each integration, each chakra, its functioning, and how to transcend it, up to sahasrar -- and he has even indicated beyond. On each chakra, on each wheel of energy, a certain integration happens. Let me tell you.

At the sex center, the first center, the most primitive but the most natural, the one that is available to all, the integration happens between the outer and the inner. Of course it is momentary. A woman meeting a man or a man meeting a woman come for a single moment, split moment, where the outer and inner meet and mingle and merge into each other. That's the beauty of sex, the orgasm, that two energies, the complementary energies, meet and become one whole. But it is going to be momentary because the meeting is through the most gross element, the body. The body can touch the surfaces but it cannot really enter into the other. It is like ice cubes. If you put two ice cubes together, they can touch each other, but if they melt and become water, then they meet and mingle with each other. Then they go to the very center. And if the water evaporates, then the meeting becomes very, very deep. Then there is no I, no thou, no inner, no outer.

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 in 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 chakra 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 bioplasma 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 prakriti 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.

If Jesus defined God as love, this is the reason, because in human consciousness love seems to be the higher glimpse.

Ordinarily people never go beyond the heart center. Even to reach at the heart center seems to be difficult, almost impossible. People remain at the sex center. If they are trained deeply in yoga, karate, aikido, t'ai chi, then they reach to the second center, the

hara. If they are trained in the deep mechanism of breathing, prana, then they reach the navel center. And if they are trained how to look beyond earth and how to see beyond the body and how to look so deeply and so sensitively that you are no longer confined to the gross, and the subtle can penetrate its first rays into you, only then, the heart center.

All paths of devotion, bhakti yoga, work on the heart center. Tantra starts from the sex center. 'rao starts from the hara center. Yoga starts from the navel center. Bhakti yoga, paths of devotion and love, Sufis and others, they start from the heart center.

Higher than heart is the throat center. Again there happens another integration, even more superior, more subtle. This center is the center of receiving and giving. 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 his 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. Everybody asks for love, demands love, and almost nobody gives. That's the misery all over the world. And everybody who demands thinks that he is giving, believes that he is giving.

I have looked into thousands of people -- all hungry for love, thirsty for love, but nobody in any way trying to give. And they all believe that they are giving but they are not receiving. Once you give you receive, naturally. It has never happened otherwise. The moment you give, love rushes in you. It has nothing to do with persons and people. It has something to do with the cosmic energy of God.

The throat center is the meeting of receiving and giving. You receive from it and you give from it. That is the meaning of Christ's saying that you must become a child again. If you translate it into the yoga terminology it will mean: you must come to the throat center again. The child forgets by and by.

If you look into Freudian psychology, you will have a parallel. Freud says the first stage of the child is oral, the second stage is anal, and the third stage is genital. The whole Freudian psychology ends with the third. Of course it is a very poor psychology, very rudimentary, fragmentary, and concerned with the very lower functioning of human beings. Oral -- yes, the child uses the throat center, just to receive. And once he has started receiving, his being moves to the anal.

Have you watched that a few people cling to the oral, even up to their death? These are the people you will find smoking; these are oral people. They still go on.... The smoke, the cigarette, the cigar, gives them a feeling as if something hot like mother's milk is passing through the throat center; and they remain confined to the oral, and they cannot give. If a person is a chain-smoker, heavy smoker, almost always he is not a giver of love. He demands, but he will not give.

People who are smoking too much are always interested in women's breasts too much. Bound to be, because a cigarette is a substitute for the nipple. I am not saying that people who are not smokers are not interested in women's breasts. Those who smoke, they are interested. Those who don't smoke, they are also interested; they may be chewing pan or gum or something else, or they may be simply interested in pornography -- or they may be just obsessed by the breast continuously. In their mind, in their dream, in their imagination, fantasy, the breast -- breasts and breasts go on floating all around them. These are oral people, stuck.

When Jesus says you have to be a child again, he means you have to come back to the throat center, but with a new energy to give. All creative people are givers. They may sing a song for you or dance a dance or write a poem or paint a picture or tell you a story. For all these the throat center is again used as a center to give. The meeting of receiving and giving happens at the throat. The capacity to receive and to give is one of the greatest integrations.

There are people who are only capable of receiving. They will remain miserable because you never become rich by receiving. You become rich by giving. In fact you possess only that which you can give. If you cannot give it, you simply believe that you possess. You don't possess it; you are not a master. If you cannot give your money, then you are not the master of it. Then the money is the master. If you can give it, then certainly you are the master. This will look like a paradox, but let me repeat it: you are the possessor only of that which you give. The moment you give, in that very moment you have become a possessor, enriched. Giving enriches you.

Miserly people are the most miserable and Poor people in the world -- poorer than the poor. They cannot give; they are stuck. They go on hoarding. Their hoarding becomes a burden on their being; it does not free them. In fact if you have something you will become freer. But look at the misers. They have much, but they are burdened; they are not free. Even beggars are more free than they. What has happened to them? They have used their throat center just to receive. Not only that they have not used their throat center to give, they have not even moved to the second Freudian center, anal. These people are always constipatory; hoarders, misers, always suffer from constipation. Remember, I am not saying that all people who have constipation are misers; there may be other reasons. But misers are certainly constipated.

Freud says that there is something in gold and excreta. Both look yellow, and people who are constipatory are too attracted to gold. Otherwise gold has no existential value -- some psychological value, but no existential value. You cannot eat it, you cannot drink it. What can you do with it? Even a glass of water is more valuable existentially. But why has gold become so valuable? Why are people so obsessed with gold? They have not moved from the oral to the anal. They are constipated in their inner being. Now their whole life will reflect their constipation; they will become hoarders of gold. Gold is symbolic. The yellowness gives them some idea.

Have you watched small children? It is almost difficult to persuade them to go to the toilet; they have almost to be forced to go to the toilet. And even then they insist, "Nothing is happening. Can I come back?" They are learning the first lessons of miserliness -- how to hold. How to hold, how not to give even that which is useless, even that which is harmful if you keep it within you. Even the poison, it is difficult for them to leave it, to renounce it.

I have heard about two Buddhist bhikkhus. One of them was a miser and a hoarder and he wed to collect money and keep it, and the other used to laugh at this foolish attitude. Whatsoever will come on his way, he will use it, he will never hoard it. One night they came across a river. It was evening, the sun was setting, and it was dangerous to stay there. They had to go to the other shore; there was a town. This side was simply wilderness.

The hoarder said, "Now you don't have any money, so we cannot pay the ferryman. What do you say now about it? You are against hoarding; now if I don't have any money we

both will die. You see the point?" He said, "Money is needed." The man who believed in renunciation laughed, but he didn't say anything. Then the hoarder paid and they crossed the river; they reached the other shore. The hoarder again said, "Now remember, next time don't start arguing with me. You see? Money helps. Without money we would have been dead. The whole night on the other shore, it was dangerous to survive -- wild animals."

The other bhikkhu laughed and he said, "But we have come across the river because you could renounce it. It is not because of hoarding that we have survived. If you had insisted on hoarding it and you were not going to pay the ferryman, we would have died. It is because you could renounce -- because you could leave it, you could give it -- that's why we have survived."

The argument must be continuing still. But remember, I am not against money. I am all for it, but use it. Possess it, own it; but your ownership arises only the moment you have become capable of giving it. At the throat center this new synthesis happens. You can accept and you can give.

There are people who change from one extreme to another. First they were incapable of giving, they could only receive; then they change, they go to the other extreme -- now they can give but they cannot receive. That too is lopsidedness. A real man is capable of accepting gifts and giving them. In India you will find many sannyasins, many so-called mahatmas, who will not touch money. If you give them any, they will shrink back, as if you have produced a snake or something poisonous. Their shrinking back shows that now they have moved to the other extreme: now they have become incapable of receiving. Again their throat center is half-functioning -- and a center never functions really unless it functions fully, unless the wheel moves the full way, goes on moving and creates energy fields.

Then is the third-eye center. At the third-eye center the right and left meet, pingala and ida meet, and become sushumna. 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 Ramkrishna 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. It was floodlike; he was taken over to the ocean. He could not keep himself conscious, alert.

The ultimate synthesis happens at sahasrar, the crown chakra. Because of this sahasrar, all over the world kings, emperors, monarchs, and queens, use the crown. It has become formal, but basically it was accepted because unless your sahasrar is functioning, how can you be a monarch, how can you be a king? How can you rule people, you have not even become a ruler of yourself? In the symbol of the crown is hidden a secret. The secret is that a person who has reached to the crown center, the ultimate synthesis of his being, only he should be the king or the queen, nobody else. Only he is capable of ruling others, because he has come to rule himself. He has become a master of himself; now he can be helpful to others also.

Really, when you achieve to sahasrar, A crown flowers within you, a one-thousand-petaled lotus opens. No crown can be compared with it, but then it became just A symbol. And the symbol has existed all over the world. That simply shows that everywhere

people became alert and aware in one way or other of the ultimate synthesis in the sahasrar. Jews use the skullcap; it is exactly on the sahasrar. Hindus allow a bunch of hair, they call it choti, the peak, to grow exactly on the spot where the sahasrar is or has to be. There are a few Christian societies which shave just that part of the head. When a Master blesses a disciple, he puts his hand on the sahasrar. And if the disciple is really receptive, surrendered, he will suddenly feel an upsurge of energy, running from the sex center to the sahasrar.

Sometimes when I touch your head and you suddenly become sexual don't be afraid, don't shrink back, because that is how it should be. The energy is at the sex center. It starts uncoiling itself. You become afraid, you shrink, you repress it -- What is happening? And becoming sexual at the feet of your Master seems to be a little awkward, embarrassing. It is not. Allow it, let it be, and soon you will see it has passed the first center and the second and, if you are surrendered, within a second the energy is moving at the sahasrar and you will have a feeling of a new opening within you. That's why a disciple is supposed to bow his head down, so the Master can touch the head.

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. In sex ninety-nine percent is sex, one percent is sahasrar; in sahasrar ninety-nine percent is sahasrar, one percent is sex. Both are joined they are bridged, by deep currents of energy. So if you have enjoyed sex, don't make your abode there. Sex is just a glimpse of sahasrar. Sahasrar is going to deliver a thousandfold, a millionfold, a bliss to you, benediction to you.

The outer and the inner meet, I and thou meet, man and woman meet, yin and yang meet; and the meeting is absolute. Then there is no parting, then there is no divorce.

This is called yoga. Yoga means the meeting of the two into one. In Christianity mystics have called it UNIO MYSTICA; that is the exact translation of yoga. UNIO MYSTICA: the mysterious union. At the sahasrar the alpha and the omega meet, the beginning and the end. The beginning is in the sex center, sex is your alpha; samadhi is your omega.

And unless alpha and omega meet, unless you have attained to this supreme union, you will remain miserable, because your destiny is that. You will remain unfulfilled. You can be fulfilled only at this highest peak of synthesis.

Now the sutras.

**PERFORMING SAMYAMA ON THEIR POWER OF COGNITION, REAL NATURE, EGOISM, ALLPERVASIVENESS, AND FUNCTIONS BRINGS MASTERY OVER THE SENSE ORGANS.**

The first thing to be understood is that you have senses but you have lost sensitivity. Your senses are almost dull, dead. They are there hanging with you, but energy is not flowing in them; they are not alive limbs of your being. Something has deadened within you, has become cold, blocked. It has happened to the whole of humanity because of thousands of years of repression. And thousands of years of conditioning and ideologies which are against the body have crippled you. You live only in name's sake.

So the first thing to be done is: your senses should become really alive and sensitive. Only then can they be mastered. You see but you don't see deeply. You see only the

surface of things. You touch but your touch has no warmth; nothing flows in and out from your touch. You hear also. The birds go on singing and you hear and you can say, "Yes, I am hearing," and you are not wrong -- you are hearing -- but it never reaches to the very core of your being. It does not go dancing within you; it doesn't help a flowering, an unfolding within you.

These senses have to be rejuvenated. Yoga is not against the body, remember. Yoga says go beyond the body, but it is not against the body. Yoga says use the body, don't be used by it; but it is not against the body. Yoga says the body is your temple. You are in the body, and the body is so beautiful an organism, so complex and so subtle, so mysterious, and so many dimensions open through it. And those senses are the only doors and windows through which you will reach to God -- so don't deaden them. Make them more alive. Let them vibrate, pulsate, and, what Stanley Keleman has said, let them "stream." That is exactly the right word: let them flow like a stream, rushing. You can have the sensation. Your hand, if it is rushing like a stream of energy: you will feel a tingling sensation, you will feel something inside the hand is flowing and wants to make contact, wants to be connected.

When you love a woman or a man and you take her hand in your hand, if your hand is not streaming, this love is not going to be of any use. If your hand is not jumping and throbbing with energy and pouring energy into your woman or into your man, then this love is almost dead from the very beginning. Then this child is not born alive. Then sooner or later you will be finished -- you are already finished. It will take a little time to recognize because your mind is also dull; otherwise you would not have entered into it, because it is already dead. For what are you entering? You take time to recognize things because your sensitivity, brilliance, intelligence, is so much clouded and confused. Only a streaming love can become a source of blissfulness, of joy, of delight. But for that you will need senses streaming.

Sometimes you have that glimpse also; and everybody had it when he was a child. Watch a child running after a butterfly. He is streaming, as if any moment he can jump out of his body. Watch a child when he is looking at a rose flower. See his eyes, the brilliance, the light that comes to his eyes. He is streaming. His eyes are almost dancing on the petals of the flower.

This is the way to be: be riverlike. And only then is it possible to master these senses. In fact people have had a very wrong attitude. They think that if you want to master your senses you have to make them almost dead. But then what is the point of mastering? You can kill, and you are the master. You can sit on the corpse. But what is the point of being a master? But this looked easier: first to kill them, and then you can master. If the body feels too strong, fast. Make it weak, and then you start feeling that you are the master. But you have killed the body. Remember, life has to be mastered, not dead things. They will not be of any use.

But this has been found to be a shortcut, so all the religions of the world have been using it. Destroy your body by and by. Disconnect yourself from the body. Don't be in contact. Remove yourself away. Become indifferent. When your body is almost a dead tree; no longer do leaves come to it, no longer does it flower, no longer do birds come to rest. It is just a dead stump. Of course you can master it, but now what are you going to gain from this mastery?

This is the problem; that's why people don't understand what Patanjali means.



"Performing samyama on their power of cognition...." Your eyes see, your ears hear, your nose smells, your tongue tastes, your hands make contact, your feet make connectedness with the earth -- that is their power of cognition.

"Performing samyama on their power of cognition...." But they have to be powerful. Otherwise you will not be able to even feel what power is. These senses have to be so full of power, so high with power, that you can perform samyama, that you can meditate upon them.

Right now when you look at a flower, the flower is there, but have you ever felt your eyes? You see the flower, but have you felt the power of your eyes? It should be there because you are using your eyes to see the flower. And of course eyes are more beautiful than any flower because all flowers have to come through the eyes. It is through the eyes that you have become aware of the world of flowers, but have you ever felt the power of the eyes? They are almost dull, dead. They have become passive, just like windows, receptive. They don't go to their object. And power means being active. Power means your eyes going and almost touching the flowers, your ears going and almost touching the songs of the birds, your hands going with the total energy in you, focused there and touching your beloved. Or you are lying down on the grass, your whole body, full of power, meeting in a contact with the grass, having a dialogue with the grass. Or you are swimming in the river and whispering with the river and listening to the whispers of the river. Connected, in communion, but power is needed.

So the first thing I would like you to do is when you see, really see, become the eyes. Forget everything. Let your whole energy flow through the eyes. And your eyes will be cleaned, bathed in an inner shower, and you will be able to see that these trees are no longer the same, the greenery is no longer the same. It has become greener, as if dust has disappeared from it. The dust was not on the trees. It was on your eyes. And you will see for the first time and you will hear for the first time.

Jesus goes on saying to his disciples, "If you have ears listen. If you have eyes see." They were not all blind, and they were not all deaf. What does he mean? He means that you have almost become deaf and almost become blind. You see and yet you don't see. You hear yet you don't hear. It is not a power, it is not energy, it is not vital.

"Performing samyama on their power of cognition, real nature...." Then you will be able to see what is the real nature of your senses. It is divine. Your body embodies the divine. It is God who has looked through your eyes!

I remember Meister Eckhart's famous saying. The day he realized and became enlightened, his friends and disciples and brothers asked, "What have you seen?" He laughed. He is the only one in the whole of Christianity who comes very close to Zen Masters, almost a Zen Master. He laughed; he said, "I have not seen him. He has seen himself through me. God has seen himself through me. These eyes are his. And what a game, what a play. He has seen himself through me."

When you really feel the nature of your senses, you will feel it is divine. It is God who has moved through your hand. It is God's hand. All hands are his. It is God who has loved through you. All love affairs are his. And how can it be otherwise? Hindus call it leela God's play. It is he who is calling you through the cuckoo, and it is he who is listening through you. It is he and he alone spread all over.

"Performing samyama on their power of cognition, real nature, egoism, all-pervasiveness, and functions brings mastery over the sense organs." This word "egoism" has to be

understood because in Sanskrit we have three words for the ego and in English there is only one word. That creates difficulty. The Sanskrit word in the sutra is asmita, so let me first explain it to you.

There are three words: ahankar asmita atma. All mean "I." Ahankar can be translated as the "ego," the very gross, too much emphasis on I. For asmita there is no word in English. Asmita means amness. I am; in ego the emphasis is on "I"; in asmita the emphasis is on "am." Amness, purer than ego. Still it is there, but in a very different form. Amness. And atma; even amness has disappeared. In the ego "I am"; in asmita only "am"; in atma even that has disappeared. In atma there is pure being, neither I nor amness.

In this sutra asmita is used, amness. Remember, the ego is of the mind. Senses have no ego. They have a certain amness but no ego. The ego is of the mind. Your eyes don't have any ego; your hands don't have any ego. They have a certain amness. That's why if your skin has to be replaced and somebody else's skin is planted on you, your body will reject it, because the body knows "it is not mine." So your own skin has to be replaced from some other part of the body, from your thighs. Your own skin has to be replaced; otherwise the body will reject. The body will not accept it: "It is not mine." The body has no I but it has an amness.

If you need blood, anybody's blood won't do. The body will not accept all sorts of blood, only a particular blood. It has its own amness. That will be accepted; some other blood will be rejected. The body has its own feel of its being. Very unconscious, very subtle and pure, but it is there.

Your eyes are yours, just like your thumbprints. Everything yours is yours. Now physiologists say that everybody's heart is different, of a different shape. In the books of physiology the picture that you will find is not a real picture. It is just average; it is just imagined. Otherwise each person's heart has a different shape. Even each person's kidney has a different shape. These parts all have their signatures; everybody is so unique. That is the amness.

You will never be here again, you have never been before, so move cautiously and alertly and happily. Just think, the glory of your being. Just think, that you are so superb and unique. God has vested much in you. Never imitate, because that will be a betrayal. Be yourself. Let that be your religion. All else is politics. Don't be a Hindu, don't be a Mohammedan, don't be a Christian. Be religious, but there is only one religion, and that is just being yourself, authentically yourself.

"Performing samyama on their power of cognition, real nature, asmita (the subtle amness), all-pervasiveness, and functions brings mastery over the sense organs." And if you meditate on these things, you will become a master. Meditation brings mastery; nothing else brings mastery except meditation. If you meditate on your eye, first you will see the rose flower; by and by you will be able to see the eye that is seeing. Then you have become a master of the eye. Once you have seen the seeing eye, you have become a master. Now you can use all its energies; and they are all-pervasive. Your eyes are not as limited as you think them to be. They can see many more things which you have not seen. They can penetrate many more mysteries that you have not even dreamed about. But you are not master of your eyes, and you have used them in a very haphazard way, not knowing what you are doing.

And having been in contact with objects too much, you have forgotten the subjectivity of your eyes. It happens if you keep company with someone, by and by you become

influenced by him. You have been in contact with objects too much and you have forgotten the inner quality of your senses. You see things, but you never see your seeing. You hear the songs, but you never hear the subtle vibration that goes on within you, the sound of your being.

Let me tell you one anecdote.

I have heard that one extremely confident tramp had enormous nerve. He had just completed a very large meal in a swanky restaurant when he announced to the manager, "My good man, I have really enjoyed your food, but unfortunately I cannot afford to pay for any of it at all. I have not a penny to my name. Now don't get angry. I am by profession a beggar, as you may see. I happen to be an extremely talented beggar too. I can go out and within one hour get the money I owe you for this meal. Naturally though, you cannot trust me to come back, and this I fully understand. You would be most welcome to accompany me, but can a man like you, a well-known restaurant owner, afford to be seen with a man of my calibre? No. So I have, sir, the perfect solution to our little problem. I will wait here and you go out and beg until you have the cost of this meal."

If you keep company with a beggar, you will become a beggar. He will suggest in a thousand and one ways to you to become like him.

We have kept company with objects so long that we have forgotten our subjectivity. We have remained focused outwardly so long on things that we have forgotten that we are persons. This long association with objects has completely destroyed your image of yourself. You have to come back home.

In yoga, when you start seeing your seeing eye, you come across a subtle energy. They call it tanmatra. When you can see your eye seeing, just hidden behind the eyes you see a tremendous energy. That is tanmatra, the energy of the eye. Behind the ear you see tremendous energy accumulated, tanmatra of the ear. Behind your genital organs you see tremendous energy accumulated, tanmatra of sexuality. And so on and so forth.

Everywhere, behind your senses there is a pool of energy -- unused. Once you know it, you can pour that energy into your eyes, and then you will see visions which only sometimes poets see, painters see. Then you will hear sounds which only sometimes musicians hear, poets hear. And then you will touch things which only sometimes in rare moments lovers know how to touch.

You will become alive, streaming.

Ordinarily you have been taught to repress your senses, not to know them. It is very foolish, but very convenient.

It happened:

After a rural wedding, the bride and the groom climbed into his wagon and set out for their farm home. About a mile down the road, the horse stumbled. "That's one!" shouted the groom.

They continued on and the horse stumbled again. "That is two!" shouted the groom.

As they neared the farm, the horse stumbled again. "That is three!" shouted the groom and, seizing a gun from behind the seat, put a bullet through the horse's brain. The bride

sat aghast. Then, in no uncertain terms, she told her new husband what she thought of his action. He sat quietly until she subsided, then pointed at her and shouted, "That is one!" The couple lived happily for sixty years.

But that happiness cannot be real happiness. Easy to repress at the point of a gun, but then what sort of love will happen between these two people? The gun will always stand in between, and the wife will always be afraid now any moment he is going to say, "Now this is two! Now this is three!" and finished.

That's what you have done with your senses, with your body. You have repressed it. But you were helpless. I don't say that you are responsible for repressing it. You were brought up in such a way, nobody allowed your senses freedom. In the name of love, only repression continues. The mothers, the fathers, the society, they go on repressing. By and by they teach you a trick, and the trick is not to accept yourself deny. Everything has to be channelized into conformity. Your wilderness has to be thrown into the dark part of your soul and a small corner has to be clean, like a drawing room, where you can see people, meet people, and live and forget all about your wilder being, your real existence. Your fathers and your mothers are not responsible either, because they were brought up in the same way.

So nobody is responsible. But once you know it, and you don't do anything, then you become responsible. Being near me I am going to make you very, very responsible, because you will know it, and then if you don't do anything, then you cannot throw the responsibility on anybody else. Then you are going to be responsible.

Now you know about how you have destroyed your senses and you know also how to revive them. Do something. Throw the gun completely, the repressive mind completely. Unblock yourself. Start flowing again. Start connecting again with your being. Start connecting with your senses again. You are like a disconnected telephone-line.

Everything looks perfectly okay, the telephone is there, but the line is disconnected. Your eyes are there, your hands are there, your ears are there, but the line is disconnected.

Reconnect it. If it can be disconnected, it can be reconnected. Others have disconnected it because they were also taught in the same way, but you can reconnect it.

All my meditations are to give you a streaming energy. That's why I call them dynamic methods. Old meditations were just to sit silently, not to do anything. I give you active methods because when you are streaming with energy you can sit silently, that will do, but right now first you have to become alive.

FROM THIS FOLLOWS INSTANTANEOUS COGNITION  
WITHOUT THE USE OF THE BODY,  
AND COMPLETE MASTERY OVER PRADHANA (PRAKRITI),  
THE MATERIAL WORLD.

If you can see tanmatras, the subtle energies of your senses, you will become-capable of using your cognition without the grosser instruments. If you know that behind the eye there is an accumulated pool of energy, you can close your eyes and use that energy directly. Then you will be able to see without opening your eyes. That's what telepathy, clairvoyance, clairsaudience is.

In Soviet Russia there is a woman who has been investigated scientifically who stands just twenty feet away from any object and starts pulling it just with energy. She makes movements with her hands, twenty feet away. As you have seen a hypnotist making passes, she simply draws, gestures. Within fifteen minutes, things start moving towards her. She has not touched them. Much investigation has been done to know what happens. And that woman loses at least half a pound of weight in a half-hour experiment. Certainly she is losing some sort of energy.

This is what yoga calls tanmatra. Ordinarily you use the energy through the hand, when you pick something up, a stone, a rock. You can try it; you use the same energy through the hand. But if you know the energy directly, you can drop the use of the hand. The energy can move the object directly. The same way with telepathy -- you can hear or read people's thoughts or can see faraway scenes. Once you know the tanmatra, the subtle energy, that is being used by your eyes, eyes can be discarded. Once you know that it is not really the sense that is functioning but the energy, you are freed of the sense.

I have heard a story.

So this guy phoned Cohen & Goldberg, wholesalers.

"Put me through to Mr. Cohen, please."

"I am afraid Mr. Cohen has gone out, sir," said the switchboard girl.

"Then get me Mr. Goldberg."

"I am afraid Mr. Goldberg is tied up at present, sir."

"Okay, I will phone back later."

Ten minutes later: "Mr. Goldberg, please."

"I am afraid Mr. Goldberg is still tied up, sir."

"I will phone back."

Half an hour later: "Get me Mr. Goldberg."

"I am terribly sorry, sir, but Mr. Goldberg is still tied"

"I will phone back."

Another half an hour later: "Goldberg!"

"I have dreadful news for you, sir. Mr. Goldberg is still tied up."

"But look, this is ridiculous. How can you run a business like that? The one partner is out all morning and the other is tied up for hours on end. What is going on there?"

"Well, you see, sir, whenever Mr. Cohen goes out he ties up Mr. Goldberg."

This is what is happening inside you also. Whenever you go out, through the eyes, through the hands, through your genital organs, through your ears, whenever you go out, continuously a certain type of bondage and tying is created. By and by you become tight with the particular sense -- eyes, ears -- because that is from where you go out, again, again, again. By and by you forget the energy that is going out.

This getting in bondage to the senses is the whole world, the samsar. How to unite yourself from the senses? And once you are tied up with the senses, you start thinking in terms of them. You forget yourself.

Another story:

A disciple wanted very much to renounce the world and follow his guru, but he said that his wife and family loved him too much and he was unable to leave his home.

The guru came up with a plan. The man was taught certain yogic secrets so that he could give the appearance to all who looked upon his body that he was deceased. The next day the man followed instructions and his body was besieged with the wailings and sobbings of his wife and family.

The guru appeared at the door in the guise of a magician and told the family that if they loved this man so much he could bring him back to life. He said that the man would live if someone would die in his place by drinking the potion he had.

Each member of the family had an excuse that made it necessary to keep his own life, and the wife added, "Anyway, he is already dead; we will manage."

At this the yogi stood up and said, "Woman, if you can live-without me then I can go with my guru." He faced the teacher and said, "Let us go, sir, revered Master. I will follow you."

The whole attachment to the senses is as if you are the senses, as if you cannot live without them, as if your whole life is confined to them. But you are not confined to them. You can renounce them, and you can live still, and live on a higher plane. Difficult. Just as if you want to persuade a seed that "Die, and soon a beautiful plant will be born." How can he believe, because he will be dead? And no seed has ever known that by his death a new sprout comes up, a new life arises. So how to believe it? Or if you go near an egg and you want to persuade the bird within that "Come out," but how is the bird to believe it, that there is any possibility of life without the egg? Or if you talk to a child inside the womb of a mother and tell him, "Come out, don't be afraid," but he knows nothing outside the womb. The womb has been his whole life; he knows only that much. He is afraid. The same is the situation: surrounded by the senses, we live in a sort of confinement, an imprisonment.

One has to be a little daring, courageous. Right now, wherever you are and whatsoever you are, nothing is happening to you. Then take the risk. Then move into the unknown. Then try to find out a new way of life.

"From this follows instantaneous cognition without the use of the body, and complete mastery over prakriti, the material world." Up to now you have been possessed by the material world. Once you know that you have your own energy, totally independent from the material world, you become a master. The world possesses you no more; you possess it. Only those who renounce become the real masters.

**ONLY AFTER THE AWARENESS OF THE DISTINCTION  
BETWEEN SATTVA AND PURUSHA  
DOES SUPREMACY AND KNOWLEDGE ARISE  
OVER ALL STATES OF EXISTENCE.**

And the subtlest discrimination has to be made between sattva and purusha -- intelligence and awareness. It is very easy to separate yourself from the body. The body is so gross you can feel it; you cannot be it. You must be inside it. It is easy to see that you cannot be the eyes. You must be someone hidden behind who looks through the eyes; otherwise who will look through the eyes? Your glasses cannot look. Behind the glasses eyes are needed. Your eyes are also like glasses. They are glasses; they cannot look. You are needed somewhere behind to look.

But the subtlest identification is with intelligence. Your power to think, your power of intellect, understanding, that is the subtlest thing. It is very difficult to discriminate between awareness and intelligence. But it can be discriminated.

By and by, step by step, first, know that you are not the body. Let that understanding grow deep, crystallize. Then know that you are not the senses. Let that understanding grow, crystallize. Then know that you are not the tanmatras, the energy pools behind the senses. Let that grow and crystallize. And then you will be able to see that intelligence is also a pool of energy. It is the common pool, in which eyes pour their energy, ears pour their energy, hands pour their energy. All the senses are like rivers, and intelligence is the central thing, in which they bring information and pour.

Whatever your mind knows is given by the senses. You have seen colors: your mind knows. If you are color-blind, if you cannot see the color green, then your mind does not know anything about green. Bernard Shaw lived his whole life unaware that he was color-blind. It is very difficult to come to know it, but one accidental incident allowed him to become aware. On one of his birthdays somebody presented him a suit, but the tie was missing, so he went to the market to find a tie which could fit with the suit. The suit was green, and he started purchasing a yellow tie. His secretary was watching, and she said, "What are you doing? It won't fit. The suit is green and the tie is yellow." He said, "Is there any difference between these two?" For seventy years he had lived, not knowing that he could not see yellow. He saw green. Whether it was yellow or green, both the colors looked green. Now yellow was not part of his mind; the eyes never poured that information into the mind.

The eyes are like servants, information collectors, PROs, roaming all over the world, collecting things, pouring into the mind. They go on feeding the mind; mind is the central pool.

First you have to become aware that you are not the eye, not the energy that is hidden behind the eye, then you will be able to see that every sense is pouring into the mind. You are not this mind, also. You are the one who is seeing it being poured. You are just standing on the bank, all the rivers pouring into the ocean -- you are the watcher, the witness.

Swami Ram has said: "Science is difficult to define, but perhaps the most essential feature of it involves the study of something which is external to the observer. The techniques of meditation offer an approach which allows one to be external to one's own internal states." "The techniques of meditation offer an approach which allows one TO BE EXTERNAL TO ONE'S OWN INTERNAL STATES" -- and the ultimate of meditation is to know that whatever you can know, you are not it. Whatever can be reduced to a known object, you are not it, because you cannot be reduced to an object. You remain eternally subject -- the knower, the knower, the knower. And the knower can never be reduced to the known.

This is purusha, awareness. This is the final understanding that arises out of yoga. Meditate over it.

## **Yoga: The Alpha and the Omega, Vol 9**

### **Chapter #4**

**Chapter title: Alok, find a real terrible woman**

**24 April 1976 am in Buddha Hall**

Question 1

WHY AM I ALWAYS AFRAID OF BEING OLD?

SHOW ME THE WAY HOW I CAN GET RID OF IT.

LIFE, if rightly lived, if really lived, is never afraid of death. If you have lived your life, you will welcome death. It will come like a rest, like a great sleep. If you have peaked, climaxed in your life, then death is a beautiful rest, a benediction. But if you have not lived, then of course death creates fear. If you have not lived, then certainly death is going to take time from your hands, all future opportunities to live. In the past you have not lived, and there is going to be no future: fear arises. Fear arises not because of death but because of unlive life.

And because of the fear of death, old age also gives fear, because that is the first step of death. Otherwise old age is also beautiful. It is a ripening of your being, maturity, growth. If you live moment to moment, to all the challenges that life gives, and you use all the opportunities that life opens, and if you dare to adventure into the unknown to which life calls and invites you, then old age is a maturity. Otherwise old age is a disease.

Unfortunately many people simply age, they become old, without any maturity corresponding to it. Then old age is a burden. You have aged in the body, but your consciousness has remained juvenile. You have aged in your body, but you have not matured in your inner life. The inner light is missing, and death is coming close every day; of course you will tremble and you will be afraid and there will arise great anguish in you.

Those who live rightly, they accept old age with a deep welcome, because old age simply says that now they are coming to flower, that they are coming to a fruition, that now they will be able to share whatsoever they have attained.

Ordinarily old age is ugly because it is simply a disease. Your organism has not matured, has only become more and more ill, weakened, impotent. Otherwise old age is the most beautiful time of life. All the foolishness of childhood gone, all the fever and passion of young age gone... a serenity arises, a silence, a meditation, a samadhi.

Old age is tremendously beautiful, and it should be so because the whole of life moves towards it. It should be the peak. How can the peak be in the beginning? How can the peak be in the middle? But if you think your childhood is your peak, as many people think, then of course your whole life will be a suffering because you have attained your peak -- now everything will be a declining, coming down. If you think young age is the peak, as many people think, then of course after thirty-five you will become sad, depressed, because every day you will be losing and losing and losing and gaining nothing. The energy will be lost, you will weaken, diseases will enter into your being, and death will start knocking at the door. The home will disappear, and the hospital will appear. How can you be happy? No, but in the East we have never thought that childhood or youth is the peak. The peak waits for the very end.



And if life flows rightly, by and by you reach higher and higher peaks. Death is the ultimate peak that life attains, the crescendo.

But why are we missing life? Why are we aging and not maturing? Somewhere something has gone wrong, somewhere you have been put on a wrong track -- somewhere you have agreed to be put on a wrong track. That agreement has to be broken; that contract has to be burned. That's what I call sannyas: an understanding that up to now I have lived in a wrong way -- I have compromised, not lived, really.

When you were small children you compromised. You sold your being. For nothing. What you have gained is simply nothing, just rubbish. For small things you have lost your soul. You have agreed to be somebody else other than yourself; that is where you missed your path. The mother wanted you to become somebody, the father wanted you to become somebody, the society wanted you to become somebody; and you agreed. By and by you decided not to be yourself And since then you have been pretending to be somebody else.

You cannot mature because that somebody else cannot mature. It is false. If I wear a mask, the mask cannot mature. It is dead. My face can mature, but not my mask. And only your mask goes on aging. Behind the mask, hiding, you are not growing. You can grow only if you accept yourself -- that you are going to be yourself, nobody else.

The rosebush has agreed to become an elephant; the elephant has agreed to become a rosebush. The eagle is worried, almost consulting a psychiatrist, because she wants to become the dog; and the dog is hospitalized because he wants to fly like an eagle. This is what has happened to humanity. The greatest calamity is to agree to be somebody else: you can never mature.

You can never mature like somebody else. You can only mature like you. The "shoulds" have to be dropped, and you have to drop too much concern about what people say. What is their opinion? Who are they? You are here to be yourself. You are not here to fulfill somebody else's expectations; and everybody is trying that. The father may be dead, and you are trying to fulfill a promise you have given to him. And he was trying to fulfill a promise to his own father, and so on and so forth. The foolishness goes to the very beginning.

Try to understand, and take courage -- and take your life in your own hands. Suddenly you will see an upsurge of energy. The moment you decide, "I am going to be myself and nobody else. Whatsoever the cost, but I am going to be myself," that very moment you will see a great change. You will feel vital. You will feel energy streaming in you, pulsating.

Unless that happens, you will be afraid of old age, because how can you avoid seeing the fact that you are wasting time and not living and old age is coming and then you will not be able to live? How can you avoid seeing the fact that death is waiting there and every day it comes closer and closer and closer, and you have not lived yet? You are bound to be in deep anguish.

So if you ask me what to do, I will suggest the basic thing. And it is always a question of basics. Never be bothered by secondary things, because you can change them, but nothing will change. Change the basic.

For example, what is secondary. "Why am I always afraid of being old? Show me the way how I can get rid of it." The very question is out of fear. You want to "get rid of it," not to understand, so of course you are going to become a victim of somebody or some

ideology which can help you to get rid of it. I cannot help you to get rid of it. In fact that is the problem. I would like you to understand and change your life. It is not a question of getting rid of the problem; it is a question of getting rid of your mask, of your false persona -- the way you have been trying to be and which is not a true way. You are not authentic. You are not sincere towards yourself; you have been betraying your being. So if you ask -- there are priests and philosophers and demagogues -- if you go and ask them how to get rid of it, they will say, "The soul never ages. Don't be worried. Just remember that you are the soul. It is the body; you are not the body." They have consoled you. Maybe for a moment you feel good, but this is not going to help, this is not going to change you. Again tomorrow, out of the influence of the priest, you will be in the same boat.

And the beauty is that you never look at the priest: he himself is afraid. You never look at the philosopher: he himself is afraid.

I have heard:

The new vicar had been overworking and examination revealed that his lungs were gravely affected. The doctor told him that a long rest was absolutely essential. The vicar protested and said he could not possibly afford to leave his work.

"Well," said the doctor, "you have the choice of Switzerland or heaven."

The vicar walked the room for some time and then said, "You win, Switzerland it is."

When it is a question of life and death, even the priest, the philosopher, people you go to ask -- they have also not lived. More possibility is there that they have not lived even as much as you have lived; otherwise they could not be priests. To become a priest they have completely denied their life. To become monks, sadhus, mahatmas, they have completely denied their being and they have accepted whatsoever the society wanted them to be. They have agreed totally to it. They have disagreed with themselves, their own life energy, and they have agreed with false, foolish things -- appreciation, respectability.

And you go and ask them. They are themselves trembling. Deep down they are themselves afraid. They and their disciples are all in the same boat.

I have heard:

The Pope lay gravely ill in the Vatican, and a message was issued that a special announcement would be made by the Cardinal from the balcony of St. Peter's.

When the day came, the famous square was packed with the faithful. The aged Cardinal spoke in quavering tones, "His Holiness can only be saved by a heart transplant, and I am appealing to all you good Catholics gathered here today for a donor."

He held up a feather and continued, "I shall drop this feather among you, and on whomsoever it falls, that person is the one chosen by Holy Providence to save the Holy Father's life."

With that he dropped the feather... and all that could be heard were twenty thousand devout Roman Catholics gently puffing.

Everybody is afraid. If the Holy Father wants to survive, why should these poor Catholics become donors?

I am not going to give you any consolation. I am not going to say to you, "The soul is eternal. Don't be worried, you never die. Only the body dies." I know that is true, but that truth one has to earn the hard way. You cannot learn by somebody else's assertion and statement about it. It is not a statement; it is an experience. I know it is so, but it is absolutely meaningless for you. You have not known what life is. How can you know what eternity is? You have not been able even to live in time. How can you be able to live in eternity?

One becomes aware of the deathless when one has become capable of accepting death. Through the door of death, the deathless reveals itself. Death is a way of the deathless to reveal itself to you... but in fear you close your eyes and you become unconscious. No, I am not going to give you a method, a theory to get rid of it. It is symptomatic. It is good that it goes on indicating to you that you are living a false life. That's why the fear is there. Just take the hint, and don't try to change the symptom; rather try to change the basic cause.

From the very beginning every child has been misinformed, and misinformed, has been misdirected, misguided. Not knowingly, because the parents are also in the same trap; they have been misguided. For example, if a child is too energetic, the family feels uncomfortable, because a too energetic child is a revolution in the home. Nothing is safe, nothing at all is safe. The energetic child will destroy everything. He has to be stopped. His energy has to be blocked, his life has to be diminished. He has to be condemned, punished, and only rewarded when he behaves. And what do you expect? You expect him to be almost an old man -- not doing any harm to anything that you think is very precious. Just to save a clock you destroy the child. Or to save your crockery you destroy the child. Or to save your furniture; otherwise it will be scratched from this end to that. You destroy a newly arrived being, a gift from God. You go on scratching the being of the child just to save the furniture from being scratched.

By and by the child is forced to follow you because he is helpless. He depends on you; his survival depends on you. Just to survive, he accepts to be dead. Just to survive, because you give him food and milk and care. Where will he go if you are so much against him? By and by he goes on selling his being to you. Whatsoever you say, by and by he accepts. Your rewards and your punishments are the way you misguide him. By and by he trusts you more than his own inner voice because he knows his inner voice always leads him into trouble. His inner voice has always proved to bring punishment, so punishment and his inner voice become associated. And whenever he does not listen to the inner voice and simply follows you blindly, he is rewarded. Whenever he is himself he is punished; whenever he is not himself he is rewarded. The logic is clear.

By and by you distract him from his own life. By and by he forgets what his inner voice is. If you don't hear it for a long time, you cannot hear it.

Close your eyes any moment: you will hear the voice of your father, your mother, your peers, teachers, and you will never hear your voice. Many people come to me and they say, "You talk about the inner voice; we never hear it." There is a crowd. When Jesus says, "Hate your father and mother," he is not actually saying to hate your father and mother. He is saying hate the father and the mother which have become consciences within you. Hate, because that is the most ugly agreement you have made -- a suicidal contract. Hate, destroy those voices, so that your voice can be freed and liberated, so that you can feel who you are and what you want to be.

In the beginning, of course, you will feel completely lost. That's what happens in meditation. Many people come to me and they say, "We had come to find a path. On the contrary, meditations have made it feel completely lost." It's a good indication. It shows that the grip of others is loosening. That's why you feel lost, because those voices of the others were giving you guidance, and you had started to believe in them. You have believed in them for so long that they have become your guides. Now, when you meditate, those voices are destructured. You are freed from the trap. Again you become a child, and you don't know where to go. Because all the guides have disappeared. The voice of the father is not there, the voice of the mother is not there, the teacher is not there, the school is not there; suddenly you are alone. One starts feeling scared -- "Where are my guides? Where are people who were always leading me to the right path?"

In fact nobody can lead you to the right path, because all leading is going to be wrong. No leader can be the right leader, because leading as such is wrong. Whomsoever you allow to lead will do some harm to you because he will start doing something, forcing something, giving you a structure; and you have to live an unstructured life, a life free of all structure and character, free of all frames, references, contacts -- free in this moment from the past.

So all guides are misguides, and when they disappear, and you have believed in them for so long, suddenly you feel empty, surrounded by emptiness and all paths gone. Where to go?

This period is a revolutionary period in the life of a being. One has to pass through it with courage. If you can remain in it, unafraid, soon you will start hearing your voice which has been repressed so long. Soon you will start learning its language, because you have forgotten the very language. You know only the language that has been taught to you. And this language, the inner language, is not verbal. It is of feelings. And all societies are against feelings; because a feeling is such an alive thing, it is dangerous. A thought is dead; it is not dangerous. So every society has forced you into the head, pushed you from all over your body into the head.

You live only in the head. If your head is cut off and suddenly you come across your body without a head, you will not be able to recognize it. Only faces are recognized. Your whole body has shrunk, has lost luster, softness, fluidity. It is almost a dead thing, like a wooden leg. You use it, functionally it goes on, but no life exists in it. Your whole life has gone into the head. Hung up there, you are afraid of death because the only place that you can live, the only space in which you can live, has to be all over your body. Your life has to spread and stream all over your body. It has to become a river, a flow.

A small child starts playing with his genital organs. Immediately the parents are worried -- "Stop it!" The worry comes from their own repressions -- because they were stopped. Suddenly they become anxious, an anxiety arises in them, because they have been taught certain things, that this is bad. They were never allowed to touch their genital organs. How can the child be allowed? They force the child, they punish the child, not to touch the genital organs.

What can the child do? He cannot understand why the genital organs are bad. They are as much a part of him as are his hands, his nose, his toes; he can touch every place in the body, but not the genital organs. And if he is punished again and again, of course he starts forcing his energy back from the genital organs. It should not stream there because if it

streams there he wants to play with them. And it is pleasant, and nothing is wrong, the child cannot see what is wrong in it. In fact that is the most pleasant part in the body. But the parents are afraid, and the child can see their faces and their eyes: suddenly -- they were normal human beings -- the moment he touches his genital organs, they have become abnormal, almost mad. Something changes in them so drastically that the child also becomes afraid -- "There must be something wrong." The something wrong is in the mind of the parents, not in the body of the child, but what can the child do?

Just to avoid this situation, this embarrassing situation, one of the most beautiful phenomena has been repressed so deeply that women have not felt orgasm. In India still women don't know what orgasm is. They have never heard about it; in fact they know that sexual pleasure is of the man, not of the woman. This is absurd because God is not a male chauvinist and he is not in favor of men and against women. He has given to all, equally? but girls have been prohibited more than boys because the society is male dominated. So they say, "Boys are boys; even if you prevent them they are going to do something or other." But girls, they have to be paradigms of culture, morality, purity, virginity. They are not allowed to touch their genital organs at all. So how is it possible later on to achieve orgasm, because the energy does not move that way?

And because the energy does not move that way, a thousand and one problems arise. Women become hysterical. Men become too obsessed with sex. Women become almost sad and depressed because they cannot enjoy the sexual experience; they become almost anti. And man becomes too interested in sex because all experiences leave something out. Man goes on feeling he is missing something, missing something, so have more sexual experience -- have it with many more women. That is not the problem. You will go on missing with one, you will go on missing with many. The problem is within you: your energy is not flowing through the genital organs.

And this way, the whole energy by and by is forced into the head, because head is appreciated. We have the expression "the head clerk," "the head superintendent," "the headmaster" -- all "heads." "Hands" is used for laborers. "Heads" are superior beings -- "heads" of states. "Hands?" -- just a manual worker, worthless. In India "heads" are brahmins, and the poor sudras are not even hands, legs, feet. In Hindu scriptures it is said that God created brahmins as heads and sudras as feet and kshatriyas, warriors, as hands, arms, strength, and businessmen, vaishyas, as the belly. But brahmins are heads.

The whole world has become brahmin. That is the problem -- everybody living in the head, and the whole body has shrunk. Just stand before a mirror some time and see what has happened to your whole body. Your face looks very alive, red with life, but your chest? -- shrunk. Your belly? -- almost mechanical, goes on functioning in a mechanical way. Your whole body....

If people stand naked, just watching their -bodies you can see what types of work they are doing in their life. If they are workers, their hands will be alive, muscular. If they are just head people -- eggheads, professors, vice-chancellors, and that sort of rubbish -- then you will see their heads, very shiny, red. If they are postmen and policemen their legs will be very strong. But you will never find a fun body, a whole body, because nobody is living as a total organic unity.

One should live as a total organic unity. The whole body should be reclaimed. Because through the feet you are in touch with the earth -- you are grounded -- if you lose your legs and their strength and they become dead limbs, you are no longer rooted in the earth.

You are like a tree whose roots have become dead or rotten, weak; then the tree cannot live long, and cannot live healthy, fully, wholly. Your feet need to be rooted in the earth; they are your roots.

Sometime try a small experiment. Just naked, stand somewhere -- on the beach, near the river, just naked in the sun -- and start jumping jogging, and feel your energies flowing through your feet, through your legs to the earth. Jog and feel your energies going through your legs into the earth. Then after a few minutes of jogging, just stand silently, rooted to the earth, and just feel a communion of your feet with the earth. Suddenly you will feel very, very rooted, grounded, solid. You will see the earth communicates, you will see your feet communicate -- a dialogue arises between the earth and you.

This grounding has been lost. People have become uprooted; they are no longer grounded. And then they cannot live. Because life belongs to the whole organism, not only to the head.

They are doing a few experiments in a few scientific labs in the West where a few heads have been kept alive. The head of a monkey is cut from the body, and the head is attached to mechanical devices which function as the body. The head goes on thinking, dreaming. The head is not affected by it, not at all.

This is what has happened. Not only in some labs in the West, it has happened to every human being. Your whole body has become just a mechanical thing; only your head is alive. That's why so many dreams, so much thinking, so much traffic in the head. People come and say to me, "How to stop it?" The problem is not how to stop it. The problem is how to disperse it into the whole body. Of course it is crowded too much because the whole energy is there -- and it is not meant to carry that much energy, so you go crazy, you go cuckoo.

Insanity is a disease produced by our culture; it is a cultural disease. There have existed on earth a few cultures, primitive, where madmen were not known at all, where insanity has not existed at all. And you can watch it: even now, in societies which are not economically very prosperous, educationally where the calamity of universal education has not happened yet, where people are still not just in their heads but in other parts also -- maybe fragmentary, but still somewhere a pool of energy, in the feet, a pool of energy in the belly -- maybe not connected, disconnected pools, but still somewhere energy is dispersed, spread all over, well distributed -- insanity rarely happens. The more a society becomes head-oriented, the more insanity.

It is as if in a 110-Volt wire you are trying to force a 1,000-Volt current -- everything will go berserk. The head needs small energy to function well. Too much energy in the head, then it continues working, it knows no end, because how to dissipate that energy? It goes on thinking and thinking and thinking, and dreaming and dreaming -- day and night, year in, year out it goes on and on -- for seventy years. Just think. Only this much is your life.

Then of course one becomes afraid of old age. The time is passing. Of course one becomes naturally afraid of death. Death is coming any moment and you have been just revolving in the head. Nowhere else have you moved, the whole territory of life has remained untouched.

Live, move all over the body. Accept it with deep love. Almost fall in love with your body. It is a divine gift, a temple where God has decided to reside? Then there will be no fear of old age; you will start maturing. Your experiences will mature you. Then old age

will not be like a disease. It will be a beautiful phenomenon. The whole life is a preparation for it. How can it be a disease? The whole life you move towards it. It is a crescendo, the last Song and dance you are going to do. And never wait for any miracle. You will have to do something. The mind says something or other will happen and everything will be okay. It is not going to happen that way. Miracles don't happen. Let me tell you one story.

Abe had both his legs broken in an accident. The bones mended and Abe sued the responsible company for damages, alleging that he was permanently crippled and would have to remain in a wheelchair all his life. The insurance company employed surgeons to assess the situation. They reported that the bones had healed perfectly, that Cohen was well able to walk and that he was simply malingering. However, when it came to court the judge took pity on the boy in the wheelchair and awarded him ten thousand pounds damages. Abe was later wheeled up to the head office, to collect his cheque.

"Mr. Cohen," said the Manager, "don't think that you will get away with this. We know that you are malingering. And let me tell you that we are going to keep a huge dossier on you. We are going to watch you night and day. We are going to photograph you, and if we produce evidence that you can walk, not only will you have to repay the damages but you will also be had up for perjury."

"Mr. Manager, I am permanently crippled in this wheelchair."

"Very well, here is the cheque for ten thousand pounds. What do you intend to do with it?"

"Well, Mr. Manager, me and my wife, we have always wanted to travel So we are starting out at the top of Norway and going through Scandinavia (he motioned down with his fingers for effect), then Switzerland, Italy, Greece -- and I don't care that your agents and spies are following after me; I am crippled in my wheelchair -- naturally we are going to Israel, then Persia and India and across to Japan (he motioned for effect) and then Philippines -- and I am still in my wheelchair so I don't care about your spies that are following me, and with their cameras -- and from there we are going all across Australia and then to South America and all the way up to Mexico (he motions the route) and America -- and remember that I am still crippled in my wheelchair, so what is the use of your spies with their cameras? -- and Canada. And from there we go across to France where we are going to visit a place called Lourdes, and there you will see a miracle!"

But in actual life, miracles don't happen. There is no Lourdes for you. If you are crippled you have to do something -- because it is you who have crippled yourself, by accepting something which is absolutely foolish.

But I know you had to accept it. To survive you decided to remain dead. To survive you sold your being.

But now there is no need to continue in that stupid thing. You can come out of it.

Question 2

MOST OF THE TIME I FEEL SEXUAL AND MY EYES REMAIN SEEKING THE OTHER.

AND ALSO I AM TOO MUCH IN THE MIND.

AS FAR AS I UNDERSTAND MYSELF THESE THREE ARE MY BASIC PROBLEMS.

I REMAIN COVERED IN THE CLOUDS OF THESE PROBLEMS SO THAT I CANNOT LISTEN TO YOU AS I SHOULD.

PLEASE GUIDE ME.

These are not problems. You have made them problems. And once you look at a simple thing as a problem, it becomes a problem -- not that it is. It is your look, your attitude.

"Most of the time I feel sexual and my eyes remain seeking the other." So what is the problem in it? Where is the problem? It is as if a hungry man thinks of food and goes on looking for restaurants. What is wrong in it? Will you say that he is in a problem and he has to get out of it? He will die if he get out of his problem; he has to find food. Love is food, a very subtle food.

"Most of the time I feel sexual and my eyes remain seeking the other." Natural. You are searching for food, and you are hungry. But people have taught you that sex is a problem. It is not. It is pure energy. It is divine. It has nothing like a problem in it. You can create a problem if you don't accept the energy, if you don't flow with it. And I know if you flow with it, one day you will transcend. You will go higher, you will ride on it and you will reach higher and higher. It is a beautiful energy, which can take you to the very ultimate, but if you make a problem of it, you will remain obsessed with it forever and forever. And the more you fight with it, the more sex and the sexual energy will fight back. It has to fight back, because it is survival energy.

You are made of sexual energy. If your father and mother had thought that it was a problem, you would not have been here. You are out of a problem; you exist because of a problem. Because your father and mother could not solve the problem, that's why you are here.

This is my observation, that a person who thinks of sex as a problem can never be respectful to his parents. How can he be? Just look. It is simple arithmetic. How can you be respectful to your father? He was doing something nasty to your mother! In fact you would like to kill the guy immediately. And how can you respect your mother? She is also a sexual being, as any ordinary woman, just animalistic. How can you touch the feet of your mother? Impossible. Unless you accept your sex as a gift, a divine gift, you cannot respect your father and mother.

Gurdjieff used to say to his disciples -- he had written it on his house -- that unless you respect your father and mother, don't enter here. Looks very ordinary. And a man like Gurdjieff could not find a better thing to write? "If you don't respect your father and mother, don't enter here" -- but he has said many things in a simple way. Only a person who accepts sex energy totally can respect his father and mother. Otherwise you can pretend; you cannot respect.

And if you think sex is a problem, a disease, something to get rid of, will you be able to love your children? How can you love your children? They come out of a problem, out of a disease. You will hate them. You may pretend that you love them, but you know that they are actualizations of your problem. They will always indicate you as a sexual being. They will always go on as a proof in the world that you were animalistic, that you could not get beyond sex. They will be a proof, a permanent proof of your degradedness.



No, I would like to tell you, sex is not a problem. It is pure energy. And if you avoid it, then of course you will be continuously looking. Then it will become an obsession. Then you will be completely possessed by it and it will become a perversion. Then whatsoever you will see, you will see only sex in it, nothing else. And you can get so obsessed you can go mad.

Freud has said that out of one hundred people who go insane, at least ninety are certainly because of sex -- repressed sex. Sex has to be understood, has to be creatively used. It is vital life, fire, alive. You are made of it, everybody is made of it.

To avoid this, Christians have been trying to prove that Jesus came out of "Virgin" Mary -- just to avoid how Jesus can come out of an ordinary sexual love affair. And they know that they have not been able to prove it.

I was reading one story....

A young, beautiful woman came to a physician. The physician examined her and said, "Miss, you are pregnant."

The woman said, "No, never, it cannot be. It is impossible, I have never been with a man, so how can it be?"

The physician said, "But it is absolutely certain."

The woman denied; she said, "It is impossible, it cannot be. I have never been with any man."

Then the physician said, "Wait, let me pack up my things. I am coming with you."

The woman said, "What? For what?"

He said, "This time I'm not going to miss. I have heard that three wise men from the East had come to see the Virgin Mary. This time I'm not going to miss! I am coming! I want to see those three wise men."

Just to avoid an embarrassing situation -- Jesus, out of a sexual love affair? But this simply shows the foolishness of the followers.

We have never done that in India. We accept Buddha, Mahavir, Ram, Krishna, all being born out of sexual love affairs. We have never thought in terms that sex is animalistic. Even a Buddha is born out of it. We know that a lotus is very much different from the mud out of which it comes, but it comes out of the mud. The mud has to be respected; otherwise all lotuses will disappear. Yes, the water is muddy, but you have to live it, you have to go through it, you have to pass through it, to flower like a lotus on top of it, far away. Nobody can imagine that the lotus comes out of the dirty mud. It is a transformed form; it is a mutation.

This is the whole effort of Patanjali: to tell you that from the sex center to the sahasrar it is the same energy, moving through new transformations, at each center achieving a new vision, a new potentiality, a new wing -- flowering, more and more petals. At the sex center there is a lotus -- a four-petaled lotus, but a lotus. Maybe four-petaled, but still it is a lotus. At the sahasrar it becomes a thousand-petaled lotus, but still a lotus -- a thousand-petaled, as if millions of suns and moons meeting. A great communion and synthesis of energy, but of the same energy. The same energy has come of age, has grown, flowered. So the first thing I would like to say to you: please, don't take sex as a problem. It is not. Otherwise it will become a problem.

If you try to avoid it in your life because of some stupid teachings that have been thrown at you and you have been conditioned for them, it will become a problem. It will haunt you. It will become almost a ghost, continuously with you and talking with you. It will

become an inner talk; and you will be looking everywhere, everywhere with a deep dissatisfied being. You will almost become a beggar, begging and begging -- and feeling guilty and feeling bad, almost like a criminal. Just because of an attitude. It seems that you have been influenced too much by religious people, by the church, by the temple, by the priest.

Let me tell you one anecdote.

An old-time physician whose son had just graduated from medical school decided to pass on some tips about the profession. One day his son accompanied his father while he was making his hospital rounds. The first patient they called on was advised by his father to cut down on smoking. "How did you manage to come to that conclusion?" asked the son. "Just look around the room and observe the large number of cigarette ends," was his answer.

The second patient was told to stop eating so much chocolate. Again the new doctor was bewildered. "How come?" he said.

"You don't look," said the father. "If you had you would notice the large number of chocolate boxes all over the place."

"I think I have got the idea now," said the son. "Let me try the next one."

A woman, who was the third patient, was informed by the son to cut down on things involving the church, religion, and priests. The amazed father asked his son what led him to that strange conclusion, since the church had not even been mentioned in the conversation, and you cannot find churches all over the place.

"Well Dad, it was like this," said the son. "Did you notice that I dropped the thermometer? When I bent down to pick it up I could not help noticing the preacher under the bed."

That's what I also notice: under your bed is the preacher, over your bed is the preacher, all around the place are temples and churches. Cut down, become a little more free.

"Most of the time I feel sexual and my eyes remain seeking the other. And also I am too much in the mind." You have to be then. Because if you fight with sex, where else will you go? Then the whole sex will become a mind thing. Then it will move into the head. Then you will think about it, fantasize about it, dream about it. And those dreams cannot be satisfying because no dream can be satisfying about food. You can go on fantasizing about food and being invited to the palaces of the kings, but that is not going to help.

When you will be out of a dream you will again feel hungry, more so. After the dream you will feel more dissatisfied -- and again and again, because you are avoiding an actuality, a reality of life, a fact, which has to be accepted, used, creatively transformed. I know one day it is possible your energy will move in sahasrar but let it move as a mature energy. One day sex will simply disappear from your life; then you will not think about it. Then it will no longer be a fantasy to you. It will simply disappear. When you have achieved the higher orgasm of the same energy, the lower orgasms have no appeal. But up to then it is going to become a head thing.

And it is good if sex is in the genitals because that is the right place where it should be. If it is in the head, then you are in a mess. Gurdjieff used to say to his disciples that if each chakra functions where it should function, a man remains healthy. When chakras overlap and the natural locus is lost and energy moves in a haphazard way.... If you make

windows in people's heads, you will find their genital organs because sex has moved there; and of course if you are in a mess there is no wonder about it. It has to be so. Bring your energy to the natural center, each energy to its place. Then it functions well. Then you can even hear the humming sound of the whole functioning of the organism. It is just like a beautifully functioning car. Hmm?... you drive and you can feel the humming sound surrounding you.

But when things go wrong, then of course you are topsyturvy, upside down. Nothing is where it should be. Everything is missing from its natural center and is found somewhere, overlapping, hiding, escaping. You become a chaos. And this is what insanity is.

Once it happened:

A priest died and found himself at the Pearly Gates. As they slowly opened to admit him, a tremendous fanfare was sounded, and all the angels and archangels, cherubim and seraphim, thrones and dominions, saints and martyrs, were paraded in serried ranks to do him honor,

"Well, I am flattered," said the priest to St. Peter. "You you arrange this reception for every priest who comes to heaven?"

"Oh, no," said St. Peter. "It is just that you are the first one to get here."

And I even suspect that. Priests cannot enter into paradise, because priests cannot be whole. So how can they be holy? Impossible.

And now you ask me, "I remain covered in the clouds of these problems so that I cannot listen to you as I should. Please guide me." You are not fed up with guides yet. They are yom problem. And you are not fed up with "shoulds" yet. That's your misery, the whole misery. Drop all "shoulds," drop all guides. That's the only guidance I can give to you. Just be totally alone, and listen to your Own inner voice. Trust life and nobody else. And life is beautiful, intrinsically valuable. And if you listen to anybody else, against life, then you will go astray.

So I call that man a real Master who helps to give back to you your inner voice. He does not give you his voice. He simply helps you to reclaim your own lost inner voice. He does not guide you; in fact by and by he takes all guides away from you so that you can become your guide and you can take your life in your own hands and you can become responsible.

This is irresponsibility, again and again asking somebody, "What should I do?"

And that's why you feel continuously in trouble with me. You would like me to spoon-feed you, so you have not to do anything. I should do everything -- the chewing and everything -- and I should spoon-feed you. That I am not going to do, because that is what others have done, and destroyed you.

I love you. I cannot do this. I tremendously love you; it is impossible for me to do that. I would like to make you responsible, to take charge of your life. When are you going to take charge of your life? You are not children. You are not helpless.

This is how I am going to help you: to make yourself just yourself, to help you to move towards that direction which is your destiny.

Question 3

YOU HAVE SPOKEN OF THE UNION OF THE SUN AND MOON WITHIN ONESELF AND GOING BEYOND. IT FEELS LIKE HAVING A MATE OUTSIDE ONESELF MAYBE MORE COMPLICATION AND TROUBLE THAN IT IS WORTH. WILL YOU PLEASE SPEAK ON HOW HAVING A MATE OR NOT ENHANCES OR DETRACTS FROM ONE'S INWARDNESS AND SPIRITUAL DEVELOPMENT.

The question is not of complication. The question is of richness of experience. It is going to be complicated. Alone you are complicated; when you find a girlfriend or a boyfriend, a man or a woman, of course two complicated beings come together. And it is not going to be a simple addition; it is going to be a multiplication. Things become complicated, certainly.

But through that complexity you have to find a way. It is a challenge. Each woman you come in contact with, or man, is a great challenge. You can avoid those challenges. That's what monks have always been doing -- escape from the world, avoid the challenge. Of course you will feel more still, silent, your life will not be complicated; but you will be poor. And when I say "poor," I mean you will be very, very inexperienced, immature. Because from where will you get the maturity? From where will you get that enrichment that life and experience bring? And there is no other way -- it cannot be purchased, it cannot be borrowed. It is not hidden in the Himalayas so you can go and dig it up; it is not there. It is in life, it is with people, it is in relationship.

So I know it is complicated, but just for complications' sake if you think that it will be better to be alone, your aloneness is not going to be spiritual. It will be the aloneness of a coward, not of a brave man.

Let me tell you one anecdote.

A man who was very hard of hearing went to see his doctor, who examined him thoroughly and told him he was in good shape for a man of seventy.

"Do you smoke?" asked the doctor.

"What do you say?" asked the old man.

"I said, do you smoke!" yelled the doctor.

"Oh, yes," said the old man.

"Much?" inquired the doctor.

"Who?" said the old man.

"Do you smoke much?" said the doctor.

"Cigarettes, cigars, and sometimes a pipe. Yes, I am smoking all the time," he told him.

"Drink?" asked the doctor.

"It is after nine," replied the old man.

"No, no," said the doctor. "Do you drink?"

"Oh, yes, I will drink anything," he said.

"I suppose you keep late hours? Lots of parties? Like girls?" The doctor was getting a little annoyed by now.

"Sure thing! And I intend to carry on like this for a long time.

"Well," said the doctor, "I am afraid you will have to cut it all out."

"What?" yelled the old man, more in surprise than lack of hearing.

"You will have to cut it all out!" the doctor yelled.

"Just to hear better?" said the old man. "No thanks!"

Just to avoid complexities? No, never. That is the way of the coward. Never escape from problems. They are helpful, tremendously helpful. They are growth situations.

And if you are going to find a girl, don't try to find a cow. It will be less complicated, again. Find a real woman, who will give you all sorts of troubles. Your mettle will be tested there.

A young man asked Socrates, "Should I get married, sir?" And of course he asked Socrates because he must have been thinking not to get married. And, then, he found the right man to ask because Socrates had suffered so much with his woman. She was really terrible -- a crocodile. She had been beating Socrates, she had poured a kettle of tea over his face and had burned him -- half his face remained burned his whole life. Such a beautiful man, such a beautiful person like Socrates, and he had found a very terrible woman. So this young man asked. Socrates said, "Yes, if you listen to me, get married. There are two possibilities. If the wife is like mine, you will become a great philosopher like me. And if you get a beautiful wife, of course you will enjoy your life. Both the possibilities are good." He said, "You will become a great philosopher like me." Just continuous nagging -- it is a great help to meditation. By and by one starts feeling unattached. One has to. One starts feeling, "This is all illusion, maya." So don't avoid complexities in life, because life means complexities. Learn, pass through them, because that is the only way to grow.

A tramp knocked at a door which was opened by a large, muscular, hard-faced woman. "Get out of here, you miserable tramp!" she yelled. "If you don't clear off I will call my husband."

"I think not," was the calm response of the tramp. "He is not at home."

"How do you know that?" asked the woman.

"Because," said the tramp, "when a man marries a woman like you he is at home only at meal times."

The question is from Alok. Alok, find a real terrible woman.

Question 4

NOW I FEEL, UNLESS ONE IS READY, NOTHING IS POSSIBLE.

I HAVE BEEN SEEKING THE KEY FOR MANY YEARS; I ASKED YOU ALSO MANY TIMES, BUT YOU REMAINED SILENT.

ONE DAY SUDDENLY YOU DELIVERED ME THE KEY, OSHO.

NOW THE KEY IS WITH ME. BUT I AM FINDING MYSELF UNABLE TO UNLOCK. BLOCKS ARE IN ME. I HAVE THE KEY, I HAVE THE LOCKS BEFORE ME, AND EVEN THEN WHAT IS THIS HAPPENING?

YOU ARE PRESENT; SEE MY HELPLESSNESS.

ONCE I USED TO THINK THAT I HAD NOT THE KEY, AND WAS DISTURBED; NOW I HAVE THE KEY AND AM MORE DISTURBED.

PLEASE HELP, OSHO; I KNOW YOU ARE ALWAYS HELPING.

OBSTACLES ARE IN ME.

PLEASE TELL ME HOW TO REMOVE THOSE, SO THAT... SO THAT....

The first thing: the key that I have delivered to you is a false key. Because the real key cannot be delivered. You have to attain it, earn it. Because you were after me so much, so I said, "Okay, have this." Now don't go on knocking your head against the wall. Throw that key. Nothing is wrong with you; the key is false.

All keys are false. Because the lock is yours. How can you find the key from somebody else? The lock is you! You have to create the key within you, as you have created the lock.

And once you have created the key, the lock disappears; it is not that the key has to open it. Once you know, the problem disappears. Not that you have to bring your knowledge to solve the problem. Once the understanding is there, the problem is not. The key never meets the lock. The lock is there because the key is not. When the key is there, the lock simply disappears; it is not.

And I cannot deliver that key. All that is borrowed is going to create more trouble, because you are already complicated, and now this borrowed thing complicates you more.

I have heard:

An overworked business executive went to the doctor and was told that he was overdoing things and must get far more exercise.

"Get yourself a hoop and roll it to and from the office each day, instead of relying on a car. It will make a new man of you," said the doctor.

So he bought a hoop and did what the doctor ordered. He rolled it to the office every day, and the garage housed it during working hours. One evening, however, on the way home he found that the hoop was missing, and the garage hand told him that due to an error it had been returned to someone else. "But don't worry, sir," he said. "We will replace it free of charge tomorrow."

The executive said, "Tomorrow? What do you mean, tomorrow! How am I going to get home tonight?"

If the understanding is not there, then all methods, rather than becoming a help, become hindrances.

And if the understanding is not there and you start looking through my eyes, your eyes are not going to stop seeing. They will go on seeing through my eyes. It is going to be a great complication.

Another anecdote:

"I hear that your husband had his eyebrows all burnt off in a fire at home?" the woman asked her friend.

"Yes," came the reply, "but the doctor was so wonderful to him. He actually grafted new eyebrows on him, from the hair taken from the hind leg of a dog."

"That is fantastic!" her friend said. "How is he now?"

"Oh, he is not too bad," she said. "Mind you, he does have a little problem still. Every time he passes a lamp post he looks surprised."

## **Chapter #5**

### **Chapter title: The ego's last attack**

**25 April 1976 am in Buddha Hall**

BY BEING NONATTACHED TO EVEN THESE POWERS,  
THE SEED OF BONDAGE IS DESTROYED.  
THEN FOLLOWS KAIVALYA, LIBERATION.  
THERE SHOULD BE AN AVOIDANCE OF ANY ATTACHMENT OR PRIDE TO  
INVITATIONS FROM THE SUPERPHYSICAL ENTITIES  
IN CHARGE OF VARIOUS PLANES  
BECAUSE THIS WOULD BRING THE POSSIBILITY  
OF THE REVIVAL OF EVIL.  
TAD VAIRAGYATAPITOSH BIKSHAYE KAIVALYAM.

BY BEING NONATTACHED TO EVEN THESE POWERS,  
THE SEED OF BONDAGE IS DESTROYED.  
THEN FOLLOWS KAIVALYA, LIBERATION.

IT is very difficult to be nonattached in the world, but it is even more difficult to be nonattached when the spiritual world opens its doors. The difficulty of the second is a millionfold because the worldly powers are not real powers. They are impotent; and they never satisfy you, they never make you contented. In fact every new achievement in the world creates more desires. Rather than satisfying you it sends your mind into new trips, so whatsoever power you attain in the world, you use it only to create new desires. Whatsoever money you can gather in the world, you invest it to gain more money. Then the more money comes; you invest it for still more money; and this way it goes on. Only means and means and means, and never does the end come closer. So even a stupid person becomes aware sooner or later that he is moving in a vicious circle and there seems to be no way out of it -- except to drop out. For an intelligent person -- one who thinks about his life, meditates about it -- it is very obvious.

So nonattachment is not so difficult in the worldly things, but when it comes to the inner powers, the psychic powers, they are so close to your being and so infinitely satisfying, it is almost impossible to be nonattached to them. But if you are not nonattached, then you have again created a world and you will remain far, far away from the ultimate liberation. Because whatsoever you possess possesses you, the sacrifice has to be total, utterly total. You have to drop everything that you can possess -- except your nude nature. That which cannot be sacrificed, only that can be left. That which can be sacrificed should be sacrificed.

In this sutra Patanjali is asking almost the impossible, but that too becomes possible through understanding. It is very satisfying, gratifying, to have spiritual powers, and it gives you such a subtle joy of the ego, so pure, that you cannot feel any sting in it. It never frustrates you. In the worldly things there is much frustration -- in fact nothing but frustration. It is a miracle how people can avoid seeing this. It is a miracle how people can go on deceiving themselves and believing that there is some hope. The outside world is hopeless, it is doomed.

Howsoever big a house you can make, or howsoever powerful you become politically, economically, socially, death is going to take them all away from you -- and not much intelligence is needed to understand this -- but the inner powers, death cannot take them away. They are beyond death. And they never frustrate you. They are your powers, your potentialities come to flower. There seems to be no need to sacrifice them, no need to renounce them, but Patanjali is saying that they have also to be renounced. Otherwise you will start living in a world of visions -- again the power trip. And religion is not a power trip.

You are not seeking the ego; rather you are trying to find out the whole; and the whole is possible only when all sorts of egoistic trips are dropped and sacrificed. When you are not, God is.

Let me tell you one very famous Sufi story, "The Holy Shadow."

There once lived a saint so good that the angels came from heaven to see how a man could be so godly. This saint went about his daily life diffusing virtue as the stars diffuse light and the flowers scent, without being aware of it. His day could be summed up by two words -- he gave, he forgave -- yet these words never passed his lips. They were expressed in his ready smile, his kindness, forbearance, and charity.

The angels said to God, "Lord, grant him the gift of miracles."

God replied, "Ask what it is that he wishes."

They said to the saint, "Would you like the touch of your hands to heal the sick?"

"No," answered the saint. "I would rather God do that."

"Would you like to convert guilty souls and bring back wandering hearts to the right path?"

"No, that is the angels' mission. It is not for me to convert."

"Would you like to become a model of patience, attracting men by the luster of your virtues, and thus glorifying God?"

"No," replied the saint. "If men should be attracted to me, they would become estranged from God." "What is it that you desire, then?" asked the angels.

"What can I wish for?" asked the saint smiling. "That God gives me his grace; with that would I not have everything?"

The angels said, "You must ask for a miracle, or one will be forced upon you."

"Very well," said the saint. "That I may do a great deal of good without ever knowing it."

The angels were perplexed. They took counsel and resolved upon the following plan: every time the saint's shadow fell behind him or to either side, so that he could not see it, it would have the power to cure disease, soothe pain, and comfort sorrow.

When the saint walked along, his shadow, thrown on the ground on either side or behind him, made arid paths green, caused withered plants to bloom, gave clear water to dried-up brooks, fresh color to pale children, and joy to unhappy men and women.

The saint simply went about his daily life diffusing virtue as the stars diffuse light and the flowers scent, without being aware of it. The people, respecting his humility, followed him silently, never speaking to him about his miracles. Soon they even forgot his name, and called him "The Holy Shadow."

This is the ultimate: one has to become the holy shadow, just a shadow of God. This is the greatest revolution that can happen to a human being: the transfer of the center. You



are no longer your own center; God becomes your center. You live like his shadow. You are not powerful, because you don't have any center to be powerful. You are not virtuous; you don't have any center to be virtuous. You are not even religious; you don't have any center to be religious. You are simply not, a tremendous emptiness, with no barriers and blocks, so the divine can flow through you unhindered, uninterpreted, untouched -- so the divine can flow through you as he is, not as you would like him to be. He does not pass through your center -- there is none. The center is lost.

This is the meaning of this sutra: that finally you have to sacrifice your center so you cannot think in terms of the ego again, you cannot utter "I," to annihilate yourself utterly, to erase yourself utterly. Nothing belongs to you; on the contrary, you belong to God. You become a holy shadow.

It is difficult to conceive of it because it is so difficult to be unattached with useless rubbish. You go on collecting in the hope as if whatsoever you accumulate can fulfill you. You go on accumulating -- knowledge, money, power, prestige. You go on just accumulating. Your whole life is a stuffing in. And of course if you become a dead weight there is no wonder in it. That's what you have been doing: collecting dust and thinking of it as if it is gold.

The valueless becomes of immense value if seen through the ego. The ego is a great falsifier, the great deceiver. It goes on lying to you, and it goes on creating illusions, dreams, projections. Watch it. It is very subtle. Its ways are subtle and it is very cunning. If you stop it in one direction, it moves in another direction. If you stop one path, it finds another path, and in such a Gunning way that you cannot think that the other path is also of the ego.

I have heard about an old woman who had fallen down the stairs and broken her leg:

The doctor put it in a cast and warned her not to walk up and down the stairs. It finally mended after six months and the doctor announced the cast could be removed.

"Can I climb the stairs now?" asked the old lady. "Yes," said the doctor.

"Oh, I am glad," she giggled. "I am sick of going up and down the drainpipe."

If you block the ego coming from the staircase, it comes from the drainpipe -- but it comes.

See your so-called religious men. They have renounced all -- but they have not renounced renunciation. They have renounced all; now they are clinging to their renunciation. That renunciation has become their wealth -- the drainpipe. Now they are climbing to the same ego but in a more cunning and subtle way; so subtle that, not only are others deceived, they themselves are deceived.

Watch. You are a worldly man; then one day you feel the frustration. One day everybody feels it; there is nothing special in it. Then you start becoming religious and you start feeling very egoistic about it. You are becoming "religious." You look at others as sinners, worldly people. You are religious: you have become a sannyasin, you have renounced.

Just watch. The enemy has entered from another door. The world is not to be renounced; the ego has to be renounced. So one has to be very, very careful not to allow it.

The ego cannot be repressed, remember. It has to be simply evaporated -- through the heat of understanding, through the fire of understanding. If you repress it, it is easy. You can become humble, you can become simple, but it will hide behind your simplicity.

A woman told her doctor that she was convinced she had a very dangerous illness. He advised her not to be so foolish, that she could not possibly know whether she had it or not because, "the disease," he added, "carries with it no discomfort whatsoever!"

So there is no way for her to know.

"But doctor," she told him, "that's exactly how I feel -- no discomfort whatsoever! The disease is there."

You can go on deceiving yourself and you can find rationalizations, and on the surface they look very reasonable -- on the surface they look almost like proofs -- but look into them.

And it is nobody else's business, remember. It is for you to see. The whole world can see it, but if you have Not seen it that is useless.

Now modern psychology is by and by turning from individual therapy to group therapy, and the only reason for it is this: that it is very difficult for the psychoanalyst to convince the patient, person to person, about what he is doing to himself. About the patient, about his complexes, about his rationalizations, repressions, about his deceptions, stupidities; it is very difficult to convince him person to person. But in a group it becomes easier because the whole group can see the foolishness, the obviousness of it -- that he is clinging to something and unnecessarily becoming miserable. The whole group can see it, and the understanding of the whole group functions more tremendously and deeply than the understanding of one person can function on you. That's why group therapy is growing, individual therapy is disappearing.

Group therapy has a tremendous advantage. Twenty persons working in a group: nineteen persons become alert that you are doing something which you don't want to do and to which you are still clinging.

A sannyasin came to me, a very good man, but he was feeling very, very happy because I had given him a beautiful name. I give beautiful names to everybody. He had made an ego trip out of it. He said, "Osho, you are wonderful. You have given me such a beautiful name -- it exactly represents me." Your names don't represent you. These are my hopes, not realities. These are my dreams, not realities. I called that sannyasin "Satyananda" -- the bliss that arises out of the experience of truth. Hmm?... that is the ultimate. But he said, "Osho, 'Satyananda' -- you have exactly, exactly got me. I am so impressed by your understanding."

Now I became alert that this had been very, very wrong. It had been a misunderstanding. I should not have given him this name. I wanted to pull him down from his euphoria, so when after a few minutes he started saying, "I don't want anger, greed, this and that; these are all animalistic"; I said, "Don't be a coward." Immediately he exploded: "Coward? You call me a coward?" He was almost ready to hit me, screamed -- completely forgot about satyananda -- and he started defending himself. "Why have you called me a coward? I am not a coward." And I told him, "If you are not a coward, then why are you defending?"

Then simply you can say, 'You are wrong.' Or even that is not needed. You are not a coward; why are you worried about it? Why have you got so red hot? Why are you screaming at the top of your voice? Why have you got so mad? I must have touched something."

Now everybody who was present became aware that the man was defending something, and defending very fanatically; but only he could not see it.

In a group, if you work for a longer time, by and by you have to become aware that the whole group is seeing that you are doing something foolish, stupid, contrary to your own wishes -- against your own fulfillment, against your own growth. You are clinging to a disease and you go on saying, "I want to get rid of it."

Almost everybody knows where you are doing wrong -- except you. Everybody knows that you are an egoist -- except you. Only you think you are a humble man, a simple man. Everybody knows your complexity. Everybody knows your double bind. Everybody knows your madness except you. You go on defending it. And because of politeness, etiquette, formalities, in the society nobody will tell you. Hence, the group is helpful -- because it is not going to be polite. It is going to be truthful. And when so many people say that this is your problem, and pinpoint it and finger it, and put their fingers on your wound and it hurts.... It is very difficult to make you alert, individual to individual because you can think this man may be wrong, but twenty persons? The possibility of twenty persons being wrong is less, and you have to fall back on yourself and see the point of it.

That's why Buddha created a great sangha, a great order of monks -- ten thousand monks. It was the first experiment of group therapy. It was a great experiment.

That's what I am doing. Sixteen thousand sannyasins -- one of the greatest experiments in therapy. A community, a commune, in which you have to become aware because, otherwise, you will not be part of this commune, where everybody is understanding and seeing your error and showing it to you. Because sannyasins are not meant to be polite or formal. None of that rubbish. A sannyasin is here to transform himself and become a situation for others' transformation.

See, whenever somebody points at some fault about you, don't get angry. That is not going to help you. Don't get mad. That is not going to help you. Try to see the point. Maybe the other is true; and there is more possibility for the other to be true because he is so detached from you, he is so far away from you. He is not involved in you. Always listen to people, what they are saying about you. Ninety-nine percent they will be right; there is only one percent possibility they may be wrong. Otherwise they are not wrong. How can they be wrong, because they have a detached view about you?

That's why a Master is needed: to show you your wounds. And it is possible only if you are in deep respect and trust. If you get angry and you start fighting, then there is no trust and no respect. If you are here to defend your illnesses and diseases, then it is for you -- don't be here. What is the point of wasting your time here?

If I say that you are a coward and you cannot see the point, rather you have to fight and prove to me that you are not, then, simply there is no point of being here. The relationship is finished with me. Now I cannot be helpful to you. When I say something to you, you have to look into the fact. Why should I call you a coward? There is no investment with you, and I have not invested anything in your cowardness. I simply said so because of

compassion, because I see the illness is there. And unless you know it, unless it is diagnosed, how are you going to get rid of it?

If the doctor puts his hand on your pulse and says that you have fever and you jump on him and start fighting, "What are you saying? How can I ever have any fever? No, you are wrong, I am perfectly healthy," then why in the first place had you gone to the doctor? Just to get a certificate of health?

You are here -- remember it -- you are here not to get recognition for your illnesses and certificates that they don't exist. You are here to be diagnosed, dissected -- destroyed -- so that your real nature can arise, bloom. But if you are defending, then it is for you to defend. It is none of my business; defend it. But then you will suffer. Then don't come and tell me, "I am suffering, I am tense."

From the world it is very difficult to move inwards because inwards you have been hiding illnesses and diseases. They force you to go out. That's a way of diverting the attention. That's why so many Masters have been teaching you, "Go in. Know thyself," but you never go there. You talk about it, you read about it, you appreciate the idea, but you never go in. Because in you have only darkness and wounds and diseases. You have been hiding things which are not good, not healthy to you. You have been, on the contrary, protecting them rather than destroying them. Now you open the door... and you start feeling such stinking, such dirt, such ugliness, a hell opens. You immediately close the door and you start thinking, "What is the matter?"

Buddha, Jesus, Krishna, they all have been teaching, "Go in and you will be tremendously blissful, eternally blissful"; but you open the door and you move in a nightmare. This nightmare is created by your repressions. On the surface you are simple; deep down you are very complex. On the surface you have a face of a very innocent man; deep down you are very ugly.

Because of that "repressionness" you cannot look within and you have to continuously divert yourself into something listening to the radio, seeing the TV, reading the newspaper, going to see friends. Just wasting time somewhere till you fall asleep. The moment you are awake you start running again. From whom are you running? You are running from yourself

Give space to yourself to see your being; then suddenly you will see that there is no attachment with things. How can it be? It is absurd.

I have heard one very beautiful story, a Sufi story, "The Golden Door."

Two men prayed, and went their separate ways. One gathered wealth and power, people said he was famous, but there was no peace in him. The other saw the hearts of men -- glowing as lamps even in the darkness of their Own secret fears. He too had found richness and power; and his wealth, his power, was love. When simply, kindly, tenderly he touched his fellowmen with all the richness and power of this love, the light within grew clear and bright with courage and with peace.

Both men one day stood before that golden door through which all men must pass to the greater life beyond. The angel in the soul of each asked, "What do you bring with you? What have you to give?" ....

God always asks, "What do you bring with you? What have you to give?" God goes on giving to you, but finally, the last day before you enter into his innermost shrine, he asks, "Now, what have you brought for me? What's your gift for me?"

... The one who was famous recounted his exploits. Why, there was no end to the people he knew, and the places he had been, and the things he had done -- and the things he had accumulated.

But the angel answered, "These are not acceptable. These things that you did, you did for yourself. I see no love in them"....

If there is ego there cannot be love. Remember this. I am going to discuss it later on, because it is one of the most important things: if there is ego there can be no love.

... And the famous one sank outside the golden door and wept....

For the first time he could see the whole futility of all his efforts. It was almost like a dream that has passed and his hands are empty. If you are too full of things, one day or other you will see your hands are empty. It was dream stuff that you were carrying in your hands; they have always been empty. You were just dreaming that something is there. Because you were afraid of emptiness, you had projected something, you had believed. You have never looked deeply whether really it is there or not.

... And the famous man sank outside the golden door and wept. He had been too busy to be kind....

Too occupied to love, too engaged to be himself, too concerned with futile things to be concerned with the essential.

... Then the angel in the soul of the other asked, "And what do you bring? What have you to give?"

And he answered, saying, "No one knows my name. They called me the wanderer, the dreamer. I have only a little light in my heart, and that which I have, I have shared with the souls of men"....

The real people look like dreamers in this world of mad people. Always the sages have been known as wanderers, dreamers, poets, imaginative, living somewhere, lotus-eaters, navel-gazers. These types of labels have been given to real people because the world belongs to paper people. They are not real. Paper people, whenever they come across a real person, call him "dreamer," "poet." That is their way of condemning him, and that is their way of defending themselves.

... And he answered, saying, "No one knows my name. They called me the wanderer, the dreamer. I have only a little light in my heart -- nothing else, just a little light in my heart -- and that which I have, I have shared with the souls of men."

Then the angel said, "Oh, blessed one, you have the greatest gift of all. It is love. Always and always, there is enough and to spare. Enter"....

That's the beauty of love: the more you give, the more you have it. Let this be a criterion in your life: don't accumulate that which by giving disappears; only accumulate that which by giving accumulates. Only accumulate that which by sharing increases and grows. That is worth: which you can share and by its very sharing it grows and you have more than before.

... "Always and always, there is enough and to spare. Enter."

Then said the wanderer, "But first let me give the extra measure to my brother, that we may both walk through the door."

The angel was silent; for in that moment a great light shone around the simple wanderer like a radiant mantle, enveloping both himself and his friend.

The golden door was opened wide and they walked through it together.

He shared at the very last moment also. This is real richness. A miser is never rich; if you are attached to things in the world, you are not rich. Richness arises out of the heart.

Richness is a quality of the heart, glowing with love.

One of the greatest poets of India, Rabindranath Tagore, has written a poem, "Beloved of My Heart." In essence, the poem means this:

One day in a small village in Bengal an ascetic woman from the neighborhood came to see me....

And this is not only a poem; it is based on a real incident.

... She had the name of Sarvakhipi, given to her by the village people, the meaning of which is "the woman who is mad about all things"....

Sarvakhipi: who is mad about all things. Not only in one thing is she mad but in all things she is mad -- absolutely mad.

... She fixed her starlike eyes upon my face and startled me with the question: "When are you coming to meet me underneath the trees?" Evidently she pitied me, who lived, according to her, imprisoned behind walls, banished away from the great meeting place of the all, where she had her dwelling.

Just at that moment, my gardener came with his basket, and when the woman understood that the flowers in the vase on my table were going to be thrown away to make place for the fresh ones, she looked pained and said to me, "You are always engaged in reading and writing. You do not see." Then she took the discarded flowers in her palms, kissed them, and touched them with her forehead, and reverently murmured to herself, "Beloved of my heart."

I felt that this woman, in her direct vision of the infinite personality in the heart of all things, truly represented the spirit of the East.

Love is the spirit of the East. Love is the spirit of man. Love is the spirit of God. Love is the only richness there is, the only happiness there is.

Now, if you are attached to things, you cannot be a lover. Only a nonattached man can raise himself towards that sky which we call love. There is much misunderstanding about it. People who leave the world and become detached almost simultaneously become loveless also; then something has gone wrong. Because love is the criterion, the very test, the touchstone. If your nonattachment to the world makes you loveless, something has gone sour. Your nonattachment is not true, authentic, real. It is pseudo. Because you are afraid of love, that shows you are afraid of being attached, so you avoid all situations where love can flower -- because you are afraid deep down that if love flowers you will become attached again.

That's why your so-called mahatmas are afraid of love so much. They will not stay in one place for more than three days. Why so much fear? Because if you remain in one place for many more days, you will start feeling love for people. Somebody will come every day to massage your feet, and you will start feeling love for him. Somebody will bring food for you every day, and you will start feeling love for her. A certain affection will arise, and the fear of being attached again: move before you become attached.

These so-called nonattached people are simply afraid people. They live in deep panic. They can never touch the real core of life, because it is always touched by love.

Remember, if your nonattachment to things is true, has come out of understanding, has grown out of awareness, you will become more loving. Because the same energy that was involved in attachment will be released. Where will it go? You will have more energy at your disposal. Attachment is not love. It is an ego trip -- to possess, to dominate, to manipulate. It is violence; it is not love. When this energy is relieved, suddenly you have much more energy with which to love. A really nonattached person is full of love, and always and always he has more and more to give, and always he goes on finding new sources of love. His source is infinite.

"By being nonattached TO EVEN THESE POWERS...." And the ultimate nonattachment comes when you have attained some miracles, siddhis, powers, when you can do things -- things which are miraculous, things which are unbelievable. If you become attached to them, sooner or later you will be back in the world again. Beware. It is the ego's last attack on you; don't be caught. The ego is throwing its last net on you.

"By being nonattached to even these powers, the seed of bondage is destroyed." The seed of bondage is attachment. And the seed of liberation is love. And how alike they look. They are diametrically opposite: attachment is lovelessness; love is always nonattached. Where is the difference?

You love a woman or a man and you feel attached. Why do you feel attached?

Attachment means that tomorrow also you would like to have this woman with you, that's all. Tomorrow and again the day after tomorrow you would like to have this woman in your possession. That simply shows you have not been able to love today; otherwise the tomorrow never enters. Who bothers about tomorrow? Who knows about tomorrow? Tomorrow never comes. It enters only into the mind who has not been living today. You have not loved this woman today, so you are waiting for tomorrow to come so that you can love. Your love is incomplete, unfinished. For that unfinished love attachment arises. Then it is natural, logical. You are painting and the painting is incomplete; you would like to have the canvas tomorrow also, to complete it.

There is a very deep law in life: it wants to complete everything. The bud wants to flower; the seed wants to become a sprout.

Everything is moving towards completion, so whatsoever you leave incomplete becomes a desire in the mind and says, "Possess this woman. You have not loved yet; you have not yet travelled through her being through and through. Still much unknown territory remains in her. Still much potentiality which has not been actualized is there -- many songs of being and many dances to be danced." Attachment arises. Tomorrow is needed, the day after tomorrow is needed, future is needed. And if you are really incapable of living in the present, then a future life is also needed, and people go on promising each other, "We will remain spouses in the future life also." That simply shows these people have become absolutely incapable of living. Otherwise this day is enough unto itself. This moment, if you complete your love, if you have loved with your full heart -- totally, surrendered, dissolved into it; you have not been holding anything back -- then the idea of tomorrow never arises. It is impossible for the idea of tomorrow to arise. It always comes when something is unfulfilled; then you hanker for the future. If you have loved your woman today and death comes, you will accept it. Or, if the woman falls in love with somebody else, you will say a goodbye -- sad, but not miserable. And sadness has a beauty, and misery is ugly. Sad, not because of attachment; sad because your love is still there arising in you and the person is going away who could have understood it. Sad but fulfilled. There is no complaint, no grudge.

But if you have loved totally this never happens, that the woman can go or the man can go. If you have loved totally it is impossible, because that total love satisfies so deeply. One cannot even think of some other. It is impossible to dream of the other. The dream arises only because of dissatisfaction with this one. You think of other women because it has not been a satisfactory relationship with your own woman. You think of other men because the mind wants to pour itself and this has not happened in this relationship. So the mind goes on wandering all over the place. Any woman that passes by the road, you start feeling love for her, or for men.

And if your love has become frustrated so much that you cannot imagine now that it is possible to love any human being, you start loving dogs and cats. Seems to be less complicated -- Alok should make a note of it. Seems to be less complicated.

Loving a dog is very simple... Loving a cat a little more difficult. That's why men call women "cats." A cat is less predictable than the dog, more clever than the dog -- has her own mind. You can kick the dog and he will come again; you kick the cat, she will not come again. Finished. Always ready for the divorce.

People fall in love with animals. How unfortunate. I am not saying don't love animals; I am saying don't make them substitutes for human beings. You should love human beings so deeply that your love starts overflowing and it reaches to animals also. Then it is totally different. Then it reaches to the trees also. Then it is totally different. To the rocks also, because you go on overflowing. An infinite source of love, nobody can contain your love. It goes on overflowing, overflowing, overflowing. Then it reaches to animals; then it has a totally different quality to it.

But the doors with humans are dosed and you have to find someone to love, otherwise you feel very much frustrated, a relationship is needed; then you relate with dogs, Cats. Even that too proves sometimes to be unsatisfactory, because dogs are people, cats are people -- they also have their own ideologies, their own ideas, and they want to do their thing. No dog is there to fulfill your desires. You may be thinking while you are taking a dog for a walk that you have tamed the dog, that you possess the dog, because you have



never asked the dog what he thinks. He thinks he possesses you, and he has tamed this man. I have heard dogs talking to each other.

When it becomes difficult even to love animals, then people start loving things -- a house, a car, a bike. And they become much too romantic about these things.

I have seen a man, he used to live just in front of my house. He loved his scooter so much that I have seen him cleaning his scooter in almost? romantic way -- as if he is cleaning his woman. Looking from this side and that, and feeling so happy. And he would never use it because it may get dirty. He would go on his old bike. I told him many times, "What are you doing? You have got a beautiful scooter." He would say, "It is, but there is a possibility of rains coming. You see? Clouds are there." Or even it is too hot and his scooter may lose its shininess. No, I have never seen him using it. He simply cleans it, cares for it. The scooter is the beloved.

This is a degradation of human consciousness. The more attached you become, the more degraded you become; the less the attachment, the higher you rise, soar.

And there comes a moment Patanjali is talking about when spiritual powers happen to you. Remember, don't get attached to them, because they are really beautiful, very fulfilling. You would like to possess them. Many people become interested in yoga not because of yoga, not because of kaivalya, liberation, but only because of vibhuti, siddhis. They study yoga, they go to the Masters -- they want to do miracles.

"By being nonattached to even these powers, the seed of bondage is destroyed." This is the last possibility of getting caught in bondage again. If you can cross this, the seed is burned.

"Then follows KAIVALYA" -- then follows liberation. Then you are totally free -- freedom, absolute freedom -- not attached to anything and full of love, showering your love on the whole of existence... a benediction to existence and to yourself, a blessing. But one has to be alert on each step. The mind is cunning. And you may be thinking, "Yes, when miracles come I am not going to be attached to them." Think again. You will find in yourself somewhere a desire working, "Let them come, then we will see. First let them come." Who bothers about kaivalya, liberation? Does not seem to be like a goal. Just to be liberated, free? What is the point in it?

People come to me and they say, "What are we going to get out of meditation?" I say, "More meditation." They say, "But what is the point? Peace? Peace is okay, but what real power are we going to get out of it?"

Peace doesn't look like a goal. Power -- something that you can do with, something through which you can prove.

I have heard an anecdote, a very beautiful one.

"Tell me, where do you Catholics get all the money to build cathedrals?" asked a rabbi to his friend.

"Well, Abe, you see, we Catholics have a system called Confession. Whenever anybody does something wrong, he comes to church, confesses his sin, puts a little in the kitty, and is forgiven; and in this way we can collect large amounts of cash."

"Really, what a wonderful system. Maybe we could adopt it for use in our synagogue. But let me go along with you tonight so I could get a for instance of how you work."

"Well, Abe, it is strictly forbidden for me, as a priest, to have you along, but seeing as how you have been such a good friend all these years, I will permit it just this once."

That evening they are seated in the confessional box, the priest in front and Abe, all agog, behind. Presently a man's voice is heard from behind the curtain:

"Father, I have sinned grievously."

"What have you done, my son?"

"Last night I consorted with two women."

"Well, then, put two pounds in the kitty and your sins will be forgiven."

Abe is very excited. Presently another man's voice is heard: "Father, I have sinned grievously."

"What have you done my son?"

"Last night I consorted with three women."

"Well, then put three pounds in the kitty and your sins will be forgiven, my son."

Abe can contain himself no longer:

"What a way to make money; what a wonderful system. Do me a favor. Let me do the next one, just to get some practice."

"Well, Abe, strictly speaking it is not permitted, but seeing as how you have been such a good friend all these years, I will permit it just this once."

So they exchange places and Abe sits in front waiting. Presently a woman's voice is heard:

"Father, I have sinned grievously."

"Now, now, what is it that you have done?"

"Last night I consorted with four men."

"Now, put five pounds in the kitty and I will give you a credit for one."

Watch out! The mind is very greedy; the ego is nothing but greed.

Patanjali wrote this chapter; many have felt it would have been better if he had not written it. But he has a very scientific mind. He wanted to map out the whole thing that is possible, and he wrote this chapter just to make people aware that these things happen.

As far as I am concerned, I think it has been perfectly good that he has included it, because in ignorance there is more possibility for greed to take possession of you. If you know and you understand the territory and you know where the last attack of the ego is going to come, you can prepare more cautiously and when it happens you will not be caught unawares.

I am perfectly happy that he included "Vibhuti Pada," this chapter about siddhis and powers, because even if you are not looking for them they happen on their own. The more you grow inside, many things start happening on their own. Not that you are seeking or looking for them -- they are consequences. Each chakra has its own powers. When you pass through them, they become available to you. It is good to be alert and move knowingly where one is going.

THERE SHOULD BE AN AVOIDANCE OF ANY ATTACHMENT OR PRIDE TO  
INVITATIONS FROM THE SUPERPHYSICAL ENTITIES  
IN CHARGE OF VARIOUS PLANES  
BECAUSE THIS WOULD BRING THE POSSIBILITY  
OF THE REVIVAL OF EVIL.

When these powers start happening, you start receiving invitations from higher entities, supraphysical entities. You must have heard or you must have read about the Theosophists. Their whole work had to do with these supraphysical entities. They used to call them "the Masters." There are superphysical entities who go on communicating with human beings, and whenever you rise high, you become available to them; you become more in tune with them. You receive many invitations, many messages.

That's what Mohammedans call "paigam," the message; and they call Mohammed "paigambar," one who received the message. They don't call him an avatar, they don't call him "God incarnate." They don't call him a Buddha, one who has become enlightened. They don't call him a jina, one who has conquered. They don't call him a messiah, a Christ, no. They have a very, very perfect, scientific terminology for it: they call him "the messenger" -- paigambar. It means simply that he has risen high and now he is functioning no more; some other entities, higher entities, have taken possession of him. He has become a medium.

And it is so. Mohammed was illiterate; it is almost impossible to think or imagine that he could have given birth to the beautiful poetry of the Koran. It is incomparably beautiful; it is one of the greatest songs; and if you can hear somebody singing it, you will be affected by it immediately. Even if you don't understand its meaning, it has tremendous power. The very sound has tremendous power to stir you.

Mohammed was illiterate, not knowing how to read, how to write, not knowing anything about literature and the world of letters. Suddenly, meditating on a mountain, he became available, and he heard, "Read!" this word "read," but said, "How can I read?" The word "koran" means "read." "How can I read? I don't know," Mohammed said, and he became very much bewildered, who has said this. He could not see anybody anywhere. Again this voice came, "Read!" It was coming from his own heart; he had become a channel. And, of course, he was thinking about his past, and the voice was saying something about his future. The voice was saying, "I can read, don't be worried. Just read -- I will be reading through you. You recite -- I will be reciting through you. You say -- I will be saying through you. Just put yourself out of the way."

It was so strange, so unexpected, that he had a high fever; he became puzzled so much. He came home, fell ill. The wife asked, "What has happened? Just in the morning you were perfectly well, and such a high fever?" He said, "I will tell you one thing. Either I have gone mad or something has happened from the beyond. I cannot believe that I am capable of anything, but I have heard a voice which says, 'Read! Recite!' and I don't know what to recite -- and not only that, I started reciting! I heard myself saying things I have never thought about, and they were coming in perfect poetry, with meter, rhythm, and everything. I cannot believe it. Either I have gone mad or I have been taken possession of by somebody -- but I am no longer the same husband. Run and fetch a physician; I will need treatment. I am going continuously mad, and I am still hearing this voice, 'Recite!' -- and beautiful poetries are descending in me and filling my heart."

The wife was his first disciple. She touched his feet. She could see the radiance all around him. It was not fever; it was the first explosion of his aura. He was feeling feverish because it was so hot, so new, and he was disturbed because he was not ready, he was never expecting, he had not planned for it.

This would not have happened if he had known about Patanjali. Patanjali has noted everything; he has mapped the whole journey, the inner journey. Then he would have understood this sutra. This sutra was needed.

"There should be an avoidance of any attachment or pride to invitations from the superphysical entities in charge of various planes because this would bring the possibility of the revival of evil." But Patanjali says remember, when you become a vehicle of higher planes, don't start feeling proud, and don't start feeling yourself to be the chosen few or the chosen one. Don't start feeling that you have been elected, selected, chosen, and you are special. Otherwise that will be the cause of your fall.

There is a Sufi story:

The Murshid of the Murshid of the Murshid was speaking to a group of people when he was still a young man. In the group was a wide-eyed dervish dressed simply in brown clothes. This dervish looked continuously at the speaker. He looked with such a knowing stare that the speaker was embarrassed and turned away. At the end of the talk the dervish approached him and told him that he had been sent to initiate him. "That cannot be so, you see my father has already arranged for my initiation."

"I told you that I have been sent," said the dervish.

"No matter, I must obey my father's wish." With this insistence of the young man the dervish departed.

That night the man dreamed that his father was instructing him to be initiated by the dervish. In the morning the dervish came to his room, saying that he was there to initiate him.

"Do you not remember from day to day? Go, my father is arranging my initiation."

The dervish looked at him, smiled with his eyes, and said, "Have you already forgotten your dream?"

At this the man bowed and was initiated by the dervish. For days afterwards the man put all kinds of spiritual questions regarding life and holy scriptures to the dervish, who simply shrugged them off unanswered. One night the young man was sitting in his room thinking that surely he would get nowhere with this teacher who seemed so unknowledgeable regarding his questions.

As he thought this the dervish appeared and said in a whisper, with great conviction, "I am the answer to your questions."

Now these stories look just like stories -- mythological, fantasies, allegorical, or at the most symbolic. It is not so. They are factual. If you are ready, immediately, from the higher plane messages and messages start coming to you. They have been waiting long for somebody to become a receptive center. When this happens don't deny them. When this happens become vulnerable. One thing -- open your heart, trust. And the second thing -- don't feel proud. If you can do these two things, God starts functioning through you. You become like a flute, a hollow bamboo. He starts singing through you.

But once the pride enters, the song stops. Once you start feeling superior the song starts faltering. It has happened to many people. They had come in contact with the superior world, the higher world, the supraphysical world, and then they started feeling proud: sooner or later that contact was lost again; they became ordinary.

But then they become great pretenders because they cannot accept this, that now the contact is lost. I have seen a few people who really came to have miraculous powers, but then they became proud. Then the powers were lost, and then they became just ordinary magicians, because they cannot accept the idea that they cannot do it. They used to do it, it had happened once.

This is what has happened to Satya Sai Baba. He had come in contact. The first things that he did were not from him, but now everything is from him. The first things had just happened, but he got proud, special, a miracle-monger. Now whatsoever he is doing is just pretension; now he has to keep his prestige. Now he is even lower than an ordinary magician because at least the ordinary magician accepts that he is doing just tricks.

But this seems logical. Once you can do something and then you cannot do it, what to do then? You substitute it with something. You start learning something and doing something, somehow to manage your status that you have created around you, your image that you have created around you.

Whenever something happens to you -- and it is going to happen to many, because I have made available many techniques to you; if you go on deeply in them, many things are going to become available to you -- the first thing is remain available; the second thing is don't get proud about it. Take it as a matter of fact; never exhibit it.

And if it is forced on you, then ask the forces that you should be made just-a shadow, that you should not be in any way aware of what is happening through you. Because if you are aware there is every possibility you may fall. You may start accumulating the ego -- I can do this, I can do that -- and you start slipping lower.

## **Yoga: The Alpha and the Omega, Vol 9**

### **Chapter #6**

**Chapter title: God only knows**

**26 April 1976 am in Buddha Hall**

#### Question 1

THE BODY IS BECOMING MORE AND MORE SENSITIVE; IT SEEMS TO VIBRATE AT A FASTER RATE.

THE MORE WORK ON CONSCIOUSNESS AND AWARENESS, THE LESS CONSCIOUS AWARENESS IS THERE.

MEDITATION SEEMS TO BE TAKING A NEW FORM UNRECOGNIZABLE AND INCOMPARABLE TO THE PREVIOUS MEDITATION STATES OR EXPERIENCES.

THERE IS LESS TIME AND SPACE AND TRANQUIL CONDITIONS FOR PASSIVE, RECEPTIVE MEDITATION IN THE MIDST OF NOISE AND PHYSICAL CHAOS, YET SOMETHING IS HAPPENING.

IMMENSE TRUST IN YOU IS THERE IN THE FACE OF THIS LOSS OF RATIONAL UNDERSTANDING.

PLEASE EXPLAIN, IF YOU WILL, WHAT INDEED IS HAPPENING AND HOW IT IS POSSIBLE TO GO DEEPER AND DEEPER IN THE MIDST OF APPARENTLY CHAOTIC CONDITIONS.

THE first thing, and one of the most basic, to be remembered always is that only out of chaos is one reborn. There is no other way. If you want to be reborn, you will have to move in complete disorder because your old personality will have to be destructured. You will fall apart. All that you have believed yourself to be will start disappearing by and by. All that you have always identified yourself with will become dim, cloudy. The structure that the society has given to you, the character that the society has forced upon you, will fall into pieces. Again you will be standing without a character, as you were when you were born, on the first day.

Everything will be a chaos, and out of that chaos, out of that nothingness, you will be reborn.

That's why I say again and again that religion is a great daring. It is a death, a great death, almost a suicide. Voluntarily you die, and not knowing what is going to happen, because how can you know what is going to happen? You will be dead. Hence trust is needed.

So if by the side, continuously, side by side with the chaos, a trust is growing in me, then there is no need to be afraid. That trust will take care. If the trust is not growing by the side, side by side, then there can be danger, then one can become mad. So people who don't have trust, in fact, should not move into meditation. If they move into meditation, they will start dying, and they will not find any ground to stand upon, any supportive environment.

Many people come and ask me, "If we don't take sannyas, are you not going to help us?"

I will be ready to help you, but you will not be ready to take it. Because it is not only a question of my giving. It is a question of your taking also. I will be pouring, but if there is

no trust, you will not receive it. And then there is no point in pouring in you if there is no trust. You will receive in the same amount as you are receptive. Sannyas is simply symbolic of your deep trust, symbolic that now you are going to be with me -- even when all reason says don't go, even when your mind resists and says, "This is dangerous. You are moving into a world of insecurity." When your mind tries to protect you and your character and your structure, even then, if you are ready to go with me, you have trust. Trust is not just an emotion; it is not sentimental. People think it is only for sentimental people. You are wrong. In a deep sentiment you can say, "I trust," but this is not going to be of much help because when everything will be disappearing, the first thing to disappear will be your sentiment. It is a very weak thing, impotent. Trust has to be so deep and solid that it is not like a sentiment, it is not a mood; it is something permanent in you, that whatsoever happens, at least you will not lose trust.

That's why I tell you to do small things. They don't look meaningful. I insist for ochre robes. Sometimes you think, "Why? What is the point? Can't I meditate without ochre robes?" You can meditate; that is not the point at all. I am putting a few things to you which are not rational. There is no reason for ochre robes, there is no scientific reason for it. One can meditate and become enlightened in any color. I am giving you something irrational just as a test whether you are ready to go with me. I put a mala around your neck just to make a fool of you, so you go into the world like a fool. People will laugh at you. They will think you have gone crazy. That's what I want, because if you can go with me even while I am making you almost mad, then I know when the real crisis will come you will have trust.

These are crises artificially created around you. They are tremendously significant -- with no reason. Their significance is deeper than reason. All the Masters have done that.

When Ibrahim, a Sufi Master, came to his Master to be initiated, Ibrahim was a king; and the Master looked at him and he said, "Drop your clothes. Take my shoe, go into the marketplace, naked, and beat your head with my shoe." People who were sitting around, his old disciples, they said, "This is too hard. Why? You never asked this from us. You never told us to be nude and go into the marketplace and beat your head with your shoe.' Why are you so hard with King Ibrahim?"

The Master said, "Because his ego is bigger than yours. He is a king, and I have to drop it; otherwise further work will not be possible."

But Ibrahim didn't ask a question; he simply dropped his clothes. It must have been very, very difficult for him -- in the same capital where he has always been a king, almost always been thought of as a superhuman being, moving on the street, where he has never moved, naked, and with a shoe beating his head. But he moved, went into the town. He was laughed at, children started throwing stones at him -- a crowd, a big crowd, laughing and ridiculing him, that he has gone mad. But he went around the town, came back.

The Master said, "You are accepted. Now everything is possible; you are open."

Now what is the reason of it? If you understand, you will understand that this was a way to break down his ego. When ego is gone, trust arises.

Sannyas is just a method, a means, to see whether you can Come with me. I have made it almost difficult for you -- rumors about me all around. I go on helping them. And I will tell you also to create as many rumors as you can. Don't be bothered about truth; create rumors. People who will be able to make contact with me in spite of the rumors will be the right people, daring, courageous. Much is possible for them.

So the first thing, chaos is created here very knowingly. So don't think that it is some sort of a problem. No, it is a device.

And don't go and ask anybody about the chaos; otherwise he will think that you are going mad. Don't go to a psychiatrist and ask him, because the whole of psychiatry, psychoanalysis, has been trying to help people in a very, very wrong way. They try to make you an adjusted being. Here my whole effort is to break all your adjustment. What I call "creative chaos" they will call "maladjustment," And they want everybody to become normal, without ever thinking who is normal.

The society, the majority, the mob is normal? Where is the criterion? Who should be thought of as the norm? There is no criterion. In India something will be thought normal. The same thing will not be thought normal in China. Something which is thought normal in Sweden will not be thought normal in India. Each society believes that the majority of the people is normal. It is not so. And to force a person to adjust with the crowd is not creative; it is very deadening.

Adjustment may be good for those who are dominating the society, but it is not good for you. Every society has been using priests, teachers, psychoanalysts to put rebellious people back, force them back into the so-called normality and adjustment. They all serve the establishment, the status quo. They all serve the class which is dominant.

Now they are doing the same in Soviet Russia. If somebody is not a communist, he is maladjusted. They put him into the mental hospital; they hospitalize him. They treat him. Now not to be a communist in Soviet Russia is a sort of illness. What nonsense. But they have power. They will give you electric shocks, they will brainwash you, they will give you tranquilizers so you become dull. And when you have lost your radiance, your radicalness, when you have lost your individuality and you have become faceless, they say of you, "Now; you are normal."

Remember, I am not here to make you normal or adjusted. I am here to make you individuals. And you are not to fulfill any criterion other than your own destiny. I am looking at you directly. I am not saying that you have to be like "this," because that's how you have been destroyed, that's how your so-called character has been created. The character is disease, it is illness, it is how you are suffering, imprisoned. I have to destructure it, destroy it, so that you can become free, so that again you can start soaring high, again you start thinking in terms of your own being, again you can become an individual.

The society has polluted it too much, corrupted you too much, so whenever the chaos starts you become afraid -- "What is going on? Am I going crazy?"

I have heard a very famous story of when Queen Marie visited America and asked to meet a most famous psychiatrist.

The nurse ushered in Queen Marie and said to the psychiatrist, "I would like you to meet the Queen of Rumania."

The psychiatrist looked at the queen and asked, "How long does she think she has been a queen?"

Because a psychiatrist is always treating people of whom somebody thinks he is an Alexander, somebody thinks he is a Genghis Khan, somebody thinks he is Hitler, somebody thinks she is a Cleopatra. So of course he couldn't think that Queen Marie,



Queen of Rumania, herself has come. He thought, "Must be some other woman gone crazy. How long does she think she has been a queen?"

Another story I have heard:

A patient was brought to a psychiatrist by friends, who told the doctor that the man was suffering from delusions that an enormous fortune was awaiting him. He was expecting two letters which would give him full details involving a rubber plantation in Sumatra and titles to some mines in South Africa.

"It was a difficult case and I worked hard on it," the psychiatrist told some of his colleagues, "and just when I had the man cured, the two letters arrived."

Be alert. Those two letters may be really coming.

And don't be afraid. The fear arises because whenever you start walking alone the fear arises. One feels insecure. The doubt arises, "Am I right?" because the whole crowd is going in one direction; you start walking alone. With the crowd the doubt never arises because you think, "Millions of people are going in this direction; there must be something in it, has to be." The crowd mind prevails over you, the collective mind prevails over you. So many people cannot be wrong, must be right.

I have heard about one psychoanalyst who went on a picnic. They were trying to find a right spot; then one member of the group told them to come. "This is a beautiful place," he said, "the right spot. Big trees, shade, the river flowing by, and absolutely silent."

The psychiatrist said, "Yes, ten million ants can't be wrong."

Ten million ants can't be wrong. Ants gather together wherever there is a picnic spot -- flies and ants. That is our inner mathematics, that so many people, then they cannot be wrong. Alone-one feels dizzy. With the crowd, people all around -- this side, that side, in front, in back -- a whole ocean of people, one feels perfectly right. So many people are going; they must be going in the right direction. And everybody is thinking the same. Nobody knows where they are going. They are just going because the whole crowd is going. And if you ask everybody individually, "Are you going in the right direction?" he will say, "I don't know. Because the whole world is going, so I am going."

My whole effort here is to bring you out of the collective mind, to help make you an individual. In the beginning you will have to face chaos. And great trust will be needed, tremendous trust will be needed. Otherwise you can get out of the collective mind and you may not get into the individual mind; then you will be mad. That's the risk. Without trust, moving into meditation is risky. I will not tell you to move into it; I will tell you it is better to remain normal, whatsoever normality means. Remain adjusted with the society. But if you are really ready to go on a great adventure, the greatest, then trust. And then wait for chaos.

The more aware you become, the less, of course, you are conscious of it. Because there is no need. Awareness is enough. Consciousness of awareness will be a strain. In the beginning it is so. You start learning to drive a car. Of course you are much troubled; you have to manage so many things -- the wheel, the gear, the clutch, the accelerator, the brake, the road, and if you have a wife sitting at the back.... One has to be very, very conscious because so many things have to be managed together. It seems almost impossible in the beginning. By and by everything drops; you simply go on driving. You can talk to a friend, you can listen to the radio, you can sing a song, or you can meditate,

and then there is no problem. Now driving has become a spontaneous thing. You know it, so there is no need to be self-conscious about it.

The same happens when you meditate. In the beginning you have to be conscious about consciousness. It brings a strain, a tiredness. By and by, as consciousness grows, there is no need to be conscious about it. It goes on flowing on its own, like breathing. You need not be conscious about it; it goes on its own. In fact, at the later stages of meditation, if you are concerned too much about your awareness, that will be a disturbance; just as, if you become conscious of your breathing, you will immediately disturb its natural rhythm. It flows naturally; there is no need for you to come in.

And awareness has to become so natural.... Only then is it possible: even while you are asleep, the light of awareness continues burning, the flame remains -- even while you are fast asleep.

And the last thing about the question: "Immense trust in you is there in the face of this loss of rational understanding." Rational understanding is not understanding at all. It is a misnomer. Through reason one never understands anything. One simply comes to feel that one understands. Reason is a lie. It gives you a false feeling, "Yes, you have understood."

Only through experiences does one understand; only through existential experience is understanding possible.

For example, if I talk about love, you can understand it rationally, because you know the language, you know the semantics, you know the meaning of the words, you know the construction of the sentences, and you have been trained, so you can understand what I am saying; but your understanding will be "about" love. It will not be exactly the understanding of love. It will be "about" love; it will not be direct. And howsoever you go on collecting facts and information about love, you will never be able to know what love is only through this accumulation. You will have to move into love, you will have to taste it, to dissolve into it, to dare; only then.

Rational understanding is just a very superficial understanding. Become more existential. If you want to know about love, it is better to go into love rather than going into the library and consulting what others have said about love. If you want to meditate, rather than going into the books and learning what meditation is all about, go directly into meditation. Feel it, enjoy it, enter into it, allow it to happen around you, allow it to happen within you; then you will know.

How can you know what dancing is without dancing? It is impossible to know from the books, and it is even difficult to know seeing a dancer dance. Then too it is not knowing, because you see the outer form of it, just the movements of the body. You don't know what is happening inside the dancer, what harmony is arising in him, what consciousness, what awareness is arising in him, what crystallization, what centering. You cannot see it, you cannot infer it. From the outside it is not available, and you cannot enter into the inner world of the dancer. The only way to enter there is to become a dancer.

All that is beautiful, deep, and great has to be lived.

Trust is one of the greatest things in life. Greater than love, because love knows of hate. Trust does not know anything about it. Love is still a duality. The hate part remains hidden; it has not been dropped. You can lute your lover within a second. Anything can cause it, and the hate part comes up and the love part goes down. In love it is only half what you call love; just beneath the surface the hate is always waiting to jump over and

possess you. And it possesses you. Lovers go on fighting, continuous conflict. Somebody has written a book about love. The title is beautiful: THE INTIMATE ENEMY. Lovers are enemies also.

But trust is higher than love; it is nondual. It knows no hate. It knows no polarity, no opposite. It simply is one. It is the purest love -- love purified of hate, love which has dropped the hate part completely, love which cannot turn into a sour experience, bitter experience, love which has become almost unearthly, other-worldly.

So only those who love can trust. If you want to avoid love, and trust, your trust will be of a very lower status because it will continue to have the hate part. You have to move your energy first through love so you can become aware of the hate-and-love duality.

Then is the frustration that comes out of the hate part, then an understanding through experience, and then you drop the hate part. Then pure love, the very essence, survives. Even the flower is not there, only the fragrance; then you rise into trust.

Of course it has nothing to do with rational understanding. In fact the more rational understanding disappears, the more trust will arise. Trust is in a way blind; in a way trust is the only clarity of vision there is. If you think from reason, trust will look blind.

Rationalists will always call trust blind. If you look through the experience of trust, you will laugh; you will say, "I have got my eyes for the first time." Then trust is the only clarity there is. The vision is so clear, without any cloud of anger and hate, so transparent.

## Question 2

TWO, THREE MONTHS BACK, DURING THE LECTURE I USED TO WEEP A LOT.

NOW EVEN IF YOU ARE NOT SAYING ANYTHING FUNNY, IN THE MOMENTS WHEN I FEEL CLOSER TO YOU, I JUST WANT TO LAUGH AND LAUGH AND LAUGH.

WHY IS IT SO?

But why "why?" Laugh. Why make it a question and a problem?

This is from Krishna Radha. First she used to ask, "Why am I crying?" Now, somehow, by some miracle, she is not crying but laughing; but the problem continues.

Why do we cling to problems? Even if you feel happy, suddenly the mind says, "Why?" As if happiness is also a disease. Explanation is needed, rational explanation is needed; otherwise even happiness will not be worth it.

This goes on and on. I see people come to me, they are miserable; they ask, "Why?" I can understand, when you are feeling miserable, I can understand that one asks, "Why?" But I know their "why" is deeper than their misery. Soon they start feeling happy also, and again they are there -- very miserable because they are happy. Now the misery is "Why?" Let me tell you one anecdote.

A man walks into a psychiatrist's office and says, "Doc, I am going out of my mind. I keep thinking I am a zebra. Every time I look at myself in the mirror my entire body is covered with black stripes."

The psychiatrist tries to calm him down. "Steady, steady," he says. "Now just calm down, go home and take these pills, get a good night's sleep, and I am sure the black stripes will completely disappear."

So the poor man goes home and returns two days after. He says, "Doc, I feel great. Got anything for the white stripes?"

But the problem continues.

Once it happened, somebody brought a mad young man to me. The young man had a crazy idea that flies had entered into his body, through his nose or mouth, in his sleep, and that they go on whirling inside. So of course he was in much trouble. He would turn this way and that; he could not even sit rightly because of those whirling dervishes inside; he could not sleep. A continuous agony. What to do with this man? So I told him, "You lie down on the bed, have a good ten minutes' rest, and we will do whatsoever can be done."

I covered him with a sheet so he could not see what was happening, and I ran over the whole house to catch a few flies. It was difficult because I had never done that before, but my experience of catching people helped. Somehow I could get three flies. I put them in a bottle, brought them to the man, made some hocus-pocus passes over him, then told him to open his eyes; and I showed him the bottle.

He looked at the bottle. He said, "Yes, you have got some, but only the smaller ones. The big ones are still there -- and they are so big." Now it is difficult. From where to get such big flies? He said, "I am very, very grateful to you. At least you got rid of the smaller ones; but the big ones are really very big."

People go on. If you help them from one side, they will bring the same problem from another side -- as if there is a certain deep necessity. Try to understand it. To live without a problem is very difficult, almost humanly impossible. Why? Because a problem gives you a distraction. A problem gives you an occupation. A problem gives you a busyness without any business. A problem engages you. If there is no problem, you will not be able to cling to the periphery of your being. You will be sucked by the center.

And the center of your being is empty. It is just like the hub of a wheel. The whole wheel moves on the empty hub. Your innermost core is empty, nothing, nothingness, shunyam, void, abysslike. You are afraid of that emptiness, so you go on clinging to the rim of the wheel or, at the most, if you are a little daring, then you go on clinging to the spokes; but you never move towards the hub. One starts feeling afraid, shaky.

Problems help you. Some problem to solve; how can you go within? People come to me and they say, "We want to go within, but there are problems." They think because of the problems they are not going within. The real case is just the opposite: because they don't want to go within, they are creating problems.

Let this understanding become as deep in you as possible: your problems are all bogus.

I go on answering yom problems just to be polite. They are all bogus, basically meaningless, but they help you to avoid yourself. They distract you. It seems, how can one go in? There are so many problems first to be solved. But one problem solved, immediately another bubbles up. And if you look, watch, you will see the other problem has the same quality as the first. Try to solve it; a third one comes up, immediately substituted.

Let me tell you one anecdote.

Psychiatrist: "You teenage kids are a menace. You have no sense of responsibility. Forget about the material things and think of other things like science, mathematics and the like. How are you on maths?"

Patient: "Not very good."

"I will give you a test for your factual information. Now give me a number."

"Royal 3447. That is the store where my girl works."

"I don't want a phone number, just an ordinary number."

"All right. Thirty-seven."

"That's better. Now another number, please."

"Twenty-two."

"And again."

"Thirty-seven."

"Fine, fine. See, you can get your mind working in other directions if you want to."

"Correct. 37-22-37! Boy, what a figure."

Again back to the girlfriend. If not through the phone number, then through the figure. This goes on and on, ad infinitum.

Look at the essential thing. Why do you want to create problems in the first place? Are there really problems? Have you asked the most essential question to yourself: Are there really problems, or are you creating them and you have become habituated to creating them and you keep their company and it feels lonely if there are no problems? You would even like to be miserable, but you would not like to be empty. People even cling to their miseries but are not ready to become empty.

I see it every day. A couple comes. Both are fighting for years; they say fifteen years they have been fighting. Married for fifteen years, and continuously fighting and creating hell for each other. Then why don't you separate? Why are you clinging to misery? Either change or separate. What is the point of wasting your whole life? But I can see what is happening. They are not ready to be alone. At least misery gives them company. And they don't know now, if they separate, how they are going, to manage their lives. They have become adjusted to a particular pattern of continuous conflict, anger, nagging, fight, violence. They have learned the trick of it. Now they don't know how to be in another situation with somebody else with a different personality. How to be with somebody else? They don't know anything else. They have learned a particular language of misery. Now they feel skill, efficiency in it. To move with a new person again will be starting things from ABC. After fifteen years of remaining in a certain business<sup>1</sup> one starts feeling afraid to move in another.

I have heard about a great film star who went to a psychiatrist and said, "I have no talent for music, no talent for acting. I am not a beautiful, handsome person. My face is ugly, my personality is very poor. What should I do?" And he is a famous actor.

So the psychiatrist said, "But why don't you get out of acting? If you feel you don't have any talent, no genius, and this is not the work you are meant to do, why don't you get out of the work?"

He said, "What? After twenty years working in it, and I have almost become a famous star?"

You invest in your miseries also. Watch. When one problem drops just see, the real problem will shift immediately to something else. It is as if the snake goes on slipping out

of the old skin but the snake remains. The "Why?" is the snake. It was concerned when you were crying. Now crying has stopped; you are laughing. The snake has slipped out of the old skin. Now the problem is "Why?"

Can't you think of a life without any "Why?" Why do you make life a problem?

A man was talking to a Jew, and the man was feeling very annoyed by the Jewish habit of answering questions with other questions. Annoyed, the man finally said, "Why do you Jews go on answering questions with questions?"

Said the Jew, "Why not?"

People go on moving in a circle. "Why not?" Again a question.

Just look into it. If you are laughing, beautiful. In fact, if you ask me, even crying was beautiful; nothing was wrong in it. If you really ask me, then I will say accept whatsoever is. Accept the real, and then crying is also beautiful and there is no need to go into the inquiry of "Why?" Because that inquiry distracts you from the factual. Then crying is not important -- why you are crying. Asking for the cause, then the real disappears and you go on chasing the cause, where it is. Where can you find the cause? How can you find the cause? You will have to go to the very beginning of the world, and there has never been any beginning.

Just see. To answer "Why?" ultimately you will have to go to the very beginning of the world. And there has never been any beginning. The world has been always and always and always.

No question is needed to live. And don't wait for answers; start dropping questions. Live, live with the fact. Crying, cry. Enjoy it. It is a beautiful phenomenon, relaxing, cleansing, purifying. Laughter is beautiful. Laugh. Let laughter take possession of you. Laugh, so your whole body throbs and pulsates with it. It will be purifying, it will be vitalizing, it will rejuvenate you.

But remain with the fact. Don't move into causes. Remain with the existential. Don't be bothered why it is so, because it cannot be answered. Buddha has said many times to his disciples, "Don't ask questions, and at least not metaphysical ones, because they are foolish." Just remain with the facticity.

Life is so tremendously beautiful, why not live it right now? Crying, it is a gesture of life. Laughing is also a gesture of life. Sometimes you are sad. It is a gesture of life, a mood. Beautiful. Sometimes you are happy and bubbling with joy and dancing. That too is good and beautiful. Whatsoever happens, accept it, welcome it, and remain with it; and you will see by and by you have dropped the habit of asking questions and creating problems out of life.

And when you don't create problems, life opens all its mysteries. It never opens before a person who goes on asking questions. Life is ready to reveal itself to you if you don't make a problem. If you make a problem, your very creating of the problem closes your eyes. You become aggressive to life.

That's the difference between scientific effort and religious effort. The scientist is like an aggressive man, trying to snatch away truths from life, forcing life to deliver truths -- almost with a gun, violent. A religious man is not with a gun standing before life and asking questions. A religious man simply relaxes with life, floats with it; and life reveals many things to the religious man that it is not ever going to reveal to the scientist. The scientist will always be gathering crumbs fallen from the table. The scientist is never

going to be invited as a guest. Those who live life, welcome, accept it joyfully, with no question but with trust, they become the guests.

### Question 3

HOW EXACTLY TO TREAT THE FOLLOWING AILMENTS:

FIRST: MISERLINESS.

SECOND: NAGGING, WORRYING PERFECTIONISM.

THIRD: ACTOR PERSONALITY, THAT IS, ALWAYS BEHAVING AS IF ON SHOW.

FOURTH: PRIDE. THIS INCLUDES PRIDE ABOUT WHAT I HAVE LATELY BEGUN TO THINK IS MY PEACEFULNESS.

IS MEDITATION SUFFICIENT TO DEAL WITH THESE, OR IS ANYTHING ADDITIONAL NEEDED, SUCH AS CONSCIOUSLY INDULGING IN THEM TO THE EXTREME OR TRYING TO IGNORE THEM OR PERHAPS CONSCIOUSLY AVOIDING THEM?

Miserliness has almost become an inbuilt-thing in you. The whole pattern of society creates it. It wants you to snatch things from people and not to give. It makes you ambitious, and an ambitious man becomes miserly. Whatsoever the ambition -- worldly, nonworldly -- but an ambitious man becomes miserly. Because he is always preparing for the future, he cannot afford to live and share. He is never here-now. If he has money, he has money for the future, not for now. And how can you share in the future? Sharing is possible only in the present. He has money for his old age. Or there are people who have their character, virtue, for the future life, for paradise. How can they share right now? They are accumulating, preparing for something great to happen somewhere in the future. Right now they are poor.

All ambitious people are poor, and because of their poverty, they become miserly. They go on holding everything. Useless things they go on holding.

I used to live with a man. I was surprised to see that his whole house was just like a junkyard. It was even difficult to live in that house; there was no space left. And he was continuously accumulating whatsoever. One day I had gone for a walk and I saw that man by the side of the road picking up a handle of a bicycle, just the handle. He looked all around and he saw that nobody was seeing; he took that handle to his home. When I came back, I went into his house and said, "Where is that handle?"

He was a little embarrassed; he said, "Have you seen it?"

"I was there."

But he said, "This is a good thing. And who knows? By and by I can collect the whole bicycle. And what is wrong in it? And I have not stolen it; somebody had thrown it."

This way he went on accumulating things -- useless things -- but he is always thinking of the future. Someday these things will become useful; someday the need may arise. Who knows?

You may not be doing so in your house, but you all do so in your heart. If you go into your heart, into your mind, you will find it like a junkyard. You have accumulated many useless things there. You have never cleaned it. You go on putting in rubbish, and then you become heavy, and then you feel burdened, and then you feel disturbed. And then an inner ugliness arises.

But try to understand the base of miserliness. It is in the idea of living somewhere in the future. If you are to live herenow, you are never miserly, because you can share. For what to collect anything? For what to accumulate? There is no necessity that the tomorrow is going to be; it may not be. Why not share? Why not enjoy? This very moment life is flowering in you. Enjoy it, share it. Because by sharing, it becomes intense. By sharing, it becomes more vital. By sharing, it increases and grows.

So the whole point is to understand that the future is not. The future is created by the ambitious mind. The future is not part of time. It is part of ambition. Because ambition needs space to move. You cannot fulfill ambition now. You can fulfill life now, but not ambition. Ambition is against life, antilife.

Just see yourself and others. People are preparing: someday they are going to live. That day never comes. They go on preparing, and they die. It will never come because, if you get into preparations too much, that will become an obsession. You will simply prepare and prepare and prepare. It is as if somebody goes on accumulating foodstuff for some future use and goes on remaining hungry, starving, and dying. That's what is happening to millions of people. They die, surrounded by much stuff which could have been used. They could have lived beautifully.

Nobody is hindering your path except your ambition.

So miserliness is part of ambition.

This question is from Bodhidharma. He is very ambitious. Not in a worldly sense -- he does not want a big house, he does not want a big car, he does not want a big bank account -- no, he is simple that way, very simple, almost a mahatma. He has nothing much and he does not bother about it. But he wants to be enlightened. That's his problem. And he is in such a hurry to become enlightened.

Drop all nonsense. Live right now. There is no need for any enlightenment in the future. If you live right now, you are enlightened. The day you will be able to find out that life has to be lived right now, here-now, you are enlightened. Then one never thinks of the past and never thinks of the future. This moment is enough, enough unto itself. All misery disappears.

Misery is because you are not capable of living. So you create some goals -- enlightenment is a goal to give you a feeling that you are important, that you are doing something, your life is meaningful, you are not living a meaningless life, you are a great spiritual seeker. All ego trips.

Enlightenment is not a goal. It is a consequence. You cannot seek it. You cannot make a goal out of it. It cannot become an object of desire. When you start living desirelessly, here-now, suddenly it is there. It is a consequence. It is a consequence of a vital life, of an alive being -- so alive and so intense, so aflame, that this moment he moves so deeply into time that he touches eternity.

There are two moments in time. One is from one moment to another, horizontal -- from A to B, from B to C, from C to D. That's how you live; that's how desire moves -- horizontal. A really alive man, sensitive, aware, does not move from A to B. He moves deeper into A and deeper into A and deeper and deeper and deeper; his movement is vertical.

This is the meaning of Jesus' cross. The cross is both vertical and horizontal. Jesus' hands are on the horizontal part of the cross. His whole body is on the vertical. Hands are symbolic of action; action moves horizontally. Being moves vertically.



So don't be absorbed in action too much; become more and more absorbed in being. And that's what meditation is all about. It is to learn how to be without doing anything. Wu wei -- how to be, without doing anything. Just to be. And you start falling into this moment, deeper and deeper and deeper. And this vertical movement of time is eternity. Both meet in you -- time and eternity. Now it is for you to decide. If you move in ambition, you will move in time; and death exists in time. If you move in desire, you will move in time; and death exists in time. If you hanker for the ego, you will move in time. Death, ego, desire, ambition, they all are part of the horizontal line. If you start digging in the moment and move vertically, you become a nonego, you become desireless, you become nonambitious. But suddenly you are aflame with life, you are an intense energy of life. God has taken possession of you. Move vertically, and all miserliness disappears.

"Nagging, worrying perfectionism." That has also been forced upon you. You have been taught to be perfect. The real thing is to be whole, not perfect. Nobody can be perfect, because perfection is a static thing. Life is dynamic. Nothing can be perfect in life because more perfection and more perfection is possible. It goes on growing, endlessly. It is a continuous growth, a continuum. It is always evolution, it is always revolution. It is never at a point where you can say, "Now, this is perfect."

Perfection is a false ideal, but the ego wants it. The ego wants to be perfect, so it goes on nagging you: "Become perfect." Then it creates tensions, madness, insanities, and the ego goes on creating ego trips. Just the other day I was reading a definition. The definition says, "The neurotic person is one who makes castles in the air, and the psychotic person is one who lives in those castles, and the psychiatrist one who collects the rent." If you want to become neurotic, psychotic, then try to become perfect.

And all the religions on the earth up to now -- organized religions, the church -- have been teaching people to become perfect. Jesus has not taught that. Christianity has. Buddha has not taught that. But Buddhism has. All the organized religions have been teaching people to become perfect. Buddha, Jesus, Lao Tzu, they told something totally different; they say, "Become whole." What is the difference between "whole" and becoming "perfect?" Becoming perfect is the horizontal line; perfection is somewhere in the future. Becoming whole can be done this moment, this moment, here-now; it needs no time. Becoming whole is becoming authentic, becoming yourself -- whosoever you are, whatsoever you are.

Ordinarily you live a very, very limited life. You don't allow your energy a full play. A fragmented life. You want to love somebody, but you don't love totally. Now I don't say make your love perfect love. It is not possible, because a perfect love will mean now there is no more growth possible. It will be a death. I say make your love total, whole. Love wholly. Whatsoever is in you, don't hold it. Give it totally, give in totally. Flow into the other totally; don't hold. This is the only thing that will make you whole.

If you are swimming, swim totally. If you are walking, walk totally. In the walking, just become the walking, nothing else. If you are eating, eat totally.

Somebody asked Chao-chou, a great Zen Master, "What did you used to do before you became enlightened?"

He said, "I used to chop wood and fetch water from the well."

The man asked, "Now that you have become enlightened, what do you do?"

He said, "The same. I chop wood and I fetch the water from the well."  
The man was a little puzzled; he said, "But what is the difference then?"  
Chao-Chou said, "The difference is much. Before, I used to do many more things side by side. Chopping wood, I would think of many things. Carrying water from the well, I would think of many things. But now I simply carry the water, I simply chop the wood. Even the chopper has disappeared. Just chopping. Just chopping, nobody's there."  
This will give you a feeling of wholeness. Make wholeness a constant concern.  
Remember it. Drop the idea of perfection. It has been given to you by your parents, mother, father, teachers, colleges, universities, churches... but they have all made you neurotic. The whole world is suffering from neurosis.

A mother took her little boy to a psychiatrist and asked, "Doctor, can a boy of ten marry a film star like Elizabeth Taylor?"  
The doctor said, "Of course not, madam, it is quite impossible."  
The mother looked at her little boy and said, "See, what did I tell you? Now go out and get a divorce."

Not only is the boy neurotic, the mother also -- and the mother is more so. Neurotic parents give birth to neurotic children.  
Many times people ask me -- Anurag has asked many times -- I have never answered -- "Why don't you allow your sannyasins to have babies? Why do you give so much trouble to Dr. Phadnis?" First I would like you to become nonneurotic; otherwise you will give birth to neurotic babies. The world is full of neurosis. At least don't increase it. I am not concerned about population; that is the politicians' concern. My concern is neurosis. You are neurotic; out of your neurosis you give birth to children.  
They are also a distraction to you. Because you are fed up with yourself, you would like some distraction. Children are beautiful distractions. They create more troubles. Your troubles have become almost old; you are fed up with them. You would like some new troubles also. The husband is fed up with the wife, the wife is fed up with the husband. They would like somebody to stand between them: a child. Many marriages are held together by children. Otherwise they would have fallen apart. Once the children are there, the mother starts thinking of the responsibility to the children, the father starts thinking of the duty to the children. Now there exists a bridge.  
And the mother and the father both are loaded with their own madness, problems, anxieties. What are they going to give to these children? What have they to give? They talk about love, but they are violent. Their love is already poisoned, they don't know what love is, and then in the name of love they torture. In the name of love they try to kill the life in the children. They make their life structured. In the name of love they dominate, they possess. And of course the children are very helpless, so do whatsoever you want to do. Beat them, mold them this way or that, force them to carry your unfulfilled desires and ambitions so that when you are dead they will be carrying your ambitions and they will be trying the same nonsense that you were trying to do.  
I would like you to have children, but to become a father, to become a mother, is not so easy.  
Once you are whole, then become a mother, become a father. Then you will give birth to a child who will be a freedom, who will be a health and wholeness, who will be graceful --

and that will be a gift to the world. And he will make the world a little better than it is. Otherwise not; otherwise you are enough!

"Why did you put me in the same room with that fellow?" asked the indignant patient in the asylum.

"The hospital is crowded," explained the doctor. "Is he being troublesome then?"

"Troublesome? He is nuts! He keeps looking around the room saying, 'No lions, no tigers, no elephants,' and all the time the room is full of them!"

Mad people think others are mad. Mad people never think they are mad. Once a madman recognizes that he is mad, he is already on the path of sanity.

Try to see your madness, recognize it. That will help you to become sane.

"Nagging, worrying perfectionism." Try to be whole. Otherwise that perfectionism will nag you. Become whole. Do whatsoever you want to do, but do it totally. Dissolve into it, melt into it, and by and by you will have a flowering of your being. Then, then there is no idea of perfection in you.

But you are incomplete, divided, fragmentary. That's why continuously the idea arises

"How to be perfect?" Be whole, and the idea will drop on its own accord.

"Pride" and "actor personality." Of course people who are trying to be perfect will become actor personalities. They will have personas; they will hide themselves behind masks. They will not allow their reality to be seen by others. They will always try to pretend; they will be hypocrites. They will always try to perform, to prove. They know who they are, and they will try to prove that they are somebody else.

And the difficulty is that they may not be able to convince others, but they can always convince themselves. That's how neurosis arises.

Just be yourself, at whatsoever cost. Whatsoever the cost, be yourself. Be sincere. In the beginning there will be much fear because you think that you are a great man and suddenly you reveal yourself to be an ordinary man. There will be fear, the ego will feel hurt; but let it feel hurt. In fact let it starve and die. Help it to death. Be ordinary, be simple, and you will become more whole and the tension will dissolve and there will be no need continuously to perform. It is such a great tension -- continuously on performance, continuously in the show window, just watching what people are thinking and what you have to do to prove that you are something special. But just think about others also: they are all doing the same thing!

The whole world is worried too much because everybody is trying to prove something which he is not, and others are doing the same. And nobody wants to see that you are great. They know that you are not, because how can they believe in your greatness? They themselves are great. You also know that nobody is great other than you. You may not say so, but everybody deep down goes on believing it.

I have heard that in Arabian countries they have a joke that whenever God makes a new man he plays a trick. He whispers in his ear, "You are the best I have yet made -- the greatest." But he has been doing that to everybody, so everybody is convinced of his own greatness.

Try to walk on earth. Be realistic. And if you are ordinary, you will suddenly see many doors opening which were closed because of your tense state. Relax.

And of course pride comes again and again in different ways, so watch. And always remember, it will come in subtle ways, so make your watching more accurate, exact, alert.

Yes, meditation will do. Nothing else is needed. Just meditate more, so you can see things clearly.

Question 4

OSHO, SLOWLY I FEEL THAT YOU ARE ME.

BUT THEN WHO IS THIS GUY IN WHITE

SITTING EVERY MORNING ON THAT CHAIR?

G.O.K.

Now let me explain to you this code word "G.O.K." This is my answer.

A doctor was shown around the London hospital by several physicians. He looked at the filing system and noticed the bright idea they had of abbreviations -- D for diphtheria, M for measles, TB for tuberculosis, and so on. All the diseases seemed to be pretty well under control except one indicated by the symbol G.O.K.

"I see that you have a sweeping epidemic of G.O.K. on your hands," he said. "But just what is G.O.K.?"

"Oh," said one of them, "when we can't diagnose we put G.O.K. -- God Only Knows."

I don't know who is this guy sitting here on this chair and talking to you. G.O.K.

## **Yoga: The Alpha and the Omega, Vol 9**

### **Chapter #7**

**Chapter title: Highest knowledge: all at once**

**27 April 1976 am in Buddha Hall**

PERFORMING SAMYAMA ON THE PRESENT MOMENT,  
THE MOMENT GONE, AND THE MOMENT TO COME BRINGS  
KNOWLEDGE BORN OF THE AWARENESS OF THE ULTIMATE REALITY.  
FROM THIS COMES THE ABILITY TO DISTINGUISH  
BETWEEN SIMILAR OBJECTS WHICH CANNOT BE IDENTIFIED  
BY CLASS, CHARACTER, OR PLACE.

THE HIGHEST KNOWLEDGE BORN OF THE AWARENESS OF REALITY  
IS TRANSCENDENT,  
INCLUDES THE COGNITION OF ALL OBJECTS SIMULTANEOUSLY, PERTAINS  
TO ALL OBJECTS AND PROCESSES WHATSOEVER -- IN THE PAST, THE  
PRESENT, AND THE FUTURE AND TRANSCENDS THE WORLD PROCESS.

WHAT is time? Now Patanjali asks the timeless question, the perennial question and he comes to it at the very end of "Vibhuti Pada" because to know time is the greatest miracle. To know what time is, is to know what life is. To know what time is, is to know what truth is. Before we enter into the sutras, many things have to be understood; they will become an introduction to the sutras.

Ordinarily what we call time is not real time. It is chronological time. So remember that time can be divided, classified, in three ways. One is "chronological," another is "psychological," and the third is "real." The chronological time is clock time. It is utilitarian; it is not real. It is just a belief agreed upon by the society. We have agreed to divide the day into twenty-four hours. It is very arbitrary that the earth moves in one complete circle on its axis in twenty-four hours; we have decided to divide it into twenty-four. Then we have decided to divide each hour into sixty minutes. There is no intrinsic necessity to divide it that way. Some other civilization may divide it in a different way. We can divide the hour into a hundred minutes and nobody is going to prevent us. Then each minute we have divided into sixty seconds. That too is arbitrary, just utilitarian. It is clock time. It is needed; otherwise society will fall apart.

Something as a common standard is a necessity -- just like money, currency money. A hundred-rupee note, a ten-dollar bill, or anything else -- it is just a common belief the society has agreed to use. But it has nothing to do with existence. If man disappears from the earth, the pound sterling, the dollar, rupees will all disappear immediately. The earth will be without money immediately without man. Rocks will be there, flowers will still flower, the spring will come and birds will sing, and in the fall old leaves will fall; but there will be no money. Even if there are piles of money on the roads, it will not be money at all, because to call it money a man is needed, to respect it as money a man is needed.

The government goes on promising, on each note the promise is written: The Finance Governor promises to pay you ten rupees worth of gold if you produce this note at the bank. It is just a promise. When there is nobody to promise, the currency disappears. When man is not there on the earth, clocks may go on chiming time, but it will not be time at all. Nobody will bother, nobody will look at them. Clock time will stop immediately if man is not there; so it is man-created, a social by-product.

The higher a society moves -- and when I say "higher" I mean the more complex it becomes -- the more and more it becomes obsessed with chronological time. A primitive man has no use for a watch. If you present him a watch, he will be simply puzzled, for what? What is he going to do with it? A civilized man cannot live without a watch. It is almost impossible to live in a civilized society without a watch because the whole society runs according to the clock, even sometimes to ridiculous states.

I will tell you one anecdote.

There came a loud knock at the door just as the doctor had settled down for sleep. He got up and asked the man at the door, "What is it!"

"I have been bitten by a dog," said the man.

"Well, don't you know that my hours of consultation are between twelve and three?"

"Yes," groaned the patient, "but the dog did not know and he bit me at twenty to four. So what am I supposed to do?"

Dogs don't believe in clocks, and things can go to ridiculous ends.

Once you think in terms of the clock, you forget that this is just utilitarian. It is not real time.

At another doctor's:

The sign behind the desk at the reception portion of the hospital said: Emergency Casualty Registrations. A man staggered in, bruised and muddy. He was plastered with blood bandages, limping on both legs, clutching his arm to stem the flow of blood. He crawled to the desk and groaned, "Doctor, doctor."

The receptionist asked, "Have you an appointment, sir?"

Thus can happen here in this ashram too; it can happen at Sheela's desk.

Once the chronological time is taken too seriously, then one forgets everything else. The whole West is obsessed with time too much. Everything has to be done on time.

One of my friends was travelling in England with one of his English friends, and he was telling me that everything has become so routine that in England you hear expressions like "teatime," "dinnertime," "lunchtime." What do they mean? How can time decide the time for lunch, unless you are feeling hungry? When you say "lunchtime," it means "hunger time" -- now be hungry! And if you are not, then something is wrong with you. Teatime means now be ready for tea. If you are not feeling, then something is wrong with you; you have to take it. By and by people have forgotten their real hunger, their real thirst. Everything is taken on time. The clock decides. Clock has become the dominator; it dominates. This is a very unreal world, dominated by the clock.

Now there are educationists, psychologists who go on telling the mothers to give the child milk at certain times, after each three hours. The child is crying, the child is hungry;

the mother looks at the clock. It is not time yet. The child is hungry; that is not anything to be worried about. The clock has to be looked at. Because when the child is hungry, the child is not to be believed, but the doctor. Now it is none of the doctor's business to interfere. But once you become obsessed with the unreal, many unreal things enter into your life.

I have heard:

An Irishman fell from a ladder and lay apparently unconscious on the ground. A crowd gathered around him and a doctor was called, who said at once that the poor man was dead. Pat opened his eyes and promptly denied the charge.

"Shh! Pat," said one of the bystanders. "Don't be talking nonsense. Surely the doctor knows best."

Even if you are alive and the doctor says you are dead, you have to behave like a dead man -- because of course the expert knows and he knows the best.

With the chronological time, the world of the expert has come into existence, because you have lost your roots into reality. For everything you have to ask somebody. People come to me and they say, "Osho, tell us how we are feeling." How you are feeling you have to know. But I understand. The touch, the contact, the connectedness with reality is lost. Even how you are feeling you have to go to ask somebody who knows. You have to rely on somebody else. This is unfortunate, but it has happened in slow steps and humanity has not been aware.

Chronological time is not being used now. It is no longer a means; it has almost become an end. Remember, it is false time. It has nothing to do with reality.

Deep down from it, just underneath it, is another time which is not real, but more real than the chronological time; that is psychological time. There is a clock, biological clock, within you. More than men, women are alert to it. They will also not be alert very long because they are trying in every way to imitate men. Still their body functions as an inner clock. After each twenty-eight days, the menstruation comes. The body functions like an inner clock, a-biological clock.

If you watch, then you will see the hunger comes at a certain time every day. If you are well and healthy, then needs fall into a certain pattern, and that pattern is repeated. It is only broken when you are not well; otherwise the body moves on smoothly, runs in a smooth pattern. And if you are aware of that pattern, you will be more alive than the man who lives by the clock. You are closer to reality.

The chronological time is fixed, it has to be fixed, because it is a social necessity; but the psychological time is fluid, it is not so solid, because each person has his own psychology, his own mind. Have you watched? When you are happy, time goes fast.

Your clock will not go fast; the clock has nothing to do with you. It moves at its own pace -- in sixty seconds it moves one minute, in sixty minutes it moves one hour. It will continue; whether you are happy or unhappy doesn't matter. If you are unhappy your mind will be in a different time; if you are happy your mind will be in a different time. If suddenly your beloved comes, unexpectedly knocks at the door, time will almost stop. Hours will pass -- you may not be doing anything, just holding hands and sitting and looking at the moon -- hours will pass, and it will look as if only minutes have passed.

Time goes very, very fast when you are happy. When you are unhappy -- somebody has died, somebody you loved, death has happened -- then time goes very, very, very slowly. Just the other night Meera came. Her husband died a few months before. She had come to see me after the death, and I had told her don't be worried, the wound will heal. It will take a little time, almost three months. But those three months were just an average because it will depend on the person. Now she came last night again and she said, "Now five months have passed and the pain is still there. Of course it is less, but it is still there, it has not gone; and you had said that within three months it will go." I know. Sometimes it will take one year, sometimes it will take six months, sometimes it may not even take three months, three days will do. It is not chronological; it is psychological. It depends on you, on the relationship, what type of relationship existed between you and your husband. And I know the relationship was not good. That's why the wound will heal and it will take a long time. This will look paradoxical, but this is how it is. If you have loved a man and he dies, you will feel sad, but you will recover -- soon. There will be no wound. You loved the man; nothing is incomplete. But between Meera and her husband the relationship was not good; for years they were almost separate. She wanted to love but could not love. She wanted to be with him but could not be. Now the husband is gone, and all her hope to be with him is gone with him. She hankered, she desired, she wanted, and it couldn't happen. Now the man is gone; now there is no possibility. Now her aloneness is sealed, now there is no way to love this man. He was alive, she could not love, there were problems between them; now the man is gone, so there is no possibility. Now this wound is going to heal very slowly -- very, very slowly. And even when it is healed there will remain a certain sadness around it forever.

Anything incomplete is very difficult to drop. Complete things ripen and fall on their own accord. When a fruit is ripe it falls. Of course the tree feels for a few seconds something is missing, and then it forgets. Finished, because ripe fruits have to fall. Everybody has to die. You loved while the man was alive -- and you loved tremendously and totally. You are almost fulfilled; you cannot ask for more. As it was, it was already too much. You are grateful that God gave you that much time. He could have taken the man a little earlier, but he gave you enough time, and you loved and you loved. In love even a single moment becomes eternity. You are so happy time stops. A small life becomes very, very intimate. But that has not happened, so I can understand Meera's misery.

But she has to face it and understand it. It is not only a question of the death of the husband. That is not such a big problem. Husbands die, wives die; that is not a big problem, that is natural. The problem is that love could not happen. It remained a dream, a desire, and now it is going to remain unfulfilled. You cannot find that man again, so that chapter cannot be completed. This incompleteness will function as a wound. That's why it has taken a longer time. It will take a little longer still.

Psychological time is your inner time; and we live in the chronological time altogether, the Greenwich time -- it is not personal. Psychological time is personal, and each has his own. If you are happy, your sense of time slows down. If you are unhappy time lengthens. If you are deep in meditation time stops. In fact in the East we have been measuring states of mind through time. If time stops completely, then the state is of bliss. If time slows down very much, then the state of misery.

In Christianity it is said that hell is eternal. Bertrand Russell has written a book, *WHY I AM NOT A CHRISTIAN*, in which he gives many arguments why he is not a Christian.



One of the arguments is this, "I cannot believe that hell can be eternal because whatsoever the sins, they are limited. You cannot do unlimited sins. So for limited sins unlimited punishment -- it is unjust." The argument is simple. Nobody can argue against Bertrand Russell; he is saying a simple fact. He himself says, "If I am punished for all the sins that I have committed in my whole life, then not more than four years' imprisonment. And even if those sins are included that I have not committed but only thought, then at the most eight years, or a little margin more, ten years. But infinite, eternal hell?" Then God seems to be too revengeful, does not look divine, does not look godly, looks like a very horrible, devilish force.

Because you loved a woman who was not your wife, now you will suffer -- eternally. This is too much. You have not committed such a great sin. It is human to fall in love, and when one falls in love it is difficult to decide whether or not to fall in love with a woman who is not anybody else's wife. Hmm ?... love is almost blind. It possesses you. Yes, Bertrand Russell seems to be right, his argument seems to be valid; but I say the argument is not valid. He has missed the whole point. And no Christian theologian has answered him on that point yet. They cannot answer because they have also forgotten. They go on talking about theories, but they have forgotten realities. When Jesus says hell is eternal, he means psychological time, not chronological time. Yes, if he means chronological time, then it is absolutely absurd, to throw a man in eternal hell. He means psychological time, He means that one moment in hell will look like eternity. It will slow down so much because you will be in such anguish and pain that even a single moment will look like eternity. You will feel it is not going to end anytime, it is not going to end. You will feel it continues, continues, continues.

It does not say anything about time; it says something about your feeling when you are in deep pain, anguish. And of course hell is the ultimate in pain. And Jesus is perfectly right, Bertrand Russell wrong, but Bertrand Russell misunderstood it because Jesus has not said exactly "psychological" time. He says "eternity" because in those days the language was understood. There was no need to make such qualifications.

The psychological time is personal. You have yours, your wife has hers, your son his; and all are different. That is one of the causes of conflict in the world. You are honking; and the wife says from the window, "I am coming," and she goes on standing before the mirror and you go on honking that "It is time and we will miss the train," and she gets angry, and you get angry. What is happening? Every husband is annoyed when he is sitting in the driver's seat and honking the horn and the wife is still getting ready, still getting ready. She is still choosing the sari. Now trains don't bother about which sari you are wearing. They leave on time. The husband is puzzled too much, what is going on. Two different psychological times are in conflict.

Man has moved to chronological time; the woman still lives in the psychological time. As far as I see, women use wristwatches, but they are ornamental. I don't see that they really use them, particularly not in India. I have come across a few women who don't know how to tell time, and they have wristwatches, beautiful gold watches -- they can afford them. The child lives in a totally different world. The child has his own psychological time, completely unhurried, almost in a dream. He cannot understand you, you cannot understand him. You are far apart; there is no way to bridge. When an old man is talking to a child, he is talking from another planet it never reaches the child. The child cannot see why there is so much hurry, for what?

Psychological time is absolutely personal. That's why chronological time has become important; otherwise where to meet, how to function, how to be efficient? If everybody comes to the office at his own feeling, then it is impossible to run the office. If everybody comes to the station at his own time, then trains can never leave. Something arbitrary has to be fixed.

The chronological time is history, and the psychological time is myth. That is the difference between history and myth. In the West history is written, in the East myth. If you ask when Krishna was born, the exact date, no answer will be coming from anywhere. And it is easy for historians to prove that if you cannot prove on what date, at what time chronologically, Krishna was born, at what place -- if you cannot show the space and time when the event of Krishna's birth happened -- then it is doubtful whether Krishna was ever born or not.

The East has never bothered. The East simply laughs at the whole absurdity of it. What has chronological time to do with Krishna's birth? We don't have any record. Or we have many records, contradictory, contradicting each other.

But, see, I was born on eleventh December. If it can be proved that I was not born on eleventh December, will it be enough proof that I was never born?

In the East nobody remembers his own birthday. Just the other day Vivek was worried about her father's birthday. Maybe it is the twenty-seventh, or some other date, and she is worried that if she writes and asks, then they will feel offended. And I told her I don't know my mother's birthday, my father's birthday, and I don't even know if they know it or not. But that cannot prove that they have never existed or they are not there.

The East has written myth. Myth is totally different; it is with psychological time.

The chronological time moves linearly, in a line. That's why in the West they say there is nothing new under the sun -- but history never repeats itself. Time moves in a line, so how can history repeat in a line? Each event seems to be unique. In the East we say history is a wheel. It does not move linearly; the movement is circular. And in the East we say there is nothing new under the sun and history continuously repeats itself. It is all repetition, so why be worried about when Krishna was born?

In the East we say that in each age Krishna is born again and again and again. It is a wheel. In each period between creation and destruction, Krishna is born again and again. His form may differ, his name may differ, but he is born again and again; so why bother? Just describe who he is and don't be worried too much about nonessential details. So it may be the figure of Krishna may not belong to any Krishna in particular. It may be just a synthesis of all the Krishnas. That's how it is.

If you ask, "Is Buddha's statue true to his image?" -- it is not. Yet it is true because a Buddha has to be like that. It is not a question whether this Buddha -- Gautam Siddharth, son of Shuddhodhan, born in Kapilvastu on a particular date -- was like this statue. No, it is not a point. But all the Buddhas always are synthesized in this statue. They represent. This statue is just a statue of BuddhaHOOD, not of any Buddha in particular. All Buddhas are included in it.

Now this is difficult for the West. You cannot make any difference between Buddha and Mahavir except for a small symbol just down near their feet; otherwise you cannot make much difference. Jainas have twenty-four teerthankeras, twenty-four great Masters, but you cannot make any distinction. Go to a Jaina temple and just look; they all look alike. It is not possible the twenty-four persons were all alike. Impossible. Two persons are never

alike, but those statues don't represent the outward. They represent the inner experience. Yes, two persons cannot be alike, but two experiences can be alike.

When you fall in love and somebody else falls in love, the love is alike. When you meditate, somebody else meditates, the meditation is alike. When you become enlightened and somebody else becomes enlightened, enlightenment is alike. These twenty-four statues of Jaina Masters are not of twenty-four persons but of one state reflected in twenty-four personalities. They are all representative.

If you see Jaina teerthankeras, you will see very long ears, almost touching their shoulders. Now Jainas say that all teerthankeras have very long ears. And there are foolish people who think as if Mahavir really had such long ears.

I was invited by a Jaina, Acharya Tulsi, to one of his conferences. He has very long ears, so one of his disciples came to me and he said, "See, Acharya Tulsiji Maharaj, how long his ears are. That is symbolic of being a great Master. Soon, in one of his lives, he is going to become a teerthankera." Just by coincidence, or by synchronicity, a donkey passed by, so I told that disciple, "Look at Acharya Donkeyji Maharaj. He is already a teerthankera!" The disciple has been angry since then; he has never come to me.

Long ears are just symbolic that these people were capable of hearing, that's all. They were capable of hearing the sound, the soundless sound, the sound of one hand clapping. They were capable of hearing the truth. These statues are just symbolic, not that they are actually representative of some real person. The misinterpretation is foolish, but that's how it goes on. Myth is symbolic.

It is said Ram was born in Ayodhya. Now ayodhya is a state of inner peace; it has nothing to do with the town named Ayodhya. The town is named as a representative of the inner state of ayodhya, a very peaceful, silent, blissful state. Of course Ram has to be born out of that.

That is the meaning of Jesus' birth -- out of a virgin soul. Not that actually he was born of a virgin Mary, no; but out of virginity, out of pureness, innocence, uncorrupted purity of being he was born. That was his real womb.

These are symbolic, these are mythological. They are not chronological.

Historians go on collecting rubbish, unnecessary details. You just look in any history book. You will be surprised. Why are there so many people doing such foolish work? Dates and dates and dates and names and names and names, and they go on and on. And thousands of people waste their whole lives, and they call it research. Then there are journalists, editors, newspaper people; they are chronological. They just go on looking for unnecessary details in the world, for news.

The truth is never news, because it is always there. It does not happen; it has already happened. Untruth is news.

Somebody asked George Bernard Shaw, "What is news?" He said, "When a dog bites a man it is not news, but when a man bites a dog it is news." Because news has to be something new. A dog biting a man is not news because it is not new. It has always been so and it will always be so. But when a man bites a dog, certainly it is news.

You will not find more futile and superficial people than journalists. They have a knack for finding out useless things. Journalists are impotent politicians. Politicians make news; journalists collect news. Journalists are like shadows to politicians. That's why newspapers are full of politicians; from this end to that, from the beginning to the end, just politics, politics, politics. A journalist is one who has failed in making news; now he

collects it. His relationship to the politician is exactly the same as the relationship of a critic to the poet: one who has failed to become a poet, he becomes a critic.

I have heard about a famous actor. In a certain film he needed a horse, and a horse owner brought his horse. It was an ordinary horse, but the owner started praising the horse very highly, and he said, "This is no ordinary horse. Don't go by the form; look at his spirit. He is a very great horse, and he has worked in so many movies that you can almost call him an actor."

Exactly at that moment, the horse broke wind, long and loud.

The actor said, "I can see. He is not only an actor; he is a critic also."

The journalist, the critic, the historian, the politician, they all hang with the chronological time, with the very periphery of life, the most futile and useless effort that goes on in the world -- and has become so important. We have made it so important because we have forgotten that the clock is not life.

The psychological time is dream time. Myth, poetry, love, art, painting, dancing, music, intuition, they all belong to psychological time. You have to move towards psychological time. The chronological time is for the extrovert mind. The psychological time is for the introvert, one who has started moving towards his inner soul.

There are dangers in psychological time also. That's why those who are obsessed with the chronological are against the psychological. There are dangers. There is a danger you may get trapped in it. Then you will become almost insane because you will be out of touch with the world, with people, with the society.

Let me tell you a few anecdotes.

An inoffensive-looking man was busy talking to an old friend of his and completely forgot the time. Suddenly he looked at his watch and said, "Oh, dear, it is three o'clock, and I have an appointment with my psychiatrist at three and it will take at least fifteen minutes to get there."

His friend said, "Now take it easy. You will only be a few minutes late."

"You don't know him. If I am not there on time he will start without me."

There is a danger of taking the dream to be the real. There is a danger of believing in your imagination too much. You can become so obsessed with your inner fantasy, dream world, that you can live in a fog. But even with the dangers it is very important to understand it and to pass through it. But remember, it is a bridge to be passed. When you have passed it, you will come across real time.

Chronological time corresponds to the body, psychological time to the mind, real time to your being. Chronological time is the extroverted mind, psychological time is the introverted mind, and real time is no-mind.

But one has to pass through the psychological. That territory has to be passed, fully alert. You should not make your abode there. It is a bridge to be passed; you should not make your abode there. If you make your abode there you become mad. That's what has happened to many people who are in madhouses. They have forgotten chronological time, they have not reached real time, and they have started living on the bridge, the psychological time. That's why their reality has become personal and private. A madman lives in a private world, and the man you call sane lives in a public world. The public world is with people, the private world is just confined to yourself; but the real world is

neither public nor private. It is universal, it is beyond both. And one has to go beyond both.

A man had a reputation as a road hog. He was lying in a hospital bed after an accident. The doctor asked the nurse, "How is he this morning?" She said, "Oh, he keeps putting his right hand out." "Ah," said the doctor, "he is turning the corner."

A road hog, an automobile addict, even in his sleep goes on driving fast. Whatsoever you do in your dream reflects your desire, your goals, what you would like to have. The primitive societies live in the psychological time. The East has lived in the psychological time; the West lives in the chronological time. If you move farther into the primitive societies hidden behind the hills and the forests, deep, you will see they live absolutely in psychological time. There are a few primitive societies in which dream is more important than reality, and the first thing a child has to do before breakfast is to relate his dream to his elders. The first thing is psychoanalysis. The dream has to be related to the elders before breakfast, and they all gather together and they analyze the dream. And then they tell the child to do something, because the dream is symbolic and it shows that something is needed to be done.

For example, a child dreams that he has been fighting with a friend, and in the morning he tells the dream to his elders. They will interpret it, and they will send the child with gifts and sweets and toys to the other's house, to the other child, to give him presents, and to tell him his dream. Because he has committed a crime.

In the West you cannot conceive of it. What have you done? You have not done anything, you have simply dreamt, but that particular primitive society says that you dreamt it because you wanted to do something like that, otherwise why? It must be a desire, hidden, repressed. As far as mind is concerned, you have committed it. Go and tell the child so no subtle anger goes on surrounding you. Tell the whole thing and ask his forgiveness and present these gifts to him.

Real gifts for a dream fight... but a miracle has happened to that society. By and by as the child grows, he stops dreaming. Dreams disappear. A grown-up man is one, according to that primitive society, who does not dream. This seems to be beautiful. Of course that society will not be appreciated by psychoanalysts because their whole profession will be gone.

The young girl went to see her psychiatrist and he asked her what she had dreamt on the previous night. She told him that she had not had any dreams at all that night, whereupon he got very angry and said, "Look, if you don't do your homework how can I help you?"

Dreaming is homework; and a psychoanalyst lives off your dreams. He goes on analyzing them. But this is something absurd. You cannot analyze your own dreams; how can somebody else do it? Because psychological time is personal, nobody can understand more than you yourself. Your dreams, how can somebody else understand them? His interpretations are going to be falsifications. His interpretations are going to be his interpretations. When a Freud analyzes your dream, his interpretation will be different. When Jung analyzes the same dream, his interpretation is different. When Adler analyzes

the same dream, his interpretation is different. So what has to be thought about it? You have dreamt one dream and three great psychoanalysts interpret it in three different ways. Freud reduces everything to sex. Whatsoever you dream makes no difference. He will find a way and reduce it to sex. It seems he was obsessed with sex. He was a great pioneer, he has opened a great door, but he was phobic and he was afraid of sex; and he was afraid of other things also. He was so phobic that he could not cross the road; that was one of his great fears. Now you cannot think of Buddha being afraid? of crossing a road. This man himself is ill. He was so afraid of talking with people, that's why he created psychoanalysis. In psychoanalysis the psychoanalyst sits behind a screen and the patient lies down on a couch and goes on talking and the psychoanalyst simply listens -- no communication. He was afraid to communicate. In personal encounters, person to person, he was always awkward. Now his whole mind has entered into his interpretation. That's natural, that's how it should be.

Jung brings everything to religion, everything. Whatsoever you dream he will interpret in such a way that it becomes a religious dream. The same dream becomes sexual with Freud; with Jung it becomes religious. With Adler it becomes politics. Everything is ambition, and everybody is suffering with an inferiority complex, and everybody is trying to gain more power -- "will to power." And now there are a thousand and one psychoanalysts all over the world, of different denominations. The denominations are as many as in Christianity. So many schools, and every psychoanalyst starts his own school. And nobody is bothered with the patient, that it is his dream.

The problems of the psychoanalysts enter into their analysis, interpretation. This is not a way to help. In fact it is going to make things more complicated. A better society will teach you how to analyze your own dreams, how to psychoanalyze your own dreams. Nobody can be more certain than you because nobody can be closer, only you.

The beautiful young lady went to see a psychiatrist. The doctor looked at her for a few seconds and then said, "Come over here, please." He then promptly put his arms around her and kissed her. As he finally released her, he commented casually, "That takes care of my problem. Now what is yours?"

They have their problems. They have their minds, obsessions.

In the East there has never existed anything like a psychoanalyst. Not that we were not aware of the psychological world. We were aware more deeply than any society has ever been aware, but we created a totally different type of person to help. We call that person the guru, the Master. What is the difference between a guru and a psychoanalyst? The difference is that the psychoanalyst still has his problems, unsolved, and the guru has no problems. When you don't have any problems, then your vision is clear. Then you can put yourself in the other's situation. When you don't have any problems, any obsessions, any complexes, nothing -- you are completely clean of the mind, the mind has disappeared and you have attained to no-mind -- then, then you can see. Then you will not interpret in a personal way. Your interpretation will be universal, will become existential.

And the third is real time, existential. The real time is no time at all, because the real time is eternity. Let me explain it to you.

The chronological time is arbitrary. In the West Zeno proved it long before. In the East Nagarjuna proved it so deeply that he has never been refuted. In fact Zeno and

Nagarjuna, two persons, have remained irrefutable. Nobody can refute them; their arguments are so deep and absolute. Zeno and Nagarjuna say that the whole concept of time, chronological time, is absurd. Let me tell you a few things about these two persons and their analysis of chronological time.

They achieved the highest peak of time analysis. Nobody has ever been able to surpass them or improve upon them. They say, "What is time?" You say, "It is a process. One moment moves into the past, disappears; another moment moves from the future into the present; remains there on the threshold for a time; then again moves into the past, disappears." This is the time process. You have only one moment at one time, never two moments together. Past, future, and just between the two, the threshold, the present. Now Nagarjuna and Zeno say, "Where does the moment come from? Is the future already eXistent? If it is not existent, then how can the moment come out of the nonexistential?" Now they create trouble. They say, "Where does the present moment move to in the past? Does it still remain accumulated in the past?" If you say it still remains in the past, then it has not become past yet. If you say it was there in the future and just now it has been revealed to us, it has always been there in the future; then, Nagarjuna and Zeno say, then you cannot call it the future; it has always been present. If the future is, then the future is not; because the future means that which is not yet. If the past is, then the past is not; because the past means that which has gone out of existence.

So whatsoever alternative you choose.... If you say the future is not and suddenly out of the blue the present moment appears, they both laugh. They say, "You are talking nonsense. How out of nonexistence can existence come? And how can the existential move into nonexistence again?" They say, "If there is nonexistence on both sides, then just in the middle, how can existence be? It must also be nonexistential. You got deceived."

Then they say, "You take time as a process? You say one moment is joined with another?" Nagarjuna and Zeno ask you, "There are two moments; how are they related? Is there a third moment between the two which relates them?" Again they create a difficulty because, to relate, a link is needed. To relate two things, to relate the past with the present and the present with the future, links are needed. Then where do those links exist? What are those links? They can only be of time. So between one moment and another there is another moment to join these two. So instead of two there are three, but again they will have to be joined. Infinite regress arises.

Look at my two fingers. These two are needed to be joined; they become three fingers. Now there are two holes instead of one, two blanks. They have to be joined; they become five. Now there are more gaps to be joined, and so on, so forth.

The chronological time, Nagarjuna and Zeno say, is utilitarian. It is not substantial. The real time is not a process, because, Nagarjuna says, if time itself is a process, then it will need another time. For example, you walk. You need time. You have come to me, to this Chuang Tzu Auditorium from your home. It took fifteen minutes for you to come here. If there is no time, how will you come here, because walking needs time? Walking is a process; you need time. All processes need time. Now Nagarjuna says, "If you say time itself is a process, it will need another time, a supertime. And that too is a process. Then a super-supertime...." Again infinite regress arises. Then you cannot solve it.

No, time -- real time -- is not a process. It is a simultaneity. Future, past, present are not three separate things; so there is no need to join them. It is eternal now, it is eternity. It is

not that time is passing by, by your side. Where will it go? It will need another medium to pass through, and where will it go and from where will it come? It is there; or rather it is here. Time is. It is not a process.

Because we cannot see the total time -- our eyes are confined, limited; we are looking out of small slits -- that's why it seems you can see only one moment at a time. It is your limitation, not a division of time. Because you cannot see the whole time as it is -- because you are not whole yet -- that's why.

Now the sutras.

PERFORMING SAMYAMA ON THE PRESENT MOMENT,  
THE MOMENT GONE, AND THE MOMENT TO COME BRINGS  
KNOWLEDGE BORN OF THE AWARENESS OF THE ULTIMATE REALITY.

If you bring your samadhi consciousness to the process of time -- to the moment which is, to the moment that is gone, to the moment that is to come -- if you bring your samadhi, suddenly, the knowledge of ultimate reality, because the moment you look with samadhi the distinction between present, future, and past disappears. They dissolve. The distinction is false. Suddenly you become aware of eternity. Then time is a simultaneity. Nothing is passing, nothing is coming in; everything is, simply is.

This isness is known as God; this isness is the idea of God.

"Performing samyama on the present moment, the moment gone, and the moment to come brings knowledge born of the awareness of the ultimate reality." If you can see time through the eyes of satori, samadhi, time disappears.

But this is the last miracle; after it there is only kaivalya, liberation. When time disappears, everything disappears because the whole world of desire, ambition, motivation is there because of the wrong conception of time. Time is created; time as process -- past, present, future -- is created by desiring. This is one of the greatest insights of the Eastern sages: that time, the process, is really a projection of desire. Because you desire something, you create future. And because you cling, you create past. Because you cannot leave that which is no longer before you, and you want to cling to it, you create memory. And because that which has not come yet, you expect it in your own way, you create future. Future and past are mental states, not part of time. Time is eternal. It is not divided. It is one, whole.

"KSHANA-TAT-KRAMAYOH SAMYAMAD VIVEKAJAM GYANAM." One who has come to know what the moment and the process of time is becomes aware of the ultimate; becoming aware of time, one becomes aware of the ultimate. Why? Because the ultimate exists as real time.

You live in the chronological; then you live in the newspaper world. Then you live in the world of the politicians, mad, ambitious people. Or if you live in the psychological time, you live in the world of the mad, the insane, or the world of fantasy, dream, poetry.

A new doctor was looking around the asylum. He came across one inmate and said to him, "Who are you?"

The man drew himself up to his full height and said, "I, sir, am Napoleon."

The doctor said, "Really? Who told you that?"

The patient said, "God told me, who else?"



A little man Lying in the next bed looked up and said, "I didn't."

Go to the madhouses; it is worth visiting. Just see people. They are living in a fantasy world. They have completely moved out of the collective world and they have not entered the universal world. They are hanging in between; they are in the limbo.

The psychiatrist was surprised to see his young woman patient standing outside his office looking very perplexed. It was not half an hour since he had been treating her. He said, "What is the matter?"

She said, "Oh, dear, I don't know whether I am coming or going.

The doctor said, "Exactly, that is why you have come to see me."

"Oh," she said, "who are you then?"

"I am your lousy psychiatrist."

A world of limbo arises. If you lose contact with the chronological world and you don't become connected with the world of the universal, the ultimate, suddenly you don't know whether you are coming in or going out. Everything becomes doubtful, everything becomes suspicious. You cannot trust yourself, you cannot trust your eyes, you cannot trust anybody. You are closed in, caved in. You become a windowless being, a monad. This is what hell is. You cannot move out of yourself; you are crippled. Remember, a meditator passes consciously through the world of the madman -- consciously. And it is good to pass consciously because if you don't pass consciously there is every possibility you will become an unconscious victim of it. It is better to go through it alert, aware, rather than being forced into it. If life forces you into it, then you will not be able to come out of it. It will be very, very difficult.

And the psychoanalyst can only help to bring you back to the chronological world. That's the difference between a Master and a psychoanalyst. The psychoanalyst brings the man who has got lost in the psychological back to the chronological -- through shock treatment, electric shock, insulin shock -- because if you are shocked very much, suddenly your dream is broken. You become a little alert; you move back to the chronological world.

The Master, if you are lost in the psychological, takes you further back in, takes you to the universal. You will never become part of the chronological world, but you will become part of the universal time.

**FROM THIS COMES THE ABILITY TO DISTINGUISH  
BETWEEN SIMILAR OBJECTS WHICH CANNOT BE IDENTIFIED  
BY CLASS, CHARACTER, OR PLACE.**

Once you know the ultimate, a totally different kind of knowing arises in you. Right now you know things only from the outside. Somebody comes, you look at the clothes, and you think, "Yes, she is a woman," or "a man." You look at the tree and you recognize it -- "It is a pine tree" -- because you know the description. You see a man and you know that he is a doctor because of his stethoscope. But these are outer indications of things. He may not be a doctor; he may be just a pretender. And the pine tree may not be a pine tree; it may just look like a pine tree. And the woman may not be a woman; she may be just

acting. She may be a man; she may be a he. You cannot be absolutely certain about it, because you know only from the outside.

When time disappears and eternity surrounds you, when time is no longer a process but a pool of energy, eternal now, then you become capable of entering into things and of knowing without any definitions from the outside.

That's what happens between a Master and a disciple. He need not ask you, really. He can see from your very being. He can stand in you -- not only in your shoes but in your being. He can fit exactly in your innermost vacuum. He can be you, and look from there.

THE HIGHEST KNOWLEDGE BORN OF THE AWARENESS OF REALITY  
IS TRANSCENDENT, INCLUDES THE COGNITION OF ALL OBJECTS  
SIMULTANEOUSLY, PERTAINS TO ALL OBJECTS AND PROCESSES  
WHATSOEVER -- IN THE PAST, THE PRESENT, AND THE FUTURE -- AND  
TRANSCENDS THE WORLD PROCESS.

... And transcends the process world, and transcends the world of all processes.

TARAKAM SARVAVISHAYAM SARVATHAVISHAYAM  
AKRAMAM CHETI VIVEKAJAM GYANAM.

Through the eye we can see only a part of reality. Because of that part, life looks like a process. Just for example, you are sitting under a tree and the road is empty, and then suddenly a man appears on the road from the left side; he goes on the right side; after walking a little distance he disappears again. Somebody is sitting in the tree. Long before the man appeared to you, he appeared to the man who is in the tree. When the man disappears to you, he does not disappear for the man who is sitting in the tree; but after a time the man disappears for him also. But somebody is in a helicopter. Now his vision goes farther; the man continues to walk -- long before you became aware that he was on the road and long after he disappeared for you.

What is happening? Exactly this is the case with things. The higher you rise, the closer you reach the sahasrar -- you are climbing the tree of life. Sahasrar is the ultimate point to look from. There is no more height than that. From sahasrar you see things: everything goes on and on and on. Nothing stops, nothing disappears.

It is very difficult; it is as difficult as the physicists' explanation of the ultimate electron, quanta, that it is both a wave and a particle, both a dot and a line.

You are flying in an aeroplane, over the Ganges, and the Ganges is flowing. If I ask you, "Is the Ganges a process? Is the Ganges flowing, or is it that the Ganges IS?" what will you say? You will say, "Both." You will say, "The Ganges is," because you can see it from one end to the other simultaneously. You can see the Ganges in the Himalayas, you can see the Ganges on the plains, you can see the Ganges falling into the ocean, simultaneously -- past, present, future have disappeared. The whole Ganges is available to you from a certain altitude. It is, and yet you know it is flowing. It is both being and becoming; it is both wave and particle, dot and line; is and still a process.

It is paradoxical, it looks paradoxical, because we don't know how things appear from that height.

This sutra says, "The highest knowledge born of the awareness of reality is transcendent...." It transcends all dualities, polarities of is and process, of static and dynamic, of wave and particle, of life and death, of past and future -- all dualities, all polarities. It is transcendent. "TARAKAM SARVAVISHAYAM" -- it transcends all the objects of knowledge.

"... includes the cognition of all objects simultaneously...." And for this consciousness is used the word "omniscient." Everything exists for it simultaneously. Very difficult to understand, almost impossible to comprehend. It means for a man of ultimate understanding, if he looks at you, he will see you while you were in your mother's womb -- simultaneously -- and you are being born -- simultaneously -- and you are growing and you have become a child and you have become a young man and you are marrying a woman and you have fallen in love and your children are born and you have become old and you are dying and people are going in a funeral procession -- all simultaneously. The whole will appear in total.

Difficult to comprehend, because how is it possible? A child is being born. How can he die right this moment? He is either a child or young or old, either in the womb or in the coffin, either in the cradle or in the grave. But that is our division because we cannot see totally.

A certain scientist in Soviet Russia has photographed buds with such a sensitive photographic instrument, films, that nobody has tried before; and the picture has come of the flower. The bud has been photographed, but in the picture the flower has come. It is still a bud. What has happened? Because the bud is also a flower, simultaneously. You cannot see it because you see only in parts. First you see it as a bud; then a few petals open, then a few more, then a few more; then the whole flower opens. But with a very sensitive camera, Kirlian photography has given a tremendous insight into reality. You can photograph a bud, and the photograph comes of a flower. Because when the bud is there, deep down, surrounding the bud, the energy flower has already opened. The visible petals will follow, but the energy field has already flowered. It is there. And later on, when the real flower had flowered, they were surprised to see that the photograph was absolutely exact. They could compare the real flower later on.

Some day or other it will be possible to photograph a seed, and one photograph will not come but many -- of the seed, of the sprout, of the buds, of the flowers, of the tree, and the falling of the tree, and the disappearing of the tree.

" TARAKAM... SARVATHAVISHAYAM AKRAMAM...." Ordinarily we see everything in a gradual process, in karma, in a gradual process -- a child becoming young, a young man becoming old -- slowly, as if a film is being projected very slowly on the screen. That's how we see it. But the ultimate knowledge is total and absolute. In a single moment everything is revealed.

Ordinarily we move with a small torch in a dark night. When the torch shows us one tree, other trees are hidden in darkness. When the torch moves to other trees, the first tree has moved into darkness. You can see only a little patch of the path. But that ultimate knowledge is like lightning: suddenly you see the whole forest, in a single vision.

These are all just symbolic. Hmm?... don't extend and don't stretch these symbols too much. They are just to give you subtle indications of what happens. In fact it cannot be said.

Now, chronological time is politics, history, economics, money, things, intellect, the market, Wall Street. Psychological time is dream, myth, poetry, love, art, intuition, painting, dance, drama. Real time is existence, science and religion.

Science is trying to penetrate the existence through the objective approach; and religion tries to penetrate the same reality through the subjective approach; and yoga is the synthesis of both.

The word "science" is beautiful; it means "the capacity to see." It exactly means what the Indian word darshan means. The word darshan should not be translated as "philosophy"; it can be translated more accurately as "science" -- the capacity to see.

Science is trying to penetrate the ultimate through the objective, from the outside.

Religion is trying to penetrate the same ultimate through the subjective. And yoga is the highest synthesis; yoga is both, science and religion together.

Yoga is the suprascience and suprareligion. Yoga is neither Hindu nor Mohammedan nor Christian -- it is suprareligious. And of course it is a suprascience because it is the science of man -- it is the science of the scientist himself. It touches the ultimate. That's why I call it the alpha and the omega, UNIO MYSTICA, the ultimate synthesis.

## **Yoga: The Alpha and the Omega, Vol 9**

### **Chapter #8**

#### **Chapter title: Everything about homosexuality**

**28 April 1976 am in Buddha Hall**

##### Question 1

THE DAYS OF LIFE AHEAD, IF ANY, ARE SO UNKNOWN AND UNPREDICTABLE. THESE DAYS A DEEP FEELING IS ARISING IN ME THAT ONE HAS TO JUST LIVE THE REMAINING YEARS OF LIFE. HOW? WHY? WHAT FOR? -- NOTHING IS CLEAR. BUT THIS FEELING GOES ON DEEPENING. HENCE WHAT I AM EATING, WHAT I AM DOING, WHAT IS HAPPENING ALL AROUND -- NOTHING SEEMS TO BOTHER ME. SINCE MY VERY CHILDHOOD, WHENEVER I SAW A DEAD BODY, ALWAYS THE THOUGHT FLASHED TO ME THAT IF DEATH IS TO COME THEN WHAT IS THE SENSE IN LIVING.

SINCE THOSE VERY DAYS OF MY CHILDHOOD, A SORT OF NONINTEREST HAS SURROUNDED MY WHOLE PATTERN OF LIFE, AND PROBABLY THAT MIGHT BE THE REASON WHY I GOT INTERESTED IN RELIGION AND COULD REACH YOU.

ARE SUCH FEELINGS GOING TO BE HARMFUL TO ME?

CERTAINLY. They are going to be harmful because you have misunderstood the whole point of religion. The first thing: life is unpredictable; that's why it is beautiful. If it was predictable, who would like to live it? If everything was charted beforehand and the day you were born you were given your whole life, like a railway timetable, so you can consult and see what is going to happen and when and how; who would like to live such a life? It will not have any poetry. It will not have any dangers. It will not have any risk. It will not have any opportunity to grow. It will be absolutely futile. Then you will be just a robot, a mechanical thing.

The life of a mechanism can be predicted but not of man, because man is not a machine. Not of a tree, not of a bird. The more alive you are, the more unpredictable you become. The life of the tree is more predictable than the life of a bird. The life of a bird is less predictable than the life of a man. And the life of a Buddha is absolutely more unpredictable than your life.

Unpredictability means freedom. Predictability will mean determinism. If you can be predicted, then you are not a soul; then you are not. Predictability will mean that you are simply a biological mechanism.

But there are many people who think that life is not worth living because it is not predictable. These are the people who go to the astrologers. These are the people who go on finding fortune-tellers. These people are foolish; and the astrologer and the fortune-teller, they live on your foolishness.

In the first place, the very idea that tomorrow is fixed and can be known will destroy the very aliveness of it. Then you will be as if you are seeing a movie for the second time. You know everything -- now what is going to happen, now what is going to happen. Why do you get bored seeing a movie the second time and the third time and the fourth time ?

If you are forced to see the movie many times, the same movie, you will go mad. For the first time you are curious, alive. You are wondering what is going to happen. You don't know what is going to happen; that's why you are interested, the flame of interest remains burning.

Life is a mystery; it cannot be predicted. But there are many people who would like to have a predictable life, because then there will be no fear. Everything will be certain; there will be no doubt about anything.

But will there be any opportunity to grow? Without risk has anybody ever grown?

Without danger has anybody ever sharpened his consciousness? Without the possibility of going astray, is there any point in being on the right path? Without the alternative of the devil, is there any possibility of achieving to God?

The alternative is needed; the opposite has to attract and distract you. Choice arises. You have to become more sensitive, more alive, more aware. But if everything is determined and everything can be known beforehand, then what is the point of being aware? Whether you are aware or not will not make any difference. Right now it makes tremendous difference.

Let me tell you, the more aware you become, the less predictable, because you move higher and higher and farther and farther from matter, which is predictable. We know if you heat water to a certain degree of heat, the water evaporates. It is predictable. But it is not the same with a man. You cannot fix a degree of insult where a man becomes angry. Each man is so unique. A Buddha may not become angry at all, whatsoever the degree of your insult.

And you know this: sometimes you may become angry by a slight provocation -- or even without provocation you may start evaporating in anger, without any heat -- and sometimes even a great provocation may not disturb you. It depends how good you are feeling in the moment, how alert you are feeling in the moment.

Beggars come in the morning to beg, not in the evening, because they have understood a simple fact of psychology that in the morning people are more in the mood of sharing -- they are more alive, alert, rested. By the evening they are tired and exhausted and fed up with the world; to hope to get something from them is impossible. When people are feeling good themselves, then they share. It depends on their inner feeling.

Remember that life is beautiful because you are capable of becoming more and more alive. No need to be bothered by tomorrow. Live today. And don't allow tomorrow to destroy you today. And move so freely today that tomorrow brings more freedom to you. Never ask for predictions. Remain open. Whatsoever happens, let it happen, allow it to happen; pass through it. It is a gift of God. It must have some deep significance.

"The days of life ahead, if any, are so unknown and unpredictable. These days a deep feeling is arising in me that one has to just live the remaining years of life." "Just live?"

Then your life will become a boredom. And you may interpret that this is a religious life; this is not. A bored man is not a religious man. A blissful man is a religious man.

But I know, many bored people have pretended to be religious. Many people who were impotent in life -- uncreative, were not capable of any happiness -- have turned against life, have become life-negative; and they have created a long tradition of condemning life, of saying that it is worthless, that there is no meaning in it, that it is just accidental, that it is a chaos\_drop out of it, destroy it. These people you have called mahatmas; you have called them great saints. They were simply neurotic. They needed medical care.

They needed to be hospitalized. Ninety-nine percent of your so-called saints are perverted, but they are hiding their perversion in such terms that you cannot see the point. There is a fable from Aesop:

A fox is trying to jump to get grapes. They are ripe and alluring, and their smell is making the fox almost crazy, but the bunch of grapes is too far away. The fox tries and tries, fails, cannot reach; then she looks around -- has somebody seen the failure?

A small hare is hiding under a bush, and he says, "Auntie, what has happened? You couldn't reach them?"

She says, "No, that's not the point. The grapes are not ripe yet; they are sour."

This is what you have known as religion up to now -- "The grapes are sour" -- because these people could not get to them, could not reach them. These people were failures.

Religion has nothing to do with failure. It is a fulfillment, a fruition, a flowering, a climax, a peak. Abraham Maslow is right when he says that religion is concerned with "peak experiences."

But look at your religious people in the churches, in the monasteries, in the temples: fed up, bored, long faces, just waiting for death to come and "deliver" them. Antilife, against life, fanatically against life; and wherever they see any sign of life, they jump upon it to kill and destroy it. They will not allow you to laugh in the church, they will not allow you to dance in the church, because any sign of life and they become troubled -- because any sign of life and they become aware that they have missed it, they could not reach it.

Religion is not for the failures. It is for those who have succeeded in life, who have lived life to its deepest core, to its depth and height, in all dimensions, and who have become so enriched by the experience that they are ready to transcend it. These people will never be antilife; they will be life-affirmative. They will say life is divine. In fact they will say, "Forget all about God. Life is God." They will not be against love, because love is the very juice of life. They will say, "Love is like blood circulating in the divine body of God." Love is to life exactly as blood is to your body. How can they be against it?

If you become antilove, you start shrinking. A really religious person is expanding, expanding. It is an expansion of consciousness, not a shrinking.

In India we have called the ultimate truth brahman. The word "brahman" means "who goes on expanding" -- on and on and on, and knows no end. The very word is beautiful, has a tremendous significance. This ongoing expansion, this endless expansion of life, love, consciousness, this is what God is.

Beware, because the life-negative religion is very cheap; you can get it by just being bored. It is very cheap because you can get it just by being a failure, just by being uncreative, just by being lazy, desperate, sad. It is really cheap. But real religion, authentic religion, is at a great cost: you have to lose yourself in life. You have to pay the cost. It is earned, and it is earned the hard way. One has to move through life, to know its sadnesses, its happinesses, to know its failures, its successes, to know sunny days and cloudy ones, to know poverty and richness, to know love and to know hate -- to touch the very rock bottom of life, the hell, and to soar high and touch the highest peak, heaven. One has to move in all the directions, in all the dimensions; nothing should remain covered. Religion is a discovery; it is to unveil life.

And of course pain is part of it. Never think only in terms of pleasure; otherwise soon you will get out of life, out of touch. Life is both pain and pleasure. In fact it will be better to call it "pain-pleasure"; even "and" is not good, because that divides. Pain-pleasure, hell-

heaven, night-day, summer-winter, God-devil -- life is this tremendous opportunity of polar opposites. Live it, be courageous, risk, move in danger; and then you will attain to a totally different kind of religious understanding, which comes out of bitter and sweet experiences.

A man who has known only sweet experiences and has never known bitter experiences is not man enough, is still poor not rich. One who has not known love, its beauty and its terror, one who has not known love, its ecstasy and its agony, one who has not known the meeting and also the divorce, one who has not known arrival and also the departure, has not known much. He has lived on goodies and will become ill sooner or later and will be fed up and bored.

Life is a tremendous challenge. So if you say that "one has to just live the remaining years of life," then these remaining years will not be of life. You will have died before your death.

I have heard, a beautiful woman reached the Pearly Gates. Even St. Peter felt a tremor. The woman was really beautiful; even St. Peter could not look at her eye to eye. He started looking in his files, and he said, "Where have you been? What have you been doing? Have you done any sin on earth?"

The woman said, "No, never."

St. Peter could not believe it. "Were you married?"

She said, "No, I have never been interested in sex."

"Have you been with any man?"

She said, "No, I am a virgin."

And so on, and so forth. St. Peter looked into the records; they were all empty. She has not committed any sin, but how can you do something virtuous if you have not committed any sin? He became worried.

The woman asked, "What is the matter? I am a virtuous woman."

St. Peter said, "You have lived under a wrong notion. To become a saint, one has to become a sinner. The record is completely empty. Now I have only one question to ask: Where have you been for these thirty years?"

She said, "What do you mean?"

St. Peter said, "You have been dead for thirty years -- you should have reported earlier! You have not lived."

Your so-called saints will have to face the same thing. They have not lived -- and that I call irreligious. To deny the opportunity that God has given to you is to be irreligious. Not to live it in its totality is to be irreligious. If God has made you in such a way that the sin arises in you, don't be worried too much. There must be a significance in it; it must be part of your growth.

The Bible story is beautiful. God said to Adam, "Don't eat the fruit of the tree of knowledge." He played a trick on Adam. That was a way to provoke him, certainly. You cannot find a better way of provoking. The garden of God was very big. Left to himself Adam would not yet have discovered the tree. Just think. Such is the infinity of God's garden that Adam, left to his own wits, would not have been able to discover the tree. God must have known it. Christians don't interpret it that way, but I know God played a trick. He befuddled Adam. Immediately he said, "Remember, never eat the fruit of this tree," this tree became a constant obsession. Now Adam will not be able to sleep well; in the night he will dream of the tree. And when God has said so, there must be something



in it. And God himself eats from that tree! This is impossible. This is like a father who smokes and goes on telling the child, "Never smoke. This is very bad, and you will suffer."

Of course Adam had to eat it, but God is the culprit. He has to be because he is the foundation of all. So if sin happens he has to be the criminal; if virtue happens he has to be the cause of it. All is his. Deepest, you will always find him there. And he must be laughing since then.

Adam could not understand; a little psychology was needed. It is not a religious question; it is a psychological question. And even then God was not sitting silently and waiting, because maybe Adam may be very obedient and may not eat; so he had to make other arrangements -- the snake. God must have felt that Adam seems to be too docile, obedient, a good boy; so he had to bring in a girl, Eve, and a snake. The snake provokes Eve and Eve provokes Adam. Now the thing becomes simple. Adam can throw the responsibility on Eve, Eve can throw the responsibility on the snake. And of course snakes don't speak they cannot write bibles and they cannot throw the responsibility on God. But the responsibility is his.

There is only one irreligion and that is to deny life, to deny love. And there is only one religion: to accept it in its totality and to move in it unafraid.

So this attitude is harmful.

"How? Why? What for? -- nothing is clear." But why should it be clear? Why in the first place do you want it to be clear? And if it is absolutely clear, the whole point will be lost, the whole game will be lost. If everything is absolutely clear, then there is no alternative. Then you cannot go astray. Then you will always do the right thing, if everything is absolutely clear. Then you cannot stumble, then you cannot move in the darkness and go far away from God.

But he wants you to go far away because only when you have gone very, very far away does a thirst arise to come back home.

In fact now modern psychology exactly says this: that every child has to go away from the mother. First the child is in the womb, then one day he has to come out of the womb. That is the beginning of going far away from the mother. Now he is no longer part of the mother. Then the cord is cut; he starts functioning independently. But still he will cling to the mother, to the breast, because she is his whole being, still -- out of the womb, but still he will go on clinging to the mother, he will remain in the motherly atmosphere. But then that too has to go. The child is growing. One day milk is stopped, the breast is taken away, and the mother forces the child to become more independent. Now he has to choose his own food and he has to chew his own food. Then still more -- he has to go to the school or the boarding house. Then far away, far away he moves. Then one day he falls in love with a woman; that is the last step.

That's why mothers can never forgive daughters-in-law. Impossible, because they are the last straw -- they have taken their son completely. Now the son has become completely independent. He has his own family; he has started his own unit. Now he is no longer attached to the mother.

Exactly the same thing is happening in the world of consciousness. Man has to go away from the mother. And God is more a mother than a father, remember. Man is born out of the womb of God, then he takes care.

Just watch. He is taking more care of the trees, more care of the animals, more care of the birds -- that is the womb. These people are inside the womb yet. He is not so careful about man; man has to become independent. Have you not observed that man is born the most helpless animal in the world? Because God is taking his help away, withdrawing himself. The trees exist in his womb, the birds exist in his womb, the animals exist in his womb. They are prehuman.

That is the whole theory of rebirth, of evolution. In the East we say that every man has passed through all these stages. Once you were a lion, once you were a dog, once you were a tree, and once you were a rock also. Then you became man. "Man" means you came out of the womb. The garden of Eden is the womb of God.

Adam was "expelled." Hmm?... the word "expulsion" is not good. If we in the East had written the story of the Bible, we would have said, "God sent man farther away from himself -- to grow." Because it is difficult to grow if you continuously go on hanging around your mother. If you continuously go on living on her milk, it will be impossible to grow. You will remain childish.

And you have to fall in love with some woman, so much so that if the woman says, "Kill your mother," you will start thinking of killing your mother. That's how Eve persuaded Adam, "Eat this fruit." What is the significance of the story? The significance is Adam chose Eve's advice against God's commandment. Simple. He said, "Okay, drop that old fellow. Don't be worried." He chooses foolish Eve's advice.

And of course women are not very rational; they live by hunches. She has been advised -- by a snake. Hmm?... just look at the absurdity of it -- just a hunch. But when a wife insists, the husband has to follow.

Adam is sent forth into the world, not expelled. How can God expel anybody? It is impossible; the compassion will not allow it. And this is part of your growth that you should go away and you should commit mistakes, because only then by and by will you become aware, alert. And with your own awareness, mistakes will start dropping. You will come back home. And you will always find God ready to welcome you.

God is your source, and is the source of all that happens to you.

Don't ask, "How? Why? What for? -- nothing is clear." Yes, it has to be that way. If everything is clear, there is no need to grow. Because nothing is clear, you have to grow in awareness, so things become clear.

Mulla Nasrudin was in the hospital; he had some eye trouble. After a week the doctor asked him, "Are the medicines helping you, Nasrudin?"

He said, "Certainly. I can see clearly, more dearly. For example, the nurse becomes plainer and plainer every day."

When you can see clearly, of course the nurse becomes plainer and plainer. When you cannot see clearly, every woman is beautiful.

If everything is clear, then there will be no need to make your eyes clear. The whole thing is this, the whole game is this: things are not clear. So you have to bring more clarity to your mind so you can choose your path. Things are in a chaos. You have to bring awareness within you so you can choose and move rightly into the chaos. Chaos is consideredly there; it is meant to be there. It is not because of the devil the chaos is there; it is because of God.

It is like a jigsaw puzzle. Hmm?... if everything is clear then what is the point of the puzzle? You give a jigsaw puzzle to a small child, you mix all the parts, you confuse the

child and then you tell him, "Now you work it out." Working it out, he is really becoming more alert, absorbed, contemplative, meditative. If you give him a solved puzzle, what is the point of giving the puzzle to him ?

The world is a jigsaw puzzle and God goes on mixing and confusing it.

That's what I am doing here with you. Somehow you try to fix your jigsaw puzzle, I again do something and mix you and confuse you. Because the more you have to work on the puzzle, the more aware you will become. You would like me to give you a certain catechism, like Christians give to their followers. A few people come to me -- foolish people they are -- they say, "It is very difficult, Osho, to find out from your books what you want. Just make a small book like Mao T'se-tung's RED BOOK, just a small, handy book, which can be kept in a pocket -- and that tells exactly what you want, in short."

I am not going to give you a RED BOOK, because then what is the point? You like it, so finished. There is no need for any awareness. You just look into the RED BOOK and everything is clear. All RED BOOKS are worth being burned. Anything that solves your life's puzzle is your enemy because the puzzle solved, you will plop into unconsciousness. The puzzle has to be made more complicated. That's why if Lao Tzu cannot do, I bring Patanjali. If Patanjali cannot do, I bring Buddha. If he fails, Jesus, Mahavir. And then I find people -- Tilopa, Naropa -- nobody has bothered much about them. And I will go on puzzling you.

If amidst this confusion you become clear, not the things around you.... The clarity has to be inner. There are two types of clarities. One is just in the arrangement of things around you -- the furniture arranged by an interior decorator, everything in its place -- but then you are not clear. Things are systematic and they take the very opportunity to be clear from your hands. Then there is another clarity -- things remain as they are, but you attain to an intensity of awareness. You become more and more alert. You look at things deeply, you start seeing more clearly. Things are the same, but you are different. The change has happened to you, not in the world.

And that's the difference between the communist, the socialist, the politician, and the religious man. They all are sorting out in the world -- Marx, Mao, Stalin. They are all trying to fix the world, the puzzle, so you need not be worried. They are chewing food for you and they are trying to make you small babies so you can live on the breasts of the state -- and everything is made clear by the government, everything nationalized, and everything is put in its right place. So you simply move without any worry on your part. I am not in favor of any of that type of systematization in the outer world. The outer world has to remain a beautiful chaos so that you have to struggle for inner awareness. I hope you can see the point. If you are moving in a dark night alone, you move more alert, more cautious. If you are moving on a superhighway in full daylight, of course there is no need for awareness and alertness.

Have you ever been in a haunted house in the night, alone? You will not be able to sleep. Just a small noise -- a dead leaf falls from the tree in the courtyard -- and you will jump. A cat jumps on the rat and you will jump. Just a breeze passes and you are standing with the torch in hand.

I have heard about one man who took a challenge and stayed in a haunted house. Just at the time when he was going to retire, sitting on the bed, he asked the waiter who had brought his milk, "Tell me one thing. Has anything exceptional happened here in the past few years?"

The man said, "Not for twenty years."

The man felt relieved -- twenty years before, something had happened. Then the waiter was leaving. He said, "Wait. Just tell me, what had happened twenty years ago?"

The waiter said, "twenty years before, a very exceptional thing happened. One man stayed in the same bed you are staying in -- and the next morning he came down for breakfast. Never again has it happened, and never before. We were not even waiting for him, but he came down the stairs."

Now can you think of this man remaining unalert? Can you think of this man falling asleep? Even tranquilizers won't help. Even if you give him morphia it may not work. His awareness will become a very crystallized thing.

Buddha used to send his disciples to the cemetery, to stay there overnight -- just to become more aware. Because when you are alone in a cemetery, you cannot fall asleep. In fact there is no need to make any effort to be aware. Awareness comes easy. It is really beautiful; you should try it sometimes.

The clarity has to come to you in your inner quality of consciousness. "How? Why? What for? -- nothing is clear." Absolutely beautiful. That's how it should be.

And let me tell you one thing more, life exists for itself. It has no extrinsic value to it; it is intrinsic. Never ask the purpose of life, because you ask a wrong question, you ask an irrelevant question. Life is the ultimate; beyond it there is nothing. Life lives for itself. A rose is a rose is a rose -- life lives for more life, more life lives for still more life. But there is no extrinsic value; you cannot answer why.

And you can see the point: if you can answer the "why" then again the question will arise. If you say, "Life exists for God" -- then why does God exist? What is the purpose of his being? And when the query has to stop somewhere, why start it in the first place? You say, "God created life"? -- then who created God? No, I don't say that. I say God is life. He has not created life; he is life.

So if you are an atheist there is no problem with me. Hmm?... you can drop the word "God." It is only a linguistic question. If you like the word "God," good. If you don't like, very good. "Life" will do. Because I am not worried about words. I don't argue about words. Who bothers about what you call that ultimate truth? Life, God, Allah, Ram, Krishna -- or whatsoever catches your fancy -- Jehovah, Tao; all these are words, indicating something so subtle that it is impossible to express it.

But if you ask me, "life" seems to be very, very beautiful. With "God" somehow you feel the smell of the church -- and it is a bad odor; it is not good. With "life" suddenly the flowers, the trees, the birds.... Have you ever watched the reaction, the response in your mind? I say "God" -- cathedrals arise, man-made things -- priests, popes. Of course very dramatic, but a little ridiculous too -- in their long, pretentious robes, crowns, hypocrisies. I say "life" -- no cathedral arises in your consciousness, no temple. Rivers flowing, flowers flowering, birds singing, the sun shining, children laughing and running, people making love, the sky, the earth. "Life" is really more beautiful, less corrupted. It has not fallen in the hands of priests; they have not been able to corrupt and destroy its beauty. They have not been able to cut it into a shape -- it has not yet been tailored. Life remains wild.

But I tell you, that's what God is: absolutely wild.

Never ask why life is, because who is going to answer? There is nobody else other than life.

And don't think that you have to live only when there is a purpose, otherwise how can you live. I don't see the point. Flowers flower; they don't know any "why." And they flower beautifully. And I cannot conceive how if they are taught, "There is a purpose in your flowering," they will flower better; I can't see it. They will just flower the same way. They have been doing their uttermost. Can you think cuckoos will be singing better if they are told what is the purpose of singing?

I always think that animals must be laughing at man. There must be many jokes about man prevalent among animals. Man must be a very odd, ridiculous phenomenon on the earth.

A flower goes on flowering -- needs no purpose to flower -- but you need a purpose. You can love somebody, but what is the purpose? Love needs any purpose? Then you will miss the whole thing. There are people who love also purposefully.

Life is not economics. It is intrinsically valuable. And once you understand this, a great, immense mutation happens to you. Then you simply breathe and breathing is so beautiful, so peaceful, so graceful. Then each moment becomes its own meaning; the meaning is not outgoing. Then you live this moment for itself. You sing because you love singing. You dance because it is so beautiful to dance. You love because there is nothing like love. If you ask the purpose, then you have a prostitute's mind. The prostitute can love, but there is a purpose in it.

People who are always asking, "What is the purpose of life?" have a prostitute's mind.

They cannot accept life as it is. They need something else to make it meaningful.

Just try to understand: each moment is enough unto itself; and each act is total unto itself; and whatsoever you do, the doing itself has a grandeur. Nothing else is needed.

And then suddenly you become free. Because a man who is purpose-oriented can never be free. Purpose is always in the future. You live today for something which is going to happen tomorrow. Who knows? You may die. Then you will live an unfulfilled life; and tomorrow again you will live for a future tomorrow because each tomorrow comes as a today and you have learned the wrong way, of sacrificing today for tomorrow.

If you have become addicted to the question of purpose, you will go on asking -- whatsoever happens you will ask "What is the purpose of it?" People come to me and they say, "You tell us to meditate, but what is the purpose of it?" What purpose is needed to meditate? Meditation is so silent, so overflowing with bliss, no other purpose is needed. It is not a means to something else. It is an end unto itself.

"Hence what I am eating, what I am doing, what is happening all around -- nothing seems to bother me." You are becoming insensitive and dull. Don't think this is religion. This is just slow suicide. You are poisoning your being. Become more alert, become more aware, become more sensitive. Because if you are not sensitive, life will go on passing you by and you will not be able to live it. You will remain untouched. Life will go on showering on you, and you will remain closed, you will not be open for it. God will go on giving to you, but you will not receive. Become more sensitive, more responsive. Be like a string of a veena. Hmm?... somebody just touches it, and what response. The string is alive. Don't be loose, otherwise there will be no response. Of course don't be too tight, otherwise you will be broken.

This is the whole art of religion: how to be balanced; how not to become lopsided. The strings of a veena have to remain in a perfect poise, in a perfect equanimity, in perfect

balance -- neither this way or nor that -- just in the middle, exactly in the middle. You touch it -- you have not even touched it -- and it responds.

They say that if a veena has been fixed correctly, rightly by a master, and you put the veena in the corner of the room and you play on another veena, the veena in the corner will start responding to the other veena's music. It responds because the throbbing, the vibration, the pulsation reaches to it also. When one veena starts a tremendously beautiful vibration, it reaches, it fills the whole room; and the other veena is waiting there, perfectly ready -- neither too loose nor too tight -- just in the middle; immediately those subtle vibrations hit it, without even being touched by a human hand it starts responding, it becomes alive. That's the way to live.

Meditation is just to make you balanced, in the middle, tranquil, silent, happy; so when life comes to you.... And it is coming every moment. Millions are its gifts; you go on missing them because you are not ready. You are like a deaf person who is sitting and somebody is playing on the veena. You go on missing it.

I have heard about a great musician who had heard of Tansen, another great musician, that when Tansen used to play on his veena, animals would gather together to listen to him. He wanted to know the facticity of it. He went to the forest, and he started playing on his veena; by and by, animals started coming. A great crowd gathered -- the elephant, the zebra, the tiger, the leopard, the foxes, the wolves -- all sorts of animals, small and big; and they were enchanted, hypnotized. And then suddenly came a crocodile and jumped on the musician and gulped him in one bite. All the animals were very angry; they said "What is this nonsense?" The crocodile cupped his ear and said, "What? What are you saying?"

The crocodile was deaf. Don't be deaf, don't be blind. Be alive, responsive.

God is knocking on your door every moment. If you become insensitive you will not hear the knock. Jesus says, "Knock, and the door shall be opened unto you." I say to you there is no need for you to knock -- God is knocking on the door. Listen. In fact God is seeking you from everywhere. The search is not onesided, that only you are searching; he is also seeking you. But you have to become available.

And this is no way to become available.

"Since my very childhood, whenever I saw a dead body, always the thought flashed to me that if death is to come then what is the sense in living." That's why there is sense in living -- because death is to come. If there was going to be no death and you were going to be here forever, forever, and forever, just think what will happen. You will be bored to death. You will start praying for death.

There is a beautiful story about Alexander the Great. When he came to India, he came for many reasons -- to conquer India, to meet the wise men of India; and to find a certain well about which he had heard that if you drink the water of it, you become immortal. I don't know how far the story is true, I cannot vouch for it, but it is beautiful. And a story has to be beautiful to be true; there is no other truth except beauty. He travelled and he asked many wise men, and finally he found the well. But he was surprised because the people who guided him were not much interested in it. That was something unbelievable. And the last man, who took him exactly to the well, was not even interested to wait there. Alexander asked, "Are you not interested in eternal life? Don't you want to be immortal?" The man laughed; he said, "I have learned much about life. The desire arises in childish minds. But fulfill it."

There was a staircase going into the well. He went inside. He was just going to drink the water when a crow who was sitting there said, "Wait! Listen a minute. Don't do that foolishness. I have done it. Now I am suffering because I cannot die. I have lived for many thousands of years. Now the only prayer in my heart is: God, help me to die. And I have been seeking wise men and asking them, 'Is there some well which can function as an antidote to this foolishness?' I am a foolish crow, so I committed this thing. Please, you think again: you will never be able to die then."

It is said Alexander thought it over and escaped from the well immediately because there was every possibility that he may get tempted. He didn't drink.

Just think if there was no death. Life will lose much. Without the polarity, everything becomes dull, hopeless. It is as if there is just the day and there is no night to rest -- and the day, and the day, and the day... and scorching heat, and nowhere to hide, nowhere to dissolve into the darkness, nowhere to forget oneself into oblivion. It will be difficult, it will be very arduous, and pointless. Rest is needed. Death is rest.

So if you have seen dead bodies being taken to the cemetery or off to the funeral ground, you have not seen much. And if you thought that now life is meaningless, then you have missed the point. Seeing a dead body, remember, death is coming. Use this opportunity to be alive as intensely as possible. Then there is rest. Earn the rest!

And this is one of the things I would like to tell you: if you don't live well, you will not die well. Your death will also be just dull. It will not have any flame in it, it will not be beautiful. If you live intensely, you die intensely. If you live happily, you die happily. The taste of your life is carried to the peak by your death. Death is a culmination, crescendo. If you have been singing a beautiful song, then death is the crescendo, the highest peak.

Death is not against life. Death is a background. It makes life richer. It makes life more alive. It gives contrast.

"Since those very days of my childhood, a sort of noninterest has surrounded my whole pattern of life, and probably that might be the reason why I got interested in religion and could reach you." Maybe. That may be the reason why you could reach me, but now that will be the reason you will not be able to understand me. It has brought you to my door, but it will not bring you to my heart.

Now please drop that, because here I am teaching life. Of course I am teaching death also, but my death is a beautiful truth and your life is an ugly fact. I am teaching you an alchemical magic: how to transform even death into a beautiful experience. Of course life will become more beautiful when even death has become beautiful. How to transmute baser metals into gold, that's what I am teaching here.

Maybe you have come here because of these ideas of yours, but now drop them; otherwise they will be barriers between me and you.

## Question 2

DEAR OSHO, ARE YOU REALLY JUST A MAN WHO GOT ENLIGHTENED?

Just the other way round: a god who got lost and has found himself again; a god who rested and slept deeply and dreamt of being a man and is now awake. And the same is true about you. You are not just men. You are gods -- dreaming that you are men. It is not

that men have to become God. It is only that gods have to become a little awake; then the dream of "man" disappears.

This is the difference between the Eastern attitude and the Western. The West tries to explain the highest by the lowest. If you attain to samadhi -- for example, Ramkrishna attains to samadhi, is lost in the infinite -- ask Freud. He will say this is a sort of repressed sex. Samadhi is to be explained by sex. Ask me about sex, and I will say this is a first glimpse of samadhi.

The highest is not to be reduced to the lowest. The lowest has to be raised to the highest. Ask Marx and he will say consciousness is nothing but a by-product of matter. Ask me; I will say matter is nothing but an illusion of consciousness.

In the East we have tried to explain the mud, the dirty mud, by the lotus. In the West you have tried to explain the lotus by the dirty mud it comes out of. And it makes a great difference. When you try to explain the lotus by the dirty mud it comes out of, the lotus disappears; only dirty mud in your hands. All beauty, all greatness, all truth disappears; only dirtiness in your hands. Everything can be reduced to the lowest because the highest and the lowest are joined together. The highest rung of the ladder is joined to the lowest rung of the ladder, so nothing seems to be wrong in it, but there is much which is important to be understood.

If you explain the dirty mud by the lotus and you say, "When the lotus has arisen out of this dirty mud, even this dirty mud is not really dirty; otherwise how can the lotus arise out of it? The lotus is hiding in it. We may not have been able to see the lotus in it -- that is our limitation" -- if you explain the dirty mud by the lotus, the dirty mud disappears: your hands are full of lotuses.

Now it is for you to choose. The East makes you suddenly rich, superb, divine. The West makes you suddenly very ordinary, material, it reduces you to things, and all that is grand in human beings becomes suspicious, suspected.

Remember, you are an evolution from God to God. In between is the world; that's why we call it a dream. Maya, a dream: a god dreaming he is lost. Enjoy it, nothing wrong in it. Sooner or later you will awake and you will laugh; it was a dream.

If you ask psychoanalysts about God, they say it is something in your imagination. You ask Shankara, you ask Eastern sages, and they say you are something in God's imagination. Tremendously beautiful. You are something in God's imagination, God imagining you, dreaming you. Ask Freud; he says, "God? You are dreaming; you are imagining something."

Both are true! And it is for you to choose. If you want to be in despair, anguish, agony, for ever and ever, choose the Western attitude. If you want to Flower and be happy -- unconditionally -- choose the Eastern attitude.

Question 3

YOU ARE THE BEST KILLER, OSHO.

ONE YEAR WITH YOU AND SLOWLY YOUR POISON IS WORKING IN MY MIND.

WHATEVER I PRETENDED TO BE LOOKS UGLY AND DIRTY; EVERYTHING IS IN A TURMOIL.

BUT NOW, IN SUCH A GREAT CONFUSION, HOW TO FIND A SMALL DOOR FOR THE DIVINE TO ENTER?



Let that be the divine's worry. Why should you be worried? You just be yourself He will find the way.

And you are right: I am a killer -- almost a murderer.

One man was dying in a hospital, and he said to the doctor, "Doctor, I am very much worried. It seems I am dying."

The doctor said, "Don't worry, leave it to me."

That's what I say to you, "Don't worry, leave it to me. I will kill you." Because that is the only way to give you a new release, a new lease of life. I will give you the cross so that you can be reborn.

#### Question 4

YOU HAVE BEEN TALKING A LOT ABOUT SEX, WHICH IS GOOD, BECAUSE IT HAS BEEN FOR SUCH A LONG TIME KEPT IN THE DARK. HOWEVER, I HAVE PERSONALLY NEVER HEARD YOU TALK ABOUT HOMOSEXUALITY; ONLY VERY, VERY BRIEFLY, AND ACTUALLY ALWAYS TO PUT IT DOWN. PLEASE WOULD YOU TALK ABOUT IT, BECAUSE NO MATTER WHAT IS THE CAUSE OF "THIS PERVERTED ACT," AS YOU DESCRIBE IT, HOMOSEXUALITY DID AND DOES EXIST IN THE WORLD. CAN'T THE MOON SIDE MEET THE SUN SIDE IN WHATEVER BODY? IS TANTRA ONLY FOR HETEROSEXUAL PEOPLE? SHOULD PEOPLE REPRESS THEIR HOMOSEXUAL TENDENCIES?

The first thing, the questioner has not signed his question. That shows that he is also feeling guilty about it. He does not want his name to be known. In not signing the question, he has already condemned homosexuality.

I am not against anything, but I am for many things. Let me repeat: I am not against anything, but I am for many things. I am not against the mud, but I am for the lotus. Sex has to be transformed. If it is not transformed, you remain at the lowest rung of your being. So the first thing to be understood: I talk about sex so that you can understand it and transcend it.

Homosexuality is even lower than heterosexuality. Nothing wrong in it -- you still have a lower rung in your ladder. That has to be transcended. So the first thing, sex has to be transcended. The second thing to be remembered: homosexuality is a lower rung. Every child is born autosexual, every child is masturbatory. That's a stage; the child has to go beyond it. Every child likes to play with his genital organs. And it is pleasurable, nothing wrong in it, but it is childish. It is the first learning of sex rehearsal, a getting ready, preparation. But if you are thirty-five, forty, sixty, and still masturbatory, then something is wrong.

When I say something is wrong, I only mean you have not been able to grow; your mental age has remained retarded.

After the masturbatory period I call "autosexual," the child becomes homosexual. Near the age of ten, the child becomes homosexual. He becomes more interested in bodies similar to the body he has. This is natural growth. First he is interested in his own body; then he becomes interested in others' bodies which are like his -- a boy is interested in boys, a girl is interested in girls. That's a natural stage. But the boy is going away from

himself, moving his sexual energy, his libido, to other boys. And this seems natural because other boys look more similar to him than do other girls. But he has taken a step; he has become homosexual. Good, nothing wrong in it, but at the age of sixty if you are still homosexual, then you are retarded -- you are "boyish." That's why homosexuals retain the boyish attitude and they look "gay." They look more happy than the heterosexual, that's certain. Even in their faces they retain the boyishness. It is very difficult to hide your homosexuality; your face, your eyes, everything shows it. You remain boyish. It is good to pass through it, but it is bad to cling to it.

Then comes the third stage, heterosexual. A boy becomes interested in a girl, a girl becomes interested in a boy. That is the highest stage as far as sex goes, but that too up to a point. If you are still interested in sex after the age of forty-two, something is missing. Then you have not lived it rightly; otherwise by the time you become forty-two.... At the age of fourteen, you become really sexual, ready to give birth to a child, to become a mother or a father. It takes fourteen years to prepare you. After another fourteen years, by the age of twenty-eight, you are at the peak of your sexuality-. After another fourteen years, at the age of forty-two, you are moving back. The circle is complete. Jung has said, "After the age of forty, whosoever comes to me has a religious problem." If after the age of forty-two you are still sexually puzzled and in a problem, something in your life has missed.

After another fourteen years, by the age of fifty-six, one is simply freed of sex. Another fourteen years, from fifty-six, to seventy, again the next childhood. Before death you have to reach to the same point as when you were born. The circle is complete: a child. That's what Jesus means when he says, "Unless you become like children, you will not enter into my kingdom of God."

This is the seventy-year cycle, more or less. It will differ if you live eighty years or a hundred years; then you can divide.

I am not against anything, but I will not help you to cling to any place. Go on, go on, never cling to any place. I am not condemning anything. Use that opportunity, but go on. A few anecdotes:

An obviously distressed gent staggered into a psychiatrist's office and said, "Doctor, you have got to help me. Every night I dream I am marooned on a desert island with a dozen blondes, a dozen brunettes, and a dozen redheads, each more beautiful than all the rest." "You must be the luckiest man alive," said the doctor. "What do you need my help for?" "My problem," said the patient, "is that in my dreams I am a man."

You get it? Otherwise let me tell you another joke.

Two retired army colonels were talking in their club.

"Did you hear about old Carstairs?" asked one.

"No, what about him?" said the other.

"Got posted to India as military adviser to one of these maharajah chappies. One day, he went off his chump, ran off into the jungle, and turned native. Now he is living up a tree with a monkey!"

"Good Lord!" exclaimed the second colonel. "Is it a male monkey or a female monkey?"

"Oh, female monkey, of course, old chap. Nothing bent about old Carstairs."

Homosexuality is a retarded state, but in the West it is becoming more and more prevalent. There are reasons. I would like to tell you a few.

Animals, in their wild state, are never homosexual; but in zoos they turn. In their wild states animals are never homosexual, but in zoos, where they are not free and don't have enough space and are crowded too much, they become homosexual. The world is getting too crowded; it is becoming more like a zoo. All natural growths are disappearing and people are becoming too tense. That is one of the causes of homosexuality growing.

The second thing. In the West sex is thought to be more like fun than a commitment. One wants to have casual affairs. To get involved with a woman is to get into troubled waters. To get involved with a woman means a great involvement children, family, job, house, car, and a thousand and one things. Once the woman enters in, the whole world enters in. The Western mind is becoming more and more afraid of getting involved; people would like to remain uninvolved. It is easier to be uninvolved in a homosexual relationship than in a heterosexual relationship. No children, and immediately the commitment becomes almost none.

The third reason. Women are becoming lesbians in the West because of the lib movement, the idea that man has oppressed women up to now. And man has oppressed; it has been one of the greatest slaveries ever. No other class has been oppressed as much as women. Now the revolt, the reaction. There are organizations of Western women which promote lesbianism, homosexuality -- get out of all relationships with men. Forget loving the enemy. Man is the enemy; get out of all relationships with men. It is better to love a woman; a woman loves a woman.

Women are getting more and more aggressive. Man is getting more and more afraid of getting into relationship.

These situations are creating homosexuality, but it is a perversion. If you are in it, I don't condemn you. I simply say get deeper into your feelings, meditate more, and by and by you will see that your homosexuality is turning into heterosexuality. If you are masturbatory, I would like you to become homosexuals; that is better. If you are homosexuals, I would like you to become heterosexuals; that is better. If you are already heterosexual, I would like you to become celibates; that is better. But go on.

I don't condemn anything.

The questioner says, "... homosexuality did and does exist in the world." Right.

Tuberculosis also did exist and exists, cancer also, but that is no reason for it. A really better world will become more and more heterosexual. Why? Because men and women, or yin and yang, when they meet, the circle becomes complete, as negative electricity and positive electricity meet and the circle becomes complete. When a man meets man, it is negative electricity meeting negative, or positive electricity meeting positive. It will not create the inner energy circle. It will leave you incomplete. It will never be fulfilling. It can be convenient, mind. It can be convenient, but it can never be fulfilling, and fulfillment is the goal, not convenience.

Remember that if inside you are going to become asexual one day, the brahmacharya has to arise, the purest celibacy has to arise; then it is better to move on the natural way. It is my understanding that it is simpler for a heterosexual to go beyond sex than for a

homosexual. Because one rung is missing, it will take more effort for a homosexual, and unnecessary effort.

But still I am not against anything. If you feel good, you have to decide it. I don't call it a sin, and I am not saying that if you are homosexuals you are going to be thrown into hell. All nonsense. If you are homosexual you will miss something, the feeling when yin meets yang, the feeling where negative meets positive, night meets day. You will miss something. Not that you will be thrown in hell, but you will miss something of heaven in your life.

But still you have to decide. I am not giving you a commandment.

In fact the religious commandments have created the situation in which homosexuality was born for the first time. This you will be surprised to know, that religions are the cause of homosexuality in the world, because they insisted that men monks should live in one monastery, women nuns should live in another monastery, and they should not meet. Buddhists, Jains, Christians, all forced thousands of men into one herd and thousands of women into another herd, and broke all the bridges between the two. They were the first breeding grounds of homosexuality. They have created the situation because love is such a deep desire that if you don't allow the natural outlet it becomes perverted. It finds ways and means somehow to express itself.

In the army, people become homosexual easily. In boys' boarding houses and girls' boarding houses people turn homosexual easily. If homosexuality is to disappear from the world, then all segregation between man and woman should disappear. Hostels should be for both the sexes together. And the army should not be only of men; women should be allowed there. And clubs should not be only of boys; that is dangerous. And monasteries should be bisexual; otherwise homosexuality is natural.

But it is a perversion, a disease. When I say "disease" I don't condemn it. I call it "disease" with compassion. When somebody is suffering from tuberculosis, we don't condemn him. We help him to get out of it. So when people come to me and confess that they are homosexuals, I say don't be worried. I am here. I will bring you out of it.

Sex continues to be important to the very end of life -- if you are not alert, if you are not transforming it. And to die sexual is an ugly death. One should come to a point when sex has been dropped far back.

Three very ancient members of the Army and Navy Club were discussing the subject of embarrassing moments over brandy and cigars.

The first two related incidents in their lives which they looked back on with shame; and when it came to the turn of the third old codger, he told of how he had been caught out peeping through the keyhole of the maid's bedroom.

"Ah yes," said one of the others with a chuckle. "We certainly got up to some pranks in our younger days."

"Younger days, nothing!" said the third old boy. "This was last night."

But this is ugly. An old man should become again like a small child. Because when sex disappears, all desires disappear. When sex disappears, the interest in the other disappears. Sex is the link with the society, with the world, with matter. When sex disappears, suddenly you start floating like a white cloud. You are uprooted; your roots are no longer here in this world.

And when your energy is not moving lower, low-wards, downwards, then it starts rising higher and reaches to sahasrar, where the ultimate lotus is waiting for the energy to come and to help it flower.

## **Yoga: The Alpha and the Omega, Vol 9**

### **Chapter #9**

#### **Chapter title: Absolute aloneness: liberation**

**29 April 1976 am in Buddha Hall**

LIBERATION IS OBTAINED WHEN THERE IS EQUALITY OF PURITY  
BETWEEN THE PURUSHA AND SATTVA.

THE Chhandogya Upanishad has a beautiful story.

Let us begin with it.

Satyakam asked his mother, Jabala, "Mother, I want to live the life of a student of supreme knowledge. What is my family name? Who is my father?"

"My son," replied the mother, "I don't know. In my youth when I went about a great deal as a maidservant I conceived you. I do not know who is your father. I am Jabala and you are Satyakam, so call yourself Satyakam Jabal."

Then the boy went to Gautama, a great seer of those days, and asked to be accepted as a student. "Of what family are you, my dear?" inquired the sage.

Satyakam replied, "I asked my mother what my family name was, and she answered, 'I don't know. In my youth when I went about a great deal as a maidservant I conceived you. I do not know who is your father. I am Jabala and you are Satyakam, so call yourself Satyakam Jabal.' Sir, I am therefore Satyakam Jabal." The sage then said to him, "None but a true brahmin, a true seeker of truth, would have spoken thus. You have not swerved from the truth, my dear. I will teach you that supreme knowledge."

The first quality of the seeker is to be authentic, not to swerve from truth, not to deceive in any way. Because if you deceive others, eventually you are deceived by your own deceptions. If you tell a lie too many times, it almost starts looking like a truth to you. When others start believing in your lies, you also start believing in them. Belief is infectious.

That's how we have got into the mess we are in.

The first lie that we have accepted as truth is that "I am a body." Everybody believes in it. You are born in a society which believes that we are bodies. Everybody reacts as a body; nobody responds as a soul.

And remember the difference between reaction and response: reaction is mechanical; response is alert, aware, conscious. When you push a button and the fan starts moving, it is a reaction. When you push a button, the fan does not start thinking, "Am I to move or not?" When you put the light on, the electricity does not respond; it reacts. It is mechanical. There is not any gap between your pushing of the button and the electricity's functioning. There is not a little gap of thought, of awareness, of consciousness.

If you go on reacting in your life -- somebody insults you and you become angry, somebody says something and you become sad, somebody says something, you become very happy -- if it is a reaction, a push-button reaction, then by and by you will start believing that you are the body.

The body is a mechanism. It is not you. You live in it, it is your abode, but you are not it. You are totally different.

This is the first lie that cripples life. Then there is another lie: that I am the mind. And this is deeper than the first, obviously, because the mind is closer to you than the body. You go on thinking thoughts, dreaming dreams, and they move so close to you, almost touching your being, just surrounding you; you start believing in them also. Then you become the mind. The mind also reacts.

You become a soul the moment you start responding. Response means now you are not reacting mechanically. You contemplate, you meditate, you give a gap to your consciousness to decide. You are the deciding factor. Somebody insults you: in reaction he is the deciding factor. You simply react; he manipulates you. In response you are the deciding factor: somebody insults you -- that is not primary, that is secondary. You think over it. You decide whether to do this or that. You are not overwhelmed by it. You remain untouched, you remain aloof, you remain a watcher.

These two lies have to be broken. These are fundamental lies. I am not counting the millions of lies that are not fundamental. You go on identifying yourself with a name. A name is just a label, utilitarian. You don't come with a name, and you don't go with a name. A name is just used by the society; it will be difficult to eXist in a society without a name. Otherwise you are nameless. Then you think you belong to a certain religion, to a certain caste. You think that you belong to a certain man who is yom father, a certain woman who is your mother. Yes, you come through them, but you don't belong to them. They have been passages, you have travelled through them, but you are different.

In Kahlil Gibran's masterpiece, THE PROPHET, a woman asks the prophet Almustafa, "Tell us something about our children," and Almustafa says, "They come through you, but they don't belong to you. Love them, but don't give your thoughts to them. Love them, because love gives freedom, but don't possess them."

Your innermost core belongs to nobody; it is not anybody's possession. It is not a thing; it cannot be possessed. Your body can be possessed, your mind can also be possessed.

When you become a Mohammedan, your mind is possessed by people who call themselves Mohammedans. When you become a Hindu, your mind is possessed by people who call themselves Hindus. When you become a communist, you are possessed by DAS KAPITAL. When you become a Christian, you are possessed by the Bible.

When you think yourself as the body, you think yourself in terms of white, of black.

Your innermost core is neither Christian nor Hindu, your innermost core is neither white nor black, yom innermost core is neither communist nor anticommunist. Your innermost core remains absolutely aloof from the body and the mind. It is higher than the body and higher than the mind. The mind cannot touch it; the body cannot reach it.

Why did Gautama the great sage accept Satyakam Jabal? He was true. He could have deceived; the temptation is easy. To move in the world, saying to people, "I don't know who is my father," is very humiliating. And the mother was also true. It is easy to deceive the child because the child has no means to discover whether you are deceiving or not.

When a child asks his mother, "Who created the world?" there is every temptation for the mother to say, "God created the world" -- not knowing at all what she is saying.

This is the basic reason why when children grow up they become almost antagonistic towards their parents; they can never forgive them because they lie too much. They lose all respect for them. Parents go on saying, "Why? We loved you. We brought you up. The best we could do we have done. Why don't children respect us?" You have lost the opportunity because of your lies. Once the child discovers that the mother and the father have been lying, all respect disappears. Deceiving a small helpless child? Saying things they did not know anything about?

That Jabala was a rare mother. She said, "I don't know who is your father." She accepted that when she was young she was moving with many men. She loved many men and was being loved by many men, so she does not know who is the father. A true mother. And the child was also brave. He told it to the Master; he repeated exactly the words that the mother had said.

This truth appealed to Gautama; and he said, "You are a true brahmin." This is the definition of being a brahmin; a true man is a brahmin. A brahmin has nothing to do with any caste. The very word comes from "Brahman"; it means "a seeker of God," a true authentic seeker.

Remember, the more you get involved in lies, howsoever paying they appear in the beginning, in the end you will find that they have poisoned your whole being.

Be authentic. If you are authentic, sooner or later you will discover you are not the body. Because authenticity cannot go on believing in a lie. The clarity dawns, the eyes become more perceptive, and you can see: you are in the body, certainly, but you are not the body. When a hand is broken, you are not broken. When you have a fractured leg, you are not fractured. When there is a headache, you know the headache; you are not the headache itself. When you feel hungry, you know the hunger, but you are not hungry. By and by the basic lie is sabotaged. Then you can enter deeper and can start seeing your thoughts, dreams floating in the consciousness. Then you can distinguish, discriminate -- what Patanjali calls vivek -- then you can discriminate what is the cloud and what is the sky.

Thoughts are like clouds moving in empty space. That empty space is the real sky, not the clouds -- they come and go. Not the thoughts, but the empty space in which those thoughts appear and disappear.

Now let me tell you one very basic yoga structure of your being.

Just as physicists think that the whole consists of nothing but electrons, electric energy, yoga thinks that the whole consists of nothing but sound electrons. The basic element of existence for yoga is sound because life is nothing but a vibration. Life is nothing but an expression of silence. Out of silence we come and into silence we dissolve again. Silence, space, nothingness, nonbeing, is your innermost core, the hub of the wheel. Unless you come to that silence, to that space where nothing else remains except your pure being, liberation is not attained. This is the yoga framework.

They divide your being into four layers. I am speaking to you; this is the last layer. Yoga calls it vaikhari; the word means "fruition," flowering. But before I speak to you, before I utter something, it becomes manifest to me as a feeling, as an experience; that is the third stage. Yoga calls it MADHYAMA, "the middle." But before something is experienced inside, it moves in a seed form. You cannot experience it ordinarily unless you are very

meditative, unless you have become so totally calm that even a stirring in the seed which has not sprouted yet can be perceived; it is very subtle. Yoga calls that pashyanti; the word pashyanti means "looking back," looking to the source. And beyond that is your fundamental being out of which everything arises. That is called para; para means "the transcendental."

Now try to understand these four layers. Para is something beyond all manifestation. Pashyanti is like a seed. Madhyama is like a tree. Vaikhari is like fruition, flowering. Let me tell you another story, again from the Chhandogya Upanishad.

"Fetch me from thence a fruit of the nyagrodh tree," asked the father, the great sage Uddalak, to his son.

"Here is one, sir," said Svetaketu.

"Break it."

"It is broken, sir."

"What do you see there?"

"These seeds, almost infinitesimal." "Break one of them."

"It is broken, sir."

"What do you see?"

"Nothing, sir. Absolutely nothing."

The father said, "My son, that subtle essence which you do not perceive there, of that very essence this great nyagrodh tree exists. Believe it, my son, that there is the subtle essence in that all things have existence. That is the truth. That is the self. And that, Svetaketu, that art thou -- tatvamasi, Svetaketu."

The nyagrodh tree, a big tree. The father asks for a fruit; Svetaketu brings it. Fruit is vaikhari -- the thing has flowered, fruition has happened. Fruit is the most peripheral thing, absolutely manifested. The father says, "Break it." Svetaketu breaks it -- millions of seeds. The father says, "Choose one seed. Break it also." He breaks that seed also. Now there is nothing in hand. Now inside the seed there is nothing. Uddalak says, "Out of this nothingness comes the seed. Out of the seed comes the tree. Out of the tree comes the fruit. But the basis is nothingness, the silence, the space, the formless, the unmanifest, the beyond, the transcendental."

At the point of vaikhari, you are very much confused because you are farthest from your being. If you move deeper into your being, when you come closer to madhyama, the third point, you will be a little closer to your being. That's why it is called the middle, the bridge. That's how a meditator enters into his being. That's how a mantra is used....

When you use a mantra and you repeat rhythmically "aum, aum, aum..." first it is to be repeated loudly: vaikhari. Then you have to close your lips and you have to repeat it inside -- "aum, aum, aum..." -- nothing comes out: madhyama. Then you have to drop even repeating inside; it repeats itself. You get in such tune with it that you drop the repeating and it goes on, on its own accord -- "aum, aum, aum...." Now you have become a listener rather than repeating it. You can listen and watch and see: it has become pashyanti. Pashyanti means looking back to the source; now your eyes are turned towards the source. Then by and by that aum also disappears into the formless: suddenly there is emptiness and nothing else. You don't hear "aum, aum, aum..."; you don't hear anything. Neither is there anything heard nor the hearer. Everything has disappeared.



"Tatvamasi, Svetaketu" -- Uddalak said to his son, "That art thou." That nothingness, when the chanter has disappeared and the chanting.

Now if you are attached to things too much, you will remain at the point of vaikhari. If you are attached to your body too much, you will remain at the point of madhyama. If you are attached to your mind too much, you will remain at the point of pashyanti. And if you are not attached at all, suddenly you dissolve into para, the transcendental, the beyond. That's liberation.

Being liberated means coming back home. We have gone far away. Hmm ?... just see. Out of nothingness comes the seed, then out of the seed the sprout, then a big tree, then fruits and flowers. How far things have gone. But the fruit falls back into the earth; the circle is complete. Silence is the beginning, silence is the end. Out of pure space we come and into pure space we go. If the circle is not complete, then you will have a being stuck at some point where you have become almost frozen and you cannot move and you have lost the dynamism, the energy, the life.

Yoga wants to make you so alive that you can complete the whole circle, the wheel of life, and you can come to the very beginning again. The end is nothing but the very beginning. The goal is nothing but the source. It is not that we are going to achieve God for the first time. We had him in the first place. We lost him. We will be regaining it, reclaiming it. God is never a discovery; it is always a rediscovery. We have been in him, in that womb of peace and silence and bliss, but we have gone farther away.

It was also part of growth to go far away because if you have never gone out of your home, you will never know what home is. If you have never gone farther away from home, you will never know the beauty, the peace, the comfort, the rest of your home. To come to one's own home one has to knock at many doors. To come back to oneself one has to stumble upon many things. To come to the right path one has to go astray.

This is necessary, absolutely necessary for growth, but don't get stuck somewhere. People are stuck. A few people are stuck with their bodies, with their bodily habits. A few people are stuck with their minds, ideologies, thoughts, patterns of dreams.

Says the Katha Upanishad, "Beyond the objects are the senses. Beyond the senses is the mind. Beyond the mind is the intelligence. Beyond the intelligence the soul. Beyond the soul the nonmanifest. Beyond the nonmanifest the Brahman. And beyond Brahman himself there is nothing." This is the end, the pure consciousness.

And this pure consciousness can be achieved through many paths. The real thing is not a path. The real thing is the authenticity of the seeker. Let me emphasize this.

You can travel on any path. If you are sincere and authentic, you will reach to the goal. Some paths may be hard, some may be easier, some may have greenery on both sides, some may be moving through deserts, some may have beautiful scenery around them, some may not have any scenery around them, that's another thing; but if you are sincere and honest and authentic and true, then each path leads to the goal. Krishna has said in Shrimad Bhagavad Geeta, "Whatever path men travel is my path. No matter where they walk, it leads to me."

So it simply can be reduced to one thing: that authenticity is the path. No matter what path you follow, if you are authentic, every path leads to him. And the opposite is also true: no matter what path you follow, if you are not authentic, you will not reach anywhere. Your authenticity brings you back home, nothing else. All paths are just secondary. The basic thing is to be authentic, to be true.

There is a Sufi story:

A man heard that if he went to a certain place in the desert at dawn and stood facing a distant mountain, his shadow would point to a great buried treasure. The man left his cabin before the first light of day and at dawn was standing in the designated place. His shadow shot out long and thin over the surface of the sand. "How fortunate," he thought as he envisioned himself with great wealth. He began digging for the treasure. He was so involved with his work that he did not notice the sun climbing in the sky and shortening his shadow, and then he noticed it. It was now almost half of the previous size. He became worried and started digging again in the new spot. Hours later, at noon, the man again stood in the designated spot. He cast no shadow. He became very much worried. He started crying and weeping -- the whole effort lost. Now where is the place? Then there passed a Sufi Master, who started laughing at him and said, "Now exactly the shadow is pointing to the treasure. It is within you."

All paths can lead to it because in a way it is already achieved. It is within you. You are not seeking something new. You are seeking something which you have forgotten. And how can you really forget it? That's why we go on searching for bliss, because we cannot forget it. It goes on resounding inside us. The search for bliss, the search for joy, the search for happiness is nothing but the search for God. You may not have used the word "God," that doesn't matter, but all searching for bliss is the search for God -- is the search for something that you knew, that one day was yours and you lost.

That's why all the great saints have said "remember." Buddha calls it SAMYAK SMRITI, "right remembrance." Nanak calls it NAM SMARAN, "remembering the name" -- remembering the address. Have you not observed many times it happens ?you know something, you say, "It is exactly on the tip of my tongue," but still it is not coming. God is at the tip of your tongue.

In a small school the chemistry teacher wrote a formula on the blackboard, and he asked a small boy to stand up and tell him what this formula represents. The boy looked, and he said, "Sir, it is just on the tip of my tongue, but I cannot remember."

The teacher said, "Spit it out! Spit it out! It is potassium cyanide!"

God is also on the tip of the tongue, and I will tell you, "Swallow it! Swallow it! Don't spit it out! It is God!" Let him circulate in your blood. Let him become part of your innermost vibrations. Let him become a song inside your being, a dance.

The identification with the body is nothing but a habit. A child is born, he does not know who he is, and the parents have to create some identity; otherwise he will be lost in the world. They have to tell him who he is. They also don't know. They have to create a false label. They give him a name, they give him a mirror, and they tell him, "Look. This is your face. Look. This is your name. Look. This is your home. Look. This is your caste, your religion, your country." These identifications help him to feel who he is -- without knowing who he is. These are habits.

Then by and by his mind starts developing. If he is born in a Hindu home, he reads the Geeta, listens to the Geeta. If in a Christian home, he is brought to the church. A new identity starts, an innermost identity -- he becomes a Christian, a Hindu, a Mohammedan. He is born in India, he becomes an Indian. In China, he becomes Chinese. And he starts identifying himself with the tradition of the country. A Chinese identifies himself with

Chinese tradition and history, the past of China. Then one feels at home, one has roots -- the whole tradition. If one is Indian, one has roots, one is not a vagabond. One has created a certain home: in the tradition, in the country, in the history, in the heroes -- Ram, Krishna -- now one feels at home. One has found his place, but that is not a real place. This identity is utilitarian.

And then this habit becomes so solid that even one day you come to know what nonsense it is that you think you are Indian, Hindu, Mohammedan, Christian, Chinese -- what nonsense -- but then too the old habit will persist.

Bertrand Russell has written that he knows that he is no longer a Christian, but somehow he goes on forgetting it again and again. The whole conditioning.... You may go against the tradition, but still you will cling to it. Even people who become revolutionaries remain attached to their traditions; maybe in a negative way. If a Hindu goes against Hinduism, he will still talk about Krishna -- against him; he will still talk about Rama -- against him. If a Mohammedan goes against his tradition, he will still be criticizing the Koran; of course criticizing now, criticizing Mohammed, but he remains attached to the tradition.

A real rebel is one who drops the tradition so deeply, so utterly, that he is not even against it. He is neither for nor against; then one is free. If you are against, you are still not free. If you are against anything, you will find you are bound with that thing; there is a tie.

And habits become unconscious. I know a very, very learned man, very scholarly, very famous, and really a great intellectual. He has been a follower of J. Krishnamurti for long, almost forty years. And whenever he will come to see me, he will again and again say, "There is no meditation. What are you teaching to people? Krishnamurti says there is no meditation; all mantras are just repetitive; and all meditations, all methods, condition the mind. And I don't meditate."

I waited for a right moment to hammer the truth home. Then he fell ill, a heart attack. I rushed to see him, and he was repeating, "Ram, Ram, Ram...." I could not believe it. I shook his head and I said, "What are you doing? -- Ram, Ram, Ram.... You are a follower of Krishnamurti. Have you forgotten?"

He said, "Forget all about that. I am dying. And who knows? Maybe Krishnamurti is wrong. And there is no loss in just repeating Ram, Ram, Ram; and it is very consoling." What happened to this man? Forty years of listening to Krishnamurti, but his Hindu is there. At the last moment the mind will start reacting. No, he is not a rebel. He was thinking he is a rebel. He has been fighting everything, he has been against all that Hindus say, and in the last moment the whole edifice falls.

Life ordinarily is nothing but a habit, a mechanical habit. Unless you become aware, unless you become really aware, it will be difficult to get out of it.

I have heard about a gambler.

An inveterate gambler died, and his ghost wandered around disconsolately for several weeks. Although he was entitled to be admitted to heaven, he found himself bored by the place. No gambling, no gamblers -- what is the use of going to paradise or heaven ?

Eventually he asked St. Peter if he could go and take a look at the other place.

"I'm afraid that is impossible," said St. Peter. "If you go down there, you won't be allowed back."

"But I only want to have a look round," said the gambler's ghost.

So St. Peter agreed to issue him with a special pass allowing him to stay for just twenty hours.

Off went the gambler to have a look round hell, and the first thing he saw when he arrived was a group of old acquaintances playing poker. However, they refused to admit him into the game because he had no money.

"I will soon fix that," he said, and off he went down one of the corridors. Ten minutes later he was back, flourishing a big roll of ten-pound notes.

"Where did you get all that money?" asked one of the others.

"I sold my pass," replied the gambler.

Habits can be too much; you can even refuse heaven. In a fit of habit you are almost unconscious and helpless. That's why the insistence of yoga is to bring more awareness to your ties. Remember as much as you can that you are not the body. And remember one thing more, that it is difficult to break a habit, but not difficult if you create another to substitute it. And that's how it happens; people go on substituting habits. If you tell them, "You are not the body," they will start thinking they are the mind. Then nothing changes, just the name of the habit changes.

This I see. If I tell somebody, "Stop smoking," he starts chewing pan. If I tell him to stop chewing pan, he starts chewing gum. Or if you stop him from that too, he starts talking too much; that too is the same thing. In the beginning he was just smoking; at least he was harming only himself, nobody else. Now he cannot smoke, so he talks too much; now he is destroying others' peace and silence also. A smoker is good in a way; he remains confined to himself. Women talk too much; once they start smoking, their talking becomes less.

In fact you must have observed: whenever you feel nervous, you start smoking. That smoking is just to escape from nervousness. And the same happens whenever you start talking. You are feeling nervous; you want to distract yourself with something.

I have heard a beautiful anecdote.

The patient, who was only eighteen, caused a lot of worry to his parents because he would spend hours in his room dressing himself very meticulously in his smart clothes. He would take ages brushing his hair, polishing his shoes, then he would go into the kitchen, stick a carrot in his left ear and go dancing at a disco. Naturally his parents were worried about all this and they persuaded him to see a psychiatrist. He arrived at the psychiatrist's office, beautifully groomed and wearing a stick of celery in his left ear. The doctor gently mentioned that his parents were a little worried about him and then he asked, "By the way, is there any reason for you to have a stick of celery protruding from your left ear?"

The boy looked surprised and said, "Of course there is. Mum did not have any carrots."

Now if a carrot is dropped, then celery.... But people go on changing habits.

Sometimes it happens you can change a bad habit into a good habit, and everybody will be happy and everybody will be satisfied. But yoga will not be satisfied. You can stop smoking and you can start repeating a mantra. Now if you don't repeat your mantra one day, you feel uneasiness in the same way as you used to feel when you were smoking and

if you did not smoke for one day -- the same desire to follow the routine, to do whatsoever you have been doing, mechanically. You can change a bad habit into a good habit, but the habit is still a habit. It may be good in the eyes of society, but for your inner growth it has no meaning.

All habits have to be dropped. I am not saying become a chaos. I am not saying live a life absolutely hectic and haphazard, zigzag, no. But let your life be decided by your awareness.

It is possible you can get up at five o'clock, early in the morning, as a habit; and it is also possible to get up early, five o'clock in the morning, not as a habit but as an awareness. And both are so different, their quality is absolutely different. When a person rises at five o'clock just as a habit, then he is almost as mechanical as the other person who gets up at nine o'clock as a habit. Both are in the same boat. And the person who rises at five o'clock will be as dull as the person who rises at nine o'clock because the dullness is not a question of when you get up. The dullness is a question of whether you get up through habit or awareness.

If you get up through awareness, you will be alert. It may be nine o'clock in the morning, but if you get up aware, you will be sensitive, you will see things with a clarity, and everything will be beautiful. After a long rest, after all the senses have rested, they become alive again, more alive. The dust has disappeared; everything is more clear. Rested, deep down into your para, your beyond, you had fallen in your sleep -- all thoughts, body forgotten, left far away -- you had moved to your home. You come back from there rejuvenated, fresh. But if it is just a habit, then it is as useless as any other habit.

Religion is not a question of habit. If you go to the church or to The temple just as a habit, a formality, a routine in which you have got into, you have been trained into, then it is useless. If you go to the temple alert, then the temple bells will have a totally different meaning for you, a different significance. Those temple bells will ring something within your heart. Then the silence of the church will surround you in a totally new way.

So remember, it is not a question of habit. Religion is not a question of practice. You have to understand, and this is how Patanjali has brought you, by and by, giving you more and more understanding, revealing to you more and more of the path.

The more you become clear, the more you can read the message written everywhere, on every leaf, on every flower. The message is God's. His signatures are everywhere. You need not go into the Bhagavad Geeta, you need not go into the Bible and the Koran. The Koran and the Bhagavad Geeta and the Bible are written all over existence. You only need penetrating eyes.

I have heard:

A young married woman in London believed she was pregnant and went to the doctor to verify it. The doctor gave her a cursory examination and assured her that her suspicions were correct. Then, to her astonishment, he simply took a rubber stamp, printed something with it on her abdomen, and said, "That's all."

The wife related this strange event to her husband, and he asked, "What does it say?" "Well, read it," she replied.

He found that the print was too small for him to read, but a magnifying glass made everything clear. It read: "When you can read this without a magnifying glass, rush your wife to the hospital."

Right now you need a magnifying glass -- of a Buddha, of a Jesus, of a Krishna, of a Patanjali. And then too you cannot read because your eyes are almost blind. Once your eyes are clear, his message is everywhere. And so clear is the message that you will simply be surprised how you missed for so long, how you couldn't see it. It was everywhere, all around; from every direction and dimension he was knocking at your door.

But if you live in the body, you will not hear it. If you live in the mind, you will hear it a little, but you will theorize about it and you will miss. If you go deeper than the mind into pashyanti, where meditations lead you, you will be able to read the message and you will not become a victim of theorization, you will not philosophize. And once you don't philosophize about it, once you don't think about God but you see him and you don't go around and around, about and about, and you penetrate directly; you disappear from pashyanti, the seed is broken. You fall into the abyss of para, the beyond.

The circle is complete: from silence to silence, from space to space, from God to God.

The beginning is God, the end is God. The alpha and omega -- he is both.

Now the sutra:

**SATTVA-PURUSHAYOH SHUDDHI-SAMYE KAIVALYAM.**

**LIBERATION IS OBTAINED WHEN THERE IS**

**EQUALITY OF PURITY BETWEEN THE PURUSHA AND SATTVA.**

Yoga divides existence in two. The unmanifest is one, but the manifest is two because in the very process of manifestation things become two. For example, you look at a rosebush, beautiful flowers. You just look, you don't say a word. You simply see the rose, not even uttering a word inside. The experience is one. Now if you want to say to somebody, "The flowers are beautiful," the moment you say, "The flowers are beautiful," you have said something about ugliness also. The flowers are "not ugly." With beauty, ugliness enters in. If somebody asks, "What is beauty?" you will have to use ugliness to explain it.

If you look at a woman and no word arises in you, then the experience is one, nondual. The moment you say, "I love you," you have brought hate in. Because love cannot be explained without hate. The day cannot be explained without night and life cannot be explained without death. The opposite has to be brought in.

At the point of vaikhari, everything is clear-cut, duality; night is separate from day, death is separate from life, beauty is separate from ugliness, light is separate from darkness -- everything divided in an Aristotelean way, clear-cut, no bridge. Move a little deeper. At the point of madhyama, division starts but is not so clear; night and day meet, mix, as in the evening or in the morning. Go Still deeper. At the point of pashyanti, they are in the seed, the duality has not arisen yet; you cannot say what is what, everything is undifferentiated. Move still deeper. At the point of para, there is no division -- visible, invisible.

At the point of expression, yoga divides reality in two: purusha and prakriti. Prakriti means "matter"; purusha means "consciousness." Now when you are identified with the bodymind, with prakriti, with nature, with matter; both are polluted. Pollution is always double.

For example, if you mix water and milk, you say, "The milk is no longer pure," but you have not observed anything: the water is also no longer pure. Because water is free so nobody is worried, that is one thing; but when you mix water and milk, both become impure. This is something, because both were pure -- water was water, milk was milk -- both were pure. This is a miracle. Two purities meet, and both become impure.

Impurity has nothing condemnatory in it. It simply says the foreign element has entered. It simply says something which is not of its innermost nature has entered, that's all.

This sutra is very beautiful. "Vibhuti Pada" ends with this sutra; it is a culmination. This sutra says when you are identified with the body, you are impure, body is impure. When you are identified with the mind, you are impure, mind is impure. When you are not identified, both become pure.

Now this will look like a paradox. A siddha, or a Buddha, one who has achieved, his mind functions in purity. His genius functions in purity; all his talents become pure. And his consciousness functions in purity. Both are separated -- milk is milk, water is water. Both have become pure again.

The sutra says, "Liberation is obtained when there is equality of purity between the purusha and sattva." Sattva is the highest point of prakriti, nature, matter. Sattva means the "intelligence"; and purusha means the "awareness." That is the most subtle tie inside you because they are so similar. Intelligence and awareness are so similar that many times you may start thinking that an intelligent man is an aware man. It is not so.

Einstein is intelligent, tremendously intelligent, but he is not a Buddha, he is not aware. He may even be more unaware than ordinary people because he will be inside his intelligence so much.

It happened that Einstein was going to some place in a bus, and the conductor came and asked for the money. He gave him the money. The conductor gave Einstein his change. Einstein counted it but counted it wrongly -- the greatest mathematician of the world -- and he said, "You have not given me the right change; give me a few more coins."

The conductor counted again; he said, "Don't you know figures?"

He was not aware that this was Albert Einstein. There has never been such a great mathematical genius ever... and the conductor said, "Don't you know figures?" Nobody has known anything more than this man about figures, but what happened?

People who are very intelligent almost always become absentminded. They are moved by and attached to their intelligence so much that they become oblivious to many things in the outside world.

I have heard about a great psychoanalyst, a very intelligent man. He was absorbed so much in his experiments that for two or three days he didn't turn up home. The wife was worried. The third day she could not wait anymore, so she phoned and she said, "What are you doing? Come back; I am waiting for you. And supper is ready."

He said, "Okay, I will come. What is the address?"

He had forgotten completely -- his wife and the home and the address also.

Intelligence is not necessarily awareness. Awareness is necessarily intelligence! A man who is aware is intelligent, but a man who is intelligent need not be aware, there is no

necessity in it. But both are very close. Intelligence is part of body-mind, and awareness is part of purusha, the ultimate, the beyond.

The sky meets the earth. That point, that horizon where the sky meets the earth is the point to become perfectly unidentified -- there, where intelligence meets awareness. Both are very similar. Intelligence is purified matter, so pure that one can get into it and one can think, "I have become aware." That's how many philosophers waste their lives: they think their intelligence is their awareness. Religion is the search of awareness; philosophy the search of intelligence.

"Liberation is obtained when there is equality of purity between the purusha and sattva." But how to attain liberation? First you have to attain to the purity of sattva, intelligence. So move deeper. Vaikhari is intelligence manifest; madhyama is intelligence manifest only to you not to the world; pashyanti is intelligence in seed form; and para is awareness. By and by detach yourself, discriminate, start looking at the body as an instrument, a medium, an abode; and remember it as much as you can. By and by the remembrance settles. Then start working on the mind. Remember you are not the mind. This remembrance will help you to become separate.

Once you are separate from the body-mind, your sattva will be pure. And your purusha has always been pure; just the identity with matter has helped it to appear impure. Once both mirrors are pure, nothing is mirrored. Two mirrors facing each other: nothing is mirrored, they remain empty.

This point of absolute emptiness is liberation. Liberation is not from the world.

Liberation is from identification. Don't be identified, never be identified with anything.

Always remember you are the witness, never lose that point of witnessing; then one day the inner awareness rises like thousands of suns rising together.

This is what Patanjali calls kaivalya, liberation.

The word kaivalya has to be understood.

In India different prophets have used different words for that ultimate thing. Mahavir calls it moksha. Moksha can be rightly translated as "absolute freedom," no bondage, all imprisonment has fallen. Buddha has used the word nirvana; nirvana means "cessation of the ego." As you put a light off and the flame simply disappears, just the same way the light of the ego disappears: you are no longer an entity. The drop has dissolved into the ocean; or the ocean has dissolved into the drop. It is dissolution, annihilation.

Patanjali uses kaivalya; the word means "absolute aloneness." It is neither moksha nor nirvana. It means absolute aloneness: you have come to a point where nobody else exists for you. Nothing else exists; only you, only you, only you. In fact it is not possible to call yourself "I," because "I" has reference with "thou," and "thou" has disappeared. It is no longer possible to say you are in moksha, freedom, because when all bondage has disappeared, what is the meaning of freedom? Freedom is possible if imprisonment is possible. You are free because the prison exists just near the neighborhood. You are not inside the prison, there are other people inside the prison, but potentially, theoretically, you can be put into the prison any day. That's why you are free. But if the prison has disappeared absolutely, utterly, then what is the point of calling oneself free?

Kaivalya, just aloneness. But remember, this aloneness has nothing to do with your loneliness. In loneliness "the other" exists, is felt, the absence of the other is felt. That's why loneliness is a sad thing. You are "lonely": that means you are feeling the need for the other. "Alone": when the need for the other has disappeared. You are enough unto



yourself, absolute unto yourself, no need, no desire, nowhere to go: this is what Patanjali calls "you have come home." This is liberation in his description; this is his nirvana or moksha.

Glimpses can come to you also. If you sit silently and detach yourself,... First detach yourself from the objects. Close your eyes, forget the world, even if it exists just take it as a dream. Then look at the ideas and remember that you are not them, they are floating clouds. Detach yourself from them; they have disappeared. Then one idea arises: that you are detached. That is pashyanti. Now drop that too because otherwise you will hang there. Drop that too; simply be a witness to this idea also. Suddenly you explode into nothingness. It may be only for a single split moment, but you will have the taste of tao, the taste of yoga and tantra; you will have the taste of truth. And once you have had it, it becomes easier and easier to approach it, allow it, become vulnerable to it, become available to it. Every day it becomes easier and easier. The more you travel the path, the more the path becomes clear.

One day you go in and never come out... KAIVALYAM. This is what Patanjali calls the absolute liberation. This is the goal in the East.

Eastern goals reach very much higher than Western goals. In the West heaven seems to be the last thing; not so in the East. Christians, Mohammedans, Jews, for them heaven is the last thing, nothing beyond it. But in the East we have worked more, we have drilled into reality deeper. We have drilled to the very end, when suddenly the drill comes to face the emptiness and nothing can be drilled anymore.

Heaven is a desire, desire of being happy; hell is a fear, fear of being unhappy. Hell is pain accumulated; heaven is pleasure accumulated. But they are not freedom. Freedom is when you are neither in pain nor in pleasure. Freedom is when the duality has been dropped. Freedom is when there is no hell and no heaven: kaivalyam. Then one attains to the uttermost purity.

This has been the goal in the East, and I think this has to be the goal of all humanity.

## **Yoga: The Alpha and the Omega, Vol 9**

### **Chapter #10**

**Chapter title: Now you can jump off Waterloo Bridge**

**30 April 1976 am in Buddha Hall**

Question 1

I WAS DOING SADHANA UNDER THE GUIDANCE OF SOME OTHER TEACHER.

AT THAT TIME I HAD NO PROBLEM OF SEX.

BUT TENSIONS EXISTED THERE IN MY MIND.

AFTER COMING TO YOUR SHELTER TENSIONS HAVE DISAPPEARED BUT A NEW PROBLEM OF SEX HAS ARISEN.

DUE TO SEX A NEW TENSION HAS STARTED.

WHAT TO DO IN THIS STATE? PLEASE GUIDE ME.

ONCE you take anything as a problem, it becomes impossible to solve it. No problem as such can be solved. If you see deeply in any problem -- without accepting it as a problem -- the solution surfaces itself. So the first thing to be learned is drop the old habit of looking at things as if they are problems. You make them problems.

For example, sex. It is not a problem at all. If it is a problem, then you can turn anything into a problem. You can turn breathing into a problem. Once you look at breathing as a problem, you will start asking how to get rid of it. You will become afraid of breathing. Sex is not a problem. Sex is a simple, pure energy. But living with some teacher you have been conditionedj because almost ninety-nine percent of teachers take sex as a problem. They are not teachers in fact. They have not solved anything in their own life. They are as much in trouble as you are. They have as much neurosis as you have.

A man of insight has no problems; and a man of insight never helps anybody else to have a problem.

I cannot solve your problem if you have the mechanism to create it, but I can give you my insight to see through and through, to see more transparently, with more clarity and perception.

So the first thing to be considered: why you call sex a problem. What is problematic in it? If sex is a problem, then why isn't food a problem? If sex is a problem, then why isn't breathing a problem? If sex is a problem, then why, anything can be converted into a problem. You just need to look that way, and it becomes a problem.

In different cultures, different societies, different things are thought to be problematic. If you have been brought up under the influence of Freud, then sex is not a problem at all. Then not to be sexual will become a problem. That has become a problem to many Westerners.

One woman came to me, must be about sixty-five, and she said, "Osho, my sex desire is disappearing. Help me." Because if you have been influenced by Freud too much, then sex is almost equivalent to life. If the sex desire is disappearing, you are dying, then death is very dose by. So to the very end, on the death bed also, you have to remain sexual beings, you have to force yourself to be sexual beings.

This is altogether a new problem -- particularly for Indians, who cannot think of it as a problem. If it happens to them, they will go to the temple and thank God. Even when they are young, if the sex desire disappears, they will be very, very happy, tremendously happy. God has been very helpful; the problem is solved. But the problem may not be solved; they may be simply getting impotent.

The problem arises because of a certain outlook. The problem is not a problem in itself; it depends on your outlook. If you are a Westerner, then drinking alcoholic beverages is not a problem. Simple, like any drink -- Coca-Cola or Fanta. If you are a German, beer is simply water. No problem in it. But if you are an Indian, then the difficulty arises. Even COCA-COLA is a problem. Gandhi will not allow you to drink COCA-COLA. He had prohibited tea in his ashram. Tea! It became a problem to him because it has some quantity of caffeine in it. For Buddhists tea has never been a problem. It has been almost a religious ritual in Japan, in China.

A Buddhist monk starts his life with tea. In the early morning, before he goes to meditate, he takes tea. After he has meditated he takes tea, and takes it in such a religious way, with such grace and dignity. It has never been thought of as a problem; in fact Buddhists discovered it. Legendarily it is connected with Bodhidharma.

Bodhidharma is thought to have discovered tea. He used to live on a hillside. The mountain's name was Ta, and because the tea was first discovered there, that's why it is called ta, tea, cha, chai -- they are all derivations from Ta. And why did Bodhidharma discover it, and how did he discover it?

He was trying to attain to a point of absolute awareness. It is difficult. You can live without food for many days, but without sleep? -- and he was trying not to allow any sleep. After a period -- seven, eight days -- suddenly he felt sleep coming. He tore away his eyelids and threw them, so there would be no problem anymore. It is said those eyelids fell into the ground, sprouted as tea. That's why tea helps awareness; if you drink too much tea in the night you will not be able to sleep. And because the whole Buddhist mind is how to attain to a point where sleep does not interfere and you can remain perfectly aware, of course tea became almost a sacred thing, the holiest of the holies.

In Japan they have small houses in the monasteries -- teahouses. When they go to a tea-house, they go as if somebody is going to church or to the temple. They take a bath; they wear new fresh clothes; they leave their shoes outside; they move in silence, in grace; they sit.... And it is a long ritual. It is not just that you go and take a cup of tea and drink and you are gone, not in such a hurry. Gods have to be treated well, and tea is a god, god of awareness. So they will sit silently, and the kettle will go on singing its song, and first they will listen to it. Now they are preparing. They will meditate on the singing kettle. Then the cups and saucers will be given to them. They will touch the cups and saucers, look at them, because they are pieces of art. And nobody likes to use cups and saucers purchased from the market. Every monastery makes its own. Rich people make their own. Poor people, if they cannot afford to make their own, purchase them from the market, break them, reglue them; they become perfectly unique then.

Then the tea is poured. And everybody is in a deep, receptive, meditative mood, breathing slow and deep. And then the tea is drunk, as if something divine is descending in you.

Now Mahatma Gandhi cannot think of this. In his ashram tea was not allowed; tea was on the blacklist. It depends on your attitude.

What I would like to tell you is that it is up to you how many problems you want to create. Drop as many as possible. The fewer problems you have, the better, because then, if you cannot drop those few, if they are not really because of your attitude but are intrinsic to life; then they can be solved.

I have heard, one man went to his psychiatrist:

The poor man had big bags under his eyes; he looked very tired. "I dream every single night, doctor," he told his physician. "Last night it was terrible! I was in a big plane, I had my parachute on, we were climbing up to forty thousand feet from where I was going to jump to establish a new altitude record. We got to forty thousand feet -- I opened the door -- I took one step forward -- I pulled the rip cord -- what do you think happened?"

The doctor said, "I have no idea."

The man said, "My pajamas fell down!"

Now is this a problem? When you are forty thousand feet above the earth, is this a problem? The whole life is at stake? And that too in a dream!

And one is feeling tired. I have heard, on a park bench two beggars were sitting and talking. I was just passing by. One beggar said, "I dreamt that I got a good job." The other said, "Yes, you look tired."

Drop nonsense. Sex is not a problem. Sex is your life energy. Accept it. If you accept, it can be transformed. If you reject, you will be in a mess. If you fight with it, with whom are you fighting? Just think: with yourself -- half/half, divided. You are fighting with yourself; of course you will be more and more crippled. Never fight with yourself.

Sadhana is not a conflict, it is not a struggle. Sadhana is a deep understanding, a transformation, an awareness, in which you start loving, accepting yourself, and getting higher and higher -- through understanding. Nothing is to be excluded from your being. Everything is as it should be. It has to be used for a higher harmony, that's all. The veena is not to be thrown. If you cannot play it, learn how to play. Nothing is wrong with the veena. If you cannot play and you do play on the veena, of course you create mad noise. The neighbors will go and report you to the police station. Your wife will immediately give you a divorce. Your children will become nervous. And you yourself will be in a mess because if you don't know how to play a veena, how to play on a musical instrument, hmm? you will get more and more discordant in yourself

But nothing is wrong with the veena, remember. You don't know how to play it.

Sex energy is a tremendous energy. You don't know how to play with it. And you have been taught for centuries to be against it. Just see what yom religious people have done to the world. They have been teaching against sex and sex becomes more and more important because of their teachings. The whole world is almost neurotically sexual. A few are indulging in it as if there is nothing else in life, and a few are escaping from it as if there is nothing else in life. A few are just escaping and a few are just fighting. Both are wasting their lives.

This is some great energy, a gift of God. Many treasures are hidden in it. It has to be learned, the book has to be opened, one has to go into it, it has to be studied deeply, understood deeply. The key of infinite life is there.

Now that you have come to me, I go on insisting for understanding. A certain intellectual understanding arises. But the old conditioning goes on and on. It is not that only in this

life you have been conditioned; for centuries, for many lives, you have been conditioned. That conditioning has become almost second nature to you. The very word "sex," and something gets restless within you. The very word creates a reaction inside you. It is difficult to talk about it without any passion. Difficult to talk about it objectively. Difficult to talk about it scientifically. Either this way or that you become passionately involved in it.

Drop all ideas, prejudices. Just look at the facticity of it. You are born of sex energy. Your mother and father were not praying when you were born. They were making love. And they were not in a church or in a temple. You never think about it; people avoid such things. It will be difficult for you to conceive that your father and mother were making love. Impossible. It is other people -- dirty people -- who make love. Your father and mother? Never. That's why so many stories have been prevalent all over the world. A child is born, and other children ask, "From where?" You have to give them false answers -- the stork, or the bush, or gods have dropped it from the kitchen chimney.

I have heard, the mother was pregnant and the grandmother was worried about the little child because sooner or later he will ask. So she wanted to prepare him. She took him aside and told him, "Do you know, your mother is going to be presented again with a great gift from God. It will come in a bundle and it will be dropped from the chimney hole in the night when everybody will be asleep."

The boy said, "It's okay, but let me tell you one thing. Don't let God drop the bundle too loudly because my mother is pregnant. She may be disturbed in the night too much. Let it be with the least noise possible."

Stories have been invented to avoid sex. It is difficult to talk to children about how a child is born, and this is the beginning of falsity, beginning of hypocrisy. Sooner or later the child will discover it, and then he will also discover that the mother and the father have been telling lies. For what? Why have they been hiding such a vital fact? And if they are untrue about such a vital fact, what about other things? Once the doubt arises in the mind of a small child, that he has been deceived, he loses the capacity to trust.

And then you go on telling him to trust in God the Father who has made us all, who is there in heaven -- and he cannot believe in the real father who is in the house, who is a deceiver. How can he believe in the Father, God the Father? Impossible?

No, here listening to me you will have to come to an understanding of life as it is. I am not theorizing about it. I am not interested in any speculative business. I am simply giving you facts. And those are simple because you can listen to them.

Whatsoever you do in life.... If you are a great poet, it is sex energy transformed in poetry, nothing else, because that is the only energy available to you. If you are a great painter, it is sex energy moving into colors, to the canvas. If you are a great sculptor, then it is sex energy creating beautiful pieces out of marble and stone. If you are a singer, it is sex energy becoming a song. A dancer, it is sex energy. Whatsoever you are, it is in some way or other a transformation, transmutation of sex energy -- your prayer also, your meditation also.

Sex is the beginning, samadhi is the end. But the energy is the same. Samadhi is sex at its highest peak, and sex is samadhi at its lowest. Once you understand that, then you know how one has to evolve higher.

Nothing is to be rejected; everything has to be used. Every rung of the ladder, even the lowest rung of the ladder, has to be used because the ladder will not exist without it. The

whole ladder is based on it. If you cut anything out of your life, you will never be whole - and you will never be holy. That part which has been denied will always remain there to be reaccepted, and that part will go on rebelling against you and fighting against you. I have heard:

Comrade Cohen was a member of a Russian trade mission to an English industrial town. One evening the Russians were guests at the local workingmen's club. One of the club members was Joe Chubb, an earnest young socialist, who eventually maneuvered Comrade Cohen into a corner by himself.

"Comrade Cohen," said young Chubb, "I understand you are a good Jew; I understand you are a man of integrity; I understand you possess considerable political acumen. Now because you have all these fine qualities, it would be of great interest to me to have your opinion of the Soviet attitude to the Arab-Israeli conflict -- and why the Russians support the Egyptian fascists against the democratic Israelis."

From Comrade Cohen, silence. Just a slight shrug.

"But, come, Comrad Cohen," the young man persisted, "after all, you are a Jew. Despite the official attitude of your country, of your party, you must have your own view as to where justice lies -- of whose cause is the right one."

But Comrade Cohen would say nothing, not a word.

Joe Chubb leant nearer. In a tone almost of pleading he urged, "But surely, Comrade Cohen, you must have an opinion."

Comrade Cohen stirred in his chair and regarded the young man with a steady gaze, and he broke his silence. "Comrade Chubb," he said, "I have an opinion." He paused, "But I do not agree with it."

Now this is the situation of most of the people. You know the fact but you don't agree with it because you have been prepared not to agree with it. You know the truth as it is, but you have been conditioned to have a prejudice about it.

Just put aside all prejudices. Simply watch life. Let life reveal itself to you as if you have never been conditioned, as if you have just come from another planet to this earth. And you simply watch, with no ideology behind it -- Hindu, Christian, Mohammedan. With no past, look at the present. Don't allow the past to interfere with the present. That which is, let it reveal itself to you.

Then where is the problem? Why is sex the problem? There is nothing more lovely than it. You go on praising the flowers, but you never have thought that they are sexual efforts of the tree. They are carrying sexual germs, sexual cells. That is a trick of the tree to deceive butterflies and bees into taking their sperms to the feminine plant. You praise them, not knowing that you are praising sex energy. All flowers are so beautiful, but all are sexual energy. You praise the songs of the birds, but do you know? They are nothing but seductions. The boy bird goes on calling to the girl, tries in every way to allure her, through sound, through song. You must have seen a peacock dancing. Nothing like it -- but it is nothing but a magical trick to seduce the other sex. If you look around, you will be surprised. All that is beautiful is sexual.

And your saints go on praising the flowers. They are just against the flowering of human sex. They may not have observed well what they are doing. You go with flowers, many

flowers to the temple, and you put your flowers at your god's feet, without knowing what you are doing. It is a sexual gift.

All that is beautiful -- flowers, singing, dancing -- is sexual. Wherever you have any experience of beauty, it is sexual. All beauty is sexual. It has to be that way.

But just in human beings, a dichotomy has been created. Drop that dichotomy. I am not going to solve your problem. I am simply saying your problem is foolish, stupid. And don't think that you are bringing a very great spiritual problem to me. You are simply bringing a foolish thing which has nothing to do with spirituality. Drop that.

I am not saying remain satisfied with yom sex. I am saying accept it. There are greater possibilities hidden in it. But the first door opens with acceptance; then another door becomes available. It is sex energy which moves into other wheels of energy, goes higher and higher and higher.

Sex can become a problem if you are stuck somewhere, but then too the problem is not sex but being stuck. Let this emphasis be absolutely clear to you. Sex is never a problem, but your being stuck somewhere is a problem. That is a totally different thing. So don't get stuck anywhere, don't freeze. Remain fluid and go on moving.

Intellectually you understand this, but your past interferes. Now you will have to make a great choice, a great decision: to listen to the past or to listen to your present, fresh understanding. With whom are you going to be? With your past, dull and dead, or with your fresh understanding which has happened just now to you?

There were once two friends, one of whom was very fond of playing practical jokes on the other. One evening, the joker hid behind a gravestone in a dark cemetery, knowing that his friend would be taking a shortcut through the churchyard. After a short while, he heard his friend approaching; and as he drew near, the joker let out a bloodcurdling shriek. The first man started and froze in his tracks.

"Is that you, John?" he said. There was no reply. "I know that is you, John," said his friend. "I know that is you, John, but I am going to run anyway."

If you know, then why are you going to run anyway? Live with the fresh understanding. Live with this moment. Don't be distracted by the past. Always be with the fresh and the new and that which is just dawning on the horizon of your consciousness; then you will grow. If you are always with the old, the withered away, you will wither away; you will never grow.

Growth is in the present; growth is of the fresh, young; growth is of the new. So every day, drop the dust that ordinarily collects on the mirror of your consciousness. Keep your mirror clean so that whatsoever comes in front of you is mirrored perfectly. And live out of that mirroring, live out of that fresh reflection.

"I was doing sadhana under the guidance of some other teacher. At that time I had no problem of sex." You will not have if you are being taught how to suppress it. It can be suppressed so deeply that you will start feeling as if it is not there.

"But tensions existed there in my mind." Tensions will come up because no suppression can be without tensions. In fact the tense state of your mind is nothing but a reflection of subtle suppressions. You can relax only if you have no suppressions whatsoever. A man who has no repressions is relaxed. A man who has repressions cannot relax, because relaxation will go against his repressions. Try to understand the mechanism.

When you repress something, you have to be constantly alert, constantly repressing it. Repressing is not something that you have done once and for all. It has to be done every moment of your life. If you don't do it, those things that you have repressed will surface. You have to be constantly sitting on their chest, holding them there. If you leave them even for a single moment, the enemy will be up and again there will be the same struggle and the same fight.

That's why your saints cannot take any holiday. Impossible. How can you take a holiday, because the holiday will disturb everything? Your saint has to be constantly on guard.

That's the tension. Constantly alert. A woman is coming: shrink your energy continuously, hold it there, let the woman pass. But they are passing continuously. Or if they are not passing, then it is something else and something else. The whole of life is sexual.

If you somehow avoid women and escape to the Himalayas, birds will be there making love to each other. What will you do? Animals will come and disturb you. The whole of life is sexual; you cannot escape anywhere. The whole ocean is of sexual energy.

And nothing wrong in it. It is beautifully so.

God has manifested in the world as sex. If you go to the old scriptures you will find it so - particularly in Hindu scriptures. Why did God create the world? Hindu scriptures say, "Because desire arose in him -- sex arose in him -- he created the world." All creation is out of sexual energy, desire -- kama. But Hindus have been in a way very courageous. They say God created the world; then he started creating animals, trees. How did he create so many trees? How did he create so many animals? What was his plan, blueprint? How did he start working on such a complex world? Hindus say it is very simple. First he created a cow.... Hindus love the cow, so of course God has to create the cow first. And the cow looks so divine, so silent and graceful. He created the cow, and then he fell in love with the cow. No other religion is so daring -- the father falling in love with the daughter. The cow is his daughter; he has created it. He fell in love; now what to do? He was in a mess himself. So he became a bull because that is the only way to love a cow; otherwise how will you love? To escape from that -- as women are always escaping.... Female energy escapes. That is the game. Not really that a woman wants to escape; she plays the game of escaping. Hmm?... if a man approaches the woman and she simply is ready to go to bed with him, the man will start feeling a little worried. What is wrong with the woman? Because the game was not played. The whole beauty of love is not so much in the love as in the foreplay. You make so many efforts -- the courtship? But the courtship is possible only if the woman is receding. Just see. Whenever you are talking to a woman, if you are interested in her, she will be moving back and you will be moving forward. But there is always a wall, so the woman goes against the wall; then she is caught. She always moves towards the wall -- that too is intentional! It is all intentional. It is the whole game, and a beautiful game.

So the cow started running to escape from the bull. She became a tigress. Then God has to become a tiger. She became a lioness -- just to escape. God has to become a lion. And that's how the whole world was created: the woman escaping; the man chasing. A beautiful story, and very true.

That's how the whole world has been created: one energy escaping; another chasing. Hide-and-seek -- the woman hiding and hiding and hiding -- and the beauty of it -- and God finding her again and again, and she again hiding, and God finding her again -- in



new forms, in new flowers, in new birds, in new animals. And the game goes on... infinite is the leela. Hindus say God's play is infinite.

But all play is sexual. Play as such is sexual because it is not work. You play it for its own sake. That's why the Hindu conception of God is far superior to the Christian and Mohammedan and Jewish conceptions of God. The Jewish God looks like a worker, almost proletarian, a sudra. The Hindu God is not worried about work; he does not belong to any union of workers. He is a player, an actor. The whole world is his play. He enjoys, and there is no end to it. In itself it is the end; it is not a means.

That's the difference between work and play: work is always end-oriented. In itself it is useless, in itself you would not like to do it. You go to the office, to the factory, to the shop, and you work the whole day because something that you want -- a car, a good house, a beautiful woman -- is possible only if you earn money. You are not working in the factory because you love it, you are not in the office because you love it. You love certain other things, but they are not available without the work, so you have to fulfill the condition somehow. So you carry the work. The goal is somewhere else.

Play is totally different. You are playing; there is no goal to it. In itself it is the goal. You are enjoying the very activity in itself

I have heard:

Lords Carnforth, Yewley, and Donnington were taking tea on the lawn one Sunday afternoon. The conversation turned to the subject of making love. Lord Carnforth maintained that it was ninety percent pleasure and ten percent work; Lord Yewley said it was fifty percent pleasure and fifty percent work; Lord Donnington, the eldest of the three, said it was ten percent pleasure and ninety percent work.

To settle the argument, they called over an old gardener who was working on the flower beds. When they put the question to him, he said, "Why it is one hundred percent pleasure, of course, your Lordships. If there was any work involved, you would have us servants doing it for you."

Play is a hundred percent pleasure. The Hindu concept of God is that of a player, and the whole creation is out of play. And sex is the energy involved in the play.

Don't get stuck there, because there are higher games, subtler games to be played with. First you play with a woman outside; that is the lowest possibility. Then you start playing with the woman inside. That's what yoga calls meeting of sun and moon, of pingala and ida. You start playing with the inner woman if you are a man, or if you are a woman, with the inner man.

And you have both in you: no man is just a man, he has a woman inside him; no woman is just a woman, she has a man inside her. Has to be so, because you come out of the meeting of both. Your father gives something to you; your mother also gives something to you. Whether you are a man or a woman makes no difference. You are a meeting of two energies -- male, female. Both contribute fifty percent to you.

So what is the difference between a man and a woman? The difference is like this: two coins are there, both are exactly the same, but one coin is heads up, another coin is tails up. Both are exactly the same. The difference is of emphasis. The difference is not of quality, the difference is not of energy; the difference is only of emphasis. A man is

consciously man, unconsciously woman; a woman is consciously woman, unconsciously man.

Once you know how to play the game with the outer woman -- and that's what my insistence is, that you have to learn the game outside first -- then you can start playing the game with the subtle inner woman and man. First you have to seduce the outer woman and man and play the game there because it is very gross and can be learned easily. It is just a preparation for some greater play. Then you move within. Then you start seeking the other who is hiding somewhere in your being, you find it, and then a deep orgasm happens within you.

That orgasm goes on becoming higher and higher and bigger and bigger, and the ultimate orgasm happens at sahasrar, at the crown, in your last center of being; where God the ultimate meets nature the ultimate, where two ultimates meet and mingle and merge into each other, where consciousness meets matter, purusha meets prakriti, where the visible meets the invisible, and the ultimate ecstasy happens.

This is a game. You have to go on playing it, as beautifully as possible. And you have to learn the art of it.

So if you repress, you have to repress continuously. If you repress, you have to be continuously on guard and you cannot relax. Relaxation is possible only when you don't have any enemy within; only then can you relax. How can you relax otherwise?

Relaxation is a state of mind where there is no repression, not even a trace.

A small child relaxes. The older you grow, the more difficult it becomes to let go. The small child relaxes so deeply. Just see. A small child may fall asleep while eating at the dining table. He may fall asleep while playing with his toys. He can fall asleep anywhere. And it becomes more and more difficult for grown-up people to sleep, to relax, to love, to merge. So many repressions. And you are all carrying the load; you are loaded very much.

And this load is very complex also; it is not simple. If you suppress sex -- try to understand it -- you will have to suppress many other things side by side, because everything is interrelated. Inside, it is a very complicated thing. If you suppress sex, you will have to suppress your breathing also. You cannot breathe well, deep, because deep breathing goes on and massages the inner center of sex. If you really breathe well, you will feel sexual. You will have to suppress breathing; you cannot breathe deeply. If you suppress sex, you will have to suppress many things in your food because there are a few foods which give you more sexual energy than others. Then you will have to change your foods. If you suppress sex, you cannot sleep well because if you sleep well and you relax perfectly, you will have sexual dreams. You can have ejaculations in your sleep. The fear will be there. You will not be able to sleep well. Now your whole life will become an entangled thing, a complexity, a knot.

You can repress sex, but then you will have to become very, very tense, almost maddeningly tense. That's what must have happened: "But tensions existed there in my mind."

"After coming to your shelter, tensions have disappeared...." Very good. Of course when tensions disappear, then the sex that you have been repressing through those tensions will come up, bubble up again.

"... but a new problem of sex has arisen." Don't call it a "problem." Just call it: "now sexual energy is flowing again." Now your sexual energy is no longer a solid thing; it has

become liquid and flowing. Now your sex is alive again, not crippled and dead. You have become young again.

My whole effort is how to uncondition you from the teachers you have been with and the scriptures you have been reading and all the nonsense that you have gone through -- how to uncondition you. Ninety percent of my work is because you have learned something wrong and you have to unlearn it. Now, again, if you call it a problem, it is not you. Your so-called teacher's voice is again working through you; he is sitting thereon the throne of your heart and saying, "Look. The problem is arising again. Stop it! Repress it!" You will have to be indifferent to this voice.

If you want to be with me, you have to be alive -- so totally alive that nothing is excluded from it, everything is included. That is the beginning of the work.

If you can relax, you can reach God. It is not an effort to reach God. It is effortless relaxation, it is a let-go.

## Question 2

HOW TO BE PASSIVELY ALERT? HOW TO BE NEITHER EXTROVERT NOR INTROVERT? ALID HOW TO BE AND YET NOT TO BE?

PLEASE REPLY NOT THROUGH WORDS BUT THROUGH VOID.

Then you will have to ask through void. If you want my silent answer, you will have to ask silently. If you cannot ask silently, I can answer silently, still, but you will not understand it. First you have to learn the language of silence. So if you want to receive something from me in silence, then prepare for yourself -- and ask the question in silence. No need to write it. Because I can give you only as much as you are capable of receiving. And don't ask crazy questions, because I can answer in a very crazy way. Let me tell you one anecdote.

A mother thought her little girl should be examined for any possible abnormal tendencies, so she took the tot along to the psychologist. Among other questions the doctor asked were: "Are you a boy or a girl?"

The little girl answered, "A boy."

Somewhat taken aback, the doctor asked, "When you grow up are you going to be a man or a woman?"

"A man," she answered.

Afterwards as they were returning home the mother said, "Why did you give those strange answers to the questions that man asked you?"

The little girl drew herself up with dignity and said, "If he was going to ask me crazy questions, I was going to give him crazy answers -- he could not kid me."

Remember this. If you want to receive an answer in total silence, then learn how to be silent. Then you need not ask, you need not even formulate the question inside you, you need not even come to me because then physical closeness is not needed. Wherever you are you will be able to receive my answer. And that answer is not going to be mine or anybody else's; it will be your own heart's answer.

I have to give you answers because you don't know how to ask. I have to give you answers because you have not yet become capable of receiving the answer from your

own being. Once you learn silence, you become tremendously capable. Just be silent and all questions disappear. Not that you receive an answer: simply, questions disappear, you don't have any questions to ask.

Buddha used to say to his disciples, "For one year, just keep quiet and be silent. After one year, whatsoever you want to ask you can ask." But after one year, they will not ask because questions wither away.

The more silent you become, the less questions arise because questions are part of a noisy mind. Questions are not coming out of your life, out of your existence and being. They are coming out of a mad mind. When the maddening drops a little, noise stops a little, and the traffic disappears in the mind -- along with the traffic and the noise -- questions also disappear. Suddenly there is silence.

Silence is the answer.

### Question 3

OSHO, I DREAM A LOT, BUT YOU RARELY APPEAR IN MY DREAMS. NEHRU, JAIPRAKASH, AND DINKAR STILL FREQUENT THE SCENE; AND THAT MISCHIEVOUS TRAIN WHICH EACH TIME GOES AWAY WITH MR LUGGAGE BUT LEAVES ME BEHIND.

ONCE YOU DROVE ME IN YOUR JEEP ALONG A BUMPY RIVERSIDE. AND LAST NIGHT SAW YOU MARRYING A NUMBER OF WOMEN, GOOD ONES, TOGETHER AND SAID TO MYSELF THAT YOU WOULD MANAGE THEM WITH EASE AND GRACE.

OSHO, WOULD YOU PLEASE SAY WHAT IT ALL MEANS FOR THE DREAMER HIMSELF?

It is from Swami Maitreya. A beautiful question, and a beautiful and significant dream. It shows much about him.

First thing, in his past he was a politician, and he had much promise. He had been a colleague of Pandit Jawaharlal Nehru, Jaiprakash Narayan, and Ramdhari Singh Dinkat. For many years he was a Member of Parliament. Somehow he got hooked with me, and all his dreams of becoming a great politician, a great political force, disappeared. But the past still clings.

These dreams, in which Nehru, Jaiprakash, and Dinkar appear, are very indicative. They show that the political ambition is still lurking somewhere inside the unconscious. He has not yet been able to get rid of it totally. He is sincerely with me, he is authentically with me, but the past still clings. He wants to get rid of it; that's why the past does not come in the day. It comes in the night when he is fast asleep and helpless. Then the mind starts playing old tricks again and again and again.

I don't come much in his dreams, because I am already here. I am here in reality, so what is the point of creating a dream about me? Remember, dreams are only about things which are not present; either they were in the past or you would like them to be in the future. Whosoever is part of your reality in the present will never come in your dreams. Your own wife will never come in your dreams; neighborhood wives, they will enter. Your own husband will not come in your dreams; there is no point; but other people will appear.

A dream is a substitute for reality. It is complementary. If you have eaten well, enjoyed your food, loved it, and you are satisfied, you will not think and dream of eating again in the night; the dream will not come. Fast one day, and then you will have dreams of food, beautiful, delicious food you are being invited by the Royal Family to the palace, and you are eating and eating and eating.

A dream simply indicates that which is missing in your life; that which is already there is never part of a dream. That's why an enlightened person never dreams, because he is not missing anything. Whatsoever he wanted has happened and there is no more to it. He has no past, no future, to interfere with the present. His present is total. Whatsoever he is doing, he is enjoying it utterly. He is so contented that there is no need for any complementary dream.

Your dreams are your dissatisfactions; your dreams are your discontents; your dreams are your unfulfilled desires.

Maitreya has been a politician, and the mind still carries. And that's why: "... and that mischievous train which each time goes away with my luggage but leaves me behind." That too Comes in his dreams many times; that is part of many people's dreams. A train: somehow you reach the train -- willy-nilly, running, anyhow you manage to reach the platform -- and the train leaves. And his difficulty is more: his luggage is also in the train, and he is left alone standing on the platform without any luggage. That's what has happened to him. Nehru has gone into the train, Dinkar has gone into the train, J.P. has gone into the train; and they have taken his luggage also and he is standing on the platform, empty. Those ambitions, political ambitions, are still lurking in the unconscious.

That's why I am not coming in his dreams. I am already here. I am not an ambition. I may come into his dreams when I am gone -- when he has missed another train. One he has missed, and he has missed it absolutely. There is no way of going back, because a certain understanding has arisen in him. He cannot go back, he cannot become a politician again. There is no going back, but the past can cling; and the more it clings, he may miss another train.

And of course "Once you drove me in your jeep along a bumpy riverside." It is a jeep, and along a bumpy riverside -- it is very bumpy. To be with me is to be always in danger, in insecurity. I don't give you any security; in fact I take all your securities away from you. I make you almost empty -- nothing to hold, nothing to cling to. I leave you alone. Fear arises.

Now Maitreya is completely left alone -- no money, no power, no prestige? no political status. Everything gone, he is just a bhikkhu. I have made a beggar of him; and he was rising high. He was rising higher and higher. He would have been a Chief Minister somewhere by now, or he may have been in the Central Cabinet. He was very promising. All those dreams disappeared. Now they go on being created and haunting him; they are ghosts.

He will have to recognize the fact that going back is not possible. He has reached the point of no return. So now it is unnecessary to carry that load. Out of habit the mind goes on carrying it. Drop it. Recognize, see deeply into it. Don't be deceived by it.

I have heard:

Mulla Nasrudin's wife was very worried about her husband's heavy drinking and one night she decided to give him a fright. She draped herself in a white sheet and went down to the local cemetery, knowing that her husband was in the habit of taking a shortcut through it on his way home from the pub. It was not long before he came staggering along, and out she jumped from behind a headstone.

"Oooooooo!" she screamed, "I am the Devil!"

Mulla Nasrudin stuck out his hand, "Put it there, pal," he said. "I am married to your sister."

Recognize! These ghosts of Nehru and Dinkar and J. P., recognize them. Your past has been married to their sister: politics. Don't be deceived by these ghosts. They have left a mark; it has to be washed clean.

And I know it is very difficult. It is very difficult when you were just on the point of succeeding and suddenly you turned and changed your path. When he met me he was an MP, but that accident changed his life. By and by he drifted away, became more and more interested in me and less and less interested in his political career. And he was just on the point of success. If he had succeeded -- and suffered the pains of success -- and the failure of success -- then it would have been easier for him to drop the old ghosts. He was just at the point of succeeding. Just at the gate when he was entering the palace, he met me. Now the gate and the dream of the palace and the dream of living there continues. It would have been easier if he had lived in the palace a little while and had known that there is nothing in it; then it would have been much easier. That's why I say if you are in some career, it is better to succeed in it and then renounce. If you want to become wealthy, become wealthy. Be finished with this. Once wealth is there, you will come to know it is frustrating, it is nothing. But if you leave it before you have succeeded, then there will be a problem. Many times the idea will again and again arise: "Maybe there was something. Otherwise why is the whole world interested in wealth and politics and power? There may be something. Maybe I missed the train. I should have continued; I should have seen, experienced the whole thing."

If you have succeeded in a certain desire, the desire itself makes you desireless. The success kills the desire automatically. Then even with less awareness one can renounce. But if you renounce something when you were just reaching, touching, and everything was possible and you turn away, more intense awareness will be needed. So Maitreya will need a more intense awareness.

But that too was to happen, because once you come in contact with certain influences which take you out of the world, once you come in contact -- and you come in contact unawares....

I was a guest at another politician's house and he had invited Maitreya also. So because an old politician, a senior politician, had invited him, he must have come by the way, just to see what the matter was. But once you come in contact with some influence that can take you out of the world of ambition -- and if you are a little sensitive and understanding -- and he is -- he understood the point immediately.... That old politician with whom I was staying remained with me for many years but never understood me. Now he is gone and dead, but he died a politician and he died a member of Parliament. He was one of the longest-standing members in the whole world. He remained a member of Parliament for

fifty years. But he never could understand me. He liked me very much, almost to the point of loving me, but understanding was not possible. He was very dull, a dullard. Maitreya came to me through him, but he is a very sensitive soul. And I say to him that he was not only promising in his political career, he is very promising as a candidate for the ultimate also. You have missed one train; don't miss another. If you miss this time, not only your luggage, your clothes are also going. You will be left naked.

Once a great politician died and his ghost decided to go along to the funeral -- to his own funeral. During the interment he met the ghost of another politician he had known years ago.

"Hello, old chap," said the second ghost. "I say quite an audience, what?"

"Yes," said the first ghost. "If I had known I would pull this big a crowd, I would have died a long time ago."

The politician's desire is a very childish desire: to look big and great in the eyes of others. Easy to achieve because the masses are simply mad. You just have to know how to manipulate their madness. You just have to know how to provoke their appreciation. You just have to be a little cunning. That's all; nothing else is needed. The masses are foolish. But to become really great is a totally different thing. To become really great, one has to go within, one has to become crystallized, conscious, desireless, unattached, one has to reach to the point of para, the beyond, the transcendental. It has nothing to do with others. Others are almost as mad as you are. You can manipulate them, you can provoke their clapping for you and their appreciation, but what is the point? Just think about it in this way, be a little arithmetical. If one fool claps his hands in appreciation for you, will you be very gratified? You will not be. But what is the difference if one fool or one thousand fools or one million fools clap? If one wise man looks at you with love and blessing, that's enough.

Two lions escaped from the zoo on the same day. After three weeks of liberty, they ran into one another. One of the lions was thin and emaciated, while the other was sleek, fat, and obviously well-fed.

"I am thinking of going back to the zoo," said the thin one. "I have not had a bite to eat in nearly a fortnight."

"Heavens," said the fat lion, "you had better come with me. I am living in the gentlemen's washroom in the House of Parliament. I eat a politician every day of the week -- and the beauty of it is this: they are never missed."

All your so-called important people, who misses them? They think without them the whole world is going to collapse. Nothing collapses; everything continues as it was. Don't be worried that you have missed the train of ambition. It was not worth taking. If you had caught the train, you would have felt very frustrated and you would have repented. But this is how the mind functions. If you succeed, you repent; if you fail, you repent. Look. The mind creates misery somehow or other. Whatever happens, the mind creates misery out of it. That train was not worth it. Don't look at it in this way, that only your luggage has gone in the train and you are left. Be happy that only your luggage has gone and you are left.

One day I was walking around a garden and I saw a beggar, with only one shoe on one of his feet. So I asked him, "Poor man, have you lost your other shoe?" He said, "No, I have found one." Be positive.

A man undertook to stay the night in a haunted cottage for a bet. In order to ensure that he did not leave the cottage during the night, the front and back doors were locked and the windows sealed. The next morning when the cottage was opened up, there was no sign of the man, but there was a large hole in the roof, and it was obvious that he had made a speedy exit during that night. It was not until two days later that he arrived back in the village.

"Where on earth have you been for the past forty-eight hours?" his friends asked.

"Coming back," he said. "Coming back!"

In fear he must have run so fast that it took forty-eight hours to come back to the same village.

It is good Maitreya that you missed the train; otherwise it would have taken forty-eight lives to come back.

And the other part of the question: "And last night I saw you marrying a number of women, good ones, together and said to myself that you would manage them with ease and grace." Can't you see that I am managing them with ease and grace? Each disciple is a woman -- man or woman, that doesn't matter -- because a disciple has to be feminine; only then can he learn. There is no other way because a disciple has to be receptive like a womb. He has to receive me so totally... he has to be a passive receptor.

In India we have the myth that Krishna had sixteen thousand wives, or girlfriends. It is not right to say "wives," because he was really a revolutionary. He didn't believe in being a husband or a wife. He created the whole idea of the boyfriend or the girlfriend -- gopis, girlfriends. Sixteen thousand girlfriends? Seems to be a little too much to manage. But the myth is symbolic; it simply says "sixteen thousand disciples." They may have been men, they may have been women -- that is not the point -- but a disciple is feminine. A disciple is a gopi, is a girlfriend; otherwise he is not a disciple.

I have also got sixteen thousand sannyasins, the number has reached that exactly -- and good ones, too. And you can see I am managing well. In fact it is not that I am managing it well; it is love that manages well. Love always manages well -- with grace and ease.

Love knows no tension.

You cannot manage even a single woman because you don't know love yet. You cannot manage a single love affair because love is missing. Only the affair is there and love is missing, so of course it creates much trouble.

On my side, love is there and there is no affair. Love manages.

#### Question 4

OSHO, IN SEVERAL PERSONAL INTERVIEWS WITH YOU, YOU USED TO SAY SEVERAL THINGS TO ME. AT THE TIME, I USED TO THINK THAT IT WAS ONLY PSYCHOLOGICAL ENCOURAGEMENT BY YOU, BUT IN THE COURSE OF TIME ALL YOUR SAYINGS WERE ONE HUNDRED PERCENT CORRECT IN MY EXPERIENCE. IN SPITE OF THESE EXPERIENCES, NOW WHEN YOU TELL ME ANYTHING, I DO NOT BELIEVE IT AT THAT TIME. I FEEL THAT YOUR



SAYING WILL AGAIN BE CORRECT ONE HUNDRED PERCENT, YET I DO NOT OBEY YOU THE TIME WHEN YOU TELL ME. HOW TO GET RID OF THIS HELPLESSNESS?

Let me tell you one anecdote, and that is my answer.

A man lost all his savings at a race meeting, and he was so heart-broken that he went to Waterloo Bridge and prepared to throw himself off. Suddenly a ghostly voice whispered in his ear, "Don't jump. Go to the racecourse again tomorrow and I will tell you what to bet on." The man went home and the next day he managed to borrow a few pounds and proceeded to the racecourse. Sure enough, as he queued at the window the ghostly voice said, "Put everything you have on Blue Peter in the first race." He did so and Blue Peter won. As he waited to bet on the second race, the voice said, "Liberty Belle is the horse to bet on." Sure enough, Liberty Belle won and the man made a packet. This went on through the meeting, and by the time the last race came around, the man had won one million pounds. As he queued for the last time, the voice whispered, "Don't bet at all on the last race." However, the man was feeling lucky, so he put all his money on the favorite in the last race. It lost.

"Oh, no!" he said as the result was announced. "What do I do now?"

"Now you can jump off Waterloo Bridge," said the voice.

That is my answer. Now you decide.

## **Yoga: The Alpha and the Omega, Vol 10**

Discourses on the Yoga Sutras of Patanjali, During the early 1980's it was planned to publish the "Yoga: The Alpha and the Omega" volumes as "Yoga: The Science of the Soul". Only the first three volumes were actually published, the title stayed as "Alpha and Omega" for the other seven volumes.

*Talks given from 01/05/76 am to 10/05/76 am*

*English Discourse series*

# CHAPTER 1

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## Dropping the artificial mind

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*1 May 1976 am in Buddha Hall*

NOW BEGINS THE LAST SECTION OF PATANJALI'S SUTRAS, KAIVALYA PADA.

1. THE POWERS ARE REVEALED AT BIRTH, OR ACQUIRED THROUGH DRUGS, REPEATING SACRED WORDS, AUSTERITIES, OR SAMADHI
2. THE TRANSFORMATION FROM ONE CLASS, SPECIES, OR KIND, INTO ANOTHER, IS BY THE OVERFLOW OF NATURAL TENDENCIES OF POTENTIALITIES.
3. THE INCIDENTAL CAUSE DOES NOT STIR THE NATURAL TENDENCIES INTO ACTIVITY; IT MERELY REMOVES THE OBSTACLES – LIKE A FARMER IRRIGATING A FIELD: HE REMOVES THE OBSTACLES, AND THEN THE WATER FLOWS FREELY BY ITSELF.
4. ARTIFICIALLY CREATED MINDS PROCEED FROM EGOISM ALONE.
5. THOUGH THE ACTIVITIES OF THE MANY ARTIFICIAL MINDS VARY, THE ONE ORIGINAL MIND CONTROLS THEM ALL.

MAN IS ALMOST MAD – mad because he is seeking something which he has already got; mad because he's not aware of who he is; mad because he hopes, desires, and then ultimately, feels frustrated. Frustration is bound to be there because you cannot find yourself by seeking; you are already there. The seeking has to stop, the search has to drop: that is the greatest problem to be faced, encountered.

The problem is that you have something and you are seeking it. Now how can you find it? You are too occupied with seeking, and you cannot see the thing that you already have. Unless all seeking

stops, you will not be able to see it. Seeking makes your mind focus somewhere in the future, and the thing that you are seeking is already here, now, this very moment. That which you are seeking is hidden in the seeker himself: the seeker is the sought. Hence, so much neurosis, so much madness.

Once your mind is focused somewhere, you have some intention. Immediately, your attention is no longer free. Intention cripples attention. If you are intently looking for something, your consciousness has narrowed down. It will exclude everything else. It will include only your desire, your hope, your dream. And to realize that which you are you need not have any intention; you need attention, just pure attention: not intending to go anywhere, unfocused consciousness, consciousness here-now, not anywhere else. This is the basic problem: the dog is chasing its own tail. It gets frustrated; it becomes almost mad because each step, and nothing comes into its hands – only failure, failure, failure.

Just the other day a sannyasin told me that he was now feeling frustrated. I became tremendously happy. Because when you feel frustrated, something opens within you. When you feel frustrated, if really frustrated, then future disappears. Future can exist only with the support of expectation, desire, intention. Future is nothing but intentionality. I became tremendously happy that one man was frustrated.

Fritz Perls, one of the very perceptive men of this century, has said that the whole work of the therapist is nothing but skillful frustration, creating frustration.

What does he mean? He means that unless you are really frustrated with your desires, hopes, expectations, you will not be thrown back to your own being. A real frustration is a great blessing. Suddenly you are, and there is nothing else. The sannyasin said, "I am feeling frustrated. It seems that nothing is happening. I have been doing all sorts of meditations, all sorts of group therapies, and nothing is happening." That's the whole point of all meditations and all group therapies: to make you aware that nothing can happen. All has happened already. In deep frustration, your energy moves back to the source. You fall upon yourself.

You will try to create new hope. That's why people go on changing their therapists, their therapies, their Masters, gurus, religions. They go on changing because they say, "Now I am feeling frustrated here; somewhere else, I will again sow new seeds of hope." Then you will be continuously missing. If you understand, the problem is: how to throw you upon yourself, how to frustrate you in your desires. Of course, it has to be very skillful.

That's what I am doing here. If you don't have any desires, first I create them. I give you hope. I say, "Yes, soon something is going to happen" – because I know that desire is there, but not full-fledged. It is there hiding in a seed form; it has to sprout, it has to flower. And when the desire flowers, those flowers are of frustration.

Then suddenly you drop the whole nonsense, the whole trip. And once you are authentically frustrated – and when I say authentically, really frustrated, I mean that now you don't start any other hope again; you simply accept it and you return back home – you will start laughing. This is what you were always seeking. And it has always been inside you, but you were too much occupied with seeking.

There is a very beautiful movie called THE KING OF HEARTS. The context is the First World War, and the Germans and the English are fighting over a French town. The Germans plant a time-bomb and leave the town, and the French learn about the bomb and they also leave the town.

All the people in the insane asylum come out, take over the empty town, and have a wonderful time – because nobody is left there, only the insane people of the insane asylum. Even their guards have escaped, so they are free. They come into the town and everything is empty: shops are empty, offices are empty. So they take over the town; they take over the empty town. and have a wonderful time. They all put on different clothes and enjoy themselves thoroughly. Their madness simply disappears; they are no more mad. Whatsoever they always wanted to become and could not become, now they simply became, without any effort. Somebody became the general, and somebody became the duke, and somebody the madame, and somebody else the doctor, the bishop, or whosoever he wants to become. Everything is free. They put on different clothes and enjoy themselves thoroughly. Everyone takes on some role in the town: general, duke, lady, madame, bishop, etc. One guy becomes a barber, and he pays customers because he enjoys being a barber; and he gets more customers that way.

They are all living these roles, living in the moment and enjoying it completely, utterly.

A British soldier is sent to the town to disable the bomb. He gets frustrated because he cannot find where the bomb has been put. He starts ranting and raving and shouting, "We are all going to die!" So everyone, everyone: the general, the duke, the bishop – the mad people – everyone brings lounge chairs to watch him perform. They clap and they cheer. Of course, he gets even more mad.

The next day both the Germans and the British march back into the town and all the crazy people treat it as a parade. Then the soldiers see each other, shoot and kill each other. The duke, up in a balcony, looks down disdainfully at all the bodies and says, "Now they are overacting." A young woman looks down sadly and says with puzzlement, "Funny people." The Bishop says, "These people have certainly gone mad."

You think mad people are mad... just look at yourself, at what you are doing. You think when a madman pretends that he is the prime minister or the president that he is mad? Then what are your presidents and prime ministers doing? In fact, they may be more mad. The madman simply enjoys the fantasy, he does not bother to make it an actuality; but the premiers, the presidents and the generals have not remained satisfied with their fantasy; they have tried to actualize it. Of course, if any madman is an Alexander or a Genghis Khan, he never kills anybody; he simply is. He does not go to prove that he really is. He's not dangerous, he's innocent. But when these so-called sane people have the idea of being an Alexander, a Genghis Khan, a Tamurlaine, then they don't remain contented with the idea. They try to actualize it. Your Adolf Hitlers are more mad, your Mao Tse Tungs are more mad than any mad people in any mad asylum.

The problem is that the whole humanity exists as if under a certain hypnosis.

It is as if you have all been hypnotized and you don't know how to get out of it. All our life-styles are insane, neurotic. They create more misery than they create happiness. They create more frustration than they create fulfillment. The whole way you live brings you more and more, closer and closer, nearer and nearer to hell. Heaven is just a desire; hell is almost a reality. You live in hell and you

dream about heaven. In fact, heaven is a sort of tranquilizer: it gives you hope – but all hopes are going to be frustrated. The hope of heaven simply creates a hell of frustration. Remember this; only then will you be able to understand Patanjali's last chapter, KAIVALYA PADA.

What is the art of liberation? The art of liberation is nothing but the art of de-hypnosis: how to drop this hypnotic state of mind; how to become unconditioned; how to look at reality without any idea creating a barrier between you and the real; how to simply see without any desires in the eyes; how simply to be without any motivation. That's all yoga is about. Then suddenly that which is inside you, and has always been inside you from the very beginning, is revealed.

The first sutra:

JANMAUSADHI-MANTRA-TAPAH-SAMADHIJAH SIDDHAYAH. THE POWERS ARE REVEALED AT BIRTH...

This is a very pregnant sutra, and I have not yet come across a right commentary about this sutra. It is so pregnant that unless you penetrate it to the very core, you will not be able to understand it.

THE POWERS ARE REVEALED AT BIRTH, OR ACQUIRED THROUGH DRUGS, REPEATING SACRED WORDS, AUSTERITIES, OR SAMADHI.

Whatsoever you are is revealed at birth without any effort. Every child, while he is being born, knows the truth, because he has not yet been hypnotized. He has no desires; he is still innocent, virgin, not corrupted by any intention. His attention is pure, unfocused. The child is naturally meditative. He is in a sort of samadhi; he's coming out of the womb of God. His life river is yet absolutely fresh, just from the source. He knows the truth, but he does not know that he knows. He knows it, not knowing that he knows it. The knowledge is absolutely simple. How can he know that he knows? – because there has never been a moment of not knowing. To feel as if you know something, you have to have some experience of non-knowledge. Without ignorance you cannot feel knowledge. Without darkness you cannot see stars. In the day you can't see the is all dark; contrast is needed. A child is born in perfect light: he cannot feel that this is light. To feel it, he will have to pass through the experience of darkness. Then he will be able to compare and see, and know that he knows. His knowledge is not yet aware. It is innocent. It is simply there, as a matter of fact. And he is not separate from his knowledge; he is his knowledge. He has no mind, he has simple being.

What Patanjali is saying is this: what you are seeking you had known before. Not knowing it, you had known it before. Otherwise, there would be no way to seek it because we can only seek something which we have known in some way – maybe very dimly, vaguely. Maybe the awareness was not clear: it was clouded in mist; but how can you seek something which you have not known before? How can you seek God? How can you seek bliss? How can you seek truth? How can you seek the self, the supreme self? You must have tasted something of it, and that taste, the memory of that taste is still treasured somewhere within your being. You are missing something; that's why search, seeking arises.

The first experience of samadhi, the first experience of infinite power, siddhi, of potentiality, of being a god, is revealed at birth. But at that time, you cannot make a knowledge out of it. For that you will have to go through a dark night of the soul; you will have to go astray. For that, you will have to sin.

The word 'sin' is very beautiful. It simply means going off-track, missing the right path, or missing the target, missing the goal. The Adam has to go out of the Garden of Eden. It is a necessity. Unless you miss God, you will not be able to know Him. Unless you come to a point where you don't know whether God is or is not, unless you come to a point where you are miserable, in pain and anguish, you will never be able to know what bliss is. Agony is the door to ecstasy.

Patanjali's first sutra is simply saying that whatsoever is attained by the yogi is nothing new. It is a recovery of something lost. It is a remembrance. That's why in India once somebody attains samadhi, we call it a rebirth; he is reborn. We call him dwija: twice born. One birth was unconscious, the first birth; the second birth is conscious. He has suffered, gone astray, and come back home. When Adam returns home, he is Jesus. Every Jesus has to go far away from the home; then he is Adam. When Adam starts the returning journey, he is Jesus. Adam is the first man, Jesus the last. Adam is the beginning, the alpha, and Jesus the end, the omega; and the circle is complete.

"The powers are revealed at birth..." Then arises 'the world'; what Hindus call maya. It has been translated as illusion, magic, but the best way to translate it is as hypnosis. Then arises the hypnosis. A thousand and one hypnoses are all around: here he's being taught that he is a Hindu – now it is a hypnosis; he's being taught that he is a Christian – now it is a hypnosis. Now his mind is being conditioned and narrowed down. He's a Mohammedan – it is a hypnosis. Then he is taught that he is a man or a woman – it is a hypnosis.

Ninety per cent of your manhood or womanhood is simply hypnosis; it has nothing to do with your biology. The biological difference between man and woman is very simple, but the psychological difference is very complicated and complex. You have to teach small boys to be boys and small girls to be girls, and you bifurcate them. You create an intention: the girls are going to become beautiful women, and the boys are going to become very powerful men. The girls are going to be just confined in the home: householders, housewives, mothers; and the boys are going on a great adventure in the world: money, power, prestige, ambition. You create different intentions in them.

In different societies, different conditionings are given. There are societies which are matriarchal; the woman is predominant. Then you will see an unbelievable truth there: whenever there is a society in which the woman is predominant, the man becomes weak and woman becomes powerful. She manages all outside work and the man simply looks after the home.

But because we live in a male-dominant society, man becomes powerful and woman becomes weak and fragile. But this is a hypnosis; it is not natural. It is not so in nature. You give a certain direction, then a thousand and one sorts of hypnoses go round.

In India, if a man is born in a poor, untouchable's family, is a shudra, he's confined to being a shudra for his whole life. He cannot even change his business. He cannot become a brahmin. He's confined: a very narrow hole, a tunnel-like hole is given to him. He has to go through that; no other alternatives are available. And he will think in those terms, he will live a certain style of life. And each conditioning of the mind is self-perpetuating: it goes on creating itself more and more skillfully. Then you are given ideas about God. In Soviet Russia, you are given the idea that there is no God.

Stalin's daughter, Svetlana, has written in her memoirs that from the very beginning, of course, since she was Stalin's daughter, she was taught very strictly to be an atheist. But by and by, she started

feeling, "Why? If there is no God, why is there so much propaganda against Him? What is the point? There is no point in it; if God is not there, finished. Why be worried? Why create anti-God propaganda, literature, this and that; why try to prove? The very effort shows that something seems to be there, something may be there." She became suspicious, and when Stalin died she revolted. She became a religious person, but her mind was narrowed down. She must be a very rare human being, because to be a theist in Soviet Russia is as difficult as to be an atheist in India.

These things are not taught, these things are caught – with the blood of the mother, with the milk of the mother, with the breathing of the mother. Your whole atmosphere surrounds you as a subtle conditioning. These things are not taught. Nobody is teaching you these things in particular; you catch them. The first thing a Hindu child hears when he opens his eyes and his ears here, the first thing is going to be a mantra, or something from the Bhagavad-Gita. He does not understand anything, but the first impact is of Sanskrit, the first impact is of some religious scripture. Then he starts growing; he sees his mother praying, the statues of gods, and flowers and incense, and he goes on crawling there, watches and sees what is happening. He can see that the mother is crying, tears are coming, and she looks so happy and so graceful. Something tremendously great is happening; he cannot know what it is, but something is happening. He is catching. Then the temple, then the priest, then the flamboyant robes, and the whole atmosphere; he goes on drinking the atmosphere. It becomes part of his being. Either from the mother's breast or from the state's breast, but these things are just caught while he is unaware. You become a Christian: by the time you become alert you are already a Christian, a Hindu, a Mohammedan, a Jain, a Buddhist, and it is very difficult to uncondition you.

The whole effort of Patanjali is how to uncondition you, how to help you so that you can uncondition yourself. All that has been given to you has to be dropped so that again you come out of the clouds into the open sky, so that again you can come out of this small, tunnel-like existence of being a Hindu, a Mohammedan, a communist, this and that; how to find the open sky again – dimensionless. No religion, particularly no organized religion, is in favor of it. They decorate their tunnels. They force things on people, as if theirs is the only way to reach to God.

I have heard about a man, a Protestant, who died and reached to heaven. He asked Saint Peter, "First, before I settle somewhere, I would like to have a tour. I would like to see the whole of heaven." Saint Peter said, "Your curiosity is understandable, but one thing you will have to remember: I will take you around, but don't talk, be completely quiet. And walk so that no noise is made." The Protestant was a little worried, "Why so much...?" but they walked. Whenever he wanted to say anything, Saint Peter would put his finger on his lips and say, "Shhh! Keep quiet." When the tour was over he asked, "What is the matter? Why so much quietness?" Peter said, "Everybody here believes. For example, the Catholics believe only they are in heaven; the Protestants believe only they are in heaven; the Hindus believe only they are; the Mohammedans believe only they are. So they feel very much offended if they come to know that somebody else is also there. That is impossible for them to believe."

On the earth people live in tunnels, and in heaven also.

No organized religion can be in favor of a totally open mind. That's why an organized religion is not a religion at all; it is a politics.

Just the other day I received a letter from Amida. She was in Arica. Now she has come here, so



those Arican people are very much disturbed. She has become a sannyasin, so they have written a letter of expulsion. She is expelled. This looks like nonsense. This seems to be politics. Now she cannot be allowed to attend their meetings anymore, or to participate with them. In their jargon they have said, "Now you are put in water." She is condemned. The same goes on everywhere. Scientology does the same to people. Once you are in scientology and you leave it, just as Amida has been put in water, they give a notice that you are now an enemy. An enemy!

But this is how it has always happened. Always remember, wherever your mind is being narrowed, escape from there. It is not religion, it is politics. It is an ego-trip.

Religion widens you.

Religion widens you so much that the whole house around you, by and by, disappears. You are just under the sky, absolutely nude, in total communication with existence. Nothing exists between you and existence. This point is achieved easily, naturally, spontaneously, at the time of birth. The powers are revealed at birth – everything is revealed at birth. It is only a question of reclaiming it. It is a question of remembering it again. It is not going to be a discovery, it is going to be a re-discovery.

Many people come to me and they ask, "If samadhi happens, if enlightenment happens, how are we going to recognize it, that it is that?" I say to them, "Don't you be worried; you will recognize it because you know what it is. You have forgotten. Once it happens again, suddenly, in your consciousness, the memory will arise, surface, and immediately you will recognize."

And this can be also acquired in four ways. The first is through drugs. Hindus have made drugs for thousands of years. In the West the craze is very new; in India it is very ancient.

Patanjali says,

IT CAN BE ACQUIRED THROUGH DRUGS, REPEATING SACRED WORDS, MANTRAS, AUSTERITIES, OR SAMADHI.

He's in favor only of samadhi, but he's a very, very scientific man. He has not left anything out.

Yes, it can be acquired through drugs, but that is the lowest glimpse of it. Through chemicals, you can have a certain glimpse, but that is almost a violence, almost a rape of God – because you are not growing into the glimpse; rather, you are forcing the glimpse upon yourself. You can take LSD, or marijuana, or something else: you are forcing your chemistry. If the chemistry is forced too much, for a few moments it becomes loosened from the conditioning of the mind. From the tunnel-like style of your life it becomes loose. You have a certain glimpse, but the glimpse is at a very great cost. Now you will become addicted to the drug. Whenever you need the glimpse you will have to go to the drug, and each time you go the drug, more and more quantity of it will be needed. And you will not be growing at all, you will not be maturing at all. Only the drug will grow in quantity, and you will remain the same: This is getting a glimpse of the divine at a very great cost. It is not worth it. It is destroying yourself. It is suicidal, but Patanjali puts it there as a possibility. Many have tried that, and many have gone almost insane through it. It is dangerous to try any violence on existence. One should grow naturally. At the most, it can be like a dream, but it cannot be a reality. A person who has been taking LSD for long remains the same person. He may talk about new spaces that he has

achieved and he will talk about 'far-out experiences', but you can see that the man has remained the same. He has not changed. He has not attained to any grace. It may be otherwise: he may have lost any grace that he already had before. He has not become more happy and blissful. Yes, under the impact of the drug he may laugh, but that laughter is also ill: it is not arising naturally, it is not flowering naturally. And after the impact of the drug he will be dull, he will have a hang-over; and he will again and again seek, again and again he will seek and search for the same glimpse. Now he will become hypnotized by the experience of the drug. It is the lowest possibility.

The second, better than this, is of mantra. If you repeat a certain mantra for a long time, that too creates subtle chemical changes in your being. It is better than drugs, but still, that too is a subtle drug. If you repeat, Aum, Aum, Aum, continuously, the very repetition creates sound waves in you. It is as if you go on throwing rocks into the lake and waves arise and arise and go on spreading, creating many patterns. The same happens when you use a mantra, the continuous repetition of any word. It has nothing to do with Aum, Ram, Ave Maria or Allah; it has nothing to do with them. You can say, "Blah, blah, blah"; that will do. But you have to repeat the same, the same sound with the same tone, in a rhythm. It goes on falling on the same center again and again, and creating ripples, vibrations, pulsations. They move inside your being and spread out. They create circles of energy. It is better than drugs, but it is still of the same quality.

That's why Krishnamurti goes on saying that mantra is a drug. It is a drug, and he is not saying anything new; Patanjali says the same. It is better than the drug: you don't need any injection, you are not dependent on any outside agency. You are not dependent on the drug-pusher because he may not be giving you the right thing. He may be handing you something bogus. You need not depend on anybody. It is more independent than drugs. You can repeat your mantra inside you, and it is more in tune with the society. The society will not object that you repeat: Aum, Aum, Aum, but if you take LSD the society will object. Chanting is better, more respectable, but still a drug. It is through sound that the chemistry of your body is changed.

Now, much experimentation is going on with sound, music, chanting. It certainly changes chemistry. A plant grows faster if it is surrounded by music – by a certain music of course – classical or Indian; not by modern Western music. Otherwise, the growth stops, or, the plant goes crazy. With subtle vibrations, with great rhythm and harmony, the plant grows faster. The growth is almost doubled and the flowers come bigger, more colorful; they live longer and they have more fragrance. Now these are scientific truths. If a plant is affected so much by sounds, much more will happen to human beings. And if you can create an inner sound, a continuous vibration, it will change your physiology, your chemistry – your mind, your body – but it is still an outside help. It is still an effort: you are doing something. And by doing you are creating a state which has to be maintained. It is not naturally spontaneous. If you don't maintain it for a few days, it will disappear. So, that too is not a growth.

Once a Sufi visited me. For thirty years he had been doing a Sufi mantra, and had done it really sincerely. He was full of vibrations – very alive, very happy, almost ecstatic the whole day, as if in samadhi... drunk. His disciples brought him to me. He stayed with me for three days. I told him, "Do one thing: for thirty years you have been doing a certain chanting; stop for three days." He said, "Why?" I said, "Just to know whether it has happened to you yet or not. If you go on chanting you will never know. You may be creating this drunkenness by chanting continuously. You drop it for three days and just see." He became a little afraid, but he understood the point.

Because unless something becomes so natural that you need not do it, you have not attained to it.

Just within three days, everything disappeared; just within three days! A thirty-year effort, and after the third day the man started crying and he said, "What have you done? You have destroyed my whole SADHANA!" I said, "I have not destroyed anything; you can start again. But now remember, if you repeat for thirty lives even, you will not attain. This is not the way. After thirty years, you cannot go for a three-day holiday? That seems to be a bondage, and it has not yet become spontaneous. It has not yet become part of you; you have not grown. These three days have revealed to you that for thirty years the whole effort has been in the wrong direction. Now it is up to you. If you want to continue, continue. But remember, now don't forget that any day it can disappear; it is a dream that you are holding through continuous chanting. It is a certain vibration that you are holding, but it is not arising there. It is cultivated, nurtured; it is not yet your nature."

The third way is by austerities, by changing your way of life, not hankering for comfort, convenience: for food, for sleep, for sex; dropping all that the mind naturally desires and doing just the opposite. That is still a little higher than mantras. If the mind says go to sleep, the man of austerities says, "No, I'm not going to sleep. I am not going to be a slave to you. When I would like to go to sleep, I will go; otherwise not." The mind says, "You are feeling hungry, now go and beg"; the man of austerities says, "No!" The man of austerities says no continuously to his mind. That is what austerity is: saying no to the mind. Of course, if you continuously say no to the mind, the conditioning becomes loosened. Then the mind is no longer powerful over you, then you are released a little. But that no has to be said again continuously. Even if you listen to the mind for one day, again the whole power of mind will return to dominate and possess you. So just a moment's going astray, and all is lost.

The man of austerities is doing better; he is doing something more permanent than the man of chanting – because when you chant, your life-style remains unchanged. Just inside, you feel good: a certain well-being. That's why Maharishi Mahesh Yogi's Transcendental Meditation has so much appeal in the West, because he does not ask you to change your life-style. He says, "Whatever, wherever you are, it's okay." He does not want you to make a disciplined life; simply repeat the mantra, twenty minutes in the morning and twenty minutes in the evening, and that will do. Of course, it will give you better sleep, a better appetite. You will be more calm and quiet. In situations where anger was easy, it will not be so easy. But you have to continue the chanting every day. It will give you a certain inner bath in sound waves. It will give you a little cleansing, but it is not going to help you grow. Austerities help more because your life starts changing.

If you decide not to do a certain thing, the mind will insist that you do it. If you go on denying the mind, your whole life pattern changes. But, that too is forced. People who are in austerities too much lose grace, become a little ugly. Constant struggle and fight, and constant repression and saying no creates a very deep rift in their beings. They may have more permanent glimpses than the man of chanting or the man who is addicted to drugs. They will have more permanent results than Timothy Leary and Mahesh Yogi, but still, it is not a spontaneous flowering. It is still not Zen, not real Yoga, not Tantra.

... OR SAMADHI.

Then comes the fourth which Patanjali has been trying to explain to you. Through samyama, through samadhi, everything has to be attained. Whatever he has been teaching up to now is through samyama, samadhi – bringing your awareness to it. The man of drugs works through the chemistry; the man of austerities works through the physiology; the man of chanting works through the sound-structure of his being, but they are all partial. His totality is not yet touched by them. And they all will

create a sort of lopsidedness. One part will grow too big, and other parts will lag behind, and he will become ugly.

Samadhi is the growth of the total.

And the growth has to be natural, spontaneous, not forced. The growth has to be through awareness; not through chemistry, not through physics, not through sound. The growth has to be through awareness, witnessing: that's what samadhi is. Samadhi will bring you to the same point when you were born. Suddenly, it will reveal your being to you, who you are.

Now, a few things about samadhi will have to be understood.

One: it is not a goal to be achieved, it is not a desire to be achieved. It is not an expectation, it is not a hope, it is not in the future; it is here-now. That's why the only condition for samadhi is desirelessness – not even the desire for samadhi.

If you desire samadhi, you are continuously eroding samadhi yourself. The nature of desire has to be understood, and in that understanding it drops by itself, on its own accord. That's why I say that when your hopes are frustrated, you are in a beautiful space; use it. That is the moment when you can enter into samadhi more easily.

Blessed are those who are hopeless: let it be added to Jesus' other beatitudes.

He says, "Blessed are the meek, because they shall inherit the earth." I say to you: blessed are the hopeless, because they will inherit the whole.

Try to see how hope is destroying you. With hope arises fear. Fear is the other side of the same coin. Whenever you hope you also become afraid. You become afraid of whether you are going to fulfil your hope or not. Hope never comes alone; it keeps company with fear. Then, between fear and hope you are spread out. Hope is in the future and fear is also in the future, and you start swinging between hope and fear. Sometimes you feel, "Yes, it is going to be fulfilled"; and sometimes you feel, "No, it seems impossible," and fear arises. Between fear and hope, you lose your being.

Let me tell you one very famous old Indian story.

A fool was sent to buy flour and salt. He took a dish in which to carry his purchases. He was told not to mix the two ingredients, but to keep them separate. After the shop-keeper had filled the dish with flour, the fool, thinking of the instructions, inverted the dish asking that salt be poured on the upturned bottom. Therewith the flour was lost, but he had the salt. He brought it to his boss who enquired, "But where is the flour?" The fool turned the dish over to find it, so the salt was gone too.

Between hope and fear, your whole being is lost.

That's how you have become so disintegrated, split, schizophrenic. Just see the point of it: if you don't have any hope, you will not be creating any fear – because fear cannot come without hope. Hope is a step of fear in you. Hope creates the door for the fear to enter. If you don't have any hope then there is no point in fear. And when there is no hope and no fear, you cannot move away from

yourself. You are simply that which you are. You are here-now. This moment becomes intensely alive.

The second sutra:

JATY-ANTARA-PARINAMAH PRAKRTY-APURAT.

THE TRANSFORMATION FROM ONE CLASS, SPECIES, OR KIND INTO ANOTHER IS BY THE OVERFLOW OF NATURAL TENDENCIES OR POTENTIALITIES.

Very significant....

If you are a man of austerities you will not be overflowing. You will have repressed your energies. Afraid of sex, afraid of anger, afraid of love, afraid of this and that, you will have repressed all your energies; you will not be in an overflow. And Patanjali says that only through overflow is there transformation. It is one of the most basic laws of life.

Have you watched that when you are feeling low in energy, suddenly love disappears? When you are feeling low in energy, creativity disappears. You cannot paint, you cannot write a poem. If you write, your poetry will not walk; dancing is far away. It will not even walk; it may, at the most, limp. It will not be much of a poem. If you paint when you are low-energy, your painting will be ill. It will not be healthy. It cannot be because it is your painting and you are feeling low in energy. In fact, the painting is you spread on the canvas. It will be gloomy, sad, dying.

I have heard about one great painter who had asked one of his friends, a doctor, to come and see his painting. The doctor watched, looked from this side and that. The friend, the painter, was very happy at how much he was appreciating. Then he finally asked, because he saw that the doctor was looking puzzled – not even puzzled, but worried. The friend said, "What is the matter? What do you think of this painting?" He said, "Appendicitis." He had made a portrait of somebody and the doctor was looking everywhere, because the face was so pale and the body looked in such agony that he felt it must be appendicitis. Later on, it was found that the painter had the appendicitis, he was suffering from it.

You spread yourself in your poetry, in your painting, in your sculpture. Whatsoever you do, it is you; it has to be so.

Flowers come into the trees only when they are overflowing; the energy's too much. They can afford it. When a tree has not much energy, it will not flower because it has not even energy enough for the leaves. It has not even energy enough for the roots – how can it afford? Flowers will be almost a luxury. When you are hungry, you don't bother to buy paintings for your house. When you don't have clothes, you think of clothes; you don't think of having a beautiful garden. These are luxuries. When energy is overflowing, then only is the celebration, the transformation. When you are overflowing with energy you want to sing, you want to dance, you want to share.

THE TRANSFORMATION FROM ONE CLASS, SPECIES OR KIND INTO ANOTHER IS BY THE OVERFLOW...

Ordinarily, as man is, he is so blocked and there are so many problems repressed that the energy never comes to a point where it can overflow and just be shared with others. And your sahasrar, which is your flowering, the lotus in the crown of your head, will not flower unless energy is overflowing, unless it is overflowing so much so that it goes on rising higher and higher. The level goes on rising higher and higher; it reaches to the second center, the third center, the fourth center, and whatsoever center is touched by the overflowing energy opens, flowers. The seventh chakra is the flower of humanity: sahasrar. sahasrar dul kamal: the one-thousand-petalled lotus that will flower only when you are in an overflow.

Never repress and never create blocks in your being. Never become too solid. Don't get frozen. Flow. Let your energy remain always streaming. That's the whole purpose of yoga methods: that your blocks are broken. The yoga postures are nothing but just a methodology to break the blocks that you create inside your body.

Now, something exactly like it has happened in the West. It is Rolfing, founded by Ida Rolf. Because in the West the mind is more technological, people don't want to do their own thing. They want it to be done by somebody else; hence Rolfing. The Rolfer will do the work. He will give you deep massage, and he will try to melt your blocks. The musculature that has become hardened will be relaxed.

The same can be done with yoga, and more easily, because you are your own master. You can feel your inner being more rightly, accurately. You can feel where your blocks are. If you close your eyes and sit silently every day, you can feel where your body is feeling uncomfortable, where your body is feeling tense. Then there are yoga asanas for that particular body part to relax. Those asanas will help to dissolve the musculature which has become hardened and will allow the energy to move. But one thing is certain: that a repressed person never flowers.

A repressed person remains with dammed energy, pent-up energy. And if you don't channelize your energy in right directions, your energy can become destructive and suicidal to you. For example: if your energy is not moving towards love, it will become anger. It will go sour, bitter. Whenever you see an angry person remember, somehow his energy has missed love. Somehow, he has gone astray; hence, he is angry. He is not angry at you, he is simply angry; you may be just an excuse. He is anger. The energy is blocked and life is feeling almost meaningless, without any significance; he is in a rage.

There is a very famous poem of Dylan Thomas. His father died, and on that night he wrote this poem. In this poem come the lines,

Rage, rage against the dying

of the light:

Do not go gently into that

good night!

He is saying to his father "Fight with death; rage against it. Don't surrender, don't just let go. Give a good fight even if you are defeated, but don't go without a fight."



If love is not fulfilled, one becomes angry. If life is not fulfilled, one becomes angry at death. A man whose life is a fulfillment will not rage against death, he will welcome. And he will not say that it is dark night; he will say, "So beautiful, so restful." The dark is restful. It is almost warm, like mother's womb. One is moving again into the greater womb of God. Why rage? Those who have flowered, surrender. Those who are frustrated cannot surrender. Out of their frustrations they create more hopes, and each hope brings more frustrations – and the vicious circle goes on and on, ad nauseam.

If you want not to be frustrated, drop hope – then there will be no frustration. And if you want really to grow, never repress. Enjoy energy. Life is an energy phenomenon. Enjoy energy – dance, sing, swim, run – let energy stream all over you, let energy spread all over you. Let it be a flow. Once you are in a flow, flowering becomes very easy.

THE INCIDENTAL CAUSE DOES NOT STIR THE NATURAL TENDENCIES INTO ACTIVITY; IT MERELY REMOVES THE OBSTACLES – LIKE A FARMER IRRIGATING A FIELD: HE REMOVES THE OBSTACLES, AND THEN THE WATER FLOWS FREELY BY ITSELF.

Patanjali is saying that, in fact, if you don't have blocks everything will be attained naturally. It is not a question of creating anything; the question is only of removing the blocking. It is as if a spring is there, and a rock is blocking its way. It is streaming behind it, but cannot remove the rock. The spring, the water, has not to be created, it is already there; you simply remove the rock and it bursts forth. It is like a fountain: you just remove the rock and it bursts forth, it flowers. The child has it naturally; you have to attain it by understanding. And, you have to drop all the blocks that the society has enforced upon you.

The society is against sex: it has created a block, just near the sex center. Whenever sex arises you feel restless, you feel guilty, you feel afraid. You shrink; you don't stream, you don't flow. The society is against anger: it has created a block there. So anger comes, but you cannot move into it totally. You will have to drop all these blocks.

That's why I insist for dynamic methods: they will melt your blocks. If you are angry, scream, yell. There is no need to yell and scream at anybody; just a pillow will do. Beat the pillow, jump on it, kill the pillow – there is no need to kill anybody. Just the idea that you are killing the pillow is enough. Just getting into the rage, into the anger, is enough; the block is broken. If you want to kill somebody, or if you want to be angry at somebody, you can never be totally in it – impossible – because the other is going to be hurt, wounded, and you are a human being: you have compassion and love also. So one withholds.

Beat the pillow. Have a good knife and kill the pillow. When the pillow is dead, bury the body and be finished with it. Suddenly, you will feel that something has broken inside you. A rock has been removed. Yell, jump, jog. If sex arises, help it to arise. Forget all that the society has taught you. Enjoy the very feeling of sensuality arising in you. Cooperate with it. Don't shrink and don't resist it; cooperate with it. Soon you will see that the sensuality is transforming. When the pool is full, it starts overflowing. Sensuality overflowing becomes sensitivity. People who repress their sex become insensitive, dull. They don't have life. They become wooden.

THE INCIDENTAL CAUSE DOES NOT STIR THE NATURAL TENDENCIES INTO ACTIVITY; IT MERELY REMOVES THE OBSTACLES.

The whole effort of yoga is to remove the obstacles, via negativa. Nothing is really to be done because you have everything; it is just not flowing. A few rocks have been put on the path. You have been distracted. It is just like a farmer irrigating a field. Have you seen a farmer irrigating a field? Water is flowing in one channel; he removes a little earth and the water starts moving into that path. When that part is irrigated he puts a little earth back on the gate; the water stops flowing on that path. Then he opens the channel somewhere else; the water starts flowing there. Water is there; it needs channelization. Energy you have, you are; it simply needs channelization so it reaches to the sahasrar, to the highest peak, the climax of your being.

### ARTIFICIALLY CREATED MINDS PROCEED FROM EGOISM ALONE.

And we all have artificial minds. That's what I call the hypnosis that society has done to you.

We have a group in the ashram, and I have been thinking about it. It is called 'Hypnotherapy', but I would like to call it 'deHypnotherapy' – because the basic effort is to de-hypnotize you, or unhypnotize you, uncondition you.

All minds are artificially created minds: nirmana cittany asmita-matrat. Artificially created minds proceed from egoism alone: I am a Hindu, I am a Mohammedan, I am black, I am white, I am this, that – they are all artificial minds. The original face, the original mind, uncreated by man, has to be known and realized.

I have heard: A little colored boy accidentally spilled a tin of white paint over himself. When he arrived home, his father gave him a good hiding and told him to go straight to bed. Sobbing his way out of the room he said, "I have only been white for twenty minutes, and I hate you blacks already!"

Even a twenty-minute-old child has started accumulating the artificial mind. Even a twenty-minute-old child looks at his mother with more love than towards anybody else, because he has learned one trick. The conditioning has started: she is food, and survival depends on food. So howsoever ugly the mother, the mother always looks beautiful. It is survival, and the child has started learning diplomacy. He will not smile so much at the father. He does not know who this man is. He will learn it later on. By and by, he will see that this man is important. Of course, he is not seen very much in the home, but important. Rarely, on Sundays he is there, but even the mother depends on him, even the mother smiles at him. Then the child also smiles at the father. He is learning the artificial mind. He's creating relationships, arranging his survival, creating a situation – diplomacy, politics – but this artificial mind which is a help in survival in the beginning, becomes the greatest problem in the end.

When you have survived and you have used the artificial mind, then it hangs around you like a rock around your neck. It becomes the ego. It has to be learned; nothing can be done about it. Every child will have to move into the artificial mind. But when you become alert and aware, and when you start thinking and meditating about life, then it is time to, by and by, drop it. And drop the ego, because the ego is nothing but the artificial mind. The center of the artificial mind is the ego. And every artificial mind can be continued only if you go on enhancing your ego.

Hindus will say that they have the greatest religion in the world, that they are the most religious people in the world. In fact, if they were really religious they would not utter such nonsense, because



a religious mind is humble, simple. This is ego. Then every country has its own ego. The Russian, the Chinese, the American, the German, the English – everybody has his own ego, and every country goes on feeling that, "We are the superb, the chosen." Every country finds ways and means to feel enhanced, as with every race, every group, and every man and woman.

I have heard: The elephant looked down and saw a little, very tiny mouse standing by its foot. "Dear me," said the elephant, "you are very tiny." "Yes," agreed the mouse, "I have not been very well lately." Even a mouse has his own ego? – he has been ill, that's why.

The artificial mind lives through ego, so if you start dropping your ego, the artificial mind will start disintegrating. Or, if you drop your artificial mind, the ego will start disintegrating. And if you really want to get rid of this rock, start both ways together. Never enhance the ego in any way. The ways are very subtle.

Remember that the original mind is egoless. It does not know the 'I', because 'I' is a shrinking. The original mind is infinite, like the sky.

And one problem arises continuously as far as ego is concerned. In the beginning you try to befool others about yourself, but, by and by, you are befooled yourself. When you start convincing others that you are somebody in particular, you become convinced yourself.

There was a strict rule in the mental asylum: no pets. The warder heard poor Harry talking to a dog called Rover, and marched into his padded cell. There was Harry, leading a tube of toothpaste around on a piece of string. "What is that?" asked the warder. Harry looked at him in surprise. "Surely any fool can see it is just a tube of toothpaste on a piece of string!" he said. Satisfied, the warder left. Just as he closed the door behind him, Harry breathed a sigh of relief. "Good boy, Rover. We sure fooled him that time."

The more you try to befool others, to prove that you are somebody in particular, exceptional, extraordinary, this and that – all neurotic ideas – the more you succeed in proving it to others, the more you will only succeed in befooling yourself. Look at the whole nonsense of it.

Nobody is extraordinary, or, everybody is extraordinary. Nobody is special, or, everybody is special. But there is no point in proving anything either way – there is no need.

Artificially created minds proceed from egoism alone, so if you want to come to the original mind – which is the whole effort of Yoga, Tantra, Zen – then you will have to drop the artificial mind; the mind that has been created by the society and given to you; the mind that has been created from the outside and enforced on you. By and by, drop it. The more you see, the more you will be able to drop. Whenever you start feeling attached to the artificial mind: whenever you say, "I am a Hindu, and I am an Indian; or, I am English, I am British"; or this and that, just catch yourself redhanded. Deep inside, slap your face, and say "What nonsense!" By and by, don't be defined by society. Then you will find the indefinable; your real, authentic being.

THOUGH THE ACTIVITIES OF THE MANY ARTIFICIAL MINDS VARY, THE ONE ORIGINAL MIND CONTROLS THEM ALL.

So whatsoever your artificial mind, in fact, in reality, the original mind hiding behind it controls them all. Find the controller. Try to find who you originally are before the society corrupted you, contaminated you, before the society entered, planned you, and destroyed your wildness. In Zen they call it: finding the original face which you had before you were born, and which you will have when you will again die; the original face, untouched by society. That's your nature, your soul, your being.

Finding the original face, you will be reborn, you will become a dwij, twice-born. You will become really a brahmin, one who knows. Then again everything will be revealed to you as it was revealed at the time of birth, because you will be born again. But this time, there is going to be a great difference: you will be alert. The first time you missed; you will not miss this time. The first time it happened naturally; this time it will happen with your alertness, your awareness. You will be conscious of it. You will see yourself reborn again, being born again, arising out of the past, out of the clouds and confusion – thoughts, prejudices, egos, minds, conditionings – arising out of them, virgin, pure. Then you will again see the power that you are, the being that you are.

So first, it happens at birth; second it happens at samadhi; in between, it can be managed by three methods – drugs, chanting, austerities – but those three methods are ways of deceiving, cheating. And you cannot cheat upon God, you can cheat yourself; remember that.

## CHAPTER 2

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### Aloneness is the last achievement

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*2 May 1976 am in Buddha Hall*

The first question:

Question 1

DOES A DISCIPLE STEAL SOMETHING FROM HIS MASTER?

Everything!

Because the truth cannot be taught, it has to be learned. The Master can only tempt you, make you more and more thirsty for it; but he cannot deliver it to you – it is not a thing. He cannot simply transfer it in your name – it is not a heritage. You will have to steal it. You will have to work hard in the dark night of the soul. You will have to find ways how to steal it. The Master only tempts you; he simply provokes you. He shows that something is there, a treasure, and now you have to work hard. In fact, he will create all sorts of obstacles so that you cannot reach to the treasure very easily. Because if you reach to the treasure very easily, you will not have grown; you will lose that treasure again. It will be a treasure in the hands of a child. The key will be lost, the treasure will be lost.

So not only do you have to steal, but the Master has to work in such a way that you become able to steal only when you are ready. He has to create many obstacles. He goes on hiding the treasure. He will allow you only when you are ready. Just your greed or your desire is not enough, but your readiness, your preparedness; you have to earn it. And it is like stealing because the effort has to be made in the dark, and the effort has to be made very silently. And there are a thousand and one obstacles on the path, temptations to go away, temptations to get distracted. The help of the Master

is really to make you more skillful, to give you the knack of how to feel whether the treasure exists here or not.

Living with the Master, surrounded by his climate, slowly, slowly, a certain awareness arises in you. Your eyes become clear and you can see where the treasure is. And then, you work hard for it. The Master gives you a glimpse of the far-away peak of the Himalayas – snow-covered, shining in the sun – but it is far away and you will have to travel. It is going to be hard, it is going to be uphill. There is every possibility that you may get lost. There is every possibility that you may miss the goal, you may go astray. The closer you come to the peak, the possibility of missing becomes bigger and bigger, greater and greater – because the closer you come to the peak, the less you can see the peak. You have to move just by your own alertness. From far away you can see the peak; it is difficult to lose the direction. But when you have reached the mountains and you are moving upward, you cannot see the peak. You have simply to grope in darkness, so it is more like stealing. The Master is not going to give to you easily. It can be allowed very easily – the door can be opened right now – but you will not be able to see any treasure there because your eyes are not trained yet. And even if, just on trust, you believe that this is very, very valuable, you will lose your trust again and again. Unless you feel and know that this is valuable, it is not going to be kept for long; you will throw it anywhere.

I have heard about a poor man, a beggar, who was coming with his donkey on the road. The donkey had a beautiful diamond just dangling on his neck. The beggar had found it somewhere and thought it looked beautiful, so he had made a little ornament for the donkey, a necklace. One jeweller saw it. He reached to the poor man and asked, "How much will you take for this stone?" The poor man said, "Eight annas will do." The jeweller became greedy. He said, "Eight annas? – for just this small stone? I can give you four annas." But the poor man said, "For four annas why take it away from the donkey? Then I'm not going to sell." The jeweller said that the beggar would sell, so he went a little far away. He would come back to persuade. But by that time, another jeweller saw it. He was ready to give one thousand rupees, so the poor man sold immediately because the other was not even ready to give eight annas. And this jeweller looked almost mad; one thousand rupees he offered! -The first jeweller came back but the diamond was gone. He said to the poor man, "You are a fool! You have sold it just for one thousand rupees; it was worth almost one million RUPEES!" The beggar laughed, "I may be a fool – I am – but what about you? I did not know that it was a diamond, and you knew it and you would not take it even for eight ANNAS."

You can get the diamond; it will be taken away from you. You cannot keep it for long. It will be stolen unless you yourself understand how valuable it is. So you have to grow.

The work of the Master is very paradoxical. The paradox is: he provokes you, he invites you, and goes on hiding the treasure. He has to do both simultaneously: he has to tempt you, seduce you, and yet, he is not to allow you an easy approach. Between these two very paradoxical efforts: provoking, continuously provoking....

I go on speaking every day; this is nothing but temptation, an invitation. But I will hide it to the last unless you have become capable of stealing. I am not going to give it; it cannot be given. You can only steal it. But you will become, by and by, a master thief. The temptation will make you. What will you do? I will tempt you and nothing will be given to you. What will you do? – you will start thinking of how to steal it.

Nothing happens before its right time; truth, at least, never happens before its right time. And if I try to give it to you, it will never reach you in the first place. Even if it reaches, you will lose it again. And... it will not be an act of compassion on my part if I give it to you. My compassion has to be hard. My compassion has to be so hard that you go on crying for it and I go on hiding it. On the one hand, I tempt you; on the other hand, I hide it. Once tempted, you will become, by and by, crazier and crazier. You will find ways; you have to find ways. Because only through finding, searching, seeking ways, inventing, innovating, enquiring new paths, getting out of the old patterns, finding new patterns, new disciplines, will you grow, will you become rich. In fact, the moment you have grown, suddenly the truth is there within you. One just has to recognize it, but that recognition comes the hard way. You will have to stake everything that you have: that is the meaning of stealing. It is not a business: it is not a bargain. It is like stealing.

Think of the thief: he stakes everything for something which is not known, which he doesn't know whether it is really there or not. He stakes his property, he stakes his family, he stakes his own life. If he misses and something goes wrong, he may be in prison forever. He's a gambler; very courageous. He's not a businessman. He stakes everything for something which may be there or may not be there. The businessman has a dictum: he says, "Never lose your half bread in the hand for a whole bread in the future, in imagination. Never lose that which you have for that which you don't have." That is the dictum of the businessman, the businessman's mind.

The thief follows another dictum totally: he says, "Put everything that you have at stake for something that you don't have." For his dream, he stakes the real. It is just a 'perhaps'. He risks all his securities for something very insecure. That's where courage is.

So rather than being a businessman, be a thief, be a gambler. Because the unknown can be found only when you are ready to drop the known. When the known ceases, the unknown enters into your being. When all security is lost, only then do you give way for the unknown to enter in you.

The second question:

Question 2

CANNOT ONE ENJOY LIFE ALONE? BECAUSE I AM NOT SO AWARE, THAT MOVING INTO WATER WITHOUT GETTING WET, OR GOING THROUGH FIRE WITHOUT GETTING BURNT CAN BE POSSIBLE FOR ME. CANNOT ONE ENJOY LIFE ALONE?

At least the questioner cannot enjoy, because one who can enjoy will never ask the question.

The very question shows that it will be impossible for you to enjoy being alone. Your aloneness will deteriorate and become loneliness. Your aloneness will not be a fullness; your aloneness will be loneliness – empty.

Yes, out of fear you can settle in it. Out of the fear of getting wet in the water, out of the fear of getting caught in the fire; out of fear, you may settle. Many have settled. Go to the monasteries; look into the old ashrams: many have settled just out of fear.

Relationship is a fire; it burns. It is difficult. It is almost impossible to live with someone. It is a constant struggle. Many have escaped, but they are cowards. They are not grown-ups; their effort is

childish. Yes, they will live a more convenient life, that's true. When the other is not there, of course, everything goes easily. You live alone – with whom to get angry? – with whom to get jealous? – with whom to fight? But your life will lose all taste. You will become tasteless; you will not have any salt.

Many escape from life just because life is too much, and they don't find themselves capable of coping with it. I will not suggest that; I am not an escapist. I will tell you to fight your way through life, because that is the only way to become more aware and alert; to become so balanced that nobody can unbalance you; to become so tranquil that the presence of the other never becomes a distraction. The other can insult you but you are not irritated. The other can create a situation in which, ordinarily, you would have gone mad, but you don't go. You use the situation as a stepping-stone for a higher consciousness.

Life has to be used as a situation, as an opportunity to become more conscious, more crystallized, more centered and rooted. If you escape, it will be as if a seed escapes from the soil and hides in a cave where there is no soil, only stones. The seed will be safe. In soil, the seed has to die, disappear. When the seed disappears, the plant sprouts. Then dangers start. For the seed there was no danger: no animal would have eaten it, and no child would have broken it. Now the beautiful green sprout, and the whole world seems to be against it: the winds come and they try to uproot it, clouds come, and thunders come, and the small seed is fighting alone against the whole world. There are children and there are animals and there are gardeners, and millions of problems to be faced. The seed was living comfortably, there was no problem: no wind, no soil, no animals – nothing was a problem. It was closed completely into itself; the seed was protected, secure.

So you can go to a cave in the Himalayas: you will become a seed. You won't sprout. Those winds are not against you; they give you an opportunity, they give you challenge, they give you an opportunity to get deeply rooted. They tell you to stand your ground and give a good fight. That makes you strong.

You see, one eucalyptus tree is here. Just to protect it, Mukta placed a bamboo by the side when the tree was small. Now it has gone so long, but it cannot stand on its own. The bamboos are still there and now it seems impossible. Once you remove the bamboos, the whole tree will fall down. The protection will have proved to be dangerous. Now the tree has become accustomed to protection. It has not grown in strength, it has remained childish.

Challenges are growth opportunities, and there is no greater challenge in life than love. If you love someone, you are in a tremendous turmoil. Love is not all roses as your poets say; they are all fools. They may have dreamed about love but they have never known it. It is not all roses. It is more thorny than you can imagine. Roses are rare, here and there; thorns are millions. But when out of a million thorns a rose arises, it has a beauty of its own. Love is the greatest danger in life. That's why I insist that if you really want to grow, accept the greatest danger and move into it.

People have tried to find many ways of avoiding it. Some have left the world. Why are you so afraid of the world? The fear of the world is really fear of love, because when others are there, the possibility is there that you may fall in love with someone. There are so many beautiful souls around, so many attractions; you may get caught somewhere. Danger... escape! A few have escaped to the monasteries, a few have escaped in other ways. A few have escaped into marriages. That too is an escape. The monastery is an escape, and marriage is also an escape – to avoid love.

One never knows what will be the outcome of a love affair. It is always on the rocks. It is never convenient, it is never comfortable. It may bring you moments of joy, but it brings hell also. It is painful growth, but all growth is painful. One never grows without pain. Pain is part, an essential part. If you avoid the pain you also avoid the growth.

Many have settled somewhere. A few have settled in ambition, have become politicians. They are not worried about love. They say they have great things to do in the world. They are worried about power: they use power as an escape. A few are buried in their monasteries, a few are buried in their families: marriage, children, this and that, but I rarely come across a man who has faced the challenge of love, the greatest storm there is. But one who has faced it, grows. He comes out of it one day, clean, pure, mature.

So you ask, "Cannot one enjoy life alone?"

You can be happy alone, but you cannot enjoy. You can be happy, in a way, because there will be no disturbance, no turmoil, no conflict. Your happiness will be more like peace, less like enjoyment. It will not have any ecstasy in it. Joy is very ecstatic; joy is very much like dance. Happiness is like the singing you do in your bathroom – the bathroom singing – it is very lukewarm; you can do it alone. You always do it in your bathroom because you are alone. But singing and dancing with other people, getting completely possessed by it, is joy. Joy is a shared phenomenon; happiness is a non-shared phenomenon.

People who are miserly always look for happiness, not for joy – because joy needs sharing. You cannot be joyful alone. A certain atmosphere is needed, a certain climate is needed: a certain whirlwind of people, persons, consciousness, is needed. Alone you can be happy, at the most.

And remember, happiness is not a very happy thing.

Joy is really moving high. Joy is the climax, like peaks; happiness is a plain ground: one moves comfortably with no fear of any fall anywhere – no valley around, no danger. You can walk with your eyes closed. You know the path. You have been moving on that path, this way and that. You can move completely unconsciously.

Joy needs consciousness. Have you ever moved into the mountains and just by the side, a great valley is yawning? You become alert. That is one of the beauties of mountaineering. It is not really the joy in the mountain; the joy is in moving in danger, constant danger. Always there is death around; the valley is waiting to swallow you at any moment. Once you lose your footing, you are gone forever. Because of that danger one becomes very sharply aware, like a sword. That awareness gives joy.

When you are moving with people, in relationship, you are always in danger. Life becomes sharp. Then you have a tone; then your energy is not just rusting, it is flowing. Look at the people who have lived too long in the caves or in the monasteries: you will see that a certain rust has settled on their faces. They will not look alive. They will be dull almost to the point of being stupid. That's why monks have not created anything beautiful in the world. Nothing has come out of them. They are wastages; they are not fertile soil. They proved impotent.



All escape makes you more of a coward, impotent. And the more you escape, the more you want to escape. All escape is suicidal.

Then what do I mean? Am I saying to you, never be alone? No, not at all. But I am saying, never be lonely. Aloneness comes out of the richness that you have learned through relationships, out of many relationships, of many dimensions, many qualities: being with a mother, being with a father, being with a friend, being with a brother, sister, being with a wife, being with a beloved, lover, with friends, with enemies. 'Being with' is the world. And one has to be in as many relationships as possible; then you expand. Each relationship contributes something to your inner enrichment. The more you spread into people, the more you expand. You have a bigger soul, and you have a richer soul. Otherwise, you become impoverished.

Now psychoanalysts have been working hard on children who have not received their first and basic relationship: the relationship between the child and the mother. They shrink. These children are never normal. Somehow, the first urge to expand has not happened. The relationship between a child and the mother is the first entry into the world.

You enter into the world with your mother's love. You enter into the world because you relate with your mother, and you learn how to relate. The warmth that flows between the child and the mother is the first exchange of energies. It is tremendously sexual, because all energy is sexual. The child smiling, the mother smiling, a tremendous energy is being exchanged. The mother cuddling the child, hugging the child, kissing the child; a great energy is being given to the child, and the child is getting ready to respond. Sooner or later, the day will come when the child will hug and kiss the mother. Now he's ripe – not only ready to take, but ready to give also. That is his first learning. Then he will move with brothers and sisters and father and uncles, and the circle will become bigger and bigger and bigger: in school, and in college, and in the university, and then in the universe one goes on.

The more and more you relate, the more and more you are. The being is discovered through being related. Each relationship is a mirror. It shows a fragment of your being to you. It reflects something about yourself. When you have grown so much and expanded to the infinity, then the last relationship is with God.

That is the last relationship.

If you escape from relationship, as these so-called religious people do.... They are doing something very absurd. They will not be able to relate with God because they have not learned how to relate. They have not learned how to move in relationship. And remember, to relate with God is the greatest, the most dangerous relationship there is.

Just the other day I was reading a memoir of a Christian, a very beautiful person who had lived in Soviet Russia's jails for many years. For three years continuously he was in an underground cell, thirty feet into the earth. For three years continuously he never saw any sunlight, any flower, any butterfly, any moon. He didn't see any human face, except the guard. For three years it was maddening: no book to read, nothing to do. He was not even aware of whether it was day or night, whether the sun had arisen outside in the world or not. There was no newspaper, no news of what was happening in the world, nothing. He was completely unrelated. He started doing one thing –



tremendously beautiful: he started talking to God. What to do? What else to do? For three years he talked to God and, by and by, he started giving sermons. God was the only audience. He would stand and he would give a sermon. But those sermons are really beautiful. Now, out of the jail, he has collected those sermons, and he has put them as he had given them to God. He says, "Don't be offended," because many times he becomes angry with God. One has to become. What nonsense: for three years! He quotes from scriptures and says to God, "Look at what you have said. In the Bible you say that a man should never be alone. What about me! Have you forgotten all about your scripture and your message that you gave through Jesus? Where are you? Have you changed your rules? A man should never be alone? – then why have you forced me for three years to be alone?" And he says, "Remember, at the last day of judgement I am not going to be the only culprit, you are also going to be the culprit. Not only will you tell about my sins, I am also going to tell about your sins. Remember! Don't forget it! It is not going to be one way."

Really, those sermons are beautiful, those talks with God. He remained sane because of these talks. He came out perfectly sane, saner really than when he had gone in – more sane. Such a beautiful relationship... and the God was absolutely silent. It irritates. You go on talking; he never says yes, no – nothing.

Just think – you go on speaking and your wife keeps quiet. She goes on working in the kitchen. You are going crazy and you are shouting and yelling, and she goes on silently doing her things. How will you feel? The same happens in relationship with God. One has to learn it in life, then you can relate with God. To relate with God is to relate with the whole. Of course, the whole is silent, and great skill is needed in relating – only then. After you have related with God, and you have become merged with Him, then aloneness arises.

Aloneness is the last achievement.

That's what Patanjali calls kaivalya: absolute aloneness. It is not in the beginning; it is in the end. That is why we are reading the last chapter. The chapter is about aloneness, Kaivalya Pada. It is the whole effort of the yogi through many lives to reach to aloneness. It is not so cheap as you think: that you just leave the house and you go into a cave, and you are alone. Then there is no need for Patanjali's Yoga Sutras. A simple sutra will do: go to the railway station, purchase a ticket, and go to the Himalayas – finished. Who is preventing you? Who can prevent you? How can you be prevented?

But that way, life would be too cheap, would not be of worth. One has to learn it. Aloneness is the flowering of all your relationships. You have gathered the fragrance out of all your relationships: good and bad, beautiful and ugly; you go on gathering fragrance. Then, a flame arises in you. That aloneness has to be the goal. What you call aloneness right now is not aloneness; it is going just to be loneliness. To be solitary is not to be in solitude. To be solitary is ugly, ill, sad. To be in solitude has a tremendous beauty in it; it is an achievement.

"... because I am not so aware, that moving into water without getting wet, or going through fire without getting burnt can be possible for me."

Then how are you going to become aware? Move more and more. By escaping you will never become aware. All these situations are needed to make you aware. If you cannot become aware in

the world, you cannot become aware out of the world. Otherwise, why has the world been given to you; why are you in the world? – to learn awareness.

When so many people are criss-crossing your path, so many energies criss-crossing all around you, and it is a puzzle to solve, awareness will arise out of it. Yes, one day you will be able to walk in water and the water will not touch your feet; but before that happens, you will have to walk in many rivers and many oceans of life. Yes, one day you will be capable of walking into fire and the fire will not burn you, but that has to be learned through many fires, and many burnings. Only out of experience is one freed. Truth liberates; experience gives you truth. Never decide for the life of no experience. Always decide for more experience. Howsoever hard and difficult, but always choose the life of experience. One day, you will transcend, but one transcends only by knowing it.

The third question:

Question 3

IN REPLY TO MY QUESTION, YOU SAID THE OTHER DAY TO LIVE AND ENJOY LIFE TOTALLY. BUT WHAT IS LIFE THEN? – TO GO IN SEX, TO MAKE MONEY, TO FULFIL WORLDLY DESIRES, AND ALL THAT? IF SO, THEN ONE HAS TO DEPEND ON OTHERS, AND THE WORLDLY THINGS WHICH ARE SURE TO BECOME A BONDAGE IN THE LONG RUN. AND ALSO, WILL IT NOT MAKE THE SEARCH OF THE SEEKER VERY, VERY LONG?

Yes, life is all that you can imagine and desire. Sex is included, money is included; everything that the human mind can desire is included. But you live in a sort of hang-over. Even in the formulation of a question, your condemnations are absolutely clear, emphatically clear.

You say, "In reply to my question, you said the other day to live and enjoy life totally. But what is life then – to go in sex, to make money, to fulfil worldly desires, and all that?" The condemnation is clear. You seem to know the answer before you have asked the question. Your learning is absolutely clear: cut sex, cut love, cut money, cut people. Then what sort of life would be left there?

This has to be understood: the word 'life' has no meaning in it if you go on cutting everything. And everything can be condemned. Enjoying food is life; anybody can condemn it: "What nonsense! Just chewing food and swallowing it inside? Can this be life? Then breathing – just taking air in, throwing it out, taking it in, throwing it out – what boredom! And for what? Then getting up early in the morning and going to sleep in the evening, and going to the office and to the shop, and a thousand and one miseries. Is this life? Then making love to a woman? Just two dirty bodies! Kissing a woman – nothing but an exchange of saliva and millions of germs. Think of germs: it is not even hygienic; certainly it is irreligious. It is also unhygienic."

So what is life? Take everything out of the context of the whole, and it looks meaningless, absurd. That's how religious people have been condemning life through the ages. You give them anything, and they will be able to condemn it. They say, "What is the body? Just in a bag of skin there are millions of dirty things. Just open the bag and see." And you will find that then they are right. But have you asked the other question? These people must have been expecting something which they have not found. Were you expecting gold inside the bag of skin, or diamonds inside the bag of skin? Then would things have been better? Ask the other question: what were you expecting? You cannot

find a better and more beautiful body than you have, and you go on looking at the dirt inside. You don't look at the beautiful work it continues.

The whole body continues to work for seventy, eighty, or even a hundred years with such smooth efficiency, with such silence. Look at the throbbing energy in the body, the pulsation of energy. But there are people who can always find something wrong. Whatsoever it is, they can find something wrong. You show them a rose and they will take it off the plant and will say, "What is it? It will be dead within a few hours. Yes, it will wither, so all beauty is lost." You show them a beautiful rainbow, and they will say that it is illusory: "You go there and you will not find anything. It simply appears to be." These are the great condemnors, the poisoners of life. They have poisoned everything, and you have listened to them too much. Now you find that it has become almost impossible for you to enjoy life. But you never think that this incapacity to enjoy life is created by your so-called religious teachers. They have poisoned your being. Even when you are kissing a woman, they go on inside telling you, "What are you doing? This is nonsense. There is nothing in it." Even while you are eating they go on saying, "What are you doing? There is nothing in it." Those condemnors have done a great work.

And this is one of the basic problems: that to appreciate is difficult, and to condemn is easy. To appreciate is very difficult because you have to prove something positively. Only then can you appreciate. Heinrich Heine, one great German poet, writes in his memoirs: "One day I was standing with the great philosopher, Hegel, and it was a beautiful cool night – dark, silent – and the whole sky was beautifully full of stars." Of course, the poet started appreciating it, and he said, "What beauty; what tremendous beauty!" And he added, "I always think that if a man only looks at the earth and never looks at the sky, he may become an atheist. But a man who looks at the sky, how can he become an atheist? – impossible!" But, by and by, he became a little uneasy because Hegel was completely silent; he had not uttered a word. He asked Hegel, "What do you think, sir?" And Hegel said, "I can't see any beauty or anything. These stars you are talking about? – they are nothing but a leprosy of the sky." Leprosy...!

Condemnation is so easy. That's why condemnors are so articulate. People have not talked in favor of life because it is difficult to say anything positive about life – it is too much for words. Condemnors have been very articulate: they have been condemning and negating, and they have created a certain mind in you which goes on working from the inside and goes on poisoning your life. Now you ask me, "What is life – to go in sex? to make money? to fulfil worldly desires, and all that?" And what is wrong in worldly desires? In fact, all desires are worldly. Have you come across any desire which is not worldly? What do you desire God for? – and you will find the whole world hidden there in your desire. What do you desire heaven for? – and you will find the whole world hidden there. Those who know say that desire is the world. They don't say 'worldly desires'. Buddha has never said 'worldly desires'. He says, "Desire is the world"; desire as such. The desire for samadhi, the desire for enlightenment, is also worldly. To desire is to be in the world; not to desire is to be out of the world.

So don't condemn the worldly desire; try to understand it, because all desires are worldly. This is the fear: that if you condemn the worldly desires, you will start creating new desires for yourself which you will call unworldly, or other-worldly. You will say, "I am not an ordinary man. I am not after money. What is it, after all? You die – you cannot take the money with you. I'm seeking, searching for some eternal wealth." So are you unworldly, or more worldly? People who are satisfied with the

wealth of this world – which is momentary, and death will take it away – they are worldly. And you are searching for some wealth which is permanent, which is forever and ever; and you are unworldly? You seem to be more cunning and clever.

People are making love to ordinary human beings – they are worldly. And what are you desiring? And look in the Koran, look in the Bible, look in the Hindu scriptures: what are you desiring in heaven? – beautiful damsels made of gold, never aging, remaining always young. They are always at the age of sixteen – never fifteen, never seventeen – something miraculous. When the scriptures were written, then too they were at the age of sixteen. Now the scriptures have become very ancient, but those girls continue to be at the age of sixteen. What are you desiring?

In Mohammedan countries homosexuality has been prevalent, so even that is provided for in heaven. You will not only have beautiful girls, you will have beautiful boys available. And in this world alcohol is condemned, and there, in the Mohammedan heaven, there are springs of wine. Springs! You need not go to the pub, you can just swim in them, drown in them. And you call these people unworldly? In fact, they are nothing but very worldly people who have become so frustrated with this world that now they live in fantasy. They have a fantasy world; they call it paradise, heaven, or something else.

All desires are worldly, and when I say that, I am not condemning them – I am simply stating a fact: to desire is to be worldly. Nothing is wrong in it. God has given you an opportunity to understand what desire is. In understanding desire, in the very understanding of it, the desire disappears. Because desire is in the future, desire is somewhere else, and you are here-now. You want to be here-now; and the reality is here-now, the existence is happening here-now, everything is converging on here-now, and with your desire you are somewhere else so you go on missing. You remain always hungry because that which can satisfy you is showering here, and you are somewhere else.

Now is the only reality, and here is the only existence. Desire takes you away.

Try to understand desire: how it goes on deceiving you, how it goes on taking you away on further trips, and you go on missing. So whenever you remember, come back, come back home.

There is no need to fight with the desire, because if you fight with the desire you will create another desire. Only one desire can fight with another desire. Understanding is not a fight with desire. In the light of understanding desire disappears, as darkness disappears when you kindle a lamp.

So don't call these worldly desires; don't be a condemner. Try to understand.

"If so, then one has to depend on others, and the worldly things which are sure to become bondage in the long run." But what is wrong in depending on others? The ego does not want to depend on anybody. The ego wants to be independent. But you are dependent. You are not separate from existence, you are part of it. Everything is joined together. We exist together, in a togetherness. Existence is a togetherness, so how can you become independent? Will you not breathe then? Will you not eat food? If you will eat food, you will have to depend on the trees, on the plants. They are supplying food to you. Will you not drink water? – then you will have to depend on rivers. And will you not need the sun? – then you will die. How can you become independent?

'Independent' is a wrong word, as wrong as the word 'dependent'. Independence and dependence are both wrong. The real thing is 'interdependent'. We are all together, interdependent. Even the king is dependent on his slave, as much as the slave is dependent on the king. It is an interdependence.

It happened in the life of Caliph Haru-an-Rasid. He was sitting with his court joker, Bollul, and he said, "Bollul, I'm the most independent man in the world. I'm a monarch with infinite power, and whatsoever I want I can do. The whole world obeys me. Can you find anything which is not under my order?"

Bollul kept silent, then he said, "Sir, this one fly is disturbing me very much. Can you order her not to disturb me?"

Haru-an-Rasid said, "You are a fool. How can I order the fly? And she will not listen to me."

Bollul said, "Have you forgotten sir, what you were saying: that the whole world follows your orders? – and even this fly just in front of you is sitting on my head. I am trying to avoid it, and it goes on landing again and again on my nose; and I have seen it landing on your nose also, sir! And you cannot order this small fly? – and the whole world follows your order? You think again."

The world is an interdependence.

Haru-an-Rasid and flies are all interdependent, and Bollul is wiser than Haru-an-Rasid. In fact, because he is very wise is why he's thought of as a fool. Or, maybe it is because of his wisdom that he calls himself a fool – because to exist in this world of fools you should not declare that you are a wise man. Otherwise, they will kill you. This Bollul seems to be wiser than Socrates and Jesus. They committed one mistake: they declared that they were wise. That created trouble. All the fools gathered together and they said, "We cannot tolerate you." You cannot crucify a Bollul. Maybe he is wiser than Jesus and Socrates. He says, "I am a fool, sir"; but see his insight.

Once Haru-an-Rasid wrote a poem. Now, everybody appreciated it; everybody had to appreciate. It was just nonsense. And when he asked Bollul before the court, he said, "This is just nonsense. Even a fool like me, sir, will not write this." Of course, Haru-an-Rasid was very angry. Bollul was thrown into imprisonment, and he was beaten and forced to starve. After seven days, again he was brought to the court. Haru-an-Rasid had written another poem, and had improved much upon the first. And the whole court said, "Rah, rah!" Again Bollul was asked. He looked at the poem, he listened, and immediately stood up and started to leave. The King said, "Where are you going?" He said, "To the prison. Again I am going. I will not give you the trouble of sending me. What is the point?" He was really a wise man.

This is the irony: that many times the wise man has to appear as a fool. Remember, the effort to be independent is very foolish. And it is not possible; it is impossible. Then you will become more and more frustrated, because always you will find that you are again dependent, again dependent. Wherever you go you will remain dependent, because you cannot go out of the net of existence. We are like the knots of a net – energies go on passing through us. When many energies pass through a point, that point becomes an individual, that's all. Draw a line on paper, then draw another line across it; where these two lines cross, individuality arises. Where life and death cross, you are there – just a crossing point.

To understand it, is all. Then you are neither dependent nor are you independent; both are absurdities. Then you are simply interdependent, and you accept.

"If so, then one has to depend on others, and the worldly things which are sure to become bondage in the long run." Who has told you that they are sure to become bondage in the long run? Either you know or you don't know. If you know, then there is no point in asking me; you will not get into that bondage. If you don't know and you have simply heard it from others, this is not going to help you. You will be in trouble.

You will always be half-hearted because it is not your understanding, and only your understanding can liberate you.

Let me tell you a few anecdotes.

A man and his wife made a pact that whichever one of them died first would come back and tell the other one what it was like on the other side. "There is just one thing, though," said the husband. "If you die first, I want you to promise me that you will come back during the daytime." He was afraid, half-hearted.

If you have believed others – because others say that if you move in the world, you will be in bondage – then wherever you move, you will be in bondage because it is not your understanding. Understanding frees you. And remember, the bondage does not happen in the long run; it happens immediately.

The moment you desire, that very moment, the bondage has happened. It is of desire, and the desire has arisen around you; you are already imprisoned. If you have the insight, you will immediately see that every desire brings an imprisonment with it, and not in the long run. The long run... the very idea of long run arises because others say so. This is not your own experience. And always remember to accept your own experience; nothing else is of worth.

It happened in a court: "I notice," said the judge to the tramp in the dock, "that in addition to stealing this money, you also took a lot of very valuable jewellery." "Yes, Your Honor," remarked the tramp cheerfully. "You see, me mother taught me from childhood that money alone does not bring happiness."

Teachings from others are not going to help. You will change their whole meaning according to you. It will happen unconsciously, not consciously. You read the Dhammapada: you don't read Buddha's words, you read your own interpretations. You read Patanjali's Yoga Sutras: you don't read Patanjali, you read yourself through Patanjali. So if you are ignorant, you will find something in Patanjali which helps your ignorance. If you are greedy, you will find something in Patanjali which helps your greed. If you are greedy, you may become greedy for kaivalya, for liberation, nirvana. If you are an egoist, you will find something which helps your egoism. You will start becoming a great independent being. How can you depend?... such a great man. How can you depend on anybody else? – you have to be independent. You will always find yourself whatsoever you read, whatsoever you listen to, unless you start understanding your own life.

"And also, will it not make the search of the seeker very, very long?" – this is greed. Why be afraid? Why be too concerned with the result? I am saying continuously, repeatedly, to be here-now; don't think of the tomorrow. And you are not thinking only of tomorrow, you are thinking of future lives.



"Will not the search become too long, very, very long?" Why be afraid of it? Infinity is available. There is no shortage of time. You can move very, very slowly; there is no hurry. The hurry is because of the greed. So whenever people become very greedy, they become very hurried and go on finding more ways to gain more speed. They are continuously on the run because they think that life is running out. These greedy people say, "Time is money." Time is money? Money is very limited; time is unlimited. Time is not money; time is eternity. It has always been there and will be there, and, you have been always here and you will always be here.

So drop greed, and don't be bothered about the result. Sometimes it happens that because of your impatience, you miss many things. If you are listening to me with greed, with greedy eyes, then you will not be listening to me. You will inside be continuously talking: "Yes, this is good; this I will try. This I will do. This seems that it will bring me to the goal very soon." You have missed me, what I was saying, and in listening to what I was saying, the goal was hidden there.

One doctor used to come here; now he is transferred. He used to take continuous notes. I asked him, "What do you go on doing?" He said, "Later, at home, with ease, I read it. And then, later on, whenever I need, I can read it again." But I told him, "You go on missing me. You hear one thing – you write – in that time I have said something which you have missed. Again you write something, again you have missed. And whatsoever you collect are fragments, and you will not be able to join them together. You will fill the gaps with your own greed, your own understandings, your own prejudices, and then the whole thing will be destroyed."

The goal is here.

You have just to be silent, patient, alert. Live life totally. The goal is hidden in life itself. It is God who has come to you as life in millions of ways. When a woman smiles at you, remember, it is God smiling at you in the form of a woman. When a flower opens its petals, look, watch – God has opened his heart in the form of a flower. When a bird starts singing, listen to it – God has come to sing a song for you. This whole life is divine, holy. You are always on holy ground. Wherever you look, it is God that you look at; whatsoever you do, it is to God that you are doing it; whatsoever you are, you are an offering to the God. That's what I mean: live life, enjoy life, because it is God. And He comes to you and you are not enjoying Him. He comes to you and you are not welcoming Him. He comes to you and finds you sad, aloof, uninterested, dull.

Dance, because each moment He is coming in infinite ways, in millions of ways, from all directions. When I say live life in totality, I mean, live life as if it is God. And everything is included. When I say life, everything is included. Sex is included, love is included, anger is included; everything is included. Don't be a coward. Be brave and accept life in its totality, in its total intensity.

The last question:

Question 4

CAN ONE BE INTIMATE WITH YOUR SOUL WITHOUT BEING YOUR DISCIPLE?

It is as if you ask, "Can one be intimate with you without being intimate with you?"

What is a disciple? – a disciple is just an attitude, a readiness to be intimate. A disciple is just a receptivity, a readiness to accept, welcome. A disciple is a gesture: if you give to me, I will not reject it. But you are fogged with words. You have lost all insight into love, intimacy. If you are not a disciple you will not be intimate from your side. From my side, I am intimate to all, whether they are my disciples or not. I am unconditionally intimate.

But if you are not a disciple from your side you are closed, so my intimacy alone won't work. It will not get connected with you. You will remain an outsider. Somehow, you will remain in a defending mood. Of course, you will choose whatsoever you like, and you will reject whatsoever you don't like. A disciple is one who says, "Osho, I accept you totally. Now I will not be a chooser with you" – that's all. "Now I drop my mind; you become my mind. I will listen to you and not to my mind. If there is any conflict, I will go with you and not with my mind" – that's all. "If a decision has to be taken, then you will be closer to me than my own mind" – that's all.

One who is not a disciple stands on the border and he says, "Whatsoever I like, or whatsoever I feel convinced of, I will choose; and whatsoever I don't like and don't feel convinced of I will not choose." Whatsoever you like will make your mind more and more strengthened; whatsoever you don't like will not allow your mind any transformation. You will become more knowledgeable. You will learn many things from me, but you will not learn me. So it is up to you.

It is not a question, for me, to make you a disciple; it is up to you. When more is available, you decide for less – so far, so good.

Let me tell you one anecdote.

A doctor had two patients from different ends of town, both chronic insomniacs. To help get some sleep, he gave them some sleeping pills. One got green pills and the other, red ones. One day, both got into conversation about their sleeplessness, and at the end of the talk, one man felt so annoyed that he rushed to his doctor and said, "How is it that when I take my pills, I go to sleep and dream I am a docker unloading a dirty tramp steamer in Liverpool, getting covered in oil and filth, while Mr. Brown takes his pills and dreams that he is Lying on a beach in Bermuda, surrounded by half-dressed beautiful girls, all caressing him and kissing him and giving him a good time?" The doctor shrugged and said, "Be reasonable, now. You are on the National Health, and Mr. Brown is a private patient."

So, only that much can I say to you: be reasonable!



## CHAPTER 3

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### Returning to the original mind

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*3 May 1976 am in Buddha Hall*

6. ONLY THE ORIGINAL MIND WHICH IS BORN OF MEDITATION IS FREE FROM DESIRES.
7. THE YOGI'S KARMAS ARE NEITHER PURE NOR IMPURE, BUT ALL OTHERS ARE THREE-FOLD: PURE, IMPURE AND MIXED.
8. DESIRES ARISE FROM THESE THREE-FOLD KARMAS WHEN CIRCUMSTANCES ARE FAVORABLE FOR THEIR FULFILLMENT.
9. BECAUSE MEMORIES AND IMPRESSIONS RETAIN THE SAME FORM, THE RELATIONSHIP OF CAUSE AND EFFECT CONTINUES, EVEN THOUGH SEPARATED BY CLASS, LOCALITY, AND TIME.
10. AND THERE IS NO BEGINNING TO THIS PROCESS, AS THE DESIRE TO LIVE IS ETERNAL.

TATRA DHYANAJAM ANASAYAM.

ONLY THE ORIGINAL MIND which is born of meditation is free from desires: this is one of the most significant sutras.

FIRST, WHAT IS THE ORIGINAL MIND? – because the original mind is the very goal of all yogas. The East has been searching continuously the path to the original mind. The original mind is that mind which you had before you were born, not in this life, but before you entered the world of desires; before you were confined to thoughts, desires, instincts, body, mind; that original space, uncontaminated by anything; that original sky, unclouded – that's the original mind.

On that original mind, layers and layers of minds are there. A man is like an onion; you go on peeling it. You peel one layer, another layer is there; you peel that layer, another layer comes up. You don't have one mind, you have layers and layers of many minds. Because in each life you have cultivated a certain mind, then in another life another mind, and so on and so forth. And the original mind is lost completely behind these minds, these layers upon layers. But if you go on peeling the onion, a moment comes when only emptiness is left in your hands. The onion has disappeared.

When minds disappear, then arises the original mind. In fact, to call it a mind is not good, but there is no other way to express it. It is a no-mind. The original mind is a no-mind. When all the minds that you have, have been dissolved, dropped, the original appears with its pristine purity, with its virginity. This original mind you have already. You may have forgotten. You may be lost in the jungle of your mind's conditionings, but deep down, hidden behind all these layers you still live in your original mind, and in rare moments, you penetrate to it. In deep sleep, when even dreams have stopped, in dreamless sleep, you have a dip into the original mind. That's why in the morning you feel so fresh. But if there has been a continuity of dreams the whole night, then you feel tired. You feel more tired than you were feeling when you went to bed. You could not have a dip into your inner Ganges, into your stream of pure consciousness. You could not move into it, you could not bathe in it. In the morning you feel tired, worried, tense, confused, divided. You don't have the harmony that comes out of deep sleep. But it is not coming out of deep sleep; deep sleep is just a passage to the original mind. That's why Patanjali says that samadhi is like deep sleep with only one difference: in samadhi, you move into the same original mind that you move into in sleep, but you move fully aware; in deep sleep, you slip into it unawares, not knowing where you are going, not knowing what path you are following. That's your only contact left with the original mind.

Doctors and physicians know well that whenever somebody is suffering from a disease, if he cannot sleep well, then there is no way to cure him. Sleep is therapeutic. In fact, the first thing for the patient is: how to help him move into deep sleep, deep rest. That rest cures because the patient becomes again connected with the original mind, and the original mind is a healing source. It is your source of life-energy, love. All that you have is coming from the oceanic world of your original mind.

Of course, when it has to pass so many layers of mind, it is contaminated, polluted. Your inner ecology is no longer original. It has been filled up, stuffed with many dead things. Your minds are nothing but your dead experience.

A person who wants to move into the original mind alert, aware, has to learn how to unlearn, how to unlearn the experience, how to die to the past continuously, how not to cling to the past. One moment you have lived – finished – be finished with it. Let there be no continuity with it; become discontinuous. It no longer belongs to you. It is finished and finished forever. Let it be a full point, and you get out of it as a snake moves out of the old skin and does not even look back. Just a moment before, that skin was part of his body; now, no more. Move out of the past continuously so that you can remain in the present. If you can remain in the present, you cannot go out of your original mind. The original mind knows no past and no future.

What you call the mind is nothing but past and future, past and future – a swing between past and future – and your mind never stops here-now. That's the meaning of meditation: to get out of the past, not create the future, and remain with the reality that is available here-now. Remain with it. Suddenly, you will see there is no mind between you and the reality, between you and that which is,

because mind cannot exist in the present. You cannot think about it, because the moment you think about anything it is already the past, or, it is not yet present. Thinking needs time. Hence, the sutra, that only through meditation does one come to the original mind.

Meditation is not thinking; it is dropping of thinking.

I have heard: An old tramp was on the dole and he was asked what he did all day long. "Well," he said, "sometimes I sits and thinks, and other times I just sits."

That 'just sits' is exactly the meaning of meditation. In Japan: they call meditation zazen. 'Zazen' means: just sitting and doing nothing, just being and doing nothing; in a state of suspended mentation. And clouds open, and you can see the space, the sky. Once you know how to move in that space, it is available always. You can go on working and whenever you want, you can have a dip inside. It becomes so easy, as if you move inside the house and outside the house. Once you know the door, there is no problem in it. You don't even think about it. When it is feeling too hot, you move inside the house, into the coolness and the shelter. When it is feeling too cold and you are freezing, you move out of the house into the hot sun. You become fluid between the inner and the outer.

The mind is blocking the path to the inner. Whenever you go within yourself, again and again you find some layer of mind: some thought fragment, some desire, some planning, some dream, something of the future or something of the past. And remember, future is nothing but a projection of the past. Future is again asking for the past in a slightly modified way, a little better. In the past you had happinesses and unhappinesses, pleasures and pains, thorns and flowers. Your future is nothing but flowers, thorns deducted, pains dropped – just pleasures and pleasures and pleasures. You go on sorting out your past, and whatsoever you feel was good and beautiful, you project it into the future.

Once you know how to get out of the past, future automatically disappears. There being no past inside, there cannot be any future. Past produces the future. Past is the mother of the future, the womb. When there is no past and no future, then what is, is. Then what is, is! Then suddenly, you are in eternity.

This is what the original mind is: with no flicker of thought, no cloud in sight, no dust around you. Just pure space.

TATRA DHYANAJAM ANASAYAM.

ONLY THE ORIGINAL MIND IS FREE FROM DESIRES... because the original mind is free from the past, free from experiences. When you are free from experiences, how can you desire? Desire cannot exist without the past. Just think: if you don't have any past, how can you desire? What will you desire? To desire anything, experience, accumulated experience is needed. If you cannot desire you will be in a vacuum – tremendously beautiful emptiness.

Only the original mind is free from desires, so don't fight with desires. That fight will not lead you anywhere because to fight with desires you will have to create anti-desires. And they are as much desires as other desires. Don't fight with desires; see the fact. The original mind cannot be found

through fighting with desires. You may find a better mind, but not the original mind. You may have a sinner's mind, and if you fight with it, you may gain a saint's mind; but the saint is nothing but sinner upside-down.

Sinners and saints are not separate beings; they are two aspects of the same coin. You can turn the coin this way or that. A sinner can become the saint any moment, and the saint can become the sinner any moment. And the sinner is always dreaming of becoming a saint, and the saint is always afraid of falling again back into the mire of sin. They are not separate; they exist together. In fact, if all sinners disappeared from the world, there will be no possibility for saints. They cannot exist without sinners.

I have heard: A priest was going to his church. On the way, by the side of the road, he saw a man who had been stabbed, almost dying. Blood was flowing. He rushed, but when he went near and saw the man's face, he shrank back. He knew this face well. This man was nobody else but the devil himself. He had a picture in his church of the devil. But the devil said, "Have compassion on me. And you talk about compassion, and you talk about love! And have you forgotten? Many times you have been preaching in your church, 'Love your enemy.' I am your enemy; love me."

Even the priest could not deny the validity of the argument. Yes, who is more an enemy than a devil? For the first time he became aware, but still he could not bring himself to help a dying devil. He said, "You are right, but I know that the devil can quote scriptures. You cannot befool me. It is good that you are dying. It is very good; the world will be better if you die." The devil laughed, a very devilish laugh and he said, "You don't know; if I die, you will be nowhere. You will have to die with me. And now I am not quoting scripture, I am talking business. Without me where will you be, and your church, and your God?" Suddenly, the priest understood. He took the devil on his shoulders and went to the hospital. He had to, because even God cannot exist without the devil.

Without the sinner, the saint cannot exist. They feed upon each other, they protect each other, they defend each other. They are not two separate things; they are two poles of the same phenomenon.

The original mind is not a mind. It is neither the mind of the sinner nor the mind of the saint. The original mind has no mind in it. It has no definition, no boundary; it is so pure that you cannot even call it pure, because to call anything pure you have to bring the concept of impurity in. Even that will contaminate it. It is so pure, so absolutely pure that there is no point in saying that it is pure.

**ONLY THE ORIGINAL MIND WHICH IS BORN OF MEDITATION IS FREE FROM DESIRES.**

Now, *tatra dhyana-jam* – 'born out of meditation' is a literal translation, but something is missed in it. Sanskrit is a very poetic language. It is not just a language, it is not just a grammar; it is more a poetry, a very condensed poetry. If it is rightly translated, if the sense is translated and not only the letter, then I will translate 'which is re-born of meditation'; not just born, because the original mind is not born. It is already there, just re-born; it already there, just re-cognized; it is already there, just rediscovered. God is always a rediscovery. Your own being is already there. It cannot be emphasized too much: it is already there; you reclaim it. Nothing new is born, because the original mind is not new, is not old; it is eternal, always and always and always.

Anasayam means: without any motivation, without any support, without any cause, without any ground.

#### TATRA DHYANAJAM ANASAYAM.

The original mind exists without any motivation. It exists without any cause. It exists without any support: anasayam literally means without any support. It exists without any ground, groundless. It exists in itself, it has no outward support. It has to be so because the ultimate cannot have any support – because the ultimate means the total – nothing is outside it. You can think that you are sitting on the earth, and then the earth is being supported by some magnetic forces in the planetary system, and the planets are supported by some other magnetic force of some super-sun. But the whole cannot have any support, because from where will the support come? The total cannot have any grounding to it.

You go to the market; of course, you have a motivation: you go to earn money. You come home; you have certain motivation: to rest. You eat food because you are hungry; there is a cause to it. You have come to me – there is a motivation; you are in search of something. It may be vague, clear, known, not known, but the motivation is there. But what can be the motivation of the total? It is unmotivated, it is desireless – because motivation will bring something from the outside. That's why Hindus call it leela, a play. A play comes from the inside: you are just going for a walk – there is no motivation, not even health. A health fanatic never goes for a walk; he cannot go because he cannot enjoy the very walk. He's calculating, "How many miles?" He's calculating, "How many deep breaths?" He's calculating, "How much perspiration?" He's calculating. He is taking the morning walk as work to be done, as an exercise. It is not just a play.

The English word 'illusion' is almost always used as a translation for the Eastern word 'maya'. Ordinarily, the word 'illusion' means unreal, but that is not its true meaning. It comes from a Latin root, ludere, which means to play. 'Illusion' simply means a play, and that is the real meaning of maya. Maya does not mean illusory; it simply means playful: God is playing with Himself. Of course, He was nobody except Himself, so He is playing a hide-and-seek with Himself. He hides one of His hands and tries to find it with another hand, knowing all the time where it is.

The original mind is unmotivated, with no cause. Other minds which are not original but imposed upon are, of course, motivated, and because of motivation we cultivate them. If you want to become a doctor you will have to cultivate a certain mind: you will have to become a doctor. If you want to become an engineer you will have to cultivate another sort of mind. If you want to become a poet, you cannot cultivate the mind of a mathematician. Then you will have to cultivate the mind of a poet. So whatsoever is your motivation, you create a certain mind.

I have heard: A lady was seated on a bus with her son. She bought a single ticket. The conductor addressed the boy, "How old are you, little fellow?"

"I am four," answered the lad.

"And when will you be five?" asked the conductor.

The boy glanced at his mother, who was smiling her approval of the conversation, and said, "When I get off this bus."

He has been taught to say something but still he cannot understand the motivation. He has been taught to say 'four years' to save a ticket, but he does not know the motivation of it so he repeats like a parrot.

Every child is more in tune with the original mind than grownups. Look at children, playing, running around: you will not find any motivation in particular. They are enjoying, and if you ask for what, they will shrug their shoulders. It is almost impossible to communicate with grown-ups. The children simply feel it almost impossible; there exists no bridge, because the grown-up asks a very silly question: "For what?" The grown-up lives with a certain economic mind. You do something to earn something. Children are not yet aware of this constant motivation. They don't know the language of desire, they know the language of playfulness. That's the meaning when Jesus says, "You will not be able to enter into the kingdom of God unless you are like small children." He's saying that unless you become a child again, unless you drop motivation and become playful.... Remember, work has never led anybody to God. And people who are working their path towards God will go on moving in a circle in the market-place; they will never reach Him. He is playful, and you have to be playful. Suddenly, communion; suddenly, a bridge.

Meditate playfully, don't meditate seriously. When you go into the meditation hall, leave your serious faces where you leave your shoes. Let meditation be fun. 'Fun' is a very religious word; 'seriousness' is very irreligious. If you want to attain to the original mind, you will have to live a very non-serious, though sincere life; you will have to transform your work into play; you will have to transform all your duties into love. 'Duty' is a dirty word; of course, a four-letter word.

Avoid duty. Bring more love to function. Change your work more and more into a new energy which you can enjoy, and let your life be more of a fun, more of a laughter, and less of desire and motivation. The more you are motivated, the more you will cling to a certain mind. You have to, because the motivation can be fulfilled only by a certain mind. And if you want to drop all mind – and all minds are to be dropped – only then do you attain to your innermost nature, your spontaneity. It is totally different, a different language from desire.

Let me tell you one anecdote.

There was a case against Mulla Nasrudin in the court. After hearing the early part of the evidence in a case brought before the County Court, the judge directed that the remainder of the case should be heard 'in camera'. Mulla Nasrudin, the defendant, objected on the grounds that he did not know the meaning of the word 'in camera', but the judge over-ruled the objections, saying, "I know what it means, the defending counsel knows what it means, the prosecution knows what it means, and the jury knows what it means; now clear the Court."

This having been done, counsel for the defense asked Mulla Nasrudin, the defendant, to tell the court in his own words what had happened on the night in question. "Well," said Mulla Nasrudin, "I was walking this girl home along a country lane and we decided to take a short-cut across a field. Half-way across the field, she seemed tired, so we sat down for a rest. It was a nice summer's night and I felt a bit romantic, so I gave her a kiss, and she gave me a kiss, and I gave her a kiss, and she gave me a kiss, and ten minutes later, hi-tiddly-hi-tee."

The judge said, "Hi-tiddly-hi-tee? – what on earth does that mean?"

"Well," answered Nasrudin, "the defending counsel knows what it means, the prosecuting counsel knows what it means, and the jury knows what it means – and if you had been there with your camera, you'd know what it means!"

Desire has its own language, motivation has its own language, and all languages are of desire and motivation – different desires. Let me tell you this: Christianity is a language for a certain desire. It is not religion. Hinduism is a language for some other desire, but it is not a religion; and so on and so forth.

The original mind has no language. You cannot reach to it by being a Hindu, a Christian, a Mohammedan, a Jaina, a Buddhist, no. These are all desires. Through them you want to attain something. They are your greed projected.

The original mind is known when you drop all desiring, all languages, all minds. And you suddenly don't know who you are. A religious person is one who has dropped all his identity with any pattern of thinking and is simply standing there naked, alone, surrounded by existence without any dressing, without any covering of language and minds – an onion, peeled completely; emptiness has come into the hands.

TATRA DHYANAJAM ANASAYAM.

ONLY THE ORIGINAL MIND WHICH IS BORN OF MEDITATION IS FREE FROM DESIRES.

So how to attain to this original mind? Now, one of the most important problems in religion has to be understood: the original mind is free from desires, and the way to attain it is to become desireless. A problem arises for the thinking intellect: what is primary? – whether we have to drop the desires, and then can we attain the original mind? But then the problem arises that if only the desires are dropped when the original mind is attained, then how can we drop desires before it is attained? Or, if the original mind has to be attained, then desires drop of themselves, of their own accord, as a consequence of it. Then we have to attain the original mind when desires are still there, and the original mind cannot be attained without dropping desires, so a paradox arises. But the paradox is only because your intellect divides. In fact, the original mind and being desireless are not two things; it is just one phenomenon talked about in two ways. It is just one energy – call it desirelessness or call it the original mind – it is not two things. It happens simultaneously; I know.

Unless the original mind is attained you cannot become absolutely desireless, but you can become ninety-nine point nine per cent desireless, and that is the way. You start understanding your desires. Through understanding, many of them simply disappear because they are simply stupid. They have not led you anywhere except into more and more frustration. They have opened doors for hell and nothing else – more anguish, more anxiety, more pain and agony. Just look at them; they will disappear. First, desires which have led you into frustration will disappear, and then you will attain to a more keen perspective. Then you will see that desires which you have been thinking up to now, desires which have led you into pleasure, have also not led you into pleasure – because whatsoever seems to be pleasant finally, eventually, turns sour and bitter.

So pleasure seems to be a trick of desire: to trick you into pain. First the painful will drop, and then you will be able to see that the pleasure is illusory, unreal, a dream. Ninety-nine point nine per cent of desires will disappear through understanding, and then the final happens. It happens simultaneously: a hundred per cent of desires disappear, and the original mind arises in a single moment, not as cause and effect, but simultaneous, together.



It is better to use Carl Gustav Jung's term for it: synchronicity. They are not related as cause and effect. They appear together simultaneously, and that too has to be said that way because I have to use language. Otherwise they are one, two faces of the same coin. If you look through understanding, meditation, you will call it the original mind. If you look through your desires, passions, you will call it desirelessness. When you call it desirelessness it simply shows that you have been comparing it with desire; when you call it the original mind, it simply shows that you have been comparing it with the mechanical minds, but you are talking about one and the same thing.

Wherever you are, you are in a mechanical mind. Whoever you are, you are in a mechanical mind, imprisoned. Don't feel sorry for yourself. That's natural. Every child has to learn something; that creates mind. And every child has to learn ways to survive in the world; that creates the mind. Don't feel angry against your parents or against your society; that is not going to help. In love they have helped you; it was natural.

You needed a mind to survive, and every society tries to force every child because all children, as born, are wild. They have to be tamed, they have to be framed. They come frameless. It will be difficult for them to survive and live in a world where much struggle goes on, where survival is a continuous problem. They have to become efficient in certain ways to protect themselves. They have to be armoured, protected, sealed against the inimical forces in the world. They have to be taught to behave like others; they have to be taught to be imitative. The mechanical mind is created through imitation. The original mind is created by dropping imitation.

I have heard: Three ghosts were playing cards when a fourth ghost opened the door and came in. The draft from the outside blew all the cards on the floor. The new ghost was a child ghost – very young, very new to the world of the ghosts. One of the ghosts looked up and said, "Can't you use the keyhole like everybody else?"

Now even ghosts have to be trained: "There is no need to open the door; come through the keyhole as everybody is doing!"

That's how parents go on teaching you – imitate – and those who are great imitators are appreciated. A child who does not imitate is punished. A rebellious child is punished, an obedient child is praised. Obedience is thought to be a great value, and rebellion a great disvalue. The whole society tries to make you obedient, forces you: through awards, through punishments, fear, appreciation, ego-enhancement. There are a thousand and one ways to force you to just imitate others, because that is the only way to give you a frame, to give you a narrowness, to give you a tamed discipline. But of course, this is at a very great cost. It had to happen, it has happened, and there was no other way. Nobody could have avoided it, and I don't see that there will ever be a possibility of avoiding it completely. More or less, it will be there.

People ask me, if I had to teach children, what would I teach them? But whatsoever you teach them will give them a mind. You can teach them rebellion, but that too will give them a mind. They will start imitating the rebellious people. Again they will be framed.

Krishnamurti has a few schools around the world to teach children so that they don't become imitators – but they become imitators all the same. They start imitating Krishnamurti. The problem is very subtle. When you teach the children not to imitate, they start imitating you; they say, "Don't



imitate!" You teach them that imitation is a disvalue, and of course, you use the same means. If they imitate they are condemned; everybody looks down upon them. If they become rebellious, they are appreciated. It is the same mechanism of award and punishment, of fear and greed. They become imitation rebels, but how can a rebel be an imitator?

There is no way to avoid the mind, but there is a way to come out of it. It has to be accepted as a necessary evil of being born in a society, of being born out of parents. It is a necessary evil to be tolerated. Of course, make it as loose as possible, that's all. Make it as liquid as possible, that's all. A good society is the society which gives you a mind, and yet keeps you alert that one day this mind has to be dropped – "This is not any ultimate value; it has to be gone through but gone beyond also. It has to be transcended." A mind has to be given, but there is no need to give an identity with the mind. If the identity remains a little relaxed, when people are grown up they will be able to come out of it more easily, with less pain, less agony, less effort.

Whether you are rich or poor, whether you are white or black, whether you are educated or uneducated, it makes no difference; we are in the same boat: the boat of the artificial mind. And that's the problem. So you can become rich from being poor, or you can renounce your riches and can become a beggar, a Buddhist bhikkhu, a monk, but that will not change you. You will still remain in the same boat. You will simply be changing roles. You will be changing personalities, but your essence will remain confined.

I have heard: The millionaire saw the old tramp wandering around his garden and shouted to him, "Get out of here this minute!" The tramp said, "Look here mister, the only difference between you and me is that you are making your second million, while I'm still working on my first" – not much of a difference.

The poor man, the rich man, the educated, the uneducated, the cultured, the uncultured, the civilized, the primitive, the Western, the Eastern, the Christian, the Hindu: it makes no difference. Differences may be of some quantity, but not of quality. We are all in the mind, and the whole of religion is an effort to get beyond it.

KARMASUKLAKRSNAM YOGINAS TRI-VIDHAM ITARESAM.

THE YOGI'S KARMAS ARE NEITHER PURE NOR IMPURE, BUT ALL OTHERS ARE THREE-FOLD: PURE, IMPURE, AND MIXED.

This is something which has been very, very difficult to be understood in the West, because in the West only two categories exist: pure and impure, the saintly and the sin, the divine and the devilish, heaven and hell, black and white. The whole West follows the Aristotelian logic, and it has not yet come to be aware of something transcendental which goes beyond both and is neither. Sutras like this are very difficult to be understood by a Western mind because the mind has a certain frame. The frame says, "How is it possible? – a man is either good or bad! How can a man be possible, a mind be possible which is neither? – you will be either good or bad." The dichotomy, the dualism is very clear in the Western mind. It is analytical.

The sutra says, "The yogi's karmas are neither pure nor impure because they come out of the original mind." Now, many things are implied here.

You see somebody dying and immediately, in the Aristotelian mind, a problem arises: if God is good, why death; if God is good, why poverty; if God is good, why cancer? If God is good, then everything has to be good. Otherwise, doubt arises. Then God cannot be. Or, if He is, then He cannot be good. And how can you call a God 'God' who is not even good? So the whole of Christian theology, for centuries, has been working out this problem; how to explain it away? But it is impossible – because with the Aristotelian mind it is impossible. You can avoid it, but you cannot completely dissolve it because it arises out of the very structure of that mind.

In the East we say that God is neither good nor bad, so whatsoever is happening, is happening. There is no moral value in it. You cannot call it good or bad. You call it such because you have a certain mind. It is in reference to your mind that something becomes good and something becomes bad.

Now look.... Adolf Hitler was born; if the mother had killed Adolf Hitler, would it have been good or bad? Now, we can see that if the mother had killed Adolf Hitler, it would have been very good for the world. Millions of people were killed; it would have been better to kill one person. But if the mother had killed Adolf Hitler she would have been punished tremendously. She might have been given a life sentence, or she might have been shot by the government, by the court, by the police. And nobody would have said that the government was wrong, because it is a sin to kill a child. But do you see the implications? Then Adolf Hitler killed millions of people. He had almost brought the world to the very verge of death. Nobody has been such a calamity ever before. All Genghis Khans' and Tamurlaines become pale before him. He was the greatest murderer ever. But what to say? – whether he did well or not is still difficult because life is never complete, and unless it is complete how can you evaluate it? Maybe whatsoever he did was good. Maybe he cleaned the earth of all wrong people – who knows? And who can decide it? Maybe without him the world would have been worse than it is.

Whatsoever we say is good is just according to a certain narrow mind. Whatsoever we say is bad is also according to a certain narrow mind.

There is a Taoist fable: A man had a very beautiful horse, so precious that even the emperor was envious and jealous. Many times offers had come to him, and people were ready to pay whatsoever amount of money he expected or asked. But the old man would laugh. He would say, "I love the horse and how can you sell your love? So thank you for your offer, but I cannot sell it."

Then one day, in the night the horse was stolen, or something happened. The horse was not found in the stable the next morning. The whole town gathered and they said, "Now look, silly old man! – the horse is gone. And you could have become very rich. Such a calamity has never happened in this town. And you are poor and old. You should have sold it; you did wrong."

The old man laughed. He said, "Don't go into evaluations, and don't say anything about good or bad, and don't talk about calamity or blessing. I know only one thing: that last night the horse was in the stable, this morning he is not there, that's all. But I don't say anything about it. Just remain with the fact: the horse is not in the stable – finished. Why bring any mind to it? – whether it is good or bad, whether it should not have happened, whether it is a calamity; forget all about it."

The people were shocked. They felt insulted that they had come to show their sympathy, and this

fool was talking philosophy! – "So it has been good. This man needed to be punished, and Gods are always just."

But after fifteen days, the horse came back. It had not been stolen; it had escaped to the forest. And there came twelve other horses with it – wild horses, very beautiful, very strong. The whole town gathered. They said, "This old man knows something.... He was right; it was not a calamity. We were wrong." And they said, "We are sorry. We could not understand the whole situation, but it is a great blessing. Not only is your horse back, but twelve other horses! And we have never seen such beautifully strong horses. You will gather a lot of money."

The old man said again, "Don't bother about whether it is a blessing or a calamity. Who knows? Future is unknown, and we should not say anything unless we know the future. You are again making the same mistake. Just say, 'The horse is back, and is back with twelve other horses,' that's all." They said, "Now don't try to fool us. We know you have gathered a lot of money."

But after a week, the only son of the old man was teaching a horse, a wild horse, trying to tame it. He fell down from the horse. All over he was broken – many fractures. He was the only support of the old man, and the people said, "This old man knows, really knows... now this is a great calamity. This coming of the horse has been a misfortune. The only support in his old age, his son, is almost dead. He had been supporting the old man; now the old man will have to serve the young man because he will remain in the bed for his whole life. And he was just going to be married. Now the marriage will be impossible!"

And they gathered again, and again they spoke, and the old man said, "How to tell you? You go on doing the same thing again and again. Only say this much: that my young son has many fractures, that's all. Why move in the future? Why do you go so fast into the future? And you have seen for these few days that again and again you were wrong, but again and again you go off from the present and you start evaluating."

And it happened that after a few days, the country went to war with a neighboring country, and all the young men of the town were forcibly taken into the army. Only this old man's son was left because he had fractures. They again gathered, but before they gathered the old man said, "Keep quiet! When will you understand? – life is complex." This is the Eastern attitude, in essence.

The yogi lives in the original mind, in suchness. Whatsoever happens, happens; he never evaluates it. And he does not do anything on his own accord, he becomes just a vehicle of the whole. The whole flows through him. He becomes like a hollow bamboo, a flute. The yogi carries that which comes from God, from the total. That's why Krishna says to Arjuna in the Bhagavad-Gita, "Don't be worried, and don't think in terms that whatsoever you are going to do will be violence and you will kill so many people. If God wills so, let it be so. If He wants to kill, He will kill, whether through you or through somebody else. In fact," Krishna says, "He has already killed. You are just instrumental, so don't become too identified with your actions. Remain a witness."

THE YOGI'S KARMAS ARE NEITHER PURE NOR IMPURE, NEITHER MORAL NOR IMMORAL, BUT ALL OTHERS ARE THREE-FOLD: PURE, IMPURE, AND MIXED.

Whatsoever ordinary people are doing – by ordinary I mean people who have not attained to their innermost core of being; people who are living with their minds are ordinary, who are living with

their ideas and thoughts and ideologies and scriptures, whatsoever they are doing – either their actions are pure, or their actions are impure, or their actions are mixed; but their actions are not spontaneous, not original. They react, they don't act. Their response is a reaction. It is not an overflowing of energy. They are not available to this moment, right now.

Somebody asked Lin Chi, a Zen Master, "If somebody comes and attacks you, what will you do?" He shrugged his shoulders. He said, "Let him come, and I will see. I cannot be prepared beforehand. I don't know. I may laugh, or I may weep, or I may jump and kill that man. Or, I may not bother about it at all. But I don't know. Let the man come. The moment will decide, not I. The whole will decide, not I. How can I say what I will do?"

An enlightened man does not live through the mind. He has no frame around him. He is vast emptiness. Nobody knows how God will act through him in that moment. He will not interfere – that's all – because there is nobody to interfere. Mind interferes; he is no more a mind. He will not try to do something which he thinks is good, and he will not try to avoid something which he thinks is bad. He will not try anything. He will be simply in the hands of the divine and let the thing happen. He will not interpret later on that whatsoever has happened is good or bad. No, an enlightened man never looks back, never evaluates, never looks ahead, never plans. Whatsoever the moment... and he allows the moment to decide. In that moment, everything converges. The whole existence takes part, so nobody knows.

Lin Chi said, "If somebody attacks me, nobody knows. It will depend. The somebody may be Gautam Buddha, and if he attacks me I will laugh. I may touch his feet at how compassionate it is of him to attack me, poor Lin Chi. But it will depend on the moment, on so many things that it is unpredictable."

Just at the beginning of this century, in the year 1900, a great scientist, Max Planck, came to make one of the greatest discoveries ever. He came to feel and he came to discover that existence seems to be discontinuous, that it is not a continuity. It is not as if you pour oil from one pot into another. Then the oil has a continuity; it falls in a continuous stream. Max Planck said, "Existence is such: as if you are pouring peas from one carton into another – discontinuous – each pea falling separately." He said, "The whole life is discontinuous. These discontinuous elements he calls 'quanta'. That is his Theory of Quantum. 'Quanta' means: each thing is separate from each other thing, and discontinuous, and between two things there is a space. Now, that space is holding everything because two things are not connected, two atoms are not connected between themselves. The space, the emptiness is holding both. They are not connected directly, they are connected through space. Still, nobody has tried some parallel theory about mind, but exactly the same is the case.

Two thoughts are not connected with each other, and thoughts are discontinuous. One thought, another thought, another thought, and between these thoughts, there are gaps, very small gaps – that is your inner space. That's what original mind is. One cloud passes, another cloud passes; between the two is the sky. One thought passes, another passes; between the two is the original mind. If you think your thoughts are continuous, then you think of yourself as a mind.

In fact, there is nothing like a mind – only thoughts, discontinuous thoughts wandering within you, moving so fast that you cannot see the gaps. These thoughts are held by your inner space. Atoms are supported by the outer space, thoughts are supported by the inner space. If you count matter,

you become a materialist; if you count your thoughts, you become a mentalist. But mind and matter, both are false. They are processes, discontinuous. And I would like to say to you that this is yoga's ultimate synthesis: that the inner space and the outer space are not two. Your original mind and God's original mind are not two. Your artificial mind is different from God, but your original mind is nothing different. It is the same.

DESIRES ARISE FROM THESE THREE-FOLD KARMAS WHEN CIRCUMSTANCES ARE FAVORABLE FOR THEIR .

If you do a pure karma, a good act, a saintly act, then desires will arise, of course, to do more good. If you do an impure act, desires will arise to do more impure acts, because whatsoever you do creates a certain habit in you to repeat it. People go on repeating. Whatsoever you have done, you become skillful in doing it. If you do a mixed act, of course a mixed desire arises in which good and bad are both mixing. But all are artificial minds. Even the mind of the saint is still a mind.

I have heard:

Abe Cohen, a great businessman, a Jew, was convicted of murder before the ending of capital punishment. The prison governor visited him on the morning of his execution. "Mr. Cohen," he said, "it will cost this country 100 pounds to hang you." "Bad business," said Abe. "Give me 95 pounds, and I will shoot myself."

A businessman is a businessman. He goes on thinking in terms of business, in terms of money. He has become skillful about it. Just watch whatsoever you have been doing – you have a tendency to repeat it, unawares, unconsciously. You go on repeating the same things again and again and again, and of course, the more you repeat, the more you are caught in the habit. A time comes when even if you want to leave the habit, the habit has become so deep-rooted that you want to leave it, but it does not want to leave you.

I have heard, it happened: A certain teacher, out of indigence, wore only thin cotton cloth in the winter. A storm carried a bear down from the mountains by way of the river. Its head was hidden in the water. The children, seeing its back, cried, "Teacher, look! A fur-coat has fallen into the water, and you are cold. Go and fetch it!" The teacher, in the extremity of his need, leapt into the river to catch the fur coat. The bear quickly attacked him and caught him. "Teacher," the boys shouted from the bank, "either grasp the coat, or let it go and come out!" "I am letting the fur coat go," shouted the teacher, "but the fur coat is not letting me go!"

That's the problem with habits: first you cultivate them, then, by and by, they have become almost a second nature to you. Then you want to drop them, but it is not so easy to drop them. What to do?

You will have to become more aware.

Habits cannot be dropped. There are only two ways to drop them: one is to change the habit for a substitute habit – but that is just changing one problem for another, it is not going to help much; the other is to become more aware. Whenever you repeat a habit, become aware. Even if you have to repeat it, repeat it, but repeat with a witnessing, an alertness, an awareness. That awareness will make you separate from the habit, and the energy that you go on giving to the habit unknowingly,

will not be given anymore. By and by, the habit will shrink; the water will not be flowing through it, the channel will be blocked. By and by, it will disappear.

Never try to change one habit into another, because all habits are bad. Even good habits are bad, because they are habits. Don't try to change impure habits into pure habits. It is good for the society that you change your bad habits into good habits. Rather than going to the pub every day, if you go to the church or to the temple every day, it is good for the society. But as far as you are concerned it is not going to help much. You have to go beyond habits. Then it is helpful.

The society wants you to become moral, because by being immoral you create troubles – society is finished. Once you become moral, the society is finished. Now it is none of the society's business to be bothered with you. If you are immoral, the society is not finished with you; something has to be done about you. Once you are moral, the society is finished. The society garlands you and cheers you and says, "You are a very good man" – finished. The society is no more in trouble with you, but you yourself have yet long to go; the journey is not complete yet. The bad habit is against society, and habit, as such, is against your original nature.

A flea rushed into the pub just before closing time, ordered five double scotches, drank them straight down, rushed into the street, leapt high in the air and fell flat on his face. He picked himself up, looked unsteadily around and muttered, "Darn it! Someone has moved my dog."

For many lives you have been drinking and drinking out of unconsciousness. Everybody is an alcoholic, and of course you go on falling again and again.

The deep problem is: how to become aware, how not to be unconscious. From where to start? Don't try to fight with some very deep-rooted habit. You will be defeated. The fur coat will not leave you so easily. Start with very neutral habits.

For example: you go for a walk; just be aware that you are walking. It is a neutral thing. Nothing is invested in it. You are looking at the trees; just look at the trees and be aware. Don't look with clouded eyes. Drop all thinking. Just for a few moments even, just look at the trees, and just look. Look at the stars. Swimming, just be alert to the inner feeling that happens inside your body while you are swimming, the inner. Feel it. You are taking a sun bath; feel how you start feeling inside: warm, settled, rested. While falling asleep, just watch how you are feeling inside. Inside, outside – try to be aware of the coolness of the sheets, the darkness in the room, the silence outside, or the noise outside. Suddenly, a dog barks – neutral things; bring your consciousness to them first. And then, by and by, proceed.

Then, try to be aware of your good habits, because good habits are not so deep-rooted as bad habits. Good habits need much sacrifice on your part, so very few people try to cultivate good habits. And even those who try to cultivate good habits try very few good habits; just underneath, many bad habits are there.

First try neutral, then good, then move by and by to bad habits. And finally, remember that each habit has to be made aware. Once you have become aware of your whole habitual pattern, that habitual pattern is your mind. Any day the shift will happen. Suddenly, you will be in the no-mind. When all the habits of your life have become aware, you don't do them unconsciously and you



don't cooperate with them unconsciously, any day, when the situation point comes – at one hundred degrees – suddenly, a shift will happen. You will find yourself in emptiness. That is the original mind which is neither pure nor impure.

DESIRES ARISE FROM THESE THREE-FOLD KARMAS WHEN CIRCUMSTANCES ARE FAVORABLE FOR THEIR FULFILLMENT.

Whatsoever you do remains like a seed in you. And whenever a certain circumstance arises which can be helpful to you, the seed sprouts. Sometimes we carry seeds for many lives. The right circumstance, the right season may not be come across, but whenever it comes it creates very complex problems. Suddenly, you come across a man on the road and you feel very, very repelled, and you have not ever known the man. You have not even thought about him, heard about him; an absolute stranger, and suddenly you feel repelled, or, you feel attracted. Suddenly you feel as if you have met him before. Suddenly you feel as if a deep surge of love-energy is arising in you for this stranger, as if you have been always close, always close. A seed has been carried from some other life – a certain circumstance – and that seed starts sprouting. Suddenly, you are miserable for no reason at all. And you think, "Why am I miserable? Why?" There seems to be no cause in the visible world. You may be carrying a seed for this misery; just a right moment has arrived.

Julia came to her father with her head downcast. "Poppa," she said, "you know that rich Mr. Wolfe? Well, he betrayed me, and I am going to have a baby."

"My God!" said the father. "Where is he? I will kill him! Give me his address. I will murder him!" Dashing to the rich man's home, he cornered him and in a loud voice told him what he intended to do. But the rich Mr. Wolfe was quite calm. "Don't get excited," he said. "I am not running away, and I intend to do right by your daughter. If she has a boy, she gets 50,000; *if it is a girl, she gets 35,000*. Is that fair?"

The father halted, while the look of anger on his face changed. "And if it is a miscarriage," he pleaded, "will you give her another chance? "

Suddenly, the circumstances had changed. Now a seed of greed sprouts. He had come to murder, but just the mention of money and he had forgotten all about murder; he's asking, "Will you give her another chance?"

Watch... watch yourself continuously; circumstances change and you immediately change. Something in you starts sprouting, something starts closing.

The man of original mind remains the same. Whatsoever happens, he watches it, but there are no longer any seeds of desire left from the past. He does not act through his past, he simply responds; out of nothingness comes his response. Sometimes you also act in that way, but very rarely. And whenever you act that way, you feel a tremendous fulfillment and satisfaction and contentment. It happens sometimes.

Somebody is dying, drowning in the river, and you simply jump without any thought. You don't think whether to save this man or not, whether he is a Hindu or a Mohammedan, or a sinner or a saint, or why you should be worried. No, you don't think. Suddenly, it happens. Suddenly,

your mind is pushed away and your original mind acts. And when you get that man out, you feel tremendous contentment, as you have never felt before. A harmony arises in you. You feel very fulfilled. Whenever something out of your nothingness happens, you feel blissful.

Bliss is a function of your nothingness.

BECAUSE MEMORIES AND IMPRESSIONS RETAIN THE SAME FORM, THE RELATIONSHIP OF CAUSE AND EFFECT CONTINUES EVEN THOUGH SEPARATED BY CLASS, LOCALITY, AND TIME.

And it goes on... your life changes: you die in this body, you enter into another womb, but the innermost form clings with you. Whatsoever you have done, desired, experienced, accumulated, that fur coat clings with you; you carry it with you. The death, ordinary death, is only the death of the body; the mind continues. The real death, the ultimate death we call samadhi, is not only the death of the body; it is the death of the mind as such. Then there is no more birth, because then there is no seed left to come back to, no desire to be fulfilled. Nothing left, one simply disappears like a fragrance....

AND THERE IS NO BEGINNING TO THIS PROCESS AS THE DESIRE TO LIVE IS ETERNAL.

Philosophers go on asking, "When did this world start?" Yoga is a very tremendous thing: the world has never started. The desire has no beginning, because to desire to live is eternal. It has, been always there. Yoga does not believe in any creation. It is not at God created the world on some day, at some moment. No, desire has been always there. There was no beginning for desire, but there is an end to it. This has to be understood. It is very logical, but if you understand you will be able to feel the point.

Desire has no beginning, but it has an end. Desirelessness has a beginning, but has no end; and the circle is complete. Desire has no beginning but has an end. If you become aware, the end comes, and then starts desirelessness. Desirelessness has a beginning, but then there is no end to it. "The world has no beginning"; we have been ying in the East, "it has continued always and always; but it has end." For a Buddha, it ends. Then it is no longer there. Just like dream, it disappears. But the no-world – nirvana, kaivalya, moksha – that has a beginning but no end. So we never ask when the world started. We have not bothered about it because it has never started.

We have not paid much attention to the birth dates of Krishna, Buddha, Mahavir, but we have paid much attention to the day that they attained enlightenment – because that is the real beginning of something which is never going to end. The enlightenment day of Buddha is very significant; that we have remembered, that we have worshipped again and again, again and again. Nobody knows when he was born; nobody has bothered about it. In fact, the myth says that he was born on the same day as the day he died, and he became enlightened also on the same day. My feeling is, we have forgotten his birthday and his death day; we remember only his enlightenment day. But only that is significant: that his birthday is also his death day, because that is the only significant thing that happens in a life – the beginning of the endless.

Desire has no beginning, has been always here, but it can end. Desirelessness can begin and will never end. And between desire and desirelessness, the circle is complete. It is the same



energy. That which has been desire becomes desirelessness. It is the same energy. And of course, desirelessness never ends. A man who has attained has become liberated, never comes back, because evolution cannot go backwards. There is no way to go backwards. Higher and higher we go, until the ultimate is attained. But from that, there is no point of falling back.

AND THERE IS NO BEGINNING TO THIS PROCESS AS THE DESIRE TO LIVE IS ETERNAL

Try to be aware of your desire because that has been your life up to now. Don't be caught in it. Try to understand it. Don't try to fight also, because that is again getting caught in it in another way. Just try to understand it: how it grips you, how it enters into you and makes you absolutely unconscious.

I have heard:

"Abe, I have a wonderful bargain for you. I can get an elephant for 200." *"But Izzy, don't be an idiot. What am I going to do with an elephant?"*

"What are you going to do with an elephant? Don't be an idiot yourself! Think of the bargain. Where can you pick up an elephant for 200, *tell me?*"

"But I have a two-room flat. Where am I going to put an elephant?"

"What is the matter with you? Don't you recognize a bargain when you see one? As a matter of fact, I have even better news for you. If you want, I can get you two elephants for 300."

"Ah, now you are talking."

Now a man who has only a two-room flat has forgotten completely.

Watch desire. It goes on befooling you; it goes on leading you astray. It goes on leading you into illusions, into dreams.

Watch.

Before you take a step, watch, be alert. And by and by, you will see desires disappear, and the energy that was invested in desires is released. Millions are the desires, and when the energy is released from all those desires you become a tremendous upsurge of energy. You start soaring high. Naturally, the energy goes on pooling inside. The level of energy goes higher and higher, and one day, you start overflowing from sahasrar. You become a lotus, a one-thousand-petalled lotus.

## CHAPTER 4

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### Everything is interdependent

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*4 May 1976 am in Buddha Hall*

The first question:

Question 1

WHILE TALKING ABOUT WISDOM, INSIGHTS, AND ENLIGHTENMENT, YOU OFTEN SAY 'WE IN THE EAST'. PLEASE EXPLAIN THE MEANING OF THIS PHRASE.

THE EAST HAS NOTHING TO DO WITH THE EAST. The East is just symbolic of the inner space, of the inner world of consciousness. East is symbolic of religion, West is symbolic of science. So even if in the East a person attains to a scientific attitude, he becomes Western. He may live in the East, he may be born in the East – that doesn't matter. Or, whenever a person attains to religious consciousness – he may be born in the West, it makes no difference – he begins to be a part of the East. Jesus, Francis, Eckhart, Boehme, Wittgenstein, even Henry Thoreau, Emerson, Swedenborg – they are all Eastern. The East is symbolic, always remember. I am not concerned with geography. So whenever I say 'we in the East', I mean all who have come to know the inner reality. And whenever I say 'you in the West', I simply mean the scientific mind, the technological mind, the Aristotelian mind: rational, mathematical, scientific, but not intuitive; objective but not subjective.

Once you understand it, then there will be no problem. All the great religions were born in the East. The West has not yet produced a great religion. Christianity, Judaism, Mohammedanism, Hinduism, Jainism, Buddhism, Tao: they were all produced in the East. It is something like a feminine mind, and it has to be so because on every level there is a meeting of yin and yang, the male and the female. The circle has to be divided. The East functions as a feminine part, the West functions as a male part.

The male mind is aggressive; science is aggressive. The feminine mind is receptive; religion is receptive. Science tries hard. It forces nature to reveal its secrets. Religion simply waits, prays and waits, invokes but does not force; calls, cries, weeps, persuades, almost seduces nature to reveal its mysteries and secrets, but the effort is feminine. Hence, meditation. When the effort is male, aggressive, it is like the laboratory: all sorts of instruments to torture nature, to force nature to reveal its secrets, to hand over the key. The male mind is an attack. The male mind is a rapist mind, and science is a rape. Religion is the mind of a lover; it can wait. It can wait infinitely.

So whenever I say 'we in the East', I mean all, wherever they were born, wherever they were brought up. They are spread all over the world. The East is spread all over the world, just as the West is spread all over the world. When somebody from India gets a Nobel prize for his scientific discoveries, he is a Western mind. He's no more part of the East, he's no more part of the Eastern tradition. He has changed his home, he has changed his address. Now he has fallen in line, in the queue with Aristotle.

The East is within you, and we call it 'East' because East is nothing but the rising sun: awareness, consciousness, alertness.

So never be confused whenever I say 'we in the East'. I don't mean the countries that are in the East, no. I mean the consciousness that is Eastern. I don't mean India when I use the word 'India'. It is a bigger thing for me. It is not just on the map as other countries. It is simply symbolic of the tremendous energy that India has put into the inner search. So wherever you are born, if you start moving towards God, you become Indian. Suddenly, your pilgrimage towards India starts. You may come to India or you may not come; that is not the point. But you have started your pilgrimage. And the day you realize, suddenly you will become part of Gautam Buddha, Mahavir the Jaina, the Upanishadic seers, the rishis of the Vedas, Krishna, Patanjali. Suddenly, you are no more part of the technological mind, the logical mind; you have become supra-logical.

The second question:

Question 2

JESUS CHRIST, BUDDHA, MAHAVIR, LAO TZU: ALL THOSE ENLIGHTENED HAVE BEEN KNOWN TO GO AROUND THE WORLD PREACHING. WHY IS IT THAT YOU ARE NOT DOING THE SAME?

I am doing the same, but just the other way round. I am allowing the world to come around me. This is my way. Buddha has done his thing, I am doing my thing.

The third question:

It is from Prem Madhuri.

Question 3

I AM OFTEN ONE OF THE CROCODILES OF WHICH YOU SPEAK, AND SURE ENOUGH, BODHI SHOWS EVERY SIGN OF BECOMING ONE OF THE GREAT PHILOSOPHERS. THAT'S FINE, BUT WHAT OF THE CONSCIOUSNESS OF THE WRETCHED CROCODILE?

The woman has suffered long because the feminine mind has suffered long. The woman has been oppressed long because the feminine mind has been oppressed long. Centuries upon centuries of oppression, exploitation, suppression; much violence has been done against women. Naturally, she has become cunning. Naturally, she has become very clever in devising subtle methods to torture men. That is natural. That is the way of the weak. Nagging, bitching – that is the way of the weak. Unless you understand it, you will not be able to drop it.

Why do women go on continuously nagging men, continuously finding ways and means to torture them? It is unconscious. It is centuries of repression that have poisoned their being, and of course, they cannot attack directly. That is not possible for many reasons. One: they are more fragile than man. They may learn karate, aikido, judo, but that will not make much difference. They are fragile; that is their beauty. If they learn too much karate and judo and ju-jitsu and aikido and become very muscular and strong, they will lose something – they will not gain. They will lose their femininity, they will lose their flower-like fragility, delicacy. That is not worth the effort.

Woman is fragile. She's meant to be that way. She has a deeper harmony than man. She's more musical, more rhythmic than man, more rounded. One thing: because of her fragileness she could not be as aggressive as man. Another thing: man has been training her in a certain way; man has been giving her a certain mind which does not allow her to move out of her bondage. It has been so long that it has reached to her very bones. She has accepted it. But freedom is such a thing that whatsoever happens, you remain freedom-oriented. You can never lose the desire to be free, because that is the desire to be religious, that is the desire to be divine. Freedom remains the goal, whatsoever happens.

So, what to do when there is no way to revolt and the whole society is that of man? How to fight it? How to protect a little dignity? So woman has become cunning and diplomatic. She starts doing things which are not directly an attack, but indirect. She fights with man in subtle ways. That has made her almost a crocodile. She waits continuously for her opportunity to take revenge. She may not be aware of anything in particular that she is fighting against, but she is just a woman, and she represents all womanhood. Centuries and centuries of indignities and humiliation are there. Your man may not have done anything wrong to you, but he is the representative of all men. You cannot forget it. You love the man, this man, but you cannot love the organization that men have created. You can love this man, but you cannot forgive man as such. And whenever you look into this man, you find the male mind there, and you start.

This is very unconscious. This creates a certain neurosis in women. More women are neurotic than men. It is natural, because they live in a man-made society, tailored for men, and they have to fit into it. It is tailored by men for men, and they have to live in it, they have to fit into it. They have to cut many of their parts, their limbs – alive limbs – to fit into the mechanical role that is given to them by man. They resist, they fight, and a certain neurosis arises out of this continuous fight. This is what bitching is.

I have heard: A sweet old lady went to a pet shop. Just in the shop window was a very beautiful dog, and she said to the shop owner, "That nice, sweet dog you have in the shop window?"

He said, "Yes lady, a very beautiful bitch. Isn't she beautiful?"

The woman was enraged. She said, "What! Watch your tongue! Don't use such words. This is a respectable part of the town. Be a little more cultured!"

Even the shop owner was a little puzzled, embarrassed. He said, "Sorry, but have you never heard the word used before?"

The lady said, "I have heard it used before, but never for a sweetie, sweet doggie!"

It is always used for women.

Just the other day I was reading a book called BITCHING, written of course by a woman.

Something has gone very, very wrong. It is not a question of one woman, it is a question of womanhood. But by bitching and nagging and constant quarrelling, it cannot be remedied. That is not a remedy for it. Understanding is needed.

The question is certainly right. Madhuri is a crocodile, and she is doing much nagging and quarrelling with Bodhi. Of course, Bodhi is growing out of it. He has changed a lot. The whole credit goes to Madhuri. When you have to live with a woman continuously fighting and nagging, either you escape or you become a philosopher, that is certain. Only two ways are available: either you escape, or you start thinking that this is just maya, dream, illusion: "This Madhuri is nothing but a dream...." You become detached. That is also a way of escaping. You remain there physically, but spiritually you go far away. You create a distance. You hear the sounds Madhuri is making, but as if on some other planet. Let her do; by and by, you become detached; by and by, you become indifferent. For Bodhi it has been good.

Now, Madhuri is asking, "That's fine for Bodhi, but what of the consciousness of the wretched crocodile?" Do the same as Bodhi is doing. What is he doing? He's becoming more and more of a watcher. He is not offended at what you are saying and doing. Even if you are hitting him, he will watch it, as if something natural is happening: old leaves are falling from the trees – what to do? A dog is barking – what to do? It is night and it is dark – what to do? One accepts, and in that acceptance one watches whatsoever is happening. Do the same. Just as Bodhi is watching you, you also watch yourself. Because that crocodile is not your inner essence. No, it is nobody's inner essence. That crocodile is just out of the wounds that you are carrying in your mind, and those wounds have nothing to do with Bodhi. Those wounds may have been done by somebody else or may not have been done by anybody in particular, but just by society.

Watch when you start behaving in a neurotic way, in a neurotic style. Watch it!

Just as Bodhi is watching you, you also watch yourself.

And a distance will arise, and you will be able to see your own mind creating unnecessary trouble. You will gather an awareness. Continuously watching things, one gets out of the mind, because the watcher is beyond the mind.

If you don't do that, the possibility is that as Bodhi grows more and more philosophical and understanding, you will become more and more of a bitch – because you will think that he is

becoming cold, you will think he is getting far away, and you will start hitting him harder, you will start fighting harder. Seeing that he is going somewhere else, leaving you, you will take more and more revenge. Before it happens, become alert.

I have heard: A man arranged to pay for his wife's funeral arrangements by installments, but after a few months he ran into financial difficulties and was unable to keep up the payments. Finally, the undertaker rang up one morning and said, "Look, either I get some money from you at once, or up she comes!"

Don't create such a situation that one who loves you starts thinking of your death, one who would have liked you to be immortal starts hoping that you die, that it is better that you die.

Mulla Nasrudin is mad after movies. Every night he's in the moviehouse, somewhere or other. One day the wife said, "I think that even if for one night you are at home, I will drop dead." He looked at her and he said, "Don't try to bribe me."

Don't create such a situation.

The wife of one of the club's oldest and more revered members had recently passed away. His fellow members were offering their condolences, and one said, "It is hard to lose one's wife...." Another member muttered bitterly, "Hard? It is damned near impossible! "

Nobody says this, but this is what people create – a very ugly situation. And I know that you are creating it unknowingly, and I know that you are creating it in the hope of just the opposite. Sometimes it happens that the woman starts hitting the man just to break his coolness, just to break the ice. She wants him to at least be warm: "At least be angry, but be warm. Hit me back, but do something! Don't stand there so aloof." But the more you create such a situation, the more the man has to protect himself and go far away. By and by, he has to learn space travel, so that the body remains here and he goes off far away – astral travel.

These are vicious circles. You want him to be close and warm and hugging you, but you create such a situation in which it becomes more and more impossible. Just watch what you are doing. And this man has not done anything in particular to you. He has not harmed you. I know there are situations where two persons don't agree, but that is part of growth. You cannot find a person who is going to agree totally with you. Particularly men and women don't agree because they have different minds, they have totally different attitudes about things. They function from different centers. So it is absolutely natural that they don't agree easily, but nothing is wrong with it. And when you accept a person and you love a person, you also love his or her disagreements. You don't start fighting, you don't start manipulating; you try to understand the other's point of view. And even if you cannot agree, you can agree to disagree. But still, a deep, subtle agreement remains that, "Okay, we agree to disagree. On this point we will not be coming to an agreement – right – but there is no need to fight." The fight is not going to bring you closer; it will create more distance. And much, almost ninety-five per cent of your quarrelling, is absolutely baseless; it is mostly misunderstanding. And we are so much fogged in our own heads that we don't give an opportunity to the other to show his mind.

In this too women have become very, very afraid. The problem, again, is of the male and female mind. Man is more argumentative. This much women have learned: that if you go through

argumentation, he will win. So they don't argue, they fight. They get angry, and what they cannot do through logic, they do through anger. They substitute with anger, and of course, the man, thinking, "Why create so much trouble for such a small thing?" agrees. But this is not an agreement, and it will function as a block between the two.

Listen to his argument. There are possibilities that he may be right – because half of the world, the outer world, the objective world, has to be approached through reason. So whenever it is a question of the outer world, there is more possibility that the man may be right. But whenever it is a question of the inner world, it is more possible that the woman may be right because there, reason is not needed. So if you are going to purchase a car listen to the man, and if you are going to choose a church, listen to the woman. But it is almost impossible. If you have a wife you cannot choose your car – almost impossible. She will choose it. Not only that, she will sit at the back and drive it.

Man and woman have to come to a certain understanding that as far as the world of objects and things is concerned, man is more prone to be right and accurate. He functions through logic; he is more scientific; he is more Western. When a woman functions intuitively she is more Eastern, more religious. It is more possible that her intuition will lead her to the right path. So if you are going to a church, follow your woman. She has a more accurate feeling for things which are of the inner world. And if you love a person, by and by, you come to this understanding, and a tacit agreement arises between two lovers: who's going to be right in what.

And love is always understanding.

Two monsters from outer space were walking along the street when they saw a traffic signal. "I think she likes you," said the first monster. "One is winking at you." Just then the signal changed from go to stop. "Just like a woman," muttered the second monster, "can't make up her mind from one moment to the next."

It is very difficult for a woman to make up her mind because she is more fluid, more of a process, less of a solidity. That is her beauty and grace. She is more river-like, goes on changing. Man is more solid, more square, more certain, decisive. So where decisions are needed, listen to Bodhi, Madhuri. And when decisions are not needed, but floating, drifting is needed, then you can help Bodhi to listen to you; and he will listen.

The feminine mind can reveal many mysteries, as the male mind can reveal many mysteries; but as there is a conflict between science and religion, so is the conflict between man and woman. One day it is hoped that man and woman will come to complement each other rather than conflict with each other, but that day will be the same day as when science and religion also complement each other. Science will listen with understanding to what religion is saying, and religion will listen with understanding to what science is saying. And there is no trespass, because the fields are absolutely different. Science moves outward, religion moves inward.

Women are more meditative, men are more contemplative. They can think better. Good; when thinking is needed, listen to the man. Women can feel better. When feeling is needed, listen to the women. And both feeling and thinking make a life whole. So if you are really in love, you will become a yin/yang symbol. Have you seen the Chinese yin/yang symbol? Two fish are almost meeting and merging into each other in a deep movement, completing the circle of energy. Man and woman,



female and male, day and night, work and rest, thinking and feeling: these are not antagonistic to each other, they are complementary. And if you love a woman or a man, you both are enhanced tremendously in your beings. You become complete.

That's why I say that Hindu concepts of God are more complete than Christian, Jewish, Mohammedan, or Jaina concepts; but both are concepts. Mahavir stands alone; no woman is to be found anywhere around. It is just a male mind, alone; the complementary is missing. Only one fish is in the circle, the other fish is not there. It is a half circle, and a half circle is not a circle at all because to call a circle 'half' is almost absurd. A circle has to be full; only then is it a circle. Otherwise, it is not a circle at all.

The Christian God is alone; no concept of female around Him. Something is missing. That's why the Christian or Jewish God is much too male, revengeful, angry, ready to destroy for small sins, ready to throw people into hell forever – no compassion, very hard, rock-like. The Hindu concept of God is closer to reality; it is a circle. Ram you will see with Sita; Shiva you will see with Devi; Vishnu you will see with Laxmi – always the complementary is there. Hindu Gods are more human compared to other Gods, which are almost inhuman. Hindu Gods are almost as if belonging to you, just amidst you, just like you – more pure, more whole, but connected to you. They are not disconnected; they are connected to your life experience.

Let love be your prayer also. Watch! Watch the crocodile in you and drop it, because that crocodile will not allow you to flower in deep love. That will destroy you, and destruction never fulfils anybody. Destruction frustrates. Fulfillment is only out of deep creativity.

A meek little man was just returning home from his wife's funeral. As he arrived at his front door, a chimney pot fell off the roof of the house and gave him a sharp blow on the back. Glancing up he muttered, "Ah... she has arrived already." Don't create such images of you in the mind of one who loves you.

And man needs much from a woman to grow: her love, her compassion, her warmth. The Eastern understanding about man and woman is this: that a woman is essentially a mother. Even a small girl is essentially a mother, a growing mother. Motherhood is not something that happens as an accident, it is a growth in a woman. Fatherhood is just a social formality; it is not necessary. It is not natural, in fact. It exists only in a human society; man has created it. It is an institution. Motherhood is not an institution, fatherhood is. A man has no inner necessity to be a father.

When a man falls in love with a woman, he is seeking a beloved. When a woman falls in love with a man, she is seeking someone who will make her a mother. She is seeking someone who she would like to become the father of her children. That's why when a woman tries to find a man her criterion is different; strong, because she will need protection and the children will need protection; rich, because she will need protection and the children will need protection. When a man is finding a woman, he is only concerned with a wife. His concern is with a beautiful woman whom he can enjoy and be with. He's not too concerned about being a father. If he becomes a father, that is accidental. If he starts liking it also, that also is accidental, because he likes the woman and the children have come out of her. He loves the children through the woman, and the woman loves the man through the children. Of course, it has to be so; the circle becomes complete. A woman is essentially a mother, in search of being a mother.



So the Eastern concept is that the woman is in search of being a mother, and the man is in search, deep down, of finding his lost mother. He has lost the womb of the mother, the warmth of the mother, the love of the mother. He is searching again for the woman who can become his mother.

Man essentially is a child. Even the very grown-up seventy or ninety-year-old man is a child. And a very small girl essentially is a mother. This is how the circle completes.

In the East, in the days of the Upanishads, the seers used to bless new couples with a very absurd idea. It will look absurd to the Western eye. They used to say, "God should give you ten children, and finally, the ultimate fulfillment of becoming a mother to your husband also." So in all, eleven children: ten children from the husband, and finally, the husband also becomes a child to you – eleven children. A woman is fulfilled when the husband also becomes a child to her.

Man goes on seeking his mother. When a man falls in love with a woman, he falls in love again with his mother. Somehow, this woman gives an idea of his mother. The way she walks, the face she has, the color of her eyes or the color of her hair, or her sound; something that gives the idea of the mother again. The warmth of her body, the care that she shows about him is a search for the lost mother. It is a search for the womb.

Psychoanalysts say that the male urge to penetrate the woman's body is nothing but the urge to again reach to the womb. It is meaningful. The very effort of man to penetrate the woman's body is nothing but an effort to reach the womb. Once you understand what is happening between your energy and your man's energy, what is really going on, watch it. By and by, the energy will start falling in a circle.

And help each other. We are together to help each other, to make each other happy and blissful, and finally, to give an opportunity through the meeting of man and woman for God to happen. Love is fulfilled only when it becomes samadhi. If it is not samadhi yet and the nagging and conflict and bitching continues, and fighting and anger, and this and that, then your love will never become a harmonious whole. You will never find God, which can be found only in love.

The fourth question:

Question 4

INTERDEPENDENCE IS A NICE CONCEPT, BUT HOW IS THAT POSSIBLE WHEN YOU URGE AN OF US TO BE TOTALLY SELFISH?

First, interdependence is not 'nice', and it is not a concept.

It is not nice at all. Independence feels nice; dependence feels very, very bitter; interdependence is neither nice nor bitter. It is a very balancing thing: neither this way nor that. It leans to no side; it is a tranquility. And it is not a concept, it is a reality. It is how it is. Just watch life and you will never find anything which is not interdependent. Everything that exists, exists in the ocean of interdependence. It is not a concept, it is not a theory. You just drop all theories, all prejudices, and look at life.

Look at a small tree, a rose bush, and you will see the whole existence converges on it. From the earth it is connected. Without the earth, it would not be there. It goes on breathing the air. It is

connected with the atmosphere. From the sun it goes on getting energy. The rose is rosy because of the sun, and these are very visible things. Those who have been working hard say that there are invisible influences also. They say that it is not only that the sun is giving energy to the rose, because nothing can be one way in life. The traffic cannot be one way. Otherwise, it would be a very unjust life. The rose would go on getting and giving nothing. No, it must be that the rose is also giving something to the sun. Without the rose, the sun would also miss something. That has yet to be discovered by science, but occultists have always felt that life is a give and take. It cannot be one way. Otherwise, the whole balance would be lost. The rose must be giving something – maybe a certain joy. Certainly, it gives fragrance to the air, and certainly it must be giving some creativity, a situation for the earth to be creative. The earth must be feeling happy through it; it has created a rose. It must be feeling fulfilled. A deep satisfaction and contentment must be coming to the earth.

Everything is connected. Nothing is unconnected here. So when I say interdependence, I don't mean that it is a concept, a theory, no.

Independence is a concept because it is absolutely false. Nobody has ever seen anything independent. An absolute dependence is false because nobody has ever seen anything absolutely dependent.

A child is born: you think he is completely helpless and dependent on the mother? Can't you see that the mother is also gaining much from him? In fact, the day the child is born, the mother is also born as a mother. Before it, she was just a plain woman. Now, something tremendously new has happened to her with the birth of the child. She has attained to motherhood. It is not only that the child is dependent on the mother, the mother is also dependent. You will see a certain grace happening to the woman when she becomes a mother, a certain harmony happening to her. If the mother dies, of course, the child will not be able to survive. But if the child dies, do you think that the mother will be able to survive? No, the mother will die. Again there will be a woman; the motherhood will disappear with the child. And this woman will be less than she was before the child had happened to her. She will always miss something; a part of her being has disappeared with the child. That missing part will function as a wound continuously.

Everything is interdependent.

The tree goes on eating the earth, it goes on giving you fruit; you go on eating the fruit. Then you die, and the earth eats you, and the tree again eats the earth. And the fruit? – your grandchildren will be eating you through the tree. Everything is revolving. When you are eating an apple, who knows? Your grandfather, your grandmother, or your great-great-grandfather must be there in the apple; chew well, digest well. Otherwise, the old man will not feel good. Let him become a part of your being again. He has been seeking you through the apple. He has come back again.

Everything is interdependent. So it is not nice, it is not bitter; it is a simple fact. You cannot evaluate it, because nice and bitter are our evaluations, interpretations. And it is not a concept, it is a reality.

"But how is that possible when you urge all of us to be totally selfish?"

Yes, it is only possible if you are totally selfish. If you are totally selfish, you will come to see that if you want to be really happy, you have to make others happy – because life is an interdependence.

When I say to be selfish, I am saying to just think about your happiness. But in that happiness much is involved. If you want to be healthy, you have to live with healthy people. If you want to be clean, you have to live in a clean neighborhood. You cannot exist like an island. If you want to be happy you have to spread your happiness all around. It is not possible that all around there is an ocean of misery, and you are like an island, happy – impossible. You can be happy only in a happy world; you can be happy only in happy relationships; you can be beautiful only with beautiful people. So if you are really interested in being beautiful, create beauty all around you.

A man who is really selfish becomes altruistic. To be really selfish is to go beyond self. To be really selfish is to become a Buddha, a Jesus. These people are absolutely selfish people because they think only of bliss. But in thinking of their bliss, they have to think of others' bliss also. I am absolutely selfish. I have never thought about anything else but my own self. But in that, from the back door, enters everything.

I am interested in your happiness, in your bliss. I am interested to create a community of blissful people. I am interested to create a garden of beautiful people, because if you are happy and blissful and beautiful, I will become tremendously blissful and happy.

Bliss increases in sharing. If you don't share your bliss it will die. If you don't share your ecstasy, soon you will find that your hands are empty. So when I say be absolutely selfish, I mean: that if you try to understand what is your self, what your selfishness is, you will see that everybody is implied, involved. And your involvement becomes greater and greater and bigger and bigger. A moment comes when you can see as a fact that the whole is involved.

There is a beautiful story about Buddha.

He reached the ultimate door. The door was opened, but he would not enter. The doorkeeper said, "Everything is ready, and we have been waiting for millions of years. Now you have come. Rarely it happens that a man becomes a Buddha. Enter. Why are you standing there? And why do you look so sad?" Buddha said, "How can I enter? Because there are millions of people who are still struggling on the path. There are millions of people who are still in misery. I will enter only when everybody else has entered. I will stand here and wait."

Now, this parable has many meanings. One meaning is that unless the whole becomes enlightened, how can one become enlightened? Because we are parts of each other, involved in each other, members of each other. You are in me I am in you, so how can I separate myself? It is impossible. The story is tremendously significant and true. The whole has to become enlightened.

Of course, one can come to a certain understanding, but that understanding will reveal that others are involved, and the consciousness is one. To be selfish is to dissolve completely into the total, because only foolish people try to protect themselves. And in trying to protect themselves they go on destroying themselves. Jesus says, "Save yourself and you will be lost. Lose yourself. Save yourself and you will be lost!" He is giving you one of the best techniques for being selfish: lose yourself, and you gain. You gain by losing yourself. You become happy by spreading happiness all around; you become peaceful by spreading peace all around.

"But how is that possible when you urge all of us to be totally selfish? "

It is possible only if you are totally selfish. Then you will always see the point. If you live in a family, if you are a wife or a husband, you will be able to see that it is in your favor that the husband is happy. It is just selfish that the husband remain happy and singing and delighted, because if he becomes sad, depressed, angry, then you cannot remain happy for long. He will affect you. Everything is infectious. If you want to be happy you would like your children to be dancing and happy, because that is the only way your energy will be dancing. If they are all sad, ill, and sitting in their corners, dull, your energy will immediately fall low. Just watch! When you move with people who are happy, suddenly your sadness disappears – disappears! When you move with people who are sad, suddenly your energy falls low.

Then the mathematics is simple. If you want to be happy, make people happy. If you want to be really enlightened, help people to become enlightened. If you want to be meditative, create a meditative world. That's why Buddha created a great order of sannyasins: an oceanic atmosphere in which people could come and drown themselves.

Just the other night one sannyasin came and he said, "I am feeling very uncomfortable with sannyas, because I feel as if I have become just a part of the herd." Now, this is a very egoistic attitude. Just part of the herd? Everybody wants to be apart, everybody wants to be independent, oneself, alone like a peak, unconnected. This is what the ego-trip is. I give you ochre robes, change your names, and by and by, you are lost in an ocean where you don't exist separately. You start merging yourself with others. Of course, the ego will feel hurt, uncomfortable, uneasy. But the ego is your disease; it has to be dropped. And one should be able to enjoy being a non-entity, being so ordinary, so mixed, that nobody ever comes to know that you are separate, different from others. But the ego has only one idea: how to be separate and different.

I have not told that sannyasin. I wanted to tell him but I thought that maybe it would hurt him – such an egoist who thinks that just being in orange feels very uncomfortable, he has become part of the herd – I wanted to say to him that it is better that you shave half your head, half your moustache, half your beard, so wherever you go you will be separate. And tattoo your forehead, and do things which nobody is doing. You will always feel good and very comfortable. Ego is doing that.

I have heard about one man who wanted to become very famous, who wanted to see his pictures in the newspapers. He shaved half his head, half the moustache, and half the beard, and he walked around the town. Within three days he was the most famous man around the town. All the newspapers had his pictures, and children were running around him and yelling and shouting, and he enjoyed it very much. You can do the same, in the same way.

The ego wants to be separate; and that's why the ego is false, because separation is false. To be together is to be real. All separation is false and illusory, and all togetherness is true and real.

The fifth question:

Question 5

DURING THE LECTURE YOU USED THE TERM, 'ATTAIN TO HAPPINESS', AND MY MIND JUMPED IN AND SAID: WORK MORE, WORK HARDER. BUT HOW CAN I WORK TOWARDS SURRENDER? THAT FEELS CRAZY.

This is from Amida.

She has a great work-oriented mind: work is valuable, play is valueless; and all that has to be achieved, has to be achieved through work. That has become an ingrained habit in her mind. But this has been taught to everybody. The whole world lives according to work ethics. Play is, at the most, tolerated. Work is appreciated.

So even here, when I am talking about surrender, when I am talking about being receptive and feminine, your mind goes on popping. Whenever it finds any support, immediately it pops up and says, "Yes." The very word 'attainment' has started a chain of thoughts within you: attainment? – work, hard work has to be done. Just the word has triggered a certain chain of thoughts, as if the mind was just waiting and watching to jump upon anything which could give it a continuity.

That's how you listen to me. I have to use words, words which are very loaded, words which you have interpreted in different ways, words which have different connotations to you, associations, meanings. I have to use language, and language is a very dangerous thing. Just listening to the word 'attainment', the whole work-oriented mind comes to function. Then you don't listen to me, to what I am saying. I am saying that attainment is possible only when you don't try to attain. Attainment is possible only when all effort to attain is dropped, because that which you are trying to attain is already there. It cannot be attained. The very effort to attain it will continue to create barriers between you and your reality. But the mind goes on watching, and is always ready to find some support for itself.

Let me tell you one anecdote.

The policeman in a small village had been there some twenty years and he was not very popular with the residents. Far from being the local village bobby who was as much a member of the populus as the local butcher or the local postman, he had always seen himself as the sheriff in a Western film, and treated even the most minor infringement as if it were a case for New Scotland Yard. It was his proud boast that every resident of the village had received a summons as a result of his devotion to duty. As the time approached when he would be replaced by a police car which would cover no less than six villages, including the one which he had come to regard as his own, he suddenly realized that he had never had a case against the local vicar. And his pride could not allow him to retire without bringing this man to justice. His task appeared hopeless. But as he watched the vicar cycling around the village, one day he hit upon a master plan. Positioning himself at the bottom of the only hill in the village, he waited for the vicar to cycle down. When the vicar was about a yard away, the constable stepped in front of him, thinking to himself, "He will run over my foot. It will hurt, but I will get him for not having adequate brakes." The vicar's reflexes however, enabled him to stop his bicycle an eighth of an inch in front of the policeman's boots. The constable reluctantly admitted defeat and said, "I thought I had you that time, vicar."

The vicar said, "Oh yes, but God was with me."

"Got you!" said the policeman. "Two on a bike!"

That's how the mind goes on – watching. Any excuse: rational, irrational; any excuse, even any absurdity, and the mind immediately jumps and tries to continue in the old pattern. I am saying so

many things to you, and of course, I have to use language. Be alert, be alert of this tricky mind which is just hiding there behind you, and just waiting for something which can be an excuse for its being strengthened more.

Work is good; but work as work is ugly, not good. Work is good if it is also a play. Work is good if it has an intrinsic value; you paint because you love to paint, because you enjoy painting. Of course, if the painting is sold and you receive some money, that is secondary, that is irrelevant, that is not the point. If you get the money, good; if you don't get the money, you are not missing anything, because you were so delighted while painting. You are almost rewarded. More than your effort, you have been rewarded. If the painting can be sold that is a plus reward: God is being too kind to you. But as far as your reward is concerned, you have already got it. When you paint your painting, when you write your poem, when you work in the garden and perspire in the sun, you have got your reward.

Work as play, work as enjoyment, work as worship – then it is beautiful; it has a grace to it. Work as an economic activity is ugly. Then you become a part of the market-place. Then you are thinking only in terms of what you are going to get out of it. Then you are never here-now. Then you are always in the result, and the result is in the future. Never be result-oriented – that is the misery of the human mind – be present-oriented. And you are not going to get your innermost being through work. You are going to get it by being present, by being aware. So use your work also as a situation.

But what happens? You listen to me: you go on noting down inside your mind what I am saying. You don't really listen to me. You go on collecting cues. You don't collect understanding. You collect cues, and that's what creates problems.

Let me tell you another anecdote.

In the old days, the doctor took his assistant with him to the bedside of the patient. The Irish priest's face was red, and his temperature was high. The doctor slapped him on the back. "Get up, and eat some corned beef and cabbage," he told him. The next day the Irishman was back at work. The apprentice made a note: red face, high temperature – corned beef and cabbage.

Shortly afterwards, in the absence of the doctor, the young man was himself called to the bedside of a German patient whose face was red and who had a high temperature. The apprentice prescribed corned beef and cabbage. The very next day they notified the apprentice that the German was dead. He then entered the following in his notebook: corned beef and cabbage – good for Irishmen, kills Germans.

This is what you are doing with me – collecting cues. Just try to understand what I am saying. Don't collect cues. Just watch me, what I am doing here. What is transpiring between me and you here, right in this moment; what energy exchange is happening between you and me right this moment: watch it, feel it, and let it be dissolved into your being. Don't take notes, otherwise you will be always in trouble.

The last question:

... and very serious, Please don't take it as a joke. Chitananda has asked,

Question 6



BY THE WAY, YOU ARE THE ONLY NON-NEUROTIC PERSON AROUND. WHY DON'T YOU HAVE CHILDREN? DO ENLIGHTENED PERSONS HAVE CHILDREN SOMETIMES?

I never thought about it.

You may not learn anything from my answers, but I go on learning from your questions: a very good idea. I will remember it. But there is a practical problem: it is very difficult to find a non-neurotic woman.

First, it is difficult to find a non-neurotic person, and then a woman? – almost impossible. The difficulty is multiplied.

Let me tell you one anecdote.

A very wealthy city financier was a wizard on the stock exchange but was very lousy on the golf course. He was in the habit of taking out his bad temper on his caddy, and one morning, after a particularly bad round, he shouted, "You must be just about the worst caddy in the world!" "Oh, no sir," replied the caddy, "that would be too much of a coincidence!"

The worst golfer and the worst caddy in the world? – that would be too much of a coincidence.

To find a non-neurotic woman would be too much of a coincidence. It has not happened before, and I don't think it can happen. Never has it been known that any enlightened man had any children. Yes, you may have heard that Buddha had a son, but that happened before he became enlightened.

Mahavir had a daughter, but that too happened before he became enlightened. Gurdjieff had many children from many women, but that too happened before he became enlightened. And you must be well aware that those children, even Buddha's son Rahul, did not prove much of a Buddha's son. Mahavir's daughter has not proved in any way a Mahavir's daughter; she proved ordinary. She was so ordinary that one of the sects of Jainas believes that this is just a myth: Mahavir never got married and he never had any children. The daughter was so ordinary, almost as if she was not. Have you ever heard of any enlightened person's son or daughter becoming enlightened? The coincidence is too much of a coincidence.

And there is something else involved. First, a non-neurotic person finding a non-neurotic woman, and then both together finding a non-neurotic soul to be born. The problem is very complicated because you seek a woman only because you are neurotic. Because you have not met with your inner woman yet, you seek a woman. You seek a man because you have not met with your inner man yet. Because you are not a complete whole inside, you go out.

First, the moment you become a whole inside – that's the meaning of being a holy person, a person who is whole – then you don't seek outside. There is no need. You also don't escape. If a woman comes along, you don't run away and you don't report to the police that a woman is coming along. That too is good. If a woman comes along, perfectly good. If she goes away, that too is perfectly good.

And you give birth to children; that too out of neurosis – because you always want occupation, somewhere to be occupied. Your basic occupation is with the future, and children make the future

available to you. Through them, your ambitions will be able to move. When you are gone, your children will be here. When you were trying to become a prime minister and you could not, your children will become. You will prepare them and the continuity will be there.

When one dies, and if one does not leave any children behind, one feels at a dead-end, a cul-de-sac. But when you leave children behind you feel a sort of immortality through them: "That's okay; I am dying, nothing to worry about. But a part of me will be living through my child." People are much too interested in children because they are much too afraid of death. Children give you a false notion of immortality, a continuity of some sort. A non-neurotic person is not interested in children, is not interested in any sort of continuity. He has found the eternal, and he is not worried about death.

A few anecdotes about why it is so impossible to find a non-neurotic woman... I will not comment; I will simply read a few anecdotes.

Mrs. Cohen had come into some money and asked an interior decorator to re-do her house. Mr. Jones asked, "Certainly Mrs. Cohen, I will be glad to help. Can you give me some idea of your taste? Do you like modern decor?"

"No."

"Swedish style?"

"No."

"Italian provincial?"

"No."

"Moorish? Spanish?"

"No."

"Well you know, Mrs. Cohen, you really must give me some idea of your taste, otherwise I will not even be able to get started. What is it exactly that you have in mind?"

"Decor, schmecor. What I want is that when my friends come to visit, they will take one look and drop dead!"

The second: The young couple was engaged in a most affectionate embrace when there came the sound of a key in the front door. The young lady broke away at once, eyes wide with alarm. "Heavens!" she cried, "it is my husband. Quick, jump out of the window! "

The young man, equally alarmed, made a step toward the window, then demurred. "I can't! We are on the thirteenth floor!"

"For heaven's sake!" cried the young lady in exasperation. "Is this a time to be superstitious?"

Third: The wife came home wearing a new hat. "Where did you get that hat?" her husband asked.



"At a clearance sale."

"No wonder they wanted to clear it out," he said. "It makes you look like an idiot."

"I know it."

"Then why in the world did you buy it?" he demanded.

"I will tell you," she said. "When I put it on and looked at myself in the mirror, I looked too stupid to argue with the clerk."

The fourth: Mulla Nasrudin was telling me that marriage is the process of finding out what kind of man your wife would have preferred. "My wife said to me this morning, 'If you really loved me, you would have married someone else.' I assured her that I was very happy being married to her, and said, 'If I could change places with Richard Burton, I would not do it.' She said, 'I know you wouldn't. You never do anything to please me.'"

## CHAPTER 5

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This is it!

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*5 May 1976 am in Buddha Hall*

11. BEING BOUND TOGETHER AS CAUSE-EFFECT, THE EFFECTS DISAPPEAR WITH THE DISAPPEARANCE OF CAUSES.
12. PAST AND FUTURE EXIST IN THE PRESENT, BUT THEY ARE NOT EXPERIENCED IN THE PRESENT BECAUSE THEY ARE ON IDFFERENT PLANES.
13. WHETHER MANIFEST OR UNMANIFEST, THE PAST, THE PRESENT AND THE FUTURE ARE OF THE NATURE OF GUNAS: STABILITY, ACTION AND INERTIA.
14. THE ESSENCE OF ANY OBJECT CONSISTS IN THE UNIQUENESS OF THE PROPORTIONS OF THE THREE GUNAS.
15. THE SAME OBJECT IS SEEN IN DIFFERENT WAYS BY DIFFERENT MINDS.
16. AN OBJECT IS NOT DEPENDENT ON ONE MIND.
17. AN OBJECT IS KNOWN OR UNKNOWN DEPENDING ON WHETHER THE MIND IS COLORED BY IT OR NOT.

The first sutra:

BEING BOUND TOGETHER AS CAUSE-EFFECT, THE EFFECTS DISAPPEAR WITH THE DISAPPEARANCE OF CAUSES.

Avidya, ignorance of one's own being, is the basic cause of the world. Once avidya, the ignorance of one's own being, disappears, the world also disappears – not the world of objects, but the world of desires; not the world that is outside you, but the world that you have been constantly projecting from the inside. The world of your dreams, illusions, projections, immediately disappears the moment ignorance disappears within you.

This has to be understood: ignorance is not simply lack of knowledge so you can go on gathering knowledge but ignorance will not disappear that way. You can become very knowledgeable, but still you will remain ignorant. In fact, knowledge functions as a protection for ignorance. Ignorance is not destroyed by knowledge. On the contrary, it is protected by it. The urge to collect knowledge, accumulate knowledge, is nothing but to hide one's own ignorance. The more you know, the more you think that now you are no longer ignorant.

There is a saying in Tibet: Blessed are they who are ignorant, for they are happy in thinking that they know everything.

Trying to know everything is not going to help; it is missing the whole point. Trying to know one's self is enough. If you can know your own being you have known all because you participate with the whole, your nature is of the whole.

You are just like a drop of water. If you know the drop of water totally, you have known all the oceans, past, present and future. In a single drop of water the whole nature of the ocean is present.

A man who is after knowledge continuously forgets himself and goes on accumulating information. He may come to know much, but still he will remain ignorant. So ignorance is not against knowledge; knowledge is not the antidote for ignorance. Then what is the antidote for ignorance? Yoga says: awareness; not knowledge, but knowing; not focusing yourself outside, but focusing on the very faculty of knowing.

When a child is in the mother's womb, he is completely asleep. The first months in the mother's womb are of deep sleep, what yoga calls sushupti – sleep without any dreams. Then, by the end of the sixth or seventh month, the child starts a little dreaming. The sleep is disturbed; it is no more absolute. Something happens outside, a noise, and the child's sleep is disturbed. Vibrations reach him, and in his deep sleep a distraction arrives and he starts dreaming. The first ripples of dream arise. Dreamless sleep is the first state of consciousness.

The second state is: sleep plus dream. In the second state sleep remains, but a new faculty starts functioning: the faculty of dreaming. Then, when the child is born a third faculty arises, what we ordinarily call the state of waking. It is not really the state of waking, but a new faculty starts functioning and that faculty is of thought. The child starts thinking.

The first state was dreamless sleep: the second state was sleep plus dreaming; the third state is sleep, plus dreaming, plus thinking, but sleep still remains. Sleep has not been completely broken. You remain asleep in your thinking also. Your thinking is nothing but another way of dreaming; the sleep is not disturbed. These are the ordinary states. Rarely does a man reach higher than this third stage, of thinking. And that is the goal of yoga: to reach to a state of pure awareness, as pure as the first state is. The first state is of pure sleep, and the last state is of pure awakening, pure

awareness. Once your awareness is as pure as your deep sleep, you have become a Buddha, you have attained, you have come home.

Patanjali says: samadhi, the ultimate state of awareness, is just like sleep, with one difference. It is as calm and quiet as sleep, as silent, undisturbed as sleep, as integrated and blissful as sleep, with one difference: it is fully alert. These are the points of evolution. Ordinarily, we remain at the third. Deep down sleep continues, on top of it a layer of dreaming, on top of it another layer of thinking – but the sleep is not broken. And you can observe it; it is not a theory. You can observe the facticity of it.

At any moment you close your eyes, first you will see thoughts, a layer of thinking all around you, thoughts vibrating – one coming, another going – a crowd, a traffic. Remain silent for a few seconds, and suddenly you will see that thinking is no longer there but dreaming has started. You are dreaming that you have become the president of a country, or you have found a brick of gold on the road, or you have found a beautiful woman or a man, and suddenly you start projecting; dreams start functioning. If you continue dreaming for a long time, one moment will come when you will fall asleep – thinking, dreaming, sleep, and from sleep again to dreaming and thinking. This is how your whole life revolves. Real awareness is not known yet, and that real awareness is what Patanjali says will destroy ignorance – not knowledge, but awareness. We collect knowledge just to befool ourselves and others.

I have heard: In a small school it happened that a school inspector said to the class, "Who knocked down the walls of Jericho?" And one of the pupils, a lad called Billy Green, replied promptly, "Please sir, it was not me." The inspector was amazed at this show of ignorance and brought the matter up in the headmaster's study at the end of the visit. "Do you know," he said, "I asked the class, 'Who knocked down the walls of Jericho,' and young Billy Green said it was not him!" The headmaster said, "Billy Green? Oh well... I must say that I have always found the lad to be honest and trustworthy, and if he says that it was not him, then it was not him."

The inspector left the school without further comment, but lost no time in reporting the full sequence of events to the Ministry of Education in a written report. In due course, he received the following reply: "Dear sir, Reference: The Walls of Jericho; this is a matter for the Ministry of Works, and your letter has been sent to them for their attention."

But nobody wants to recognize a simple fact, that they don't know. Everybody tries; whatsoever the question, everybody tries the answer. You should catch yourself red-handed many times if you try. Somebody asks something, somebody talks about something you don't know, but you start commenting, advising, saying something or other so that you are not caught ignorant, so nobody thinks that you are ignorant. But the first beginning of awareness starts with the recognition that you are ignorant. Ignorance can be destroyed, but not without recognizing it.

When P. D. Ouspensky, the great disciple of George Gurdjieff, met his Master for the first time, he was already a very famous, well known man in the world. Gurdjieff was unknown, Ouspensky was known very much already. He had already written one of the best books written in this century, TERTIUM ORGANUM. It is really a bold attempt. In fact, in this century no other man has tried such a bold speculation. With courage, Ouspensky has described his book as the third canon of thought: TERTIUM ORGANUM. The first was written by Aristotle; the second was written by Bacon. And he

said, "I write the third canon of thought." He said, "The first and the second are nothing before the third. The third existed before the first." It was really a bold attempt, and not just egoistic. The claim was almost true.

When Ouspensky went to Gurdjieff, Gurdjieff looked at him. He could see the knowledgeable man who knew much, who knew that others also knew that he knew much – the subtle ego. Gurdjieff gave him a paper, a sheet of paper, and told him to go to a room on the side and write down on one side whatsoever he knew, and on the other side whatsoever he did not know. Because the work could start only when he was clear about what he knew and what he did not know. Gurdjieff said, "Remember, whatsoever you write that you know, I will accept, and we will never talk about it again. It is finished; you know. Whatsoever you write that you don't know, we will work on it." And the first thing Gurdjieff said was to know what you know and what you don't know.

Ouspensky went into the room. He started thinking of what he knew for the first time in his life, and he could not write a single thing on the paper. He tried God, self, the world, mind, awareness – what did he know? For the first time the question was asked authentically. He knew many things about God, and he knew many things about the soul, and he knew many things about awareness, but he did not really know a thing about God. It was all information; it was not his experience. And unless something is your experience how can you say you know it?

You may know about love, but that is not knowledge really. You have to pass through love, you have to pass through the fire of love. You have to burn, you have to survive the challenge, and when you come out of love you are totally different, different from the man who had gone in. Love transforms. Information never transforms you. Information goes on becoming an addition: whatsoever you are, it goes on adding to it. It becomes like a treasure to you but you remain the same. Experience changes you. Real knowledge is not an accumulation, it is a transformation, a mutation – the old dies and the new is born. It is hard....

Ouspensky tried as hard as possible to find at least a few things, because it was so much against his ego not to write anything. He could not even write, "I know myself." If you have not known the basic entity, yourself, then what else can you know? It was a cold night and he started perspiring. Just a moment before he was shivering with cold. His whole being was at stake. He started feeling dizzy, as if he would fall into a swoon or a fit. Long hours passed, then Gurdjieff knocked at the door and said, "Have you done anything?" And Gurdjieff could see that the man had changed. Just keeping that blank sheet of paper in his hand, sitting there – it had been a great meditation, a zazen. He gave the empty, blank paper to Gurdjieff and said, "I don't know anything. I am absolutely ignorant. Accept me as your disciple." Gurdjieff said, "You are ready then... to recognize that one is ignorant is the first step towards wisdom."

**BEING BOUND TOGETHER AS CAUSE-EFFECT, THE EFFECTS DISAPPEAR WITH THE DISAPPEARANCE OF CAUSES.**

Patanjali says that you are immoral, but that is an effect. You are greedy, but that is an effect. You feel anger; that is an effect. Find out the cause. Don't go on fighting with the effects because that is not going to help. You can fight with your greed, and it will appear again from somewhere else. You can fight with your anger; it will be repressed and will explode somewhere again. Effects cannot be destroyed by fighting with effects. That's why yoga is not a system of morality, it is a system of

awareness. The real cause has to be found. If you go on cutting and pruning the leaves of a tree it is not going to affect the tree. New leaves will come up. You will have to seek out the roots, the very cause. If you want to destroy the tree you will have to destroy the roots. With the roots destroyed, the tree will disappear. But you can go on cutting the branches; it is not going to destroy the tree. In fact, wherever you cut one branch, three will come up. Prune a tree and it becomes denser and thicker. Cut the roots and the tree disappears.

Yoga says: morality goes on fighting with the effects.

You are greedy, you try to be non-greedy, but what happens? You can be non-greedy only if your greed can be diverted towards non-greed. If somebody says that if you become non-greedy you will go to heaven, and if you remain greedy you will go to hell, now what is he doing? He is giving you a new object for your greed. He is saying, "Become non-greedy; you will attain to paradise and you will be happy there forever and ever." Now, a greedy person will start thinking how to practice non-greed so he can reach to heaven.

You are afraid; fear is there. How to get rid of fear? You can be made more afraid, and so much fear can be created about fear that you start repressing it. But that is not going to make you fearless; you will simply become more afraid. A new fear will arise, the fear of fear.

You are angry. It is simple for you to become angry, and very difficult to resist the temptation. Now something can be done. Why do you become angry? Whenever your ego is hurt, you become angry. Now it can be taught to you that a man who is controlled is respected in society. A man who does not show his anger so easily is thought to be a great man. Then your ego is being enhanced: become more disciplined and controlled, and don't be so easily tempted to become angry. Your ego is not destroyed; rather, it is strengthened. The disease may change its form, name, but the disease will remain. Remember this: yoga is not a system of morality because it doesn't bother about effects. That's why there is no such thing as ten commandments.

People go on teaching each other without knowing the basic cause. And unless the basic cause is known, nothing can be done; the human personality remains the same; maybe a little modified here and there, polished here and there.

I have heard: A Polish man went to the eye hospital for an eye test. Seated in front of the chart, the doctor asked him to read through the lines one at a time. As the man got to the bottom line which read: C S V E N C J W, he hesitated. The doctor said, "Don't look so worried. If you can't read it, just try your best." The Polish man said, "Read it? I know the fellow personally!"

It is so hard to accept that you don't know, that you don't know why you are egoistic. You don't know why you get so easily angry. You don't know why greed is there. You don't know why lust is there, why fear is there. Without knowing the cause, you start fighting with the effects. You assume that you know. Many people come to me and they say, "Somehow, we would like to get rid of anger." I ask them, "Do you know the cause?" They shrug their shoulders. They say, "Just, anger is there, and I get very easily angry and it disturbs me, disturbs my relationship, makes me more tense, creates anxiety, repentance, guilt." But these are all effects.

Why, in the first place, does anger arise? – nobody asks. And this is the beauty of it: if you ask about the cause, if you enquire about the cause, you will be surprised to find out that the cause is

one. There are millions of effects but the cause is one, the root is one. Anger, greed, ego, lust, fear, hatred, jealousy, envy, violence: whatsoever the effect, the cause is one. And the cause is: that you are not aware enough. You can control anger, but that will not help you. It will be just controlling the disease within you, holding it in. It will not make you healthy. It may even make you more unhealthy. You can see – a person who gets easily angry is never very dangerous. You can be certain that he will never commit any murder. He will never accumulate enough anger to become a murderer. Every day he catharts. Easily, with any provocation, he gets angry. That means that his steam no longer accumulates in him. He has a leaking system. Whenever there is too much steam, he lets it go. A man who is very much controlled is a dangerous man. He goes on holding in steam; his energies become pent-up, dammed. One day or other the energies will prove more than his control. Then he will explode, then he will do something really grave. A man who easily gets angry, easily cools also.

I have heard: "I'm sorry sir," said the clerk, "but I'm giving in my notice."

"But why?" asked his boss in surprise.

"Well sir, to tell you the truth, I can't stand your foul temper."

"Oh, come now," pleaded the boss. "I know I can be a bit grumpy at times, but you must admit that no sooner is my temper on than it is off."

"That's true sir, but also, as soon as it is off, it is on again."

But this type of man can never be a murderer. He never accumulates that much steam. People who simply get emotional are good people. They may not be very controlled, they can cry and weep and laugh, but they are good people. To be with them is better than to be with a religious man – moralistic, puritan, very collected, controlled. He's dangerous.

Just a few days ago a young man had been in Teertha's encounter group. He had taken training for many years in aikido. Now aikido, judo, karate, and all methods of ju-jitsu are disciplines of control. You have to control yourself so much that a person becomes almost a statue, so controlled you cannot provoke him. And this man took part in the encounter group.

Now, the philosophy of an encounter group is totally different. It is to bring out whatsoever is inside you. Never accumulate it. Cathart, let it go, act it out. Encounter and aikido are totally diametrically opposite things. Aikido says: control – because the training of aikido is the training for a warrior. All the Japanese trainings are to make you a great warrior, and certainly they have developed methods which are tremendously dangerous. But they were meant to be so because the Japanese are very small people. Their height is very small, and they had to fight with people who were bigger than them. They had to create devices in which they could prove themselves stronger than the bigger people, stronger people, and they really found devices. The one device is to control every energy in you. It becomes a pooled-up thing. So the Japanese, the Chinese, they have lived with much control, discipline. They are dangerous. Once they attack you they will not leave you alive. Ordinarily, they will not attack you, but once they attack you, you can be certain that they will kill you.

Now this man who had been deeply in aikido was in the encounter group, and Teertha must have been insisting for him to bring things out, and he would not. His whole training – he told me later

on – "My whole training is to remain controlled." Now one girl participant in the group started hitting him. She was bringing her anger out, and he remained like a statue because his whole training is to not act out. He remained like a Buddha; not actually a Buddha, because a Buddha remains alert, not controlled. On the surface, both may look the same. A man who is controlled and a man who is aware may look the same, but deep inside they are totally different. Their energy is qualitatively different.

He became more and more angry inside, and also more and more controlled because his whole training was at stake. Then he threw a pillow at the girl, and even a pillow thrown by a man of aikido can be dangerous. He can hit you at such a delicate point, with such force, that even death can occur with a pillow. That is the whole training – one takes years – a small hit, but at the very delicate points.

The Japanese have worked out where to hit very slightly, and the person is gone. Just with a single finger they can defeat the enemy. They have found the delicate points to hit, and how to hit, and when to hit.

But then, he himself became afraid, afraid that he could kill the girl. He became so afraid that he escaped from the group and he came to me and complained. He said, "This type of group should not be allowed in the ashram. Someday, somebody may murder somebody." He's right, because the murderer in him is there. His fear is right; it is right about himself. He can be a murderer. In fact, trainings like that are trainings to make you a murderer of man, to make you a warrior.

Remember, if you control anger, greed, and things like that, they go on accumulating in the basement of your being – and you are sitting on a volcano. Yoga has nothing to do with repression. The belief of yoga is in awareness.

**BEING BOUND TOGETHER AS CAUSE-EFFECT, THE EFFECTS DISAPPEAR WITH THE DISAPPEARANCE OF CAUSES.**

Find out the cause, and the cause is one. And things become simple, because you are not to fight with so many effects. You simply cut one root, the main root, and a whole tree of a thousand and one branches simply disappears, withers away. Become more aware.

Out of sleep arises the dream state; dreams start floating. Have you seen, sometimes in a dream you dream that you are awake? Exactly the same is happening: in thinking, you think you are awake. As in a dream you can dream you are awake, in thinking you can think you are awake – but you are not. Real awakening happens only when all thoughts have disappeared – there is no cloud inside you, not a single thought floating, just pure you. It is just a purity, a clarity of perception; just a vision with no object in your vision, the whole sky empty. If you look at anything, no word arises in you. You see a rose flower: not even this much arises in you, that "This is a beautiful flower." You simply see the rose there, you here, and between you two, no verbalization. In that silence, for the first time you know what being aware is, what is this state of wakefulness – and that cuts the root. Now try it in many ways.

One way is: when you get angry try to be aware. Suddenly, you will see that either you can be angry or you can be aware; you cannot be both together. When sexuality arises try to be aware. Suddenly,



you will see that either you can be aware or you can be sexual; you cannot be both together. That will help you to see the fact: that awareness is the antidote, not control. If you become more and more aware, energy starts moving in a totally different dimension. The same energy that was moving in anger, in greed, in sex, is freed, starts moving like a pillar of light inside you. And that awareness is the highest state of human evolution. A man becomes a God when he is aware. Unless you attain to that, your life has been a wastage. We live as if we are drunk.

Let me tell you a few anecdotes.

After a wild night in Old Mexico, the tourist woke up with a raging hangover and only a dim memory of the night before. Beside him in the bed lay a filthy, ugly, wrinkled and toothless hag. Retching with disgust, he ran to the bathroom, where he bumped into a pretty, young Mexican girl. "Hey, was I drunk last night?" he asked her. "I think you must have been," came the reply. "Otherwise you would not have married my mother."

Whatsoever you have done up to now, one day, suddenly you will see that all has gone wrong. Whosoever you are married to, whatsoever your life has been motivated by up to now, whatsoever your desire has been up to now, one day you will become aware and see that it has always been as if you have been drunk.

John Smith was a notorious tippler. One night, after an evening on the town, he was taking a short-cut home through a cemetery when he tripped over a gravestone and fell flat on his face. He did not regain consciousness until the next morning, and the first thing he saw when he opened his eyes was the gravestone above his head. Now, John Smith is a common name, and the grave he was lying on happened to belong to another man with the same name. As the words 'Sacred to the Memory of John Smith' came into focus, he muttered to himself, "Well, that's me alright, but I don't remember a damned thing about the funeral!"

When a person starts meditating, he is coming out of a long drunkenness of many lives. For the first time, one cannot even believe how one has lived up to now. It seems like a nightmare – horrible. That's why people don't even try to be aware, because the first glimpse of awareness is going to scatter, to destroy their whole life that they had been thinking had any meaning up to now. Their whole life is going to become meaningless, insignificant. The fear of awareness is the fear that it may prove your whole life wrong. That's why only very courageous people try to meditate, try to become aware. Otherwise, people just go on moving in the same vicious circle of the same desires, and the same dreams, and the same thoughts; and they come again and again back to life, and again die – from the cradle to the grave....

Just start thinking a little, contemplate about what you have been doing: repeating a few unconscious desires, repeating something which never gives you any blissfulness, which always frustrates you. Still you go on as if you are hypnotized. In fact, that's what yoga says: that we are in a deep hypnosis. Nobody else has hypnotized us, we are hypnotized by our own minds; but we live in a hypnosis.

I have heard: As the drunk staggered homeward, he was wracking his brains for a means of concealing his condition from his wife. Finally he thought of a bright idea: he could go in and pick up a book. "After all," he thought, "who ever heard of a drunk reading a book?" Putting his plan into action, he let himself into his house, walked straight into the lounge and sat down. A minute

later, his wife came stamping down the stairs and peered round the door. "What do you think you're doing?" she asked. "Just reading, dear," replied the drunk. "You're blind drunk again, you alcoholic idiot," ranted his wife. "Now close that suitcase and come to bed."

Whatsoever you are doing in your unconscious state, whatsoever it is, I say unconditionally, is going to be idiotic. You also feel that sometimes, but again and again you drop the subject. You don't remember it for too long because that seems to be too much of a risk.

You love a woman: if you became aware, the love might disappear because your love might be just a hypnosis, as it is ordinarily. You are ambitious, you are trying to reach to the capital to become a president or a prime minister: now you will be afraid of becoming aware, because if you become aware suddenly the whole thing will look stupid, and you have staked your whole life for it.

Just the other day I saw a picture of Senator Humphrey crying, because he had been trying for his whole life to become the President of America, and this was his last chance, and there seemed to be no possibility. So, standing before his admirers he started weeping. Tears came to his eyes and he said, "Now I am old, and this seems to be my last chance; I will never be standing again for President." Crying like a small child... your politicians are just small children playing and fighting with each other.

If you become aware, you may suddenly see the whole nonsense of your efforts. You may stop, and that 'somewhere' deep inside you is always felt. You are after money....

Once it happened: A very rich man used to come to listen to me. Suddenly he stopped. After many months I suddenly met him on a morning walk. I asked him, "Where have you been? You have disappeared suddenly?" He said, "Not suddenly; but I became, by and by, afraid. I will come to listen to you, but now is not the time. I am young, and listening to you, by and by, I was getting less and less ambitious. Now that will be dangerous. I have to attain my ambitions first. In my later years, when I have become old, then I will meditate, but this is not for me now. First I had come to you just out of curiosity, but by and by, I was getting caught in it. I stopped myself. It was difficult to stop, but I am a man of willpower.

You cannot become aware because you have many investments in your foolishness, in your ignorance, in your unawareness. In this sleep, in this slumber, you have invested your life, and many things. Now, the first ray of awareness, and you will feel that your whole life has been a wastage. You are still not courageous. That's why people go on changing effects, because then there is no danger. And they never touch the root.

Once it happened: I was travelling with Mulla Nasrudin. Suddenly he became aware that he had lost his ticket. He looked in all his pockets: in the coat, in the shirt, in the pants – but I was watching. He was not looking in one of his pockets. So I told him, "You are looking in every pocket, in the suitcase, in the bag and everything. Why don't you look in this pocket?" He said, "I am afraid. If the ticket is not there I will drop dead. I am leaving it so that the hope remains that if it is not anywhere, at least that pocket is still there; maybe it is there? If I look into it and it is not there, I will drop dead."

You know where to look, but still you are afraid. Then you go on looking in other places just to remain occupied. You go on looking in money, in power, in prestige, in this and that, but never inside

you, never in your inner being. You are afraid; it seems that if you look there and nothing is found you will drop dead. But those who have looked there have always found. Not a single exception has ever happened of one who has gone within and has not found the treasure. This is one of the most universal facts. Even scientific facts are not so universal; this fact is without any exception. Whenever, in any country, in any century, any woman or any man have looked into themselves, they have found the treasure. But one has to look, and for that a great daring is needed. You have arranged your world outside of yourself. Your love, your power, your money, your fame, your name: all are outside you. One who wants to go in will have to leave these things, will have to close his eyes; and one clings to the very end.

Life goes on frustrating you; that's a blessing. Life goes on frustrating you again and again. Life is saying, "Go within." All frustrations are simply indications that you are looking in a wrong direction. Fulfillment is possible only in a right direction. Life frustrates you because life is a tremendous blessing. If you are satisfied outside you will be lost forever; then you will never look within. But in spite of all the frustrations you go on hoping.

I have heard about a man: "Why did you quit your last job?" "Well, the boss said I was sacked, but I did not take any notice. He was always saying that. So I went in the next day and all my things had been cleared out of my office. Then I went in the day after and my name plate had been taken off the door, and the following day I found someone else sitting in my chair. 'This is too much!' I thought to myself; so I resigned."

But even that is not too much to you. Every day you are sacked, every day you are fired, every day you are frustrated, every moment. Whatsoever arrangements you make are destroyed every moment, whatsoever you propose is disposed. All your hopes simply prove hopeless, and all your dreams turn into dust and leave a very bitter taste in the mouth. You feel continuously nauseous, but still you go on clinging: some day, maybe, from somewhere, your dreams may be fulfilled. This is how you go on hanging on to the very illusory world of your projections. Unless you become alert and see the hopelessness of your hopes, unless you drop all hoping you will not turn in, and you will not be able to destroy the cause.

**PAST AND FUTURE EXIST IN THE PRESENT, BUT THEY ARE NOT EXPERIENCED IN THE PRESENT BECAUSE THEY ARE ON DIFFERENT PLANES.**

Yoga believes in eternity, not in time. Yoga says: all always is – the past is still there, hidden in the present, and the future is also there, hidden in the present – because the past cannot simply disappear and the future cannot simply appear out of nothingness. Past, present, future, all are here-now. For us they are divided because we cannot see the totality. We have very small slits of eyes, senses, to look at reality. We divide.

If our consciousness is pure and there is no cloud in it, we will see eternity as it is. There will be no past and there will be no future. There will only be this moment, eternally this moment.

A great Zen Master, Bokujū, was dying, and his disciples gathered. The chief disciple asked, "Master, you are leaving us. People will ask us what your message was, after you are gone. Though you have been teaching us always and always, you have taught so many things, and we are ignorant people; it will be difficult for us to condense your message. So please, before you leave, give your

very essence just in a single sentence.” Bokuju opened his eyes and said loudly, “This is it!” closed his eyes and died. Now after him, for centuries, people have been asking what he meant: This is it? He had said everything.

This... is... it...

He had given the whole message: this moment is all there is. This moment – the whole past, the whole present, the whole future, is involved in this moment. But you cannot see it in its totality because your mind is so clouded, so dusty with thought, dream, sleep; so much hypnosis, desire, motive. You cannot see. You are not total, your vision is not total. “Once the vision is total,” Patanjali says, “past and future exist in the present, but they are not experienced in the present because they are on different planes.” The past has moved on a different plane. It has become superconscious you cannot know your future. You are closed in your small consciousness, very fragmentary. You are just like the tip of an iceberg: much is hidden deep, just beneath you, and much is hidden just above you. Just below, and above, and the whole reality surrounds you, but you are clinging to a very small consciousness. Make this consciousness greater and bigger.

That’s what meditation is all about – how to make your consciousness bigger, how to make your consciousness infinite. You will only be able to know that much reality; in the same proportion will you be able to know the reality as you have consciousness. If you have infinite consciousness you will know the infinite; if you have momentary consciousness you will know the moment. On your consciousness depends everything.

**WHETHER MANIFEST OR UNMANIFEST, THE PAST, THE PRESENT, AND THE FUTURE ARE OF THE NATURE OF THE THREE GUNAS: STABILITY, ACTION AND INERTIA.**

We have talked in the past about the three gunas: sattva means stability, rajas means action, and tamas means inertia. Patanjali now joins past, present, and future with the three gunas. For Patanjali, everything in life and existence is somehow joined with the three gunas, the three attributes of existence. That is Patanjali’s trinity. Everything consists of three things. Stability; the past is stability. That’s why you cannot change your past; it has become almost stable. Now you cannot change it. There is no way to change it. It has become permanent. The present is action, rajas. The present is a continuous process, movement. Present is dynamic and future is inertia. It is still in the seed, fast asleep. In the seed the tree is asleep, is in inertia.

The future is the potential, the past is the actual, and the present is the movement of the potential towards the actual. The past is that which has happened, the future is that which is going to happen, and the present is the passage between the two. Present is the passage of the future to become past, for the seed to become the tree.

**THE ESSENCE OF ANY OBJECT CONSISTS IN THE UNIQUENESS OF THE PROPORTIONS OF THE THREE GUNAS.**

Now physicists say that the electron, neutron, and proton are the basic elements, and everything is made of these. Everything is made of these three: the positive, the neutral and the negative. That is exactly the meaning of sattva, rajas, and tamas: the positive, the neutral, and the negative – and everything is made of these three. Just the proportions differ, otherwise these are the basic elements that the whole existence consists of.

THE SAME OBJECT IS SEEN IN DIFFERENT WAYS BY DIFFERENT MINDS... but a different mind will see the same object in a different way.

For example, a woodcutter comes into the garden – he will not look at the flowers, he will not look at the greenery; he will be looking at the wood and the possibilities for the wood – which tree can become a beautiful table, which tree can become a door. For him, trees exist only as material for furniture. Potential furniture, that's what he will see. And if there comes a painter he will not think of furniture at all. Not even for a single moment will furniture enter into his consciousness. He will think of colors: the green, the red, the white, and thousands of colors all around. He will think of painting, of bringing these colors to canvas. If a poet comes he will not think of painting, he will think of something else. A philosopher comes and he will think still of something else. It depends on the mind. The object is always seen through the mind; the mind colors it.

Let me tell you a few anecdotes.

The tramp happened to call at the house of a temperance man. "I want to ask you a question," said the man to the tramp. "Do you ever take alcoholic drinks?" "Before I answer," said the tramp, "I want to know whether it is put as an inquiry or as an invitation."

It depends... the answer will depend on the question. The tramp is trying to be safe as to whether it is an invitation or an inquiry. His 'yes' and 'no' is going to be dependent on what it is. When you see a certain thing, you don't see the thing as such.

Immanuel Kant has said that a thing in itself cannot be known, and he is right in a way. He is right because whenever you know a thing, your mind, your prejudice, your greed, your concept, your culture, your religion, are all there looking at the thing. But Immanuel Kant is not absolutely true because there is a way to look at a thing without the mind. But he was not aware of meditation at all.

That's the difference between Western philosophy and Eastern philosophy. The Western philosophy goes on thinking through the mind, and the whole effort in the East is how to drop the mind and then see things, because then things appear in their own light, in their intrinsic qualities. Then you don't project anything.

He was the laziest man in the entire town. Unfortunately, he had a bad accident: he fell off his couch at home. A doctor examined him and said, "I'm afraid I have some rather bad news for you, sir. You will never be able to work again." "Thank you doctor," said the lazy one. "Now what is the bad news?"

For a lazy man it is not bad news that he will never be able to work again in his life. This is good news. It depends on your interpretation. And always remember, all interpretation is false because it falsifies reality.

The man lay on the psychiatrist's couch in a state of nervous tension. "I keep having this recurring, horrible nightmare," he told the psychiatrist. "In it I see my mother-in-law chasing me with a man-eating alligator on a leash. It is really frightening. I see the yellow eyes, the dry scaly skin, the yellow, decaying and razorsharp teeth, and smell foetid heavy breath."

"It sounds pretty nasty," agreed the psychiatrist understandingly.

"That's nothing, doctor," continued the man. "Wait till I tell you about the alligator!"

Your mind is continuously projecting something. The reality functions as a screen and you go on working as a projector. A man who is learning how to be aware will learn how to drop his projections and look at facts as they are. Don't bring your mind in, otherwise you will never be able to know reality. You will remain closed in your own interpretations.

THE SAME OBJECT IS SEEN IN DIFFERENT WAYS BY DIFFERENT MINDS. AN OBJECT IS NOT DEPENDENT ON ONE MIND.

But still, Patanjali is not saying the same things as Bishop Berkeley. Berkeley says that things are absolutely dependent on mind. He says that when you go out of your room everything in the room disappears. If there is nobody to see, how can things exist? And, in a way, it is difficult to disprove him because he says, "When you come back into the room again, things appear. When you go out, they disappear because a mind is needed to interpret them." Berkeley is saying that things are nothing but interpretations. So when you go out, of course your interpretation goes with you and there is no thing left in the room. It is very difficult to prove that he is wrong, because if you come back into the room to prove, you have come back, so things have appeared. But people have tried. One man tried to find a few things which even Bishop Berkeley would be forced to believe.

You are sitting in a train and the train is moving, and you are not looking at the wheels, but still they are, because the train is moving. Nobody may be looking at the wheels, but you cannot deny that they are, otherwise you would not reach from one station to another. And all the passengers are inside the train but nobody is looking at the wheels, but wheels are. Of course, he was also worried about things because if all things disappear, then how will they come back again? Finally he decided that they exist in the mind of God, so even when you are not there God is looking at your furniture. That's why it remains; otherwise it would disappear.

Berkeley's philosophy is very logical in a way. He believes in the mind, and he does not believe in matter. He says matter exists just as things exist in your dreams. In your dream you see a palace; it exists there, as real as anything you have ever seen. By the morning, when you open your eyes, it is gone. But when you dream it again it is again there. He's a perfect mayawadin, a perfect believer in illusion, that the world is illusory.

But Patanjali is very scientific. He says that the thing is not your interpretation, though whatsoever you think about the thing is your interpretation. The thing in itself exists. When nobody comes into the garden – the carpenter, the woodcutter, the painter, the poet, the philosopher; nobody comes into the garden – still flowers flower, but without any interpretation. Nobody says they are beautiful, so they are not beautiful, they are not ugly. Nobody says they are white or red, so they are not red or white, but still they are.

Things exist in themselves, but we can know things in themselves only when we have dropped our minds. Otherwise, our minds go on playing tricks. We go on seeing things which we desire. We see only that which we want to see. It happens every day here: I talk to you; you listen to that which you want to listen to. You choose that which helps you. Your own mind is strengthened by it. If I say something which goes against you, there is every possibility you will not listen to it. Or, even if you listen to it, you will interpret it in such a way that it does not create any irritation in your mind, that it is



absorbed, that you make it a part of your mind. Whatsoever you hear has to be your interpretation, because you listen from the mind.

Patanjali says: right listening means listening without the mind, right seeing means seeing without the mind; you are simply aware.

**AN OBJECT IS KNOWN OR UNKNOWN DEPENDING ON WHETHER THE MIND IS COLORED BY IT OR NOT.**

Now, one thing more: when you look at an object, your mind colors the object and the object colors your mind. That's how things are known or unknown. When you look at a flower you say, "Beautiful." You have projected something on the flower. The flower is also projecting itself onto your mind: its color, its form. Your mind gets in tune with the form and the color of the flower; your mind gets colored by the flower. That's the only way to know a thing. If you are not colored by the flower, the flower may be there but you have not known it.

Have you watched? – you are in the market-place and somebody says, "Your house is on fire!" You start running, you pass by many people. Somebody says, "Hello, where are you going?" but you don't listen. On another day, at another time, you would have listened, but now your house is on fire. Your mind is totally directed towards your house. Now your attention is not here. You are not getting colored. You may pass a beautiful flower, but you will not say 'beautiful', you will not even recognize that the flower is there – impossible.

I have heard of one man, a very great philosopher; his name was Ishwar Chandra Vidyasagar. The Governor General was going to give him an award for his services, his learning, his scholarship, but he was a very poor man. He lived in Calcutta, a poor Bengali, and his clothes were not such that he should go wearing those clothes when the award was to be given to him. So the friends came and they said, "Don't be worried, we have ordered beautiful clothes for you." But he said, "I have never used anything more costly than these clothes. Just to take an award, should I change my whole way of life?" But the friends convinced him and he became ready. The same evening he was coming home from the market, just walking behind a Mohammedan who was walking with great dignity – very slow, with grace – a very beautiful man. And then a servant came running to that Mohammedan and said, "Sir, your house is on fire," but the Mohammedan continued the same way. The servant said, "Have you heard me or not? Your house is on fire! Everything is burning!" The Mohammedan said, "I have heard you, but just because the house is on fire I cannot change my way of walking. And even if I run, I cannot save the house, so what is the point?"

Ishwar Chandra listened to this dialogue between the servant and the master. He could not believe his eyes, he could not believe his ears: "What is this man saying?" And then he remembered: "I am just changing my clothes and going in borrowed clothes just to receive an award?" He dropped the idea. The next day he appeared in his ordinary poor clothes. The Governor General asked, the friends asked; he related the story.

Now, this Mohammedan had a certain awareness, a certain awareness which cannot be clouded by anything, a certain wakefulness which is not easily disturbed. Ordinarily, everything colors you and you color everything. When this coloring stops, this reciprocal coloring stops, things start appearing in their true being. Then you come to see reality as it is. Then you come to know, 'This is It'. Then you come to know that which is.

These sutras are just indicators that unless a state of no-mind is achieved, ignorance cannot be destroyed. Awareness is against ignorance, knowledge is not against ignorance. So don't become parrots, and don't rely only on memorizing. Don't cram; try to see. Become more capable of seeing things as they are. The Vedas, the Upanishads, The Koran, the Bible, cannot help much. You can become great learned scholars, but you will remain, deep down, just fools. And when ignorance is decorated by knowledge then one clings to it. One does not want to destroy it. In fact, ego feels very happy.

You will have to choose. If you choose the ego, you will remain ignorant. If you want awareness, you will have to become aware of the tricks the ego goes on playing with you.

This morning, contemplate what you know and what you don't know, and don't be easily satisfied. Go as deep as possible into what you know and what you don't know. If you can decide that this you know and this you don't know, you have taken a great step. And that step is the most significant step a man can ever take because then the pilgrimage starts, the pilgrimage towards reality. If you go on believing that you know many things, and you don't know them, you are deceiving yourself and you will remain hypnotized by your knowledge. You will waste your whole life in drunkenness. Ordinarily, people live just like they are deeply asleep, walking in their sleep, doing things in their sleep, somnambulists.

Gurdjieff took Ouspensky and his thirty disciples to a very faraway place, and he told his thirty disciples to be absolutely silent for three months. He told them to be so silent that they should not communicate even through eyes or gestures. And thirty persons were to remain in a small bungalow as if there were not thirty people, but as if each one was living alone. After a few days a few people left, because it was too much, impossible. And Gurdjieff was a hard task-master. If he saw somebody smiling at somebody else, immediately he was expelled because he had communicated; the silence was broken. He said, "Live in this house as if you are alone. There are twenty-nine other people, but you are not concerned with them – just as if they are not." By the time the three months ended only three persons were left; twenty-seven had left. Ouspensky was one of those three persons. Those three persons became so silent that Gurdjieff took them outside the bungalow into the town, moved them in the market-place, and Ouspensky writes in his diary, "For the first time I could see that the whole of humanity is walking in sleep. People are talking in their sleep. Shopkeepers are selling things, customers are purchasing things, great crowds are going here and there, and I could see that moment that everybody is fast asleep; nobody is aware." He said, "We felt so uncomfortable in that mad place that we asked Gurdjieff to take us back to the bungalow. But he said, 'That bungalow was just an experiment to show you the reality of humanity, and you also have lived the same way. Because now you are silent you can see that people are just drunk, unconscious; not living really, just moving not knowing why, not knowing for what.'"

Watch yourself, meditate over it, and see whether you are living in sleep. If you are living in sleep, then come out of it.

Meditation is nothing but an effort to gather together the small consciousness that you have, to gather together, to crystallize it, to make all sorts of efforts to increase it more and more, and to decrease unconsciousness. By and by, consciousness becomes higher and higher: less and less dreamy; less and less thoughts come to you, and there are more and more gaps of silence. Through those gaps, windows will open to the divine. One day, when you have become really capable and



you can say that, "I can exist for a few minutes without any thought or dream interfering with me," for the first time you will know. The purpose is fulfilled.

From deep sleep you have come to deep awareness. When deep sleep and deep awareness meet, the circle is complete.

That's what samadhi is. Patanjali calls it kaivalya – pure consciousness, alone; so pure, so alone that nothing else exists. Only in this aloneness does one become blissful. Only in this aloneness, one comes to know what truth is. Truth is your being. It is there but you are asleep. Awake.

## CHAPTER 6

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Without any choice of your own

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*6 May 1976 am in Buddha Hall*

The first question:

Question 1

OSHO, I WAS BROUGHT UP IN THE TEACHINGS OF RUDOLPH STEINER, BUT I COULD NOT YET BREAK THROUGH MY BARRIERS TOWARDS HIM. ALTHOUGH I BELIEVE HIM TO BE RIGHT IN THE WAY HE SHOWS THAT FOR THE WEST, THE POSSIBILITY TO FREE OURSELVES FROM 'MAYA' IS TO LEARN TO THINK IN THE RIGHT WAY. BY DOING THIS AND BY MEDITATING, HE SAYS WE ARE ABLE TO LOSE OUR EGOS AND FIND OUR 'I'. THE CENTRAL FIGURE FOR HIM IS CHRIST, WHOM HE DIFFERENTIATES FROM JESUS AS A TOTALLY DIFFERENT BEING. YOUR WAY SEEMS DIFFERENT TO ME. CAN YOU PLEASE ADVISE ME? I AM SOMEHOW TORN BETWEEN YOU AND THE WAY STEINER SHOWS.

RUDOLPH STEINER WAS A GREAT MIND, but mind you, I say 'a great mind', and mind as such has nothing to do with religion. He was tremendously talented. In fact, it is very rare to find another mind to compare with Rudolph Steiner. He was so talented in so many directions and dimensions; it looks almost super-human: a great logical thinker, a great philosopher, a great architect, a great educator, and so on and so forth. And whatsoever he touched, he brought very novel ideas to that subject. Wherever he moved his eyes, he created new patterns of thought. He was a great man, a great mind, but mind as such, small or great, has nothing to do with religion.

Religion comes out of no-mind. Religion is not a talent, it is your nature. If you want to be a great painter, you have to be talented; if you want to be a great poet, you have to be talented; if you want

to be a scientist, of course, you have to be talented; but if you want to be religious, no special talent is needed. Anybody, small or great, who is willing to drop his mind, enters into the dimension of the divine. And of course, great talented men find it very difficult to drop their minds; their investment is bigger. For an ordinary man who has no talent, it is very easy to drop the mind. Even then it seems so difficult. He has nothing to lose; still he goes on clinging. Of course, the difficulty is multiplied when you have a talented mind, when you are a genius. Then your whole ego is invested in your mind. You cannot drop it.

Rudolph Steiner founded a new movement called anthroposophy, against theosophy. He was a theosophist in the beginning, then his ego started fighting other egos in the movement. He wanted to become the very head, the supreme-most of the theosophical movement in the world, the world head. That was not possible; there were many other egos. And the greatest problem was coming from J. Krishnamurti, who is not an ego at all. And of course, theosophists were thinking more and more towards Krishnamurti. He was becoming, by and by, the messiah. That created trouble in Rudolph Steiner's mind. He broke off from the movement. The whole German section of theosophy broke with him. He was really a very, very convincing orator, a convincing writer; he convinced people. He destroyed theosophy very badly, he divided it. And since then theosophy could never become whole and healthy.

Rudolph Steiner has an appeal for the Western mind, and that is the danger – because the Western mind is basically logic-oriented: reason, thinking, logos. He talks about it, and he says, "This is the way for the Western mind." No, Eastern or Western, mind is mind; and the way is no-mind. If you are Eastern, you will have to drop the Eastern mind. If you are Western, you will have to drop the Western mind. To move into meditation, mind, as such, has to be dropped. If you are a Christian you will have to drop a Christian mind. If you are a Hindu, you will have to drop the Hindu mind. Meditation is not concerned with Christian, Hindu, Eastern, Western, Indian or German, no.

What is mind? Mind is a conditioning given to you by the society. It is an over-imposition on the original mind, which we call no-mind. Just so that you don't get confused, all mind, as such, has to be dropped. The passage has to be completely empty for the divine to enter into you. Thinking is not meditation. Even right thinking is not meditation. Wrong or right, thinking has to be dropped. When there is no thought in you, no clouds of thinking in you, the ego disappears. And remember, when the ego disappears the 'I' is not found. The questioner says that Rudolf Steiner says, "When the ego disappears, the 'I' is found." No, when the ego disappears I is not found. Nothing is found. Yes, exactly; nothing... is found.

Just the other night I was telling a story of a great Zen master, To-san. He became empty, he became enlightened, he became a non-being; what Buddhists call anatta, no-mind. The rumor reached to the gods that somebody had again become enlightened. And of course, when somebody becomes enlightened, gods want to see his face – the beauty of it, the beauty of the original, the virginity of it. Gods came down to the monastery To-san lived in. They looked and looked, and they tried, and they would enter into him from one side, and get out from another side, and nobody was found inside To-san. They were very frustrated. They wanted to see the face, the original face, and there was nobody. They tried many devices, and then one very cunning god, clever, said, "Do one thing": he ran into the kitchen of the monastery, brought handfuls of rice and wheat. To-san was coming from his morning walk and he threw it on his path.

In a Zen monastery, everything has to be respected absolutely; even rice and wheat, stones,

everything has to be respected. One has to be continuously careful and aware. Not even a grain of rice can you find in a Zen monastery Lying here and there. You have to be respectful. And remember, that respect has nothing to do with Gandhian economics. It is not a question of economy, because Gandhian economy is nothing but rationalized miserliness. It has nothing to do with miserliness. It is a simple respect for everything, absolute respect. This was disrespectful. This is the original idea of the Upanishads where seers have said, "ANAMBRAHMA" – food is God – because food gives you life, food is your energy. God comes into your body through food, becomes your blood, your bones, so a god should be treated as a god. When those gods threw rice and wheat on the path where To-san came, he could not believe: "Who has done this? Who has been so careless?" A thought arose in his mind, and the story is that gods could see his face for a single moment, because for a single moment the 'I' arose in a very subtle way: "Who has done this? Something has gone wrong."

And whenever you decide what is wrong and what is right, you are there, immediately. Between the right and the wrong exists the ego. Between one thought and another thought exists the ego. Each thought brings its own ego. For a moment, a cloud arose in To-san's consciousness – "Who has done this?" – a tension. Each thought is a tension. Even very ordinary, very innocent-looking thoughts are tensions.

You see the garden is beautiful, and the sun is rising, and the birds are singing, and an idea arises, "How beautiful!" Even that, that is a tension. That's why if somebody is walking by your side, you will immediately say to him, "Look, what a beautiful morning!" What are you doing? You are simply releasing the tension that has come through the thought. Beautiful morning... a thought has come; it has created a tension around it. Your being is no more non-tense. It has to be released, so you speak to the other. It is meaningless because he is also standing just where you are standing. He is also listening to the birds, he is also seeing the sun rise, he is also looking at the flowers, so what is the point of saying something like "this is beautiful"? Is he blind? But that is not the point. You are not communicating any message to him. The message is as clear to him as to you. In fact, you are relieving yourself of a tension. By saying it, the thought is dispersed into the atmosphere; you are relieved of the burden.

A thought arose in To-san's mind, a cloud gathered, and through that cloud the gods were able to see his face, just a glimpse. Again the cloud disappeared, again there was no longer any To-san.

Remember, this is what meditation is all about. to destroy you so utterly that even if gods come they cannot seek you, they cannot find you. You yourself have found when such a situation arises, that not even gods can find you. There is nobody inside to be found. That 'somebodiness' is a sort of tension. That's why people who think they are somebodies are more tense. People who think that they are nobodies are less tense. People who have completely forgotten that they are, are tensionless. So remember, when the ego is lost, the 'I' is not found. When the ego is lost nothing is found. That nothingness, that purity of nothingness is your being, your innermost core, your very nature, your Buddha-nature, your awareness – like a vast sky with no clouds gathered in it.

Now, listen to the question again.

"I was brought up in the teachings of Rudolph Steiner." Yes, they are teachings, and what I am doing here is not teaching you anything. Rather, on the contrary, I am taking all teachings away from you. I am not a teacher. I am not imparting knowledge to you. My whole effort is to destroy all that you think you know. My whole effort is to take all knowledge from you. I'm here to help you to unlearn.

"I was brought up in the teachings of Rudolph Steiner, but I could not yet break through my barriers towards him."

Nobody is able to break his barriers towards a person who is himself ego-oriented. It is difficult to break your barriers towards a person who is no more. Even then, it is so difficult to break your barriers because your ego resists. But when you are around a teacher who has his own ego-trip still alive, who is still, who is still trying to be somebody, who is still tense, it is impossible to drop down your ego.

"Although I believe him to be right in the way he shows that for the West, the possibility to free ourselves from maya is to learn to think in the right way."

No, the way for the East or for the West is: how to unlearn thinking, how not to think, and just be. And it is needed more for the West than for the East, because in the West the whole two millennia since Aristotle have been of conditioning you for thinking, thinking, thinking. Thinking has been the goal. The thinking mind has been the goal in the West: how to become more and more accurate, scientific in your thinking. The whole scientific world arose out of this effort, because when you are working as a scientist you have to think. You have to work out in the objective world, and you have to find more accurate, exact, valid ways of thinking. And it has paid off too much. Science has been a great success, so of course people think that the same methodology will be helpful when you go inwards. That is the fallacy of Rudolph Steiner.

He thinks that in the same way as we have been able to penetrate into matter, the same method will help to go in. It cannot help, because to go in one has to move in just the opposite direction, diametrically opposite. If thinking helps to know matter, nothinking will help to know yourself. If logic helps to know matter, something like a Zen koan, something absurd, illogical, will help you to go in: faith, trust, love, maybe; but logic, never. Whatsoever has helped you to know the world better is going to be a barrier inside. And the same is true about the outer world also: whatsoever helps you to know yourself will not necessarily help you to know matter. That's why the East could not develop science.

The first glimpses of science had come to the East, but the East could not develop it. The East did not move in that direction. The basic rudimentary knowledge was developed in the East.

For example: mathematical symbols, figures from one to ten, were developed in India. That made mathematics possible. It was a great discovery, but there it stopped. The beginning happened, but the East could not go very far in that direction. Because of that, in all the languages of the world, the numerals, mathematical numerals, carry Sanskrit roots.

For example: two is Sanskrit dwa – it became twa, and then two. Three is Sanskrit tri – it became three. Six is Sanskrit sath – it became six. Seven is Sanskrit sapt – it became seven. Eight is Sanskrit ast – it became eight. Nine is Sanskrit nawa – it became nine. The basic discovery is Indian, but then it stopped there.

In China they developed ammunition for the first time, almost five thousand years back, but they never made any bombs out of it. They made only fireworks. They enjoyed, they loved it, they played with it, but it was a toy. They never killed anybody through it. They never went too far into it.

The East has discovered many basic things, but has not gone deep into it. It cannot go, because the whole effort is to go within. Science is a Western effort; religion is an Eastern effort. In the West even religion tries to be scientific. That was what Rudolph Steiner was doing: trying to make the religious approach more and more scientific – because in the West, science is valuable. If you can prove that religion is also scientific, then religion also becomes valuable in a vicarious way, indirectly. So in the West, every religious person goes on trying to prove that science is not the only science, religion is also a science. In the East we have not bothered. It is just the other way round: if there was some scientific discovery, the people who had discovered it had to prove that it had some religious significance. Otherwise, it was meaningless.

”By doing this and by meditating, he says we are able to lose our ego and find our ‘I’.”

Rudolph Steiner does not know what meditation is, and what he calls meditation is concentration. He’s completely confused: he calls concentration meditation. Concentration is not meditation. Concentration is again a very, very useful means for scientific thinking. It is to concentrate the mind, narrow the mind, focus the mind on a certain thing. But the mind remains, becomes more focused, becomes more integrated.

Meditation is not concentrating on anything. In fact, it is a relaxing, not narrowing. In concentration there is an object. In meditation there is no object at all. You are simply lost in an objectless consciousness, a diffusion of consciousness. Concentration is exclusive to something, and everything else is excluded from it. It includes only one thing; it excludes everything else.

For example: if you are listening to me you can listen in two ways: you can listen through concentration; then you are tense, and you are focused on what I am saying. Then the birds will be singing, but you will not listen to them. You will think that is a distraction.

Distraction arises out of your-effort to concentrate. Distraction is a by-product of concentration. You can listen to me in a meditative way; then you are simply open, available – you listen to me, and you listen to the birds also, and the wind passes through the trees and creates a sound; you listen to that also – then you are simultaneously here. Then whatsoever is happening here, you are available to it without any mind of your own, without any choice of your own. You don’t say, ”I will listen to this and I will not listen. to that.” No, you listen to the whole existence. Then birds and me and the wind are not three separate things. They are not. They are happening simultaneously, together, all together, and you listen to the whole. Of course, then your understanding will be tremendously enriched because the birds are also saying the same thing in their way, and the wind is also carrying the same message in its way, and I am also saying the same thing in a linguistic way, so that you can understand it more. Otherwise, the message is the same. Mediums differ, but the message is the same, because God is the message.

When a cuckoo goes crazy, it is God going crazy. Don’t exclude, don’t exclude him; you will be excluding God. Don’t exclude anything; be inclusive.

Concentration is a narrowing of consciousness; meditation is expansion: all doors are open, all windows are open, and you are not choosing. Then of course, when you don’t choose you cannot be distracted. This is the beauty of meditation: a meditator cannot be distracted. And let that be the criterion: if you are distracted, know that you are doing concentration, not meditation. A dog starts

barking – a meditator is not distracted. He absorbs that too, he enjoys that too. So he says, "Look... so God is barking in the dog. Perfectly good. Thank you for barking while I'm meditating. So you take care of me in so many ways," but no tension arises. He does not say, "This dog is antagonistic. He is trying to destroy my concentration. I am such a religious, serious man, and this foolish dog... what is he doing here?" Then enmity arises, anger arises. And you think this is meditation? – no, this is not of worth if you become angry at the dog, poor dog who is doing his own thing. He is not destroying your meditation or concentration or anything. He is not worried about your religion at all, nor about you. He may not even be aware of what nonsense you are doing. He's simply enjoying his way, his life. No, he is not your enemy.

Watch... if one person becomes religious in a house, the whole house becomes disturbed because that person is continuously on the verge of being distracted. He's praying; nobody should make any sound. He's meditating; children should remain silent, nobody should play. You are imposing unnecessary conditions on existence. And then if you are distracted and you feel disturbed, only you are responsible. Only you are to be blamed, nobody else.

What Rudolph Steiner calls meditation is nothing but concentration. And through concentration you can lose the ego and you will gain the 'I', and the 'I' will be nothing but a very, very subtle ego. You will become a pious egoist. Your ego will now be decorated in religious language, but it will be there.

"The central figure for him is Christ, whom he differentiates from Jesus as a totally different being."

Now, for a meditator there cannot be any central figure. There need not be. But for one who concentrates, something is needed to concentrate upon. Rudolph Steiner says Christ is the central figure. Why not Buddha? Why not Patanjali? Why not Mahavir? Why Christ? For Buddhists, Buddha is the central figure, not Christ. They all need some object to concentrate upon, something on which to focus their minds. For a religious man there is no central figure. If your own central ego has disappeared, or is disappearing, you need not have any other ego outside to support it. That Christ or Buddha is again an ego somewhere. You are creating a polarity of I-thou. You say, "Christ, thou art my master," but who will say this? An 'I' is needed to assert. Look, listen to Zen Buddhists. They say, "If you meet Buddha on the way, kill him immediately." If you meet Buddha on the way, kill him immediately, otherwise he will kill you. Don't allow him a single chance, otherwise he will possess you and he will become a central figure. Your mind will arise around him again. You will become a Buddhist mind. You will become a Christian mind. For a certain mind, a certain central object is needed.

And of course, he is more in favor of Christ than Jesus. That too has to be understood. That's how the pious ego arises. Jesus is just like us: a human being with a body, with ordinary life; very human. Now, for a very great egoist this won't do. He needs a very, very purified figure. Christ is nothing but Jesus purified. It is just like if you make curd out of your milk, then take cream out of it, and then you make ghee out of the cream. Then ghee is the purest part, the most essential. Now you cannot make anything out of ghee. Ghee is the last refinement, the white petrol. From kerosene, petrol; from petrol, white petrol. Now, no more; it is finished. Christ is just the purified Jesus. It is difficult for Rudolph Steiner to accept Jesus, and it is difficult for all egoists. They try to reject in many ways.

For example: Christians say that he was born out of a virgin. The basic problem is that Christians cannot accept that he was born just like we ordinary human beings. Then he will also look ordinary.



He has to be special, and we have to be followers of a special Master. Not like Buddha, born out of ordinary human love, ordinary human sexual copulation, no – Jesus is special. Special people need a special Master, out of a virgin. And he's the only begotten Son of God, the only. Because if there are other sons, then he is no longer special. He is the only Christ, the only one who has been crowned by God. All others, at the most, can be messengers, but cannot be of the same level and plane as Christ. Christians have done it in their own way, but I would like you to understand Jesus more than Christ – because Jesus will be more blissful to understand, peaceful to understand, and will be of great help on the path. Because you are in the situation of being a Jesus; Christ is just a dream.

First you have to pass through being a Jesus, and only then someday will Christ arise within you. Christ is just a state of being, just as Buddha is a state of being. Gautama became Buddha; Jesus became Christ. You can also become Christ, but right now Christ is too far. You can think about it and create philosophies and theologies about it, but that is not going to help. Right now it is better to understand Jesus, because that is where you are. That is from where the journey has to start. Love Jesus, because through loving Jesus you will love your humanity. Try to understand Jesus, and the paradox, and through that paradox you will be able to feel less guilty. Through understanding Jesus you will be able to love yourself more.

Now, Christians go on trying somehow to drop the paradox of Jesus through bringing the concept of Christ. For example: there are moments when Jesus is angry, and it is a problem; what to do? It is very difficult to avoid the fact because many times he is angry, and that goes against his very teaching. He continually talks about love, and is angry. And he talks about forgiving your enemies – not only that, but loving your enemies – but he himself lashes out his anger. In the temple of Jerusalem he took a whip, started beating the money changers, and threw them out of the temple singlehanded. He must have been in a real fury, in a rage, almost mad. Now this... how to reconcile this? The way that Christians have found to reconcile – and Rudolph Steiner bases his own ideology on it – is to create a Christ, which is completely reconciled. Forget all about Jesus; bring a pure concept of Christ. You can say in that moment, "He was Jesus when he was angry." And when he said on the cross, "God my Father, forgive these people, because they don't know what they are doing," he was Christ. Now the paradox can be managed. When he was moving with women he was Jesus; when he told Magdalene not to touch him he was Christ. Two concepts help to figure things out – but you destroy the beauty of Jesus, because the whole beauty is in paradox.

There is no need to reconcile, because deep in Jesus' being they are reconciled. In fact, he could become angry because he loved so much. He loved so tremendously, that's why he could become angry. His anger was not part of hatred, it was part of his love. Have you not sometimes known anger out of love? Then where is the problem? You love your child: sometimes you spank the child, you beat the child, sometimes you are almost in a fury, but it is because of love. It is not because you hate. He loved so much – that's my understanding of Jesus – he loved so much that he forgot all about anger and he became angry. His love was so much. He was not just a dead saint, he was an alive person; and his love was not just philosophy, it was a reality. When love is a reality, sometimes love becomes anger also.

He was as human as you are. Yes, he was not finished there. He was more than human also, but first and basically he was human, human plus. Christians have been trying to prove that he was super-human and the humanity was just accidental, a necessary evil because he had to come into a body. That's why he was angry. Otherwise, he was just purity. That purity will be dead.



If purity is real and authentic, it is not afraid of impurity. If love is true it is not afraid of anger; if love is true it is not afraid of fighting. It shows that even fight will not destroy it; it will survive. There are saints who talk about loving humanity, but cannot love a single human being. It is very easy to love humanity. Always remember: if you cannot love, you love humanity. It is very easy, because you can never come across humanity, and humanity is not going to create any trouble. A single human being will create many troubles, many more. And you can feel very, very good that you love humanity. How can you love human beings? – you love humanity. You are vast, your love is great. But I will tell you: love a human being; that is the basic preparation for loving humanity. It is going to be difficult, and it is going to be a great crisis, a continuous crisis and challenge. If you can transcend it, and you don't destroy love because of the difficulties but you go on strengthening your love so that it can face all difficulties – possible, impossible – you will become integrated. Christ loved human beings, and loved so much, and his love was so great that it transcended human beings and became the love for humanity. Then it transcended humanity and became love for existence. That is love for God.

"Your way seems different to me."

Not only different; it is diametrically opposite. In the first place, it is not a way at all. It is not a path, or if you love the word then call it a pathless path, a gateless gate. But it is not a path, because a path or way is needed if your reality is far away from you. Then it has to be joined by a path. But my whole insistence is that your reality is available to you right now. It is just within you. A path is not needed to reach to it. In fact, if you drop all paths, you will suddenly find yourself standing in it. The more you follow paths, the farther away you go from yourself. Paths misguide, mislead, because you are already that which you are seeking. So paths are not needed, but if you are trained to think in those terms, then I will say that my way is diametrically opposite. Steiner says right-thinking; and I say, right or wrong, all thinking is wrong. Thinking as such is wrong; no-thinking is right.

"Can you please advise me? because I am somehow torn between you and the way Steiner shows."

No, you will have to remain in that state of tension for a few days. I will not advise and I will not help. Because if I advise and I help you, you can come and lean towards me; that may be immature. You will have to have a good fight with Steiner before you can come to me, and he will certainly give you a good fight. He is not going to leave you so easily. And I'm not going to give you any help, so that you come on your own. Only then do you come, when you come on your own. When a fruit is ripe it falls on its own accord. No, I will not throw even a small stone at it, because the fruit may not be ripe and the stone may bring it down... and that will be a calamity. You would remain in your torn state of mind.

You will have to decide, because nobody can remain in a torn state of mind for long. There is a point where one has to decide. And it will not be just towards Rudolph Steiner if I help you. He's dead; he cannot fight with me. It is easier for me to pull you towards me than it will be for him. So to also be just to him it is better that I leave it to you. You just go on fighting. Either you will drop me... that will also be a gain, because then you will follow Rudolph Steiner more totally.

But I don't think that is possible now... the poison has entered you. Now it is only a question of time.

The second question:

Question 2

WHEN I AM WITH THE PLANTS, RIVERS, MOUNTAINS, ANIMALS, BIRDS, SKY, I FEEL OKAY. BUT WHEN I COME AMONG THE PEOPLE I FEEL AS IF I HAVE COME INTO THE MADHOUSE. WHY IS THIS DIVISION?

When you are with trees, the sky, the river, the rocks, the flowers, and you feel okay, it has nothing to do with you. It has something to do with the trees and the river and the rocks. That okay-ness comes from their silence. When you come close to human beings you start feeling mad, in a madhouse, because human beings are mirrors; they reflect you. You must be mad. That's why you feel when you are with people that you are in a madhouse. I have never felt that way. Even with mad people like you I have never felt that way.

This is one of the basic problems every religious seeker comes to confront.

When you are alone things seem to be settled, because there is nobody to disturb. Nobody gives a chance for you to be disturbed. Everything is silent, so you also feel a certain silence, but this silence is natural. It is nothing spiritual. It belongs to nature. If you go to the Himalayas, to the cool, hushed silence of the Himalayan peaks, you will feel silent. But the credit goes to the Himalayas, not to you. When you come back, you will come back the same man who had gone. You will not be able to carry the Himalayas with you. So many have gone there and remained there forever, thinking that now, if they went back to the world they would lose something that they had attained. They had not attained anything. Because once you attain it, it cannot be lost; and the world is the test. So if you feel good while there are no human beings, it simply shows that amidst human beings your inner madness starts functioning. So don't become an escapist, and don't blame the society, the people, the crowd. Don't say that it is a madhouse. Rather, start thinking that you must be carrying mad tendencies within you which become manifest when you come into relationship with people.

Two psychiatrists pass each other on the street. One says, "Hello." The other says, "Now, I wonder what he means by that?"

Just a small thing like somebody saying hello, and a problem arises..."Now, I wonder what he means by that?"

The patient told his doctor that he kept seeing spots in front of his eyes. The doctor told him to stop going out with freckled women. Then he told him to stick his tongue out as he left. "Why?" asked the patient. "Because I hate my nurse."

Patients and doctors are all in the same boat.

Of course, when you come amongst people, you come amongst people like you. Suddenly, something in you starts responding. They are mad; you are mad – the moment you come close, a subtle dialogue of energy starts happening. Your madness brings their madness out; their madness brings your madness out. If you live alone, you are happy.

Mulla Nasrudin was saying to me, "I and my wife lived for twenty-five years tremendously happily." I asked, "Then what happened?" He said, "Then we met; since then, no happiness."

Even two happy persons meet and immediately unhappiness arises. You are carrying subtle seeds of unhappiness in you. The right opportunity, and they sprout. And of course, for a human being to

sprout in all his potentialities, a human environment is needed. Trees don't make your environment. You can go to a tree and sit silently and do whatsoever you like; you remain unrelated. There exists no dialogue, no language between you and the tree. The tree goes on brooding in his own being, and you go on brooding in your own being. No bridge exists. A river is a river; no bridge exists between you and the river. When you come near a human being, suddenly you see you are bridged, and that bridge starts immediately transferring things from this side to that, from that side to this.

But basically it is you, so don't blame the society, don't blame people. They simply reveal you. And if you are a little understanding, you will thank them for doing a great thing for you. They reveal you; they show you who you are, where you are, what you are. If you are mad, they show your madness. If you are a Buddha, they show your Buddha-hood. Alone, you don't have any reference. Alone, you don't have any contrast. Alone, you cannot know who you are.

I will tell you one very beautiful story, a sad story.

The situation was not unusual. The boss of a large and successful firm employed a beautiful secretary. The boss, in his early forties, was a bachelor. He had a large car, a luxury flat, and was never short of feminine company. But he met his match in his beautiful secretary. She politely refused his invitations to lunch or dinner, and his offers of expensive presents and salary increases were refused with equal grace and charm. In the early weeks of her employment, he was of the opinion that she was just playing hard-to-get. During the months that followed, he changed his toothpaste, his soap, his after-shave, but all to no avail. Finally, he resigned himself to accept the fact that she was beautiful and highly competent, but that his chances of developing any kind of personal relationship with her were nil. It therefore came as something of a shock when he walked into his office one morning and found his secretary arranging flowers on his desk, and even more of a shock when she looked at him demurely and said, "A happy birthday, sir." He mumbled his thanks and went through the rest of the day in a complete daze. As the time approached five o'clock, the secretary came into the office and confessed that she had ascertained his birthday from the staff files. "I hope you don't mind," she added. He answered that he didn't mind it at all, and she looked relieved. "In that case, sir," she went on, "I wonder if you would care to come round to my flat this evening, at about nine o'clock. I have got a little surprise for you that I think you will find very pleasant." He mentally congratulated himself on the fact that the girl had finally had to admit that she was attracted to him, and tried to appear casual as the arrangements were finalized. Promptly at nine o'clock, a bottle of champagne in his hand, he presented himself at the flat. She was a vision of loveliness, and he hoped that she could not hear his heart pounding as she poured him a large scotch and urged him to make himself comfortable. "Loosen some of your clothes if you are too warm," she said. "I'm just going into the bedroom to get ready. Please come too when I call you." This was too good to be true. "I must be as desirable to her as she is to me," he thought smugly. "You can come in now," she called eventually, "but be careful you don't fall. All the lights are off in here." Our hero could take a hint. Quickly slipping out of his clothes, he entered the darkened room and closed the door behind him. As he did so the room became flooded with light and he saw that the whole of the office staff stood in the center of the room singing, "Happy birthday to you...."

People reveal only that which you are hiding within you. If you feel that you are in a madhouse, you must be mad. Try to be in company more with men; try to be in company more with women; try to be with people more. Try more relationships. If you cannot be happy with a human being, it is impossible for you to be happy with a tree or with a river – impossible. If you cannot understand

a human being who is so close to you, so similar to you, how can you hope that you will be able to understand a tree, a river, a mountain, who are so far away? Millions of years separate you from a mountain. You may have been a mountain somewhere millions of lives before, but you have completely forgotten the language. And the mountain cannot understand your language. The mountain has yet to become human: a long evolution is needed. A vast abyss exists between you and the mountain. If you cannot bridge yourself with human beings who are so close, so close, then it is impossible for you to bridge with anything else.

First, bridge yourself with human beings. By and by, the more you become capable of understanding human beings, the more you become capable of an inner dialogue, harmony, rhythm. Then you can move, by and by. Then move to animals; that is a second step. Then move to birds, then move to trees, then move to rocks, and only then can you move to pure existence, because that is the source. And we have been away from that source so long and so far away that we have completely forgotten that we ever belonged to it, or that it ever belonged to us.

The third question:

### Question 3

BELOVED OSHO, I HEAR YOU, YOUR LOVING COMPASSION FOR ME AS A WOMAN, BEHIND YOUR WORDS, WHICH SOMETIMES JAR ME. AND I ALSO FEEL THAT MY VERY WOMAN-NESS IS THE MAIN BARRIER TO MY EVER EXPERIENCING THE BLISS OF ENLIGHTENMENT, BECAUSE ALL OF THE ENLIGHTENED BEINGS YOU EVER TALK ABOUT ARE MEN, AND BECAUSE YOUR OWN EXPERIENCES ARE AS A MALE. PLEASE SHARE WITH ME WHAT YOU CAN ABOUT HOW ENLIGHTENMENT IS FOR ME AS A WOMAN.

First thing: womanliness is never a barrier to understanding. In fact, you cannot find a better opportunity to understand me. It is difficult for a man to understand because a man has an aggressive mind. A man can easily become a scientist, but it is very difficult for him to become a religious person because religion needs receptivity, a passive state of consciousness where you don't aggress, just invite. The feminine mind is exactly the right mind to understand, to be a disciple. Even a male mind has to become feminine. So don't take it as a barrier; it is not.

The second thing: it is really a great problem because we don't understand it. Problems are there only because we don't understand them. Again and again it is asked of me, that I am always talking about men who become enlightened but never about women. Many women have become enlightened, as many as men. Nature keeps a certain balance. Watch... in the world, the number of men and women is almost always the same. It should not be so, but nature keeps balance. To one person there may be born only boys, ten boys; to another person only one boy may be born; to another, one girl – but on the whole, the world always keeps balance. There are as many men as there are women. Not only that, but because a woman is stronger than a man – stronger in the sense of her resistance, stability, capacity to adjust, flexibility – to a hundred girls, one hundred and fifteen boys are born. But by the time those girls become marriageable, fifteen boys have disappeared. Boys die more than girls; nature keeps that too. A hundred girls and one hundred and fifteen boys are born, then fifteen boys disappear by the time they become marriageable. The balance is kept completely. Not only that, but in wartime more men die.

The First World War created a problem for psychologists, biologists. They could not believe what had happened. In a war, more men die, but immediately after the war, more men are born and less girls are born. Again the balance is kept. That happened in the First World War. The reason was not clear at all. It was simply a mystery. It happened again in the Second World War. After a war the number of boys becomes greater. More boys are born to replace the dead men, and less girls are born because already there are more girls alive. When the World War is over and the balance is again regained, the number comes back to the same old pattern: one hundred girls to one hundred and fifteen boys – because fifteen boys will die.

Boys are less strong than girls. Men live five years less than women. That's why, in the world, you will always find more old women than old men, more widows than widowers. If the average age for a woman is eighty, then the average for men is seventy-five. It is five years more. But why, why do women live five years more? That too seems to be a great inner balance somewhere. A woman is capable of accepting more than a man. If a man dies first, the woman will cry, weep, suffer, but will be able to accept the fact. She will regain balance. But if a woman dies the man cannot regain balance. The only way he knows to regain balance is to marry again, find another woman again; he cannot live alone. He's more helpless than a woman.

Ordinarily, all over the world the marriage age is somehow unnatural. Everywhere man has imposed a pattern which is unnatural, anti-nature. If the girl is twenty years of age, then we think that the age of the boy who is going to marry her should be twenty-five, twenty-six. It should be just the reverse, because later on girls are going to live five more years. So the age limit for the girls should be twenty-five if it is twenty for the boys. Every man should marry a woman who is at least five years older than him. Then the balance will be perfect. Then they will die almost within six months of one another, and there will be less suffering in the world.

But why has it not happened? – because marriage is not a natural thing. Otherwise, nature would have managed it that way. It is a man-made institution. And man feels a little weak if he is going to marry a woman who is older, more experienced, more knowledgeable than him. He wants to keep his male chauvinist ego: he's greater in every way. No man wants to marry a woman who is taller than him. Nonsense. What is the point? Why not marry a woman who is taller than you? But the male ego feels hurt moving with a taller woman. Maybe this is the cause of why women don't grow so tall – the feminine body has learned it. They have learned the trick, that they have to be a little shorter, otherwise they will not be able to find a man. It is a survival of the fittest. They fit only when they are not too tall. A very tall woman... just think of a woman seven feet tall; she will not find a husband. She will die without a husband. And she will not give birth to children, so she will disappear. A woman who is five feet five will find a man easily. She will survive: she will have a husband, she will have children. Of course, taller women will disappear, by and by, because they will not have any survival value. That's how, by and by, ugly women disappear from the world – because they cannot survive. The world helps those who can survive, and those who cannot survive disappear. Man has become taller, stronger, but in every way he wants to keep himself a little higher than the woman. He should always be at the top of everything.

Even in the West, people had not heard of any woman making love on top of the man before coming to the East and coming across Vatsayana's sutras on sexology. The West had not known it. And in the East, you may be surprised to know that the man making love on top of a woman is called the missionary posture, because the East for the first time came to know about it through Christian

missionaries. It is a missionary posture. Man has to be on top in every way, even while making love. He has to have a taller height, must be at least a D.Lit.; only then can you marry a Ph.D. woman. Otherwise, naturally, a woman has to be five years older than the man. And this seems to be a perfect arrangement because the woman needs to be more experienced. She is going to become the mother: not only the mother of her children, but the mother of her husband also. And a man remains childish. Whatsoever the age, he hankers to be a child again. He remains a little juvenile.

Now the same has happened with enlightenment also – nature keeps an exact balance. But we don't hear about many enlightened women – that's true – because the society belongs to men. They don't record much about women. They record much about Buddha; they don't record much about Sahajo. They record much about Mohammed; they don't record much about Rabia. They record in such a way that men seem to be very prominent. It has happened in India: one Jain Teerthankara, one Jain Master, an enlightened man, was not a man; she was a woman. Her name was Mallibai, but a great following of Jains has changed her name. They call her Mallinath, not Mallibai. Bai shows that she was a woman; nath shows that she was a man.

There are two sects of Jains, swetambaras and digambaras. Digambaras say that she was not a woman: Mallinath. They have even changed her name. It seems to be against the male ego that a woman could become a Teerthankara, a great Master: enlightened, a founder of a religion, a founder of a ford towards the divine? No, it is not possible. They have changed the name.

History is recorded by men, and women are not interested in recording things. They are more interested in experiencing and living them: that is one thing. The second thing is that a woman finds it very easy to become a disciple, very easy to become a disciple, because she is receptive. For a man, it is difficult to become a disciple because he has to surrender, and that is the trouble. He can fight but he cannot surrender. So when it comes to discipleship, women are perfect. But just the opposite happens when you have to become a Master.

A male can easily become a Master. A woman finds it very difficult to become a Master, because to become a Master you have to be really aggressive. You have to go out and destroy others' structures. You have to be almost violent; you have to kill your disciples. You have to brainwash them. So a woman finds it difficult to become a Master; a man finds it difficult to become a disciple. But then again there is a balance: women find it easier to become disciples, and by becoming disciples they become enlightened, but they never become Masters. A man finds it difficult to become a disciple, but once he becomes a disciple, is enlightened, it is very easy for him to become a Master, very easy for him, easier. That's why you never hear... but don't be worried about that.

Your own experiences are as a female. Remember, the experience of the ultimate has nothing to do with male and female. The experience of the ultimate is beyond the duality. So when you become enlightened, in that moment you are no more man or woman. In that moment you transcend all duality. You have become a complete circle; no division exists. So when I am talking to you, I am not talking about enlightenment as a man. Nobody can talk about enlightenment as a man because enlightenment is neither male nor female. In India, the ultimate reality is neither male nor female, it is neutral.

You will be in a difficulty: God is male in the Western mind. For God you use 'He' – except for the Lib. Movement women, who have started to use 'She'. Otherwise, nobody uses 'She' for God; you



use 'He'. And I also think that 'She' will be better. 'He' has been used enough; now 'She' will be better. 'She' includes 'He' – after 's' there is 'he' – but 'he' does not include 's'. It is better, it makes God a little bigger. 'She' is bigger than 'He'; nothing is wrong in it.

But in the Western mind, God is 'He'. In Western languages there are only two genders, male and female. In Indian languages, particularly in Sanskrit, we have three genders: male, female, and the neutral. God is neutral. He is neither He nor She; He is It, That – the personality has disappeared. It is impersonal, just energy. So don't be worried about this either.

"Please share with me what you can about how enlightenment is for me as a woman."

Stop thinking about yourself as a woman, otherwise you will cling to the feminine mind. All minds have to be dropped. In deep meditation you are neither. In deep love also, you are neither. Have you watched it?

If you have made love to a woman or to a man, and the love was really total and orgasmic, you forget who you are. It is mindblowing. You simply don't know who you are. In a certain moment of deep orgasmic bliss, oneness happens. That is the whole effort of Tantra: to transform sex into an experience of oneness – because that will be your first experience of oneness, and enlightenment is the last experience of oneness. Making love, you disappear – the man becomes like woman, the woman becomes like man, and many times they change roles. And there comes a moment, if you are both in a total let-go, when a circle of energy arises which is neither. Let that be your first experience. Love is the basic experience of enlightenment, a first glimpse. Then one day, when you and the whole meet in a deep orgasm, that is samadhi, ecstasy. Then you are no more male or female. So from the very beginning start dropping the division.

In the Western consciousness the division has become very, very solid, because man has oppressed woman so much that the woman has to resist. And she can resist only if she becomes more and more conscious of being a woman. When you from the West come to me, it is going to be hard for you, but you have to understand and drop the man/woman division. Just be beings. And my whole effort here is to make you your original being, which is neither.

The last question:

Question 4

I FEEL AS IF I HAD NO CHOICE IN COMING TO YOU. DO WE REALLY EVER CHOOSE THINGS THAT HAPPEN IN OUR LIVES?

Ordinarily, no. Ordinarily you move like a robot, a mechanical thing, accidental. Unless you become perfectly aware you cannot choose. And there comes the paradox: you can become aware only if you become choiceless: and if you become aware, you become capable of choice. You can choose – because when you are aware, you can decide what to do and what not to do. Ordinarily, you live almost in a state of drunkenness. A somnambulist, that's what you are.

Let me tell you a few anecdotes.

A minister was bemoaning to a friend that he had had his bicycle stolen.

And the friend said, "Well, next Sunday, why don't you use the Ten Commandments as your text and recite them to the congregation? When you reach the one that says 'Thou shalt not steal', have a look at the congregation, and if the thief is present he will probably give himself away by the expression on his face."

The following week the same friend saw the minister cycling through the village and stopped him. "I see that you got your bike back. My idea worked then?"

"Well, not exactly," said the minister. "I started on the Ten Commandments, but when I got to the one that says 'Thou shalt not commit adultery', I remembered where I had left my bike."

Another anecdote.

An eminent businessman went to the doctor. "Doctor," he said, "I wish to consult you about my son. I believe he has got measles."

"There is a great deal of it about at the moment," said the doctor. "No family seems to be safe from it."

"But doctor," he went on, "the boy said he got it from kissing the maid, and to tell the truth, I'm afraid I'm also in danger from the same disease. And what is worse, every night I kiss my wife, so she may be in danger."

"Good heavens!" said the doctor. "Excuse me, I must go and get my throat examined at once!"

Get it?

Everybody is moving in an unconscious circle, and people are exchanging their illnesses, diseases, their unconscious, sharing only their unconsciousness with each other.

Ordinarily you live as if you are asleep. You cannot decide while you are asleep. How can you decide?

A man came to Buddha and said, "I would like to serve humanity." He must have been a great philanthropist. Buddha looked at him, and it is said that tears came to Buddha's eyes. It was strange. Buddha crying? – for what? The man also felt very uncomfortable. He said, "Why are you crying? Have I said anything wrong?" Buddha said, "No, not anything wrong. But how can you serve humanity? – you are not yet. I see you fast asleep; I can hear your snoring. That's why I am crying. And you want to serve humanity? The first thing is to become aware, alert. The first thing is, to be."

The beautiful but dumb secretary got away with murder as far as her boss was concerned. But one

etween you ae really lost his temper with her. "You are late again!" he thundered. "Why don't you use the alarm clock that I bought for you?"

"But I do use it," she pouted prettily. "Every night."

"Well," said the boss, "why don't you get up when it goes off?"



"But it always goes off when I'm asleep!"

This is what's happening. You are asleep, and when you are asleep even an alarm clock cannot help much. Have you sometimes observed the fact that if you are asleep and the alarm clock goes off, you start dreaming some dream: a dream that you are in a temple and the temple bells are ringing? To avoid the fact that the alarm clock is ringing, you create a dream around it. Then, of course, you continue asleep; now there is no alarm clock. That's what is happening continuously to you. You go on listening to me, but I know that you will create a dream around it. If you listen to me you are bound to awake, but the problem is, will you listen to me? Will you create some dream around what I say?

And you create dreams. You can create a dream about enlightenment. You can start dreaming about enlightenment; you have missed me. And people go on missing. The message has to be interpreted by you; that's the trouble.

I have heard: The owner of a large company bought a sign which said "Do it now", and hung it up in the office hoping it would inspire his staff with promptness. A few days later a friend asked him if the notice had had any effect. "Well, not in the way I had hoped," admitted the boss. "The cashier absconded with 10,000 — — *Do it now* — — *the head bookkeeper eloped with my private secretary* — — *Do it now* — — *three clerks asked for a raise, a typist threw her typewriter out of the window* — — *Do it now* — — *and the office boy has...just...aah...poisoned my coffee...aah!*"

You listen through your sleepiness; you will interpret it in your own way. So if you really want to listen to me, don't interpret.

Just the other night, a new young man became a sannyasin. I told him, "Be here for a few days." He said, "But I am going, just within two or three days." I said, "But that is not right. Much has to be done, and you have just come. You have not had even any contact with me yet. So at least be here for the camp and a few days more." He said, "I will think it over." Then I told him, "Then there is no need to think; you go. Because whatsoever you will think is going to be wrong. And the whole point of sannyas is that you start listening to me without thinking about it. The whole point is that I say something to you, and it becomes more important than your own mind. That is the whole meaning of sannyas. Now if there is a conflict between what I say and your mind, you will drop the mind and you will listen to me. That's the risk. If you continuously go on using your mind to decide even whether what I say has to be done or not, then you remain yourself. You don't come out. You don't bring your hand close to me so that I can hold it."

Ordinarily, everything is happening to you; you have not done anything.

"I feel as if I had no choice in coming to you."

That's perfectly true. You must have drifted in some way. A friend was coming to me and he told you, or you just went to a bookstall and you found a book of mine.

One sannyasin came and I asked him, "How did you come to see me? How in the first place did you become interested?" He said, "I was sitting in Goa, on the beach, and just in the sand I found a sannyas magazine that somebody must have left. So, nothing to do, I started reading it. That's how I have come here." Accidental....

You have come to me accidentally, but now there is an opportunity to be alertly with me, to be with me with full awareness. It is good that accidentally you have come to me, but don't remain here accidentally. Now drop that accidental-ness. Now, take charge of your awareness. Otherwise, somebody will take you again, accidentally, somewhere else. Again you will drift away from me – because one who has come drifting cannot be relied upon. He will drift; something else will happen. Somebody is going to Nepal and the idea occurs to you, "Why not go to Nepal?" and you go to Nepal. And there you meet a girlfriend who is against sannyas, so what to do? You have to drop your sannyas.

Now that you are here, use this opportunity. People also use opportunities only in a very unconscious way. Use it consciously.

The magistrate said, "What induced you to strike your wife?" The husband said, "Well, your Honour, she had her back to me, the frying pan was handy, the back door was open, and I was slightly drunk, so I thought I would take a chance."

People use their opportunities also in an unconscious way. Use this opportunity in a conscious way, because this opportunity is such that it can be used only consciously.

## CHAPTER 7

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### The witness is self-illuminating

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*7 May 1976 am in Buddha Hall*

18. THE MODIFICATIONS OF THE MIND ARE ALWAYS KNOWN BY ITS LORD, DUE TO THE CONSTANCY OF THE PURUSA, PURE CONSCIOUSNESS.

19. THE MIND IS NOT SELF-ILLUMINATING, BECAUSE IT IS ITSELF PERCEPTIBLE.

20. IT IS IMPOSSIBLE FOR THE MIND TO KNOW ITSELF AND ANY OTHER OBJECT AT THE SAME TIME.

21. IF IT WERE ASSUMED THAT A SECOND MIND ILLUMINATES THE FIRST, COGNITION OF COGNITION WOULD ALSO HAVE TO BE ASSUMED, AND A CONFUSION OF MEMORIES.

22. KNOWLEDGE OF ITS OWN NATURE THROUGH SELF-COGNITION IS OBTAINED WHEN CONSCIOUSNESS ASSUMES THAT FORM IN WHICH IT DOES NOT PASS FROM PLACE TO PLACE.

23. WHEN THE MIND IS COLORED BY THE KNOWER AND THE KNOWN, IT IS ALL-APPREHENDING.

24. THOUGH VARIEGATED BY INNUMERABLE DESIRES, THE MIND ACTS FOR ANOTHER, FOR ITS ACTS IN ASSOCIATION.

The first sutra:

THE MODIFICATIONS OF THE MIND ARE ALWAYS KNOWN BY ITS LORD, DUE TO THE CONSTANCY OF THE PURUSA, PURE CONSCIOUSNESS.

PATANJALI TAKES the whole complexity of the human being into account that has to be understood. Never before and never after has such a comprehensive system ever been evolved. Man is not a simple being. Man is a very complex organism. A rock is simple because the rock has only one layer, the layer of the body. It is what Patanjali calls anamayakos: the most gross, only one layer. You go into the rock; you will find layers of rock but nothing else. Look at a tree and you will also find something else other than the body. The tree is not just the body. Something of the subtle has happened to it. It is not so dead as rock; it is more alive – a subtle body has come into existence. If you treat a tree like a rock, you mistreat it. Then you have not taken into account the subtle evolution that has happened between the rock and the tree. The tree is highly evolved. It is more complex. Then, take an animal – still more complex. Another layer of subtle body has evolved.

Man has five bodies, five seeds, so if you really want to understand man and his mind – and there is no way of going beyond if you don't understand the whole complexity – then we have to be very patient and careful. If you miss one step, you will not be able to reach to your innermost core of being. The body that you can see in the mirror is the outermost shell of your being. Many have mistaken it, as if this is all.

In psychology, there is a movement called behaviorism, which thinks that man is nothing but the body. Always beware of people who talk of 'nothing but's'. Man is always more than any 'nothing but' can imply. Behaviorists: Pavlov, B. F. Skinner and company, think that man is the body – not that you have a body, not that you are in the body, but simply that you are the body. Then man is reduced to the lowest denominator. And of course, they can prove it. They can prove it because that is the most gross part of man and is easily available to scientific experimentation. The subtle layers of man's being are not so easily available. Or, to say it in other words: scientific instrumentation is not yet so sophisticated. It cannot touch the subtler layers of man.

Freud, Adler, go a little deeper into man. Then man is not just the body. They touch something of the second body, what Patanjali calls pranamayakos: the vital body, the energy body. But only a very fragmentary part is touched by Freud and Adler; one part by Freud and another part by Adler.

Freud reduces man to just sexuality. That is also there in man, but that is not the whole story. Adler reduces man to just ambition, will to power. That too is there in man. Man is very big, very complex. Man is an orchestra; many instruments are involved in it.

But this has always happened. This is a calamity, but this has always happened: when once somebody finds something, he tries to make a total philosophy out of his finding. That's a great temptation. Freud stumbled upon sex, and that too, not the whole of sex. He stumbled only upon the repressed sexuality. He came across repressed people. Christian repression has made many blocks in man where energy has become coiled up within itself, has become stagnant, is no longer flowing. He came against those rock-like blocks in the stream of human energy, and he thought – and the ego always thinks that way – that he had found the ultimate truth. Adler, working in a different way, stumbled upon another block of man: the will to power. And then he made a whole philosophy out of it.

Man has been taken in fragments. Yoga is the only philosophy in existence which takes the whole of man into account. Jung went still a little further, deeper. One fragment of the third body of man, manomayakos – he caught hold of it and he created a whole philosophy out of it. To comprehend

the whole body – even that has not been possible because the body itself is very complex: millions of cells in a great harmony, functioning in a miraculous way. When you were born in your mother's womb, you were just a small cell. Out of that one cell, another cell arises. The cell grows and divides in two, then the two cells grow and divide into four. Out of one division – and division goes on – you have millions of cells. And they all function in a deep cooperation, as if somebody is holding them. It is not a chaos; you are a cosmos.

And then, some cells become your eyes, some cells become your ears, some cells become your genital organs, some cells become your skin, some cells your bones, some cells your brain, some cells your nails and your hair; and they all are coming out of one cell. They are all alike. They have no qualitative difference, but they function so differently. The eye can see; the ear cannot see. The ear can hear, but cannot smell. So those cells not only function in harmony, but they become experts. They gain to a certain specialization. A few cells turn into the eyes. What has happened? What type of training is going on? Why do certain cells become eyes, and certain other cells become ears, and still certain others become your nose, and they are all alike? There must be a great training inside – some unknown power training them for a specific purpose.

And remember, when those cells are getting ready to see, they have not yet seen anything. When the child is in the womb, he remains completely blind. He has not seen any light; the eyes are closed. A miracle: no training to see and the eyes are ready, no possibility to see and the eyes are ready. The child does not breathe with his own lungs, he has not known what breathing is, but the lungs are ready. They are ready before the child is going to enter into the world and breathe. The eyes are ready before the child is going to enter into the world and see. Everything is ready. When the child is born he is a perfect human being of tremendous complexity, specialization, subtlety. And there has been no training, no rehearsal. The child has never taken a single breath, but immediately out of the mother's womb, he cries and takes his first breath. The mechanism is ready before any training has been given: some tremendous power, some power which comprehends all the possibilities of the future, some power which is preparing the child to be able to face all possibilities of life for the future, is working deep within.

Even the body is not completely understood, not yet. Our whole understanding is fragmentary. The science of man does not exist yet. Patanjali's yoga is the closest effort ever made. He divides the body into five layers, or into five bodies. You don't have one body, you have five bodies; and behind the five bodies, your being. The same as has happened in psychology has happened in medicine. Allopathy believes only in the physical body, the gross body. It is parallel to behaviorism. Allopathy is the grossest medicine. That's why it has become scientific, because scientific instrumentation is only capable yet of very gross things. Go deeper.

Acupuncture, the Chinese medicine, enters one layer more. It works on the vital body, the pranamayakos. If something goes wrong in the physical body, acupuncture does not touch the physical body at all. It tries to work on the vital body. It tries to work on the bioenergy, the bioplasma. It settles something there, and immediately the gross body starts functioning well. If something goes wrong in the vital body, allopathy functions on the body, the gross body. Of course, for allopathy, it is an uphill task. For acupuncture, it is a downhill task. It is easier because the vital body is a little higher than the physical body. If the vital body is set right, the physical body simply follows it because the blueprint exists in the vital body. The physical body is just an implementation of the vital.

Now acupuncture is gaining respect, by and by, because a certain very sensitive photography, Kirlian

photography, in Soviet Russia, has come across the seven hundred vital points in the human body as they have always been predicted by acupuncturists for at least five thousand years. They had no instruments to know where the vital points in the body were. But by and by, just through trial and error, through centuries, they discovered seven hundred points. Now Kirlian has also discovered the same seven hundred points with scientific instrumentation. And Kirlian photography has proved one thing: that to try to change the vital through the physical is absurd. It is trying to change the master by changing the servant. It is almost impossible because the master won't listen to the servant. If you want to change the servant, change the master. Immediately, the servant follows. Rather than going and changing each soldier, it is better to change the general. The body has millions of soldiers, cells, simply working under some order, under some commandment. Change the commander, and the whole body pattern changes.

Homeopathy goes still a little deeper. It works on the manomayakos, the mental body. The founder of homeopathy, Hahnemann, discovered one of the greatest things ever discovered, and that was: the smaller the quantity of the medicine, the deeper it goes. He called the method of making homeopathic medicine 'potentizing'. They go on reducing the quantity of the medicine. He would work in this way: he would take a certain amount of medicine and would mix it with ten times the amount of milk sugar or with water. One quantity of medicine, nine quantities of water; he would mix them. Then he would again take one quantity of this new solution, and would again mix it with nine times more water, or milk sugar. In this way he would go on: again from the new solution he would take one quantity and would mix it with nine times more water. This he would do, and the potency would increase. By and by, the medicine reaches to the atomic level. It becomes so subtle that you cannot believe that it can work; it has almost disappeared. That is what is written on homeopathic medicines, the potency: ten potency, twenty potency, one hundred potency, one thousand potency. The bigger the potency, the smaller is the amount. With ten thousand potency, a millionth of the original medicine has remained, almost none. It has almost disappeared, but then it enters the most deep core of manomaya. It enters into your mind body. It goes deeper than acupuncture. It is almost as if you have reached the atomic, or even the sub-atomic level. Then it does not touch your body. Then it does not touch your vital body; it simply enters. It is so subtle and so small that it comes across no barriers. It can simply slip into the manomayakos, into the mental body, and from there it starts working. You have found an even bigger authority than the pranamaya.

Ayurved, the Indian medicine, is a synthesis of all three. It is one of the most synthetic of medicines.

Hypnotherapy goes still deeper. It touches the vigyanmayakos: the fourth body, the body of consciousness. It does not use medicine. It does not use anything. It simply uses suggestion, that's all. It simply puts a suggestion in your mind call it animal magnetism, mesmerism, hypnosis or whatsoever you like – but it works through the power of thought, not the power of matter. Even homeopathy is still the power of matter in a very subtle quantity. Hypnotherapy gets rid of matter altogether, because howsoever subtle, it is matter. Ten thousand potency, but still, it is a potency of matter. It simply jumps to the thought energy, vigyanmayakos: the consciousness body. If your consciousness just accepts a certain idea, it starts functioning.

Hypnotherapy has a great future. It is going to become the future medicine, because if by just changing your thought pattern your mind can be changed, through the mind your vital body and through the vital body your gross body, then why bother with poisons, why bother with gross medicines? Why not work it through thought power? Have you watched any hypnotist working on a medium? If you have not watched, it is worth watching. It will give you a certain insight.

You may have heard, or you may have seen – in India it happens; you must have seen fire-walkers. It is nothing but hypnotherapy. The idea that they are possessed by a certain god or a goddess and no fire can burn them, just this idea is enough. This idea controls and transforms the ordinary functioning of their bodies.

They are prepared: for twenty-four hours they fast. When you are fasting and your whole body is clean, and there is no excreta in it, the bridge between you and the gross drops. For twenty-four hours, they live in a temple or in a mosque, singing, dancing, getting in tune with God. Then comes the moment when they walk on the fire. They come dancing, possessed. They come with full trust that the fire is not going to burn, that's all; there is nothing else. How to create the trust is the question. Then they dance on the fire, and the fire does not burn.

It has happened many times that somebody who was just a spectator became so possessed. Twenty persons walking on fire are not burned, and somebody would immediately become so confident: "If these people are walking, then why not I?"; and he has jumped in, and the fire has not burned. In that sudden moment, a trust arose. Sometimes it has happened that people who were prepared, were burned. Sometimes an unprepared spectator walked on fire and was not burned. What happened? – the people who were prepared must have carried a doubt. They must have been thinking whether it was going to happen or not. A subtle doubt must have remained in the *vigyan mayakos*, in their consciousness. It was not total trust. So they came, but with doubt. Because of that doubt, the body could not receive the message from the higher soul. The doubt came in between, and the body continued to function in the ordinary way; it got burned. That's why all religions insist for trust. Trust is hypnotherapy. Without trust, you cannot enter into the subtle parts of your being, because a small doubt, and you are thrown back to the gross. Science works with doubt. Doubt is a method in science because science works with the gross. Whether you doubt or not, an allopath is not worried. He does not ask you to trust in his medicine; he simply gives you medicine.

But a homeopath will ask whether you believe, because without your belief it will be more difficult for a homeopath to work upon you. And a hypnotherapist will ask for total surrender. Otherwise, nothing can be done.

Religion is surrender. Religion is a hypnotherapy. But, there is still one more body. That is the *anandmayakos*: the bliss body. Hypnotherapy goes up to the fourth. Meditation goes up to the fifth. 'Meditation' – the very word is beautiful because the root is the same as 'medicine'. Both come from the same root. Medicine and meditation are off-shoots of one word: that which heals, that which makes you healthy and whole is medicine; and on the deepest level, that is meditation.

Meditation does not even give you suggestions because suggestions are to be given from the outside. Somebody else has to give you suggestions. Suggestion means that you are dependent upon somebody. They cannot make you perfectly conscious because the other will be needed, and a shadow will be cast on your being. Meditation makes you perfectly conscious, without any shadow – absolute light with no darkness. Now even suggestion is thought to be a gross thing. Somebody suggests – that means something comes from the outside, and in the ultimate analysis that which comes from the outside is material. Not only matter, but that which comes from the outside is material. Even a thought is a subtle form of matter. Even hypnotherapy is materialistic.

Meditation drops all props, all supports. That's why to understand meditation is the most difficult



thing in the world, because nothing is left – just a pure understanding, a witnessing. That is what this first sutra is.

THE MODIFICATIONS OF THE MIND ARE ALWAYS KNOWN BY ITS LORD... who is the lord within you? That lord has to be found.

THE MODIFICATIONS OF THE MIND ARE ALWAYS KNOWN BY ITS LORD, DUE TO THE CONSTANCY OF THE PURUSA, PURE CONSCIOUSNESS.

In you two things are happening. One is a cyclone of thoughts, emotions, desires – a great whirlwind around you, constantly changing, constantly transforming itself, constantly on the move. It is a process. Behind this process is your witnessing soul – eternal, permanent, not changing at all. It has never changed. It is like the eternal sky: clouds come and go, gather, disperse... the sky remains untouched, uninfluenced, unimpressed. It remains pure and virgin. That is the lord, the eternal within you.

Mind goes on changing. Just a moment before you had one mind, a moment afterwards you have another mind. Just a few minutes before you were angry, and now you are laughing. Just a moment before you were happy, and now you are sad. Modifications, changes, continuous waves up and down; like a yo-yo you go on. But something in you is eternal: that which goes on witnessing the play, the game. The witnesser is the lord. If you start witnessing, by and by, you will come closer and closer to the lord.

Start witnessing objects. You see a tree. You see the tree, but you are not aware that you are seeing it; then you are not a witness. You see the tree, and at the same time you see that you are seeing; then you are a witness. Consciousness has to become double-arrowed: one arrow going to the tree, another arrow going to your subjectivity.

It is difficult, because when you become aware of yourself you forget the tree, and when you become aware of the tree you forget yourself. But by and by, one learns to balance, just as one learns to balance on a tight-rope. Difficult in the beginning, dangerous, risky, but by and by, one learns the balance. Just go on trying. Wherever you have an opportunity to be a witness, don't miss it, because there is nothing more valuable than witnessing. Doing an act: walking or eating or taking a bath, become a witness also. Let the shower fall on you, but inside you remain alert and see what is happening – the coolness of the water, the tingling sensation all over the body, a certain silence surrounding you, a certain wellbeing arising in you – but go on becoming a witness. You are feeling happy; just feeling happy is not enough – be a witness. Just go on watching – "I'm feeling happy... I'm feeling sad... I'm feeling hungry" – go on watching. By and by, you will see that happiness is separate from you, unhappiness also. All that you can witness is separate from you. This is the method of viveka, discrimination. All that is separate from you can be witnessed, and all that can be witnessed is separate from you. You cannot witness the witnesser; that is the lord. You cannot go behind the lord; you are the lord. You are the ultimate core of existence.

THE MIND IS NOT SELF-ILLUMINATING, BECAUSE IT IS ITSELF PERCEPTIBLE.

The mind itself can be seen. It can become an object. It can be perceived, so it is not the perceiver. Ordinarily, we think that it is the mind which is seeing the flower. No, you can go beyond the mind



and you can see the mind, just as the mind is seeing the flower. The deeper you go, the more you will find that the observer itself becomes the observed. That's why Krishnamurti goes on saying again and again, "The observer is the observed; the perceiver is the perceived." When you go deep, first you see the trees, and the rose and the stars, and you think the mind is witnessing. Then close your eyes. Now, see the impressions in the mind: of roses, stars, trees. Now who is the perceiver? The perceiver has gone a little deeper. Mind itself has become an object.

These five koshas, these five seeds, are five stations where the perceiver again and again becomes the perceived. When you move from the gross body, the food body, the anamayakos, to the vital body, you immediately see that from the vital body the gross body can be seen as an object. It is outside the vital body. Just as the house is outside you, when you stand in the vital body, your own body is just like a wall around you. Again you move from the vital body to manomayakos, the mental body; the same happens. Now, even the vital body is outside you, like a fence around you; and this way it goes on. It goes on to the ultimate point where only the witnesser remains. Then you don't see yourself as, "I am blissful"; you see yourself as a witness of bliss.

The last body is the bliss body. It is the most difficult to separate from because it is very close to the lord. It almost surrounds the lord like a climate. But that too has to be known. Even at that last point when you are ecstatically blissful, then too you have to do the ultimate effort, the last effort of discrimination, and of seeing that the bliss is separate from you.

Then is liberation, kaivalya. Then you are left alone – just the witnesser – and everything has been reduced to objects: the body, the mind, the energy. Even the bliss, even the ecstasy, even meditation itself is no more there. When meditation becomes perfect, it is no more a meditation. When the meditator has really achieved the goal, he does not meditate. He cannot meditate because that too is now an activity like walking, eating. He has become separate from everything. That is the difference between dhyana and samadhi, between meditation and samadhi. Meditation is of the fifth body, the bliss body. It is still a therapy, a medicine. You are still a little ill, ill because you are identifying yourself with something which you are not. All illness is identification, and absolute health is through non-identification. Samadhi is when even meditation has been left behind.

I was reading a book by Edward de Bono. He writes about a very ancient incident that happened in China.

Once, in ancient China, a pagoda, a temple burned down. A strange and appetizing smell led the searchers in the ashes to the roasted body of an unfortunate pig which had got into the blaze, burned in the blaze. Roast pig became a delicacy in China. Accidentally it was discovered because the pagoda burned and a pig was burned in it. But then people thought that it must have something to do with the pagoda, otherwise how could the pig be so delicious? So for centuries in China it continued that whenever they would like to eat a roast pig, they would build a pagoda first, then put a pig inside and burn it down. It was very costly, but it looked very scientific to them. Only after centuries did they become aware that it was foolish. The pig can be roasted without the pagoda. The pagoda is not essential to it.

But this is how the human mind functions, because you become aware of your body first and everything gets associated with it. When you feel a certain well-being, a happiness all around you, of course you feel it is because of the body, because, "I am feeling healthy, no illness, no disease.

That's why it is there." Then you try to keep the body young, healthy. Nothing is wrong in it, but well-being comes from somewhere deep within you. Yes, a healthy body is needed, otherwise those deep springs will not be able to be active. A healthy body functions as a vehicle to bring you the well-being from your own innermost core, but the body itself is not the cause.

Let me tell you a few anecdotes on how the mind gets apparently very logical, but deep down comes to very absurd conclusions.

A professor once trained a hundred fleas to jump when he shouted the right command. Once they were responding satisfactorily, he took a pair of scissors and snipped off their legs. As soon as he realized that not one single flea obeyed the command to jump anymore, he announced his findings to the medical world: "I have irrefutable proof, gentlemen, that a flea's ears are situated in its legs."

This has happened many times in the whole history of human thought: legs cut, now they don't jump, they don't listen to the command. Of course, naturally, the ears of the flea are situated in the legs.

Logic can go to very illogical ends. Logic can conclude very illogical conclusions. The body is the most gross part, easily comprehensible; you can catch hold of it, you can train it, you can make it more healthy by giving food, nutrition. You can kill it by starving it. You can do a thousand and one things with the body. It is graspable. Beyond the body starts the world of the elusive.

Scientists are a little afraid to move into the elusive world, because then their criteria don't function well. Then everything goes on becoming dimmer and dimmer. Of course, they stay where light is.

A famous anecdote about Rabia al Adaviya: One evening she was searching for something in the street. Somebody asked, "What are you searching for?" She said, "I have lost my needle." So those people, being kind people, started helping her. "The old woman, poor woman, has lost her needle"; everybody tried to help. But then somebody became aware that a needle is such a small thing: "Exactly where has it fallen? The street is big. If we go on searching it will take millennia." So they asked, "Where exactly has the needle fallen, so we can search only in that place?" Rabia said, "Don't ask that, because the needle has fallen inside, in my house." They all stood up and said, "Have you gone mad! If the needle has fallen inside, search for it there!" Rabia said, "But there is no light! Here on the street there is still light. The sun has not yet set. Don't waste time. Help, because soon the sun will set and the street will be dark."

In a way, it looks illogical; in another way it seems to be very logical. That's what science has been doing. The body seems to be the only lighted part of you; everything else is dark – the deeper you go, the more dark. The deeper you go, the more direction is lost. The deeper you go, all that looked clear looks clear no more. Everything seems to be a tremendous confusion. Better keep to the lighted part; remain there. Something can be done, because the body can be manipulated.

But in this way something very valuable is being lost, and humanity, by and by, has become too focused with the body. And the body is just your outer shell.

It happened in a prison: Joe was sentenced to twenty years for his part in a robbery. Shortly after his term of imprisonment began, he discovered a flea in his hair, and having nothing better to do,

trained it to do tricks. First of all, Joe taught the flea to jump on command, then gradually the tricks became more and more complex. Every single day of every single week, Joe kept up a routine of constant practice and calm patience, so that when the day of his release came he had trained the flea to do tricks which were utterly unbelievable. As soon as he got outside the prison gates, Joe rushed to the world's biggest circus. Hurrying into the manager's caravan Joe produced the flea from his top pocket and placed it on the table, "Just look at this," said Joe to the manager. "Yes," said the manager, as he slammed a large heavy ashtray down on the flea. "Nuisances, are they not?"

He killed the flea, and now there is no way for that poor Joe to prove that he had trained the flea to do almost miraculous things, unbelievable things. Now there is no way to prove it.

That's what gross thinking about humanity has done: it has killed the inner mystery. It has made people so addicted with the body that they have forgotten their inner world. Now even to prove it has become difficult. People like Buddha and Jesus and Krishna look insane. There are books in the English language and in other Western languages proving Jesus to be neurotic. Of course, if you have not known anything of the inner world, he looks neurotic. He is neurotic if you don't know anything about the inner world. Then he seems to be like a madman because sometimes he talks to God, and he declares that he receives the answers also. And you have lost all contact with the inner world, so what is the difference between a madman and him? A madman also listens to voices. You can see; go to the madhouse and you can see mad people sitting alone and talking so enchantedly, as if somebody is present there. What is the difference? When in the Garden of Gethsemane Jesus prayed, raised his hands towards the sky and started talking to God, what is the difference? There seems to be nobody there. Jesus is as mad as the madman. When on the cross he started crying and saying things to God, what is the difference? Because many thousands of people had gathered there; they could not see anybody there. And Jesus said, "Father, forgive these people, because they don't know what they are doing." He is mad. To whom was he talking? He had gone out of his senses. By and by, if your innermost world is crippled and you have lost contact with it, you cannot believe in Jesus, Krishna, Buddha, or Patanjali. What are they talking about? These people are dreaming. And you, very clever people, go on talking about your dreaming in a very scientific way.

Many mad people are very, very logical. If you listen to mad people, you will be surprised. They are very argumentative, very rational; and up to a certain extent you will be almost convinced by them.

I have heard about one man who went to see some relative who was in a madhouse. In the same cell there was another inmate, and the other man looked so gentlemanly, so graceful, and was sitting with such dignity reading a newspaper, that this visitor asked, "You don't look mad at all." He talked with that man and he was perfectly logical, absolutely normal. The visitor was surprised: "Why have you been kept?" He said, "Because of my relatives; they wanted to throw me in here because they want to grab all the money that I have, and that is the only way: either to kill me, or to throw me into a madhouse. And I also agreed. This is better. At least I am alive. Otherwise, they would have killed me. I have such a lot of money."

And everything was so logical and normal that the visitor said, "You don't be worried. I know the governor, and I will go to him and tell everything." The madman said, "Please, if you can do something, do it." When the visitor was just leaving the room, suddenly the madman jumped and hit him hard on the head. The visitor said, "What are you doing?" He said, "Just to remind you... don't forget to go to the governor. Now you will not forget."

Everything was logical somewhere, but how to differentiate between a madman and a mystic? Because everything seems to be logical in a mystic also, to a certain extent. Then suddenly, he is talking of something which you have not ever experienced. Then you become afraid, and to protect yourself from the fear, you start rationalizing your fear.

IT IS IMPOSSIBLE FOR THE MIND TO KNOW ITSELF AND ANY OTHER OBJECT AT THE SAME TIME.

These sutras are all about witnessing. Patanjali is saying, step by step, that it is impossible for the mind to do two things: to be perceived and to be the perceiver. Either it can be the perceiver or it can be the perceived. So when you can witness your mind, that proves absolutely that the mind is not the perceiver. You are the perceiver. You are not the body; you are not even the mind. The whole emphasis is: how to help you to discriminate from that which you are not.

IF IT WERE ASSUMED THAT A SECOND MIND ILLUMINATES THE FIRST, COGNITION OF COGNITION WOULD HAVE TO BE ASSUMED, AND A CONFUSION OF MEMORIES.

But there have been philosophers who say that there is no need to assume a witness; we can assume another mind: mind one is perceived by mind two. That's what psychologists will also agree to, because why bring something absolutely unknown into account? – mind is observed by mind itself, by a subtle mind. But Patanjali gives a very logical refutation of this attitude. He says, "If you assume that mind one is perceived by mind two, then who perceives mind two? Then mind three; then who perceives mind three?" He says, "Then this will create confusion. It will be an infinite regress. Then you can go on, ad absurdum; and again, even if you say 'the mind one thousand', the problem remains the same. Then you have to again assume a mind behind mine one thousand: one thousand and one – and this will go on and on.

No, one has to understand something absolutely inside, behind which there is nothing. Otherwise there is a confusion of memories, otherwise, a chaos. Body, mind, and the witnesser: the witnesser is absolute. But who perceives the witnesser? Who knows the witnesser? And then we come to one of the most important hypotheses of yoga.

KNOWLEDGE OF ITS OWN NATURE THROUGH SELF-COGNITION IS OBTAINED WHEN CONSCIOUSNESS ASSUMES THAT FORM IN WHICH IT DOES NOT PASS FROM PLACE TO PLACE.

Yoga believes that the witness is a self-illuminating phenomenon. It is just like a light. You have a small candle in your room – the candle illuminates the room, the furniture, the walls, the painting on the wall. Who illuminates the candle? You don't need another candle to find this candle; the candle is self-illuminating. It illuminates other things, and simultaneously it illuminates itself. svabuddhi-samvedanam: innermost consciousness is self-illuminating. It is of the nature of light. The sun illuminates everything in the solar system – at the same time it illuminates itself. The witnesser witnesses everything that goes on around in the five seeds and in the world, and at the same time it illuminates itself. This seems to be perfectly logical. Somewhere, we have to come to the rock bottom. Otherwise, we go on and on – and that will not help, and the problem remains the same.

KNOWLEDGE OF ITS OWN NATURE THROUGH SELF-COGNITION – SVABUDDHI-SAMVEDANAM – IS OBTAINED WHEN CONSCIOUSNESS ASSUMES THAT FORM IN WHICH IT

DOES NOT PASS FROM PLACE TO PLACE.

When your inner consciousness has come to a moment of no movement, when it has become deeply centered and rooted, when it is unwavering, when it has become a constant flame of awareness, then it illuminates itself.

WHEN THE MIND IS COLORED BY THE KNOWER AND THE KNOWN, IT IS ALL-APPREHENDING.

The mind is just between you and the world. The mind is the bridge between you and the world, between the witnesser and the witnessed. The mind is a bridge, and if the mind is colored by things, and also by the witness, it becomes all-comprehending. It becomes a tremendous instrument of knowledge. But two types of coloring are needed; one: it should be colored by the things it sees, and, it should be colored by the witnesser. The witnesser should pour down its energy into the mind; then only can the mind know things.

For example: a scientist is working. He has dissected the body of a man and he is looking very minutely, as minutely as scientific instruments make available. He is searching for the soul, and he cannot find any soul, just matter, matter. At the most, he can find something belonging to the world of physics or to the world of chemistry, but nothing belonging to the world of consciousness. And he comes out of the lab, and he says, "There is no consciousness." Now, he has missed one thing. Who was looking in the dead body? He has completely forgotten himself. The scientist is watching the object but is completely oblivious of his own being. The scientist is trying to find consciousness outside, but has forgotten completely that the one who is trying is consciousness. The seeker is the sought. He has become too much focused on the object, and the subject is forgotten.

Science is too focused on the object, and so-called religions are too focused on the subject. But yoga says, "There is no need to become lopsided. Remember the world is there, and also remember that you are." Let your remembrance be total and whole, of the object and the subject both. When your mind is infused with your consciousness, and also infused with the objective world, there happens apprehension.

And Patanjali says, WHEN THE MIND IS COLORED BY THE KNOWER AND THE KNOWN, IT IS ALL-APPREHENDING.

It can know all that can be known. It can know everything that can be known. Then nothing is hidden from that mind. A religious mind – let us call him an introvert – by and by, knows only his subjectivity and starts saying that the world is illusion, maya, a dream, made of the same stuff as dreams are. A scientist who is too focused on objects starts believing in the objective world and says that only the material exists; consciousness is just poetry, a talk of the dreamers: good, romantic, but not real. The scientist says that consciousness is illusory. The extrovert says that consciousness is illusory; the introvert says that the world is illusory.

But yoga is the supreme science. Patanjali says, "Both are real." Reality has two sides to it: the outside and the inside. And remember, how can the inside happen, how can it exist without an outside? Can you conceive that only the inside exists and the outside is illusory? If the outside is illusory, the inside will become illusory automatically. If the inside of your house is real, and the

outside of the house is unreal, where will you demarcate? Where does the reality stop and illusion start? And how can an outside which is illusory have a real inside? An unreal body will have an unreal mind; an unreal mind will have an unreal consciousness. A real consciousness needs a real mind; a real mind needs a real body; a real body needs a real world.

Yoga does not deny anything. Yoga is absolutely pragmatic, empirical. It is more scientific than science, and more religious than religions, because it makes the greater synthesis of the inner and the outer.

THOUGH VARIEGATED BY INNUMERABLE DESIRES, THE MIND ACTS FOR ANOTHER, FOR IT ACTS IN ASSOCIATION.

The mind goes on working, but it is not working for itself. It has a managerial post; the master is hidden behind. It cooperates with the master. Now, this has to be deeply understood.

If the mind cooperates with the master, you are healthy and whole. If the mind goes astray, against the master, you are unhealthy and ill. If the servant follows the master like a shadow, everything is okay. If the master says, "Go to the left," and the servant goes to the right, then something has gone wrong. If you want your body to run and the body says, "I cannot run," then you are paralyzed. If you want to do something and the body and the mind say, "No," or, they go on doing something which you don't want to do, then you are in great confusion. This is how humanity is.

Yoga has this as the goal: that your mind should function according to your lord, the innermost soul. Your body should function according to the mind, and you should create a world around you which is in cooperation. When everything is in cooperation – the lower is always in cooperation with the higher, and the higher is in cooperation with the highest, and the highest is in cooperation with the utterly ultimate – then you have a life of harmony. Then you are a yogin. Then you become one, but not in the sense that only one exists: now you have become one in the sense of unison. You have become one in the sense of an orchestra – many instruments, but the music is one; many bodies, millions of objects, desires, ambitions, mood, ups and downs, failures and successes, a great variety, but everything in unison, in harmony. You have become an orchestra. Everything is cooperating with everything else, and everything finally is cooperating with the very center of your being.

That's why in India we have called sannyasins swamis. 'Swami' means: the lord. You become a swami only when you have attained to this harmony that Patanjali is talking about. Patanjali is not against anything whatsoever. He is in favor of harmony. He's against discord. He is not against anything: he's not against the body, he's not an anti-body man; he's not against the world, he's not anti-life; he absorbs everything. And through that absorption he creates a higher synthesis. And the ultimate synthesis is when everything is in cooperation, when there is not even a single jarring note.

I have heard an anecdote: The baby baboon was five years old but had not spoken a word since birth. Its parents were convinced that their offspring was dumb until one night when the little baboon was eating a banana. It suddenly looked up at its mother and spoke clearly: "What is the idea of feeding me a rotten banana?" The mother baboon was overjoyed and asked her baby why he had never spoken before. "Well," said the little baboon, "the food has been okay up to now."



If you are in a harmony, you will not complain about the world. You will not complain about anything. The complaining mind is simply indicative that things are not in harmony inside. When everything is in harmony, then there is no complaint. Now, you go to your so-called saints: everybody is complaining – complaining of the world, complaining of desires, complaining of the body, complaining of this and that. Everybody lives in complaints; something is jarring. A perfect man is one who has no complaints. That man is a God-man who has accepted everything, absorbed everything and become a cosmos, is no more a chaos.

Another anecdote: The sweet little old lady was proud of the way she had trained her talking parrot, and was showing him off to the vicar. "If you pull his left leg, he says the Lord's Prayer, and if you pull his right leg, he repeats the Psalms," she explained.

"What if you pull both legs at once?" asked the vicar.

"I would fall flat on my behind, you stupid old coot!" retorted the parrot.

And this is what has happened to man. If you pull one leg it is okay; if you pull the other leg, that too is okay; but if you pull both legs, everything is bound to topple down. That's what has happened to man. His whole being has been pulled down. Religions have been trying to pull his body. They are much too afraid of the body, too guilty. They have been continuously trying to destroy and poison the body. They would like you to be like ghosts, without bodies. Their idea is that body is intrinsically wrong, that body is the body of sin. So you should be like spirits – without bodies, disembodied.

Now the materialists – the communists, the Marxists, the scientists – have been trying the other way. They have been trying to pull the other leg. They say that there is nothing like consciousness; there is no self. It is just a combination of physical and chemical things that you are. You should be a body, nothing else. Now, both together have pulled both legs, and the whole man has become a miserable thing, a disease, a dichotomy.

Patanjali says, "Accept everything, use it, be creative about it; don't negate." Negation is not his way, but affirmation. That's why Patanjali has worked so much on the body, on food, on yoga asanas, on pranayam. These are all efforts to create the harmony: right food for the body, right posture for the body; rhythmic breathing for the vital body. More prana, more vitality has to be absorbed. Ways and means have to be found so that you are not always lacking in energy, but overflowing.

With mind also, pratyahar; the mind is a bridge: you can go outside on the bridge, you can move on the same bridge and go inside. When you go outside, objects, desires, predominate you. When you go inside, desirelessness, awareness, witnessing, predominate over you; but the bridge is the same. It has to be used; it is not to be thrown and broken. It has not to be destroyed because it is the same bridge by which you have come into the world, and by which you have to go back again into the inner nature, and so on and so forth.

Patanjali goes on using everything. His religion is not one of fear, but of understanding. His religion is not for God and against the world. His religion is for God through the world, because God and the world are not two. The world is God's creation. The world is His creativity, His expression; the world is His poetry. If you are against the poetry, how can you be in favor of the poet? In condemning the poetry, you have already condemned the poet. Of course, poetry is not the goal; you should seek the poet also. But on the way you can enjoy the poetry; nothing is wrong in it.

A methodist minister was on a flight to America when the stewardess asked if he would like a drink from the bar. "At what height are we flying?" he asked. When told that it was thirty thousand feet, he replied, "I would rather not... too near headquarters. "

Fear – continuously, religious people are obsessed by fear. But fear cannot give you a grace, cannot give you dignity. Fear cripples, paralyses, corrupts. Because of fear religion has become almost a disease. It makes you abnormal. It does not make you healthy, it makes you more and more afraid to live: hell is there, and whatsoever you do it seems to be that you are doing something wrong. You love and it is wrong; you enjoy and it is wrong. Happiness has become associated with guilt. Only wrong people seem to be happy. The good people are always serious and never happy. If you want to go to heaven you have to be serious and unhappy and sad and miserable. You have to be austere. If you want to go to hell, be happy and dance and enjoy. But remember, Omar Khayyam says somewhere, "I am always worried about one thing: if all these unhappy people are going to heaven, what will they do there? They cannot dance, they cannot sing, they cannot drink, they cannot enjoy, they cannot love. The whole opportunity will be wasted on these foolish people. People who could enjoy are thrown into hell. In fact, they should be in heaven. It seems more logical." Omar Khayyam says, "If you really want to go to heaven, live a heavenly life here, so that you are ready."

Patanjali would like you to radiate with life, to throb with the unknown. He is not against anything. If you are in love he says, "Make your love a little more deep." There are greater treasures waiting for you. These treasures are good; these trees, these flowers, are good. Then man, woman, they are good and beautiful, because somehow, howsoever far away, God has come to you through them. Maybe there are many screens. When you meet a man or a woman, there are many screens and sheets, but still the light is of God. It may be passing through many barriers, it may be distorted, but still, the light is of God.

Patanjali says, " Don't be against this world. Rather, search through this world. Find a way so that you can come to the original source of light, the pure, the virgin light."

There are people who live only for food, and there are people who go against food – both are wrong. Jesus says, "Man cannot live by bread alone" – true, perfectly true – but can man live without bread? That has to be remembered. Man cannot live by bread alone, right; but man also cannot live without bread.

I was reading a small anecdote.

The woman bought a budgerigar from the pet shop on the assurance that it would talk. Two weeks later she was back to complain. "Buy a little bell for it to play with," suggested the pet shop owner. "That often helps to get them talking." The woman bought the bell and went off. A week later she was back to say the bird had still not uttered a word. The shop owner suggested that she buy a mirror, which was a sure-fire way of encouraging budgies to talk. She took the mirror and went away, only to return in another three days. This time the shop owner sold her a small plastic bird which he suggested would give the bird something to talk to. Another week passed and the woman came in to inform the shop owner that the bird had now died.

"Did he die without ever speaking?" asked the shop owner.



"Ah, no," replied the woman. "It said one thing shortly before it passed away."

"What was that?"

"Food! For Pete's sake, give me food!"

One has to be very, very alert, otherwise one can move to opposite polarities very easily. Mind is an extremist. This is my observation: people who have lived only for food, when they get frustrated with their life-style, start fasting. Immediately, they move to the other extreme. I have never come across a faster, a fanatic about fasting, who has not previously been a fanatic about food. They are the same people. People who are too much in sexuality start becoming celibate. People who are very miserly start renouncing everything. This is how the mind moves from one extreme to another.

Patanjali would like you to balance your life, to bring an equilibrium. Just in the middle somewhere, where you are not mad after food and you are not mad against food, where you are not mad after women or men and you are not mad against them; you are simply balanced, a tranquility.

A psychiatrist says that we are a little strange in our behavior. We all are a little strange in our behavior. Another way of saying this is: I am original, you are eccentric, he is nuts. When you do the same thing you think you are original, when your friend is doing the same thing you think he is eccentric, and when your enemy is doing the same thing you think he is nuts. Remember, this egoistic way of thinking will destroy all the opportunities for growth. Be very objective about yourself. There is a strain of insanity in everybody, because humanity has been insane for millennia. There is a strain of neurosis in everybody, because civilization has not yet come to a point where it can allow the full functioning of the human being. It has been repressive. So watch: if you are neurotic you will eat too much. You can move to the other extreme – you can stop eating completely – but your neurosis remains the same. Now, the neurosis is against food. And don't think that you are doing great spiritual work, very original work.

Once Veena brought a boy to me. In fact, that is how she got caught with me. She had come with some other boy who was almost neurotic. He had come to ask me, "Can man live on water alone?" He wanted to live on water alone. And he was very thin, and almost dying and pale. When I said, "Don't be foolish," he was not happy. He said, "You just give me some address, some people who can help me, because I want to live only on water. Everything is impure – just pure water."

These people are neurotic. You can find them all over India: in monasteries, in ashrams. Out of a hundred people you will find ninety-five neurotic. And you cannot call them mad because they are doing yoga asanas, fasting, prayer, this and that. But their neurosis can be seen immediately, what I call neurosis. Any extremism is neurotic. To be balanced is to be healthy; to be unbalanced is to be neurotic. Wherever you find any unbalance within yourself or in somebody else, beware. Otherwise, you will miss the ultimate unison. Lopsided, unbalanced, you cannot create the orchestra that Patanjali is trying to give you a glimpse of.

THE MODIFICATIONS OF THE MIND ARE ALWAYS KNOWN BY ITS LORD, DUE TO THE CONSTANCY OF THE PURUSA, PURE CONSCIOUSNESS.

SADA JNATAS CITTA-VRITAYAS TAT-PRABHU PURUSASYAPARINAMITVAT.

TAT-PRABHU, the lord has to be found. He's hiding in you; you have to seek him. Whatsoever you are, he's present. Whatsoever you do, he's the doer. Whatsoever you see, he's the seer. Even whatsoever you desire, it is he who has desired it. Layer upon layer, like an onion, you have to peel yourself. But peel yourself not in a rage, but in love. Peel yourself very cautiously, carefully, because it is God you are peeling. Peel very prayerfully. Don't become a masochist. Don't start creating suffering for yourself. Don't enjoy suffering. If you start enjoying suffering and you become a masochist, you are going on a suicidal trip. You will destroy yourself. One has to be very, very cautious, careful and creative. You are moving on holy ground.

When Moses reached to the top of the mountain where he encountered God, what did he see? He saw in a bush, a flame, a fire, and he heard a voice: "Leave your shoes off, because it is holy ground you are walking on." But wherever you are walking, you are walking on holy ground. When you touch your body, you are touching something holy. When you eat something, you are eating something holy; annambrahma: food is God. When you love somebody, you are loving the divine, because it is He all around, in millions of forms. It is He who is expressing.

Keep this always in mind so that no neurosis can take possession of you. Remain balanced and tranquil, just walk the path in the middle, and you will never be lost, you will never be unbalanced, lopsided.

Yoga is balance. Yoga has to be a balance because it is going to be the path to the ultimate unity, the ultimate harmony of all that is.

## CHAPTER 8

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### Trust is unaddressed

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*8 May 1976 am in Buddha Hall*

The first question:

Question 1

IN ONE OF YOUR LECTURES SOMETHING HAS HIT ME HARD. IT IS THE CONTRADICTION BETWEEN TRUSTING MYSELF AND TRUSTING YOU. THERE IS A PART OF ME THAT SAYS: IF I TRUST MY OWN SELF AND FOLLOW MY OWN SELF, THEN I HAVE SURRENDERED AND SAID YES TO YOU. BUT I AM NOT SURE WHETHER THAT IS JUST A RATIONALIZATION I HAVE CREATED FOR MYSELF.

THE MIND IS VERY CUNNING, and that has to be constantly remembered. This is what I have been saying to you: that if you trust yourself, you will trust me. Or, from the other side, if you trust me you will naturally trust yourself. The contradiction does not exist. The contradiction arises because of the mind. If you trust yourself you trust all, because you trust life. You trust even those who will deceive you, but that is irrelevant. That is their problem; it is not your problem. Whether they deceive you or they don't deceive you, it has nothing to do with your trust. If you say, "My trust exists only with a condition that nobody tries to deceive me," then your trust cannot exist because every possibility will create a certain hesitation in you: "Who knows? – the person may be going to deceive me." How can you see the future? The deception will happen in the future, if it happens, or if it does not happen, that too is in the future – and trust has to be here-now.

And sometimes a very good man can deceive you. A saint can become a sinner at any moment. And sometimes a very bad man can be very deeply trustworthy. After all, sinners become saints.

But that is in the future, and if you make a condition for your trust, then you cannot trust. Trust is unconditional. It simply says that, "I have that quality which trusts. Now, it is irrelevant what happens to my trust – whether it is respected or not, whether it is deceived or not. That is not the point at all." Trust has nothing to do with the object of trust, it has something to do with your inner quality: can you trust? If you can trust, of course the first trust will happen about yourself – you trust yourself. The first thing has to happen at the deepest core of your being. If you don't trust yourself then everything is very far away. Then I am very far away from you. How can you trust me? You have not trusted even yourself who is so close. And how can you trust your trust about me if you don't trust yourself? If you don't trust yourself, whatsoever you do, a deep mistrust will continue as an undercurrent. If you trust yourself, you trust the whole life – not only me, because why only me? Trust is all-inclusive. Trust means: trust in life, the whole that surrounds you; the whole out of which you have come, and the whole into which one day you will dissolve.

Trust simply means that you have understood the neurosis of doubt, that you have understood the misery of doubt, that you have understood the hell that doubt creates. You have known doubt and by knowing it you have dropped it. When doubt disappears, there is trust. It is something of a transformation within you, your attitude, approach. Trust knows no contradiction.

The questioner asks, "It is the contradiction between trusting myself and trusting you." If that is the contradiction, then trust yourself. If you can trust yourself nothing else is needed. Then you are deeply rooted in your trust, and when a tree is deeply rooted in the earth, it goes on spreading its branches into the unknown sky. When it is rooted in the earth, it can trust the sky. When the tree is not rooted in the earth, then it cannot trust the sky; then it is always afraid: afraid of the storm, afraid of the rains, afraid of the sun, afraid of the wind, afraid of everything. The fear is coming from the roots. The tree knows that she is not rooted perfectly. Any slight accident, and she will be gone. She is already gone. Such a life, unrooted, uncentered, is not a life at all. It is just a slow, long suicide. So if you trust yourself, forget all about me. There is no need even to raise the question. But you know and I know that you don't trust yourself.

The mind is creating a very cunning device. The mind is saying, "Don't trust anybody, trust yourself"; and you cannot trust yourself. That's why you are here. Otherwise why would you be here? One who trusts himself need not go anywhere, need not go to any Master, need not go to learn anywhere. Life is coming to you in millions of ways; there is no need to go anywhere.

Wherever you are truth will happen, but you don't trust yourself. And when I say, "Trust me," that is only a device to help you trust. You cannot trust yourself? – okay; trust me. Maybe trusting me will give you a taste of trust; then you can trust yourself.

The Master is nothing but a long way to come to yourself, because you cannot come through the shortest way. You have to follow a little longer route. But via the Master, you come to yourself. If you are stuck with me then I am your enemy, then I have not been a help to you. Then I don't love you, then I don't have any compassion for you. If I have any compassion, then by and by, I will turn you back towards yourself. That's what I go on saying: "If you meet a Buddha on the way, kill him!" If you start clinging to me, drop me immediately. Kill me, forget all about me. But your mind will say, "When there is so much fear of clinging, it is better never to start the journey." Then you remain in self distrust. I'm simply giving you an opportunity to have a taste of trust.

Listening to me when I say don't cling to the Master, your ego starts feeling very good. It says,

"Perfectly true. Why should I trust anybody? Why should I surrender to anybody? Exactly, this is the right thing!" That's what has happened to J. Krishnamurti's disciple<sup>9</sup>. For forty, fifty years he has been teaching, and there are many who have listened their whole lives to him, and nothing has happened – because he goes on insisting that there is no Master, no disciple. He goes on throwing you upon yourself. Even before you have a taste of trust, he goes on throwing you upon yourself. Before you start clinging he's alert, very alert. He will not allow you to approach near him. This is one extreme. Your ego feels very good that you don't have any Master, that you don't have to surrender to anybody. You? – and surrendering? It does not look good; looks like humiliation. You feel very good. With Krishnamurti, all sorts of egoists have gathered together around him. If you want to find the most cultured egoists, then you will find them around Krishnamurti. They are very cultured, sophisticated, very intellectual, very cunning and clever, logical, rationalizers, but nothing has happened to them. Many of them come to me and they say, "We know, we understand, but our understanding has remained intellectual. Nothing has happened. We have not been transformed, so what is the point?" Krishnamurti says don't cling to him, but you are clinging to yourself. If there is any choice to be made, better to cling to Krishnamurti than clinging to yourself. At least you are clinging to a better person.

Then there is another extreme. There are gurus who insist that you should cling to them. Surrender seems to be the end, not the means. They say, "Remain completely with me. Never allow any movement back to your home." That too seems to be dangerous, because then you are always on the path and never reach the goal – because the goal is you. I can become a path; Krishnamurti won't allow you to make him a path. Then there are others who won't allow you to become the goal. They say, "Go on travelling, go on travelling." You remain always on the pilgrimage and you never arrive – because arrival has to be at your innermost core of being. I cannot be your arrival. How can I be your arrival? One day or other you have to make me a departure.

I'm neither in agreement with Krishnamurti, nor with the other extremists. I say: use me as a path, but as a path remember. And if I start becoming a goal, kill me immediately, drop me immediately – because now the medicine is becoming like a disease. Medicine has to be used and forgotten. You should not carry the bottles and the prescription continuously with you. It was a means, instrumental; now you are healthy, drop it, forget all about it. Be thankful to it, be grateful to it, but there is no need to carry it.

Buddha has said that five fools crossed a river, then they all started thinking – fools are always philosophers, and the vice versa is also true – they started thinking, "What to do? This boat has helped us so tremendously, otherwise we would have died on the other side. It was wild, and night was coming, and there were wild animals and robbers, and anything could have happened. This boat has saved us. We should be grateful always and always for this boat, towards this boat." Then one fool suggested, "Yes, that's right. Now we should carry the boat on our heads because this boat has to be worshipped." So they started carrying the boat towards the town on their heads. Many people asked, "What are you doing? We have seen people sitting in a boat; we have never seen a boat sitting on people. What has happened?" They said, "You don't know. This boat has saved our lives. Now we cannot forget, and for our whole lives we are going to carry this boat on our heads." Now, this boat killed them completely. It would have been better to be left on the other side of the river. It would have been better to be killed by the wild animals rather than carry this boat forever and ever. This was an endless misery. On the other side of the river, at least within a second, things would have happened. Now for years together they would carry the load, the burden, the boredom.

And the more they carry, the more they will become accustomed to the load. Without the load they will not feel good; they will feel uncomfortable. And now they will not be able to do anything, because how to do anything else? Carrying the boat will be so continuously absorbing that they will become almost incapable of doing anything.

That's what has happened to many religious people: they have become incapable of doing anything; they are simply carrying their boat. Go and see the Jain monasteries, Catholic monasteries, Buddhist monasteries – what are people doing? They are just doing religion; the whole life has been dropped. They are just praying, or just meditating. What are they doing? Life is not enriched by them. They are not creative. They are a curse, they are not a blessing. Life does not become more beautiful because of them. They are not helping in any way. But they are very serious people, and they look continuously engaged; for twenty-four hours they are engaged. They are carrying a boat on their heads. Their ritual is their boat.

Remember: come to me, trust me. Just learn what trust is. Come to my garden and listen to the wind passing through the trees, just to go back home and create a garden of your own. Come to these flowers, these singing birds; have a deep experience of them, then go back. Then create your own world. Just through my window, have a glimpse. Let me flash like lightning before you so you can see the whole of life – but it is going to be just a glimpse.

No need to cling to me, because then, when will you make your own house, and when will you make your own garden, and when will your own flowers flower, and when will your own birds of the heart sing? No, then you will carry the boat that helped you to the other shore. But then that other shore is already destroyed because you will be carrying your boat on your heads. How will you dance on the other shore? How will you celebrate? That boat will be a constant imprisonment.

When I tell you to trust me, I am simply saying that a certain climate has happened to me: have a glimpse of it. Come, let that climate surround you also. Let me vibrate in your heart; let me pulsate around you; let me throb in the deepest core of your being; let me resound in you. I am singing a song here – let it be echoed so that you can know that, "Yes, the song is possible." Buddha is gone, Jesus is not here; it's natural. Listening to Jesus is not possible for you. You can read the Bible; it simply depicts something that happened somewhere in time, but you cannot believe it. It may be just a myth, a story. Buddha may be just of a poetic imagination; poets may have created him. Who knows? – because in life you don't come across such men. Unless you come across a religious man, religion will remain somewhere like a dream. It will never become a reality. If you come across a man who has tasted of truth, who has lived in a different world and in a different dimension, to whom God has happened and to whom God is not just a theory, but a fact like breathing, then trust him, go into him. Then don't hesitate; then take courage. Then be a little bold. Then don't be a coward and don't go on slinking outside the door; enter the temple. Of course, this temple is not going to become an abode for you. You will have to create your own temple – because God can be worshipped only when you have created your own temple. In a borrowed temple, God cannot be worshipped. God is a creator and respects only creativity. And the basic creativity is to create a temple of your own. No, borrowed temples won't do. But, how to create a temple?

In the first place, it is almost impossible to believe that temples have ever existed. Jesus' existence remains doubtful; Buddha looks like a myth, not like history; Krishna is even more in the world of dreams. The farther back you go in history, the more and more things fade into mythologies. No signature is left on reality.

When I say trust me, I simply mean: don't stand outside. If you have come so close to me, come a little more close. If you have come, then come in. Then let my climate surround you. That will become an existential experience to you. Looking into my eyes, entering into my heart, it will become impossible for you then to distrust Jesus. It will be impossible for you then to say that Buddha is just a myth. But still, I will go on saying that if Buddha comes, meets you on the path, kill him.

Come through me, but don't stay there. Have the experience and go on your way. If the experience is lost again in memories and fades out, come again to me while I'm available here. Have another dip, but remember continuously that you have to create something of your own. Only then can you live in it. I can be a holiday, at the most, from your ordinary life, but I cannot become your life. You will have to change your life.

Now, the mind is very cunning. If I say trust me, the mind feels it is difficult. Trusting somebody else is very ego-destroying. If I say just trust yourself, the mind feels very good. But just by feeling good, nothing happens. I say to you, trust yourself. If it is possible, there is no need to trust me; if it is not possible, then try the other. Mind is always in search through everything to somehow make itself more strengthened.

I will tell you one anecdote.

A country dweller moved to the big city, and every Sunday for about six months, he attended a different church in an endeavor to find a congenial congregation. Finally, one Sunday morning, he entered a church just as the congregation recited with the minister, "We have left undone those things which we ought to have done, and we have done those things which we ought not to have done." He sat down with a sigh of relief and satisfaction, murmuring to himself, "At last I have found my lot."

You are just trying to find something which does not disturb you. On the contrary, it strengthens your old mind. It strengthens you as you are. That is the whole effort of the mind: to perpetuate itself. You will have to be mindful about it. The mind has the tendency to hear not that which is said, but that which it wants to hear.

Harry had married his elderly, ugly wife only for her money. Of course, he found plenty of ways to spend it, like the present safari trek through the African jungle. When a huge alligator slipped out of the marshes, grabbed his wife between its teeth and started to pull her away, Harry did not move a muscle. "Quick! Shoot it!! Shoot it!!" screamed his unfortunate wife. Harry shrugged, "I would love to, dear, but I haven't any film in my camera."

The mind has the tendency to hear what it wants to hear. Never think that you are hearing me. You go on manipulating it in many ways. When something enters into your head, you don't listen to it directly. First, you mix it with your ideas; you change here and there. A few things you drop, a few things you add. Then of course it starts suiting you, by and by, and you convince yourself that that is what was said to you.

A tramp collapsed on a London street during a very hot spell, and immediately a crowd gathered around him.

"Give the poor fellow a drop of whisky," said an old lady.



"Give him some air," said a man.

"Give him some whisky," said the old lady again.

"Take him to the hospital," said another gent.

"Give him some whisky," said the old dear once again.

The conversation went on like this till the tramp sat up and yelled, "Will you all belt up and listen to the old lady!"

Even when you are unconscious, you can listen to that which you want to listen to; and even when you are conscious you are not listening to that which is being said to you.

One beggar comes here to listen to me. That beggar approached a fellow in the main street and said, "Give me a few annas for a cup of coffee." The man said, "But I gave you eight annas only ten minutes ago." The tramp said, "Oh, stop living in the past." Continuously I am teaching you to stop living in the past – perfectly true.

Remember, your mind continuously is playing tricks on you. There is no contradiction; contradiction is created by you.

Now, I will read the remaining part of the question – see the emphasis. "There is a part of me that says if I trust my own self and follow my own self, then I have surrendered and said yes to you." But this is only a part; and what about the remaining? If you trust this part, the remaining mind will say, "What are you doing?" That's how the doubt arises. If you listen to the remaining part, this part will go on creating doubts. This is how the mind moves – always in a dichotomy. It divides itself against itself, and it goes on playing the game of hide and seek. So whatsoever you do, frustration comes – whatsoever. But the frustration is bound to come. If you trust me, one part of your mind will go on saying, "What are you doing?" I have always been telling you, just trust yourself. If you don't trust me and trust yourself, the other part of the mind will continuously be frustrating. It will say, "What are you doing? Trust him. Surrender." Now, look at the dichotomy of the mind.

If you can see this constant division of the mind which is never able to come to a total decision, then by and by, a different type of consciousness will arise in you which can decide totally. That is not of the mind. That's why I say that surrender is not of the mind. Trust is not of the mind. Mind cannot trust. Distrust is very intrinsic to mind; it is inbuilt. Mind exists on distrust, on doubt. When you are in too much doubt, you see too much mentation around inside, moving. Mind gets in too much activity. But when you trust, there is nothing for the mind to do. Have you watched it? When you say, "No!" you throw a rock into the silent pool of your consciousness; millions of ripples arise. When you say, "Yes" you are not throwing any rock. At the most, you may be floating a rose flower in the lake. Without any ripple, the flower floats. That's why people find it very difficult to say yes, and find it very easy to say no. 'No' is always just ready. Even before you have heard, the no is ready.

I was staying with Mulla Nasrudin once. I heard the wife saying to Nasrudin, "Nasrudin, just go and see what the boy is doing, and stop him."



She does not know what the boy is doing: "Just go and see what the boy is doing, and stop him." Whatsoever it is, is not the point; but stopping, saying no. Denying comes easy; it enhances the ego. The ego feeds on no; the mind feeds on doubt, suspicion, distrust. You cannot trust me through the mind. You will have to see the dichotomy of the mind – the constant duel, the constant debate inside the mind. One part is always functioning as the opposition.

The mind never comes to a decision. There are always a few fragments of the mind as dissenters. They wait for their opportunity, and they will frustrate you.

Then what is trust? How can you trust? You have to understand the mind. By understanding the mind and the constant duality in it, by witnessing it, you become separate from the mind. And in that separation arises trust, and that trust knows no division between me and you. That trust knows no division between you and life. That trust is simply trust. It is unaddressed trust, not addressed to anybody – because if you trust me, you will immediately distrust somebody. Whenever you trust somebody, immediately, on the other end, you will be mistrusting somebody else. If you believe in the Koran, you cannot believe in Buddha. If you trust in Jesus, you cannot trust in Buddha. What type of trust is this? It is of no worth.

Trust is unaddressed. It is neither addressed to Christ, nor to Buddha. It's simple trust. You simply trust because you enjoy trusting. You simply trust, and you enjoy trusting so much that even when you are deceived, you enjoy. You enjoy that you could trust even when there was every possibility of deception, that the deception could not destroy your trust, that your trust was greater, that the deceiver could not corrupt you. He may have taken your money, he may have taken your prestige, he may have robbed you completely, but you will enjoy. And you will feel tremendously happy and blissful that he could not corrupt your trust; you still trust him. And if he comes again to rob you you will be ready; you still trust him. So the person who was deceiving you may have robbed you materially, but he has enriched you spiritually.

But what happens ordinarily? One man deceives you and the whole humanity is condemned. One Christian deceives you; all Christians are condemned. One Mohammedan has not behaved well with you; the whole community of Mohammedans are sinners. One Hindu has not been good to you; all Hindus are worthless. You simply wait. Just a single man can create a distrust of the whole humanity.

A man of trust goes on trusting. Whatsoever happens to his trust, one thing never happens: he never allows anybody to destroy his trust. His trust goes on increasing. Trust is God. People have told you to trust in God; I tell you, trust is God. Forget all about God; just trust, and God will come seeking and searching for you wherever you are.

The second question:

Question 2

WHAT MOTIVATES A BUDDHA?

The question is absurd, because a Buddha becomes a Buddha only when all motivation has left, when all desires have disappeared. A Buddha becomes a Buddha only because he now has nothing

to do, nothing to desire, nowhere to go, no achievement. The achieving mind disappears – then one becomes a Buddha. So if you ask, "What motivates a Buddha?" you are asking an absurd question. Nothing can motivate him; that's why he is a Buddha.

Siddhartha Gautama became enlightened. The story goes that a Brahmin was passing by. He had never seen such a beautiful person. Something unearthly was surrounding Buddha sitting under his tree; he was luminous, a tremendous peace. The Brahmin could not go. He was in a hurry, he had to reach somewhere; but the silence of Buddha pulled him. He forgot where he was going, he forgot his motivation. Being close to this man who had attained to the state of no motivation, he was pulled into his whirlpool. Enchanted, he remained there, the story says, for hours. Then suddenly he became aware; what was he doing there? Then he suddenly became aware that he was going somewhere, but where? Then he asked, "Who am I" – as if the whole identity, the whole past had somewhere disappeared. He could not bring who he was to his consciousness. Then he shook Buddha and he said, "What have you done to me? I have completely forgotten where I was going, and from where I was coming, and who I am. Now who am I going to ask? Who will answer this? And I am a stranger to this part of the country. You tell me what you have done!" Buddha opened his eyes and he said, "I have not done anything. I have stopped doing. Maybe because of it, maybe just being close to me... you don't be worried. You run away from me fast." The man said, "Before I go, one thing I have to ask: are you a God?" He had heard, he was a learned Brahmin. He had recited the Vedas every day as part of ritual, daily ritual. He had heard about Krishna and Ram, but they had remained just stories. For the first time somebody seemed to be there – solid, real, earthly, and still divine: "Are you a God?" Buddha said, "No." The man said, "Are you a saint, an ARHAT?" – because the man understood. In India Jains don't believe in God, so when somebody attains to the perfect, ultimate truth, he is called an arhat: one who has arrived; the sage, the saint. So first he asked, "Are you a God?" He asked a question in the terminology of the Hindus, and Buddha said, "No." Then he thought, "Maybe he belongs to the other tradition of the Indians, the tradition of the shramanas who don't believe in God." He asked, "Are you an arhat, a sage, a saint?" and Buddha said, "No." Then he was puzzled because these were the only two languages possible. Then he said, "Then who are you?" Buddha said, "I am aware." It is not very grammatical, but true. He said, "I am aware." He simply indicated the quality of his being at that moment – awareness – not God, not saint. Because when you say 'God', it seems something is static. When you say 'saint', it seems something is complete, static, has become a thing. Buddha said, "I am aware." Or, an even better translation: he said, "I am awareness" – no identity, just a dynamic energy of being aware. In awareness, in such awareness there is no motivation; and if there is motivation, there is no awareness.

Let me tell you one anecdote, a very beautiful one. Listen to it as deeply as possible.

The lady and her small son were swimming in the surf, and there was a very heavy undertow. She was holding her son tightly by the hand and they were splashing around happily, when a huge wall of water loomed up ahead of them. As they watched in horror, this tidal wave rose higher and higher directly in front of them, and crashed over them. When the water receded, the little boy was nowhere to be found. Panic-stricken, the mother searched in the water screaming, "Melvyn, Melvyn, where are you? Melvyn!" When it was obvious the child was lost, washed out to the sea, the distraught mother lifted her eyes to heaven and prayed, "Oh, dear and merciful Father, please take pity on me and return my beautiful child. I will promise eternal gratitude to you. I promise I will never cheat on my husband again; I will never cheat on my income tax again; I will be kind to my mother-in-law; I will give up smoking; anything! Anything, only please grant me this one favor and return my son."

Just then, another wall of water loomed up and crashed over her head. When the water receded, there was her small son standing there. She clasped him to her bosom, kissed him, clung to him. Then she looked at him a moment, and once again turned her eyes heavenward. Looking up, she said, "But he had a hat."

This is the mind: the son is back but the hat is lost. Now she was not happy because the son was back, but unhappy because the hat was lost – again complaining.

Have you watched this happening inside your mind, or not? It is always happening. Whatsoever life gives to you, you are not thankful for it. You are again and again complaining about the hat. You always go on seeing that which has not happened, not that which has already happened. You always look and desire and expect, but you are never grateful. Millions of things are happening to you, but you are never grateful. You always remain grumpy, complaining, and you are always in a state of frustration. Even if you reach to heaven, this mind will not allow you to live there. You will create a hell wherever you are: so much desire that one desire is fulfilled, ten desires arise out of it; and it never comes to an end.

By desiring, no one has ever attained to the state of peace, the state of non-desire. By understanding the desire, by understanding the motivation, one becomes, by and by, alert. One comes to know that if you drop motivation, there is no frustration in life. Then nothing can make you unhappy. Then happiness is natural; it is just the way you are. Then whatsoever happens, you remain happy. Now, whatsoever happens, you remain unhappy.

A Buddha has no motivation; that's why he's happy. He's so happy that if you ask him, "Are you happy?" he will shrug his shoulders – because how to know? Happiness can be known only in contrast to unhappiness. He has forgotten the very experience of unhappiness, so if you ask him, "Are you happy?" he may keep quiet. He may not say anything. Because when unhappiness disappeared, with it disappeared that dichotomy also. That's why Buddha has not said that the ultimate state is that of bliss. No, he says it is of peace, but not of bliss.

That is one of the differences between Hindus and Buddhists, between Patanjali and Buddha. That is one of the basic differences. And of course, both are right; these things are such when you talk about the ultimate, if you know about it. So whatsoever you say, howsoever contradictory it appears, it is always right. Patanjali says that it is a state of bliss because all misery, all possibility of misery has disappeared. Of course, he is right. Buddha says, "It is not even bliss, because who will know and how will you know that it is blissful? When all misery has disappeared, there is no contrast, there is no way to know it." If nights disappear completely, how will you know that this is day? It will be day, but how will you know it is day? Buddha is also right: it will be bliss, but it cannot be called bliss because to say so, you bring unhappiness in.

One becomes a Buddha when one has understood the mechanism of all motivation. What is motivation? – it is a discontent in the present, an uneasiness in the present, and a hope in the future. Motivation is a discontent here-now, and a dream of contentment somewhere in the future.

You live in a small house: you are unhappy with this small house, discontented here-now, and you hope for a bigger house in the future. Future is needed; right now the big house is not possible. Time will be needed to make, to earn money, to do a thousand and one things, to compete. Then,

the big house will be possible. So right now you are in discontent, but in future you have a dream of contentment. You work hard. Then the big house becomes possible one day, but suddenly you see nothing like contentment is happening to you. The moment the big house becomes available, you start thinking of bigger houses. You have become addicted to motivation. Now you cannot live without motivation. Again in the big house, you are unhappy. Again you are hoping: "Someday, some palace, somewhere" – and this is how one goes on wasting one's whole life.

Understand the mechanism of motivation. It gives you a dream in the future – and a dream is a dream – and it takes all blissfulness from the present. For something unreal, it destroys that which is real. Once you understand, you stop living through motivation. Then you live simply without motivation.

What is without, what is living without motivation? – living in deep contentment here and now, and not bothering for the tomorrow.

Says Jesus, "Think not of the morrow. Look at the lillies of the field. Even King Solomon was not so beautiful in all his grandeur. Look at the lilies in the field; they don't think of the morrow. They are just here and now. They are with God here and now. They don't have any future; they don't carry the past. This moment is all."

A mind which has dropped motivation is no more a mind. Once you drop motivation, you have become part of the eternal reality which is always now, always here. And then you are contented. Out of your contentment, more contentment arises; bigger and bigger waves of contentment arise. Out of your discontent, more and more discontent arises.

So look... this moment you can move into the world of motivation in which you are already moving – the competition, the market-place – or, you can move in the world of non-motivation. At each step the paths bifurcate. If you drop motivation, you decide to be happy right this moment and you say, "Let the future take its own care. Now I will be here and now, and that's all, and I don't ask more. I will enjoy that which is already given to me." And more than enough is given to you already.

I have never seen a man who is not rich in life, but it is very difficult to find a rich man – all are beggars. And I tell you, nobody need be a beggar. Life has given so many riches to you already, that if you know how to enjoy them you will not ask more. You will say, "Even this much I cannot enjoy. This is too much already. I cannot hold it. My hands are too small, my heart is so small; I cannot hold it! You have given me so much dance, and so much song, and so much blissfulness. More I cannot ask. Even to exhaust this is not possible."

To live here-now is to be religious. To live here-now is to live without mind. To live here-now is to become a Buddha. That's what he said: "I am aware." Because Gods are also motivated, they are also chasing women – maybe better women on some higher plane, but chasing women. They are competitive with each other.

Hindus are tremendously beautiful about this. They have not shrunk back about anything. If you listen to God's stories in Hindu puranas, you will be tremendously surprised: they are almost human. They are doing all the same things that you are doing – maybe in a little better way, or maybe on a little higher plane. The head, the chief God is called Indra. He is the King of Gods. And he is always

afraid – as kings always are – and his throne is always shaking because somebody is always pulling his legs. You can go to Delhi and ask people. Whenever you are on a throne somebody is pulling, many are pulling in fact, because they also want to be on the throne. Indra is continuously trembling. I think, by now, trembling must have become a habit to him. Whether anybody is pulling or not, he must be trembling. For centuries he has been trembling. Stories say that whenever some ascetic, some saint on the earth starts achieving higher planes of being, he starts feeling afraid. His throne starts shaking; somebody is trying to be competitive with him. Somebody is trying to become a king of Gods. Immediately he sends beautiful damsels, apsaras, to destroy that poor ascetic. They dance a beautiful, sexual dance around him; they seduce the poor ascetic. And then Indra sleeps well: now one competitor is destroyed.

In the Hindu heaven the paths are studded with diamonds, and the trees are of gold, and flowers are of silver and jade and jewels – but the same world. Women are very beautiful there – but the same world, the same lust, the same desire. Hindus say, "Even Gods will have to be reborn on earth when their virtue is finished, when they have enjoyed their punya, their virtue."

This word 'punya' is very good. 'Poona' comes out of punya. It means: the city of virtue. Those Gods are as worldly as this world. They will have to come back once their punya, their virtue, is finished. Once they have enjoyed then they have to come back to the earth, to crawl again.

Buddha says, "No, I am not a God, because I have no motivation." "Are you a saint, an ARHATA?" Buddha says, "No, because even a saint has a certain motivation to achieve liberation" – how to achieve moksha, how to go beyond the world, how to become desireless. But still, the desire is there. Now the desire is of becoming desireless. Motivation can be of becoming motiveless: how to achieve a state of non-motivation – that can become a motivation. But it is all the same; you are again in the same trap.

Buddha says, "No, I am aware." In awareness, motivation does not arise. So whenever motivation arises, a desire arises. Don't do anything. Just be aware, and you will see the desire is receding back, disappearing. It evaporates. When the sun of awareness arises, desires evaporate like dew-drops in the morning.

The third question:

Question 3

IF ENLIGHTENED BEINGS DON'T HAVE CHILDREN, AND WE NEUROTIC PEOPLE ARE PRONOUNCED UNFIT FOR PARENTHOOD BY YOU, WHEN IS THE RIGHT TIME?

Enlightened persons don't have children; neurotic persons should not have. Just between the two, there is a state of mental health, of non-neurosis: you are neither neurotic nor enlightened, simply healthy. Just in the middle – that is the right time for parenthood, to become a mother or to become a father.

This is the trouble: neurotic persons tend to have many children. In fact, in the West neurosis is more. People don't have many children. That may be one of the causes that neurosis has become so prevalent: the old engagement with children is no longer there. In the East, people are not so

neurotic. They cannot afford to be neurotic; children are enough. A joint family has so many children. You cannot have any time to go mad – impossible. They won't allow you to. You are in such a mad state and so tuned with it, that you will not become aware that you are mad. In the West, the joint family has disappeared. Children have also disappeared, the way they appear in the East. There are one or two children, at the most. Much space is left. The whole old occupation is no longer there. People are becoming more and more rich, affluent, less and less work is there, more and more leisure, and they don't know what to do with the leisure. They go neurotic. Just think about yourself if you have nothing to do, no children to work for.

Once I asked Mulla Nasrudin, "Are you still working for the same firm?" He said, "Yes, the same company: the wife and thirteen kids!"

If you have a family to support, to work hard for the whole life, from morning till evening, and you come home tired and go to sleep and in the morning you are again on the track, how can you afford to be neurotic? When will you find time to go to a psychiatrist? In the East the psychiatrist does not exist. Children are the only psychiatrists.

Neurotic persons tend, in their neurosis, to create a very occupied space around them. They should not, because that is avoiding. They should face the fact of neurosis and they should go beyond it.

An enlightened person need not have children. He has given the ultimate birth to himself. Now there is no need to give birth to anything else. He has become a father and mother to himself. He has become a womb to himself, and he is reborn.

But between the two, when the neurosis is not there, you meditate, you become a little alert, aware. Your life is not just of darkness. The light is not as penetrating as it is when one becomes a Buddha, but a dim candlelight is available. That is the right time – the twilight time, when you are just on the border, moving out of the world, moving in the other world; that is the right time to have children, because then you will be able to give something of your awareness to your children. Otherwise, what will you give as a gift to them? You will give your neurosis.

I have heard: A man with eighteen children took them to a dairy show. Included in the show was a prize bull worth 8,000 pounds and there was an additional charge of five pence to go in and see it. The man thought that this charge was exorbitant, but his children wanted to see the animal, and so they approached the entrance to its enclosure. The attendant said, "Are all these children yours, sir?"

"Yes, they are," answered the man. "Why?"

The attendant replied, "Well, wait here a minute and I will bring the bull out to see you!"

Eighteen children! – even the bull will feel jealous.

You go on unconsciously reproducing your own replicas. First think: are you in such a state that if you give birth to a child, you will be giving a gift to the world? Are you a blessing to the world, or a curse? And then think: are you ready to mother or to father a child? Are you ready to give love unconditionally? Because children come through you, but they don't belong to you. You can give



your love to them, but you should not impose your ideas on them. You should not give your neurotic styles to them. Are you ready not to give your neurotic style to your children? Will you allow them to flower in their own way? Will you allow them freedom to be themselves? If you are ready, then it is okay. Otherwise, wait; become ready.

With man, conscious evolution has entered into the world. Don't be like animals, just reproducing unconsciously. Now get ready before you would like to have a child. Become more meditative, become more quiet and peaceful. Get rid of all the neurosis that you have within you. Wait for that moment when you are absolutely clean, then give birth to a child. Then, give your life to the child, your love to the child. You will be helping to create a better world. Otherwise, you will be simply crowding the world. The crowd has already become maddening. There is no longer any need to increase the crowd. If you can give human beings to the world, not just like worms, crowding and crawling all over the earth, then first be ready.

To me, to become a mother is a great discipline; to become a father is a great austerity. Otherwise, you will leave somebody just like you, or even worse than you, in your place. That will not be a good gesture on your part. Enlightened people need not give birth to anybody; neurotic people should not. Just in between the two, is the point.

The last question:

Question 4

YOU SAY, REMOVE ALL YOUR MASKS AND BE AUTHENTIC. I THINK ONLY OF SEX, LOVE AND ROMANCE. I DON'T KNOW ANYTHING ELSE EXCEPT THIS. AM I ON THE WRONG TRACK?

I don't see anything wrong in sex, in love, in romance. You are on the right track. Love is the right track, and only through a lived life of love, prayer arises – never otherwise. Only out of deep experiences of love, sweet and bitter, pleasant and painful, high and low, heaven and hell; only out of deep experiences of pain and pleasure through love does one become aware. They are needed to make you aware.

Pain is as much needed as pleasure, because both work. And by and by, between the pleasure and the pain, you become a tightrope walker. You attain to balance.

But for centuries love has been condemned, sex has been condemned. So of course, the idea arises in your mind that you must be on the wrong track. You are simply natural. To be natural is not to be the wrong track. If you think in that way and you become condemnatory, then you will be on the wrong track. Then you will repress, and whatsoever you repress will remain lurking in your unconscious, in your basement, and then much ugliness arises out of that repression.

Let me tell you a few anecdotes.

It is said about a very rich and well known man, Lord Dewsberry: he was ninety years old to the day, and sat in the large bay window of his ground floor flat in Park Lane watching the Sunday morning strollers. Suddenly, he spotted a pretty, young, and fair girl wheeling a pram across to the park. "Quickly James," he said. "My teeth; I want to whistle."

Ninety years old! – but this happens.

The question is from Krishna Priya.

Remember, if you don't whistle now, then someday when your teeth are also gone, you will see some young man walking and, "Quick, bring my teeth!" That will be ugly. Right now the teeth are okay; you can whistle. Everything should be done in its time. Otherwise, things become ugly.

A child running after butterflies is okay, but a man of forty running around butterflies will look mad. Young men are bound to be a little foolish. One expects that and accepts also. Nothing is wrong in it. That must be something basic to life: to be foolish at some times, because wisdom comes out of the experience of many foolishnesses. You cannot become wise suddenly. You will have to move, and go astray, and do many foolish things. And out of all those actions, foolish or otherwise, wisdom arises.

Wisdom is like fragrance, and experiences of foolishness work like manure. They stink! – but beautiful flowers come out of them. So don't avoid the manure of life, otherwise you will miss the flowers of wisdom. And you can repress one desire from one side, but it will start arising from another side. You cannot deceive life.

"Mummy," said the little monster, "the lads at school keep saying I have got a very big head."

"You have not got a big head at all," said the mother. "Just forget about those nasty boys and pop down to the shops for me. I want ten pounds of potatoes, five pounds of turnips, and two cabbages."

"Alright, mummy. Where is the shopping bag?"

"Oh, don't bother about that. Just use your cap."

So from this way or that... just think again. Ten pounds of potatoes, five pounds of turnips and two cabbages – and just use your hat, just use your cap. You can suppress from one side; it bubbles up from another side. Never suppress anything. If sex is there, allow it before it is too late. Allow it, move into it, accept it. It is a God-given thing. There must be a deep reason in it. There is. Never shirk any responsibility that God has given to you, otherwise you shirk from growth. And now, to ask such questions in this century, this twentieth century, is simply stupid.

The six-year-old was having his first trip to the zoo, and was asking awkward questions as usual. "Hey Dad, where do baby elephants come from?" he asked; then added, "and if you give me that old stork story this time, I will really know you are crazy."

Elephants being brought by the stork? – so the six-year-old is saying, "And if you give me that old stork story this time, I will really know you are crazy."

Gone are those foolish days when people were thinking in terms of condemnation, of anti-life philosophies. After Freud, man has come to accept sex more naturally. A great revolution has happened in the world.



Now to think in condemnatory ways is simply not to be contemporary. Now, Krishna Priya's question was okay if she had asked it five hundred years ago, but now? It is absurd.

And in my ashram?

## CHAPTER 9

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### Kaivalya

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*9 May 1976 am in Buddha Hall*

25. WHEN ONE HAS SEEN THIS DISTINCTION, THERE IS A CESSATION OF DESIRE FOR DWELLING IN THE ATMA, THE SELF.

26. THEN THE MIND IS INCLINED TOWARDS DISCRIMINATION, AND GRAVITATES TOWARDS LIBERATION.

27. IN BREAKS OF DISCRIMINATION, OTHER PRATYAYAS, CONCEPTS, ARISE THROUGH THE FORCE OF PREVIOUS IMPRESSIONS. THESE SHOULD BE REMOVED IN THE SAME WAY AS OTHER AFFLICTIONS.

28. ONE WHO IS ABLE TO MAINTAIN A CONSTANT STATE OF DESIRELESSNESS EVEN TOWARDS THE MOST EXALTED STATES OF ENLIGHTENMENT, AND IS ABLE TO EXERCISE THE HIGHEST KIND OF DISCRIMINATION, ENTERS THE STATE KNOWN AS 'THE CLOUD WHICH SHOWERS VIRTUE'.

29. THEN FOLLOWS FREEDOM FROM AFFLICTIONS AND KARMAS.

30. THAT WHICH CAN BE KNOWN THROUGH THE MIND IS VERY LITTLE COMPARED WITH THE INFINITE KNOWLEDGE OBTAINED IN ENLIGHTENMENT, WHEN THE VEILS, DISTORTIONS, AND IMPURITIES ARE REMOVED.

31. HAVING FULFILLED THEIR OBJECT, THE PROCESS OF CHANGE IN THE THREE GUNAS COMES TO AN END.

32. KRAMAHA, THE PROCESS, IS THE SUCCESSION OF CHANGES THAT OCCUR FROM THE MOMENT TO MOMENT WHICH BECOME APPREHENSIBLE AT THE FINAL END OF THE TRANSFORMATIONS OF THE THREE GUNAS.

33. KAIVALYA IS THE STATE OF ENLIGHTENMENT THAT FOLLOWS THE REMERGENCE OF THE GUNAS, DUE TO THEIR BECOMING DEVOID OF THE OBJECT OF THE PURUSA.

34. IN THIS STATE, THE PURUSA IS ESTABLISHED IN HIS REAL NATURE, WHICH IS PURE CONSCIOUSNESS.

The first sutra:

VIKSESA-DARSINA ATMA-BHAVA-BHAVANAVINIVRTTIH.

WHEN ONE HAS SEEN THIS DISTINCTION, THERE IS A CESSATION OF DESIRE FOR DWELLING IN THE ATMA, THE SELF.

BUDDHA HAS CALLED the ultimate state of consciousness anatta – no self, non-being. It is very difficult to comprehend it. Buddha has said that the last desire to drop is the desire to be. There are millions of desires. The whole world is nothing but desire objects, but the basic desire is to be. The basic desire is to continue, to persist, to remain. Death is the greatest fear; the last desire to be dropped is the desire to be.

Patanjali in this sutra says: when your awareness has become perfect, when viveka, discrimination has been achieved, when you have become a witness, a pure witness of whatsoever happens, outside you, inside you.... You are no more a doer, you are simply watching; the birds are singing outside... you watch; the blood is circulating inside... you watch; the thoughts are moving inside... you watch – you never get identified anywhere. You don't say, "I am the body"; you don't say, "I am the mind"; you don't say anything. You simply go on watching without being identified with any object. You remain a pure subject; you simply remember one thing: that you are the watcher, the witness – when this witnessing is established, then the desire to be disappears.

And the moment the desire to be disappears, death also disappears. Death exists because you want to persist. Death exists because you don't want to die. Death exists because you are struggling against the whole. The moment you are ready to die, death is meaningless; it cannot be possible now. When you are ready to die, how can you die? In the very readiness of dying, disappearing, all possibility of death is overcome. This is the paradox of religion.

Jesus says, "If you are going to cling to yourself, you will lose yourself. If you want to attain yourself, don't cling." Those who try to be are destroyed. Not that somebody is there destroying you; your very effort to be is destructive because the moment the idea arises: "I should persist," you are moving against the whole. It is as if a wave is trying to be against the ocean. Now the very effort is going to create worry and misery, and one moment will come when the wave will have to disappear. But now, because the wave was fighting against the ocean, the disappearance will look like death. If the wave was ready, and the wave was aware: "I'm nothing but the ocean, so what is the point in persisting? I have been always and I will be always, because the ocean has always been there and will be always there. I may not exist as a wave – wave is just the form I have taken for the moment.

The form will disappear, but not my content. I may not exist like this wave; I may exist like another wave, or I may not exist as a wave as such. I may become the very depth of the ocean where no waves arise....”

But the innermost reality is going to remain because the whole has penetrated you. You are nothing but the whole, an expression of the whole. Once awareness is established, Patanjali says, “When one has seen this distinction, that ‘I am neither this nor that’, when one has become aware and is not identified with anything whatsoever, there is a cessation of desire for dwelling in the atma, in the self.” Then the last desire disappears, and the last is the fundamental. Hence, Buddha says, “You can drop desiring money, wealth, power, prestige – that’s nothing. You can stop desiring the world – that’s nothing – because those are secondary desires. The basic desire is to be.” So people who renounce the world start desiring liberation, but liberation is also their liberation. They will remain in moksha, in a liberated state. They desire that pain should not be there. They desire that misery should not be there. They will be in absolute bliss, but they will be. The insistence is that they must be there.

That’s why Buddha could not get roots into this country which thinks itself very religious. The most religious man who was born on this earth could not get roots into this religious country. What happened? He said, he insisted, to drop the basic desire of being: he said, “Be a non-being.” He said, “Don’t be.” He said, “Don’t ask for liberation because the freedom is not for you. The freedom is going to be freedom from you; not for you, but from you.”

Liberation is liberation from yourself. See the distinction: it is not for you; liberation is not for you. It is not that liberated you will exist. Liberated, you will disappear. Buddha said, “Only bondage exists.” Let me try to explain it to you.

Have you ever come across health? You have been healthy many times, but can you say what health is? Only disease exists. Health is non-existential; you cannot pin-point it. If you have a headache you know it is there, but have you ever known the absence of headache? In fact, if there is no headache the head- also disappears. You don’t feel it anymore. If you go on feeling your head, that simply shows that there must be a certain tension inside, a certain stress, a strain. A sort of headache must be there continuously. If your whole body is healthy, the body disappears. You forget that the body is. In Zen, when meditators sit for many years, just sitting and doing nothing, a certain moment comes when they forget that they have bodies. That is their first satori. Not that the body is not there; body is there but there is no tension, so how to feel it? If I say something you can hear me, but if I’m silent how can you hear me? Silence is there – it has much to communicate to you – but silence cannot be heard. Sometimes when you say, “Yes, I can hear the silence,” then you are hearing some noise. Maybe it is the noise of the dark night, but it is still noise. If it is absolutely silent, you will not be able to hear it. When your body is perfectly healthy, you don’t feel it. If some tension arises in the body, some disease, some illness, then you start hearing. If everything is in harmony and there is no pain and no misery, suddenly you are empty. A nothingness overwhelms you.

Kaivalya is the ultimate health, wholeness, all wounds healed. When all wounds heal, how can you exist? The self is nothing but accumulated tensions. The self is nothing but all sorts of diseases, illnesses. The self is nothing but desires unfulfilled, hopes frustrated, expectations, dreams – all broken, fractured. It is nothing but accumulated disease, that you call ‘self’. Or take it from another

side: in moments of harmony you forget that you are. Later on, you may remember how beautiful it was, how fantastic it was, how far-out. But in moments of real far-outness, you are not there. Something bigger than you has overpowered you; something higher than you has possessed you; something deeper than you has bubbled up. You have disappeared. In deep moments of love, lovers disappear. In deep moments of silence, meditators disappear. In deep moments of singing, dancing, celebration, celebrators disappear. And this is going to be the last celebration, the ultimate, the highest peak – kaivalya.

Patanjali says, "Even the desire to be disappears. Even the desire to remain disappears." One is so fulfilled, so tremendously fulfilled that one never thinks in terms of being. For what? – you want to be there tomorrow also because today is unfulfilled. The tomorrow is needed; otherwise you will die unfulfilled. The yesterday was a deep frustration; today is again a frustration; tomorrow is needed. A frustrated mind creates future. A frustrated mind clings with the future. A frustrated mind wants to be because now, if death comes, no flower has flowered. Nothing has yet happened; there has only been a fruitless waiting: "Now, how can I die? I have not even lived yet." That un-lived life creates a desire to be.

People are so much afraid of death: these are the people who have not lived. These are the people who are, in a certain sense, already dead. A person who has lived and lived totally does not think about death. If it comes, good; he will welcome. He will live that too, he will celebrate that too. Life has been such a blessing, a benediction; one is even ready to accept death. Life has been such a tremendous experience; one is ready to experience death also. One is not afraid because the tomorrow is not needed; the today has been so fulfilling. One has come to fruition, flowered, bloomed. Now the desire for tomorrow disappears. The desire for tomorrow is always out of fear, and fear is there because love has not happened. The desire to always remain simply shows that deep down you are feeling yourself completely meaningless. You are waiting for some meaning. Once the meaning has happened, you are ready to die – silently, beautifully, gracefully.

"Kaivalya," Patanjali says, "happens only when the last desire to be has disappeared." The whole problem is to be or not to be. The whole life we try to be this and that, and the ultimate can happen only when you are not.

**WHEN ONE HAS SEEN THIS DISTINCTION, THERE IS A CESSATION OF DESIRE FOR DWELLING IN THE SELF.**

The self is nothing but the most purified form of the ego. It is the last remnant of strain, stress, tension. You are still not perfectly open; something is still closed. When you are completely open, just a watcher on the hill, a witness, even the death desire disappears. With the disappearance of this desire, something absolutely new happens in life. A new law starts functioning.

You have heard about the law of gravitation; you have not heard about the law of grace. The law of gravitation is that everything falls downwards. The law of grace is that things start falling upwards. And that law has to be there because in life everything is balanced by the opposite. Science has come to discover the law of gravitation: Newton sitting on a bench in a garden saw one apple falling – it happened or not; that is not the point – but seeing that the apple was falling down, a thought arose in him: "Why do things always fall downwards? Why not otherwise? Why doesn't a ripe fruit fall upwards and disappear into the sky? Why not sideways? Why always downwards?" He started

brooding and meditating, and then he discovered a law. He came upon, stumbled upon a very fundamental law: that the earth is gravitating things towards itself. It has a gravitation field. Like a magnet, it pulls everything downwards.

Patanjali, Buddha, Krishna, Christ – they also became aware of a different fundamental law, higher than gravitation. They became aware that there comes a moment in the inner life of consciousness when consciousness starts rising upwards – exactly like gravitation. If the apple is hanging on the tree, it does not fall. The tree helps it not to fall downwards. When the fruit leaves the tree, then it falls downwards.

Exactly the same: if you are clinging to your body you will not fall upwards; if you are clinging to your mind you will not fall upwards. If you are clinging to the idea of self, you will remain under the impact of gravitation – because body is under the impact of gravitation, and mind also. Mind is subtle body; body is gross mind. They are both under the impact of gravitation. And because you are clinging to them you are not under the impact of gravitation, but you are clinging to something which is under the impact of gravitation. It is as if you are carrying a big rock and trying to swim in a river; the rock will pull you down. It won't allow you to swim. If you leave the rock, you will be able to swim easily.

We are clinging to something which is functioning under the law of gravitation: body, mind. "Once," Patanjali says, "you have become aware that you are neither the body nor the mind, suddenly you start rising upwards." Some center somewhere high in the sky pulls you up. That law is called 'grace'. Then God pulls you upwards. And that type of law has to be there, otherwise gravitation could not exist. In nature, if positive electricity exists, then negative electricity has to exist. Man exists, then the woman has to exist. Reason exists, then intuition has to exist. Night exists, then the day has to exist. Life exists, then death has to exist. Everything needs the opposite to balance it. Now science has become aware of one law: gravitation. Science still needs a Patanjali to give it another dimension, the dimension of falling upwards. Then life becomes complete.

You are a meeting place of gravitation and grace. In you, grace and gravitation are criss-crossing. You have something of the earth and something of the sky within you. You are the horizon where earth and sky are meeting. If you hold too much to the earth, then you will forget completely that you belong to the sky, to the infinite space, the beyond. Once you are no more attached with the earth part of you, suddenly you start rising high.

WHEN ONE HAS SEEN THIS DISTINCTION, THERE IS A CESSATION OF DESIRE FOR DWELLING IN THE SELF.

TADAH VIVEKA-NIMNAM KAIVALYA-PRAGBHARAM CITTAM.

THEN THE MIND IS INCLINED TOWARDS DISCRIMINATION, AND GRAVITATES TOWARDS LIBERATION.

A new gravitation starts functioning. Liberation is nothing but entering the stream of grace. You cannot liberate yourself, you can only drop the barriers; liberation happens to you. Have you seen a magnet? – small iron pieces are pulled towards it. You can see those small iron pieces rushing towards the magnet, but don't be deceived by your eyes. In fact, they are not rushing, the magnet is pulling them. On the surface it appears that those iron filings are going, moving towards the magnet.

That is just on the surface. Deep down, something just opposite is happening: they are not moving towards the magnet, the magnet is pulling them towards itself. In fact, it is the magnet which has reached them. With the magnetic field it has approached them, touched them, pulled them. If those iron filings are free, not attached to something – not attached to a rock – then the magnet can pull them. If they are attached to a rock, the magnet will go on pulling but they will not be pulled because they are attached.

Exactly the same happens: once you discriminate that you are not the body, you are no more bound to any rock, you are no more in bondage with earth. Immediately, God's magnet starts functioning. It is not that you reach to God. In fact, God has already reached you. You are under His magnetic field, but clinging to something. Drop that clinging and you are in the stream. Buddha used to use a word *srotaapanna*: falling into the stream. He used to say, "Once you fall into the stream, then the stream takes you to the ocean. Then you need not do anything." The only thing is to jump into the stream. You are sitting on the bank. Enter the stream and then the stream will do the remaining work. It is as if you are standing on a high building, on the roof of a high building, three hundred feet or five hundred feet above the earth. You go on standing, the gravitation has reached you, but it will not work unless you jump. Once you jump, then you need not do anything. Just a step off the roof... enough; your work is finished. Now the gravitation will do all the work. You need not ask, "Now what am I supposed to do?" You have taken the first step. The first is the last step. Krishnamurti has written a book, *THE FIRST AND THE LAST FREEDOM*. The meaning is: the first step is the last step because once you are in the stream, everything else is to be done by the stream. You are not needed. Only for the first step is your courage needed.

**THEN THE MIND IS INCLINED TOWARDS DISCRIMINATION, AND GRAVITATES TOWARDS LIBERATION.**

You start moving slowly upwards. Your life energy starts rising high – an upsurge. And it is unbelievable when it happens because it is against all the laws that you have known up to now. It is levitation, not gravitation. Something in you simply starts moving upwards, and there is no barrier to it. Nothing bars its path. Just a little relaxation, a little unclinging – the first step – and then automatically, spontaneously, your consciousness becomes more and more discriminative, more and more aware.

Let me tell you about another thing. You have heard the word, the phrase: 'vicious circle'. Let us make another phrase: 'virtuous circle'. In a vicious circle, one bad thing leads to another. For example, if you get angry then one anger leads you to more anger, and of course, more anger will lead you to still more anger. Now you are in a vicious circle. Each anger will make the habit of anger more strong, and will create more anger, and more anger will make the habit still more strong, and on and on. You move in a vicious circle which goes on becoming stronger and stronger and stronger.

Let us try a new word: virtuous circle. If you become aware, what Patanjali calls *vivek*, awareness; if you become aware: *vairagya*. Discrimination creates renunciation. If you become aware, suddenly you see that you are no more the body. Not that you renounce the body; in your very awareness the body is renounced. If you become aware, you become aware that these thoughts are not you. In that very awareness those thoughts are renounced. You have started dropping them. You don't give them any more energy; you don't cooperate with them. Your cooperation has stopped, and they

cannot live without your energy. They live on your energy, they exploit you. They don't have their own energy. Each thought that enters you partakes of your energy. And because you are kaivalya willing to give your energy, it lives there, it makes its abode there. Of course, then its children come, and friends, and relatives, and this goes on. Once you are a little aware, vivek brings vairagya, awareness brings renunciation. And renunciation makes you capable of becoming more aware. And of course, more awareness brings more vairagya, more renunciation, and so on and so forth.

This is what I am calling the virtuous circle: one virtue leads to another, and each virtue becomes again a ground for more virtue to arise.

"This goes on," Patanjali says, "to the last moment" – what he calls, dharma megha samadhi. We will be coming to it later on. He calls it 'the cloud of virtue showering on you'. This virtuous circle, vivek leading to vairagya, vairagya leading to more vivek, vivek again creating more possibilities for vairagya, and so on and so forth – comes to the ultimate peak when the cloud of virtue showers on you: dharma megha samadhi.

IN BREAKS OF DISCRIMINATION, OTHER PRATYAYAS, CONCEPTS, ARISE THROUGH THE FORCE OF PREVIOUS IMPRESSIONS.

Still, though, many intervals will be there. So don't be discouraged. Even if you have become very aware and in sudden moments you feel the pull, the upward pull of grace, and in certain moments you are in the stream, floating perfectly beautifully, with no effort, effortlessly, and everything is going and running smoothly, still there will be gaps. Suddenly you will find yourself standing again on the bank just because of old habits. For so many lives you have lived on the bank. Just because of the old habit, again and again the past will overpower you. Don't be discouraged by it. The moment you see that you are again on the bank, again get down into the stream. Don't be sad about it, because if you become sad you will again be in a vicious circle. Don't be sad about it. Many times the seeker comes at very close quarters, and many times he loses the track. No need to be worried; again bring awareness. This is going to happen many times; it is natural. For so many millions of lives we have lived in unawareness – it is only natural that many times the old habit will start functioning. Let me tell you a few anecdotes.

The boss was full of confidence as he approached the reception desk at a large hotel with his secretary and signed the register as Mr. and Mrs.

"Double or twin beds?" enquired the clerk.

He turned to his secretary and asked casually, "Would a double be alright, darling?"

"Yes, sir," she answered.

"Yes, sir," the wife was saying to the husband! – but just the old habit of being a secretary, continuously saying, "Yes sir, yes sir, yes sir." Habits become very ingrained, and they catch hold of you in such a way that unless you are very, very watchful, you will not even suspect.

It happened: An indignant schoolteacher rang the local police station to complain that a crowd of young hooligans had chalked four-letter words all over her front door. "And what is more," she concluded, "they have not even spelled them right!"



A school teacher is just a school teacher. She is complaining against the four-letter words, but the basic complaint is that they have not even spelled them right. Continuously correcting the spelling of children....

IN BREAKS OF DISCRIMINATION, OTHER CONCEPTS ARISE THROUGH THE FORCE OF PREVIOUS IMPRESSIONS.

Many times you will be pulled back, again and again and again. The struggle is hard, but not impossible. It is difficult, it is very arduous, but don't become sad and don't become discouraged. Whenever you remember again, don't be worried about what has happened. Let your awareness again be established, that's all. Continuously establishing your awareness again and again and again will create a new impact inside your being, a new impression of virtue. One day, it becomes as natural as other habits.

ONE WHO IS ABLE TO MAINTAIN A CONSTANT STATE OF DESIRELESSNESS, EVEN TOWARDS THE MOST EXALTED STATES OF ENLIGHTENMENT, AND IS ABLE TO EXERCISE THE HIGHEST KIND OF DISCRIMINATION, ENTERS THE STATE KNOWN AS 'THE CLOUD WHICH SHOWERS VIRTUE'.

"One who is able to maintain a constant state of desirelessness even towards the most exalted states of enlightenment..." Patanjali calls it paravairagya: the ultimate renunciation. You have renounced the world: you have renounced greed, you have renounced money, you have renounced power; you have renounced everything of the outside. You have even renounced your body, you have even renounced your mind, but the last renunciation is the kaivalya renunciation of kaivalya itself, of moksha itself, of nirvana itself. Now you renounce even the idea of liberation, because that too is a desire. And desire, whatsoever its object, is the same. You desire money, I desire moksha. Of course, my object is better than your object, but still my desire is the same as yours. Desire says, "I am not content as I am. More money is needed; then I will be contented. More liberation is needed; then I will be contented." The quality of desire is the same, the problem of desire is the same. The problem is that the future is needed: "As I am, it is not enough; something more is needed. Whatsoever has happened to me is not enough. Something still has to happen to me; only then can I be happy." This is the nature of desire: you need more money, somebody needs a bigger house, somebody thinks of more power, politics, somebody thinks of a better wife or a better husband, somebody thinks of more education, more knowledge, somebody thinks of more miraculous powers, but it makes no difference. Desire is desire, and desirelessness is needed.

Now the paradox: if you are absolutely desireless – and in absolute desirelessness, the desire of moksha is included – a moment comes when you don't desire even moksha, you don't desire even God. You simply don't desire; you are, and there is no desire. This is the state of desirelessness. Moksha happens in this state. Moksha cannot be desired, by its very nature, because it comes only in desirelessness. Liberation cannot be desired. It cannot become a motive because it happens only when all motives have disappeared. You cannot make God an object of your desire because the desiring mind remains ungodly. The desiring mind remains unholy; the desiring mind remains worldly. When there is no desire, not even the desire for God, suddenly He has always been there. Your eyes open and you recognize Him.

Desires function as barriers. And the last desire, the most subtle desire, is the desire to be liberated. The last, subtle desire is the desire to be desireless.

ONE WHO IS ABLE TO MAINTAIN A CONSTANT STATE OF DESIRELESSNESS, EVEN TOWARDS THE MOST EXALTED STATES OF ENLIGHTENMENT, AND IS ABLE TO EXERCISE THE HIGHEST KIND OF DISCRIMINATION...

Of course, the ultimate in discrimination will be needed. You will have to be aware – so much so that this very, very deep desire of becoming free of all misery, of becoming free of all bondage, even this desire does not arise. Your awareness is so perfect that not even a small corner is left dark inside your being. You are full of light, illuminated with awareness. That's why when Buddha is asked again and again, "What happens to a man who becomes enlightened?" he remains silent. He never answers. Again and again he is asked, "Why don't you answer?" He says, "If I answer, you will create a desire for it, and that will become a barrier. Let me keep quiet. Let me remain silent so I don't give you a new object for desire. If I say, 'It is satchitananda: it is truth, it is consciousness, it is bliss,' immediately a desire will arise in you. If I talk about that ecstatic state of being in God, immediately your greed takes it. Suddenly, a desire starts arising in you. Your mind starts saying, 'Yes, you have to seek it, you have to find it. This has to be searched. Whatsoever the cost, but you have to become blissful.'" Buddha says, "I don't say anything about it, because whatsoever I say, your mind will jump on it and make a desire out of it, and that will become the cause, and you will never be able to attain it."

Buddha insisted that there is no moksha. He insisted that when a man becomes aware, he simply disappears. He disappears as when you blow out a lamp and the light disappears. The word 'nirvana' simply means blowing a lamp out. Then you don't ask where the flame has gone, what has happened to the flame; it simply disappears – annihilated. Buddha insisted that there is nothing left; when you have become enlightened everything disappears, like the flame of a lamp put out. Why? – looks very negative – but he does not want to give you an object of desire. Then people started asking, "Then why should we try for such a state? It is better then to be in the world. At least we are; miserable – but at least we are; in anguish – but we are. And your state of nothingness has no appeal for us."

In India, Buddhism disappeared; in China, in Burma, in Ceylon, in Japan, it reappeared, but it never appeared in its purity again because Buddhists learned a lesson: that man lives through desire. If they insist that there is nothing beyond enlightenment and everything disappears, then people are not going to follow them. Then everything will remain as it is; only their religion will disappear. So they learned a trick, and in Japan, in China, in Ceylon, in Burma, they started talking of beautiful states after enlightenment. They betrayed Buddha. The purity was lost; then religion spread. Buddhism became one of the great religions of the world. They learned the politics of the human mind. They fulfilled your desire. They said, "Yes... Lands of tremendous beauty, Buddha-lands, heavenly lands where eternal bliss reigns." They started talking in positive terms. Again people's greeds were inflamed, desire arose. People started following Buddhism, but Buddhism lost its beauty. Its beauty was in its insistence that it would not give you any object for desire.

Patanjali has written the best that it is possible to write about the ultimate truth, but no religion has arisen around him, no established church exists around him. Such a great teacher, such a great Master has remained really without a following. Not a single temple is devoted to him. What happened? His Yoga Sutras are read, commented upon, but nothing like Christianity, Buddhism, Jainism, Hinduism, Mohammedanism, exists with Patanjali. Why? – because he will not give any hope to you. He will not give any help to your desire.

ONE WHO IS ABLE TO MAINTAIN A CONSTANT STATE OF DESIRELESSNESS, EVEN TOWARDS THE MOST EXALTED STATES OF ENLIGHTENMENT, AND IS ABLE TO EXERCISE THE HIGHEST KIND OF DISCRIMINATION, ENTERS THE STATE KNOWN AS 'THE CLOUD WHICH SHOWERS VIRTUE'.

Dharma megha samadhi: this word has to be understood. It is very complex. And so many commentaries have been written on Patanjali, but it seems they go on missing the point. dharma megha samadhi means: a moment comes when every desire has disappeared. When even the self is no more desired, when death is not feared, virtue showers on you – as if a cloud gathers around your head, and a beautiful shower of virtue, a benediction, a great blessing.... But why does Patanjali call it 'cloud'? – one has to go even beyond that; it is still a cloud. Before, your eyes were full of vice, now your eyes are full of virtue, but you are still blind. Before, nothing but misery was showering on you, just a hell was showering on you; now, you have entered heaven and everything is perfectly beautiful, there is nothing to complain about, but still it is a cloud. Maybe it is a white cloud, not a black cloud, but still it is a cloud – and one has to go beyond it also. That's why he calls it 'cloud'.

That is the last barrier, and of course it is very beautiful because it is of virtue. It is like golden chains studded with diamonds. They are not like ordinary chains; they look very ornamental. They are more like ornaments than chains. One would like to cling to them. Who would not like to have a tremendous happiness showering on oneself, a non-ending happiness? Who would not like to be in this ecstasy forever and ever? But this too is a cloud – white, beautiful, but still the real sky is hidden behind it.

There is a possibility from this exalted point to still fall back. If you become too attached to dharma megha samadhi, if you become too much attached, you start enjoying it too much and you don't discriminate that "I am also not this," there is a possibility that you will come back.

In Christianity, Judaism, Mohammedanism, only two states exist: hell and heaven. This is what Christians call heaven, what Patanjali calls dharma megha samadhi. In the West, no religion has risen beyond that. In India we have three terms: hell, heaven and moksha. Hell is absolute misery; heaven is absolute happiness; moksha is beyond both: neither hell nor heaven. In Western language, there exists not a single term equivalent to moksha. Christianity stops at heaven – dharma megha samadhi. Who bothers anymore to go beyond it? It is so beautiful. And you have lived in so much misery for so long; you would like to remain there forever and ever. But Patanjali says, "If you cling to it, you slip from the last rung of the ladder. You were just close to home. One step more, and then you would have achieved the point of no return – but you slipped. You were just reaching home and you missed the path. You were just at the door – a knock and the doors would have opened – but you thought that the porch was the palace and you started living there." Sooner or later you will even lose the porch, because the porch exists for those who are going into the palace. It cannot be made an abode. If you make an abode of it, sooner or later you will be thrown out: you are not worthy. You are like a beggar who has started to live on somebody's porch.

You have to enter the palace; then the porch will remain available. But if you stop at the porch even the porch will be taken away. And the porch is very beautiful, and we have never known anything like that, so certainly we misunderstand – we think the palace has come. We have lived always in anxiety, misery, tension, and even the porch, even to be close to the ultimate palace, to be so close

to the ultimate truth, is so silent, so peaceful, so blissful, such a great benediction, that you cannot imagine that better than that is possible. You would like to settle here.

Patanjali says, "Remain aware." That's why he calls it a cloud. It can blind you; you can be lost in it. If you can transcend this cloud – TATAH KLESA-KARMA-NIVRTTIH – THEN FOLLOWS FREEDOM FROM AFFLICTIONS AND KARMAS.

If you can transcend dharma megha samadhi, if you can transcend this heavenly state, this paradise, then only... then follows freedom from afflictions and karmas. Otherwise, you will fall back into the world. Have you seen small children play a game called ludo, ladders and snakes? From the ladders they go on rising, and from the snakes they go on coming back. From point ninety-nine, if they reach a hundred they have won the game, they are victorious. But from point ninety-nine there is a snake. If you reach ninety-nine, you are suddenly back, back into the world.

Dharma megha samadhi is the ninety-ninth point, but the snake is there. Before the snake takes hold of you, you have to jump to the hundredth point. Only then, there is abode. You have come back home; a full circle.

THEN FOLLOWS FREEDOM FROM AFFLICTIONS AND KARMAS.

THAT WHICH CAN BE KNOWN THROUGH THE MIND IS VERY LITTLE COMPARED WITH THE INFINITE KNOWLEDGE OBTAINED IN ENLIGHTENMENT, WHEN THE VEILS, DISTORTIONS, AND IMPURITIES ARE REMOVED.

Just a few sutras back, Patanjali said that the mind is infinitely knowledgeable, the mind can know infinitely. Now he says that that which can be known through the mind is very little compared with the infinite knowledge obtained in enlightenment.

As you progress higher, each state is bigger than the first state that you have transcended. When one is lost in his senses, the mind functions in a crippled way. When one is no more lost in the senses and no more attached to the body, the mind starts functioning in a perfectly healthy way. An infinite apprehension happens to mind; it becomes capable of knowing infinities. But that too is nothing compared to when mind is completely dropped and you start functioning without mind. No medium is now needed. All wheels disappear and you are immediate to reality. Not even mind is there as an agent, as a go-between. Nothing is in between. You and the reality are one. The knowledge that comes through mind is nothing compared to the knowledge that happens through enlightenment.

HAVING FULFILLED THEIR OBJECT, THE PROCESS OF CHANGE IN THE THREE GUNAS COMES TO AN END.

For the enlightened person the whole world stops, because now there is no need for the world to go on. The ultimate has been achieved. The world exists as a situation. The world exists for your growth. The school exists for learning. When you have learned the lesson, the school is no more for you; you have graduated. When somebody attains enlightenment, he has graduated from the world. Now the school no longer has any function for him. Now he can forget about the school, and the school can forget about him. He has gone beyond, he has grown. The situation is no longer needed.

The world is a situation: it is a situation for you to go astray and come back home. It is a situation to be lost in and then come back. It is a situation to forget God and then remember Him again.

But why this situation? – because there is a subtle law: if you cannot forget God, you cannot remember Him. If there is no possibility to forget Him, how will you remember, why will you remember? That which is always available is easily forgotten. The fish in the ocean never knows the ocean, never comes across it. He lives in it, is born in it, dies in it, but never comes to know the ocean. There is only one situation when the fish comes to know the ocean: when it is taken out of the ocean. Then suddenly it becomes aware that this was the ocean, his life. When the fish is thrown on the bank, on the sand, then she knows what ocean is.

We needed to be thrown out of the ocean of God; there was no other way to know Him. The world is a great situation to become aware. Anguish is there, pain is there, but it is all meaningful. Nothing is meaningless in the world. Suffering is meaningful. The suffering is just like the fish suffering on the bank, in the sand, and making all efforts to go back to the ocean. Now, if the fish goes back to the ocean she will know. Nothing has changed – the ocean is the same, the fish is the same – but their relationship has tremendously changed. Now she will know, "This is the ocean." Now she will know how grateful she is to the ocean. The suffering has created a new understanding. Before also she was in the same ocean, but now the same ocean is no more the same because a new understanding exists, a new awareness, a new recognition.

Man needs to be thrown out of God. To be thrown into the world is nothing but to be thrown out of God. And it is out of compassion, out of the compassion of the whole that you are thrown out, so that you try to find the way back. By effort, by arduous effort you will be able to reach, and then you will understand. You have to pay for it by your efforts, otherwise God would be too cheap. And when a thing is too cheap, you cannot enjoy it. Otherwise, God would be too obvious. When a thing is too obvious you tend to forget. Otherwise, God would be too close to you and there would be no space to know Him. That will be the real misery, not to know Him. The misery of the world is not a misery; it is a blessing in disguise because only through this misery will you come to know the tremendous blissfulness of recognizing, of seeing face to face... the divine truth.

HAVING FULFILLED THEIR OBJECT, THE PROCESS OF CHANGE IN THE THREE GUNAS COMES TO AN END.

The whole world of the three gunas: sattva, rajas, tamas, comes to an end. Whenever somebody becomes enlightened, for him the world comes to an end. Of course, others go on dreaming. If there are too many fish suffering on the bank, in the hot sand, in the burning sun, and one fish tries and tries and jumps into the ocean, again back home, for her, or for him, the hot sun and the burning sand and all the misery has disappeared. It is already a nightmare of the past; but for others, it exists.

When a fish like Buddha, Patanjali, jumps into the ocean, for them the world has disappeared. They are again back in the cool womb of the ocean. They are back again, joined, connected to the infinite life. They are no longer disconnected; they are no longer alienated. They have become aware. They have come back with a new understanding: alert, enlightened – but for others the world continues.

These sutras of Patanjali are nothing but messages of a fish who has reached home, trying to jump and say something to the people who are still on the bank and suffering. Maybe they are very close

to the ocean, just on the border, but they don't know how to enter into it. They are not making enough effort, or, are making them in the wrong directions, or, are simply lost in misery and have accepted that this is what life is, or, are so frustrated, discouraged, that they are not making any effort. Yoga is the effort to reach to that reality with which we have become disconnected. To be reconnected is to be a yogi. Yoga means: re-connection, re-union, re-merging.

KRAMAHA, THE PROCESS, IS THE SUCCESSION OF CHANGES THAT OCCUR FROM MOMENT TO MOMENT, WHICH BECOME APPREHENSIBLE AT THE FINAL END OF THE TRANSFORMATIONS OF THE THREE GUNAS.

In this small sutra Patanjali has said everything that modern physics has come to discover. Just thirty or forty years ago, it would have been impossible to understand this sutra because the whole quantum physics is present, in seed form, in this small sutra. And this is good, because this is just the last-but-one. So Patanjali summarizes the whole world of physics in this last-but-one sutra: then, the METAphysics. This is the essential physics. The greatest insight that has come to physics in this century is the theory of quantum.

Max Planck discovered a very unbelievable thing. He discovered that life is not a continuity; everything is discontinuous. One moment of time is separate from another moment of time, and between the two moments of time there is a space. They are not connected; they are disconnected. One atom is separate from another atom, and between the two atoms there is great space. They are not connected. This is what he calls 'quanta': distinct, separate atoms not bridged with each other, floating in infinite space, but separate – just as you pour peas from one carton into another and the peas all fall, separate, distinct, or, if you pour oil from one container into another, the oil falls in a continuity.

The existence is like peas, separate. Why does Patanjali mention this? – because he says, "One atom, another atom: these are two things the world consists of. Just between the two is the space. That is what the whole consists of, the God. Call it space, call it brahma, call it purusa or whatsoever you like; the world consists of distinct atoms, and the whole consists of the infinite space between the two. "

Now physicists say that if we press the whole world and press the space out of it, all the stars and all the suns can be pressed into just a small ball. Only that much matter exists. It is really space. Matter is very rare, here and there. If we press the earth very much, we can put it into a matchbox. If all the space is thrown out, unbelievable! "And that too, if we go on pressing it still more," Patanjali says, "then even that small quantity will disappear." Now physicists say that when matter disappears it leaves black holes.

Everything comes out of nothingness, plays around, disappears again into nothingness. As there are material bodies: earth, sun, stars, there are, just similar to them, empty holes, black holes. Those black holes are nothingness condensed. It is not simply nothingness; it is very dynamic – whirlpools of nothingness. If a star comes by a black hole, the black hole will suck it in. So it is very dynamic, but it is nothing – no matter in it, simply absence of matter; just pure space, but tremendously powerful. It can suck any star in, and the star will disappear into nothingness; it will be reduced to nothingness. So ultimately, if we try, then all matter will disappear. It comes out of a tremendous nothingness, and it drops again into a tremendous nothingness: out of nothingness, and back into nothingness.



KRAMAHA, THE PROCESS – THE PROCESS OF QUANTUM – IS THE SUCCESSION OF CHANGES THAT OCCUR FROM MOMENT TO MOMENT WHICH BECOMES APPREHENSIBLE AT THE FINAL END OF THE TRANSFORMATIONS OF THE THREE GUNAS.

This the yogi comes to see at the final stage, when all the three gunas are disappearing into black holes, disappearing into nothingness. That's why yogis have called the world maya, a magic show.

Have you seen a magician producing a mango tree within seconds, and then it goes on growing; and not only that – within seconds mangoes have appeared... out of nothing? It is just illusory; he creates illusion. Maybe he sends deep messages to your unconscious. It is just like deep hypnosis. He creates the idea, but he visualizes his idea so deeply and he impresses it on your unconscious so deeply that you also start seeing it as he wants you to see it. Nothing is happening. The tree is not there, the mango is not there. And it is possible, just out of great imagination, to create a mango tree, and mangoes come. Not only that, but he can pluck one mango and give it to you and you will say, "Very sweet."

Hindus call the world maya, a magic show. It is God's imagination. The whole is dreaming, the whole is projecting.

You go to a movie: on a wide screen you see a great story being enacted, and you see that everything seems to be continuous, but it is not. If the film is moved a little slower, you will see that everything is discontinuous – quanta. One picture goes, another comes, another goes, another comes, but between two pictures there is a gap. In that gap you can see the real screen. When the pictures are moving very fast, they create an illusion of movement. Of course, a movie film is not a moving film. It is as static a photograph as any other. The movement is illusory because those static photographs are running after each other so fast, the gap between them is so small, that you cannot see the gap. So everything looks as if it is continuous.

I move my hand: to show this hand moving in a film. thousands of pictures will be needed of each state of stasis – from this point to this, from this point to this, from this point to this. The one simple movement of the hand will be divided into thousands of small static movements. Then all those pictures move fast: the hand seems to be moving. It is an illusion. Deep down, between two pictures, it is a white screen, empty.

Patanjali says, "The world is nothing but a cinematograph, a projection." But this understanding arises only when one achieves to the last point of understanding. When he sees all gunas stopped, nothing is moving, suddenly he becomes aware that the whole story was created by illusory movement, by fast movement. This is what is happening to modern physics.

First they said when they had come to the atom, "Now this is the ultimate; it cannot be divided any more." Then they also divided the atom. Then they came to electrons: "Now it cannot be divided any more." Now they have divided that too. Now they have come to nothingness; now they don't know what has come. Division, division, division, and a point has come in modern physics where matter has completely disappeared. Modern physics has reached via matter, and Patanjali and the yogis have reached to the same point via consciousness. Up to this last-but-one sutra, physics has reached. Up to this last-but-one sutra, scientists can have an approach, an understanding, a penetration. The last sutra is not possible for scientists, because that last sutra can be achieved

only if you move through consciousness, not through matter; not through objects, but directly through subjectivity.

PURUSARTHA-SUNYANAM GUNANAM PRATIPRASAVAH KAIVALYAM SVARUPA-PRATISTHA VA CITI-SAKTER ITI. KAIVALYA IS THE STATE OF ENLIGHTENMENT THAT FOLLOWS THE REMERGENCE OF THE GUNAS, DUE TO THEIR BECOMING DEVOID OF THE OBJECT OF THE PURUSA. IN THIS STATE, THE PURUSA IS ESTABLISHED IN HIS REAL NATURE, WHICH IS PURE CONSCIOUSNESS. FINISH.

KAIVALYA is the state of enlightenment that follows the reemergence of the three gunas... when the world stops, when the process, the kramaha of the world stops, when you become able to see between two moments of time and two atoms of matter, and you can move into space, and you can see that everything has arisen out of space and is moving back into space; when you have become so aware that suddenly the illusory world disappears like a dream, then kaivalya. Then you are left as pure consciousness – with no identity, with no name, no form. Then you are the purest of the pure. Then you are the most fundamental, the most essential, the most existential, and you are established in this purity, aloneness.

Patanjali says, "kaivalya is the state of enlightenment that follows the reemergence of the gunas, due to their becoming devoid of the object of the Purusa. In this state the Purusa is established in his real nature." You have come back home. The journey has been long, torturous, arduous, but you have come back home. The fish has jumped into the ocean which is pure consciousness. Patanjali does not say anything more about it, because more cannot be said. And when Patanjali says, "Finish; the end," he does not only mean that the YOGA SUTRAS finish here. He says, "All possibility to express ends here. All possibility to say anything about the ultimate reality ends here. Beyond this is only experience. Expression ends here." And nobody has been able to go beyond it – nobody. Not a single exception exists in the whole history of human consciousness. People have tried. Very few have even reached to where Patanjali had reached, but nobody has been able to go beyond Patanjali.

That's why I say he's the alpha and the omega. He starts from the very beginning; nobody has been able to find a better beginning than him. He begins from the very beginning and he comes to the very end. When he says, "Finish," he's simply saying expression is finished, definition is finished, description is finished. If you have really come with him up to now, there is only experience beyond. Now starts the existential. One can be it, but one cannot say it. One can live in it, but one cannot define it. Words won't help. All language is impotent beyond this point. Simply saying this much: that one achieves to one's own true nature – Patanjali stops. That's the goal: to know one's nature and to live in it – because unless we reach to our own natures we will be in misery. All misery is indicative that we are living somehow unnaturally. All misery is simply symptomatic that somehow our nature is not being fulfilled, that somehow we are not in tune with our reality. The misery is not your enemy; it is just a symptom. It indicates. It is like a thermometer; it simply shows that you are going wrong somewhere. Put it all right, put yourself right; bring yourself in harmony, come back, tune yourself. When every misery disappears one is in tune with one's nature. That nature Lao Tzu calls tao, Patanjali calls kaivalya, Mahavir calls moksha, Buddha calls nirvana. But whatsoever you want to call it – it has no name and it has no form – it is in you, present, right this moment. You have lost the ocean because you have come out of your self. You have moved too much in the outer world. Move inwards. Now, let this be your pilgrimage: move inwards.



It happened: A Sufi mystic, Bayazid, was going on a pilgrimage to Mecca. It was difficult. He was poor and somehow he had managed the travelling expenses by begging for years. Now he was very happy. He had almost the necessary money to go to Mecca, and then he travelled. By the time he reached near Mecca, just outside the town he met a fakir, his Master. He was sitting there just under a tree, and he said, "Oh fool, where are you going?" Bayazid looked at him; he had never seen such a luminous being. He came near him and the man said, "Give me whatsoever you have! Where are you going?" He said, "I am going to Mecca for a pilgrimage." He said, "Finish. There is now no need; you just worship me. You can move around me as many times as you like. You can do your parikrama, your circumlocution, around me. I am Mecca." And Bayazid was so filled with this person's magnetism that he gave all his money, he worshipped. Then the old man said, "Now go back home"; and he went back home.

When he went into his town people gathered and said, "Something seems to have happened to you. So really it works, going to Mecca works? You are looking luminous, so full of light." He said, "Stop this nonsense! One old man met me – he changed my whole pilgrimage. He says, 'Go home,' and since then I have been going home, inwards. I have arrived. I have arrived, I have reached to my Mecca."

The outer Mecca is not the real Mecca. The real Mecca is inside you. You are the temple of God. You are the abode of the ultimate. So the question is not where to find truth, the question is: how have you lost it? The question is not where to go; you are already there – stop going.

Drop from all the paths. All paths are of desire, extensions of desire, projections of desire: going somewhere, going somewhere, always somewhere else, never here.

Seeker, leave all paths, because all paths lead there, and He is here.

PURUSARTHA-SUNYANAM GUNANAM PRATIPRASAVAH KAIVALYAM SVARUPA-PRATISTHA  
VA CITI-SAKTER ITI.

## CHAPTER 10

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I am in favor of love

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*10 May 1976 am in Buddha Hall*

The first question:

Question 1

WHY IS EVERY HUMAN BEING FULL OF PROBLEMS AND UNHAPPY?

THE FIRST THING: because man can be tremendously happy, the possibility exists, hence, his unhappiness. Nobody else – no animal, no bird, no tree, no rock – can be so happy as man. The possibility, the tremendous possibility that you can be happy, eternally happy, that you can be at the top of a bliss mountain, creates unhappiness. And when you see around you, you are just in the valley, a dark valley, and you could have been at the top of the peak: the comparison, the possibility, and the actuality.

If you were not born to be Buddhas, then there would be no unhappiness. So, the more perceptive a person is, the more unhappy. The more sensitive a person is, the more unhappy. The more alert a person is, the more he feels the sadness, the more he feels the potentiality and the contradiction, that nothing is happening and he's stuck.

Man is unhappy because man can be tremendously happy. And unhappiness is not bad. It is the very drive that will take you to the peak. If you are not unhappy, then you will not move. If you are not unhappy in your dark valley, why should you make any effort to climb uphill? It is going to be arduous – unless the sun shining at the top becomes a challenge, unless the very existence of the top creates a mad urge to reach, unless the very possibility provokes you to seek and search.

People who are not very alert, sensitive, are not very unhappy. Have you seen any idiot unhappy? – impossible. An idiot cannot be unhappy because he cannot be aware of the possibility that he is carrying within himself.

You are conscious that you are a seed, and the tree can happen. It is just by the corner. The goal is not very far away; that makes you unhappy. It is a good indication. To feel unhappiness deeply is the first step. Certainly, Buddha feels it more than you. That's why he renounced the valley and he started climbing uphill. Small things that you come across every day became great provocations for him. Seeing a man ill, seeing an old man leaning on his staff, seeing a dead body, was enough; that very night he left his palace. He became aware of where he was: "The same is going to happen to me. Sooner or later, I will become ill and old and dead, so what is the point of being here? Before the opportunity is taken away from me, I should attain to something which is eternal." A great desire arose in him to reach to the peak. That peak we call God; that peak we call kaivalya, that peak we call moksha, nirvana; but that peak exists within you like a seed. It has to unfold. So great sensitive souls suffer more. Idiots don't suffer, dullards don't suffer. They are already happy in their ordinary life: earning a little money, making a small house – finished. Their whole possibility is only that.

If you are aware that this can't be the goal, this can't be the destiny, then a great suffering will enter into your being like a sharp sword. It will penetrate to the very core of your being. A great scream will arise in your heart and that will be the beginning of a new life, of a new style of life, of a new foundation of life.

So, the first thing I would like to say is: to feel unhappy is blissful; to feel unhappy is a blessing. Not to feel so is to be dull.

The second thing: human beings remain in misery because they go on creating misery for themselves.

So first, understand it. To be unhappy is good, but I am not saying that you should go on creating your unhappiness more and more. I am saying: it is good because it provokes you to go beyond it. But go beyond it, otherwise it is no good.

People go on creating their pattern of misery. There is a reason: the mind resists change. The mind is very orthodox. It wants to continue on the old path, because the old is known. If you are born a Hindu, you will die a Hindu. If you are born a Christian, you will die a Christian. People don't change. A particular ideology becomes so ingrained in you that you become afraid to change it. You feel apprehensive because with this you are familiar. The new – who knows? – may not even be so good as the old. And the old is known; you are well acquainted with it. Maybe it is miserable, but at least it is familiar. On each step, every moment of life you are deciding something, whether you know it or not. The decision encounters you every moment – whether to follow the old path that you have been following up to now, or to choose the new. At every step the road bifurcates. And there are two types of people. Those who choose the well-trodden path; of course, they move in a circle. They choose the known, and the known is a circle. They have known it already. They choose their future just as it has been in their past. They move in a circle. They go on making their past their future. No growth happens. They are simply repeating; they are automata, robot-like.

Then there is another type of person, type of awareness, who is always alert to choose the new. Maybe the new creates more suffering, maybe the new leads astray, but at least it is new. It will

not be just a repetition of the past. The new has the possibility of learning, growth, of the potential becoming actual.

So remember, whenever there is to be a choice, choose the untrodden path. But you have been taught just the contrary. You have been taught always to choose the known. You have been taught to be very clever and cunning. Of course, there are comforts with the known. One comfort is that you can remain unconscious with the known. There is no need to be conscious. If you are following the same path you can move almost asleep, like a somnambulist. If you are coming back to your own home, and every day you have been coming, you need not be aware; you can just come unconsciously. When it is time to turn to the right, you turn; there is no need to keep any alertness. That's why people like to follow the old path: no need to be aware. And awareness is one of the most difficult things to achieve. Whenever you are moving in a new direction, you have to be aware at each step.

Choose the new. It will give you awareness. It is not going to be comfortable. Growth is never comfortable; growth is painful. Growth goes through suffering. You pass through fire, but only then you become pure gold. Then all that is not gold is burnt, reduced to ashes. Only the purest remains in you. You have been taught to follow the old because on the old you will be committing less mistakes. But you will commit the basic mistake, and the basic mistake will be this: that growth happens only when you remain available to the new, with the possibility of committing new mistakes. Of course, there is no need to repeat an old mistake again and again, but be capable and courageous for committing new mistakes – because each new mistake makes a learning, becomes a learning situation. Each time you go astray, you have to find the path back home. And this going and coming, this constant forgetting and remembering, creates an integration within your being.

Always choose the new; even if it looks worse than the old I say, always choose the new. It looks inconvenient – choose the new. It is uncomfortable, insecure – choose the new. It is not a question of 'new'; it is to give you an opportunity to be more aware. Efficiency has been taught to you as the goal. It is not. Alertness is the goal. Efficiency makes you follow the old path again and again, because you will be more efficient on the old path. You will know all the nooks and corners. You have travelled on it for so many years, or maybe so many lives; you will be more and more efficient. But efficiency is not the goal. Efficiency is the goal for a mechanism. A machine has to be efficient, but a man? – man is not a machine. A man has to be more aware, and if efficiency comes out of awareness, good, beautiful. If it comes at the cost of awareness you are committing a great sin against life, and then you will remain unhappy. And this unhappiness will become a pattern. You will simply move in a vicious circle. One unhappiness will lead you to another, and so on and so forth.

Unhappiness as an awareness is a blessing, but unhappiness as a style of life is a curse. Don't make it your style of life. I see many people have made it their style of life. They don't know any other style of life. Even if you say to them, they won't listen. They *will go on asking why they are unhappy, and they won't listen that they are recreating their unhappiness every moment.*

The theory of karma simply says that whatsoever is happening to you is your doing. Somewhere, on an unconscious level, you must be creating it – because nothing happens to you from the outside. Everything bubbles from the inside. If you are sad, you must be creating your sadness somewhere in your innermost being. From there it comes. You must be manufacturing it somewhere within your soul. Watch: if you are miserable, meditate on your misery, on how you create it. You always ask,

"Who is responsible for misery?" Nobody is responsible except you. The mind goes on saying to you that if you are a husband, your wife is creating your misery. If you are a wife, your husband is creating your misery. If you are poor, the rich are creating your misery. It always goes on throwing responsibility on somebody else.

This has to be a very fundamental understanding: that except you, nobody is responsible. Once you understand it things start changing. If you are creating your misery and you love it, then go on creating. Then don't create a problem out of it. It is nobody's business to interfere with you. If you want to be sad, you love to be sad, be perfectly sad. But if you don't want to be sad, then there is no need – don't create. Watch how you create your misery: what is the pattern? – how have you managed it inside? People are continuously creating their moods. You go on throwing the responsibility on others; then you will never change. Then you will remain miserable, because what can you do? If others are creating, what can you do?. Unless others change, nothing is in your hands. By throwing responsibility on others, you become a slave. Take the responsibility into your own hands.

A few days ago a sannyasin told me that her husband has always been creating problems for her. And when she tells her story it will look, apparently, that of course the husband is responsible. She has eight children from the husband, and then the husband has three more children from another woman, and one child from his secretary. He has been continuously fooling around with any woman that comes along. Of course, anybody will sympathize with this poor woman. She has suffered a lot, and the game continues. The husband is not earning much. The woman, the wife, earns, and she has to pay for these children which he has brought into the world from other women also. Of course, she is in a great misery, but who is responsible? I told her, "If you are really in misery, why should you continue to be with this man? Drop out. You should have dropped out long before. There is no need to continue." And she understood, which is a rare thing – very late, very delayed, but still not too late. Still, her life is there. Now if she insists that she would like to remain with this man, then she is insisting for her own misery. Then she is enjoying the misery trip. Then she is enjoying condemning the husband; then she is enjoying attracting sympathy from everybody else. And of course, with whomsoever she will come in contact, they will sympathize with the poor woman.

Never ask for sympathy. Ask for understanding, but never ask for sympathy. Otherwise, sympathy can be such a good pay-off that you would like to remain miserable. Then you have some investment in your misery. If you are no more miserable, people won't sympathize with you. Have you watched? – nobody sympathizes with a happy man. It is something absolutely absurd. People should sympathize with the happy man, but nobody sympathizes. In fact, people feel antagonistic to a happy man. In fact, to be happy is very dangerous. To be happy, and express your happiness, you are putting yourself in very great danger – everybody will be your enemy, because everybody will feel, "How come I am unhappy and you have become happy? Impossible! This cannot be allowed. This is too much."

In a society which is unhappy and consists of miserable people, a happy person is a stranger. That's why we poisoned Socrates, we killed Jesus, we crucified Mansur. We have never been at ease with happy people. Somehow, they hurt our egos very much. People crucified Jesus; when he was alive they killed him. He was very young, only thirty-three. He had not yet seen the whole life. He was just beginning his life, just a bud was opening, and people killed him because he was too much to tolerate. So happy? – everybody was hurt. They killed this man. And then they started worshipping

him. Just see... now they have been worshipping him for two thousand years, crucified. But with a crucified Jesus you can sympathize; with a happy Jesus you feel antagonistic.

The same is happening here. I am a happy man. If you want me to be worshipped, you will have to manage for a crucifixion. There is no other way. Then people who are against me will become my followers. But first they will have to see me on the cross, not before it. Nobody has ever worshipped a happy man. First, the happy man has to be destroyed. Then, of course, he is manageable. Now you can sympathize with Jesus. Whenever you see, tears start flowing into your eyes: "Poor man; how much he suffered." A dancing Christ creates trouble.

In Sweden, a man is trying to make a film on Jesus: JESUS THE MAN. For ten years he has been trying, but a thousand and one barriers: the government won't allow – "Jesus the man? – no!" Because 'Jesus the man' means that this man may have been in love with Mary Magdalene, and the man will bring it out. Jesus loved women. It is natural; nothing is wrong in it. He was a happy man. He sometimes loved wine also. He was a man who could celebrate. Now, Jesus the man is dangerous. And this man wants to make a film on Jesus the man; not the son of God, but the son of man. This will be troublesome. And if he starts working out a story, he will have to bring in some illegal love affair with Mary, because a virgin woman cannot give birth. Jesus was not the son of Joseph; that much is certain. But he must have been the son of somebody. The government is against, the church is against: "You are trying to prove Jesus a bastard! Impossible! The film cannot be allowed." And Jesus loving the prostitute Mary Magdalene? – and certainly, he loved. He was a happy man. Love simply happens around a happy man. He enjoyed life. It is a God-given blessing; one has to enjoy it. Every religious man is a celebrating soul.

Then they killed this man, crucified him, and since then they have been worshipping him. Now he is manageable; he creates much sympathy in you. Jesus on the cross is more attractive than Buddha sitting under the Bodhi tree. Jesus on the cross is more attractive than Krishna playing his flute. Jesus became the world religion. Krishna? – who bothers about him? Even Hindus feel a little guilty about sixteen thousand women dancing around him – "Impossible, it is just a myth." Hindus say it is beautiful poetry, and they go on interpreting. They say, "These sixteen thousand women were not really women; these are sixteen thousand nadis, the nervous system, the sixteen thousand nerves in the human body. It is a symbolic expression about the human body. Krishna is the soul, and sixteen thousand nerves are the Gopis dancing around the soul." Then everything is okay. But if they are real women, then it is difficult, very difficult to accept.

Jainas, another religion of India, have thrown Krishna into hell because of these sixteen thousand women. In the Jain puranas, they say, "Krishna is in the seventh hell, the last... and he will not be coming up soon. He will be there up to the moment this whole creation is destroyed. He will come up only when the next creation starts; millions and millions of years still to wait. He has committed a great sin"; and the great sin is because he was celebrating. The great sin is because he was dancing.

Mahavir is more acceptable, Buddha still more acceptable. Krishna seems to be a renegade who betrayed the serious people. He was non-serious, happy; not sombre, not a long-face – laughing, dancing. And that is the true way. I would like to say to you, dance your way to God, laugh your way to God. Don't go with serious faces. God is already much too bored with that type.

Sympathy is a great investment, and that can be continued only if you can go on getting sympathy,

only if you remain miserable. So if one misery stops, you create another; if one illness leaves you, you create another. Watch it – you are playing a very dangerous game with yourself. That's why people are miserable and unhappy. Otherwise, there is no need.

Put all your energy into being happy, and don't bother about others. Your happiness is your destiny; nobody is entitled to interfere with it. But the society goes on interfering; it is a vicious circle. You were born, and of course you were born into a society already there, a given society of neurotic people, of people who are all miserable and unhappy. Your parents, your family, your society, your country, are already there waiting for you. And a small child is born; the whole society jumps on the child, starts culturing him, cultivating him. It is as if a child is born in a madhouse, and all the mad people start cultivating. Of course, they have to help – the child is so small and does not know anything about the world. They will teach whatsoever they know. They will enforce whatsoever has been enforced on them by their parents, by other mad people. Have you seen that whenever a child starts giggling and laughing, something in you becomes uneasy? You immediately want to tell him, "Shut up and suck your lollipop!" Immediately, something in you says, "Shut up!" When a child starts giggling, do you feel jealous, or what? You cannot allow a child running hither and thither, jumping, just sheer joy.

I have heard about two American women, two spinsters. They visited Italy to see an old church. American visitors! In the church they saw an Italian woman praying, and her four or five children running inside the church and making much noise, and simply happy, completely oblivious that it was a church. Those two American women could not tolerate it: "This is too much. This is sacrilege." They went up to the woman who was praying, the mother, and told her, "These children are yours? This is a church and some discipline should be maintained! They should be controlled." The woman, with prayerful eyes, tears flowing and tremendously happy, looked at them and said, "This is their Father's house, can't they play here?" But this attitude is rare, very rare.

Humanity is dominated by mad people: politicians, priests, they are mad because ambition is madness – and they go on enforcing their pattern. When a child is born he is a bubbling energy, an infinite source of bliss, happiness, joy, delight; sheer delight, nothing else – overflowing. You start controlling him: you start cutting his limbs, you start butchering him. You say, "There are proper times to laugh." Proper times to laugh? – that means proper times to be alive? You are saying the same thing: proper times to be alive – "You should not be alive twenty-four hours." There are proper times to cry. But when a child feels like laughing what is he supposed to do? He has to control, and when you control your laughter it goes bitter and sour within you. The energy that was going out has been held back. Holding back the energy, you become stuck. The child wanted to reach out, to run around, to jump and jog and dance; now he is stopped. His energy is ready to overflow, but by and by he learns only one thing: to freeze his energy. That's why so many stuck people are in the world, so uptight, continuously controlling. They cannot cry; tears are too unmanly. They cannot laugh; laughter seems to be too uncivilized. Life is denied, death is worshipped. You would like a child to behave like an old man, and old people start forcing their deaths on new generations.

I have heard about an old woman of ninety, a countess, who had a very big house with acres of greenery. She came one day to look around the property; it was very big. Just beyond the pond, behind the woods, she saw two young people making love. She asked the driver, "What are these people doing here?" – ninety years of age; she may have forgotten... "What are these people doing here?" The driver had to say the truth. Very politely he said, "They are making love. They are young



people.” The old lady was very much annoyed and she said, “Does such a thing still go on in the world?”

When you become old, do you think the whole world has become old? When you are dying, do you think the whole world is dying? The world goes on renewing itself, reviving itself. That’s why it takes the old people away, and gives small babies back to the world. It turns the old people into small babies.

Existence goes on peopling the earth with new people. Whenever it sees that a person has gone completely stuck – now there is no more flow, no more juice, and the person is simply shrinking and unnecessarily becoming a burden on earth – then life removes him. The person goes back into the existence, is destroyed. The earth goes to the earth, the sky goes to the sky, the air to the air, the fire to the fire, the water to the water. Then out of that earth, out of that water and fire a new baby is born – flowing, young, fresh, ready to live and dance again. Just as flowers come to the tree, just as the tree flowers, the earth goes on babying, goes on creating new babies.

If you really want to be happy you have to remain young, alive, available to crying, laughter, available to all dimensions, flowing all over, streaming. Then you will remain happy. But remember, you will not get any sympathy. People may throw rocks at you, but that is worth it. People may think that you are irreligious, they may condemn you, they may call names to you, but don’t be worried about it. It doesn’t matter. The only thing that matters is your happiness.

And you have to undo many things; only then can you become happy. Whatsoever has been done by the society has to be undone. Wherever you are stuck – you were going to laugh and your father looked at you with anger and said, “Stop!” – you will have to start again from there. Tell your father, “Please, now I am going to again start laughing.” Somewhere inside your head your father is still holding you: “Stop!” Have you watched? If you meditate deeply you will come to see and hear your parental voices within. You were going to cry and the mother stopped you, and of course you were helpless and you had to compromise to survive. There was no other way. You had to depend on these people and they had their conditions; otherwise, they wouldn’t give you milk, they wouldn’t give you food, they wouldn’t give you any support. And how can a small child exist without the support? He has to compromise. He says, “Okay. Just to survive, I will follow whatsoever you say.” So by and by, he becomes false. By and by, he goes against himself. He wanted to laugh but the father was not allowing it, so he kept quiet. By and by, he becomes a pretender, a hypocrite.

And a hypocrite can never be happy, because happiness is being true to your life-energy. Happiness is a function of being true. Happiness is not somewhere, that you go and purchase it. Happiness is not awaiting you somewhere, that you have to find the path and reach it. No, happiness is a function of being true, authentic. Whenever you are true, you are happy. Whenever you are untrue, you are unhappy.

And I will not say to you that if you are untrue you will be unhappy in your next life, no. This is all nonsense. If you are untrue, right now you are unhappy. Watch – whenever you are untrue, you feel uneasiness, unhappiness, because the energy is not flowing. The energy is not river-like; it is stuck, dead, frozen. And you would like to flow. Life is flow; death is frozenness. Unhappiness comes because many of your parts are frozen. They were never allowed to function and, by and by, you have learned the trick to control them. Now you have even forgotten that you are controlling something. You have lost your roots in the body. You have lost your roots in the truth of your body.



People are living like ghosts; that's why they are miserable. When I see inside you, rarely do I come across an alive man. People have become like ghosts, phantoms. You are not in your body; you are somewhere about your head hovering like a ghost, just like a balloon around the head. Just a small thread is joining you to the body. That thread keeps you alive, that's all, but it is not a delight. You will have to become conscious, you will have to meditate, and you will have to drop all the controls. You will have to unlearn, undo, and then for the first time you will again become flowing.

Of course, discipline is needed, not as control but as awareness. A controlled discipline is a deadening phenomenon. When you are alert, aware, a discipline comes easily out of that awareness – not that you force it, not that you plan it. No, moment to moment your awareness decides how to respond. And an alert person responds in such a way that he remains happy, and he does not create unhappiness for others.

That's all religion is all about: remain happy, and don't create any situation for anybody to be unhappy. If you can help, make others happy. If you cannot, then at least make yourself happy.

The second question:

Question 2

I KEEP ON DREAMING THAT I AM DYING. WHAT IS HAPPENING?

G.K. Chesterton has said, "The angels fly because they take themselves lightly."

That must be happening to you; you must be becoming an angel. Allow it. The more light you feel, the more happy you feel, the less will be the pull of gravitation. Gravitation makes graves out of you. Heaviness is a sin. To be heavy simply means that you are loaded with un-lived experiences, incomplete experiences; that you are loaded with much junk, unfinished. You wanted to love a woman but it was difficult, because Mahatma Gandhi is against it; it is difficult because Vivekanand is against it; it is difficult because all the great seers and sages go on propounding brahmacharya, celibacy. You wanted to love, but all the sages were against it, so you somehow controlled yourself. Now that is like a junk load on you. If you ask me, I will say you should have loved. Even now, nothing is lost; you should love. Complete it. I know the seers and sages are right, but I don't say that you are wrong.

And let me explain the paradox to you. The seers and sages are right, but they come to this understanding after they have loved much, after they have lived, after they have experienced all that love implies. Then they come to understanding, and brahmacharya flowers. It is not against love, it is through love that brahmacharya flowers. Now you are reading books, scriptures, and through the scriptures you go on getting ideas. Those ideas cripple you. Those ideas are not wrong in themselves, but you take them from the books, and the sages come to them through their own lives. Just go back into history, in the old puranas, and see your sages: they loved much, they lived much; they lived tremendously human lives with power, intensity. And then, by and by, they came to understand.

It is only life that brings understanding. You wanted to be angry but all the scriptures are against it, so you never allowed anger. Now that anger goes on accumulating – piles upon piles – and you are

carrying that load, almost crushed under it. That's why you feel so heavy. Throw it out, drop it! Go into an empty room and be angry, and be really angry; beat the pillow, and do things to the walls, and talk to the walls and say things that you always wanted to say but you have not said. Be in a rage, explode, and you will come to a beautiful experience. After the explosion, after the storm, a silence will come to you, will pervade you, a silence that has never been known by you, an unburdening. You may suddenly feel light!

Vidya has asked this question. I can see that she is feeling light. Go deeper into it so that not only in dreams, but actually you can fly.

If you are not carrying the past, you have such a lightness – feather-like. You live but you don't touch the earth. You live but you don't leave any footprints on the earth. You live but nothing is scratched by you, and a grace surrounds your life, your being – an aura, a glow. It is not only that you will be light, but whosoever will come in contact with you will suddenly be filled by something so graceful, so beautiful. Flowers will shower around you, and you will have a fragrance that is not of this earth. But that happens only when you are unburdened.

Mahavira has called this unburdening nirjara – dropping everything. But how to drop? You have been taught not to be angry. I also teach you how not to be angry, but I don't say to you not to be angry. I say: be angry. No need to be angry on someone, with someone; that complicates. Just be angry in a vacuum. Go to the river where there is nobody and simply be angry, and do whatsoever you feel like doing. After a great catharsis of anger you will fall down on the sand, and you will see that you are flying. The past has, for a moment, disappeared.

And this same has to be done to every emotion. You will feel, by and by, that if you try to be angry, you will pass through a sequence of emotions. First you will get angry, then suddenly you will start crying, out of nowhere. Anger relaxed, released – another layer of your being is touched, another load of sadness. Behind each anger there is sadness, because whenever you withhold your anger you become sad. So after each layer of anger, there is a layer of sadness. When anger is released, you will feel sad. Release that sadness – you will start crying, sobbing. Sob, cry, let tears flow. Nothing is wrong in them. Tears are one of the most beautiful things in the world: so relaxing, so relieving. And when the tears have gone, suddenly you will see another emotion: a smile is spreading somewhere deep within you, because whenever sadness is released, one starts feeling happy, a very smooth, delicate happiness, fragile. It will come up, it will bubble and it will spread all over your being. And then you will see that you are laughing for the first time – a belly laugh, like Swami Sardar Gurdayal Singh a belly laugh. Learn from him. He is our Zorba the Greek in this ashram. Learn from him how to laugh.

Unless your belly goes into ripples you are not laughing. People laugh from the head; they should laugh from the belly. After sadness is released, you will see a laughter arising, almost maddening; a mad laughter. You are as if possessed and you laugh loudly. And after laughter has gone, you will feel light, weightless, flying. First it will appear in your dreams, and by and by, in your awakened state of being also you will feel that you are no longer walking, you are flying.

Yes, Chesterton is right: angels fly because they take themselves lightly.

Take yourself lightly.

Ego takes itself very seriously. Now, there is a problem: egoistic people become very much interested in religion. And in fact, they are almost incapable of being religious. Only people who are non-serious can become religious, but they are not too interested in religion. So a paradox, a problem exists in the world. Serious people, ill people, sad people – uptight, hung-up in their heads – they become very much interested in religion because religion gives them their greatest ego-trip. They are doing something otherworldly, and the whole world is just worldly – materialists, condemned. Everybody is going to hell; only these religious people are going to heaven. They feel very, very strengthened in their egos. But these are the people who cannot become religious. These are the people who have destroyed all the religions of the world.

Whenever a Buddha arises, these people start gathering. While he is alive he does not allow them to become powerful. But when he is gone, by and by, the serious people start manipulating the non-serious people. That's how all the religions become organized, and all religions become dead. While Buddha is there, he goes on spreading his smile, and he goes on helping people.

So many times I have told the story: that Buddha comes one day with a flower in his hand, and sits silently. Minutes pass; then the hour is passing and everybody is worried, uncomfortable, uneasy: "Why is he not speaking?" He has never done that before. And he goes on looking at the flower as if he has completely forgotten the thousands of people who have gathered to listen to him. And then one disciple, Mahakashyap, starts laughing, a belly laugh. Amidst that hushed silence his laughter spreads. Buddha looks at him. He calls him close, gives him the flower and says, "Whatsoever I could say through words I have told to you, and whatsoever I cannot say through the words, I transfer it to Mahakashyap" – to a laughing Mahakashyap. To laughter Buddha gives his heritage? But Mahakashyap disappears. Those serious people who could not understand became the manipulators. When Buddha is gone, nobody hears anything about Mahakashyap. But what happened to Mahakashyap, to whom Buddha had given the most secret message: that which cannot be delivered through words, that which can only be delivered and received in silence and laughter, that which can only be given by tremendous silence to tremendous laughter? What happened to Mahakashyap? In Buddhist scriptures, nothing is mentioned – only this solitary anecdote, that's all. When Buddha is gone, Mahakashyap is forgotten; then serious long-faces start organizing. Who will listen to the laughter? And Mahakashyap will recede back. Why bother? – these serious people are fighting so much that a man who loves laughing will get out of this mad mob of competitors: "Who is going to be the head of the Buddha sangha, of the Order of Buddha?" – and politics enters, and fighting, and voting, and everything. Mahakashyap is simply lost. Where did he die? – nobody knows. Nobody knows the real heir of Buddha. Many centuries, almost six centuries pass; then another man, Bodhidharma, reaches China. Again Mahakashyap's name is heard, because Bodhidharma says, "I'm not a follower of the organized Buddhist religion. I have received my message through a direct line of Masters. It started with Buddha giving a flower to Mahakashyapa, and I am the sixth." Who were the other four in between? – but it became a secret thing. When mad people become too ambitious and politics becomes strong, laughter goes secret. It becomes a private, intimate relationship. Silently, Mahakashyap must have delivered his message to somebody, and then he to somebody else, and he to Bodhidharma.

Why did Bodhidharma go to China? Zen Buddhists have been asking for centuries, "Why? Why did this Bodhidharma go to China?" I know; there is a reason: the Chinese are more joyous people than Indians, more delighted with life and small things, more colorful. It must be the reason why Bodhidharma travelled so long, crossed the whole of the Himalayas to seek and search for people

who could laugh with him, and who were not serious, not great scholars and philosophers, and this and that. No, China has not created great philosophers like India has. It has created a few great mystics like Lao Tzu and Chuang Tzu, but they all are laughing Buddhas. It must be that Bodhidharma's search towards China was a search for people who were non-serious, light.

My whole effort here is to make you light, non-serious, laughing. People come to me, particularly Indians, to complain that: "What type of sannyasins are you creating? They don't look like sannyasins. A sannyasin, has to be a serious person, almost dead, a corpse. These people laugh and dance and hug each other. This is unbelievable! Sannyasins doing this?" And I tell them, "Who else? Who else can do that? – only sannyasins can laugh."

So Vidya, very good – laugh, enjoy, be more and more light.

The third question:

Question 3

EVERY LECTURE IS TO BE AN INJECTION OF LIFE. AT TIMES I GO OUT PERMEATED BY YOUR PRESENCE, AT TIMES CONFUSED; ANYHOW, RICH, NEW. I FEEL LOVING AND LOVED BY LIFE. INSTEAD, AFTER EVEN THE SWEETEST DARSHAN, I FEEL DEEPLY FRUSTRATED. COULD YOU SAY SOMETHING ABOUT THIS?

The question is from Prapatti.

Yes, I know this happens. This has to happen. It is with a deep consideration; I want it to happen that way. When you are listening to me in the morning talk, I'm not talking to you personally. I'm not talking to anybody personally. I'm not talking to anybody in particular, I'm simply talking. Of course, you are not involved in it, you are just a listener. Even if I hit you on your heads you can always think it is for others, you can always find excuses: "Osho is doing it to others, doing well." You can always exclude yourself.

But when you come to darshan in the evening, I am talking to you in particular, Prapatti. Then I hit you and you cannot avoid it. And I know you need many shocks, because there is no other way to wake you. The alarm has to be jarring and hard, and when you would like to sleep, the alarm disturbs you. In fact, exactly in those moments when you would have really liked to sleep, suddenly the alarm goes.

Whenever I see any fragment of sleep travelling in your mind, I have to hit you hard. And of course, in darshan you are facing me; it is an encounter, and you feel frustrated. If you understand you will feel fulfilled, not frustrated. If you understand you will see why I hit you so hard. I am not your enemy. It must be out of compassion that I hit you so hard. If you understand me, you will feel grateful that I bother to hit you. Let me tell you a few anecdotes.

A man went into a large store and bought some groceries. As he was waiting for his change, he kicked the assistant in the leg. Then he apologized: "I'm awfully sorry, sir. It is a nervous thing I have."

"Why don't you see a doctor about it then?" the assistant asked him.

Soon he returned to the store. This time, nothing happened at all.

"I see you are cured," said the assistant. "Did you see the psychiatrist? "

"I did," said the man.

"How did he cure you?" the assistant asked.

"Well," said the man, "when I kicked him in the leg, he kicked me back – and very hard."

So when you come to me, remember: if you kick me, I am going to kick you very hard. And sometimes even when you don't kick, I kick. Your ego has to be shattered; that's why the frustration. The frustration is of the ego, it is not yours. I don't allow your ego. I don't give any visible or invisible support to it. But in the morning talks, it is very easy. Whatsoever hammering I do is for others, and whatsoever you feel good with is for you; you can choose. But not so in the evening.

Let me tell you another anecdote.

She: "Do you love me with all your heart and soul?"

He: "Uh huh."

She: "Do you think I am the most beautiful girl in the world, bar none?"

He: "Yeah."

She: "Do you think my lips are like rose petals, my eyes limpid pools, my hair like silk?"

He: "Yup."

She: "Oh, you say the nicest things."

In the morning talk, it is very easy; you can believe whatsoever you want to believe I am saying to you. But in the evening darshan, it is impossible.

But remember that I hit you hard to help you. It is out of compassion and love. When a stranger comes to me, I don't hit him, even in darshan. In fact, I don't make any contact, because all contact from me is going to be like an electric shock. Only with sannyasins am I hard, and I am harder when I see that your potentiality is greater. Prapatti has a great potential. She can grow and flower beautifully, and in no time, but she needs great pruning. It hurts. Remember, whenever it hurts, always watch... and you will see it is the ego that feels hurt, not you. Dropping the ego, chopping the ego, one day you will arise out of it, beyond the clouds. And then you will understand my compassion and my love, not before it.

People ask me, "Won't you help us if we are not sannyasins?" I'm ready to help, but it will be difficult for you. Once you are a sannyasin, you become part of me. Then I can do whatsoever I like to do, and I don't bother even to ask your permission; there is no need. Once you have become

a sannyasin, you have given me all permission, you have given me all authority. When you take sannyas you are giving a gesture to me, showing your heart. You are saying, "Now, I am here. Do whatsoever you like." And of course, I have to cut many parts which have become wrongly joined in you. It is going to be almost a surgery. Many things have to be removed, undone. Many new things have to be added to you. Your energy has to be re-channelized; it is moving in wrong directions. So it is going to be almost a dismantling, and then a re-creation. It is going to be almost a chaos. But remember always, only out of chaos are dancing stars born; there is no other way.

The last question:

Question 4

IN THE EAST, IT HAS BEEN STRESSED THAT ONE SHOULD STAY WITH A PERSON, ONE PERSON, IN A LOVE RELATIONSHIP. IN THE WEST, NOW PEOPLE FLOAT FROM ONE RELATIONSHIP TO ANOTHER. WHICH ARE YOU IN FAVOR OF?

I am in favor of love.

Let me explain it to you: be true to love, and don't bother about partners. Whether one partner or many partners is not the question. The question is whether you are true to love. If you live with a woman or with a man and you don't love him, you live in sin. If you are married to somebody and you don't love that person and you still go on living with him, making love to him or her, you are committing a sin against love... and love is God.

You are deciding against love for social comforts, conveniences, formalities. It is as wrong as if you go and rape a woman you don't love. You go and rape a woman; it is a crime – because you don't love the woman and the woman does not love you. But the same happens if you live with a woman and you don't love her. Then it is a rape – socially accepted, of course, but it is a rape – and you are going against the God of love.

So, like in the East, people have decided to live with one partner for their whole lives; nothing is wrong. If you remain true to love, it is one of the most beautiful things to remain with one person, because intimacy grows. But, ninety-nine per cent are the possibilities that there is no love; you only live together. And by living together a certain relationship grows which is only of living together, not of love. And don't mistake it for love. But if it is possible, if you love a person and live the whole life with him or with her, a great intimacy will grow and love will have deeper and deeper revelations to make to you. It is not possible if you go on changing partners very often. It is as if you go on changing a tree from one place to another, then another; then it never grows roots anywhere. To grow roots, a tree needs to remain in one place. Then it goes deeper; then it becomes stronger. Intimacy is good, and to remain in one commitment is beautiful, but the basic necessity is love. If a tree is rooted in a place where there are only rocks and they are killing the tree, then it is better to remove it. Then don't insist that it should remain in the one place. Remain true to life – remove the tree, because now it is going against life.

In the West, people are changing – too many relationships. Love is killed in both ways. In the East it is killed because people are afraid to change; in the West it is killed because people are afraid to remain with one partner for a longer time – afraid because it becomes a commitment. So before



it becomes a commitment, change. So you remain floating and free, so a certain licentiousness is growing. And in the name of freedom, love is almost crushed, starved to death. Love has suffered both ways: in the East people cling to security, comfort, formality; in the West they cling to their ego's freedom, non-commitment – but love is suffering both ways.

I am in favor of love. I am neither Eastern nor Western, and I don't bother to which society you belong. I belong to no society. I am in favor of love. Always remember: if it is a love relationship, good.

While love lasts remain in it, and remain in it as deeply committed as possible. Remain in it as totally as possible; be absorbed by the relationship. Then love will be able to transform you. But if there is no love, it is better to change. But then, don't become an addict of change. Don't make it a habit. Don't let it become a mechanical habit that you have to change after each two or three years as one has to change one's car after each two or three years, or after each year. A new model comes, so what to do? – you have to change your car. Suddenly, you come across a new woman. It is not much different. A woman is a woman, as a man is a man. The differences are only secondary because it is a question of energy. The female energy is female energy. In each woman all women are represented, and in each man all men are represented. The differences are very superficial: the nose is a little longer, or it is not a little longer; the hair is blond or brunette – small differences, just on the surface. Deep down, the question is of female and male energy. So if love is there, stick to it. Give it a chance to grow. But if it is not there, change before you become addicted to a relationship without love.

A young wife in the confessional box asked the priest about contraceptives. "You must not use them," said the priest. "They are against God's law. Take a glass of water."

"Before, or after?" asked the wife.

"Instead!" replied the priest.

You ask me whether to follow the Eastern way or the Western way. Neither; you follow the divine way. And what is the divine way? – remain true to love. If love is there, everything is permitted. If love is not there, nothing is permitted. If you don't love your wife don't touch her, because that is trespassing. If you don't love a woman, don't sleep with her; that is going against the law of love, and that is the ultimate law. Only when you love is everything permitted.

Somebody asked Augustine of Hippo, "I am a very uneducated man and I cannot read scriptures and great theology books. You just give me a small message. I'm very foolish and my memory is also not good, so you just give me a gist, so I can remember it and follow it." Augustine was a great philosopher, a great saint, and he had delivered great sermons, but nobody had asked for just a gist. He closed his eyes, he meditated for hours, it is said. And the man said, "Please, if you have found, just tell me so I can go, because I have been waiting for hours." Augustine said, "I cannot find anything else except this: love, and everything else is permitted to you. Just love."

Jesus says, "God is love." I would like to say to you, love is God. Forget all about God; love will do. Remain courageous enough to move with love; no other consideration should be made. If you consider love, everything will become possible to you.

First, don't move with a woman or man you don't love. Don't move just out of whim; don't move just out of lust. Find out whether the desire to be committed to a person has arisen in you. Are you ripe enough to make a deep contact? Because that contact is going to change your whole life. And when you make the contact, make it so truthfully. Don't hide from your beloved or your lover – be true. Drop all false faces that you have learned to wear.

Drop all masks. Be true. Reveal your whole heart; be nude. Between two lovers there should not be any secrets, otherwise love is not. Drop all secrecy. It is politics; secrecy is politics. It should not be in love. You should not hide anything. Whatsoever arises in your heart should remain transparent to your beloved, and whatsoever arises in her heart should remain transparent to you. You should become two transparent beings to each other. By and by, you will see that through each other you are growing to a higher unity.

By meeting the woman outside, by really meeting, loving her, committing yourself to her being, dissolving into her, melting into her, you will, by and by, start meeting the woman that is within you; you will start meeting the man that is within you. The outer woman is just a path to the inner woman; and the outer man is also just a path to the inner man. The real orgasm happens inside you when your inner man and woman meet. That is the meaning of the Hindu symbolism of ardhanareshwar. You must have seen Shiva: half man, half woman. Each man is half man, half woman; each woman is half woman, half man. It has to be so, because half of your being comes from your father and half of your being comes from your mother. You are both. An inner orgasm, an inner meeting, an inner union is needed. But to reach to that inner union you will have to find a woman outside who responds to the inner woman, who vibrates your inner being, and your inner woman which is lying fast asleep, awakes. Through the outer woman, you have to meet the inner woman; and the same for the man.

So if the relationship continues for a long period, it will be better, because that inner woman needs time to be awakened. As it is happening in the West – hit-and-run affairs – the inner woman has no time, the inner man has no time to rise and become awake. By the time there is a stirring, the woman is gone... another woman, with another vibration, with another vibe. And of course, if you go on changing your woman and your man you will become neurotic, because so many things, so many sounds will enter into your being, and so many different qualities of vibrations that you will be at a loss to find your inner woman. It will be difficult. And the possibility is that you may become an addict to change. You will just start enjoying change. Then you are lost.

The outer woman is just a way to the inner woman, and the outer man is the way to the inner man. And the ultimate yoga, the ultimate unio mystica happens inside you. And when that happens, then you are free of all women and all men. Then you are free of man and womanhood. Then suddenly, you go beyond; then you are neither.