

The Discipline of Transcendence, Vol 1

Discourses on the 42 Sutras of Buddha

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English Discourse series

10 Chapters

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The Discipline of Transcendence, Vol 1

Chapter #1

Chapter title: The most excellent way

21 August 1976 am in Buddha Hall

THE BUDDHA SAID:

TO BE FREE FROM THE PASSIONS AND TO BE CALM, THIS IS THE MOST EXCELLENT WAY.

THOSE WHO LEAVE THEIR PARENTS, GO OUT OF THE HOME, UNDERSTAND THE MIND, REACH THE SOURCE, AND COMPREHEND THE IMMATERIAL, ARE CALLED SHRAMANAS.

THOSE WHO OBSERVE THE PRECEPTS OF MORALITY, WHO ARE PURE AND SPOTLESS IN THEIR BEHAVIOUR, AND WHO EXERT THEMSELVES FOR THE ATTAINMENT OF THE FRUITS OF SAINTSHIP ARE CALLED ARHATS.

NEXT IS THE ANAGAMIN. AT THE END OF HIS LIFE, THE SPIRIT OF THE ANAGAMIN ASCENDS TO THE HEAVEN AND OBTAINS ARHATSHIP.

NEXT IS THE SKRIDAGAMIN. THE SKRIDAGAMIN ASCENDS TO THE HEAVEN (AFTER HIS DEATH), COMES BACK TO THE EARTH ONCE MORE, AND THEN ATTAINS ARHATSHIP.

NEXT IS THE SROTAPANNA. THE SROTAPANNA DIES SEVEN TIMES AND IS BORN SEVEN TIMES, WHEN HE FINALLY ATTAINS ARHATSHIP.

BY THE SEVERANCE OF PASSIONS IS MEANT THAT LIKE THE LIMBS SEVERED THEY ARE NEVER AGAIN MADE USE OF.

GAUTAM BUDDHA is like the highest peak of the Himalayas, like Gourishanker... one of the purest beings, one of the most virgin souls, one of the very rare phenomena on this earth. The rarity is that Buddha is the scientist of the inner world -- scientist of religion. That is a rare combination. To be religious is simple, to be a scientist is simple -- but to combine, synthesize these two polarities is incredible. It is unbelievable, but it has happened.

Buddha is the richest human being who has ever lived; rich in the sense that all the dimensions of life are fulfilled in him. He is not one-dimensional.

the law follows its own course. If you follow the law you will be happy, if you don't follow the law you will be unhappy.

He drops the idea of god just to help you, because with a god the possibility remains that we can do something wrong and then we can cry and weep and pray and say, 'I was a fool, but now you save me.'

Before a law you cannot pray, before a law you cannot say, 'I was a fool.' If you were a fool you have to suffer, because the law is not a person. It is absolutely indifferent, it simply follows its own course.

If you fall on the ground and your bones are broken and you have many fractures, you don't go and tell the law of gravitation, 'Don't be so much against me. You could have at least given me one warning. Why did you get so angry?'

No, you never talk about the law of gravitation, because you know if you follow rightly it is protective. Without the law of gravitation you will not be here on the earth, you will be floating in the sky. You cannot stand on the earth. The law of gravitation keeps you on the earth, it is your very root. Without it you will not be here. It allows you to walk, it allows you to be. But if you do something wrong, then punishment.

But the law does not punish you, it does not reward you. It has nothing to do with you personally. You punish yourself, you reward yourself. Follow the law and you reward yourself. Don't follow the law, disobey the law and you are a victim, you suffer.

Buddha calls the law dhamma -- that is his god. He takes personality out of it, because with personality man has created too much trouble. Then Jews think that they are the chosen people of god, so he is going to be a little lenient with them. This is nonsense.

Christians think they are the chosen people of god because he sent 'his only begotten son' to save them, so whosoever follows Jesus will be saved. But that seems like nepotism -- because you are related to Jesus and he is the son of god. It seems like indian government officials, politicians. You are related. This is nonsense.

I have heard that when the Japanese were defeated a japanese general was talking to an english general and the japanese general said, 'We cannot understand why we were defeated, how we were defeated.'

The english general said, 'You don't know. We believe in god and we pray. Every day we start fighting, we pray first.'

But the japanese man said, 'We also do that. We also believe in god and we also pray.'

The english man laughed. He said, 'But have you ever thought about it? God does not understand Japanese.'

Buddha takes all personality out of god. Then there is no need for him to understand Japanese, English, Hebrew, Sanskrit. Hindus say that Sanskrit is his

bona fide language -- DEVAVANI, god's own language. All other languages are just human, Sanskrit is divine. But this foolishness exists all over the world. Buddha takes the very base out. He says god is not a person, it is a law. Follow it, obey it, and you reward yourself. Don't follow it and you suffer.

THUS THE WISE WILL NEVER BE HURT BUT THE CURSE IS SURE TO DESTROY THE EVIL-DOERS THEMSELVES.

So remember it as a fundamental rule that whatsoever you do to others you are really doing to yourself -- whatsoever, I say, you do to others you are doing it to yourself. So watch out.

THE BUDDHA SAID:

IF YOU ENDEAVOUR TO EMBRACE THE WAY THROUGH MUCH LEARNING, THE WAY WILL NOT BE UNDERSTOOD. IF YOU OBSERVE THE WAY WITH SIMPLICITY OF HEART, GREAT INDEED IS THIS WAY.

This way, this dhamma, this law, this ultimate law of life, cannot be understood by learning, by knowledge, by reading scriptures and memorising philosophies. You have to live it to know it. The only way to know is to live it. The only way to know is existential, it is not intellectual.

I have heard a very famous anecdote:

Years ago word spread through academic communities about a young scholar at a talmudic college in Poland. He was hailed for his great learning and his concentration on his studies. Visitors came away deeply impressed by the young man.

One day an outstanding talmudic authority called and asked the head of the college about the young man. 'Does this young man really know so much?'

'Truly,' answered the old rabbi with a smile, 'I don't know. The young man studies so much that I cannot understand how he could find time to know.'

If you are too much engaged with your intellect you will not find time to be engaged with your total being. If you are too much in your head you will miss much that is available. The way can be known only if you deeply participate with existence. It cannot be understood from the outside, you have to become a participant.

Just a few days back, a professor of psychology was here. He teaches in Chicago. He is an Indian, lives in America. He had come -- he has been writing to me for almost two years: 'I am coming, I am coming.' Then he came, and he wanted to know about meditation. For ten, twelve days he was here and he watched others meditating, and he said, 'I am watching.'

But how can you watch meditation? You can meditate, that is the only way to know about it. You can see a meditator from the outside -- that he is dancing, or that he is standing silent, or that yes, he is sitting -- but what are you going to know about it?

Meditation is not sitting, meditation is not dancing, meditation is not standing still. Meditation is something happening in his very being, deep inside. You cannot observe it, there cannot be any objective knowledge about it.

I told him, 'If you really want to see -- dance.'

He said, 'First I have to see, first I have to convince myself that it is something, only then will I do.'

Then I said, 'If you stick to your condition you will never do. Because the only way to know is to do it, and you say you will do only when you have known it. Then it is impossible. You are putting such an impossible condition that it will never happen.'

It is as if somebody says, 'I will love only when I have known what love is.' But how can you know love without loving? You can watch two lovers holding each other's hands, but that is not love. Even two enemies can hold hands. Even while two persons are holding hands they may not be in love, they may be just pretending. Even if you see two persons making love to each other, there may be no love. It may be something else; it may be just sex, no love. There is no way to know about love from the outside. There are things which are only allowed to be revealed to you when you become an insider.

BUDDHA SAYS:

IF YOU ENDEAVOUR TO EMBRACE THE WAY THROUGH MUCH LEARNING, THE WAY WILL NOT BE UNDERSTOOD.

There are things which can be understood by learning -- they are outside things, objective things. That is the difference between science and religion. Science needs no subjective experience. You can remain outside and watch; it is an objective approach towards truth.

Religion is a subjective approach. You have to go in, withinwards; it is introspective. You have to dive deep within your own being. Only then can you know. Only from your own center will you be able to understand what the way is, what the dhamma is -- or call it what god is -- but you will have to participate. You can know god only by becoming a god, there is no other way. You can know love only by becoming a lover. And if you think that it is very risky without knowing -- and going into love IS risky -- then you will remain without love, you will remain a desert.

Yes, life is risk, and one should be courageous enough to take risks. One should not always be calculating. If you go on just calculating your whole life, you will miss all. Take risks, be courageous.

There is only one way to live and that is to live dangerously. And this is the danger -- that one has to move without knowing, one has to move in the unknown. Hence, trust is needed.

BUDDHA SAYS:

IF YOU ENDEAVOUR TO EMBRACE THE WAY THROUGH MUCH LEARNING, THE WAY WILL NOT BE UNDERSTOOD.

You can see it. You can look at scholars, great scholars, and somehow you will find they are missing. They may know much about the Veda, the Bible, the Koran, they can recite, but you can see there is no radiance in their eyes. Yes, much dust that they have gathered from scriptures, much smoke that they have gathered through knowledge. They are well-informed -- but almost dead. They have missed life somehow, they could not find time to know what life is.

I have heard:

A great scholar and a clergyman, a pundit, stopped in a pet shop and asked the price of a parrot. The shopkeeper said he would not sell him that parrot because all it did was utter profanity. 'But,' said the shopkeeper, 'I have another parrot coming in from South America. When I get it trained I will phone you to pick it up.'

Several months later the pundit, the great scholar, was told to stop by and see the parrot the storekeeper had for him. The shop-keeper ushered the pundit into a backroom where the parrot was perched with a string on each foot. The proprietor pulled the string on the right foot and the bird recited 'The Lord's Prayer' from beginning to end.

'This is wonderful and edifying!' exclaimed the preacher, the pundit -- that's what he himself had been doing his whole life. Then he pulled the string on the left foot and the parrot burst into 'Nearer My God to Thee'. 'This is tremendous!' cried the preacher. 'Now tell me, what would happen if I pulled both strings at the same time?' Before the shopkeeper could reply the parrot said, 'You damned fool! I would fall on my ass!'

It is simple, even a parrot knows it, but a pundit -- he is worse than a parrot. He simply lives in ideas, he lives in logic, he lives a verbal life. He has forgotten real roses, he is only acquainted with the word 'rose'. He has forgotten real life, he only knows the word 'life'. Remember, the word 'life' is not life, the word 'love' is not love, the word 'god' is not god. The real life is an existence, is an experience.

It happened:

A recent graduate from agriculture school was making a governmental inspection of a farmer's land and stock. He told them he was making an appraisal so that the government could help the farmer get out of the red. So he

inspected everything, making careful notes in his neat little notebook. When he thought he had everything listed he saw an animal stick its head around the side of a barn. 'What is that thing? And what is it for?' asked the young man. It was an old goat, but the farmer was not going to help the all-wise young inspector. 'You are the expert,' said the farmer. 'You tell me.'

Now it was very difficult. He had never seen such a thing. He had been learning in the university, he knew everything about agriculture, but he had never done anything. He had no experience. He had never come across such an animal as a goat. Consequently the young man sent off a wire to New Delhi asking them to identify for him 'a long, lean object with a bald head, chin whiskers, an empty lean stomach, a long sad face, and cadaverous eyes'. The next day he got a reply from the secretary of agriculture: 'You blithering idiot! That is the farmer!'

Remember, the head can be very disconnective; it can disconnect you from life. Use the head but don't be confined to it. Use your intellect to approach existence, don't make a barrier out of it.

IF YOU ENDEAVOUR TO EMBRACE THE WAY THROUGH MUCH LEARNING, THE WAY WILL NOT BE UNDERSTOOD. IF YOU OBSERVE THE WAY WITH SIMPLICITY OF HEART, GREAT INDEED IS THIS WAY.

WITH SIMPLICITY OF THE HEART.... Life can be known only with a simple heart. Head is very complex and life is very simple. It is difficult from a complex head to understand the simple life. Life is simply simple. You have also to be simple.

A child understands more. He has a rapport with life. A poet understands more. He has a rapport. A mystic understands more -- tremendously deep and profound is his understanding because he puts his head completely away. He looks through the eyes of a child, he approaches with wonder, awe.

He is surprised at every step. He has no ideas, no fixed ideas to project. He has no prejudices: he is neither a Hindu, nor a Mohammedan, nor a Christian. He simply is. He has a throbbing heart, a loving heart. That is enough requirement to know what life is.

GREAT THEN INDEED IS THIS WAY... known -- known through the heart. Better to call it felt -- felt through the heart.

Life is very simple. Just sometimes put your head away, sometimes behead yourself, sometimes look with no clouds in the eyes -- just look. Sometimes sit by the side of a tree -- just feel. By the side of a waterfall -- listen. Lie down on the beach and listen to the roar of the ocean, feel the sand, the coolness of it, or look at the stars, and let that silence penetrate you. Or look at the dark night and let

that velvety darkness surround you, envelop you, dissolve you. This is the way of the simple heart.

If you approach life through this simplicity you will become wise. You may not know the Veda, you may not know the Bible, you may not know the Gita, but you will come to know the real song of life -- and that is where the real Gita is, the real song is. You may not know the Veda, but you will come to know the real Veda -- that which is written by god himself.

This life is his book, this life is his Bible, this life is his Koran. Recite it! Recite this life. Sing it, dance it, be in love with it -- and by and by you will know what the way is, because by and by you will become more and more happy. The more happy you become, the more you are acquainted with the way, the right way. And whenever a step goes out of line, immediately you feel pain.

Pain is an indication that you have missed the law, and happiness is an indication that you have been in harmony. Happiness is a by-product. If you go in accordance with the law you are happy. Unhappiness is an accident. It simply shows you have gone far away from the law.

Make happiness and unhappiness your criterion. That's why I go on saying that I am a hedonist. In fact Buddha is a hedonist, Mahavir is a hedonist, Krishna is a hedonist, Mohammed is a hedonist, because they all want you to become tremendously happy. And they show you the path.

The path is: become simple, trust more, doubt a little less. If you really want to doubt, doubt doubt, that's all. Doubt doubt; trust trust -- and you will never miss.

THOSE WHO REJOICE IN SEEING OTHERS OBSERVE THE WAY WILL OBTAIN GREAT BLESSING.

And Buddha says not only those who follow the way are benefited, but even those who rejoice in seeing others following the way, they are tremendously blessed.

Yes, it is so. Because by rejoicing that so many people are moving towards meditation...'Good -- I have not been moving yet, I have not yet gathered courage, but so many people are moving -- good'... even this will make you happy because this Will open your doors.

You are not condemning them, you are not saying that meditation is impossible. You say, 'It is possible -- I am not yet courageous enough, but you are going on the way -- go happily! My congratulations for you, my greetings! One day I hope also to come and follow you.'

Buddha says if you greet a sannyasin you have greeted your future. If you see somebody moving on the path and you feel happy, tremendously happy -- knowing well that you are not following on the path, you are yet not ready for it, but you don't condemn the man, in fact you rejoice, you help him to go on the path -- you have started following on the path.

That's what I said in the beginning to you: in life whenever you hear somebody has become a sannyasin, don't start condemning him -- rejoice. When somebody has started meditating, don't condemn him that he has gone mad or something -- rejoice. By your rejoicing you are bringing your own meditative possibilities closer to you. By rejoicing you have taken sannyas in a deeper way. Inside it has happened, outside it will come. That is not so important either.

THE BUDDHA SAID:

THOSE WHO REJOICE IN SEEING OTHERS OBSERVE THE WAY WILL OBTAIN GREAT BLESSING.

That's why in this country a sannyasin has always been respected tremendously. Even sometimes one who is just wearing an orange robe and is not a sannyasin at all -- even he is respected. Because who are we to decide whether he is a true sannyasin or not? Buddha says, 'Rejoice!'

I have heard an old story:

A man who was a great robber robbed the palace of the king, and by the time he was escaping it was known, so guards followed him. He was in tremendous danger. He came to the bank of a river and the horses of the soldiers were following and he could hear the noise that was approaching close, and the river was big and there was no bridge. He was afraid, and it was a cold night -- so what to do?

Seeing nothing, no possibility, he saw a sannyasin sitting under a tree. He threw off his clothes, became naked, closed his eyes, started meditating -- of course, pretending, because he had never known what meditation is. But you can pretend, you can close your eyes, you can sit in a padmasana, in the lotus posture. He closed his eyes.

The guards came, the police arrived. There was nobody, just these two sannyasins. They touched their feet. The man inside started feeling very very guilty. 'This is not good,' he thought. 'I am a thief, a robber, and these people are touching my feet. And I am just a pseudo-sannyasin. And if so much respect is given to a pseudo-sannyasin, what will happen if I really become a sannyasin?' A ray of light entered into his life. He dropped his old ways, he became a sannyasin.

His fame spread. One day even the king came to touch his feet. And the king asked him, 'How did it happen to you? How did you renounce the world? I also hope, dream, that one day that great blessing will shower on me, god will give me courage to renounce everything. How did you renounce, sir? Tell me your story. That will give me courage.'

The ex-robber started laughing. He said, 'I will tell you. You helped me much -- your soldiers following me.'

The king said, 'What do you mean?' Then he told the whole story. He said, 'And when I saw that a pseudo-sannyasin like me -- a robber, a murderer -- can be respected, suddenly it became impossible for me to go back to my old ways. And I felt so beautiful when they touched my feet. I had never felt that before. It was such a beautiful moment. And since then I have been meditating, and since then I have really renounced the world, and I am tremendously happy. I have arrived home.'

Buddha says even those who rejoice seeing others observe the law.... Never condemn -- even if sometimes it is possible; it is always possible. When there are real coins there are bound to be counterfeit coins also. When so much respect is given to sannyasins, there are bound to be people who will be deceiving. But that is not the point. What can they deceive? What can they cheat? What have you got? But rejoice.

A SHRAMANA ASKED THE BUDDHA: 'WILL THIS BLESSING EVER BE DESTROYED?'

Will it be just a temporary thing if we rejoice in others being in meditation? The shramana has heard, he knows that if you meditate you attain to eternal bliss -- but just by rejoicing because others are reaching... WOULD THIS BLESSING EVER BE DESTROYED?

THE BUDDHA SAID:

IT IS LIKE A LIGHTED TORCH WHOSE FLAME CAN BE DISTRIBUTED TO EVER SO MANY OTHER TORCHES WHICH PEOPLE MAY BRING ALONG. AND THEREWITH THEY WILL COOK FOOD AND DISPEL DARKNESS, WHILE THE ORIGINAL TORCH ITSELF REMAINS BURNING EVER THE SAME. IT IS EVEN SO WITH THE BLISS OF THE WAY.

Buddha is saying those who follow the way, they become blissful, but even those who simply rejoice seeing so many people following the way, they also become blissful. And not only temporarily, not only momentarily -- their bliss is also eternal. In fact, by their very rejoicing they have become fellow-travellers. Deep inside they have gone on the journey; the outside will follow -- that is not the basic point.

But when you condemn those who are following the path, when you condemn those who are praying, meditating, when you condemn those who are somehow trying to feel and grope in the dark for the way, you are condemning yourself. You are cursing yourself. Your doors will be closed, your potentiality will remain a potentiality, will never be actualized.

You are like a seed, and if somebody has flowered and bloomed, rejoice. In that very rejoicing you will start sprouting. Don't say that there are no flowers

because they have not happened to you. If you say there are no flowers because they have not happened to you so how can they happen to anybody else....

Friedrich Nietzsche says the same thing. He says, 'How can there be any god? If there is any god then I am the god. If I am not, there cannot be any god. How can I tolerate the idea that somebody else is a god? Impossible, I cannot allow this idea.' He says, 'God is dead, god does not exist.'

But then man is left in the limbo. Then there is no way to go up. Then you can go on growing old, but you never grow up, you never become a grown-up. Remember it! Growing old is not grow-ing up. Growing up means exactly what it says -- growing up, growing upwards. Growing old is horizontal, growing up is vertical.

Growing up means growing up like a tree. Growing old is like a river -- it remains horizontal, it does not change its level, it doesn't change its plane.

If somebody else is growing up, rejoice, celebrate. At least one human being has become a Buddha. Good -- he has shown the path. In fact, in him all human beings have become Buddhas in essence, because whatsoever can happen to one human being can happen to every other human being.

We may not become Buddhas for lives together, but that doesn't matter. One man has become a Buddha -- he has shown the possibility. Maybe we have to wait long, but we can wait because the morning is coming closer. It has to come; it has come to one, it will come to us also. It is dark and the night is very long, but now there is hope.

Rejoicing with a Buddha is creating hope for yourself. Then your life is no more hopeless. A hopeless life is a bored life, and a hopeful life, the very possibility... maybe it will happen after many many lives; that doesn't matter, one can wait -- but one can wait with hope.

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SAME. IT IS EVEN SO WITH BLISS OF THE WAY.

The Discipline of Transcendence, Vol 1

Chapter #8

Chapter title: Sincerity in the search

28 August 1976 am in Buddha Hall

Question 1

YOU TOLD US TO REJOICE WHENEVER WE SEE OTHER PEOPLE BECOMING SINCERE SEEKERS, AND IT IS INDEED A MOVING EXPERIENCE TO SEE NEW PEOPLE BECOME SANNYASINS AND BEGIN TO MEDITATE. BUT HOW ARE WE TO FEEL WHEN WE SEE REALLY BEAUTIFUL, SINCERE YOUNG PEOPLE GIVING UP EVERYTHING TO FOLLOW DESTRUCTIVE, FALSE, SO-CALLED MESSIAHS WHO ARE ONLY USING THESE FOLLOWERS FOR THEIR OWN MATERIAL AND POLITICAL GAIN?

I AM THINKING OF A MAN NAMED MOON WHO IS GAINING MORE AND MORE ADHERENTS EVERY DAY. HE IS ALSO MAKING MORE AND MORE ENEMIES IN THE WEST, WHO CRITICIZE HIM AND HIS METHODS MOST VEHEMENTLY. BUT HIS POOR BLIND DISCIPLES USE THIS PERSECUTION AS PROOF THAT HE IS A NEW JESUS.

IT IS A VERY COMPLICATED PHENOMENON and you will have to be very subtle about it. The first thing -- it is none of your business. If somebody follows Moon or Muktananda it is none of your business. You should not have any attitude about it, because who are you to decide? Whether Moon is right or wrong, how can you decide? And why should you decide? You are not following him. You should keep out of it. Because there is no way to decide from the outside.

The same thing was said really against Jesus also. And the people who were against Jesus, they were also saying the same thing to people: 'Why are you going with this man? He is a false messiah.' That's what Jews were saying against Jesus. They still say -- they may not say loudly because they have been forced to be silent, crushed down the centuries, but they still say. Who is going to decide? And how?

The same people are saying against me -- you following me. People will say that you have fallen into the hands of a dangerous man. He has brainwashed you, he has destroyed you, you are hypnotized, and so on, so forth.

So the first thing is, never be concerned about these things. Don't waste your time. If somebody feels good to be with Moon, it is his business to decide. And you say 'sincere, beautiful people...' If they are really sincere they will understand sooner or later that this messiah is false. If their sincerity cannot reveal to them the falsity of their messiah, then who is going to reveal? So let

them go wholeheartedly. If they are moving with a wrong person, sooner or later they will realize. And if they don't realize, then too it is for them to choose.

In fact, the more you criticize Moon and others, the more you make it impossible for the disciples to see themselves. The more you criticize, the more they become defensive.

And logic is a double-edged sword. When you start being too much against, then Moon says, 'Look, the same happened to Jesus, the same is happening to me. People are against me. It has always happened to great prophets that people are against them.' By your being against him you are proving that he is important, you are giving him too much significance.

If Jews had not bothered about Jesus, there may not have been any Christianity. I'm not saying that Jesus was wrong or right, I'm simply saying there would not have been any Christianity. But too much against him created a defensive attitude in his followers. They started fighting, arguing.

Be indifferent. If you cannot rejoice then do at least one thing -- be indifferent. If you can rejoice, good.

Somebody who is following Moon at least is seeking -- maybe seeking in wrong directions, maybe -- but still seeking. Better than those people who are not seeking. Rejoice. Moving with a wrong person, but moving. Groping in the dark, far away from the door, but groping. Better than those who are sitting in the dark and not groping at all. Better than Christians, Hindus, Mohammedans, Jains, Buddhists, who are just sitting silently. Their groping has stopped. They think they have found.

Just by birth you become a Christian. Christianity is not your choice -- just an accident by birth. Just by birth you have become a Hindu. It is better at least that somebody is trying to move on his own. There is danger, but the whole life is danger.

It is better to be a follower of Moon, alive, than to be a follower of a dead Christ. And I am not saying that he is right or wrong -- he may be wrong -- but at least the person has the courage to follow, to choose. If he is wrong, sooner or later his own experience will prove it -- that he is wrong. But those people who are simply sitting in the darkness, they will never come to know whether they are wrong or right. The real trouble is with these people.

You have taken it for granted that you are a Christian. How can you be a Christian? There were only a few Christians who followed Jesus alive. They risked their life. The greatest risk was this: that there was no way to decide whether they were following the right person or wrong -- that was their greatest risk. Had they been with the old church -- if they had remained Jews there was no risk. Things were settled by the tradition. For centuries down, everything was settled, every dogma was settled.

These people started looking for themselves; they were trying to open their eyes. I am not worried whether Jesus was right or wrong, but I say these people are more alive people.

Yes, even with a Muktananda it is good to move. And if you are a sincere seeker, how long can Muktananda or Moon deceive you? How long? Your sincerity is your only protection, nothing else. Go on -- one has to grope long, one has to knock on many doors before one comes to the right door. There is no other way. So don't criticize. There is no need; it is none of your concern. If you want to follow Moon, then you have to think about it. Others are following -- let them think. Why should you take their responsibility? Why should you have any power over others? If somebody decides to follow a fool, that's his decision -- and he has the freedom to follow the fool. Forced -- even if you are following the greatest wise man in the world, a Buddha -- then too it is ugly, because it kills your freedom. With your own choice if you follow a fool, it is beautiful. My emphasis is on your freedom. And people who are against Moon, why are they against Moon? The same reason why people were against Jesus -- because if Moon's influence grows then more and more Christians will be disappearing. They will become 'Moonites'.

These people are against Bhaktivedanta, the Hare Krishna movement leader, because more and more people are becoming Hindus; Christians are disappearing. These people are against Maharishi Mahesh Yogi because more and more people are dropping their christian prayer and starting TM. The same happens everywhere.

Here people are against me because if you come with me, by and by you will not be a Parsee, and you will not be a Hindu, and you will not be a Christian -- you will become a pure human being, a simple human being with no adjectives.

So those who live with the adjectives, how can they just watch it? They are afraid, their establishment is eroding. They will try in every way. But I will suggest to them that if they really want that no one should come to me, they should remain indifferent.

The more they are against me, the more they make me important. Their very against-ness helps many people to become interested in me. The best way for them will be not to be bothered by me, be indifferent. Let people come and let people find. If they find more nourishment with me than they were finding in their old church, in their temple, in their mosque, then it is for them to choose. If they don't find any nourishment with me, they move away, they go on searching. But if people are against me then you start becoming defensive. Then your eyes become dogmatic, then you are in an arguing mood. You have to prove somehow that your master is right and is the only true master in the world. Then even if sometimes you see flaws in me, errors, mistakes, you bypass them. How can your master have any mistake, flaw in his life? -- impossible. And you go on hiding. And by and by you become almost determined by the people who are against me. They talk against me, you have to talk for me. They help me in a way.

This is my suggestion: there is no need to be worried -- the world is vast, and everybody is free to choose, should be free to choose. If somebody feels that he is attaining something with Moon -- and Moon may be wrong, as far as I know he is wrong -- but even then if somebody follows him I am not going to distract the person. This is my attitude -- that he is wrong. Even if he is wrong somebody may be benefited by him. Life is very mysterious -- you learn by your errors also. I know many people, like Muktananda, who have nothing to give. It is a miracle that Muktananda can also become a guru. But still if somebody is following Muktananda, I will not say don't follow him. I will say go headlong. Because that is the only way to find out, to figure it out. I will say, 'Go headlong with open eyes; maybe this is how your life is going to grow.' Nothing is wrong in it. Why be so much afraid?

One learns from fools as much as from wise people, and one learns from pseudo-gurus as much as from authentic gurus. They are part of one phenomenon. In fact, you get that which you deserve. Now there are a few people who deserve Muktananda. What to do? They have earned Muktananda through their lives; many lives of karmas and they have earned Muktananda. Now who am I or who are you to prevent them? Why? They deserve, that is their growth, they have to pass through it.

One day Mulla Nasrudin came to me and he was very much worried and he said, 'I would like to become a guru myself.'

I was intrigued. I said, 'There are good opportunities. Why not? You try.'

He said, 'Yes, that's what I'm thinking. If Muktananda of Ganeshpuri can become a guru, why not I?' And then he said, 'Osho, there is one request. You supply me with my first disciple.'

A man was sitting by the side who suffers from an inferiority complex and he has seen psychoanalysts -- Freudians, Jungians, Adlerians -- and he has defeated all of them, and he goes on suffering with inferiority complex. In fact he has become more skilled in it. The more he has been psychoanalysed, the more he has become skilful about it. In fact, he is enjoying it.

So I told Nasrudin, 'You take this man. Try -- this man suffers from inferiority complex.' Nasrudin took him away, sat with him, looked into his eyes, meditated a little, closed his eyes, and then told him finally, 'I have good news for you. You have no inferiority complex, you really are inferior.'

Now there are people who really are inferior. They deserve Muktanandas, Moons, and that type of people. There are stupid people. What to do? Stupid gurus are also needed. Stupid gurus cannot disappear from the world unless stupid people disappear. It is a subtle economic law. Your demand has to be fulfilled, somebody from somewhere has to supply goods that you need.

People think as if it is only just Moon or people who are exploiting. No, you want to be exploited, you cannot rest unless you are exploited. People think that

followers are innocent. This is nonsense! You cannot exploit an innocent man. They are cunning, the followers are cunning -- then they are exploited by more cunning people. An innocent person cannot be exploited by a cunning person, because innocence is so pure; in that purity he will immediately see that this whole thing is nonsense. You cannot exploit an innocent person, you can exploit only a cunning person.

I was staying in a town. Mulla Nasrudin deceived somebody. He said he could double rupees just by magic, and he showed the trick. He doubled a one hundred rupee note. It was just a trick but the person was impressed. So the person brought all, whatsoever he had. He was not a very rich man, but whatsoever he had -- ornaments, gold, precious stones, money -- whatsoever he had he put before Nasrudin. Then he played the game and he disappeared with the whole lot.

Now the man came to me and said, 'Why do you allow such cunning people with you?' I said, 'You are cunning -- that's why he could exploit you. You wanted your money to be doubled without any effort -- that's why he could exploit you. If you were innocent, how could you be exploited? Your logic and his logic were not different. What were you expecting from him? He exploited your greed. He exploited because you were ready to be exploited. Can't you see the whole nonsense of it?' I told him, 'If it is in my power, then I will send you both to the jail, because you are a participant. He alone is not responsible. In fact, his responsibility is secondary to you. If you were not ready how could he exploit you?'

So don't call those people sincere, innocent, who are exploited by cunning people. No, they must have some cunningness in themselves; they must be looking for shortcuts, for nirvana. Then anybody can exploit you.

Somebody comes and says, 'This will do. Just a mantra -- you have to repeat it twenty minutes in the morning, twenty minutes in the evening, and you will attain to perfect bliss.' Now he is delivering something so cheap -- you call it Transcendental Meditation or something, whatsoever you want -- and if he asks a hundred dollar fee what is wrong in it? And you say this man is exploiting. He is not exploiting your innocence; innocence cannot be exploited. An innocent man will understand -- 'How is it possible? Just by uttering "Rama, Rama, Rama", twenty minutes in the morning and evening and you become enlightened?'

Be reasonable, and if you are unreasonable and he asks a hundred dollar fee, he is asking simply something that fits with your logic. And you pay the hundred dollar fee, and then you think that he has been exploiting you!

Nobody can exploit you unless you are ready to be exploited, nobody can deceive you unless you are ready to be deceived. The responsibility is yours, so be alert, be reasonable. Don't be a fool, otherwise somebody is bound to -- somebody is bound to become your guru. And then don't go on shouting and

crying and making a fuss about it that you have been exploited. You wanted to go to nirvana very cheap.

Always remember -- you fall into bondage because you want to become a slave. You cannot remain free, that's why you fall into a sort of bondage. But it is you, otherwise nobody can imprison you. You are afraid of freedom, you are afraid of growing, you are afraid of facing life as it is.

So from somewhere or other, sometimes from Korea -- Moon comes from Korea; sometimes from India -- Muktananda comes from India; sometimes from Japan... and of course these people have to come from the East because the East has the credit of being religious, spiritual.

Just in the same way, if an engineer comes from Germany he has more prestige in India; a doctor comes from England, he has more prestige in India. The Indian doctor may be as educated as the English doctor, but the English doctor has prestige -- he comes from the world of science, he has an aura. It is just as if you have a watch, an Indian-made watch, HMT watch -- it is an ordinary watch, made in India. If you have a Swiss-made watch, it has an aura: imported.

The same happens as far as religion is concerned. In America you need imported gurus and India has nothing else to export. So we are exporting in bulk. They carry an aura.

Here it is difficult for them to find disciples. But they come from the East, the world of the rising sun, they come from the fabulous East, the land of Buddhas, Mahaviras, Krishnas -- they carry an aura. Just very ordinary people with no talent, with no genius, with no intelligence, but they can just sit there and things start happening. And then you think they are doing something.

You are hankering that something must happen to you and nothing is happening. The West is very much bored; something should happen. Now you have everything that you always needed, desired; all material things are there. Now for the first time the West is becoming aware that something spiritual is needed, a spiritual need is being felt.

It always happens -- whenever a society becomes very rich and affluent, only then the religious need is felt. A poor country cannot become religious howsoever it may pretend. It has never been so, it cannot be.

I am not saying that a poor man cannot become religious. Individuals can be exceptions -- a Kabir, a Nanak -- but poor societies cannot be religious; their basic needs are unfulfilled. Religion is a very high need.

It is as if you are hungry: who thinks in that moment of listening to beautiful music? When you are hungry you need bread, you don't need music. Beethoven won't do, Mozart is meaningless when you are hungry. When you are hungry, starved, naked, what to do with Shakespeare, Goethe, Kalidas? -- it makes no sense.

When your basic needs are fulfilled -- your body is healthy, you have a hygienic world to live in, a good house, good clothes, good food, nourished -- suddenly you feel that you need something of the aesthetic world -- music, art, poetry. You

become interested in Picasso and Van Gogh, and you become interested in Pablo Neruda -- and a thousand doors open.

When your aesthetic needs are also fulfilled, when you are getting bored by Beethoven also, Mozart also, then suddenly another door opens -- the door of the Buddha, Krishna, Christ. That is the highest need. When every lower need is fulfilled then spirituality arises.

The West has fulfilled its lower needs. Now suddenly a desire has possessed it; a passion for the ultimate is being felt all over the West, particularly in the new generation -- a tremor, a longing for the unknown. It is a very critical moment.

In this moment there will be many people who will exploit this need, because the West is like a child -- a child in the world of spirit. They don't know what is what. They just have a need, that's all they know. And whosoever comes and says, 'I can fulfill your need,' whosoever is clever enough at least to pretend, you will follow him. But this is natural.

Sooner or later you will be finished with Moons and Muktanandas. Because sooner or later you will see that they promise but they never deliver. How long can this go on? And then only will you become interested in true masters -- Krishnamurti or Gurdjieff or Raman. Then you will start getting interested.

But this is natural. In the beginning it has to be so. You don't know what real roses are, so people who bring paper roses and plastic roses -- you don't know what real roses are, you don't have any comparison -- you simply purchase them. But how long can it go on?

That's why I decided not to go to the West. Right now it is a supermarket. And there are so many people standing on their soap-boxes and shouting and selling and advertising, that it is futile. I decided rather to wait here because people who have been with Moon, with Muktananda, with this and that, and are finished, and have come to know that these people have nothing to give, are bound to come towards the East in search. I decided to wait for them here, not to go there. Because when a seeker comes, travelling so far, then his desire is very authentic, then he is risking much. He is risking his whole life.

And it is better that he should have passed through the super-market, so he knows. If sometimes somebody comes to me directly I am not much interested in him because I know it is better he should pass through the right channel -- Muktananda, Moon, etc. When he passes through all of them and then he comes to me, there is a sudden contact, an immediate contact.

So in a way they help. Here are many people who have been in all sorts of movements in the West. This is good, a good training. You have some background, you have a certain gestalt, to judge.

So the first thing... YOU TOLD US TO REJOICE WHENEVER WE SEE OTHER PEOPLE BECOMING SINCERE SEEKERS, AND IT IS INDEED A MOVING EXPERIENCE TO SEE NEW PEOPLE BECOME SANNYASINS AND BEGIN TO MEDITATE. BUT HOW ARE WE TO FEEL WHEN WE SEE REALLY

BEAUTIFUL, SINCERE PEOPLE GIVING UP EVERYTHING TO FOLLOW DESTRUCTIVE, FALSE, SO-CALLED MESSIAHS WHO ARE ONLY USING THESE FOLLOWERS FOR THEIR OWN MATERIAL AND POLITICAL GAIN?

Let them go. Help them to go there. Tell them to go to the very end. Sincerity, their search -- if it is true they will come out, and they will come out more mature, less childish. They will come out more experienced. Nothing to be worried.

Never prevent anybody if he is really going somewhere. Let him go. There is only one way to learn and that is through experience; there is no other way. And if you think that he may be lost, then he deserves to be lost, then that is what he needs right now.

Nothing happens without your deserving it. Whatsoever happens you deserve it. Nobody can exploit you unless you were in need to be exploited. Nobody can make you a slave unless you were ready to become a slave and you were afraid of freedom. Nothing happens to you for which you were not hankering, for which you were not desiring, consciously or unconsciously. So it is your life and it is your freedom.

It happened one night, the phone rang at four a.m. 'What do you want?' I shouted into the instrument. 'Nothing,' was the reply.

'Then why did you call me in the middle of the night?'

'Because the rate is cheaper.'

That's why I stopped keeping the phone in my room since then, because there are absurd people. Because the rate is cheaper -- that may be the only reason they phone in the middle of the night.

You go with Moon because the rate is very cheap. You go with Muktananda because the rate is very cheap. What do I mean? I mean they promise you something and they don't ask you to be transformed. The rate is very cheap. They say god can happen to you without any change on your part; just do this mantra for twenty minutes.

When you come to me it is not a question of twenty minutes, it is a question of your whole life. You have to change from the very roots. I ask for a radical change. You have to drop your old values, your old morality, your old concepts, your old world view.

You have to almost die with your past, only then your future starts sprouting. I ask you to be crucified so that you can be resurrected. I am like a death, and that is what the meaning of sannyas is -- you die in me and a totally new person is born.

I'm not saying that your life will become easy. No, it may become more difficult. I'm not promising you rose gardens. One thing only I can promise and that is if you are ready to take the risk, there may be many more difficulties, but you will

start growing. I can only promise growth. Growth is always hard, painful; you have to destroy and dismantle many things in you, and you have to learn new ways of being, new styles of life. It is painful.

I don't say you will become rich, as Maharishi Mahesh Yogi says: 'If you meditate you will become successful, you will become rich.' I don't say that. In fact you may become more of a failure if you go with me. And you may never be rich if you go with me. Because if you go with me you will become less and less ambitious. If you go with me you will become less and less aggressive, less and less violent.

Ambition is violence, the very effort to succeed in the world is violent. You may be a loser as far as the outside world is concerned. I cannot say anything about it. You may turn out to be just a beggar. But one thing I can say: you will be growing in, you will be enriched within, you will become more blissful. I don't say more successful, I say more blissful. You will become more restful, you will be more relaxed. But I don't say that you will have money and success and things like that.

With me you will have to lose much, and with me the gain will be so inner that only you will know and nobody else will know. So you cannot exhibit it, you cannot show it to anybody. The gain is going to be very inner and very subtle and the loss is going to be very gross and very outer. Everybody will know that you are losing.

Just the other night one indian sannyasin came and said, 'My whole ambition is gone and I am becoming indifferent to all success. I don't even feel like struggling any more. I want to be in a deep let-go.' I said, 'Perfectly good. That's how it should be.'

He was disturbed about one thing. He said, 'But something is happening, and that is I am not even interested in meditation any more. I feel happy, silent, but I am not interested in meditation any more.' I said, 'That's what one should expect finally -- drop that too.'

About this he was a little puzzled -- whether to drop meditation or not -- because only through meditation has he come up to this point where he is feeling at home... so much so that all his desiring is disappearing. He wanted to cling to meditation. When I said, 'Drop that too,' his last barrier was broken.

Now if you look at this person it will be difficult for you to see what is happening. In fact he may have looked more radiant to you before than he will look right now, because now he is so silent, his whole energy is so silent. You will not find him laughing; at the most he can smile -- in fact that too he will have to do by an effort. Not because he is unhappy, he is simply happy.

You laugh because of unhappiness. Twenty-four hours of unhappiness, you gather unhappiness, then you have to do something to get out of it -- you laugh. But if a man becomes really happy then the very need for laughter disappears.

It will be difficult to judge from the outside that something has happened inside in him -- and a great transformation IS happening inside him. This is what sannyas is -- he is disappearing from the world.

For this transformation very few people are ready, and those who are not ready, they also need somewhere to go, somewhere to seek. They also need a guru, a master. Good, nothing wrong in it, but remember the dictum that you get only that which you deserve. They will find somebody.

One politician used to come to me, and I asked him, 'Why do you come to me?' He said, 'Just for your blessings. I have been trying hard, but for twelve years I have remained a minister and I couldn't succeed in becoming a chief minister. Now every minister has his own guru, and I know only you, so I come to you.'

I said, 'You have chosen a wrong guru. Go to Satya Sai Baba. You have chosen a wrong guru -- because if you come too often here there is every possibility you will not even remain a minister. Don't listen to me, to what I am saying, and don't come close to me. It is dangerous.' Since then he has disappeared. He must have got the point.

With me you will fail in the world -- of course very few people are ready to fail in the world. With me you can succeed in the inner -- but very few people are mature enough even to desire for that. So there are so many grades of growth, so many types of people, so many centuries living together. Now a person who goes to Sai Baba and a person who comes to me are not contemporaries, cannot be. The person who goes to Satya Sai Baba because miracles are happening must be living somewhere two thousand years back, when these things were thought to be spiritual. These are just ordinary magical tricks. A Buddha is not known to have done anything like that. It would have been foolish.

Two thousand years have passed: a few people have remained in that primitive state of mind. They go there. They cannot see simple things. There is no need to discuss about it -- any ordinary magician on the street can do these things. But when a magician is doing these things you think he is just a magician. And when a religious person is doing these things you think these are miracles. They are the same things.

Now Bangalore University has appointed a small committee of twelve people, and they have asked Satya Sai Baba to help them. They want to see the miracles done before the committee so they can see whether there is any scientific validity or not. He didn't answer. Three letters were written from the Vice Chancellor -- he would not answer.

And when the Vice Chancellor released his letters to the press, then Sai Baba was very angry. Then he answered in a public talk, and answered in such an unspiritual way that it is unbelievable, ridiculous. He said: 'These people are trying to fathom me. It is as if an ant is trying to fathom the ocean. These people

are trying to pull me down. It is as if dogs are barking and thinking that stars will fall.'

Now this is very non-religious language, profane, not even gentlemanly. And if really you are doing miracles then why be afraid? Let them come. It will be a good opportunity for you to prove. Why not allow them? They will become your followers. They will beat the drum for you all over the world, that you are really a siddha, a miracle man. Why not allow them? Why are you afraid? They simply want to watch.

Only one thing I have to suggest to the Vice Chancellor of Bangalore University is that their committee is not of the right people. In their committee there are professors of philosophy and psychology and science -- physics, chemistry. These people cannot judge a magician, these people have no background. What has it to do with physics? These are simple people, very innocent people. They have lived in mathematics.

The committee needs a Gogia Pasha, a K. Lal. Only then can these people be brought down to earth. A Gogia Pasha, a magician, is needed in the committee because he will know what Satya Sai Baba is doing. Every magician knows what he is doing. Professors won't be of any help, professors are very poor people. What can they do? They don't have any concept of magic.

If you are going to find out the truth of a magician, take magicians with you. Only they will know. It is a very tricky world, the world of magic. Very great skill is needed. To deceive is not so easy; it is an art, a great art.

But people are there; even if you expose Satya Sai Baba, that doesn't matter -- another Baba will arise because these people have a need. They will say, 'Yes, that Baba was bogus, but this Baba is true.' You go on exposing, it makes no difference, because you don't understand that there is a basic need in people. Unless people are raised in their consciousness, Satya Sai Babas will continue. You can expose one Satya Sai Baba, another will be born. You can expose that one, another will be born, because people are in a real need. They don't know any higher religion than that.

All are not contemporaries. People coming to me are a totally different type of people. In fact they are a little ahead of their time; they will not be understood. That's why when you go into Poona people cannot make out what you are, what you are doing. They cannot figure it out, because you don't belong to this century. You have come a little earlier than your time.

They cannot believe how a sannyasin can move with a girl, hand in hand -- impossible. I am giving you something which will be possible only in the twenty-first century -- one hundred years more are needed... when religion will not be anti-life, when religion will be life-affirmative... when religion will not be anti-love, when religion will be a tremendous release of love... when religion will not be anti-sex -- because to be anti-sex is to be anti-life... when religion will be a total acceptance of all that life gives, of all the benedictions that life makes available.

Then religion will be just a deep gratitude towards god. Whatsoever he has given, one has to move into it, love it, experience it, transcend it -- but no anti-attitude.

So when you go into Poona town people cannot believe that you are sannyasins; they have their own notions of the past. A sannyasin has to be anti-life, you are not. Now one of my old sannyasins, Paritosh, goes to the racecourse. What to do? And not only that, he is winning there. But good! I approve of it. I am not here to destroy your life, your enjoyment, your delights. I am here to enhance them, I am here to help you to become more flowing.

To me, sannyas is not to take life very seriously -- take it playfully. The racecourse is also part of life. And if you enjoy, it is perfectly good, nothing is wrong in it.

So whatsoever one is following, remember, it may be a need to him. Let him go, help him, at least he is trying to find something. Some day we can hope he will find a place where he can bow, where he can surrender, and where he will not be exploited.

And of course, if you start arguing, then people become defensive. It is just part of the ego of the disciple to defend the master. If somebody says anything against me, you simply feel it is against you. And it is natural, because you belong to me, I belong to you. If somebody is saying something against me you feel hurt, you start defending. And if he goes to exaggerations in his criticism, you go to exaggeration in your defence, and both become false.

I have heard:

The puerto rican couple had been married only three months when the wife gave birth to a bouncing baby girl. The proud grandmother was accosted on the street one day by one of her neighbours. 'Hey, I see your Rosita just had a baby after only three months,' smirked the neighbour.

'You surprised?' asked the new grandmother. 'My Rosita is such an innocent. How would she know how long to carry a baby?'

Never argue, it is useless. Then you make the other person defensive, and then -- extremes.

Many people are simply going here and there because of curiosity. That too is good. Not to be curious is not to be alive. That too is good. But curiosity is not enough for spiritual growth.

There are three words in the East: curiosity we call kutahel. It is childish, you don't put anything at stake. You just ask why the trees are green and then you forget about it. If nobody answers it you don't go on thinking about it. Who created the world? Not that you are really interested -- just a floating idea in the mind; not that you are ready to put your life for this question, that you have to find the answer. It does not matter.

Then enquiry we call jigyaasa. Enquiry means now your curiosity is not just curiosity; it is taking deep roots in you, it is becoming a part of your life. You are not asking for asking's sake, you really want to go into it.

And then there is a third word, mumuksha, for which no english equivalent exists. Curiosity is just amusement, enquiry becomes more scientific, mumuksha literally means the desire, passionate desire to know the truth.

Curiosity will not take you anywhere else, you will remain a news-paper reader, that's all. Every day you read the newspaper but it is just curiosity. Then you throw it.

Enquiry can make you a scientific worker, a philosopher, a logician, but still it will not make you a religious person, a spiritual being.

When your enquiry becomes so passionate -- by passionate I mean when it becomes a question of life and death -- when you cannot rest at ease unless you know the truth; when you are ready to die for it, for your enquiry, only then can you find a real master.

So there are three types of masters: people who fulfil your curiosity, people who fulfil your enquiry and people who fulfil your mumuksha, your passionate desire to know the truth. It depends on you. Curiosity-mongers can go to Muktananda, Moon -- that will do. They are never ready to commit, they are just spectators. And of course they get into many troubles.

I have heard:

A Jew was standing on a manhole cover jumping up and down and shouting, 'Sixty-nine, sixty-nine, sixty-nine!'

A German came along and asked, 'What are you doing?'

The Jew jumped off and took the German by the arm. 'Here,' he said, 'you try it for a while.'

The German got on the manhole cover and as he started to jump the Jew grabbed the cover away and the German fell down the sewer. 'Ha!' exclaimed the Jew as he replaced the cover and starting jumping again. 'Seventy! Seventy! Seventy!'

Curiosity is just like that. Somebody shouting, 'Sixty-nine! Sixty-nine! Sixty-nine!' and just in your mind an idea arises: 'What does he mean? What is sixty-nine?' Now you are no more... you have nothing to do with it. If you are really a little alert you will bypass. Let him say 'Sixty-nine! Sixty-nine!' Let him shout. Why should you get into it?

But man is a monkey. If somebody is shouting, suddenly you become curious. What is the matter? That is how things are going. A Muktananda goes on shouting, 'Kundalini! Kundalini! Kundalini!' What is kundalini? Sixty-nine becomes seventy.

So first you get caught and then it becomes very difficult to get out, because then it becomes an involvement with the ego.

The seven-year-old was being taught the proper way to ask a girl for a dance. A half hour later he asked the teacher, 'Now, how do you get rid of her?'

It is very easy to ask a girl to dance with you; the real problem arises in how to get rid of her. It is very easy to fall in love, the problem arises when you want to get out of it. You had never really thought of all the implications.

When you go to somebody you may be just going for curiosity's sake. Some friend goes there, your neighbour goes there and they say, 'Baba is incredible!' So you have to go -- sixty-nine! Then you have ambitions, then you have illnesses, then you have a pending law suit against you in the court, then you have a thousand and one problems. And when you go to the Baba and there are people who say that he is a miracle, he can create things out of nothing, then your desire becomes aflame. 'If he can create things out of nothing, maybe he can help me for my court case, or he can help me for my disease to disappear, or he can help me for my ambition, for my success in life.'

Then you are caught. And then others start saying that you are going to a false messiah. Then you defend, it becomes your ego problem. You? -- how can you go to a fake messiah? When you go there the messiah has to be true. You cannot go; you are such an intellectual person, so intelligent. How can you be caught by a false messiah? Impossible. Then you try to prove that he is not false.

Now you are getting into a trap on your own. And one day it will be very difficult to get out because then you will be swallowing your own thing that you have spat. You have been saying that he is the greatest master, then one day you want to leave. Now how to leave? It goes against your own assertions; ego becomes involved.

One thing only I would like to say: go wherever you want to go, don't get egoistically involved. Remain alert, watchful. If you can learn something, learn. If you find that there is nothing to learn, then be ready to leave.

There is no need to leave with a grudge. There is no need to leave him only when you start being against him. There is no need to be an enemy -- simply leave. Because to be too much in attachment is bad, and to be too much full of hatred is bad also.

You go to a person; whatsoever you can learn you learn. If you feel that this is the home, you have arrived, then good for you. If you feel this is not, then leave, and thank him for whatsoever he has done for you. Maybe he has not done anything, but at least he has made you aware that you can become a victim of somebody who has nothing to give. Next time you will not become a victim so easily. Thank him for that.

Three logicians were standing under one umbrella. 'This is terrific,' said one of them. 'None of us are getting wet.'

'That is because it is not raining,' said one bystander.

There are many people who think they are happy because of the Baba, because the Baba's blessing is making them happy. They think Baba is like an umbrella. But first look whether it is raining or not.

This is my experience: if a hundred persons come to a Baba, fifty will become hangers-around. Fifty will leave, because those fifty will not feel any fulfilment, and these fifty will feel some sort of fulfilment -- not because of the Baba; it is simple statistics. If a hundred ill persons come, almost fifty percent will be helped. Not because of the Baba; if they had not come then too they would have become healthy. They simply become healthy because it is not raining.

You go on distributing anything -- just water. You try it. You can just go and sit under a tree and start distributing water to people. Within a week you will see many people are hanging around you. What has happened? Many will start saying that you are a miracle: 'I had a headache for many years, that disappeared.' Somebody says he had a stomach ache and it has disappeared. And you will be surprised, but by and by you will see that things are working so you will become more confident.

When you become more confident, things will work more. And these people who will hang around you because they have been helped, they will create an aura around you. Whenever a new person comes, they will say, 'Certainly it is going to happen, absolutely it is going to happen. Look -- to all of us it has happened. This man had a headache, and this man had a stomach ache, and this man was suffering from this and that man was suffering from that. We have all been helped.'

This creates a sort of deep suggestibility. When so many people have been helped then why not you? You become hopeful, faith arises, and then the water works. These are simple auto-suggestions that work. And then things go on growing.

It is just like a snowball rolling on snow. Just by rolling more snow collects around it -- it goes on bigger and bigger and bigger.

Human stupidity is tremendous, and man has lived down the ages in such ignorant, stupid ways, unintelligent ways, that it seems natural. Nobody understands how things work. Still science has not been able to know exactly how things work, but the basic things are known. How do things work? -- they work through faith. Nobody is working, nobody is doing anything, just your own faith.

Jesus is true. He again and again says.... People come to him -- they are healed and they want to thank him, and he says, 'Don't thank me. Your faith has healed you.' He is a true man. He says, 'Don't thank me. I have not done anything. Your faith has healed you.'

And these Babas also don't understand. They are as much mystified as you are mystified by what goes on happening.

Mulla Nasrudin had been out speaking all day in an election campaign and returned home late at night, tired and weary. 'How did your speeches go today?' his wife asked.

'All right, I guess,' the Mulla said. 'But I am afraid some of the people in the audience did not understand some of the things I was saying.'

'What makes you think that?' his wife asked.

'Because,' whispered Mulla Nasrudin, 'I don't understand them myself.'

Just watch how your mind functions: how your mind tends to be superstitious, how your mind tends to be egoistic, how your mind tends to be defensive, rationalizing. Just watch that. The real work is to be done inside your mind.

Don't be worried about Moon and others, you just think about your own mind, and by and by clarity will come to you.

Understanding the mechanism of the mind, one becomes freed of that mechanism. Becoming aware, one goes beyond the mind, and that state of beyond the mind is the state of freedom. Then you cannot be exploited, then nobody can enforce you into any sort of imprisonment. Then nobody can deceive you, befool you.

The last question is from Shanti Sudheer. He has sent me just a blank paper. He has been writing questions almost every day. Of course I never answer him, so this is his last desperate effort. He is the greatest questioner around here, but because all his questions were just head things I have never bothered to answer him -- because they were just intellectual rubbish; they had nothing to do with his being. They had nothing to do with himself: fifty percent of them were concerned with others, fifty percent were just bookish.

He must be a good reader, he goes on sending books to me. He must have studied much and that goes on moving his mind, and then questions arise.

Those questions have nothing to do with his being, or with his growth; those questions are just useless -- curiosities at the most, not even enquiries.

When I come across the questions, first I try to answer those questions that belong to mumuksha, which belong to your passionate effort to get rid of illusions and to arrive into the world of truth. First I answer only those questions which are really life and death questions. If I cannot find that type of question then second I answer those questions which belong to jigyasa, enquiry. If even that is not possible then only I answer questions which belong just to curiosity.

Just because you have asked a question I am not going to answer it. I have to choose -- because you don't know yourself what you are asking, and why you are asking. If I don't answer your question that is my answer. That simply shows that the question was in some way irrelevant, was not worth.

So I never answered Shanti Sudheer. He is a good soul, very innocent, but too much in the head. And I wanted to pull him down a little towards the heart. This is his desperate effort, but the best that he has done -- that's why I have decided

to answer, though he has not asked anything. This shows a little glimpse of the heart... this blank piece of paper. Yes, heart is just as blank as this blank piece of paper. Head is too full, it is crowded. Heart is pure empty sky, unclouded.

Yes, the heart is just like this piece of paper with only one small distinction -- that this piece of paper has his name on it. That is the only flaw I can find in this question. Had there been no name on it, it would have been perfect. A little ego... you can carry that little ego in the heart also, but then it corrupts the whole heart. If he had sent just a blank piece of paper without any name that would have been something tremendously valuable.

There are many people who ask questions just to hear their name from me. They are not interested in the questions, they are interested only in their names. Then I make it a point not to mention their names. I mention somebody's name only when I see the person is interested -- not at all interested in the name only interested in the question. I have my own ways.

But to Shanti Sudheer I would like to say: learn something; this blank piece of paper should become your reality. Drop the name also. Just be simply blank. Mind has so many questions and no answers. The heart has no questions and only the answer. This is the paradox. The mind goes on asking, never finds the answer. And the heart never asks and is always with the answer.

Just the other night Govinda came back -- he is a sannyasin, a rare being, a very pure being. He is a world-famous architect. I asked him, 'Have you any questions to ask?' He said, 'No, Osho. This time I have no question to ask. I have just come to be here.' And I told him, 'Then you will receive the answer.'

Because if you are sitting by my side without any question, then who can prevent the answer? Then how can the answer be prevented? Then it will shower on you, then it will reach to you.

That is the meaning of satsang -- being with a master without any mind... just being with him so energies can meet and merge and flow. If you are empty I can fill you totally, you will start overflowing. But if you are already full of questions then it is very difficult for me to get inside you. Impossible.

Become a blank piece of paper. Don't write even your name on it. Be just empty. In that emptiness perfection descends. When you are not, god is.

The Discipline of Transcendence, Vol 1

Chapter #9

Chapter title: The truth beyond magic

29 August 1976 am in Buddha Hall

THE BUDDHA SAID:

IT IS BETTER TO FEED ONE GOOD MAN THAN TO FEED ONE HUNDRED BAD MEN.

IT IS BETTER TO FEED ONE WHO OBSERVES THE FIVE PRECEPTS OF BUDDHA THAN TO FEED ONE THOUSAND GOOD MEN.

IT IS BETTER TO FEED ONE SROTAPANNA THAN TO FEED TEN THOUSAND OF THOSE WHO OBSERVE THE FIVE PRECEPTS OF BUDDHA.

IT IS BETTER TO FEED ONE SKRIDAGAMIN THAN TO FEED ONE MILLION OF SROTAPANNAS.

IT IS BETTER TO FEED ONE ANAGAMIN THAN TO FEED TEN MILLIONS OF SKRIDAGAMINS. IT IS BETTER TO FEED ONE ARHAT THAN TO FEED ONE HUNDRED MILLIONS OF ANAGAMINS.

IT IS BETTER TO FEED ONE PRATYAK BUDDHA THAN TO FEED ONE BILLION OF ARHATS.

IT IS BETTER TO FEED ONE OF THE BUDDHAS EITHER OF THE PRESENT OR OF THE PAST OR OF THE FUTURE THAN TO FEED TEN BILLIONS OF PRATYAK BUDDHAS.

IT IS BETTER TO FEED ONE WHO IS ABOVE KNOWLEDGE, ONESIDEDNESS, DISCIPLINE, AND ENLIGHTENMENT THAN TO FEED ONE HUNDRED BILLIONS OF BUDDHAS OF PAST, PRESENT OR FUTURE.

LET US FIRST talk a little about the disease called man. Man is a disease because deep down the very being of man is split, it is not one. Hence continuous disease, uneasiness, anxiety, angst, anguish. Schizophrenia is just a normal state of affairs. It is not that a few people become schizophrenic: man is born schizophrenic. It has to be understood.

Man is born in dis-ease, born as dis-ease. When you entered your mother's womb, the first moment of your life was based on two parents, the mother and the father. Your very beginning was dual divided -- male/female, yin/yang, positive/negative. The first unity of your being was already based on division. Half of you came from one parent, the other half from another parent. From the very beginning you have been two.

So schizophrenia is not something that happens to a few unfortunate people, it is just the normal state of affairs. Man is born split, hence continuously there is a duality, an indecisiveness, a wavering. You cannot decide who you really want

to be, you cannot decide where to go, you cannot choose between two alternatives, you remain ambiguous.

Whatever you do, a part of you remains against it. Your doing is never total. And a doing that is not total cannot be fulfilling, and a doing that is chosen only by one part of your being against the other part, will create more and more rift in your being. This has to be understood.

Unity is in the end, not in the beginning. You can become a unitary being, you can become non-dual, you can come to yoga -- yoga means unity, unison, integration, individuation -- but that is in the end, not in the beginning. In the beginning is the dual, in the beginning is the division, in the beginning is disease. So unless you understand it and make an effort to transform it... The merger has not yet happened; it has happened on one level only -- on the level of the body. On the level of the body you have become one, your mother and your father have melted -- on the plane of the body. You have become one body. Out of two bodies a new unity has arisen, but it is only on the body, in the body, not deeper than the body. Deep in your mind you are split. And if you are split in your mind there is no way to go beyond the mind. Only a mind that has become a unity, integrated, one, becomes capable of going beyond it.

This sutra of Buddha is tremendously significant. A very simple sutra, but don't take it literally. Of course literally also it is true, but it is the whole progress -- how to become one, how to dissolve the twoness on all levels of your being, from the most gross to the most subtle, from the circumference to the center... how to drop all duality and come to a point where suddenly you are one.

That point is the goal of all religions, the goal of all yogas, the goal of all prayers, all meditations, the goal of Islam, Christianity, Hinduism, Jainism, Buddhism -- the goal of all the seekers. Because once you have become one, your misery disappears.

Misery is because of the conflict. Misery is because your house is divided, misery is because you are not one, you are a crowd -- a thousand and one voices inside you pulling you and pushing you in all sorts of ways and all directions.

You are a mess, a chaos. It is a miracle how you manage not to go mad, because you are boiling with madness. It is a miracle how somehow you go on remaining sane, how you are not lost into this crowd. But whether lost or not, you are sitting on a volcano which can erupt any moment.

Remember this: madness is not something that happens to a few unfortunate people, madness is something everybody is prone to. Madness is something which you are carrying within you like a seed -- it can sprout any moment; it is only waiting for the right season, the right climate, the right opportunity. Any small thing can trigger it and you -- you simply go berserk. You are berserk because your foundation is split. It is possible to become one but then one has to be very aware about this whole situation.

I have heard:

Mulla Nasrudin went to his psychiatrist and asked if the good doctor could not split his personality.

'Split your personality?' asked the doctor. 'Why in heaven's name do you want me to do a thing like that?'

'Because,' said Mulla Nasrudin, 'I am so lonesome. Because I feel so lonely.'

Don't just laugh at it. Maybe that's why you never work hard to become one unity, because this duality gives you a certain company. You can talk with yourself, you can have a dialogue -- everybody is having a dialogue, continuously. Sitting in your chair, what are you doing when you close your eyes? The continuous dialogue is there. You question, you answer, from this side, from that side.

Watch this dialogue. If this dialogue stops will you not feel very lonesome? Will you not feel very alone? Will you not feel very empty if this dialogue stops? Will you not suddenly feel that all noise has disappeared? Will you not become frightened that only silence is there?

No, you go on feeding this dialogue. You go on helping this dialogue to be there. Either you are talking with others, or if it is not possible because others are not always available, then you are talking with yourself. While you are awake you are talking with others, while you are asleep you are talking with yourself.

What is your dream? A drama that you enact inside your being to create a society, because you are so lonesome. In the dream you are the director, you are the story-writer, you are the actor, you are the screen and you are the audience -- you alone, but you create a beautiful drama. The whole day and the whole night what are you doing? Talking with yourself? This constant talking, this constant dialogue with yourself -- is it not boring?

Yes, you are bored, you are bored with yourself, but still you have chosen the lesser evil -- you think that if this dialogue stops you will be even more bored. At least there is something to say, something to do inside. Left alone with no dialogue you will be simply lost. This dialogue keeps you a little alive, throbbing with life. Mulla is right. He says, 'I am feeling so lonesome.'

Remember, the whole effort of sadhana is to help you to become alone, because only when you are ready to become alone, when you are ready to fall into inner silence, when you are no more clinging to this constant talking, inner talk, then only can you become a unity. Because this constant inner talk helps you to remain dual, divided.

Just the other night a sannyasin came to me and he said that in the night sometimes he falls from his bed and only in the morning he becomes alert. And one day it happened that he found himself ten feet away from his bed. So what is happening? Now he must be getting into deep dreams, nightmares, and the dreams must be so deep that even if he falls from his bed... he found himself ten feet away from the bed -- that means the slumber must be like a coma.

I asked him one thing: 'Do you talk too much in the day?' He said, 'No.' Then that explains it. There are two types of people: talkers and listeners, T-people and L-people. Talkers talk the whole day, then in the night they have to listen; then they go to listen to a religious discourse or something -- they go to the church in the dream, to the priest in the dream. The whole day they have been talking; one has to compensate -- they listen in their dream. People who have to listen in their day, and have become listeners, talk much in the night; they shout, they say things that they always wanted to say but they could not manage in the day -- nobody was ready to listen to them.

It happens to people that when they go to a psychoanalyst and the psychoanalyst listens to them, patiently, attentively -- of course he has to listen because he is paid for it -- their dreams start changing. Their talking in their dreams by and by subsides, the quality of the dream changes, because now they have found somebody who listens to them -- they have become the talker and they have found a party who listens attentively. Their dreams become more silent, they are not talking and shouting in their night. Their nights are more silent, more at ease. Remember, whatsoever you miss in the day you will do in your dreams. The dream is complementary, it compensates and completes whatsoever has remained incomplete in the day. If you are a beggar in the day, in the night you will dream that you are an emperor. If you are an emperor during the day, in the night you will dream that you have become a Buddha -- a beggar.

That's how it happened. Buddha was born in an emperor's palace but he started dreaming about becoming a beggar. When after twelve years he came back home, enlightened, his father said, 'Stop all this nonsense! You are my only son. Come back, I'm waiting for you. This whole kingdom is yours. And in our family there has never been a beggar.'

Buddha laughed and he said, 'Maybe, sir, in your family there has never been a beggar, but as far as I am concerned, I have been dreaming for many lives of becoming a beggar.'

When you become very rich you start thinking that poor people must be living in tremendous beauty, relaxedness. When you live in a city, a megalopolis like Bombay or Tokyo or New York, you think villages are beautiful. Ask the villagers. They are hankering to reach to Bombay, to Tokyo, to New York. They dream. When you are poor you dream about the rich, when you are rich you dream about the poor.

Watch your dreams: they will show you that something that is lacking in the day is being fulfilled. In the day you are one part of your polarity, in the night you become another part of your polarity. You are two. So not only does a dialogue continue in you in your dreaming, but in your moments of awakening there is also a dialogue.

If you are a bad man while awake, you will become a saint while you are asleep. If you are a saint while awake, you will become a sinner while you are asleep. That's why your so-called saints are so much afraid of sleep, they go on reducing

their sleep -- because the whole day somehow they managed to remain saints, but what to do about the night? The whole day they have been celibate, they have not looked at any woman's face, they have avoided life -- but what to do in the night? All those faces they have avoided but could not avoid, surface in their being.

Beautiful women, more beautiful than they have ever seen in the daytime, erupt. They think that it is Indra, the god of heaven, who is sending apsaras to destroy them. Nobody is sending any apsaras, nobody is interested in these poor fellows. Why should Indra be interested? For what?

No, this is compensatory. In the day they control their saintliness. In the night when they relax -- and they have to relax, they have to rest -- when they rest, everything is relaxed, their control is also relaxed. Suddenly all that they have been repressing comes up.

Your day and your night are in constant dialogue. Psychoanalysts say that watching your day life is not as significant as watching your dream life, because in the day life you are pretenders, hypocrites. You go on showing faces which are not true. In the dream you are more real; you are no more hypocrites, no more pretenders, you don't have any mask. That's why all the psychoanalysts try to analyse your dreams.

This is ironical but it is true -- that your dream is truer than your day, that while you are asleep you are more authentic than when you are awake. This is unfortunate but this is so. Man has become so deceptive.

What I'm saying to you is this: unless you become a unity this will continue. In the day you can control, you can become a good man. In the night you will become a bad man, you will become a criminal in your dreams. You will do the same things that you have been controlling the whole day, exactly the same things. If you have fasted in the day, you will feast in your dream. Your denied part will take its revenge. And you cannot go both ways together. That's the disease called man, that's the angst, the anguish of man -- you cannot go both ways. You cannot be good and bad together, you cannot be saint and sinner together, that is the difficulty.

You have to choose. And once you choose, you are torn apart, you are in a dilemma, you are on the horns of a dilemma. The moment you choose, difficulty arises. That's why many people choose not to choose; they live a life of drifting -- whatsoever happens, happens. They don't choose, because the moment they choose, this creates anxiety.

Have you watched, observed, that whenever you have to make a decision you become very very anxious? Maybe it is a very ordinary decision. You are purchasing a pair of shoes and you cannot decide which pair, and anxiety arises. Now it is rubbish -- but still anxiety arises.

Anxiety has nothing to do with great decisions, anxiety has something to do with decision as such. Because you are two -- whenever you decide, both your parts try to dominate. Your mother tries to dominate, your father tries to dominate.

And of course you know well, they never agreed about anything, they don't agree in you also.

Your mother says this pair is good. Your father says don't listen to her, she is foolish; this pair is right. Your male energy says one thing, your female energy says another thing. Your female energy has different attitudes; it looks at the beauty of the pair of shoes, the shape, the form, the colour, aesthetics. The male energy has a different attitude. It looks at the durability of the shoe, the price, the power -- whether the shoe has a powerful shape so when you go walking on the streets your male ego is exhibited through it.

Each thing that the male ego chooses has to be somehow a phallic symbol. The male ego chooses a car with great speed -- a phallic symbol, forceful. You will always find impotent people sitting in great phallic cars -- impotent people. The more impotent they become, the more powerful a car they choose. They have to compensate.

The male ego always chooses that which will fulfill the male ego: I am powerful - - that is the basic consideration. The feminine ego chooses something which gives another sort of power -- I am beautiful. Hence they never agree. If your mother purchases something, your father is bound to disagree with it. They are not made to agree, their visions are different.

It happened:

Mulla Nasrudin tried many girls, but his mother would reject. So he came to me. He said, 'Sir, help me. Whomsoever I choose, my mother is so dominating and so aggressive and she immediately rejects. I am tired. Am I going to remain a bachelor my whole life?'

I told him, 'You do one thing. You choose a woman considering your mother's likes and dislikes. Only then will she approve.'

Finally he found one woman. He was very happy, he said, 'She walks like my mother, she wears clothes like my mother, chooses the same colours, cooks the food the same way. I hope she will like.'

I said, 'You go.' And the mother liked, she liked tremendously and Mulla came but he was very sad. I said, 'Why are you sad?'

He said, 'It seems I am going to remain a bachelor for my whole life.'

I said, 'What happened? Your mother didn't like?'

He said, 'She liked, she liked tremendously -- but my father? He rejects. Now it is impossible! My father says, "She is just like your mother. One is enough! And I'm fed up. Don't you get into the same trouble! What are you doing? Again the same mistake?"'

These two polarities in you are the basis of your anxiety, and the whole effort of a Buddha, of a master, is to help you to go beyond this duality.

This sutra is very significant. Before I read the sutra I would like to tell you a very symbolic parable. John Fowles has given this parable in his beautiful book, THE MAGUS.

The Prince and the Magician.

Once upon a time there was a young prince who believed in all things but three. He did not believe in princesses, he did not believe in islands, he did not believe in god. His father the king told him that such things did not exist. As there were no princesses or islands in his father's domains, and no sign of god, the prince believed his father.

But then one day the prince ran away from his palace and came to the next land. There to his astonishment from every coast he saw islands and on these islands strange and troubling creatures whom he dared not name. As he was searching for a boat a man in full evening dress approached him along the shore.

'Are those real islands?' asked the young prince.

'Of course they are real islands,' said the man in evening dress.

'And those strange and troubling creatures?'

'They are all genuine and authentic princesses.'

'Then god must also exist!' cried the prince.

'I am god,' replied the man in evening dress with a bow.

The young prince returned home as quickly as he could. 'So you are back,' said his father the king.

'I have seen islands, I have seen princesses and I have seen god,' said the prince reproachfully.

The king was unmoved. 'Neither real islands nor real princesses nor a real god exist.'

'I saw them.'

'Tell me how god was dressed.'

'God was in full evening dress.'

'Were the sleeves of his coat rolled back?'

The prince remembered that they had been. The king smiled. 'That is the uniform of a magician. You have been deceived.'

At this the prince returned to the next land and went to the same shore where once again he came upon the man in full evening dress.

'My father the king has told me who you are,' said the prince indignantly. 'You deceived me last time but not again! Now I know that those are not real islands and those are not real princesses, because you are a magician.'

The man on the shore smiled. 'It is you who are deceived, my boy. In your father's kingdom there are many islands and many princesses, but you are under your father's spell, so you cannot see them.'

The prince pensively returned home. When he saw his father he looked him in the eyes. 'Father, is it true that you are not a real king but only a magician?'

The king smiled and rolled back his sleeves. 'Yes my son, I am only a magician.'

'Then the man on the other shore was god?'

'The man on the other shore was another magician,' said the king.

'I must know the truth, the truth beyond magic,' cried the prince -- the truth beyond magic, remember these words.

'There is no truth beyond magic,' said the king.

The prince was full of sadness. He said, 'I will kill myself. If there is no truth beyond magic, then what is the point of going on living? I will kill myself, and I am saying to you, honestly.'

The king, by magic caused death to appear. Death stood in the door and beckoned to the prince. The prince shuddered. He remembered the beautiful but unreal islands and the unreal but beautiful princesses and then he said, 'Very well. I can bear it. If everything is magic and nothing is beyond magic, then I can accept death also.'

'You see my son,' said the king. 'You too now begin to be a magician.'

Now this parable is very very significant. It is very easy to change one magic for another. It is very easy to change one ideology for another. It is very easy to become a Christian from a Hindu, or a Hindu from a Christian. It is very easy to change from the world and move to a monastery, or from the monastery come back to the world and get married. It is very easy. But you are moving and changing nothing but magical worlds.

Unless you realize who you are, unless you come to the point... who is this one who is deceived? Who is this consciousness upon which this whole play of illusion goes on working, enchanting, hypnotising? Who is this basic consciousness?

Yes, a dream can be untrue, but the dreamer cannot be untrue. Even for the dream to exist, a real dreamer is needed.

This is the conclusion of the whole eastern search for truth. Let it be clear to you. In the day you live in a world; you think it is real. Your thinking does not matter much, because in the night when you are asleep you forget this real world completely. Not only do you forget about it, you don't even remember that ever you knew about it. This whole reality simply disappears. In the dream world you start thinking dreams are real. The dream when it happens is as real as this world.

Now, right now you are sitting before me. Is there any way to decide whether you are really listening to me or you are dreaming about me? Is there any criterion to decide? You may be simply asleep and dreaming. Or maybe I am asleep and dreaming about you, or maybe it is true. But how to decide?

Just the feeling that it feels real cannot make it real, because in a dream it feels that the dream is real. So just your feeling cannot be enough guarantee for reality. Because you feel it looks real does not make any sense, because in a dream you feel absolutely that it is real. You have never doubted in your dream. Of course you doubt when you are out of your dream, but that is not the point.

If someday this dream that you call your waking life is broken -- and it is broken one day, that is the meaning of becoming a Buddha -- when this waking dream is broken and suddenly one realizes that it all was just magic, illusion, a dream that you were living through, then it becomes unreal. Just as every morning you wake up and the whole night and the dream world disappears, and suddenly you realize -- there is nothing.

In the night the dream looks real, in the day whatsoever you call reality looks real, but they are suspicious, because in the night the day reality disappears, in the day the night reality disappears. And you have never been able to compare them because you cannot have them both together. Comparison is possible only when you can have on one side a pile of dreams, on the other side a pile of your so-called reality. Then you can compare. But you cannot have them both together.

When the dream is there reality is not there, your so-called reality I mean. When the reality is there, the dream is not there. How do you compare? There is no way to compare.

So the eastern sages have been saying that there is no need. The only thing which is real, or about which you can be certain, is you; not what you see, but the seer. One can be certain that for a dream to exist -- the dream may be unreal or real, that is irrelevant -- but for a dream to exist, even if it is unreal a real seer is needed.

In the night, YOU were real, the dream was unreal. In the morning, the dream is no more there, only YOU are there. Again another dream unfolds.

When one becomes enlightened even that dream disappears, but you are again real, you are still real. There is only one reality and that is your inner consciousness, your witnessing soul. Everything else may be real, unreal, and there is no way to decide it.

It is said about Chuang Tzu that he dreamed one night that he had become a butterfly, moving from one flower to another, rushing in the garden. In the morning when he awoke he was very puzzled. He was a great teacher, a great master, one of the greatest Buddhas ever born on the earth. His disciples gathered and they looked at him, and he was very sad. They said, 'Master, you have never been sad. What has happened?'

He said, 'There is a problem to be solved for you: and the problem is that I, Chuang Tzu, dreamed in the night that I had become a butterfly.'

They laughed, they said, 'Now the dream is gone, you are awake, why bother about it?'

Chuang Tzu said, 'Listen to the whole thing. Now, a problem has arisen: if Chuang Tzu can dream, and in dream can become a butterfly, why can't it happen vice versa? A butterfly can go to sleep and dream that she has become a Chuang Tzu. Now who is who? Whether Chuang Tzu dreamed that he had

become a butterfly or the butterfly is dreaming that she has become a Chuang Tzu. This is the problem that is making me very sad.'

It is said that no one from his disciples could solve this conundrum, this koan. How to solve it? How to decide who is who? But if there was somebody deeply meditative, he would have answered. In fact, Chuang Tzu has posed the question just to know whether somebody has really become meditative among his disciples. Because then neither the butterfly is true, nor Chuang Tzu is true, but the one who is puzzled, the one who watched the butterfly, who is watching Chuang Tzu: the one who watched Chuang Tzu becoming a butterfly and who watched the butterfly becoming Chuang Tzu. That watchfulness, that awareness, that witness, that sakshin, that is the only reality.

This is the meaning of the concept of maya -- that all that you see is unreal; only the seer is real. Go on moving towards the seer, otherwise you live in a magical world. You can change from one magic world to another. Man lives in lies; people call their lies their philosophies.

Freud has said somewhere, a very penetrating insight, that man cannot live without lies. As man is, Freud seems to be right. Man cannot live without lies. Man without lies is difficult, because then you will need much courage. Your lies make life smooth, they function like lubrication, they make you move more easily.

Somebody believes in a god, that makes life a little smooth. You can throw your responsibility on somebody. Somebody believes that there is a world beyond. Maybe here we are miserable, but there paradise is waiting for us, ready to welcome us. It helps. Marx has said that religion is the opium of the people. Yes, he is also true in a way.

All hopes are lies, all expectations of the future are lies. Yes, religion can be the opium, but so can communism -- anything that gives hope for the future, in this world or in another world; anything that helps you to sacrifice your present for something that may happen, may not happen; anything that gives you a feeling of meaning; anything that gives you a feeling that you are a hero; anything that helps to feed your ego.

Once the Maharani of Gwalior invited me to Gwalior for a series of talks. After the first talk she heard she was very much disturbed; a very hinduistic mind, a very dogmatic mind -- orthodox, old-fashioned. She was very much disturbed. She came to see me in the afternoon and she said, 'Sir, whatsoever you say appeals, but it is dangerous. And I have come with one request: please don't destroy people's faith.'

I told her, 'If a faith can be destroyed, it is not worth. If a faith is a faith that can be destroyed, it is a faith in lies. A faith that is really a faith in truth is never afraid of being destroyed, it cannot be destroyed because truth cannot be destroyed.'

Hindus are afraid, Christians are afraid, Mohammedans are afraid, Jainas are afraid, everybody is afraid -- don't destroy our faith! In their faith they are just hiding their lies, their magic worlds, their dreams, their expectations. They are very touchy. If you just poke into their ribs their faith is skin-deep, not even that. They immediately become irritated because their faith is not anything deep in their heart, it is just a belief in the mind.

The Maharani of Gwalior said to me, 'I wanted to bring my son. He is very interested. Listening to you, he became fascinated -- but I prevented him. I have not brought him to you -- you are dangerous and he is young, and he can become too much impressed by you. So I have not brought him at all.'

What is this fear? Are you clinging to lies? Only lies are afraid of being broken, only lies need protection. Truth in itself is self-evident. So if you have some faith which is just a lie, it makes you secure, I know; it helps to adjust with the world, I know -- but it is not going to help you ultimately. Sooner or later you will be awakened out of your dreaming and you will see your whole life has been a wastage.

There is no need to cling to anything outside, because it is not yet in any way possible for you to decide what is true and what is false outside. Right now it will be better that you just move inwards to it and forget all about the outside. Don't be bothered about Hinduism, Christianity, Mohammedanism; don't be bothered about Vedas and Gitas and Korans. Just go in and let one be your goal: to know who is this consciousness, what is this consciousness, who I am.

This sutra is a gradual indication of the inner journey. Listen to it.

THE BUDDHA SAID:

IT IS BETTER TO FEED ONE GOOD MAN THAN TO FEED ONE HUNDRED BAD MEN.

Who is a bad man and who is a good man? What is the definition? The bad man is one who is inconsiderate of others. The bad man is one who uses others and has no respect for others. The bad man is one who thinks he is the center of the world and everybody is just to be used. Everything exists for him. The bad man is one who thinks that other persons are just means for his gratification.

Keep this definition in mind because you ordinarily think the bad man is the criminal. The bad man may not be the criminal: all bad men are not criminals. All criminals are bad, but all bad men are not criminals. A few of them are judges, a few of them are very respectable people, a few of them are politicians, presidents and prime ministers, a few of them are even parading as saints.

So when we will be talking about this sutra, remember the definition of a bad man -- Buddha says a bad man is one who has no consideration for others. He simply thinks about himself only -- he thinks he is the center of existence and he feels the whole existence is made for him. He feels authorized to sacrifice

everybody for his own self. He may not be bad ordinarily, but if this is the attitude, then he is a bad man.

Who is a good man? Just the opposite of the bad man: one who is considerate of others, who gives as much respect to others as he gives to himself, and who does not pretend in any way that he is the center of the world, and who has come to feel that everybody is the center of the world. The world is one, but millions of centers exist. He is very respectful. He never uses the other as a means. The other is an end in itself. His reverence is tremendous.

Watch, watch your own life. Are you using your wife just for your sexuality? You may not go to a prostitute. Ordinarily you think that a person who goes to a prostitute is bad -- that is a very gross definition. If you are using your wife just as a sexual object, you are as bad as anybody else. The only difference between you and the person who goes to a prostitute is that you have a permanent prostitute, that your marriage is a permanent arrangement and the other man makes arrangements day by day. You have a car in your garage and he uses a taxi.

If you don't respect your wife, then your wife is a prostitute -- if you don't respect her as a person in her own right. What does it mean? It means if she is not feeling, if she is not in the mood to make love, you will not enforce her; you will not say, 'I am your husband and I have the right, legal right...' No, you will respect. You will respect her intention. Good if you both agree. If the other is not agreeing, you will not coerce in any way. You will not quote scriptures that a wife has to sacrifice to the husband, you will not say that a wife has to believe in the husband as if he is a god. All this is nonsense, all this is a male-oriented trip.

If a wife is using her husband only as an economical thing, financial security, then it is prostitution. Why do you condemn a prostitute? Because she sells her body for money? But if a wife just thinks to make love to the husband because he has money and with him there is security and the future is not uncertain, and she goes on staying with him with no love, with no love in her heart, and she sleeps with this man, then she is prostituting herself. Then in her idea the husband is nothing but his money, his bank balance.

When Buddha says who a good man is, he defines the good man as one who respects the other as much as he respects himself. Jesus says, 'Love the other as you love yourself -- that is the definition of a good man. His respect is tremendous, his reverence is tremendous.

Even if a child is born in your house, you don't enforce your ideology on him. You may be a Mohammedan, you may be a Hindu. A child is born in your home; you don't enforce the child to become a Hindu or a Mohammedan. Because if you enforce the child, you are not respectful towards the child. You are just using an opportunity because the child is helpless, and the child has to depend on you. He has to follow you. If you take him to the temple or to the church he has to come, because it is necessary for his survival to say yes to you, whatsoever you

say. If you are using this opportunity, then you are exploiting a helpless child. Maybe it is your child, but you are exploiting him.

If the world consists of good people, children will be totally free, not enforced into any religion. There will not be Christians and Hindus and Mohammedans in the world: there will be only good people, growing people, and they will choose wherever they feel their heart fits. Maybe it is a temple, or it is a church or a mosque or a gurudwara. They will choose their religion, that is their freedom. They will choose their life, that is their freedom.

You don't enforce. You love your child, but you don't give your knowledge to him. You love your child but you don't poison his being with your ambitions. You love the child but you don't possess him. You help the child not to grow according to you, but to grow according to his being, to be himself. Then you are a good person.

IT IS BETTER TO FEED ONE GOOD MAN THAN TO FEED ONE HUNDRED BAD MEN... because if you feed bad men you feed badness; if you feed good men you feed goodness. Help the world to become better. Don't leave the world just the same as you have found it -- make it a little better, make it a little more beautiful. Let there be a few more songs, a few more celebrations, let there be a few less wars, a few less politicians, let there be more love, less hatred. That is the meaning when Buddha says FEED ONE GOOD MAN -- that is better, far better, than feeding one hundred bad men.

IT IS BETTER TO FEED ONE WHO OBSERVES THE FIVE PRECEPTS OF BUDDHA THAN TO FEED ONE THOUSAND GOOD MEN.

Now who is this whom Buddha calls one WHO FOLLOWS THE FIVE PRECEPTS OF BUDDHA, the panchashilas?

The panchashilas are, the five precepts are: no possessiveness, no theft, no violence, no untruth, no sexuality. One who follows these five precepts of the Buddha, he is not just good, he is not just good to others, he is not just moral -- he is starting to be religious.

That is the difference between the good man and the religious man. The good man lives through intellect: he thinks, contemplates, he tries to find out ways through thinking, and he comes to feel, 'As I exist, as I have the right to exist, others also have the right to exist; as I would like to be free, others also like freedom.' This is his considered opinion. He thinks about it. He is not religious; he is a very very intelligent man.

A Bertrand Russell is a good man, a moral man, but he is not religious. Whatsoever he comes to think good, he will do. But goodness comes as a logic, as a syllogism -- it is a conclusion of thinking.

The religious man is not only good by thinking, he starts being good by being, he starts to grow into meditateness. The religious man follows these five precepts.

They are all negative: no theft, no untruth, no sexuality, no violence, no possessiveness. The religious man is negative, because he himself has not yet experienced what truth is. He has come to feel the truth through somebody else: he follows the Buddha, he lives close to a master, he has seen somebody becoming a flame, he has watched it happen somewhere -- but it has not happened in himself. He is attracted, he is convinced of the truth of it, but still it is from the outside -- he is a follower.

That's why Buddha says:

IT IS BETTER TO FEED ONE WHO OBSERVES THE FIVE PRECEPTS OF BUDDHA THAN TO FEED ONE THOUSAND GOOD MEN.

His approach is still negative, because the positive truth can be attained only by you. Somebody may have attained. Watching him, being in deep rapport with him, you may feel that yes, there is truth -- but that is remaining outside of it, it is not your experience.

You are thirsty and you see somebody who is coming from the river, his thirst gone. You can see from his face, from his eyes the glow, that his thirst is quenched. And you can feel that he must have found a source of water, and you follow him towards the river, but still you have not quenched your thirst.

But better than to be just good. Then you are not moving just by your intellect, now you have started moving by your intuition. Now you are not just a head, you are moving, leaning towards the heart.

To find a master is the only way to become a religious person. Without a master you can be at the most a moral person, a good person, but you cannot be a religious person. Because how to believe something which you have never tasted? How to believe something which you have never experienced? How to believe in something which you have never seen happen even to somebody else? When a Buddha passes in the world, many people are thrilled, their enthusiasm surges high, they start feeling that yes, the world does not end with the worldly things, there is something more to it. The very presence of a Buddha, his coolness, his silence, his overflowing bliss and compassion, his enlightened luminous being, just his vibe pulsates you towards a new life, opens doors of the unknown. But still, Buddha says, you are following; you are not yet capable of your own light. Your eyes are dazzled, but you have not attained to your own flame.

IT IS BETTER TO FEED ONE SROTAPANNA THAN TO FEED TEN THOUSAND OF THOSE WHO OBSERVE THE FIVE PRECEPTS OF BUDDHA.

Then, Buddha says, it is better to feed a sannyasin -- srotapanna means a sannyasin, one who has entered into the river; one who is not standing on the

bank and watching others swimming in the river, thrashing around, enjoying, celebrating in the coolness of the river.

The religious man is standing on the bank. He can see that there are people in the river, tremendously happy, but he has not been yet able to gather courage to take a jump. He has still much involvement with the bank, in the world. He has much involvement in ordinary, mundane things -- money, power, prestige, family, body, health -- a thousand and one things. He is not yet courageous enough to let go.

Srotapanna means one who has surrendered, who has entered the stream. Srotapanna exactly means what I mean by sannyas: the courageous person who has taken the jump. It is almost an insane jump, because those who are standing on the bank will laugh, and they will say, 'What are you doing? Where are you going? You don't know swimming. First learn swimming, then enter.' But how can one learn swimming without entering in the river?

Their logic is impeccable: they say first learn, first know, then go. But first learn on the bank, otherwise you are taking a risk. The river may be too deep for you and you may not be able to come back home. And who knows where it is going? And these people who are in the river, maybe they are all deluded, maybe they are all mad. Just look, the majority is standing on the bank, only a few people are in the river. The majority cannot be wrong.

The people on the bank say, 'The few can be wrong, the mass cannot be wrong. There are only a few sannyasins in the world, very rare are Buddhas in the world -- maybe they are deluded. Don't be in a hurry. Maybe they are deceiving others - - who knows? Maybe they have some other hidden motives. Wait and watch. Don't do such a thing in a hurry.'

But such things are done only in a hurry. If you wait and watch, waiting and watching becomes your mechanical habit. Then you simply go on waiting and watching. That's what many are doing for many lives.

BUDDHA SAYS:

IT IS BETTER TO FEED ONE SROTAPANNA THAN TO FEED TEN THOUSAND OF THOSE WHO OBSERVE THE FIVE PRECEPTS OF BUDDHA.

Because the srotapanna will have some experience of the stream. He will have his own experience to depend upon, he will have some taste of the stream, he will have the cool experience of the stream -- that it relaxes, that worldly cares and anxieties disappear, that one stops struggling, anguish by and by moves distant and distant and goes far away. Ordinary cares, anxieties disappear. One becomes more collected and calm. But this can be known only by a srotapanna, a sannyasin.

A sannyasin has taken an existential step. He has moved into the abyss. He has risked his life.

Buddha says respect a man, feed a man who has risked his life. Maybe you are not yet courageous, but be close to people who are courageous. Courage is also infectious like everything else. Find people who have entered the stream, be with them, feed them, at least that will give you an idea what is happening to somebody. You may start dreaming, desiring it. Your hidden energies may start surfacing. You may start feeling the challenge of the unknown.

The religious person is negative, the srotapanna is positive. The religious person follows somebody else, the srotapanna has entered into the stream of life, into the stream of consciousness. He has dropped his ego. Now he is not any more a follower of a Buddha. This has to be understood.

Ordinarily if you are my sannyasins people will say that you are my followers. By becoming a sannyasin, in fact you have become part of me, you are no more a follower. Before you became a sannyasin you may have been a follower. Then you decided that following is not enough, that you are ready to go with me headlong, that you are ready to go with me wherever I am going.

Now, once you are a sannyasin you are not a follower, you are part of the energy I am, you are just one with me. People ask me, 'If we don't take sannyas, will you not help me, will you not help us?' I say, 'I will help, that is not the problem, but you will not be able to take it, because you will go on remaining separate, you will go on remaining on the bank.'

The river is ready to take you to the ocean, the invitation is already given to you, it is a standing invitation, but you are standing on the bank. What can the river do? It cannot snatch you away from the bank. And it wouldn't be good, even if it was possible, because you have to drop into the river on your own accord. Only then is it freedom. If you are snatched by the river, if I take you away forcibly, it cannot help you. It can destroy you, it cannot give you freedom. How can it give you ultimate freedom, moksha? From the very beginning it will be a bondage.

So I will not take you like a flooded river takes people, I will have to wait. You will have to come to me, you will have to enter into the stream, you will have to become part of the stream.

The srotapanna, or the sannyasin, is positive. Now, instead of non-truth, truth arises in him. Non-truth was just a preparation so that truth can enter. Instead of non-violence or no-violence, love, compassion arises in him. Non-violence was just a preparation for it. No violence, no untruth and other negatives are just medicinal.

You are ill; the physician gives you a medicine to destroy the illness. When the illness is destroyed then health arises in you. Medicine never brings health, it only destroys the disease. Health cannot be brought by any medicine, there is no health-giving medicine. Health is your inner being -- once the hindrances are removed your waters of life start flowing; once rocks are removed your fountain bursts forth.

Health is something natural, no medicine can give it to you. Disease is something unnatural. Disease enters you from the outside; an outside medicine can take it away. Health is your innermost core, it is you. When you are naturally yourself you are healthy.

The religious man is under treatment, he is hospitalised. The srotapanna has come back home -- he is no more hospitalised, he is not under treatment, his health has started sprouting. His spring of life is flowing well. He is positive. His goal is not non-violence, his goal is not non-truth, is not untruth. His goal is not to delete something, eliminate something, his goal is not to destroy something; his goal is to help that which is already bubbling, radiating in his being.

IT IS BETTER TO FEED ONE SKRIDAGAMIN THAN TO FEED ONE MILLION OF SROTAPANNAS.

Buddha goes deeper and deeper. A skridagamin is one who will die and will come once again in life. His samadhi is just coming closer. Srotapanna is one who has jumped into the stream from the bank; a skridagamin is one whose river is coming very close to the ocean. He is getting ready to take the ultimate, the final jump. But he will come once more. Just that much difference.

A srotapanna will be born seven times -- that much is the distance from the bank to the ocean. A sannyasin will be born seven times; a skridagamin once more, only once more. Then his accounts will be closed, then he will have passed through the final graduation from life, then this world is no more for him. But once more he will come, maybe for his post-graduation.

IT IS BETTER TO FEED ONE ANAGAMIN THAN TO FEED TEN MILLIONS OF SKRIDAGAMINS.

The anagamin is one who will not come. Anagamin means one who has passed beyond the point of coming back... crossed the shore of this world. Once died, he will not be coming again to the world. He is just on the verge of the ocean, the river is just there -- just there on the threshold, ready to jump. He will not even look back.

The skridagamin is looking back, hesitating a little, would like to come once more. This world is beautiful, it attracts. It has many celebrations, many flowers bloom here. The skridagamin is one for whom subtle desires are still lurking somewhere in the deep unconscious. Yes, he knows that one has to go, but a little more he would like to linger on this shore. Before he takes the final jump and disappears forever, he would like to taste this life once more, just as a farewell, to say good-bye.

The anagamin is one who will not look back, he will not even say good-bye. He is totally finished. The skridagamin is perfectly certain that a better world is waiting, but still a little longing for the past.

You always feel that -- a little nostalgia. When you are leaving a house where you have lived for twenty years, have you watched? -- you look back. Or you leave a town you have lived in for twenty years, where you were born -- you look back. Even when the train leaves you go on looking out of the window, your eyes a little wet with memories, nostalgia, the past, the whole past. You have been here for so long. You loved here, you hated here, you had friends, you had enemies, you had many sorts of experiences here; you owe too much to this life. Yes, you are ready to go, you are already in the train, but still eyes of longing look backwards.

The skridagamin will come once, the anagamin will not come. His departure is total, perfect. He will not look back, he has no nostalgia. The future that is happening, that is going to happen, is far more beautiful; this world simply has disappeared from his consciousness. The golden peaks of god are waiting for him, the oceanic infinity is waiting for him. He does not hanker any more for the bounded existence of a river.

Yes, there were many flowers on the bank and beautiful trees and shadows and many dreams, but that is gone. Gone is gone.

BUDDHA SAYS:

IT IS BETTER TO FEED ONE ANAGAMIN THAN TO FEED TEN MILLIONS OF SKRIDAGAMINS. IT IS BETTER TO FEED ONE ARHAT THAN TO FEED ONE HUNDRED MILLIONS OF ANAGAMINS.

The arhat is one who has dropped into the ocean, disappeared. The anagamin is one who is just on the verge of disappearing, just on the boundary line -- one step more and he will become an arhat. Just a little distance and he will become an arhat -- one drop more, just the last straw is needed on the back of the camel and the camel will collapse.

The anagamin is boiling at ninety-nine degrees; one degree more... The arhat is one who has crossed one hundred degrees and evaporated. Arhat is one who has evaporated.

BUDDHA SAYS:

IT IS BETTER TO FEED ONE ARHAT THAN TO FEED ONE HUNDRED MILLIONS OF ANAGAMINS.

The arhat is one whose ego is lost, who has become part of the whole. He no more exists as himself, now he exists as the universe, as the whole. In fact that is the meaning of the word 'holy': one who has become whole. Arhat is holy. Not holy in the sense Christians use the word 'saint' -- no, not in that sense.

The christian word 'saint' is very ugly. It comes from a root 'sanctus': sanctioned by the church. That is ugly -- how can you sanction? Who is there to sanction? No government can issue certificates for saints -- even the government that exists

in the Vatican, even the Pope has no authority. A saint cannot be certified, but the christian word 'saint' means one who is certified by the Pope.

Arhat does not mean saint in that way. Arhat means one who has lost himself in the whole and has become holy.

IT IS BETTER TO FEED ONE PRATYAK BUDDHA THAN TO FEED ONE BILLION OF ARHATS.

Then who is this pratyak Buddha?

Arhat is one who has followed Buddhas and arrived home. Pratyak Buddha is one who has never been a disciple to anybody, who has come searching alone -- his journey has been absolutely alone, his path has been absolutely alone. A pratyak Buddha is a rare phenomenon. There are millions of arhats down the centuries, but very far and few in between are pratyak Buddhas, who have struggled absolutely alone. And of course, they are needed, otherwise arhats will not be possible.

Pratyak Buddhas are needed so that others can follow them; they are the pioneers, they are the breakthroughs, they create the path.

Remember it: pratyak Buddha is one who moves in the jungle of life for the first time and creates a path by his very movement. Then others can follow. Those others will reach to the same point, to the same goal, but they will be arhats. They have not made the path, they are not the path-finders, they are not the path-builders. More respect is needed to be given to a pratyak Buddha because no path was there: he created the path.

IT IS BETTER TO FEED ONE OF THE BUDDHAS EITHER OF THE PRESENT OR OF THE PAST OR OF THE FUTURE THAN TO FEED TEN BILLIONS OF PRATYAK BUDDHAS.

Then what is the difference between a pratyak Buddha and a Buddha?

A pratyak Buddha is one who creates the path and never bothers if anyone is following him or not. He has no compassion. He is a lonely traveller and he has found alone, so he thinks everybody can find when he has found. What is the point of going and telling people? He is not a master.

A pratyak Buddha makes the path -- not for others, remember. He is just moving and the path is created by his movement... a small footpath in the jungle. Because he has moved, others follow him; that is for them -- he never cares. He is a lonely traveller, and he thinks what can happen to him can happen to others.

When Buddha himself became enlightened these two alternatives were before him: whether to become a Buddha or a pratyak Buddha. For seven days he remained quiet: there was every possibility he may have chosen to be a pratyak Buddha. Then the whole humanity would have missed something of tremendous value.

It is said that Brahma came with all his gods from heaven -- it is a beautiful parable. They bowed down at the feet of Buddha and they prayed to him: 'Open your eyes and teach us whatsoever you have found.' But Buddha said, 'What is the point? If I can find, others can also find.' He was leaning towards becoming a pratyak Buddha. His logic was perfect: if I can find, then why not others? 'And,' he said, 'even if I teach, those who want to listen, only they will listen to me. Those who are ready to go, only they will go with me. They can go without me. And those who are not ready to go, they won't listen and they will not go even if I shout from the housetops. So why bother?'

The gods discussed between themselves what to do, how to convince this man. A great opportunity has happened in the universe and if he becomes a pratyak Buddha, then again the message will be lost. Of course, a few people will again find the way, but there is a possibility to make a superhighway. And a footpath can disappear very soon; the trees can overrun it again. It has to be prepared in such a way that for centuries to come people can follow, and the trees and the jungle will not destroy it, will not cover it again. They discussed, they argued amongst themselves, then they found an argument.

They came to Buddha again and they said, 'You have to teach, because we watched, we looked all around the world. Yes, you are right, there are a few people who will immediately follow you. And we know that those are the people, even if you don't say, they will find -- a little later, maybe a few more steps, but they will find; we are certain about it, they are already on their search. So maybe your teaching will bring the goal sooner, but nothing much more is going to happen -- you are right.

'And there are people -- millions we know, we have seen, we have looked into the hearts of humanity -- who will not listen, who are deaf to any person like you. So, talking to them is not of any meaning. But we have seen a few people who are just in between the two, just lurking on the boundary. They will not go if you don't speak. And if you speak they will listen and they will gather courage. So just please, for those few people.'

And Buddha could not argue, he had to concede, and he became a Buddha and dropped the idea of becoming a pratyak Buddha.

Buddha is one who has found his path; not only that -- he created that path in such a way that many more can follow it... who has tremendous compassion for others, for all those struggling human beings who are groping in the dark.

IT IS BETTER TO FEED ONE OF THE BUDDHAS THEN TO FEED TEN BILLIONS OF PRATYAK BUDDHAS.

IT IS BETTER TO FEED ONE WHO IS ABOVE KNOWLEDGE, ONESIDEDNESS, DISCIPLINE, AND ENLIGHTENMENT THAN TO FEED ONE HUNDRED BILLIONS OF BUDDHAS OF PAST, PRESENT OR FUTURE.

And then he comes to the last point, the zero point -- even beyond a Buddha. As far as human intellect can go, Buddha seems to be the last point. That's why we call Gautam Siddhartha 'the Buddha', because that is as far as language can go. But there is a point beyond language, there is a point which is not expressible -- beyond symbols, ineffable: that Buddha calls going beyond even being a Buddha. Then one is not even in any way thinking that he is enlightened, then one has no discipline, then one has no character. Then one is not -- one is simply empty space.

Because in a Buddha at least a little desire to help others exists, a compassion for others. But that too will be a bondage. That means the Buddha still thinks, 'Others are and I am, and I can help others.' Still the last subtle boundary of 'I' and 'you', of 'me' and 'thou' exists.

The last point, Buddha says, is a zero point where all knowledge disappears, all experience disappears -- even the experience of nirvana -- because there is nobody to experience it. It is difficult to say anything about it, only negative descriptions are possible.

You can find this point in all the religions. They have different words for it. Jews, Christians, Mohammedans, Hindus, call this point god. That is their way of saying 'the beyond'. But the buddhist way seems to be far superior. Jainas, Sankhyas, Yogins, call this state moksha, absolute freedom. Or others call it kaivalya, absolute aloneness. But still, all these words confine it. Buddha has not used any word, he simply says:

IT IS BETTER TO FEED ONE WHO IS ABOVE KNOWLEDGE, ABOVE ONESIDEDNESS, ABOVE DISCIPLINE, ABOVE ENLIGHTENMENT, THAN TO FEED ONE HUNDRED BILLIONS OF BUDDHAS OF THE PAST, PRESENT, OR FUTURE.

These are the possibilities within you. Ordinarily you exist as a bad man, so you are existing on the minimum, on the lowest rung. Try to become a good man. It is better than to be bad, but don't think it is the goal -- it is all comparative, it is all relative.

I have heard:

Mulla Nasrudin was in love with a woman. He went to the girl's father and requested that he should be allowed to have his daughter's hand. The father was completely willing, he said, 'I'm absolutely happy, I have nothing to say against it, but my wife will not agree. She thinks with your long hippie-like hair, with your poetic style of life, with your unisex dress, she thinks you look effeminate.' Mulla brooded over it and he said, 'She is right -- in comparison to her.'

Everything is comparative. The good man is good in comparison to the bad, but in comparison to the religious man, he is just like the bad man. The sannyasin is

good in comparison to the religious man, but how to compare him with the skridagamin? -- and so on and so forth.

The more you travel on the inner path, the more higher peaks become available to you. Never rest content unless you have reached to the very last, the uttermost. And the uttermost is beyondness -- where nothing exists or only pure existence remains.

That purity is the goal and in that purity you become one. Until that purity is achieved, somehow duality goes on -- first in a gross way, then in a subtle way, then in a very very subtle way. First in the conscious, then in the unconscious, but it goes on; then even in the superconscious it persists -- it goes on making shadows.

So remember it, the goal is to disappear completely. The goal is to transcend all duality, all definition. The goal is to become one with the whole.

The Discipline of Transcendence, Vol 1

Chapter #10

Chapter title: Thus come, thus gone

30 August 1976 am in Buddha Hall

The first question is from Anand Nirgrantha.

Question 1

YOU SAY THAT BUDDHA WOULD NOT SPEAK OF GOD BECAUSE IT CANNOT BE PROVEN. YET IN THE NEXT BREATH HE SPEAKS OF OTHER LIVES, AND REINCARNATION. HOW DOES THIS FIT INTO SCIENTIFIC FACT?

A BUDDHA SAYS THERE IS NO SOUL. WHAT IS IT THAT REMAINS AFTER DEATH? WHAT IS REINCARNATION? I VAGUELY UNDERSTAND THAT IT CAN BE THE FORMLESS THAT REMAINS, BUT CAN THAT HAVE AN INDIVIDUAL ENTITY? THE SAME WAVE IS NOT REBORN.

THE QUESTION IS VERY SIGNIFICANT. It is one of the most fundamental contributions of Buddha to human consciousness -- the idea of no-self. It is very complex. You will have to be very silently alert to understand it, because it goes against all the patterns that you have been conditioned to.

First a few analogies, so you have a certain idea what he means by no-self. Your body is a bag of skin. The skin defines your body; it defines where you and the world starts. It is a demarcation around you. It protects you from the world, it divides you from the world, and it allows you only certain apertures to enter into the world or let the world enter in you. If there is no skin, you will not be able to exist. You will be losing your boundaries with all that surrounds you. But you are not your skin. And skin goes on changing.

It is just like the snake who goes on getting out of his old skin again and again. You also get out of your skin again and again many times. If you ask the physiologists, they will say, 'If a man is going to live seventy years, then nearly ten times he will change his skin completely.' But the process is very slow, so you never become aware. Such a tiny part changes every moment that you cannot feel it; your feeling is not so subtle. The change is very subtle. The skin goes on changing and still you go on thinking to yourself that this is your body, the same body. It is not the same body, it is a continuum.

When you were in your mother's womb, the first day you were just a small cell, invisible to the naked eye. That was your skin that time, that was your body. Then you started growing. After nine months you were born -- then you had a totally different body. If suddenly you come across yourself just one day old, just born, you will not be able to recognize that this is you. You have changed so

much. But still you think you are the same. In a way you are the same because you are the same continuity. In a way you are not the same because you have been continuously changing.

In the same way, just like the skin, is the ego. The skin holds your body into a pattern, into a definition, into a limit. The ego holds the contents of your mind into a limit. The ego is the inner skin so that you know who you are; otherwise you will be lost -- you will not know who is who; who is me and who is the other.

The idea of self, I, ego, gives you a definition, a utilitarian definition. It makes you clearly separate from others. But that too is a skin, a very subtle skin, that holds all the contents of your mind -- your memory, your past, your desires, your plans, your future, your present, your love, your hate, anger, sadness, happiness -- it holds all that in a bag. But you are not that ego either. Because that too goes on changing and that changes more than the bodily skin. Each moment it is changing.

Buddha uses the analogy of a flame. A lamp is lighted: you see the flame, but it is continuously changing, it is never the same. By the morning when you put the light off, you don't put the same flame off. It has been continuously changing the whole night.

Every single moment the flame is disappearing in the smoke and the new flame is replacing it. But the replacement is so fast that you cannot see the absence -- that one flame has gone, another has come. That is gone, another has come. The movement is so fast that you cannot see the gap between the two. Otherwise there is only a continuity; it is not the same flame. But still, in a way, it is the same flame because it is the continuity of the same flame. It is born out of the same flame.

Just as you were born out of your parents -- you are a continuity. You are not the same. You are not your father, you are not your mother -- but still you are your father and your mother, because you continue the same tradition, the same line, the same heritage.

Buddha says the ego is a continuity, it is not a substance -- continuity like a flame, continuity like a river, continuity like the body.

The problem arises... we can concede to it that okay, it may be so: if a person dies at death and everything disappears, then perfectly true -- maybe it is just a flame. But Buddha says a person is reborn -- then the problem arises. Then who is reborn?

Then again, a few analogies. Have you seen a big house on fire, or a jungle on fire? If you watch you will come to see a phenomenon. Simply a flame jumps from one tree and reaches to another tree. It has no substance in it, it is just a flame. It has no material in it, it is just pure energy, a quanta of energy, a certain quantity of energy -- it jumps from one tree and reaches to the other and the other is on fire.

Or, you can bring an unlighted torch close to a lighted torch? What happens? The flame from the lighted torch jumps to the unlighted torch. It is a quantum leap, it is a jump. The pure flame jumps towards the other torch and starts another continuity.

Or, right now you are listening to me. If you put a radio on, suddenly you will start listening to a certain broadcast from some station that is passing right now. Just a receiver set is needed. Once a receiver set is there, something that is being broadcast from London or from Moscow or Peking, you can catch hold of it.

No substance is coming, just pure thought waves jumping from Peking to Poona... just thought waves, nothing substantial. You cannot hold them in your hand, you cannot see them, but they are there because your radio set catches them, or your television catches them.

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

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

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

There is no self going, there is nobody going, there is no ego going. There is no need for anything substantial to go, it is just a push of energy. The emphasis is that it is again the same bag of the ego jumping. One house has become unlivable, one body is no more possible to live with. The old desire, the lust for life -- the Buddha's term is tanha, lust for life -- is alive, burning. That very desire takes a jump.

Now, listen to modern physics. They say there is no matter. You see this very substantial wall behind me? You cannot pass through it; if you try you will be hurt. But modern physics says it is nothing, nothing substantial. It is simply pure energy moving with such tremendous speed that the very movement creates the falseness, the illusion, the appearance of substance.

You have sometimes watched a fan moving fast -- then you cannot see the spades. There are only three spades, but they are moving so fast it looks like a circle, like a plate; you cannot see the gaps between two spades. If a fan is moved with the same velocity as the electrons are moving -- the velocity is tremendous - - then you can sit on the fan and you will not fall from it. You can sit as I am sitting on the chair and you will not feel any movement, because the movement is so fast.

Exactly the same is happening in this chair and the same is happening underneath you in the floor. It is not a marble floor, that is only an appearance, but the energy particles are moving so fast that their very movement, their fastness, creates the illusion of substance. Substance exists not, only pure energy exists. Modern science says matter exists not, only immaterial energy exists.

Hence I say Buddha is very scientific. He does not talk about god, but he talks about immaterial no-self. Just as modern science has taken the idea of substance out of its metaphysics, Buddha took the idea of self out of his metaphysics. Self and substance are correlates. It is difficult to believe that the wall is non-substantial and in the same way it is difficult to believe that no self exists in you. Now, a few things more which will make it more clear. I cannot say that you will understand it, but it will make it more clear.

You walk, you are walking, you have gone for a morning walk. The very language -- that we say 'you are walking' -- creates a problem; in our very language is the problem. The moment we say somebody is walking, we assume that somebody is there who is walking -- the walker. We ask, how is walking possible if there is no walker?

Buddha says there is no walker, only walking. Life does not consist of things. Buddha says life consists of events. And that is exactly what modern science is saying: there are only processes, not things -- events.

Even to say that life exists is not right. Only thousands and thousands of living processes exist. Life is just an idea. There is nothing like life.

In the sky one day you see black clouds have gathered and there is thunder and lightning. When there is lightning do you ask, 'Is there something behind lightning? Who is lightning? What is lightning?' You will say, 'Lightning is simply lightning -- there is nobody behind it; it is just a process. It is not that there is something which is lightning. It is simply lightning.'

The duality is brought by the language. You are walking -- Buddha says there is only walking. You are thinking -- Buddha says there is only thinking, no thinker. Thinker is just created by the language. Because we use a language which is based in duality, it divides everything into duality.

While you are thinking, there is a cluster of thoughts, all right -- but there is no thinker. If you really want to understand it you will have to meditate deeply and come to a point where thinking disappears. The moment thinking disappears you will be surprised -- the thinker is also gone. With thinking, the thinker also disappears. It was just an appearance of moving thoughts.

You see a river. Does a river really exist, or is it just a movement? If you take the movement out, will there be a river? Once the movement is taken out the river will disappear. It is not that the river is moving; the river is nothing but rivering.

Language creates the difficulty. Maybe because of this particular structure in certain languages, Buddha became important and significant and became rooted only in Japan, China, Burma -- because they have a totally different language. It is very significant to understand why he became so important in the Chinese

mind, why China could understand him and India could not. China has a different language which fits with buddhist ideology absolutely. The chinese language does not divide in two. In the chinese language, or in Korean, or in Japanese or Burmese, a totally different structure exists than in Sanskrit, Hindi, English, Greek, Latin, French, German -- a totally different structure.

When for the first time the Bible was being translated into Burmese there was much difficulty, because a few sentences could not be translated at all. The moment you translate, their whole meaning is lost. For example, a simple sentence, 'God is'; you cannot translate it into Burmese. If you translate it, it becomes 'God becomes'. 'God is' cannot be translated because there is no equivalent term for 'is', because 'is' shows staticness.

We can say 'the tree is', but in Burmese you have to say 'the tree is becoming', not 'is'. There is no equivalent for 'is'. The tree 'becomes'. By the time you say 'the tree is', it is no more the same, so why do you say 'is'? 'Is' gives a staticness. It is a riverlike phenomenon -- 'tree is becoming'. I have to say 'tree is becoming' but in Burmese it will be simply 'tree becoming', the 'is' will not be there. 'The river is' -- if you want to translate -- will be 'river moving'. 'River rivering' will be the exact translation in Burmese.

But to say 'God becoming' is very difficult, because Christians cannot say that. God is perfect, he cannot become. He is not a process, he has no growth possibility -- he has already arrived. He is the absolute -- what do you mean by 'becoming'? Becoming is possible if somebody is imperfect. God is perfect, he cannot become. So how to translate it? Very difficult.

But Buddha immediately penetrated the burmese, chinese, japanese, korean mind; immediately penetrated. The very structure of the language made it possible; they could understand Buddha very easily.

In life there are only events. Eating is there but there is no eater. Just watch eating. Is there really an eater? You feel hungry, right -- hunger is there, but there is nobody who is hungry. Then you eat -- eating is there, but there is nobody who is an eater. Then hunger is satisfied, then you feel satiation -- this satisfaction is there but there is nobody who is satisfied.

Buddha says life consists of events. Life means living. Life is not a noun, it is a verb. And everything is a verb. Watch and you will be able to see: everything is becoming, nothing is static.

Eddington has said that in the english language there are a few words that are absolutely false: for example, rest. Nothing is ever in rest, the very word is wrong, because there is no equivalent in reality. Have you ever seen anything at rest? Even when you are at rest, it is resting, it is not rest. It is a process: something is happening, you are still breathing.

Lying down, relaxing -- but it is not rest; many things, a thousand things are happening. Have you ever seen anything at rest? It is impossible, rest does not exist. Even when a person is dead, then the body continues its processes.

You may not have heard -- sometimes it happens: Mohammedans, Christians, those people who bury their dead in the ground, sometimes come to know that the person is dead but his beard has grown, his hairs have become longer, his nails have grown. The person is dead!

Now this is very weird. If you shave a man and put him in the grave and after six months you open the grave and he has a beard... now what to say, whether he is alive or dead? And you will be very much afraid; you will escape home, and that face will haunt you in the night. What has happened? If the man is dead then how come his beard has grown? And if his beard can grow, is he really dead or not -- just pretending?

Life is millions of processes. Even when your ego disappears from this base, takes off from this airport, and lands in some other womb, many processes continue still. All processes don't stop, because there are many processes which have nothing to do with your ego; nothing to do with your ego -- your ego can go and they will continue. Hairs growing, nails growing, have nothing to do....

And, immediately, the moment your ego leaves, millions of small microbes will become alive and they will start working and functioning. You will be almost like a marketplace. You will be fully alive in that way. Much will be happening: many microbes running, rushing here and there, making love, marriages, dying, and everything will be happening. The moment you leave the body, your body becomes a landing ground for many other people who were waiting and who were saying, 'Please leave! Let us come in.'

Life is a continuous process -- not only process but processes, a continuity.

Buddha says the very idea of self is because of language. You feel hungry: in language we say 'I am hungry'. Language creates the idea of I. How to say it? To be exactly right you can only say 'hunger'. 'I am hungry' is bringing something absolutely false in it. 'Hunger' -- that's enough.

Watch your processes and you will feel it. When you feel hungry today, just watch it. Is there really somebody who is hungry or is there just hunger? And is it just a language pattern that gives it a twist and divides it in two, and you start feeling 'I am hungry'?

Buddhism is the first religion which brought this message to the world -- that your religions, your philosophies, are more grounded in your linguistic patterns than in anything else. And if you can understand your language better, you will be able to understand your inner processes better. He was the first linguist, and his insight is tremendously meaningful.

YOU SAY THAT BUDDHA WOULD NOT SPEAK OF GOD BECAUSE IT CANNOT BE PROVEN.

Yes, he would not speak about god because it cannot be proven and he would not speak about god because the god that you think exists, exists not. Your god is again the same old fallacy of self. You think you have a self, so the whole

universe must have a self. Because you have a self, the whole universe must have a supreme self. That supreme self is god.

Buddha says you don't have any self. The universe is, but there is no supreme self in it... millions of processes, but no supreme self. There is no center to it; it is all circumference.

Very difficult to catch hold of it -- unless you meditate. That's why Buddha never goes into metaphysical discussions; he says, 'Meditate.' Because in meditation these things become so clear. When thinking stops, suddenly you see the thinker has disappeared. It was a shadow. And when the thinker disappears, how can you say, how can you feel 'I am'? There is no 'I' left, you are pure space. That's what Buddha calls anatta, the pure space of no self. It is a tremendous experience.

... YET IN THE NEXT BREATH HE SPEAKS OF OTHER LIVES AND REINCARNATION.

He speaks, and Buddhists have always been in trouble because of it. Buddha is so scientific that he cannot twist the fact. If he was not such a scientific man, if he was just a metaphysician, either he would have accepted self to make his whole philosophy look consistent, or he would have dropped the idea of reincarnation, because both things look contradictory. But he is such a scientist that he will not enforce anything from his mind on reality. He simply stated the fact. If it is contradictory, he says, 'Maybe it is contradictory, but it is so.'

This is what is happening in modern science. Just fifty years ago, when scientists entered into the innermost core of matter, they were very puzzled, because the electrons were behaving in a very illogical way.

Now you cannot force electrons to be logical, you cannot send them to the university to learn Aristotle and you cannot tell them, 'You are behaving illogically, so behave! this is not correct.' You cannot say that. If they are behaving illogically, they are behaving illogical!y -- you have to understand it, that's all; nothing can be done.

And the illogic was REALLY great, it was no ordinary matter. Sometimes the same electron would behave like a wave and sometimes it would behave like a quanta, like a particle. Now the two things are impossible, they are non-euclidian and non-aristotelean -- as if these electrons don't believe in Euclid and Aristotle. What are they doing? Have they never heard of Euclid?

It is simply geometry, we have all learned in school -- that a dot cannot be a line and a line cannot be a dot. A line is many dots put together in sequence, so a single dot cannot behave like a line, otherwise the whole geometry will be disturbed. You put a dot and you go to the bathroom, you come back and it has become a line! Then what will you do?

But this is exactly what is happening in the innermost core of matter. You go on watching and it was looking like a dot and suddenly it is a line. And the jump is such that you don't see it even growing into a line.

In one instant of time it is a dot, in another instant of time it is a line -- not even growing into a line, just a jump... so sudden, so illogical. If it grows slowly, we can understand that too: maybe it is like a seed, sprouting and becoming a tree. Okay, we can understand. In one moment of time it is a seed, in another moment of time it grows, by and by and by and by, gradually, and becomes a tree. We can understand.

If a dot becomes a line slowly, we will be able to understand. But suddenly? And not only suddenly, even more illogical is this: that two observers in a single moment of time, simultaneously can observe -- one can observe it as a dot and another can observe it as a line. Now what to do? One observer seeing it as a seed and another seeing it as a tree? In a single moment of time.

The whole of western science has grown out of greek logic. These electrons were rebelling against Aristotle, and there was no way to put them right. Scientists tried in many ways, because mind tends to cling to its own concepts, patterns. It is not so easy to relax and surrender to these stupid electrons.

For almost two, three decades, scientists were puzzled and they were trying to find out some way to explain it, or at least to explain it away, why it is happening. But finally they had to concede to the fact and they accepted it. Hence the theory of quantum physics.

Quanta: the very word was invented; it had never existed before because never has man come across such an illogical phenomenon. Quanta means a dot and line together, simultaneously. Quanta means a particle and a wave together, simultaneously. We had to find a name for something which was absolutely illogical and we had no symbol for it.

And when people ask scientists, 'How do you explain it? -- it is illogical,' they say, 'It is illogical but it is so and we cannot do anything. We have to listen to reality. If reality is illogical, then something must be wrong with our logic, that's all. We can change the logic, but we cannot change the reality.'

That's what happened when Buddha came into the world. He entered into the innermost core of your so-called self and he was also puzzled -- what to do? There is no self, and there is reincarnation. Now if he was not really such a great scientist, and if he was just an ordinary philosopher, then he would have forgotten; he would not have talked about this fact at all -- he would have chosen. The choice is simple: either you say there is no reincarnation because there is no self...

That's what people who don't believe in the soul have always been saying. The atheists, charvakas, they have always been saying that there is no self -- when you die you simply die, nothing survives, and there is no rebirth. That's simple, logical. Or there are eternalists, theists, people who believe in the self. They say

that you die but only the body dies; your self, your center survives. Your soul, your atma survives; it is eternal. That too is logical.

Buddha is very illogical and he is illogical because his insistence not to go against reality is absolute. His emphasis is this: that whatsoever reality reveals we have to listen to it. We are not here to impose our own ideologies on it. Who are we?

If this is the fact, then something is wrong in our logic, in our language, in our very way of thinking. We have to change that rather than avoiding reality, escaping reality. So he seems to be the most absurd thinker in the world, because this is one of the most absurd statements -- that you don't exist but you are reborn.

You can see it clearly, it is absurd. If you don't exist how can you be reborn? And he says, 'That I don't know. You don't exist and you are reborn -- that much I know, that I have come to see, that I have seen. And if you want to see it, meditate. Go deeper into your being as I have gone into my being and you will also be puzzled, very much confused. But by and by you will settle with the reality. And then you will change your whole language.'

Buddha changed the whole language, the whole philosophical style. There has never been such an original man before. It was almost impossible to understand him because he was not speaking the same language as you speak, and he was bringing some new visions into the world.

The person who does not believe in the soul is very old, nothing new in it. Marx is not saying anything new. For thousands of years there have been atheists who have denied soul, who have denied rebirth. Neither Mahavir nor Patanjali are saying anything new, because there have always been people who have believed in the soul and reincarnation.

Buddha is bringing a real vision, very original. He says: there is no soul and yet there is reincarnation. It is a quantum jump.

So when I say that he is a scientist, I mean it. And if you understand the language of modern physics, you will be able to understand Buddha. In fact, to understand Buddha without understanding modern physics is impossible. For the first time, modern physics has provided a parallel. Heisenberg, Planck, and Einstein, they have provided a parallel. Matter has disappeared; there is only energy, with no self in it, no substance in it. And what Buddha says is the same: anatta, no self.

HOW DOES THIS FIT INTO SCIENTIFIC FACT?

It fits perfectly. In fact, when Nirgrantha is asking how it fits into scientific fact, his idea of science is of the nineteenth century; he is not aware of modern science, he is not aware of the latest developments. His idea of science is very orthodox, very old, out of date. Science has changed tremendously.

If Newton comes back, he will not be able to understand science at all, because science has changed so fast, and its insight has become so puzzling that scientists

are speaking like metaphysicians, mystics. They are not talking now like mathematicians, they are talking like mystics and poets.

I VAGUELY UNDERSTAND THAT IT CAN BE THE FORMLESS THAT REMAINS.

No, you will not be able to understand it intellectually, because your formless will again be of a certain form. How can you conceive the formless? The word is okay, but the moment you try to conceive the formless, immediately it starts taking a form -- because only form can be conceived; the formless cannot be conceived. It is an empty word.

You can go on calling god formless, but you cannot conceive it. And whenever even people like Shankara, who talk about a formless god, go to worship, they go to worship before a form. Then they start singing Bhaj Govindam Muramatee. Then again there is a statue, a ritual, a god, a goddess, a form.

Even a man like Shankara goes on talking about the formless, the attributeless -- the nirguna -- but his worship, his prayer, is of the saguna -- with attribute, with form -- because it is impossible to conceive the formless. Conception is only of the form; or whatsoever you can conceive, by the very possibility of its being conceived, it will take a form. So it is just a vague idea.

Nirgrantha says, I VAGUELY UNDERSTAND THAT IT CAN BE THE FORMLESS THAT REMAINS.

No, it is not a question of vaguely comprehending. Intellectually there is no way. The way is only meditative, existential. You don't figure it out through intellect, you simply move more into meditation, open a new dimension of vision. Nobody has emphasized meditation as much as Buddha. His whole method is meditation.

And what is meditation? Meditation is by and by becoming thoughtless; not falling into sleep -- remaining alert and yet becoming thoughtless. Once thoughts disappear, everything is crystal clear -- that the thinker was just a by-product of moving thoughts. It was a bundle of thoughts and nothing else. It had no separate existence.

Then you walk, but the walker is no more there; then you eat, but the eater is no more there; then you sleep, but the sleeper is no more there; then you live, but there is nobody who is living; then you die, and there is nobody who is dying.

You are just a pure space in which millions of processes exist, in which life flows with all its processes and you remain uncorrupted by it. You are like an open sky... clouds come and go.

One of the most beautiful names given to Buddha is tathagata. It means 'thus came, thus gone'. There was no one who came and there was no one who has gone -- just coming and going. That is the meaning of tathagata -- just a process of coming and a process of going; there was no one who has come and no one who has gone.

Zen masters have always been saying that this man never existed, this man called Gautam the Buddha never existed. Yes, he came certainly, and he went also, but he never existed. It is just like a dream process. A dream comes and goes and by the morning you know it never existed.

Once you understand yourself as pure space and many things happening, you become detached. Then you become fearless, because there is nothing to lose, there is nobody to lose anything. Then you are no more full of lust for life, because you don't conceive of any self. Then you are not afraid of death and you are not in a lust for life. Then you don't think of the past and then you don't project the future. Then you simply are -- as pure as the vast sky outside; you also become a pure sky inside. And the meeting of these two skies, the inner and the outer, is what Buddha calls nirvana.

I VAGUELY UNDERSTAND THAT IT CAN BE THE FORMLESS THAT REMAINS, BUT CAN THAT HAVE AN INDIVIDUAL ENTITY?

No, it has no individual entity.

THE SAME WAVE IS NOT REBORN.

True. In fact, if you watch closely -- go to the river or to the ocean and watch waves; you will be surprised to see something new that you never thought of before. When you see a wave coming towards you, nothing is coming, the wave never comes to you. You see it moving towards you; it is not moving. One wave simply helps other waves to arise by the side. The other wave helps another wave to arise. But it happens so fast that it creates a mirage, an illusion -- you think the same wave is coming towards you. Nothing is coming towards you. When one wave arises, by the impact of that wave other waves arise; just in the close vicinity, another wave. By the force of the first wave, second wave; by the force of the second wave, third wave; by the force of the third, the fourth -- that's how waves arise. But they give an illusion as if the same wave is coming towards you. They never come. When you see a wave arising far away there on the horizon, it remains there; it never comes to you.

It can happen: you can put a driftwood just in the middle of the river: that driftwood will come to you, but don't be deceived by it -- the wave is not coming. When one wave goes high, that driftwood moves to the other wave; the other wave goes high, it moves with the third wave. With the rising and falling waves the driftwood comes to the shore, but the waves never come. This is a scientific fact. They only appear to be reaching.

Right, precisely, that is what Buddha is saying. THE SAME WAVE IS NOT REBORN. He is not saying you will be reborn, he simply says there is a rebirth.

But in a way we can say you will be born, because it will be a continuity. The same wave: wave A creates wave B, wave B creates wave C -- it is a continuity; a continuum is the right word. That too comes from modern physics: continuum.

Buddha calls it santati. Just as a child is born to you: he is you in a certain way, and yet not you, not totally you. He will have his own personality, but you created the wave. It is father's and mother's energy creating a new wave. This wave will go -- the father may die, the mother may die -- this wave will continue, and this wave will create other waves in its own way, in its own time.

Santati, continuum. You are not born, only your desires are born again; because you are not, so you cannot be born. Hence, Buddha says, if you drop desiring you will be never born again. Hence, if you understand the whole futility of desire and you stop desiring, you drop desiring, then there will be no birth for you.

Then, first you become a srotapanna, you enter into the stream, you start understanding how things are, what things are: life processes with no self. This is what he means by becoming a srotapanna, entering the stream: entering into the idea of the stream -- that life is like a river, not static but dynamic; no things but only events; a dynamism, an energy phenomenon.

Then, by and by, as you move deeper into this stream you become a skridagamin -- only once more will you be born. You understand, but yet your understanding is not total. Then you become an anagamin -- you will not be born again. You have understood the whole phenomenon. In that very understanding you are liberated.

By becoming capable of not being born again, you become an arhat -- one who has achieved, one who has arrived. Now I am using a language which is not buddhist, so beware. I have to use a language which is not buddhist, so I am using terms -- I say, 'one has arrived'. Now, there is no other way to say it, but you have to understand: when I say 'one has arrived', there is no 'one', only 'arrival'... only 'arriving', not even 'arrival'.

Buddha's vision is very existential and nothing is as liberating as Buddha's vision. Because if you believe in a soul you can leave the world, but then you will desire paradise -- because you don't leave your self. Desire shifts into a new dimension. You drop greed, but really you don't drop it -- subtle greed arises.

Just see the paradise of Mohammedans or Christians or Hindus. It looks so worldly, so profane. Because whatsoever these religions are telling you to drop here, is provided there, and in bulk. They say, 'Don't drink alcohol!' and in the Mohammedan paradise, phirdous, rivers of alcohol are there. There is no need to purchase or buy, there is no need to carry a license; you just jump in. You can bath, you can swim. Now, what is this?

In Mohammedan countries, homosexuality has been very much prevalent, so even that is provided for. Not only beautiful women are there, but beautiful boys are also provided. Now this looks ugly, but ordinary human mind....

Whatsoever you are dropping here, you are dropping only to get more -- this is the logic.

Beautiful women -- apsaras Hindus call them, houris Mohammedans call them... and not only houris but gilmis, beautiful boys, handsome boys also are available, because a few homosexuals will reach; what will they do?

Buddha says unless you drop the self, you will go on perpetuating the same nonsense again and again. Your paradise will be nothing but a projected world -- the same world modified, made more beautiful, more decorated. Here on the earth women age, become old. In paradise, in the hindu paradise, they never become old; they are stuck at the age of sixteen. They must be feeling very fed up -- at the age of sixteen; they never grow beyond that.

In fact, that is the desire of every woman -- to get stuck at sixteen. It never happens here, but there.... After sixteen women grow very reluctantly: in three, four years, only once their birthday comes. Very reluctantly.... But that has been the desire -- to make beauty permanent.

Here it is impossible. Even with all the scientific gadgets, instrumentation, methods of beautification, plastic surgery, this and that, even then it is not possible. One has to age. In paradise -- hindu, mohammedan, christian, jewish -- that miracle has happened: god has prepared a beautiful walled garden paradise for you. He is waiting. If you are virtuous, if you obey him, you will be rewarded tremendously; if you disobey, then the hell.

So the self exists here as the center of desire and god exists as the center of fulfilling that desire. Buddha says both are not, get rid of both; neither god is, nor self is. Look at reality, don't move in desires. Drop fantasies, stop dreaming and look at what is. And he says there is only this impermanent world of processes -- this flux-like world, this vortex of reality... everything impermanent and changing, nothing is permanent.

That is the meaning of his insistence that there is no self, because you are trying to make something in you permanent. You say, the body changes, okay; the world changes, okay; relationships change, become rotten, okay -- but the self, the self is eternal. Yes, this visible world changes -- but the invisible god, he is eternal. You want something eternal so desperately that you start believing in it. It is your desire that the eternal should be there.

Buddha says there is nothing eternal. Everything is impermanent, everything is in flow. Understand this, and this very understanding will liberate you.

Remember, when others talk of liberation, they talk of liberation for the self. When Buddha talks of liberation, he talks of liberation FROM the self. And that is a tremendously radical standpoint. Not that you will be liberated, but liberated from you.

The only freedom that Buddha says is real freedom is freedom from you. Otherwise your mind will go on playing games. It will go on painting new desires on new canvases. Nothing will change. Canvases you can change. You

can get out of the marketplace and sit in a temple -- nothing will change, your mind will project the same desires in heaven and paradise.

Look at this mind. Look at its desires. Watch, become aware. Again and again I will have to remind you, because I am talking in non-buddhist language. So when Buddha says become aware, he means: be awareness. There is nobody who becomes aware, there is only awareness.

Yes, you will never be born again, but if you carry the idea that you are, then you will remain in a continuum. If you drop the idea of the self, the continuum disappears; you evaporate.

That's what nirvana is. Just as if you put off a lamp and the light ceases, disappears, you put off your desiring mind and all misery, and all transmigration, and all suffering, ceases. Suddenly, you are not there.

But that does not mean that nothing is, otherwise there will be no difference between a charvak and a Buddhist, then there will be no difference between the atheist and Buddha. There is tremendous difference. He says you cease and for the first time reality takes over. But he never gives it any name, because naming is not possible -- to name it is to falsify it. To say it is, is to be untrue to it. He keeps quiet, absolutely silent about it. He indicates the way how to experience it. He does not spin and weave a philosophy around it.

Question 2

YOU HAVE TOLD US MANY TIMES: BE SELFISH. WHAT IS IT TO BE SELFISH?

Drop the self. Because that is the most beautiful thing that can happen to you. That will be the greatest contentment that can come to you.

Drop the self, if you really are selfish. If you really want to be blissful, drop the self -- because self is creating all your miseries and all your hells.

Difficult, because it looks like a paradox. But have you watched? All miseries come to you because of your self, because of the ego. You are hurt again and again, you suffer so much because of the ego. It is like a wound which remains always alive, and anything, even a breeze, a cool breeze, hurts you. Somebody smiles and it hurts, somebody laughs and it hurts, somebody is going on his way, maybe lost in his own thoughts, not looking at you, then it hurts.

Mulla Nasrudin was saying to his wife, 'Don't annoy me any more! You are irritating me!' And he was really mad.

The wife said, 'But I have not said a single thing. I am doing my work.'

Mulla said, 'That's why. You are keeping so quiet, it is annoying. For god's sake, say something!'

Now, if you keep quiet, then too somebody can get annoyed. If you speak, then there is trouble. Ego is ready to be hurt; it will find ways and means to be hurt.

So a person who lives with the ego, with the self, is not really a selfish person, he is a foolish person. Because he only suffers. What type of selfless selfishness is this, if you only suffer?

I show you the way: drop the self. Forget all about the ego. Be as if you are not, exist as an emptiness, and see -- millions of beautiful experiences become available to you. Everything becomes a deep, satisfying experience. Everything brings a gift, a grace. Everything becomes a benediction.

The ego is always expecting and hence always being frustrated. The non-egoistic person expects nothing, hence everything is fulfilling; whatsoever happens is tremendous, whatsoever happens is fantastic. Even if he comes across a small grass flower, he is hypnotised by it. 'So beautiful a flower! And I have not done anything, I have not deserved it, and it is there just waiting for me.' Just looking at the sky, and he is fulfilled. Just listening to the birds, and a great song arises in his heart. Then everything fulfils him.

Remember, frustration is out of expectation, and ego is always expecting. The ego is a beggar.

I have heard a beautiful sufi story.

A beggar came to an emperor and the beggar said, 'If you are going to give me anything there is a condition.' The emperor had seen many beggars -- but beggars with conditions? And this beggar was really strange, a very powerful man. He was a sufi mystic. He had charm, a charisma, his personality had an aura. Even the emperor felt a little jealous. And conditions?!

The emperor said, 'What do you mean? What do you mean by your condition?'

The beggar said, 'This is my condition: I accept only if you can fill my begging bowl absolutely.'

It was a small begging bowl. The King said, 'What do you think I am? Am I a beggar? I cannot fill this dirty small begging bowl?'

The beggar said, 'It is better to tell you before, because later you can get into trouble. If you think you can fill, fill.'

The King called his vizier and told him to fill it with precious stones: with diamonds and rubies, emeralds. Let this beggar know with whom he is talking! But then there was difficulty. The bowl was filled but the king was surprised -- as the stone fell into it, it would disappear. It was filled many times and each time it was again empty. Now he was in a great rage, but he told the vizier, 'Even if my whole kingdom goes, if all my treasures are emptied, let them be -- but I cannot allow this beggar to defeat me. This is too much.'

And all the treasures, it is said, disappeared. By and by the king became a beggar. It took months. And the beggar was there and the king was there and the whole capital was there and everybody was wondering what was going to happen, what would happen in the end. Everything was simply disappearing.

Finally the king had to fall at the feet of the beggar and he said, 'Forgive me, but before you leave just tell me one thing. What is the secret of this begging bowl? All has disappeared in it.'

The beggar started laughing. He said, 'It is made of human ego. I have made this begging bowl of a human ego: everything disappears in it, nothing ever fulfils it.'

It is a tremendously beautiful story. That's what is happening to you. It is not a story, it is your life. You go on putting in your begging bowl houses, cars, bank balances -- everything disappears. Again you are empty. Never any satisfaction, never any contentment. Again you are begging. You have been doing it for many lives. It is your story. It is literally true, it is not just symbolically true. It is a truth in everybody's life, in every man's life.

We remain a beggar. The begging bowl remains empty. It seems it has no bottom to it. You drop anything, it simply disappears.

The ego is never fulfilled. So the egoist is a person who is very unselfish. Remember this paradox: the egoist is a person who is very unselfish, because he is never fulfilled. The non-egoist is a person who is very selfish because he is fulfilled. He attains to bliss.

Question 3

DAILY YOU COME FOLDED-HANDED, SMILING, AND THE SAME WAY YOU GO BACK AFTER THE LECTURE. WHAT IS THE MEANING OF THIS GESTURE?

I am saying, come smiling, go smiling. That is the meaning of tathagatha: thus come, thus gone. Let this coming and going be just a smile, nothing more substantial than a smile. A smile is the most non-substantial thing in the world. You cannot catch hold of it; it slips, it is elusive, ineffable. Let your life be just a smile. Come smiling, go smiling.

And, of course, folded-handed, otherwise somebody can get hurt. If you smile without your hands folded, somebody's ego can get hurt. He can say, 'What do you mean? Smiling at me?' So just to protect any misinterpretation....

But don't try to make it an empty gesture, because a smile which is false is one of the most dangerous things to learn. Never smile falsely, because once you start smiling falsely, you will forget how to smile authentically. Never corrupt your smile. Otherwise it is just a pretension, and a very dangerous pretension; not only that you are deceiving others, you may be deceiving yourself.

Let your smile be just out of your inner emptiness, let it come from the very core of your no-self and spread around you. Let it be like a flower that comes from the very roots, the sap runs through the roots to the very peak and flowers. Let your smile come from your very authentic existential core. It should not be painted.

I have heard:

Recently an elderly and devout Jew gave his children fits. They thought he had converted to Christianity, because he seemed to cross himself every time he left the house.

'Nonsense!' he said when they confronted him. 'I touch my right side to make sure I have my glasses, and my left to be sure I have my handkerchief. I put my hand to my head to make sure my yammulka is on, and I touch my fly to make sure it is buttoned.'

Your cross can be like that. Your smile can also be like that. Never make futile gestures. Be true. Even true sadness is better than a false smile -- at least it is true. A true tear is better than an untrue laughter -- at least it is true, authentic, it helps you grow. One grows through authenticity.

So I am not saying learn smiling, I am saying attain to smile. I am not saying learn, I am saying, attain, rise to smile.

Question 4

AT TIMES I FEEL LIKE A SHEEP, AT TIMES LIKE A FOX, SOMETIMES MORE LIKE A DISCIPLE. IS IT LOVE OR UNDERSTANDING THAT TRANSFORMS ONE INTO A DISCIPLE?

It is a true observation. That's how everyone is. It is from Prem Asheesh. It is an authentic observation. That's how things are.

AT TIMES I FEEL LIKE A SHEEP...

And if you are like a sheep, you cannot be a disciple. Of course many sheep think that they are disciples. If it is only because of fear that you follow me, you follow your fear, you don't follow me. I am not here to make sheep out of you. The society, the politicians, the priests have done enough damage -- no more is needed. You have been reduced to cowards down the centuries; everybody has been there forcing you to be a coward. Everybody has forced you into a frightened existence; you are always trembling.

I am here to help you to drop this trembling. There is nothing to fear because there is nothing to lose. There is nothing to fear even with death, because there is nobody to die. No harm can be done to you. Once you understand this, the sheep disappears. The sheep can be a follower but not a disciple.

And a follower is not necessarily a disciple. A follower is just finding ways and means to protect himself, to be secure. A follower is trying just to throw responsibility onto somebody else's shoulders. The follower is simply trying to find a group where he can be lost and his own fears are no more there, where he is not alone. He is simply seeking company. He cannot be alone, he is afraid to be alone. He cannot trust himself. A follower is one who cannot trust himself.

A disciple is one who trusts himself. Out of his trust he comes to learn from somebody who has gone a little further than himself. He is not a follower, he is not an imitator and he is not seeking security -- he is seeking understanding. Even if that understanding brings more insecurity, he is ready for it.

A follower is never ready for insecurity; he comes to a guru, to a master, to seek protection, shelter, to hide behind him. He is seeking a father figure.

A disciple is seeking a master, not a father figure. He wants to learn what life is. Even if life is insecurity, he is ready to learn. Even if life implies death, he is ready to learn.

The follower just wants a map. The disciple wants to go on an adventure. He is not worried about the map, he simply wants a challenge. 'Challenge me!' says the disciple. 'Pull me out of my stupor,' says the disciple. 'Send me on a venture,' says the disciple. The follower says, 'Protect me, never leave me alone. Without you I am lost. Don't send me away! Just let me hide behind you.'

Remember, the disciple is a seeker, the follower is simply sick with fear.

AT TIMES I FEEL LIKE A SHEEP...

Those are the times you cannot be a disciple, at least not to me.

AT TIMES I FEEL LIKE A FOX.

Yes, a fox can also not be a disciple. A fox is a very cunning fellow, calculating, rational. The fox mind is always in search of more information, more knowledge -- not more understanding. The fox mind is just grabbing whatsoever can be grabbed from every source so he becomes more knowledgeable. Because knowledge brings power.

The fox is in search of power. The sheep is in search of a powerful person who can protect, and the fox is in search of power. The fox pretends to be a sheep many times just to grab a little more from somebody, but deep down the fox is learning only to become more egoistic.

There are people who come to a master just to become a master sooner or later -- that's their only goal. They don't come to learn; in fact, deep down they have come to teach. Reluctantly they learn, because it is difficult to teach without learning.

The fox is too cunning to be humble. The fox is too cunning and knowledgeable and calculating to move in a deeper relationship with a master, to move in love. The sheep cannot be a disciple because the sheep is too much afraid; the fox cannot be a disciple because the fox deep down is on a power-trip.

But these both are there. And Asheesh has really watched it rightly, exactly rightly.

AT TIMES I FEEL LIKE A SHEEP, AT TIMES LIKE A FOX. ONLY SOMETIMES LIKE A DISCIPLE.

Precious are those moments when you feel like a disciple. Nourish them. Those moments have to be nourished more and more, so by and by they come more and more to you, they happen more and more to you. Surrender your sheep and fox both to those rare moments when you are a disciple.

A disciple is neither afraid, nor in search of power. A disciple is in search to know what this life is. He does not want to conquer, he does not want to prove himself in the world that he is somebody, he simply wants to know, 'Who am I?' He is not in any way interested in proving, he simply wants to know, 'What is this mystery that has happened to me?' In deep humbleness he asks.

His query is not of curiosity, his query is not only of enquiry, his query is that of an authentic seeker, a mumukshu. His query is mumuksha -- passionate desire to know what life is. A disciple is one who is in passionate love with life and wants to know what this life is, wants to enter in this mystery.

IS IT LOVE OR UNDERSTANDING THAT TRANSFORMS ONE INTO A DISCIPLE?

Love alone will not make you a disciple. Understanding alone will also not make you a disciple. It is loving understanding that makes you a disciple. If you simply understand me, you will remain far away; there will be a distance, because there will be no bridge. Without love there is no bridge. You will understand, but your understanding will remain dry. You will not be connected with me; I will not be flowing in you, you will not allow my flow, you will not allow me to flood you, to transform you. You will remain aloof, mathematical.

And just love alone won't help, because love is so happy that it forgets to understand. Love is so celebrating, it forgets to understand. It gets so involved in love that there is no detachment to understand.

Understanding with a master happens only when you are detached enough to understand, and yet related enough to understand. A bridge exists: I call it loving understanding. Then you participate with me, then you are thrilled with me -- but that thrill does not drown you, that thrill does not make you a drunkard. You drink me as much as you can, but still you remain alert, aware; you are not lost in it.

It is a very paradoxical state -- loving understanding. Then you are in a deep participation with me, and yet you remain separate; you are one with me and yet you are separate. Only then, and only then, you become a disciple.

Question 5

WHAT IS THE DIFFERENCE BETWEEN A MUMMY, A MOTHER, AND A MA?

I don't know much, but I will try my level best. A mummy is one who is pretending to be a mother, but is not; who thinks to be a mother, but is not. Because to be a mother is very very difficult. To be a mummy is very easy. Just to reproduce is enough to be a mummy. No understanding is needed.

The whole world is full of mummies, but to find a mother is very difficult. A mother is one who helps you to be yourself. The mummy is one who thinks, believes that she loves you, but loves really herself, and wants you to become a projection of her ambition. That's what a daddy is also.

Mummy and daddy you can find everywhere; they have corrupted the whole world -- mummies and daddies. Freud says if you go deep into neurosis you will always find a mummy in the end. All psychoanalysis verges, finally, on some problem which the mother -- the mummy -- has created. So mummy is the pretension of a mother -- the physical counterpart of the spiritual mother.

To be a mother is very difficult. Only one who has arrived home can be a mother. To give birth is very easy, it is just natural, biological; but to be a mother is something spiritual.

The mummy would like you to follow her, she would like to possess you -- to make you become a part, a precious possession to her. She will cling around you. The mother will help you to become independent. She will help you to become individual. She will love you, but she will not try to force anything on you. She will give her love to you, but will not give her knowledge to you. She will send you into the world to find your own truth, to find your own life. She will not give you a pattern or a mould. She will not structure you, she will simply help you, whatsoever you can be.

The mother is just the ideal, it rarely happens. Mummy you can find anywhere. The mother is just the ideal, the utopian ideal -- one who can give birth to your soul. Only a Buddha can be a mother, or a Meera can be a mother, or a Krishna, or a Mohammed can be a mother -- only one who can give you your soul, your destiny.

Mummy is just biological. The concept of mother is spiritual. And Ma is very simple to understand. Ma is a woman who is suffering from a disease called Rajneeshitis!