

The Fish in the Sea is Not Thirsty  
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The Fish in the Sea is Not Thirsty  
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I LAUGH WHEN I HEAR THAT THE FISH IN THE WATER  
IS THIRSTY.

YOU DON'T GRASP THE FACT THAT WHAT IS MOST  
ALIVE OF ALL IS INSIDE YOUR OWN HOUSE;  
AND SO YOU WALK FROM ONE HOLY CITY TO THE NEXT  
WITH A CONFUSED LOOK!

KABIR WILL TELL YOU THE TRUTH: GO WHEREVER YOU  
LIKE, TO CALCUTTA OR TIBET;  
IF YOU CAN'T FIND WHERE YOUR SOUL IS HIDDEN,  
FOR YOU THE WORLD WILL NEVER BE REAL!

I DON'T KNOW WHAT SORT OF A GOD WE HAVE BEEN  
TALKING ABOUT.

THE CALLER CALLS IN A LOUD VOICE TO THE HOLY ONE  
AT DUSK.  
WHY? SURELY THE HOLY ONE IS NOT DEAF.  
HE HEARS THE DELICATE ANKLETS THAT RING ON THE  
FEET OF AN INSECT AS IT WALKS.

GO OVER AND OVER YOUR BEADS, PAINT WEIRD DESIGNS  
ON YOUR FOREHEAD,  
WEAR YOUR HAIR MATTED, LONG, AND OSTENTATIOUS,  
BUT WHEN DEEP INSIDE YOU THERE IS A LOADED GUN,  
HOW CAN YOU HAVE GOD?

The fish in the sea is not thirsty -- but man is. Man lives in God, and is absolutely unaware of it. Man is born in God, breathes in God, and one day will dissolve in God. MAN IS GOD, made of the stuff called God, and yet completely oblivious of the fact.

The fish is not thirsty in the sea, but man is. God is the sea -- God surrounds you, within and without. All that is is divine. God is not a person: God is the presence that is overflowing everywhere in all directions. The radiance, the beauty of existence, the splendour, the majestic, the miraculous, the mysterious -- the whole magic of life is God. God has not to be worshipped: God has to be lived. And to live God you need not go anywhere -- you are already in him. To live God you need not cultivate any character. God is already the case. He is your consciousness.

To live God you need not become a Hindu or a Mohammedan or a Christian -- you are already in it, he is already in you. It is not a question of the future. THIS very moment God is showering on you. But you are closed. He comes, but you don't receive him. He knocks on your doors, but you don't listen to him. And he has been knocking for ages. The old biblical story is: when Adam disobeyed God, he was frightened, obviously. God came in search of him. Afraid, he went behind a bush just to hide from God. he was not courageous enough to face him, to encounter him. And the story says God called in the Garden of Eden, "Adam, where are you?"

Adam heard it, yet did not respond.

This is not just a story, this is not something that happened in the past: this is what is happening with EACH of you. God calls you -- either you don't hear, or, even if sometimes you hear, you don't respond. You are hiding! You are hiding from the truth of your own being; you are hiding from yourself. You don't want to see your original face: God IS your original face. and unless you see your original face, you will live in misery. Misery is nothing but remaining ignorant of one's own being. To be alert, to be conscious, of all that has been given to you, to be conscious of all that has been bestowed upon you, to be conscious of the treasures that are hidden in your being, is to be blissful. Man is very strange, the strangest animal on the earth. no other animal lives in such anguish -- even trees are far more blissful, even rocks have more of the heart than man. They are in tune with God, or in tune with totality. man has lost the connection. Man has broken the bridge.

Why has it happened? It has to be understood. And it has happened to almost all. Only once in a while does there happen a person who reconnects himself with God -- a Jesus, a Buddha, a Kabir -- but only once in a while. and these people are so few that they cannot be believed.

People go on talking about Jesus, Buddha, Mahavira, Zarathustra, Mohammed, but deep down they doubt their very existence. They HAVE to doubt! Nothing like that has happened to you. You have not tasted any of the nectar that they talk about. your life is just bitter, your life is nauseous, your life is sick -- and they talk of wholeness and of health, and of great bliss and of eternal peace... and you know nothing of these things! Your only experience is that of a very poisoned life, a very poisoned spirit. Your experience is so much opposed to what these few people say -- how can you believe in them? And you are the majority. Millions and millions will support your experience that life is hell.

And Krishna sings songs celestial on his flute, songs of the beyond. And Kabir sings songs unbelievable! You may listen out of courtesy; you may not say anything out of formality; or maybe just the presence of a Jesus, of a Kabir, of a Bayazid, is so enchanting, so charming, it has such a charisma that it overpowers you, that you become dumb, that you cannot say no. But your not saying no does not mean that you are saying yes. They are two totally different things.

Not to say no is one thing, and to say yes is a totally different phenomenon. Not to say no is not going to change you. The no will remain in you -- silent, unspoken. The no will surround your being like a transparent capsule. You may not be able to see it, you may be able to see through it, but it will not allow you to meet and merge with existence -- unless you are capable of saying YES! That single word, 'yes', contains all the religions; all the Vedas and the Bibles and the Korans are contained in the single word 'yes'.

That is the meaning of the word Christians, Jews and Mohammedans have been using to complete their prayers -- AMEN. AMEN means, "yes, God, yes -- I say to total yes to you."

You may not argue with Kabir -- it is difficult to argue with a man like Kabir. His presence has such weight; his eyes, his fragrance, are hypnotic. Even in you want to argue you would not like to argue. But the argument remains. And once Kabir is gone, Jesus is gone, the argument surfaces, the no comes to the surface, and the formal silence is found to be impotent.

People go to the churches and to the temples and to the mosques, and it is all formality. It is nothing but Sunday religion. It is a social phenomenon; they are not individually committed, they are not involved. They are not going to the church or the temple to be transformed. It has a social utility; it is a kind of club -- you can call it a religious club, where people can meet and gossip and talk. It is a meeting-place, but not a meeting-place between you and God. That's what it is supposed to be, but it is not.

You go to the temple empty-handed, you come back from the temple empty-handed. Nothing has been happening there. It cannot happen this way. God needs commitment, involvement; God asks for your totality, your surrender, your yes.

And when you say yes, with no strings attached to it, with no conditions, when the yes is unconditional, and has not been said out of coercion but has welled up spontaneously within you, it has a tremendous beauty to it, and tremendous power too. Its very fire transforms you from the base metal into gold, from an ordinary human being into an extraordinary divine existence.

But, remember, your yes should not come out of any sort of coercion, physical or psychological. Somebody is a Christian because he has been coerced from his very childhood to be a Christian, and somebody is a Jew because he has been coerced from the very beginning to be a Jew. A great psychological conditioning is going on. Children are being exploited; children are being forced to be Hindus, Jainas, Buddhists. The parents are not even aware of what they are doing to their children: they are preventing their children from ever becoming religious. Yes, that's what they are doing to their children. In the name of religion they are poisoning their innocent souls. They think, they may even believe, that they are helping their children towards God. The truth is just the contrary: they are creating great barriers.

Once a man has said yes under coercion, once a man has yielded because he was forced to yield, you have destroyed his capacity to say yes spontaneously for ever. He will say yes only when he is coerced.

Children are helpless. They depend on you, they cannot survive without you -- you can exploit their vulnerability, you can exploit their helplessness. And that's what has been done on the earth for centuries and centuries. Hence, so much talk of God, and you cannot see God anywhere; so much talk of religion, so much of theology, but nothing of the existential.

Everybody is religious in a way -- somebody is Hindu, somebody is Mohammedan, somebody is Christian -- and nobody is religious in reality. We have created a fiction of being religious, and the fiction is so cheap, is so easily available, who is going then on the adventure to seek and search for God? That is arduous. One has to risk -- one has to risk one's ego, and that is the MOST arduous thing in life.

UNLESS ONE IS READY TO DISSOLVE ONE'S EGO, the fish is going to remain thirsty. Dissolve the ego and all thirst disappears, because the moment you dissolve the ego, the wall between you and the ocean disappears; then you are part of the ocean. How can you be thirsty then?

And man is certainly thirsty! hungry, in deep anguish. Man lives a very phony life, inauthentic. He only pretends to live; he does not really live. He goes through all the empty gestures of living, but look at people, look at yourself, look at others -- you will not see the dance. People are dragging; life seems to be a burden, a great burden, somehow to be tolerated. Life is not a celebration, and that's what it should be.

Your steps don't have the quality of dance. Your heart is not throbbing with ecstasy. You are not pulsating and vibrating with joy, with love. You are not overflowing with energy. What kind of life is this? Just going round and round in circles, dead, dull, stupid routines. Just hoping that tomorrow something will happen... and the tomorrow never comes, and nothing ever happens. Waiting for Godot, and Godot never comes. You go on waiting and waiting and waiting and all that ever comes is death.

But life is so miserable that even death feels like a relief. Life is so empty that it is very rare to find a human being who has not contemplated, some time or other, committing suicide. Life is so empty that we go on keeping ourselves occupied -- with any rubbish, just to remain occupied so that we don't see the emptiness, so we don't see the inner vacuum, the inner darkness.

Just watch and you will see that man is living in great anguish, anxiety. Man is already in hell. When somebody asks me, "Osho, do you believe there is a hell?" I always say, "There is no question of believing -- you are living in it." Hell cannot be doubted; heaven can be doubted but not hell. Hell is such a day-to-day reality! But why? -- why should it be so? Why did it happen in the first place? We will have to understand something special about human beings.

Man is the only animal on the earth, in fact in the whole of existence, who is dual. Other animals are not dual: they are what they are, hence there is no problem. A tiger is a tiger, and a peacock is a peacock, and a dog is a dog. With man there is something special. That is the glory of man, if we understand it. If we don't understand it, this becomes the agony. Man is not what he is: he can be more. Man is not finished: man is a growth. Man is the only growing being in existence, the only evolving being in existence. Man is a potential

and much has to become actual in him. And unless you start transforming your potential into the actual, your life will remain empty. The seed is empty. If the seed remains a seed it will remain in anguish; it will not feel the joy of fulfillment, the contentment that comes when the seed has become the tree and the tree has bloomed.

Man is a seed -- the seed of God. When man blooms, God becomes manifest. That's why we have called Buddha 'Bhagwan'; Mahavira, Krishna, 'Bhagwan'. It simply means that their seed is no more a seed; the seed has disappeared in the soil of existence, and they have come to their ultimate blossoming. Godliness has bloomed in them. The fragrance of divineness has been released. They are fulfilled, utterly fulfilled. Joyous they are because they have come home. Now there is nowhere to go.

Man is the only animal who is an unfinished product. Nature HAS brought man to a certain point, and from that point man has been made responsible. Now you are responsible for your growth. Nature cannot do any more; whatsoever was possible through nature has already happened -- it has brought you to the threshold. You have to take the further journey now; you have to become a pilgrim.

If you don't become a pilgrim, if your life does not take the quality of adventure, of search, of enquiry, you will remain empty -- and you will remain thirsty, and you will remain hungry. You will remain spiritually starved. Don't take yourself for granted -- that is the problem, exactly that is the very crux of the problem: we take ourselves for granted, we think as if we are what we are supposed to be.

Man is a paradox. Man is not what he thinks he is -- man is far more. Man's capacities are immense. In fact, there are no limits to man's growth. One can go on and on and on... It is an infinite journey. There is no goal! There is a beginning of the pilgrimage but no end. To know God is to know that life is an eternal pilgrimage. What is the meaning when we say God is infinite. You can go ON attaining, but you can never say that now the dead end has come.

This is the beauty of existence -- it goes on giving you more and more opportunities.

When you have climbed one peak, another peak starts giving you challenges.

The misery of man is that he thinks he is what he is supposed to be. He thinks that he is already that which he can be. Man remains satisfied with the superficial; then there will remain a deep discontent in your soul. That's what Kabir is trying to say

Kabir is one of the greatest revolutionaries who has ever walked on the earth. His insight is of tremendous value. If you can fall en rapport with his vision you will be enriched -- you will be enriched beyond all your expectations.

I LAUGH, says Kabir, WHEN I HEAR THAT THE FISH IN THE WATER IS THIRSTY.

HE IS TALKING ABOUT YOU, not about the fish -- you are the fish. Kabir says "I laugh..." The Buddhas have always been laughing.

It is said of Hotei, a Japanese Buddha -- he is known as the laughing Buddha -- that the day he became enlightened he started laughing and then he never stopped laughing. Many years he lived; he would move from one town to another, laughing, from one marketplace to another, laughing. He would stand in the marketplace and his laughter was catching,

infectious, and people would gather and people would start laughing. And the laughter would go on spreading... and soon the whole village would be involved in it.

People used to ask Hotei, "What is your message?" He said, "Laughter is my message."

People used to ask him, "Why do you laugh so much?"

He said, "What else can I do? Man is so ridiculous, man is so absurd!"

That's exactly what Kabir is saying:

I LAUGH WHEN I HEAR THAT THE FISH IN THE WATER IS THIRSTY.

Life surrounds you with all its joys, with immense possibilities, opportunities. And you go on crying and weeping! Your anguish goes on deepening as you grow older. Children can laugh, but the older you become, the more the laughter disappears. And whenever you laugh, it is phony; it is just a painted laughter. It has no roots in your heart.

Why have people become so serious? They know they are missing something. They know that life is slipping out of their hands. They know that this should not be so, but it is so -- they are miserable. And when someone attains, like Kabir, he is bound to laugh.

If a fish comes to you and says, "I am thirsty," what will you do? Will you feel any sympathy for the fish? Will you feel any kind of empathy for the fish? You will simply laugh, and you will say, "If you are thirsty then you are simply stupid. There is no need to be thirsty! You are in the sea already. Why should you be thirsty?"

Man is in anguish, great anguish. We go on hiding it, because what is the point of bringing it to others? Nobody can help. We go on carrying dark nights in our beings, great turmoil, great pain, great wounds. We go on hiding! It is pointless to tell anybody; nobody can help. It is better not to talk about the wounds that you are carrying in your soul; it is better to forget about all those wounds.

That's why intoxicants have been so important down the ages. There has never been a time when something or other was not used by man to forget the inner wounds, to forget this whole nonsense that we have made out of life. People go on talking against alcohol, against drugs, but they don't understand the psychology behind it. Just talking against them is not going to prevent people. You can legalize, you can prohibit, but still intoxicants will be used.

Unless man becomes blissful, they cannot be prevented. If man lives in misery, he will need something or other to forget the misery. Otherwise, it will be too much! In fact, my own insight is this: if all the drugs and all the intoxicants could be simply removed from the world, man would immediately go mad. The whole world would be a madhouse. People are somehow keeping themselves together. They can drink alcohol, and for a few hours they can forget the world and the misery that the world brings to them; they can forget their own selves. They can be lost into oblivion. They know perfectly well it is not going to change anything. But then nothing seems to change anything. At least for a few hours one can forget all about it.

Intoxicants will disappear from the world only when meditation has become a world-wide phenomenon, when each single individual has created some meditateness in his being; when each single individual has become aware, "There is no need to be miserable.

Misery is created by me. Life is not misery: life's nature is bliss. It is my stupidity that I am creating misery out of it."

Misery needs great efforts, bliss is natural -- you cannot create bliss, you can only create misery. And if you don't create misery, bliss comes of its own accord. Bliss comes effortlessly -- you cannot practise it. But for misery you have to make great efforts -- and you ARE making great efforts to remain miserable. You have invested much in your misery.

Kabir is right; he says, "I laugh..." It looks a little hard, looks a little cruel, that a man like Kabir should say:

I LAUGH WHEN I HEAR THAT THE FISH IN THE WATER IS THIRSTY.

It is not cruel, it is not hard. It's simply how it should be. All the Buddhas have been laughing; they may have said so, they may not have said so. Hotei laughed publicly; Gautam Buddha must have laughed privately, but laughter is bound to be there.

I am saying it because this is my own experience too. When you come with all your miseries to me, I listen very sympathetically -- I don't laugh. But deep down there is laughter. I listen, very patiently and very attentively... I don't want to hurt you, I don't want to be impolite to you. But if you want to know the truth, then the reality is that you are simply showing how ridiculous you are, how stupid you are.

And God is not responsible for your stupidity. It is your own work. God creates every human being with great intelligence. You can see in children's eyes: all children are intelligent. It is very difficult to find a stupid child. If you can find a stupid child, that simply means he is already old.

Children are so overflowing with intelligence. Where does all this intelligence disappear to? What happens to this intelligence? The society is against intelligence; the society does not want intelligent people to be around. Intelligent people seem to be dangerous to the society.

The society wants stupid people because stupid people are easy to manage, easy to dominate, easy to manipulate, easy to order. Stupid people are obedient -- even where obedience is sin they are obedient. Stupid people can be forced to become machines, and the society needs machines, not men. The society is not interested in you; it is interested in your efficiency. And machines certainly are more efficient than men. The machine is the model, and man has to follow the model. Make man more and more stupid and he will come closer and closer to the machine. He will be a good clerk, a good station master, a good teacher in a school, a good collector... but unintelligent.

If he is intelligent, he may not be a clerk at all; he may not waste his life in writing stupid documents, collecting garbage in files. He may be more respectful towards his own being. He may choose some other way to live. He will not be just a deputy collector. How can you ask an intelligent man to be just a policeman? Impossible! And where will you find the thousands and thousands for your armies? Intelligent people are not cattle; intelligent people cannot be told to do stupid things. They will say, "No!"

Just think: the man who dropped the atom bomb on Hiroshima, if he had been intelligent he would have simply said "No!" Even at the risk of his own life he would have said no. He would have said, "If you want to kill me, kill me, but I am not going to kill one hundred thousand people. They have not committed any sin. They are innocent civilians -

- small children, old people.... They have no responsibility for the war! They have not caused it. Why should I drop the atom bomb? It is better to die than to kill one hundred thousand people."

If the man had been intelligent, he would have immediately said no. But he must have been utterly stupid: he dropped the atom bomb, and had a good night's sleep. His sleep was not disturbed.

In the morning when he was asked, "Could you sleep in the night?" he said, "Certainly, I slept well! I did my duty, I finished my job, and then I had a good night's sleep.

Whenever I do my duty perfectly well, I always sleep well."

One hundred thousand people burnt within five seconds, and not even a nightmare came to this man? Just think: we must have destroyed his intelligence totally; we must have reduced him to a machine. Machines don't have any conscience, machines don't have any consciousness, machines don't have any heart. And the society needs machines, more and more efficient machines. Hence the universities go on reducing people to stupid people. If you are a BA it means you have a certificate that you have lost much of your intelligence. If you are an MA, even more; if you are a PhD, finished! No hope for you.

It is said that when Henry Thoreau came back from the university, an old man of his village came to see him and was very much surprised. Seeing the old man very much puzzled and surprised, Thoreau asked him, "Why do you look so puzzled? Why are you so much surprised?"

He said, "I am surprised because you have really done a great job: you have saved your intelligence, although you have been to the university. You still look intelligent! This very rarely happens: to escape from the university and still remain intelligent -- because the whole machinery of education is to make you mechanical."

A new education is needed in the world, which will make you more conscious, not more knowledgeable, which will make you more loving, not more logical. Logic is good -- if love remains the master, then logic is a good servant; but logic should not be the master, and love should not be the servant.

Knowledge is good if consciousness remains in control. But if knowledge is in control, if the head is in control, then the heart is killed, destroyed.

The society does not need intelligent people, hence it has created conditionings -- social, religious, political, educational -- great psychological strategies have been invented down the ages to reduce you to a thing, to reduce you to something pseudo, to reduce you so that you can become a commodity in the marketplace.

You have to be aware, because you exist in a society which is against your intelligence. My sannyasins are trying to do... what the society has destroyed in them, they are trying to revive. What the society has done, they are trying to undo it. That's the whole work of sannyas -- and that has ALWAYS been the work of a real true religion.

**I LAUGH, says Kabir, WHEN I HEAR THAT THE FISH IN THE WATER IS THIRSTY.**

**YOU DON'T GRASP THE FACT THAT WHAT IS MOST ALIVE OF ALL IS INSIDE YOUR OWN HOUSE;**

AND SO YOU WALK FROM ONE HOLY CITY TO THE NEXT  
WITH A CONFUSED LOOK!  
YOU DON'T GRASP THE FACT THAT WHAT IS MOST  
ALIVE OF ALL IS INSIDE YOUR OWN HOUSE...

YOU HAVE NOT BEEN TOLD. The secret has been hidden from you. Nobody has told you to go in; nobody has given you any chance to be in. Parents are not telling their children, "Sometimes just be. Don't do anything. Just sit silently under a tree, search in, ask 'Who am I?'" No school, no college, no university, is telling you to meditate. In fact, they think meditation has nothing to do with education.

The government of India has written a letter. They don't recognize this commune as educational. Why? "Because what does meditation have to do with education?" And I say to them, "If meditation has nothing to do with education, then what else can become the foundation of a true education? What else?"

But I know: some stupid fool in some office must have written that. He is not aware of what meditation is. Meditation simply means to be with yourself in your absolute aloneness, so that you can have a taste of your own being. To be with yourself is meditation.

In my philosophy of life, only two things are valuable: one is meditation, the other is love. And both are complementary. Meditation means the joy of being alone, and love means the joy of being together with somebody. These are the two wings of a true education. Meditation means independence, freedom -- freedom from all, even from the beloved, because even the presence of the beloved encroaches on your space. It is good for the time being, it is good to overlap your space with somebody, it is good to meet and merge, but ultimately, AND fundamentally, you are alone. And you have to learn how to be alone, and not only how to be alone, but joyously alone, ecstatically alone.

Meditation means sitting silently, doing nothing... just being! The world is too full of doing. The society teaches you to do this, to do that -- why? Because if you do this, you will have that; if you don't do this, you will not have that. Doing is a way of having more, and we are conditioned to have more and more and more -- as if by having more we will really be satisfied, contented; as if by having more we will really become rich.

The truth is just the opposite: the more you have, the more you feel your inner poverty -- in contrast. The richer you become in the outside world, the emptier you feel inside, and no outer richness can fill the inner gap. Nothing from the outside can be taken in. You can have as much wealth as possible, but it will go on piling up outside you; and the bigger the heap, the more you will see your inner emptiness, nothingness, hollowness -- the more miserable you will become.

Hence, the richer a society gets, the more and more it becomes interested in religion. Poor societies cannot be religious; it is almost impossible. I am not saying a poor person cannot be religious -- a poor person CAN be -- but a poor society cannot be. A poor person may be an exception: Kabir was a poor man -- and attained to the highest peak possible, became a Buddha. But the poor society as such cannot be religious.

The poor society remains interested in having more and more, and if you want to have more you will have to do more. You will have to put your whole energy into doing -- and meditation is just the opposite of doing. Meditation is a state of non-doing, it is a state of

utter passiveness. It is a state of being: one simply IS... and ENJOYING that simple isness. And then something starts happening inside -- without any doing on your part.

SITTING SILENTLY,  
DOING NOTHING,  
THE SPRING COMES,  
AND THE GRASS GROWS BY ITSELF....

Something starts growing in you.

One thing, the most important thing in life, is meditation. No education can be called real education. Even the word 'education' simply means to draw out that which is within you. This commune is educational, because our effort is to draw out whatsoever is in you. And your so-called universities are NOT educational; they don't fulfill the requirement of being educational. They stuff people from the outside; they don't draw out, they force in. Even literally they are not educational.

The whole effort in the so-called educational institutions is to stuff people with more and more knowledge, because knowledge will help them to do more and do more efficiently, and if they can do things more efficiently, they will have more things. This is what you call education? This is not real education.

Real education will teach a person the most fundamental truth: "I am alone. I come alone, I will go alone. And between coming and going, I can deceive myself that I am not alone, but that is only a deception. Intrinsically I remain alone. Aloneness is my intrinsic nature, so I have to fall in tune with it, I have to dive deep into it. I have to know exactly what it is -- what is this aloneness?"

And it is tremendously beautiful, it is incredibly beautiful, unbelievably beautiful. When you enter into your aloneness, you start becoming aware of God, you start becoming aware of your treasures hidden within you. You start becoming aware of the kingdom of God that is within you.

Kabir says:

YOU DON'T GRASP THE FACT THAT WHAT IS MOST  
ALIVE OF ALL IS INSIDE YOUR OWN HOUSE...

But nobody teaches you. The whole teaching is: "Go out! Search for money, for power, for prestige" -- and they are not found within. Peace is found within, silence is found within, stillness is found within, godliness is found within. But those are not the goals that you have been taught to fulfill; those are not your targets.

It is said of a great Sufi mystic, Bayazid:

One day, some people came to Sheikh Bayazid's door and knocked. He opened his upstairs window and looked out saying, "What do you want?"

"Oh," they said, "we are looking for Bayazid."

He said, "Well, I have been looking for Bayazid for ten years now, and I have not found him yet!" and closed the window.

This is what meditation is all about: trying to find oneself.

And the other most important thing is love. Love means trying to find oneself reflected in the other. Love is a mirror. Meditation is a search without a mirror; love is nothing but seeing yourself in the eyes of the other you love, reflected in his being, and a way of enjoying the togetherness.

We ARE alone, but we are not alone in the sense that we exist alone. We are alone, but there are other people around us -- who are ALSO alone! We exist with many people who are alone. Bridges have to be made. Love is the meeting of two alonenesses. One aloneness is immensely beautiful -- what to say about when two alonenesses meet and merge? A great flowering happens, life becomes more mysterious, more joyous.

And then one learns the rhythm: sometimes be alone, enjoy yourself; sometimes be together, enjoy love, friendship. When tired of togetherness, escape into yom innermost being; when tired of your aloneness, escape into the being of the other.

It is like walking on a tightrope: sometimes you lean towards the left, and then you know that if you lean any more you will fall, so you start leaning towards the right. Then again a point comes when you know that if you lean more towards the right you will fall, and you start leaning towards the left. That balance, the balance of the tightrope-walker, is the balance that gives richness to man. Walk between love and meditation, balancing each other. Become rich with meditation and love.

But, remember, the first thing is meditation. If you don't know who you are, you will not be able to love either. If you don't know inner blissfulness you will not be able to share it with anybody else either.

But people don't go in; they are running hither and thither -- they are running everywhere except inwards. And all this running is nothing but dreaming, desiring. Just watch your mind! What does your mind go on doing? In the night it dreams, in the day it dreams... it goes on running and running. It moves in circles, but those circles are all dreams.

The truth is yom consciousness, not your mind. Your mind is created by the society: your consciousness comes from God. Move to the consciousness; change the gestalt. Your emphasis has to be changed -- that's what it means to be religious. That's what conversion is: changing your attention from the mind to consciousness.

Mind is a social by-product -- the Hindu mind, the Christian mind, the communist mind, the Catholic mind -- these are social by-products. The society has put ideas in yom head: that is your mind. Shift your consciousness, your attention, to that which is God-created; otherwise you will live in dreams. And dreams cannot fulfill. Dreams are dreams -- they are not really there....

Two friends meet on the street after several years of not seeing each other. The usual salutation of "How are you?" provokes the answer from Saul that he feels awful -- is suffering terribly from a strong dream. It seems that every night, the moment he goes to sleep, he dreams he is getting on the train from Tel Aviv to Haifa. The train reaches Haifa, but he does not get off. He returns to Tel Aviv, and upon arriving, he wakes up to find the new day and he is hot and tired from the trip.

Morris exclaims that he too is in a similar shape for basically the same reason. It seems that every night he dreams that the door on the left side of his bedroom opens and in walks Sophia Loren. She strips stark naked and walks into the room and climbs into his bed. At the moment he turns on his left side, the door on the right side of the bedroom opens, and in comes Raquel Welch -- equally as naked -- she climbs into the other side of

the bed. He turns to be with Raquel and Sophia taps his shoulder. He turns to her and there is Raquel touching him. All night long he is turning from one side to the other. He is a wreck when he wakes up.

Saul immediately says, "For Christ's sake, why didn't you phone me? That's what friends are for. I would gladly come over and help you any night."

Morris answers, "I did phone you several times -- but each time I called I was told you had just caught the train for Haifa."

The mind goes on dreaming.... The mind keeps you un-aware of who you are, so many dreams that the truth is lost. In the rubbish of your dreams the diamond of your being is covered.

Kabir says:

YOU DON'T GRASP THE FACT THAT WHAT IS MOST ALIVE OF ALL IS INSIDE YOUR OWN HOUSE; AND SO YOU WALK FROM ONE HOLY CITY TO THE NEXT WITH A CONFUSED LOOK!

YOU CAN SEE -- all faces look confused. It is very rare to find a face which does not look confused, which has a transparency to it, a clarity. And whenever a face has clarity, transparency, the face has beauty -- a beauty that is not of the physical body only, a beauty that is something from the beyond, a beauty that wells up from within. But look at people's faces -- just confused, split, schizophrenic. That's what their being is: their faces are only reflecting their being. Faces are mirrors. One part of yom being wants to go to the north, another part wants to go to the south, and another part to the east and another still to the west... and you are torn apart. Your faces show that -- a confused look. You don't know who you are, where you are, why you are. Everything seems to be just accidental. You feel like a driftwood with no direction, with no sense of direction even. Where are you going? Why are you? For what? The question mark is there on every face, and the reason? Kabir is right -- the reason is you have not looked at the deepest core of your being, where there is a space, a center of the cyclone, a space which is indivisible. In fact, that space known makes you an individual. 'Individual' means indivisible -- one who is not falling in parts, one who is one piece.

And that center is there in everybody's being, but you never go there. And even if sometimes the desire to search within arises, you again start searching outside. Somebody goes to Kaaba, because a great desire has arisen in him to know who he is. Why are you going to Kaaba? Somebody goes to Kashi, somebody to Mathura, somebody to Tibet... and people go on. But still the search remains somewhere outside.

Even if the right question arises, you move in wrong directions. If you really want to know who you are, you need not ask anybody else. Nobody can answer it.

And even if somebody answers, that answer will not become your answer. That will become at the most information, but not knowing; and information is futile because you will interpret the information according to your own mind. You will read the Gita, you will read the Koran, you will listen to great teachers, but you will understand according to your own mind. You will translate everything according to yourself, according to your level of being. And then all gets lost.

Not only will the information be of no help to you, it will create more confusion in you. The more learned a person is, the more confused he is. If you read the Vedas and the Koran and the Bible and the Dhammapada, you will become more and more confused, because each Buddha says, in his own way, the same truth, but it is said in millions of ways. But you will not be able to understand the truth, because you don't know what the truth is.

The real process is first to know within and then go into the Vedas and the Gita and the Koran, and they will all become witnesses to your experience, they will authenticate your experience. They will witness that you are right, and you will witness that they are right. Otherwise, all reading, studying, is going to create more and more confusion, because who is going to interpret it?

"Listen," the man said to his friend Albert, "I have got this female gorilla that I bought a while back. It cost me a lot of money. The problem is that I can't find any male gorilla to mate with it. I was wondering if you would mate with my gorilla for a hundred dollars."

"Hmmm, let me think this over," replied Albert.

The next day Albert went over to his friend's house and said, "I will do it, only under three conditions."

"What are the conditions?" asked the friend.

"One is that there is no hugging and kissing, and no foreplay. Two is that all the children are to be raised Catholic. Three is that you give me at least two weeks to come up with the hundred dollars."

Who is going to interpret? You cannot understand more than you know; you can understand only that much which you know on your own. Hence, the real Master does not impart information: he imparts being. He does not make you more knowledgeable: he makes you more meditative, he makes you more silent. He does not give you theories, hypo-theses, philosophies: he throws you upon yourself again and again and again. And he has to do it in spite of you, even against you, because you want clearcut answers, you want some philosophy to cling to, some idea to believe in. And the real Master will never give you any idea, any theology. In fact he will take all ideas away from you, and all theologies -- Catholic and Protestant and Hindu and Mohammedan. And slowly slowly he will leave you utterly naked, so that you can see yourself as you are -- not according to some idea, but actually as you are. That is revelation.

That can happen within you. You need not go anywhere.

**KABIR WILL TELL YOU THE TRUTH: GO WHEREVER YOU  
LIKE, TO CALCUTTA OR TIBET;  
IF YOU CAN'T FIND WHERE YOUR SOUL IS HIDDEN,  
FOR YOU THE WORLD WILL NEVER BE REAL!**

If you live in dreams, your world will remain nothing but dreams, your world will remain unreal.

In the East, the Buddhas have always called the world MAYA -- illusion, a magic show; nothing real, nothing substantial in it. They don't mean that these trees around the Buddha Hall are unreal; they don't mean that you can pass through the wall because the wall is

unreal; they don't mean that whether you eat stones or bread, it doesn't matter because both are unreal.

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

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

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

It is said that when Rabbi Kotzker drove out of town with Rabbi Hirsh of Tomashov, they came to a bridge where several women began to throw stones at them.

"Have no fear," said Kotzker. "They are not real women, nor are their stones real. They are mere phantoms."

Rabbi Hirsh was silent for a moment, then asked, "Might we not be phantoms too?"

"No," came Kotzker's answer, "as long as we have at some time had a genuine urge to repent."

The word 'repent' has to be understood; it has been mis-understood down the ages.

'Repent' is repeated again and again by Jesus; he says again and again, "Repent! Repent! because the end of the world is close by." From the Greek, when Jesus' statements were translated into English, a great misfortune happened -- to many words. This word 'repent' is one that has suffered the most. It is a translation of a Greek word 'metanoia'; 'metanoia' means turning in, 'metanoia' means meditation. 'Repent' also means return -- return to the source. It has nothing to do with the idea of repentance that you have been taught in your churches, that your priests have been telling you. 'Repent' has nothing to do with repentance. 'Repent' means: Turn in! Return back! Come to the source of your being! Come to the very core of your being!

And Rabbi Kotzker's answer is immensely beautiful, of great value. He says, "No -- as long as we have at some time had a genuine urge to repent." If we have even a genuine urge to meditate, for metanoia, for turning back in, then we are real. But we are real only IN meditation; otherwise we are also unreal. Because in meditation dreaming stops -- that's what meditation is all about: stopping of the dreaming mind. No dreams, no thoughts -- a total silence. Nothing stirs. Absolute stillness. Not even a ripple. No content. Pure consciousness. Just the mirror... in that mirroring, you are real and whatsoever you see is real. In fact, the seer and the seen are no more two: in that tremendous moment, the observer is the observed, the seer is the seen, the knower is the known. The distinction between the subject and the object disappears. That's what is called 'God-realization'.

**KABIR WILL TELL YOU THE TRUTH: GO WHEREVER YOU**

LIKE, TO CALCUTTA OR TIBET;  
IF YOU CAN'T FIND WHERE YOUR SOUL IS HIDDEN,  
FOR YOU THE WORLD WILL NEVER BE REAL!

Go in! Turn in! Find out who you are! And you have started moving towards God.  
Moving towards one's own being moving towards God.

I DON'T KNOW WHAT SORT OF A GOD WE HAVE BEEN TALKING ABOUT.

KABIR SAYS: "People go on talking about God, but I DON'T KNOW WHAT SORT  
OF A GOD WE HAVE BEEN TALKING ABOUT" -- because if you have not known  
yourself, all talk about God is just rot, meaningless. It is nonsense.

THE CALLER CALLS IN A LOUD VOICE TO THE HOLY ONE AT DUSK.

In the Mohammedan mosque:

THE CALLER CALLS IN A LOUD VOICE TO THE HOLY ONE AT DUSK. WHY?  
SURELY THE HOLY ONE IS NOT DEAD.

We have created our own gods -- rather than looking at the reality we have imagined our  
own gods, we have dreamed our own gods. And we have made our own rituals. Now,  
calling loudly to the God simply means your God is deaf. In fact, no word is needed  
between you and your God -- loud or not loud -- no word is needed between you and your  
God, because God understands only one language. It is not German, it is not English, it is  
not Hindi, it is not Sanskrit, it is not Arabic, it is not Greek. God understands only one  
language: the language of silence.

WHY? SURELY THE HOLY ONE IS NOT DEAF.  
HE HEARS THE DELICATE ANKLETS THAT RING ON THE  
FEET OF AN INSECT AS IT WALKS.

There is no need to shout. In fact, real prayer is not saying something to God, but, on the  
contrary, listening to God, listening silently... "Does he have something to say to me?" All  
the prayers that you go on doing are pointless. Learn to listen whether God has something  
to say to you, learn to listen to the still small voice within you. Stop talking. Stop the  
inner talk, the inner chattering. In that silence, prayer arises on its own.  
Prayer is a silent heart full of gratitude.

GO OVER AND OVER YOUR BEADS, PAINT WEIRD DESIGNS  
ON YOUR FOREHEAD,  
WEAR YOUR HAIR MATTED, LONG, AND OSTENTATIOUS,  
BUT WHEN DEEP INSIDE YOU THERE IS A LOADED GUN,  
HOW CAN YOU HAVE GOD?

You can go on doing rituals, but if your heart is full of violence. if you have a loaded gun in the heart... and that's what the case is. Mohammedans have been fighting with Hindus. Hindus have been fighting with Mohammedans; Christians have been killing Mohammedans, Mohammedans have been killing Christians. Religions have been a calamity to the world, not a blessing, a curse, not a benediction. More people have been killed, butchered, murdered, raped, in the name of religion than in any other name. This is very strange! Prayer is on the lips, and a loaded gun in the heart. Unless your inner violence disappears, you cannot be prayerful.

And why is there inner violence? Because there is competition: everybody is trying to outdo others; everybody is trying to go ahead of others. That's what you have been taught: to be ambitious. Ambition is the root cause of all violence, and ALL your education is that of ambition: "Be the first! Attain to the gold medal!" And then your whole life you are trying to be the first, to become the prime minister or the president. We teach people ambition, competition. And when you are ambitious, how can you be prayerful? And when you are ambitious, how can you turn in? Ambition has to be fulfilled there, outside -- in New Delhi, in Washington, in Moscow -- somewhere there.... These are the new holy places.

The ambitious person cannot turn in; it is impossible. The competitive person cannot turn in; he is always looking at the other, he is always at war. How can he be loving? How can he be meditative?

Kabir is right. He says, "You go on talking about God, great theology is created, great philosophical argument continues -- and in the heart a loaded gun?" The real question is a transformation in the heart. But up to now that has not happened.

A very proper old lady bought a parakeet which was guaranteed to be able to speak, but all she could say was, "I am a whore, I am a whore!" very enthusiastically, while flapping her wings. The very proper woman complained to her minister, who told her of a couple in his congregation who owned two male parakeets who behaved very properly and could perhaps influence the woman's parakeet.

The minister borrowed the couple's male parakeets and lent them to the woman. She put them in the cage and they settled together on a perch opposite that of the woman's parakeet. Very soon they lowered their heads and engaged in a beautiful, low-voiced prayer. The female parakeet flapped her wings and sang, "I am a whore, I am a whore!" Whereupon one male parakeet nudged the other with his wing and said, "Our prayers have been heard!"

The Fish in the Sea is Not Thirsty

Chapter #2

Chapter title: Feel, Love and Feel Alone

12 April 1979 am in Buddha Hall

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The first question

Question 1

OSHO, WOULD YOU PLEASE SPEAK A LITTLE ON WITNESSING AND THE HEART. CAN THEY BE EXPERIENCED SIMULTANEOUSLY?

Deva Darshan,

WITNESSING AND THE HEART ARE ONE AND THE same thing. Witnessing is not of the mind; mind can never be a witness. When you start witnessing, mind becomes the witnessed not the witness, it is the observed not the observer. You see your thoughts moving, your desires, your fantasies, your memories, your dreams -- just as you see things moving on the screen of a film. But you are not identified with them.

That non-identification is what is meant by witnessing. Then who is the witness? Mind is being seen, then who is the seer? It is the heart.

So the heart and witnessing are not two things. If you witness, you will be centered in the heart; or if you are centered in the heart, you will become a witness. These are two processes to reach the same goal. The lover, the devotee, never thinks of witnessing; he simply tries to reach the heart, the source of his being. Once he has reached the heart, witnessing comes of its own accord.

The meditator never thinks of love and the heart; he starts by witnessing. But once witnessing is there, the heart opens, because there is no other place from where to witness: The path of the meditator and the path of the devotee are different, but they culminate in one experience. At the ultimate point they reach the same peak.

You can choose the path, but you cannot choose the goal -- because there are not two goals, there is only one goal. Of course, if you have followed the path of a devotee, you will not talk of witnessing when you have arrived -- you will talk of love. If you have followed the path of meditation you will not talk of love when you have arrived -- you will talk of witnessing. The difference is only of words, language, expression -- but that which is expressed is one and the same reality.

The second question:

Question 2

OSHO, HOW TO SEE WHAT IS?

Akam,

THERE IS NO HOW TO SEE WHAT IS, because if you are carrying a how you will distort it. That which is needs no method, technique, to see it -- just silence, a transparent stillness, no thought in the mind, not even the thought of a certain method. No strategy, because all strategies are bound to distort.

In fact, no mind is needed to see that which is. Mind means thoughts. And if there is a traffic of thoughts, you will never be able to see what is, you will see something else.

You will see what your thoughts allow you to see. Your thoughts prevent much reaching you.

You will be surprised to know what modern psychological researchers have come to know: ninety-eight percent of the reality is not allowed to enter in your being; the mind only allows two percent. So whatsoever you see is only two percent of the reality. And because the mind allows only two percent of the reality in and then gives you the feeling that this is the whole, you live in a false world. You think the part is the whole. And you live accordingly -- your whole life becomes a falsification.

The mind is a judge; it allows only that which suits it, which fits with it, which nourishes it, strengthens it. It does not allow anything that goes against it. For example, you are listening to me: your mind will allow only that which helps to strengthen your opinions, your ideologies. If you are a Christian, you will hear one thing; and if you are a Buddhist, you will hear something totally different. If you have come here with a prejudice, for or against, you will hear different things. I am saying the same thing, but a Christian will interpret it in his own way and the Buddhist in his own way and the communist in his own way.

One who has come with a determined idea that I am wrong will find all the arguments that help his prejudice. Each prejudice tries to get support for itself. So if you think any methodology is needed to see that which is, then you are starting from the very beginning in a wrong way.

That which is is already there -- you be silent, without any prejudice, without any ideology, atheist, theist, without any concept, without any a priori. You simply remain available, open, like a child who knows nothing. Function from the state of not knowing and you will be able to see what is.

Let me repeat: function from the state of not knowing. If you know you will distort -- knowledge is mind. The state of not knowing means you have put the mind aside; now your eyes are without dust, your mirror is clean. It will reflect! It will reflect that which is.

This is the way one comes to encounter reality -- and the encounter is going to be shattering. It is not going to help your ideas about it. It will destroy all that you have been always thinking is right. It is going to surprise you. It is going to show you that you have lived up to now in a dream, that you have lived up to now in your own projections, that you have not allowed reality to penetrate you -- on the contrary, you have created a world of your own ideas around yourself. You have lived in a capsule, without any windows.

That's how people are living.

A Christian cannot know reality, a Hindu cannot know reality, a Mohammedan cannot know reality. Only a man who is courageous enough to drop all this garbage, who can simply be, who can simply be innocent.... Jesus says to his disciples, "Unless you are like small children you will not enter into my kingdom of God." He is saying: Function from the state of not knowing.

The Upanishads say: Those who claim to know, beware -- they know nothing. Those who say they know not, surrender to them -- because there is a possibility of some transformation happening around them, with them, in communion with them.

Socrates at his ultimate peak of wisdom said, "I know only one thing, that I know nothing."

Function from the state of not knowing, and it will bring you immense, ecstatic experiences, because the person who is without knowledge is capable of wondering. The person who is without knowledge is capable of awe. He can dance seeing a rose flower, he can sing because the sky is full of stars. He can be in tune with existence. Seeing a sunset, he can go into wild ecstasy -- because he knows nothing. Life is a mystery to him. Knowledge demystifies life. Because he knows nothing, everything, the most ordinary too, becomes absolutely extraordinary, luminous, because everything is mysterious. Everything Is mysterious! Your knowledge simply hides your ignorance and destroys your capacity to be mystified. Knowledge is destructive of mysticism. Hence all the mystics of all the ages have been saying one single thing: Drop knowledge -- all knowledge is rubbish. Be in a state of not knowing; function from that state. Look at trees like a child, look at the moon like a poet, look at the sky like a madman! Akam, don't ask HOW to see what is, because that question 'how?' simply means you want some methodology, some knowledge, some information, so that you can interpret reality. But reality is uninterpretable. You want something so that you can explain to yourself what it is all about -- but reality is unexplainable. You would like to define reality, but it is indefinable.

Be ready to be surprised. I have heard:

Michelangelo was painting the ceiling of the Sistine Chapel. He was getting tired of lying on his back and in rolling over noticed that an Italian woman was praying down in the chapel. The great artist decided to play a little prank.

He sat at the edge of the scaffold and shouted, "I am Jesus Christ! I am Jesus Christ! Listen to me and I will perform miracles!"

The Italian lady looked up, clasping her rosary and answered back, "Shut up your mouth! I'ma talka to your mother!"

Just think of Michelangelo.... Life is like that. It brings surprises each moment. You go on missing -- you go on missing because you can't see those surprises. You are so full of expectations, you are so full of ready-made answers, you go on interpreting it according to your own mind. You pass through a miraculous world, dull, dead, dragging. This world is nothing but miracles and miracles, and each moment they are happening. And not in a miserly way is the existence miraculous -- it is overflowing with miracles! But you have to be again a little child, you have to be again innocent.

It is not a question of method, not a question of how. It is more a question of understanding the very process of how the mind functions. And when you have understood how the mind functions, you will put it aside. Then there is no barrier between you and reality. And when there is no barrier, there is no separation either -- because it is the barrier that separates. When there is no barrier, you are one with reality. In that oneness, the reality reveals its secrets to you.

The third question:

Question 3

OSHO, DO I HAVE TO FORGET MYSELF TO LOSE MY EGO?

Eva,

IT IS NOT A QUESTION OF FORGETTING YOURSELF -- on the contrary, it is a question of remembering yourself. What is the ego? Ego exists because you have forgotten yourself, because you don't remember who you are. And it is very difficult to live without SOME idea of who you are. Not knowing the reality of your being, you have to create a false substitute.

What is the ego? Ego is the false substitute that you have created for the self. It is not your self, but it is very difficult to live without a self -- it will be almost impossible to live without a self some kind of self is needed, is a must; otherwise, how will you keep yourself together? You will start falling apart.

Even if the center is false, it helps you. Even a false center keeps you at least somehow together. You have forgotten yourself -- hence you need the ego.

If you remember yourself, there will be no need for the ego.

You ask, Eva: DO I HAVE TO FORGET MYSELF TO LOSE MY EGO?

Ego is not anything real that you have to lose or you can lose -- you don't have it in the first place. It is just an idea, a shadow; it is non-existential. It is like your name: when you were born, you did not come with a name. Then somebody -- your mother, your father, your family -- started calling you 'Eva'. Some name is needed to call you by; it is utilitarian.

Your name is the first name that was ever given. When Haavva was created because man was alone, Adam was alone, and was very much depressed because of the loneliness... the whole existence and Adam was lonely. He asked God to give him a companion, and God created a woman. God asked Adam, "What are you going to call her? What name would you like to give her?" And he was so ecstatic that now at least there was somebody with whom he could be friendly, with whom he could be loving, with whom he could talk, communicate, with whom there was a possibility of relating. He was no more alone! -- he was so ecstatic that he said he would call this creature 'Eve', 'Eva', 'Haavva'.

"Why?" God asked.

And Adam said, "Because Eve, Eva or Haavva means life -- she is my life. Without her I was almost dead."

But when Eve was created, there was no name. A name was given to her because Adam would need it. Sometimes he would have to call her: "Where are you?" Sometimes the name would be needed -- but a name is a false thing, it is just a label. We give names to people just to make it helpful to commune, to relate, to call, to address. But names are not real! You need not drop them, and even if you drop them nothing will be dropped.

You can drop this name 'Eva' -- nothing will be dropped. Simply an idea! And you are no more attached to it. In exactly the same way: the name is for others to call you by, but you need something to call yourself by too -- that's what the ego is: I.

If you want to say something about yourself, you need some word -- that word is 'I'.

Names are for others to call you by; the ego is for you to call yourself by, to address yourself. It is also false, it does not exist. You need not lose it. All that is needed is to understand it -- why this 'I' has become so important, why it has become so significant, so central, so substantial. A shadow has become so substantial -- why? Because you don't know your real self

When Jesus says 'I', he does not mean the same 'I'. When he says, "I am the gate, I am the truth, I am the way," his 'I' does not connote any ego. When Krishna says to Arjuna, "Come to my feet, surrender to me," his 'me' is not the same as your 'me'.

Buddha used to say to his disciples, "Be a light unto yourself." A great King, Prasenjit, had come to see him. And he saw many sannyasins coming and bowing to Buddha, and saying: "BUDDHAM SHARNAM GACHCHAMI -- I go to the feet of the Buddha. SANGHAM SHARNAM GACHCHAMI -- I go to the feet of the community of the Buddhas. DHAMMAM SHARNAM GACHCHAMI -- I go to the feet of the ultimate law, the ultimate law that supports existence, that runs like a thread and makes the existence a garland."

Prasenjit was a man of logic, well-educated, sophisticated. He was a little bit puzzled. He asked Buddha, "Excuse me, Sir, but you say to people, 'Be a light unto yourself,' and then they surrender to you, and they touch your feet -- you don't prevent them. This is illogical, this is contradictory. If you say 'Be a light unto yourself,' then there is no need to surrender to anybody else. Then why should they touch your feet?"

And Buddha laughed and he said, "They are not my feet, and they are not surrendering to ME -- because there is nobody inside me as the ego who can claim. I am just an excuse -- they are surrendering. It is not a surrender to me; it is simply a surrender -- I am just an excuse. Because they are not yet capable of surrendering without any excuse, I allow them to use me as an excuse. But there is nobody to whom they are surrendering."

That's exactly the meaning of a Buddha: one who is not; in the sense of an ego, one who is not. But as far as the supreme self is concerned, the ultimate self is concerned, he is and you are not. The ego is a false idea, and it is needed because the real self is unknown. Eva, you need not forget yourself to lose the ego -- in fact, that's how you have gained it. You need to remember yourself, not to forget but to remember. You have to become more aware and alert, you have to wake up. You have to see who you are, not what has been told to you -- that you are a woman, that you are a man, that you are a Hindu, a Christian, a white or a black -- not what has been told to you.

You will have to go inside your being to the very innermost core and see who you are. In that very seeing, in that very remembering, the ego disappears. When the light comes, the darkness disappears; when the real self is remembered, the unreal is no more needed. And it is not that you have to drop it: it is simply not found.

But we live in the ego, and in every possible way we go on finding new props for it. In every act we go on nourishing it -- even in those actions of which you are not the doer you go on claiming that you are doing it. People say, "I am breathing." Just look at the absurdity of it. If you are breathing then you will never die; death will come and stand in front of you and you will go on breathing. You may not oblige death; you may say, "I am not going to stop breathing."

You are not breathing; breathing is not your activity, it is not your doing -- it IS happening. You cannot breathe. If it stops, it stops. If the next breath is not going to come back, you will not be able to do anything. Breathing is a happening, but man has made it, or at least believes it to be, a doing.

You say, "I love." Even the expression 'love-making' is utter nonsense. You cannot love; you cannot not love. Love is a happening, not a doing. What can you do about love?

Either it happens or it doesn't happen. If you try, then it will be something false, then it will not be love at all -- then it will only be acting.

If you are ordered to love a woman or a man, what are you going to do? You will go through empty gestures: you will hug and you will kiss and you will go through all the movements, and with no love at all. The whole thing will be mechanical! And that's what is going on, what goes on around the world. The wife has to love the husband, the husband has to love the wife -- it is a kind of duty to be fulfilled. It becomes a performance, acting. It is not real, hence it is not satisfying, it brings no contentment, no fulfillment.

The ego is very cunning in that way: it goes on finding supports, props, new pastures to feed itself on. If you fail, you blame circumstances. If you succeed, it is you who have succeeded. If you fail it is fate, kismet; if you fail it is the society, the ugly society. If you fail, it is the cunning people, the cunning competitors. But if you succeed, you succeed.

A great Sufi story:

Mulla Nasruddin took his disciples to an exhibition. Many things were going on at the exhibition. At one place people were staking much money and trying to shoot arrows to reach a certain target. Mulla gathered his disciples and he said, "Come, and I will show you something." That is the Sufi way of teaching the disciples. He took the bow and the arrow -- a great crowd gathered: "A Sufi Master with his disciples -- something is going on!" People were very silently watching. With great show, Mulla shot the arrow... it fell very short, it never reached the target. The crowd started laughing. Mulla said, "Stop! Don't be foolish." He turned to his disciples and said, "Look, this is what happens when you live with an inferiority complex. This is how the person who suffers from an inferiority complex will act -- he will never reach the target; he will fall short. His whole heart is not in it."

The crowd became silent: "Yes, there is a lesson in it."

Next arrow... and it simply went far ahead, it left the target behind. That was also a failure; the crowd started laughing again. And Mulla said, "Be silent! You don't understand these secrets." He turned to his disciples and said, "Look, this is how a man who thinks himself very superior behaves. He will never reach the target. He runs so fast that he will bypass the goal, and he will not stop at the goal. He is too confident. He is also unbalanced."

The crowd again became silent: "Yes, there is a lesson."

And Mulla tried the third time... and the arrow went directly into the target. Now the crowd was silent and waiting for what Mulla was going to teach to his disciples.

He went to the owner and demanded the money. The owner said, "Why?"

He said, "This is me! The first was the arrow of a man who suffers from an inferiority complex; the second the arrow of the man who suffers from a superiority complex -- and this is Mulla Nasruddin's arrow. Where is the money?"

This is what we go on doing. In each situation, watch. When you fail, it is God, it is fate, it is society, circumstances... a thousand and one names. But the simple phenomenon is that you don't want to take the responsibility because it hurts the ego. But when you succeed, it is always you -- it is never God, never fate, never circumstances, never your cunning strategies, no. It is simply you, your talents, your genius, your intelligence. It is always you when you succeed.

Watch the ego, and don't feed it. It dies if you don't feed it. If you stop feeding it, it starves to death.

Mrs. Cochrane was standing beside the coffin of her dead husband. Their son stood at her elbow. The mourners, one by one, passed in review.

"He is feeling no pain now," said Mrs. Croy. "What did he die of?"

"Poor fella," said Mrs. Cochrane. "He died of the gonorrhoea."

Another woman gazed at the corpse. "He is well out of it now," she said. "He has got a smile of serenity on his face. What did he die from?"

"He died of the gonorrhoea!" said the widow.

Suddenly, the son pulled his mother aside. "Mom," he said, "that's a terrible thing to say about Pop. He did not die of gonorrhoea -- he died of diarrhoea!"

"I know that," said Mrs. Cochrane, "but I would rather have them thinking he died like a sport -- instead of the shit that he was!"

The ego is constantly there, in every situation -- it will not miss any situation to feed itself, to strengthen itself. Stop feeding the ego -- that is the first thing to do.

And the second thing is: become more aware. Walking, walk with awareness; listening, listen with total awareness -- not in a kind of sleep, not so-so, not lukewarm. Talking, talk with awareness. Whatsoever you are doing, let your whole life be coloured by awareness. And slowly slowly that awareness will bring you a vision of your real self.

So this is a double attack on the ego. First, don't feed it; second, become more aware -- so the ego disappears by starvation and the self appears by being aware. And once the clouds of ego are no more there, the self rises like a sun. And that self has nothing to do with your 'I'. Still the word will be used. I use it, Jesus uses it, Buddha uses it -- it has to be used, but now it has a totally different meaning. On the lips of a Buddha or a Krishna or a Christ it has a totally different connotation.

When the being is transformed, everything is transformed -- even the language that is uttered by a Buddha has a totally different meaning. His words can't have the same meaning. It is impossible! because now a new light has happened, and in that new light everything becomes new.

You live in darkness, you stumble in darkness, you grope in darkness. The man of awareness lives in light. He never stumbles, he never gropes. He moves with grace, he has a totally different quality of being, life, love.

Do two things, Eva: first, don't feed the ego any more -- enough is enough -- and second, become more aware. This is a double attack, from two sides. It always succeeds; it has never failed.

The fourth question

Question 4

OSHO, NEVER BEFORE HAVE I FELT SO MUCH LOVE AND NEVER BEFORE SO ALONE. THANK YOU, OSHO...

Prem Turiya,

IT IS SOMETHING VERY DEEP TO BE UNDERSTOOD, something of great significance. Love always brings aloneness. Aloneness always brings love. They are never separate.

People think just the opposite. People think, "When you are in love, how can you be alone?" They don't make any distinction between two words: loneliness and aloneness. Hence the confusion.

When you are in love, you cannot be lonely; that is true. But when you are in love, you are bound to be alone -- that is even far truer. Loneliness is a negative state. Loneliness means you are hankering for the other. Loneliness means you are dark, dismal, in despair. Loneliness means you are frightened. Loneliness means you are feeling left behind. Loneliness means nobody needs you. It hurts. Loneliness is like a wound.

Aloneness is like a flower. I know your dictionaries will say that loneliness and aloneness are synonyms -- they are not. They are totally different phenomena. Loneliness is a wound and can turn into a cancer. Many more people die of loneliness than of any other disease. The world is full of lonely people, and because of their loneliness they go on doing all kinds of stupid things to somehow stuff that wound, that hollowness, that emptiness, that negativity.

The lonely person starts eating too much, just to feel full. The lonely person starts gathering fat. The lonely person starts taking alcohol or other drugs, from soma to LSD -- because he wants to forget himself. The loneliness is so ugly, so scary, so deathlike that one wants to escape from it. The lonely person sits before his TV glued to the chair for four, five, even six hours. The average American sits for six hours before the TV -- just burning his eyes. But what else to do? Where to go? With whom to commune?

Communication has stopped. People are not talking to each other; at the most they talk at the other, but not to the other. People have forgotten how to reach the other; people have become parallel lines, running very close but meeting nowhere. Even husbands and wives, even friends, even so-called lovers, are parallel lines never meeting anywhere. Running very close, hoping that tomorrow the meeting will happen, but that is just a hope, that is just an illusion. That keeps people somehow going on.

It is like if you go to the rail-track and you see the rails running parallel -- far away in the distance they appear to be meeting, but they never meet. You can go to that place and you will not find them meeting. As you move closer, the meeting-point will move farther away. The distance between you and the so-called meeting-point will remain the same.

The world is very lonely; hence people go into drugs or into sex, or into any kind of entertainment that keeps them, at least for the time being, forgetful of the loneliness. The wound is oozing with pus. We hide it in many ways -- with great possessions, with a big palace, with much money, with new gadgets -- but the wound continues, gadgets won't hide it. You can have the biggest house in the world and still you will be as lonely in it as you were in your small cottage. It is not going to make any difference -- possessions cannot change your inner loneliness.

And then people go on relating with others, but because they are both lonely relationship is not possible; relationship cannot grow out of need. Relationship grows only out of overflowing energies, never out of needs. If one person is needy and the other is also needy, then both will try to exploit the other. The relationship will be that of exploitation, not of love, not of compassion. It will not be of friendship. It will be a kind of enmity -- very bitter, but sugar-coated. And sooner or later, the sugar wears out; by the time the

honeymoon is over the sugar is gone and all is bitter. And now they are caught. First they used to be lonely separately, now they are lonely together -- which hurts even more. Just see a husband and a wife sitting in the room, both lonely. On the surface together, deep down lonely. The husband lost in his own loneliness, the wife lost in her own loneliness. The saddest thing in the world is to see two lovers, a couple, and both lonely -- the saddest thing in the world!

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

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

And it is good to understand it, because sometimes it happens that lovers don't allow each other space enough to be alone. If lovers don't allow each other space to be alone, then love will be destroyed, because it is out of aloneness that love gets fresh energy, fresh juices. When you are alone, you accumulate energy to a point from where it starts overflowing.

That overflowing becomes love -- then you can go and share with your friend, with your woman, with anybody you love. You have enough to share now; in fact, too much -- you have to share. And it is not that you are obliging the other; in fact, you are being obliged by the other. When the cloud is heavy it has to rain, and it is grateful to the earth that it allowed it to rain, that it absorbed it, that it received it like a guest, that it welcomed it. When the flower opens, it has to release its fragrance. It is thankful to the winds that they have taken its fragrance in all directions.

When alone, one gathers energy. Energy is life and energy is delight, and energy is love and energy is dance and energy is celebration. Then everything is possible if energy is there. Then it will become a song, then it will become a dance, then it will become love. And when energy is too much there, only then can it become orgasmic.

Many people make love but have no idea of what orgasm is, because they are already dissipated. When they are making love, they are empty; when they are making love there is no energy to be shared. When they are making love, they cannot overflow. Their orgasm is at the most genital. Their orgasm is a very small, mediocre thing; nothing of any spiritual value. It is like a sneeze. Yes, after a sneeze you feel a little better. Or like scratching your back -- it feels good. You are relieved.

Orgasm is not a relief: orgasm is a celebration. And orgasm is a meeting of you, through the other, with the whole. Orgasm is always divine -- the other becomes the door and you enter into the divine. Orgasm is always spiritual, it is never sexual. Those who think that orgasm is sexual have not understood anything at all; they don't know anything about sex and they don't know anything about orgasmic experiences. Orgasm is always samadhi, ecstasy. But people don't know because they meet out of need, not out of overflowing energies.

So when you are in love, a great need arises to be alone -- ONLY IN love, remember, a great need arises to be alone. And real lovers are those who give freedom to the other to

be alone. They will be full of energy soon and they will come together and shower their energy on each other. When alone, the great desire to share will arise. See the rhythm: when in love, you would like to be alone; when alone, soon you would like to be in love. Lovers come close and go away, come close and go away -- there is a rhythm. Going away is not anti-love; going away is just getting your aloneness again, and the beauty of it and the joy of it. But whenever you are full of joy, an intrinsic, inevitable necessity arises to share it. Nobody can contain joy -- and the joy that can be contained by you is not of much worth. The joy is bigger than you, it cannot be contained by you. It is a flood! You cannot contain it; you have to seek and search for people to share it with. What happens in your love affairs happens on a higher plane to all the Buddhas. When Buddha became enlightened, he became so full of energy, so full of joy, that he had to share it. For forty-two years he went from one village to another, constantly sharing his joy.

That's what I am doing with you. I am not a teacher. I have nothing to teach, no teaching to impart, no information ... but I am here to share my being. I am too full, the cloud is too heavy. And if you can receive me, I will be grateful to you.

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

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

Passion is tiny, small; compassion is immense, huge, enormous, infinite. When passion becomes infinite it is compassion.

Turiya, your experience is beautiful, and you have understood its beauty; hence, you have felt like thanking me.

You say: NEVER BEFORE HAVE I FELT SO MUCH LOVE AND NEVER BEFORE SO ALONE.

Those are two aspects of the same coin.

And you say: THANK YOU, OSHO.

YOU HAVE UNDERSTOOD IT. I am happy that you have been able to see the connection between love and aloneness. Enjoy both. Never choose one out of the two, because if you choose one both will die. Allow both to happen. When aloneness happens, move into it; when love happens, move into it. Aloneness means moving in, love means moving out.

Aloneness is the breath going in, love is the breath going out. And if you stop one, you will die. You cannot hold the breath in; you cannot hold the breath out. Breathing is a total process, and in the total process the in-coming breath is as much essential as the out-going breath. Love is the out-going breath, aloneness is the in-coming breath. And that's how your soul lives; that's how you become soulful. .

Allow both. Never choose! Choicelessly allow both. And go with wherever the breath is going. Aloneness is interiority, love is exteriority.

Carl Gustav Jung has made these words very famous. He divided people basically into two types: the introverts and the extroverts. That is a wrong division. People cannot be categorized that way. People cannot be pigeon-holed this way. I have never come across anyone who is just introvert -- he will die immediately, because he will have only the in-breath. I have never come across a person who is just extrovert -- he will die too. People are both.

It is possible that one is more of an extrovert than an introvert, and vice versa. And that's what brings imbalance to your personality. One should be both simultaneously. One should be balanced.

My sannyasins have to be extrovert introverts, introvert extroverts -- both together. This is one of the most important things to be understood, because in the past the monks have tried to be just introverts. They were called the other-worldly people, the people who renounce the world and move into the monasteries and the mountains and the deserts. They decided that only to be an introvert is the right way to connect with God -- as if God is not without, but only within.

And the other, the worldly person, has remained extrovert. He thinks he has nothing to do with introversion, meditation, prayer. His interest is in money, power, prestige, people, crowds -- the world. He never looks in. This is a very schizophrenic arrangement.

I would like my sannyasins not to be schizophrenic but whole. Be in the world and yet be not of it. Move between the outside and the inside, and let the movement become as smooth as possible, as simple as possible. Just as you come out of your house into the garden: it is too cold inside, you come out. It is too sunny outside; soon you start feeling hot, soon you start perspiring, and you move in -- into the house, into the coolness and the shade of the house. Just as you move inside the house and outside the house, go on moving in and out -- both are yours.

The old sannyasins, the old monks, claimed only the inner, they denied the outer. My message is: Nothing has to be denied -- the whole belongs to you. I give you the whole universe, the inner and the outer both. And I would not like you to become introverts, because those who are introverts against extroversion become ill, pathological, dormant, stagnant, closed, disconnected, uprooted. They start living a windowless existence. They start living in unnecessary misery. They never come to know what aloneness is, because aloneness cannot be known without love -- they only know loneliness. And loneliness is not health; loneliness is illness.

And the people who live only in the outside world and never think of the inner, they are on the other extreme. They know something of love, but their love is never more than lust -- because love cannot happen unless aloneness has also happened in you. Their love is a beautiful name for lust. They need the other, they exploit the other, they possess the other. And when you possess the other, the other possesses you. People become slaves, and people are reduced to things. People are no more people.

The person who lives only on the outside, without knowing his inside, is poor, very poor -- unaware of his inner treasures. And the person who lives only in the inside is also poor, because he never becomes aware of the beauty of existence, of the stars, of the sands and the sun, of the trees and the birds.

The inner and the outer are not two. The inner is the inner of the outer, and the outer is the outer of the inner. My sannyasin has to be both together. I would like to create a new man whom Carl Gustav Jung cannot categorize, whom he cannot call extrovert or

introvert, for whom he will have to find a new word -- because he will be whole, he will be both. He will be as much in his body as in his soul; he will be a materialist as much as a spiritualist. He will be of this world as much as of that, and he will have no division in his mind, and no choice.

Turiya, something beautiful has happened to you go on moving in the same direction. Don't go astray, because it is very easy to go astray. Our old habits, our old concepts, go on dragging us back to the old patterns. Your mind will say, "This is not aloneness, this is loneliness." Your mind will try to destroy it by calling it loneliness. Beware! Beware of your own mind! because there is no greater enemy than your own mind.

And by 'mind' I mean your past. Go on dying to the past and go on learning new things. You have stumbled upon something tremendously valuable, utterly new and fresh. Love brings aloneness: aloneness brings love. That too will happen.

Now you have said: NEVER BEFORE HAVE I FELT SO MUCH LOVE AND NEVER BEFORE SO ALONE.

I would like each of my sannyasins to feel like Turiya -- feel alone and feel love. And never create any conflict between the two. Create a symphony out of the two, and you will have a richness which is very rare.

The fifth question

Question 5

OSHO, IF I EVER GET ENLIGHTENED, AM I GOING TO BE AS CRAZY AS YOU ARE?

Govind,

CRAZY YOU WILL BE, but you will be crazy in your own way. You cannot be crazy as I am. Your craziness will have an individuality of its own.

Krishna is crazy in his own way, but it happened only once; it was never repeated. Just think of Krishna playing on his flute -- you cannot conceive Christ playing on the flute. He is crazy in his own way: he carries his cross. Now what connection can you find between the flute and the cross? Just put a flute by the side of the cross and it will look like a very absurd arrangement -- a surrealist arrangement. Absurd, utterly absurd.

Meera became enlightened, and danced and danced. Her whole life she danced from one village to another, singing songs of God, of love. And Buddha became enlightened and became utterly silent, quiet, still. It is not an accident that the first marble statues made were of Buddha -- he looked like a marble statue, he sat like a marble statue. Now, you cannot make a marble statue of Meera; it is impossible. She is so volatile. She is more like a river than like a marble rock. You cannot make a statue of Meera -- it will be a falsification because the statue will not be able to dance. And without dance, there is no Meera. Meera's statues can only be made by fountains, not by marble rocks. Yes, in a fountain it is possible to make a statue of Meera, but it has to be dynamic, it has to be a dance.

Meera is crazy in her own way. And these people are never repeated. All enlightened people are simply unique. Just the other day I was telling you about the laughing Buddha of Japan -- he laughed his whole life. Laughter became his message.

Govind, God never repeats. He always comes in new forms, new expressions, new revelations. And never use the word 'if' -- you ARE going to become enlightened! Don't be so afraid. Why 'if'? This is not a question of ifs and buts: you are going to become enlightened -- because enlightenment is not something like an achievement, it is your very nature. Any day, turn in, and you are enlightened -- any day. Monday will do, Tuesday will do, any day! And there are only seven days....

Any moment you turn in!

Enlightenment is not something like a faraway goal; it is very close by, the closest. Even to say that it is close is not right -- it is YOU! There is no distinction, no distance between you and enlightenment. Know yourself and you are enlightened -- and you are already there! Nothing has to be added to your being. All that is needed is a one-hundred-and-eighty-degree turn... and you will be crazy.

Yes, it is better to call enlightened people crazy, because the so-called sane in the world are really insane. If the so-called sane are sane, then Buddha is crazy, Christ is crazy, I am crazy, and sooner or later, Govind, you are going to be crazy! And I hope it will be sooner.

But one thing is certain: you will not be like me -- and you need not be. And it is good that you cannot be like me, otherwise there will be imitations, otherwise there will be actors, otherwise there will be pseudo people. And many have tried; that's how religions are born. Millions have tried to be like Christ; not a single one has become a Christ. Millions have tried and instead of becoming Christs they have become Christians -- and to be a Christian is ugly, is stupid, unintelligent.

To be a Christ is really something, but when you want to be a Christ you cannot imitate Christ. Learn from him, imbibe his being, but remember: God will manifest in you in a totally different way. And it is unpredictable; no prophecy can be made. I cannot say how he will manifest in you, because God is the craziest person in the world -- unpredictable, absolutely unpredictable. He will find a way, he will find something new. And it is good that he always finds something new, because through that new the world becomes more and more enriched. Just think: Buddha is like Christ, Krishna is also like Christ; Mahavira, Zarathustra, Lao Tzu, Chuang Tzu, all are like Christ... the world would look very sad, boring. Wherever you go, you meet Christ. You will get tired. It is good that once in a while the cross disappears and the flute appears, and it is good that once in a while God comes dancing, and it is good that once in a while he is silent, AND it is also good that once in a while he comes with a cross. All shades, all nuances, all dimensions....

And, Govind, you are a unique person, as everybody else is. No two persons are alike. How can two Buddhas be alike? Not even two persons are alike, not even two pebbles on the seashore are alike. Your fingerprints are your fingerprints -- what to say about the prints of your inner being? They are going to be separate, unique, incomparable.

The last question

Question 6

OSHO, MY CHRISTIAN PARENTS USED TO TALK ABOUT GOD'S PROMISE TO MAN AND THAT WHEN JESUS LEFT THIS EARTH HE PROMISED HIS

DISCIPLES HE WOULD RETURN TO TAKE THEM TO THE KINGDOM OF GOD.  
ARE YOU THIS PROMISE COME TRUE? ARE YOU JESUS CHRIST?

Svarga,

WHY SHOULD I BE JESUS CHRIST? One is enough! I am myself. I am just my being. I am neither Jesus Christ, nor Gautam Buddha, nor Vardhaman Mahavira. Why should I be? How can I be? I am not a carbon copy of anybody else; have my original face. But such questions arise. You love Jesus Christ and now you have fallen in love with me -- it is YOUR PROBLEM! Now you would like to bridge your two loves somehow; there must be a conflict inside: what to do now? Now you are in love with me and you have loved Jesus Christ; deep down the mind will say, "Are you betraying Jesus? Falling in love with this man?" And you don't want to betray Jesus -- and now you cannot betray me either! So the conflict. You would like an assurance that I am Jesus Christ so your problem is solved.

I am the same truth, but not the same expression. I am the same experience, but not the same expression. What Jesus knew, I know; what he experienced, I have experienced. But Jesus is Jesus, I am me, and that's how it should be.

A section of Manhattan called the Bowery, home to winos and derelicts, has become the most famous Skid Row in the world. Here's one of the reasons why:

At four o'clock in the morning a drunk staggered into a Bowery flophouse shouting, "I am Jesus Christ! I am Jesus Christ!"

The sleeping men were all awakened. "I am Jesus Christ! I am Jesus Christ!" blurted the wino.

"Ah, shut up!" howled the hotel inhabitants. "Be quiet!" "I am Jesus Christ!" slobbered the inebriate. "I am Jesus Christ!"

"Will you let us get some sleep!"

"If you don't believe me, come on downstairs and I will prove it to you!"

A few of the men got up and followed him outside where he walked up to a darkened saloon and began bellowing and banging on the door.

The proprietor who lived upstairs heard the noise, came down, and opened the front door. He looked at the drunk and shouted, "Jesus Christ, are you here again?"

"You see, I told you!" said the drunk turning to his followers.

Jesus is beautiful, but there is no need for him to come again -- and I don't think he will dare. Just think of what you did with him! He may have promised, "I will come again," but I promise you he will never come -- because what you did with him you will do again. It is only new persons who become enlightened, not knowing what is going to happen to them...!

The Fish in the Sea is Not Thirsty

Chapter #3

Chapter title: The Prints of Your Inner Being

13 April 1979 am in Buddha Hall

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The first question

Question 1

OSHO, I HAVE HEARD THAT ENLIGHTENMENT, OR THE NATURAL STATE OF MAN, IS SOMETHING ACAUSAL -- IT JUST HAPPENS. AND ALL OUR ENDEAVOURS TO BRING ABOUT AWARENESS, TO BE AWARE, ARE ACTUALLY TAKING US AWAY FROM THIS STATE SINCE THEY ARE ALL MIND GAMES, AND THESE ACTIVITIES FOR SELF-AWARENESS ARE JUST A "HOLY BUSINESS". I CANNOT IMAGINE WHAT MY LIFE WOULD BE IF I GAVE UP THE SEARCH SINCE IT HAS PERMEATED MY LIFE AS LONG AS I CAN REMEMBER. IF THERE IS NO WAY TO INTEGRATE, NOTHING ONE CAN DO, WHY ALL THIS ACTIVITY? WHY BOTHER? YET WHAT ELSE IS THERE TO DO? PLEASE COMMENT.

Deva Samadhi,

IT IS ONE OF THE MOST SIGNIFICANT QUESTIONS TO BE asked. We will have to go deep into it. It is true, absolutely true, that enlightenment is acausal: it cannot be caused by our efforts. But that does not mean that you have to cease making efforts, because then too it will not happen.

This mystery, this paradox, has to be understood deeply. The tendency of the logical mind is either to decide that enlightenment is causal so that one can make efforts to achieve it, or it is acausal, it happens only when it happens of its own accord, then there is no need to make any efforts.

In both ways you will miss. If you think it is causal, and make efforts, you will miss, because it is not causal. If you think it is not causal, that hence there is no need to make any efforts -- why bother? -- you will miss again.

The reality is: you have to make all possible efforts, yet it is not going to happen through your efforts, but you will be prepared through your efforts to receive it when it happens. It IS acausal. It will happen. It is not a doing on your part. But when it happens, will you be ready to see it? That is the point, the very crux of the matter. When it happens, will you be ready to recognize it? When it happens, will you be ready to welcome it, to open your heart to it, to receive it into your being? Will you be ready to become a host to the guest when it knocks on your doors?

Your efforts are NOT going to create enlightenment: your efforts are simply going to make you more and more available to it, open to it, vulnerable to it. Your efforts are going to make a womb out of your being so you can be pregnant with it. It is going to happen from the beyond. And it is not that it is going to happen somewhere in the future - - it is ALREADY happening. You are just not ready.

When it happened to Buddha, it could have happened to the whole earth, to the whole of humanity. But Buddha was ready to receive it and others were not ready to receive it. The sun rises: it will rise only for those who have eyes, it will not rise for those who are blind. If you go to the physician, he can help -- he can help you to get rid of your blindness. His medicines are not going to create the sunrise; his medicines are of no use as far as the sunrise is concerned. It happens on its own -- it is already happening, happening every day -- but it never happens to the blind person or to the person who is not blind yet keeps his eyes closed.

Samadhi, your efforts will only open your eyes. And this is part of the opening of your eyes -- to understand that enlightenment is acausal. But this is not yet your understanding, remember.

You say: I HAVE HEARD THAT ENLIGHTENMENT OR THE NATURAL STATE OF MAN IS SOMETHING ACAUSAL...

You have heard it. It is not going to help you -- unless you start feeling that it is acausal. And how are you going to feel that it is acausal? By making all possible efforts and failing again and again and again, one day suddenly the realization happens that efforts can't make it. In that realization you don't start thinking, "Why bother?" You don't start thinking of stopping efforts. Efforts simply STOP in that understanding. In that understanding efforts evaporate.

That's how it happened to Gautam the Buddha. For six years he made all possible human efforts to achieve it, but because it is not an achievement he could not achieve it. And the more efforts he made, the more frustrated he became -- obviously. If you don't make any efforts for it you will not be frustrated, and when you make efforts with your total heart, it hurts to fail each time. He staked his whole life for it, and yet it was not happening. He was not holding anything back. If he had been holding anything back, then this understanding that happened to him would not have been possible -- that all efforts are futile.

It happens only to those who are not holding anything back, when you have put all that you have at stake, when nothing is left behind, when you are utterly empty, you have emptied yourself totally, and it is not happening, then the understanding arises, "My efforts are futile. My efforts are ego efforts -- the ego is futile. My efforts are my own mind games. The mind itself is the barrier."

But this has to become your own experience, Samadhi. It is not going to help if you have heard it. You can hear great truths, but unless they arise in your own being they are not true. A heard truth is a lie: only an experienced truth is a truth. And only the experienced truth liberates. How will you experience it? You would like to have it without any efforts. You would like it to happen as it happened to Buddha -- minus those six years that preceded it.

Those six years of tremendous effort are a must. Then one day suddenly, one evening when the sun was setting, the revelation happened to him: "My efforts cannot take me beyond myself." This is so natural! It is like pulling yourself up by your own shoestrings -- it is utterly futile. But how is one going to know it?

Those six long years... and they must have looked like sixty years to him, because they were really painful. All kinds of ascetic practices, long fasts, torturing the body, doing all

kinds of yoga exercises, many of which are just stupid: standing on your head, distorting your body, utterly ridiculous postures -- he did all! Whatsoever was said to him, he followed it literally, word for word. He went to all kinds of teachers; they must have all been pseudo. Not even a single one of them was a Buddha, was yet enlightened. They gave him many strategies to work out.

If he had not been doing them perfectly well, they would have been safe. They would have told him, "Because you are not doing totally, hence you are missing." But this was impossible: the man was so authentic, so sincere, so innocently total, that even those pseudo teachers had to tell him, "Excuse us, forgive us -- this is all we know. And you have done it all, and we cannot expect more from you. Now you have to go somewhere else. This is all we know, and now you know that this is not going to give you enlightenment -- it has not given enlightenment to us either. But it is very rare to find a person like you. People come and they do it very partially. With them we can always say, 'Because you are not total, hence you are missing,' but we cannot say this to you! Your innocence forbids it. Your totality... we are ashamed. In fact, we ourselves have not done these practices so totally. Forgive us, and find another teacher. And if you ever find enlightenment, don't forget us. If you ever find truth, please remember us -- we are also seeking and searching. We are also blind," those teachers confessed to Buddha.

After six years of wandering, one evening, sitting silently underneath a tree, by the side of the River Niranjana, this revelation welled up within his being: that human effort cannot help you to transcend humanity. It can only happen: it cannot be caused. But now these six years of austerity had purified him; this fire had made him gold. These six years had helped him to see the utter uselessness of the mind. Now he was ready to be silent, effortless, passive.

That night he slept with no search, not even for truth, because search creates desires, desires can be fulfilled only through effort -- the search disappeared! The desires disappeared. The efforts disappeared. For the first time he slept totally relaxed -- neither worldly desires tortured him nor other-worldly desires. He had no dreams that night, that was the first night without dreams, because dreams are a by-product of your desires. The worldly people dream of worldly things, the other-worldly people dream of other-worldly things. And the worldly people are not so much deceived, because if in the night you see a dream that you have come upon a great treasure of diamonds -- in the morning you know that it was only a dream. But the other-worldly people are very much deceived by their dreams.

Somebody sees Krishna playing on his flute; somebody sees Jesus Christ, somebody sees Rama, and so on and so forth. And they cannot say that these are dreams, they are so valuable to them. They start thinking that these are experiences. These are dreams! as much as other dreams.

And the other-worldly person starts hallucinating in the day too, even with open eyes -- because the worldly man is in the world, and in the world you cannot hallucinate because others will think you are mad. In the world you live with objects, and you have to prove to others that what you are seeing is a reality. The treasures of your dreams, nobody is going to believe in them. There are so many non-believers around you; they will ask for proofs and proofs you cannot supply. So you can dream only in the night. But the other-worldly, those who have escaped from the world, a person who lives in isolation in a Himalayan cave, has no need to prove; there is nobody to prove to and nobody asks him.

He has dropped the objective world; now he lives in his subjectivity -- he can dream in the day, he can dream with open eyes.

It is now a well-known, well-established psychological fact that if people go on a long fast in isolation, after the first week they start hallucinating, and after the third week they lose ALL distinction between what is real and what is unreal. After the third week of fasting, the reality and the dream start getting mixed up.

It is like small children: small children don't know what is real and what is unreal. So sometimes a child who was dreaming about a beautiful toy wakes up and starts crying for it. And the mother goes on trying to convince him that it was only a dream, but he says, "It was here -- how can it be a dream? I had it! Where has my toy gone? Bring it back to me!"

The same thing happens in deep isolation. If it is a prolonged thing, a three weeks' fast in an isolated cave in the Himalayas, slowly slowly you will start hallucinating. Then you see Krishna playing on the flute -- not only that: he starts talking to you. Not only that -- he starts playing with you. And because it is thought to be spiritual.... It is simple madness! But because it is thought to be spiritual you feel very very gratified, your ego feels very fulfilled. You brag about it, that Krishna has appeared, that you have talked with Krishna, that you have played with him, that he was playing on the flute and you danced around him.

And there are other fools also who will believe it. The whole world is full of superstitious people.

Buddha lived those six long years through all kinds of things like this. It is only by experiencing these things that one day one can conclude that this is all nonsense. And when it is your own realization that it is all nonsense, you need not drop it: it simply disappears.

That night he slept without dreams. And in the early morning when he opened his eyes and the last star was disappearing, something in him disappeared -- the ego. He became enlightened .

THIS enlightenment is not something that has come from the outside -- it is your intrinsic nature. It has come from within. But the within and the beyond are synonymous: the within is the beyond. It is through the within that the beyond penetrates.

Then Buddha said, "Enlightenment is not an achievement -- it is a gift from existence."

But those six years had prepared him to receive it.

Samadhi, prepare yourself to receive it. It is acausal, but that does not mean that you have to stop all efforts. If you stop, you will miss. If they stop on their own, because your understanding has penetrated so deeply that it is impossible to make any effort any more, even if you want to you cannot, in that state of effortless passivity you become the host and God becomes the guest.

The second question

Question 2

OSHO, I FEEL NEGATIVE ABOUT MYSELF: HOW DO YOU SEE ME?

Swami Prem Asutosh,

IT IS NOT ONLY YOUR PROBLEM -- it is the problem of almost everybody. All the cultures and all the religions have been conditioning you to feel negative about yourself. Nobody is loved, appreciated, for just being himself or herself. You are asked to prove whether you are of any worth: "Bring gold medals from the university! Achieve success, money, power, prestige, respectability! Prove!" Your worth is not intrinsic; that's what has been taught to you. Your worth has to be proved.

Hence a deep antagonism towards oneself arises, a deep feeling that I am worthless as I am -- unless proved otherwise." And very few people can succeed in this competitive world. Millions and millions of people are competing. How many people can succeed? How many people can become presidents and prime ministers? In a country of millions, only one person will become the president; and deep down everybody is hankering for it. Millions will feel that they are unworthy.

How many people can become great poets? A Shakespeare, a Milton, a Shelley, a Rabindranath -- how many people can become great poets? And everybody has something of the poetic in his being; everybody has some poetry to give to the world. But when it becomes an ambition... ambition in itself is anti-poetic. How many people can become great painters like Picasso or Dali? And everybody has something to create. The idea of success is torturing you. It is the greatest calamity that has happened to humanity, the idea of success, that you have to succeed. And success means you have to compete, you have to fight, by fair or foul means -- it doesn't matter. Once you succeed everything is okay. The question is of success, even if by foul means you succeed, once you are successful whatsoever you have done is okay. Success changes the quality of all your acts. Success changes evil means into good means. So the only question is: How to succeed? How to reach to the top? And naturally, very few people can reach to the top. If everybody is trying to reach Everest, how many people can stand there? There is not much space there; only one person can stand there at ease. Then the millions who were also striving will feel failure, a great despair will settle in their souls. They will start feeling negative.

This is a wrong kind of education. It is utterly poisonous, this so-called education that has been given to you. Your schools, colleges, your universities, are poisoning you. They are creating misery for you; they are the factories where hells are manufactured -- but in such a beautiful way that you never become aware of what is going on. The whole world has become a hell because of a wrong education. Any education that is based on the idea of ambition is going to create hell on the earth -- it has succeeded.

Everybody is suffering and feeling inferior. This is really a strange situation. **NOBODY** IS inferior, and nobody is superior, because each individual is unique -- no comparison is possible. You are you, and you are **SIMPLY YOU**, and you cannot be anybody else, and there is no need either. And you need not become famous, you need not be a success in the eyes of the world. Those are all foolish ideas.

All that you need is to be creative, loving, aware, meditative... if you feel poetry arising in you, write it for yourself, for your woman, for your children, for your friends -- and forget all about it! Sing it, and if nobody listens, sing it alone and enjoy it! Go to the trees and they will applaud and appreciate it. Or talk to the birds and the animals, and they will understand far more than the stupid human beings who have been poisoned for centuries and centuries with wrong concepts of life.

The ambitious person is pathological.

You say: I FEEL NEGATIVE ABOUT MYSELF.

Everybody is feeling negative about himself, because that's how he has been made to feel. Your parents have done it to you -- this is a heritage, a great heritage. Your teachers have done it to you, your priests have done it to you, your political leaders have done it to you -- and so many people are doing it that, naturally, you have become impressed by the very idea that you are worthless, that you don't have any intrinsic meaning or value, that you don't have any significance of your own.

Each parent is saying to the child, to each child, "Prove that you have some worth!" Being, just being, is not enough -- some doing is needed.

My whole approach is that being is intrinsically valuable. Just that you are is such a gift from God, what more can you ask for? Just to breathe in this beautiful existence is certificate enough that God loves you, that existence needs you; otherwise you would not be here. YOU ARE! Existence has given birth to you. There must have been an immense need -- you have filled a gap. Without you existence would be less. And when I say this, I am saying it not only to you: I am saying it to the trees, to the birds, to the animals, to the pebbles on the shore. A single pebble less on the immense seashore and the seashore would not be the same. A single flower less and the universe would miss it.

You have to learn that you are valuable as you are. And I am not teaching you any ego -- just the contrary. In the feeling that you are valuable as you are you will also feel others are valuable as they are. Accept people as they are; drop shoulds, oughts -- those are the enemies.

And you are carrying so many shoulds: "Do this and don't do that!" You are carrying so many dos and don'ts that you cannot dance; the burden is too heavy. And you have been given so many ideals and goals -- ideals of perfection -- that you always feel you are falling short. And the ideals are utterly impossible. You cannot fulfill them; there is no possibility of fulfilling them. So you will ALWAYS fall short.

To be a perfectionist is to be ready for the psychiatrist's couch; to be a perfectionist is to be a neurotic. And you have all been told to be perfect.

Life is beautiful in all its imperfections. Nothing is perfect. Let me say to you: even God is not perfect -- because if God is perfect then Friedrich Nietzsche is right that God is dead. Perfection means death! Perfection means now there is no possibility of growth. Perfection means now everything is finished. Imperfection means there is a possibility to grow. Imperfection means the excitement of new pastures, ecstasy, adventure.

Imperfection means that you are alive, that life is going to be there.

And life is eternal, hence I say life is eternally imperfect. And there is nothing wrong in being imperfect. Accept your imperfection. And then the idea of being negative towards yourself will disappear. Accept your present state and don't compare it with some future perfection, future ideal. Don't think in terms of how you should be! That is the root of all pathology -- drop that. You are as you are today, and tomorrow you may be different, but you cannot predict it today, and there is no need to plan for it either.

Live this day in all its beauty, in all its joy, in all its pain, agony, ecstasy. Live it in its totality -- in its darkness, in its light. Live the hate and live the love. Live the anger and live the compassion. Live whatsoever is available in this moment. My approach is not that of perfection but that of totality. Live the moment that is available to you totally, and the next moment will be born out of it. If this moment has been lived totally, the next is

going to reach a higher pitch of totality. a higher peak of totality -- because from where is the next moment going to come? It is going to be born out of this moment. Forget all about the future -- the present is enough.

Jesus says: "Think not of the morrow, and look at the lilies in the field! how beautiful they are. Even Solomon was not so beautiful attired in all his grandeur."

And what is the secret of the beautiful lilies, the poor lilies? The secret is simple: they think not of the morrow, they don't know anything of the future. Tomorrow exists not. This day is enough unto itself, this moment is enough unto itself.

And, Asutosh, your feeling of negativity about yourself will disappear. Remember, if you feel negative about yourself, you will automatically feel negative about others. That is a necessary corollary. It has to be understood.

THE PERSON WHO IS NEGATIVE ABOUT HIMSELF cannot be positive about anybody else either, because the faults that he finds in himself he will find in others -- in fact he will magnify them in others. He will take revenge. Your parents have made you negative about yourself, you will take revenge on your children you will make them even more negative.

Hence, negativity goes on growing with each generation. Each generation becomes more and more pathological. If the modern man is suffering psychologically so much it has nothing to do with the modern man himself: it simply shows that the whole past has been wrong. It is all accumulation of the whole past. The modern man is suffering from the past; the modern man is not suffering from his own sins as the so-called religious preachers go on saying to you. You are suffering from the sins of centuries... but now things have come to a peak. Man is falling apart. Up to now somehow we have managed to keep ourselves together, but now things have come to such a point that either man has to change totally and has to change his vision of life, or man has to commit suicide. If you follow the past, then you are on the verge of committing a global suicide. And that's what your political leaders are trying to do: preparing atom bombs, hydrogen bombs, super hydrogen bombs -- piling up bombs upon bombs. They already have too many! In fact, just ten years ago they were already capable of killing each person seven times. Ten years ago they were ready to destroy this earth seven times, although a person dies only once -- you need not kill him twice, that will be unnecessary. But in case somebody survives, politicians have to take care -- they plan perfectly. But that is how things were ten years ago.

Now, you will be surprised: they can destroy this earth seven hundred times -- each single person can be killed seven hundred times! Now this is too much, and absolutely unnecessary. Seven is okay -- there are a few cunning people who may not die. But seven hundred times!?! And still the race continues. Even poor countries are joining the race hankering to join it -- starving, but they want atom bombs. Starving! but they want more power to kill and destroy.

Just a bird's eye view and you can see the earth is preparing for a global suicide, a total destruction, a total war. And remember again, this has nothing to do with the modern man as such. The modern man is only a victim of the whole past. And the priests go on saying that something is wrong with the modern man, and they go on praising the past.

The modern man is a by-product of the whole past! Christian, Mohammedan, Hindu, Buddhist -- all kinds of cultures have contributed to this situation. They are responsible.

Unless they all disappear, unless we drop this whole pathological past and start anew, living in the present, with no idea of perfection, with no ideals, with no shoulds, with no commandments, man is doomed.

Everybody is feeling negative. One may say it, one may not say it. And when one feels negative about oneself, one feels negative about everything else. One's attitude becomes negative, that of a NO. And if the negative person is taken to the rosebush he will count the thorns, he will not look at the rose flower -- he cannot. He is not capable of that. He will simply ignore the roseflower, he will count the thorns.

A woman was very unhappy. Her husband was seriously ill in hospital, and her son had just been arrested on a drug charge. So she went to the park to sit in the sun and refresh herself. She sat on a bench. As she watched, a little bird flew from a tree on one side of the bench towards a tree on the other side. When it passed over the woman, it let loose a little birdshit which hit her on the forehead. The woman's eyes lifted towards heaven, her hands came up, and she said, "You see how it is, God -- for other people they sing!"

If you are feeling negative, then the whole life becomes a dark night. Then there are no more dawns, then the mornings are never there. Then the sun only sets and never rises. Then your dark nights are not even full of stars. What to say about stars? You don't even have a small candle.

The negative person lives in darkness, lives a kind of death. He slowly dies. That's what he thinks life is. He goes on poisoning himself in many ways; he is self-destructive. And, naturally, whosoever comes in contact with him, he destroys him too. A negative mother will destroy the child. The negative husband will destroy the wife; the negative wife will destroy the husband. The negative parents will destroy their children; the negative teacher will destroy his students. The negative priest... and all priests are negative. It is very rarely that you come across a man like Buddha or Christ or Mohammed, who is not negative -- but they are not priests: they are prophets. They bring new visions to life. Priests exploit the prophets' vision; they distort it. They interpret it in such ways that it becomes a strategy to dominate people. Christ is not a Christian, remember; Christ was never a Christian. Christianity is created by the priests; Christianity is the creation of Saint Paul. He is the real founder of Christianity -- not Jesus Christ.

It is not Buddha who is the founder of Buddhism, but the priests who followed.... And it is so with every religion. Whenever a truth has entered into somebody's being, whenever somebody has received God, priests gather together around him. They never miss the opportunity -- they are the most cunning people. They start exploiting the situation. And once the enlightened person is gone, then the priests become the masters, the owners. The past has been created by the priests. It is a negative past -- life-denying, anti-life, anti-love, anti-joy, anti-celebration. It has created only two kinds of people in the world those who are sincere -- just like you, Asutosh -- those who are sincere, they are suffering from negativity, anguish, despair; and those who are not sincere, they have become hypocrites. They go on talking about the anti-life religious teachings, and from the backdoor they live a totally different life. On the surface they are spiritualists, deep down they are materialists.

And, remember, I am not against materialism: I am against hypocrisy. I would like everybody to be a materialist and a spiritualist, because you are both body and soul,

because God is both God and the universe. The universe is his manifestation. Your body is the manifestation of your soul.

In the past, because the religions talked in terms of anti-materialism they created two kinds of people: sincere people who had to declare that they were materialists -- and that is not good; because of that declaration they became closed to the spiritual dimension -- and then there were insincere, cunning people who talked about spiritualism and remained materialists.

You can see it in this country. My own experience is -- and I have known all kinds of people; here with me there are all kinds of people from almost every country of the world -- my own experience is that Indians are the most materialistic. They talk about spiritualism, they brag about spiritualism, but all that bragging and all that talking is just to hide, to cover their reality. They are hypocrites.

The more religious a country pretends to be, the more hypocritical it is. And then man is split. Either the spiritual dimension becomes closed, or you become a split person. And both alternatives are wrong.

A new man is needed who will affirm life, who will love life, who will love love, who will love this existence AS it is, who will not make demands that first it has to be perfect, who will celebrate life with all its limitations. And that new man is my sannyasin.

My sannyasin heralds the new man, a new beginning, a disconnection from the past, a discontinuity from the past. I don't want you to be hypocrites: I want you to be real, authentic human beings. Love your body, live your body to its totality. Love your instincts, your desires, and live them in their totality.

And you will be surprised: if you love your life, life starts opening its doors to you. If you love, mysteries are revealed to you, secrets are handed over to you. If you love your body, sooner or later you will become aware of the soul that resides in it. If you love the trees and the mountains and the rivers, sooner or later you will see the invisible hands of God behind everything. His signature is on every leaf. You just need eyes to see -- and only positive eyes can see; negative eyes cannot see. Negative eyes are blind! Negative eyes only see the wrong.

You ask me, Asutosh: I FEEL NEGATIVE ABOUT MYSELF: HOW DO YOU SEE ME?

I SEE YOU AS A BEING A BEAUTIFUL PERSON. I see you as of great worth, significance. If God has given birth to you, that is proof enough! -- no other proof is needed -- that you are fulfilling some immense need of the universe. Start loving yourself, because that is the only way to love others, that is the only way to love God. If you cannot love yourself, how can you love your creator? If you hate yourself, you will hate your creator too -- because finally HE is responsible. He has created an unworthy person like you. He has made you ugly. He has given you wrong, evil desires. He is the culprit! Condemning your own instincts, your own desires, your own life, you are condemning, vicariously, God himself

Accept yourself, otherwise you will become a hypocrite. Don't repress -- nothing is negative in you. Existence is utterly positive. Express... manifest your hiddenmost core. Sing your song, and don't be worried what it is. Don't expect anybody to applaud it -- there is no need. Singing in itself should be the reward.

I would not like you to become a hypocrite. And who is a hypocrite? The person who says something, believes something, and lives just the contrary.

Father Flanagan is walking through the village when he is hailed by Mrs. O'Rourke. "Would ye be joining us, father?" she calls out. "It is a bit of a party we are having." "I wish I could," replies the good father, "but I have to go and say mass." "What a pity," says the woman, "a fine party it is, and we are playing some lovely games. We blindfolded the women, the men took off their trousers, and the women have been guessing who is who. And would you believe it, father, your name has been called out five times already!"

Beware! One cannot live in the negative. One can think negatively but one has to live positively. You cannot live in the no, because the no has no nourishment in it, and the no has no space in it. No is a death! One can die in a no, but one cannot live in a no. If you want to really live, you will need a deep yes in your heart. It is only yes that allows you to live. It gives you nourishment, it gives you space to move. Just watch the word! Even repeating the word 'yes'... and something starts opening up in you. Say no and something shrinks. Say no, repeat no, and you are killing yourself Say yes and you will feel overflowing. Say yes and you are ready to love, to live, to be. Asutosh, to me, each individual is superb, is unique. I don't compare any individual; comparison is not my way, because comparison is always ugly and violent. I will not say you are superior to others, I will not say you are inferior to anybody -- you are just yourself And you are needed as you are. And you are incomparable -- as everybody else is.

The third question

Question 3

OSHO, YOU SAY, "DO NOT IMITATE CHRIST, BUDDHA OR YOU," BUT CANNOT ONE LEARN BY IMITATION? CANNOT ONE LEARN BY FOLLOWING? CANNOT ONE BECOME ONE'S TRUE SELF BY THE LIGHT OF CHRIST, BUDDHA OR YOU?

Anand,

TO IMITATE IS TO GO AGAINST YOURSELF. To imitate simply means you are denying yourself and you are imposing somebody else upon you. Love Christ if you can find him, but don't imitate him. Understand the Buddha if by chance you meet him, but don't follow him. You are here with me: BE with me in deep love, in deep trust; allow me to have a communion with your heart -- let our hearts meet, merge, mingle with each other. But please don't imitate me, don't follow me.

You have to go on your own. You have to be a light unto yourself. You have to BE YOURSELF! If you imitate Christ you will be a Christian but never a Christ -- and to be a Christian is ugly, and to be a Christ is one of the most beautiful happenings. The most precious happening in the world is to be a Christ.

To be a Buddha means to be awakened to your inner light. How can you be awakened by following somebody? My sannyasins are not my followers, they are my friends, they are my lovers. They are not my followers! I am not giving you any instructions about how to live; I am not giving you any commandments about how to behave. I am not giving you any character to cultivate. I am simply sharing my insight -- I am simply sharing with you what has happened to me. I am simply telling my story to you. And I am grateful that you are listening to it.

Just listen to it as totally as possible, and then something will start happening in you. It will not be a following, it will not be an imitation. It will not be caused by me: it will be a synchronicity. It will be acausal.

The law of synchronicity has to be understood. This is one of the greatest contributions of Carl Gustav Jung to modern humanity: the law of synchronicity.

Science is based on the law of causality. The law of causality is mechanical. You heat water to a hundred degrees -- it evaporates. Where you heat it is irrelevant -- in the temple, in the church, in the mosque, it doesn't matter; in India, in Tibet, it doesn't matter. If you heat water to a hundred degrees, it evaporates; the water has no say in it. The water cannot say, "Today I am not feeling like it." Or, "Today is Sunday and I am on a holiday, and I am not interested in becoming vapour." Or, "Today I am not in the mood, and you can go on heating and heating and I will not evaporate." Or, "Today I am suddenly feeling very generous towards you so I will evaporate at fifty degrees. I will favour you." No, the water has no choice. The law is mechanical, it is causal. If you create the cause, the effect HAS to follow. And it is without any exception.

Because of this law of causality, science cannot believe in the existence of soul, in the existence of consciousness, in the existence of God -- because they are non-mechanical phenomena. The very methodology of science prevents it from accepting them; they cannot be absorbed in the scientific world. They will disturb it, they will destroy its whole edifice. They have to be kept out -- God, soul, consciousness, love -- they have all to be kept outside the temple of science. They cannot be allowed in. They are dangerous: they will sabotage its whole structure. They are acausal. But they must be following some other law.

The credit goes to Carl Gustav Jung. The law has been known down the ages, but nobody had named it exactly. He called it 'the law of synchronicity'. It suddenly happened to a scientist. A scientist a hundred years ago was staying in an old house. In that old house there were two old clocks on the same wall. He was surprised to see that they always kept exactly the same time, second to second: "Old clocks, and so perfect? Not even a single second's difference?"

Being a scientist he became curious. He put one clock five minutes back, and after twenty-four hours in the morning when he looked again, they were again keeping the same time. Now it was a great puzzle. He enquired... nobody had changed, nobody had touched anything. He tried again and again, and again and again they would come to the same rhythm. Then he tried to find out: "What is happening? -- something strange. They are disconnected!"

Then he observed more minutely and he came to conclude: "The vibration of the one clock, which is more powerful, the bigger clock, goes through the wall -- just the vibration -- and keeps the other clock in tune. It is a subtle rhythm. Nothing is visible."

That was the beginning of a new phenomenon... then many many more things happened. And by the time Carl Gustav Jung started working on how things happen in consciousness, he came to conclude that the vibe of one heart, if it is powerful enough, can change the rhythm of another heart -- just like the bigger clock was changing the smaller clock.

The vibe is invisible. There is not yet any way to measure it, but it is there. It is not tangible, but it functions. It is not causal.

That's what happens in SATSANG -- in communion with a Master. If you are with a Christ, he is a tremendous power -- he is God! He is a window to God. God is flowing through him. If you come close to him -- and that's what discipleship is all about: to come close to a Master, to come close to a window from whom God is flowing -- his power, his vibe, will set the rhythm of your heart. It is acausal, one of those mysterious intangibles, but it has been happening down the ages.

Have you watched it? Two lovers, if they are really lovers, and deep in intimacy, slowly slowly start looking alike -- that is synchronicity. You can see it: real lovers, slowly slowly start looking like brother and sister. Something in them starts becoming synchronized, they start having the same rhythm.

The mother and the child have the same rhythm; hence, now it is a known fact, and even scientifically proved, that if a child is killed thousands of miles away from the mother, something in the heart of the mother feels the pain. She may not be able to understand it, what is happening; she may not be able to explain it. She may not know anything about what is happening to her child, but if something is happening to the child and the child is thousands of miles away -- that doesn't make any difference -- the mother's heart immediately starts feeling it. Something is broken in her heart too.

Just the other day a sannyasin wrote to me that his mother died a few days ago -- just now he has received the telegram. And he is puzzled, because the day she died he was in such agony, with no physical problem, with no psychological problem, with no visible cause, but in such agony, such terrible agony, as he has never been before.

This is synchronicity. The mother and the child have lived together for nine months, the child lives in the mother's womb; his heart beats in rhythm with the mother's heart, his blood pulsates in rhythm with the mother's blood -- he is not separate at all! He is one with the mother. And that oneness persists.

When two lovers become really intimate, when they don't have any secrets from each other, when they are really open to each other, when they are not afraid of each other and not hiding anything from each other... that is intimacy. When they can say each and everything without any fear that the other will be offended or hurt... If the lover thinks the other will be offended, then the intimacy is not yet enough. Then it is a kind of arrangement which can be broken by anything. But when two lovers start feeling that there is nothing to hide and everything can be said, and the trust has come to such a depth, where even if you don't say it the other is going to know, then they start becoming one. Then they start becoming more like brother and sister.

Many people become puzzled... just a few nights ago, a couple came to me and the husband was very much puzzled. He said, "What is happening to us? We are no more husband and wife -- all sex has disappeared, but still we feel a deep intimacy." And I told them, "Something immensely valuable is happening. You are becoming brother and

sister. Your love is taking on a new dimension, a higher one -- that of non-sexuality. It is becoming purer."

Hearing it, immediately everything became clear to them. They hugged each other, tears started flowing from their eyes. It was a beautiful scene to see -- they understood it. Yes, it clicked. Yes, that's what is happening. They were worried because they came from the West -- the East has always known it: that if love deepens it transforms the relationship; husbands and wives become brothers and sisters. And ultimately a moment comes when not even brothers and sisters... a kind of oneness arises, they become one.

**THIS IS SYNCHRONICITY!** And this is what happens between the Master and the disciple -- on a far deeper level than any other love, on a far higher plane than any other intimacy. You need not imitate Buddha, you need not imitate me, you need not follow Christ or Krishna or Mohammed. If you are fortunate enough to be with an alive Master, just become vulnerable to him. Let intimacy happen, come closer and closer. Drop your defences and armours. And the powerful dynamo of the Master, his magnetic field, his Buddhafield, will transform you. And he will not even give you any commandment. And his transformation will not be something imposed on you but something stirred within you that will bring your own being alive.

Real life is not acting. Imitation is acting. Imitation is superficial. Real life is not a game, and if you are playing games you will never be real and you will not know what real life is.

An actor who had not worked for some time was offered a one line replacement in a show. He practised the line all the way to the theater: "Hark, I hear the cannon's roar. Hark, I hear the cannon's roar."

Having gone through all the possibilities, he decided on the best one. When he arrived at the theater they told him his line was just about to come up and asked him if he was ready. He said he was. They pushed him out on to the stage to an enormous sound of cannons roaring. The actor jumped with fright and said, "Christ, what the hell was that?"

Life is a constant surprise. If you are a Christian or a Hindu or a Mohammedan you are going to miss it. You cannot depend on rehearsals, and you cannot depend on playing superficial games. And that's what is happening: people in the churches are just playing the game of being Christians. In their real life they have nothing to do with Christ. Has any Christian anything to do with Christ?

Just watch. Christ says: "Blessed are the meek, for theirs is the kingdom of God." But look at Christians: they have become the most powerful religion in the world. The Pope is not meek; he has the greatest empire in the world -- all the Rockefellers and all the Morgans and all the Fords have nothing.... In fact, I am always puzzled how the Jews missed such a big opportunity, and the poor Italians befooled them! Such a business! And you will become ugly if you imitate, you will become distorted -- because trying to become like Christ you will have to cut many things here and there.

Do you know that in the ancient scriptures Christ is described as a hunchback? And do you know his height? -- four feet five inches. And the ancient scriptures say he was one of the most ugly of men. Now, try to be Jesus Christ -- become a hunchback, cut your legs or your head, and distort your face and become the ugliest of men.

A man went into a tailor's shop. He tried on a sports jacket; the tailor took a tuck. The man's shoulder went up three inches. The tailor said, "That's fine -- I will fix it." He made another adjustment; the man's arm twisted into an awkward position. And an hour later he walked out in his newly fitted jacket.

Two elderly women noticed him. The first one watching him from across the street said, "Isn't that a shame -- such a handsome young man and so hopelessly crippled!" Her friend nodded, "Yes, but doesn't that jacket fit him beautifully?"

Avoid such jackets and avoid all rehearsals.

Giant Polish dockworker, Kraczewski, was considered by most of the longshoremen to be a great lover. They claimed he could make love to twenty girls in an hour. When some disbelieving seamen showed up, bets were made and the next night twenty girls were lined up in one of the warehouses.

The big Polack went to work. He had made love to the first dozen when suddenly he fell to the floor in a state of exhaustion. His pals rushed up to him screaming, "What happened?"

"I dunno," answered Kraczewski. "I did okay this afternoon at the rehearsal!"

The Fish in the Sea is Not Thirsty

Chapter #4

Chapter title: Wake Up! Wake Up!

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FRIEND, WAKE UP! WHY DO YOU GO ON SLEEPING? THE NIGHT IS OVER -- DO YOU WANT TO LOSE THE DAY THE SAME WAY? OTHER WOMEN WHO MANAGED TO GET UP EARLY HAVE ALREADY FOUND AN ELEPHANT OR A JEWEL.... SO MUCH WAS LOST ALREADY WHILE YOU SLEPT... AND THAT WAS SO UNNECESSARY!

THE ONE WHO LOVES YOU UNDERSTOOD BUT YOU DID NOT. YOU FORGOT TO MAKE A PLACE IN YOUR BED NEXT TO YOU. INSTEAD YOU SPENT YOUR LIFE PLAYING. IN YOUR TWENTIES YOU DID NOT GROW BECAUSE YOU DID NOT KNOW WHO YOUR LORD WAS. WAKE UP! WAKE UP! THERE'S NO ONE IN YOUR BED -- HE LEFT YOU DURING THE LONG NIGHT.

Kabir says: THE ONLY WOMAN AWAKE IS THE WOMAN WHO HAS HEARD THE FLUTE!

I PLAYED FOR TEN YEARS WITH THE GIRLS MY OWN AGE BUT NOW I AM SUDDENLY IN FEAR. I AM ON THE WAY UP SOME STAIRS -- THEY ARE HIGH. YET I HAVE TO GIVE UP MY FEARS IF I WANT TO TAKE PART IN THIS LOVE.

I HAVE TO LET GO THE PROTECTIVE CLOTHES AND MEET HIM WITH THE WHOLE LENGTH OF MY BODY. MY EYES WILL HAVE TO BE THE LOVE-CANDLES THIS TIME.

Kabir says: MEN AND WOMEN IN LOVE WILL UNDERSTAND THIS POEM. IF WHAT YOU FEEL FOR THE HOLY ONE IS NOT DESIRE THEN WHAT'S THE USE OF DRESSING WITH SUCH CARE AND SPENDING SO MUCH TIME MAKING YOUR EYELIDS DARK?

FRIEND WAKE UP! WAKE UP!

THIS HAS BEEN THE CALL OF ALL THE BUDDHAS down the centuries. They have been shouting from the housetops. Everybody hears it, but nobody listens. Everybody knows it, but nobody understands. And knowledge is futile -- it is only understanding that liberates. And hearing is of no use -- unless you listen.

Anybody who is not deaf is capable of hearing, but listening is a totally different matter, qualitatively different. It has nothing to do with your ears: it has something to do with your heart. When your ears and your heart are joined together, listening happens. If the heart is not in the ears, you hear, but hearing is not going to help. It will make you more knowledgeable. But to become more knowledgeable is to create more hindrances between you and the Beloved.

Knowledge can never become a bridge, it is always a wall. It divides you from the ultimate, from the immediate, from the whole. It cannot connect you -- only love connects. But love is of the heart; it has nothing to do with the head. Knowledge gathers in the head; memory accumulates it. The ego enjoys it.

Love wells up in the heart. And love is another name for understanding. It is only the eyes of love which can see, and the ears of love which can hear.

Existence is not a problem that can be solved by the head. It is not a riddle to be figured out: it is a poem to be sung, it is a dance to be danced. It is a love affair! Existence is a mystery -- with no solution, because it is not a problem in the first place. It cannot be solved: it has to be lived.

And when the Buddhas call "Wake up! Wake up!" what do they mean? They mean that your heart is asleep. Your head is very awake, but the awakening of the head is in reality a metaphysical sleep. Unless the heart wakes up, you are only dreaming -- dreams and dreams, even dreams that you are awake, dreams of wakefulness, dreams of becoming religious, dreams of becoming saints, holy, but they are all dreams.

People even think about God! It is such an absurdity. People even try to prove God through arguments. God cannot be proved, because anything that can be proved can also be disproved. If God depends on logic, then logic is God, then logic is higher than God. No, God does not depend on logic. In fact, if you are too logical, you will not be able at

all to sense the presence of God in existence. And the loss is going to be yours, because not to feel the presence of God in existence is to miss the whole point of life. And man lives in thoughts, arguments, theories, philosophies. And the danger is that if you talk too much about God and you read too much about God and you discuss too much about God, you may be able to deceive yourself Millions have deceived themselves in this way.

A seminarian, ordained during his last semester, dressed in his black suit, his gleaming white collar, his well-polished shoes, contemplated himself in the mirror. Pleased with what he saw, he decided to deprive the world of his services no longer and went forth to do God's bidding on Ninth Avenue in New York City.

As he stood on the kerb, hands in pockets, wondering what TO do, he was observed by a drunk who seemed unimpressed. Their eyes met and the drunk said, "Sonny, what the hell do you know about God?"

The young man made no reply, went to his room, removed his clerical garb, and wondered what the hell he did know about God.

You can study, you can go to the universities, to theological colleges; you can have degrees in religious philosophy -- and yet you will never know God. That is not the way - - that is the barrier.

God is known through the heart! Let it sink deep into your being: God is only known through the heart. So when the Buddhas say "Wake up!" they mean let your heart be awake. And what is the meaning of the heart being awake? When the head is awake, it thinks, it spins, weaves, beautiful systems of thought. And when the heart is awake, it sings songs of love. It celebrates -- just the sheer joy of being is enough to celebrate. It loves -- the love is unaddressed; the love is not flowing towards a particular object. When the heart is awake, it starts flowing in all directions. It loves the whole, it simply loves -- it is love.

That's what Kabir is going to say to you today. HIS sutras are of immense beauty. Each single word has to be meditated upon. Remember I am not saying 'think upon', I am saying 'meditate'. I am saying: Be silent and still and let his song sink in your heart. Let it stir your heart, let it awaken your sleeping energies of love, joy, bliss.

Religion is a celebration. You cannot be indoctrinated in religion, because religion is not a doctrine at all. It is a very mad love affair.

#### FRIEND WAKE UP! WHY DO YOU GO ON SLEEPING?

Man is deep asleep. What does his sleep consist of? He is asleep because he has forgotten the route to his heart. He is alert as far as mathematics is concerned; he is fully alert as far as calculation is concerned, he is awake as far as the world is concerned and worldly concerns are concerned -- for money, for power, for prestige, respectability, he is fully awake! He is awake only for the mundane. He is awake only for the meaningless. He collects garbage with great alertness. But he is asleep for the precious, for the sacred. He sees the trees, but he cannot see the green life flowing in them. He sees the mountains, but he cannot feel the beauty and the virgin silence. He sees people, but people look like machines. He cannot feel their souls -- he has not even felt his own soul, how can he feel anybody else's soul? He has not even become aware of who he is.

## FRIEND WAKE UP! WHY DO YOU GO ON SLEEPING?

And in this sleep, when the heart is in darkness and the whole light has become focussed on the head, even if you are told the ultimate truths you will misunderstand them. Even if a Buddha tries to wake you up, you will be angry at him. Naturally, obviously! because you will think he is disturbing you. He is disturbing your dreams, not you, but you have invested too much in your dreams. He will say one thing, you will understand another. Either you will go on listening according to your prejudices, choosing -- choosing only those things which can support you -- or you will become very angry, you will crucify, you will poison, you will destroy such a person who comes and unnecessarily disturbs your sleep.

Your sleep is deep. It has been long, long there. You have become accustomed to it -- so much so that the heart goes on sleeping and still you can manage your life. YOU are a sleep-walker, a somnambulist. There are people who walk in their sleep; they can go to the fridge, they can eat something, they can come back to their beds -- and they will not stumble anywhere. And if you wake them up in the middle, they will be very much surprised; they will not be able to figure it out, where they are and what they are doing. They will be shocked.

They move with open eyes, remember; somnambulists move with open eyes. But those open eyes are not really open; they simply manage a few steps. And because they have become accustomed to those few steps, they can be done mechanically; no consciousness is needed. Just watch your life: you are doing a thousand and one things, but all those things are mechanical. You go on doing them like a robot.

And when you talk to robots, it is really very difficult to reach them. They misunderstand.

It seems there were two brothers by the name of Jones. John Jones was married and Jim was the owner of an old dilapidated rowboat. It just so happened that John's wife died on the same day that Jim's boat filled with water and sank. A few days later, a kindly old lady saw Jim on the street, and mistaking him for John said, "Oh, Mr. Jones. I heard about your terrible catastrophe. You must feel heartbroken."

Replied Jim, "Why, I am not a bit sorry. She was a rotten old thing from the start. Her bottom was all chewed up and she smelled like old dead fish. She had a bad crack in back and a pretty bad hole in the front and every time I used her she started leaking all over the place. Oh, I could handle her all right, but when anybody else used her, she would go to pieces. Well, here is what finished her. Four guys came across town looking for a good time and asked me to rent out. I warned them she was not so hot, but they said they wanted to take a crack anyway. Well, the damn fools, all four of them tried to get inside at once and she split right up the middle."

The old woman fainted before he could finish.

That's how it goes on: one thing is said, something else is understood. Communication is very very difficult. Even ordinary communication is difficult, and when a man like Kabir talks it becomes almost impossible -- because he is talking from the sunlit Himalayan tops and you are listening from your dark holes in the valley. By the time it reaches you its colour has changed, its flavour has changed, its meaning is no more the same.

And, obviously, you interpret it according to your own conditionings, your own past. Hence, you hear but you don't listen. You will have to learn how to listen. Listening means being utterly silent, not interpreting, not judging, not evaluating -- neither for nor against -- just being present.

Listen to these words of Kabir, just as a silent presence. Don't be in a hurry to decide whether he is right or wrong. The beauty of listening is that if he is right, you will simply know that he is right. If he is true, truth is self-evident; you will know it as sure as you know when you have a headache -- nobody needs to prove it to you.

All the elephants in Greece were ordered to evacuate the country. Behind the last one was a small mouse. The elephant turned, "Why are you running, my friend?"

"Haven't you heard the decree?" replied the mouse. "Yes, but you are a mouse," the elephant said.

"Ah yes," the mouse sighed, "but if they say I am an elephant, then how will I prove that I am not?"

It is difficult to prove, but there are things which need not be proved -- a mouse knows that he is a mouse. Proof may be difficult. When you listen to the truth, it may be difficult for you to prove that it is true, but YOU WILL KNOW. It will be an inner feeling that it is true, and that feeling is enough, because that feeling simply transports you into another world. It is not a question of your deciding whether it is true or untrue. If you decide, you will miss the whole point, because how are you going to decide? You will decide by your past. And you don't know what truth is! If you had known there would have been no need to listen to the Buddhas -- you would be a Buddha yourself. You don't know, so your past has no idea of what truth is. How can your past decide what is what? Put the past aside. Just listen.

And I am not saying believe -- just listening is not synonymous with believing. It has nothing to do with belief or disbelief -- just listening is just listening. You are neither in favour nor disfavour; you are simply open. You allow it inside you.

And let me repeat: the beauty of truth is that when it reaches you, your heart simply jumps in joy. It knows! Truth synchronizes with your heart. It has the same rhythm. Suddenly the heart starts dancing, and that dance is the proof. And if it is not true, the heart will not dance, and then you will know that it is not true. But it is not a question of logical decision, of logical evaluation.

Listen to these words very meditatively:

**FRIEND, WAKE UP!**

Kabir calls you 'friend' -- that's how all the Buddhas have always felt. The disciple thinks, "Buddha, Krishna, Christ or Kabir, they are Masters and we are disciples." From the disciples' side this is so, but how is it from the Master's side?

The Master knows there is no Master and no disciple. The Master knows that it is a company of friends. The Master is not holier-than-thou; the Master has no superiority complex. The Master is a nobody; the Master is just ordinary, but his ordinariness is luminous. The whole existence is either ordinary or extraordinary -- but the whole. It is not that a few things are ordinary and a few things are extraordinary. For the Master, everything is unique. His reverence for life is infinite.

When a disciple comes and bows down to the Master, deep down the Master is also bowing down to the disciple. His bowing down may not be visible, because he is not visible; his gestures are invisible. The disciple slowly slowly becomes capable of deciphering, slowly slowly capable of decoding -- slowly slowly he understands that the Master loves him, that the Master thinks of him as a friend, as a beloved.

**FRIEND WAKE UP! WHY DO YOU GO ON SLEEPING? THE NIGHT IS OVER -- DO YOU WANT TO LOSE THE DAY THE SAME WAY?**

**THIS IS A VERY STRANGE STATEMENT.** To those who know, life is night and death is the day. In life people remain asleep; it is death that wakes them up. In ordinary thinking, life is life and death is the end of life. To the Buddhas, to the awakened ones, death is far more valuable than life, far superior, far more precious, far more significant. Why? Because it is the crescendo of life, the ultimate flowering. If life is the night, then death is the morn.

Kabir says: **THE NIGHT IS OVER...** you are getting old, time is slipping by. Death is coming closer and closer every moment.

**THE NIGHT IS OVER -- DO YOU WANT TO LOSE THE DAY THE SAME WAY?**

You have lost the night; you could not wake up in the night. But it can be forgiven: it was night and you slept. But you cannot be forgiven when death is coming closer -- now it is time to wake up! And if even death cannot wake you up, then what is going to wake you up? And if a person wakes up in death, then for him there is no more any birth, no more any death.

But a person can wake up in death only if he has tried hard to wake up in life, if his whole life has been a consistent effort to find a center in his being, a persistent effort to know "Who am I? Only then is it possible that when death comes... and death is a great shock! It shatters all that you have made. It takes away all that you have been clinging to; it dispossesses you of all your possessions. It simply leaves you utterly naked and alone. If death cannot wake you up, then you are not simply asleep -- you are in a coma. And that's how people are.

Every day millions of people die. They lived in darkness. they die in darkness. They lived dreaming, they die dreaming. They lived in a stupid way, they die in a stupid way. They miss all opportunities.

And three are the great opportunities in life. The first is birth. Only once in a while is a man so intelligent that he uses that opportunity -- only very rarely. Maybe a Lao Tzu -- hence the story.

It is said Lao Tzu lived in his mother's womb for eighty-two years. Now this is nonsense, but it has some truth in it. It is not factual, but it has some truth in it. And that is the difference between the Western way of thinking and the Eastern. If you tell such a story to the Western mind, he simply says, "This cannot be. How can a person live for eighty-two years in the mother's womb? And what will happen to the mother? Eighty-two years? This is not believable; this cannot be historical."

The Western mind immediately asks about the facticity of the phenomenon -- but it is a parable! It has nothing to do with facts; it certainly has something to do with truth. And

truth can only be expressed through parables; there is no other way to express truth. Truth can only be expressed through metaphors, through poetry, not through history. It is poetry, pure poetry, and of tremendous power.

It means that when Lao Tm was born he was already so mature, so ripe, that he used his first opportunity to wake up. Ordinarily it takes eighty-two years for a person to wake up, and even then, how many people wake up? People wake up at the time of death, but how many? -- that too is very rare.

Lao Tzu must have been of immense intelligence, must have carried the intelligence from his past lives -- maybe just a little bit was missing, just the last straw on the camel. He used the opportunity. The first opportunity is birth. It is as important as death. It is a death in a way, because the child in the mother's womb lives in one way, one kind of life, and then is simply thrown out, expelled. He wants to cling to his home where he has lived for nine months, and so peacefully, so silently, without any worry, without any responsibility, in such warmth.... He clings to the womb, he does not want to go out. He feels it as a death, and it is natural -- because what does he know about what is going to happen? One thing is certain: his home is being shattered; he is being thrown out of all his comfort and security. He knows he is dying! Hence the birth trauma -- because the birth enters into the child's consciousness as death. He dies and is reborn.

Lao Tzu used his first opportunity. And the same is the case with Zarathustra, another beautiful story.

It is said that Zarathustra is the only child in the whole history of man who laughed when he was born. Children cry, they don't laugh -- and Zarathustra laughed -- must have shocked his mother and... a real belly-laughter. He must have used the first opportunity. These two names are known TO have used the first opportunity. The first shock, and they became awakened.

The second opportunity in life is love. A few people have become awakened through love. And the second opportunity is available to more people than the first or the third -- because birth is almost unconscious and so is death, but love can bring a little consciousness to your heart.

Hence my insistence on love -- and Kabir's insistence is also on love, because this is the opportunity many many people can use and become awake. If you love, you will have to drop your ego -- and that will be the death, the death of the ego. If you love you will have to learn how to melt, merge, disappear. If you love you will have to know that there is much more to life than logic, calculation... there is much more to life than having money, more possessions, power.

If you love, you will have a glimpse of the divine. And if you go deep in love, you will start entering into the temple of God -- that is the second opportunity. The society has destroyed it.

The first opportunity is very rare, but the second opportunity could have been available to almost everybody -- that has been destroyed by the society. Your love has been contaminated. You have been brought up in fear, not in love. You have been brought up to fight, not to love. You have been brought up as if the whole existence is your enemy, not your friend -- how can you love? Love has been made impossible by the society.

The only possibility of people turning to religion, the only possibility of revolution in people's lives, has been destroyed by the society. Society is so much afraid of love that it is not afraid of anything else like it is of love. Love is the most potential and dangerous

thing for your so-called society, because love will wake up people, love will stir people's hearts. And they will start living through the heart, and they won't listen to the head. And if they don't listen to the head then the society will be at a loss; it will be impossible to dominate people who live through the heart. Only the head can be dominated only heads can be reduced to slaves. The heart is always the king, the master. And the third opportunity is death -- the last. If you have missed birth, if you have missed love, don't miss death. At least the last chance should not be missed. Kabir says:

THE NIGHT IS OVER -- DO YOU WANT TO LOSE THE DAY THE SAME WAY?  
OTHER WOMEN WHO MANAGED TO GET UP EARLY HAVE ALREADY FOUND  
AN ELEPHANT OR A JEWEL.... SO MUCH WAS LOST ALREADY WHILE YOU  
SLEPT... AND THAT WAS SO UNNECESSARY!

ONE THING OF TREMENDOUS IMPORTANCE TO BE remembered, because Kabir will repeat it again and again: he calls the seeker 'the woman' -- and that has been my effort too. I go on telling my sannyasins "Be feminine!" because to be feminine means to be receptive, to be open, to be loving. To be feminine means to be non-aggressive -- and you cannot conquer God! Aggression won't help. You cannot attack the citadel of God. All that can be done is that you can be a feminine welcome. You can invite, you cannot attack. You can absorb: you cannot possess. You can allow God to enter in you. YOU can be pregnant with God -- that's the only way.

Kabir says: OTHER WOMEN... You will be surprised -- why is he talking about women?

OTHER WOMEN WHO MANAGED TO GET UP EARLY HAVE ALREADY FOUND AN ELEPHANT OR A JEWEL.... He says: The impossible has happened -- they have found something which makes life meaningful, something which gives life the colour of a rainbow and the dance of a peacock and the song of a cuckoo. OTHER WOMEN WHO HAVE MANAGED TO GET UP EARLY... Gautam Buddha, Jesus Christ, Mohammed. Mahavira -- these are the other women. Don't be offended by it! Friedrich Nietzsche condemned Buddha and Christ as feminine. His insight was right, but he was using it as a condemnation, as a criticism, because his idea of beauty was that of masculine power, muscular power. His idea of beauty was not that of feminine roundness, softness. His idea of the right person was that of a brave soldier, ready to attack.

He said, "The most beautiful experience of my life was when I saw an army moving and the sun shining and the sound of their boots, the music, the melody of their boots, and their guns shining in the sun. That was the most beautiful experience of my life.

He did not talk about a sunrise or a sunset, or the starry night, or a roseflower, or a beautiful woman -- no. Soldiers walking in step, and the sound of their boots and their guns shining in the sun. Of course, he created the philosophic background for Adolf Hitler to follow. Just as Karl Marx created communism, Friedrich Nietzsche, knowingly or unknowingly, created fascism; he was the father of the fascist mind. Of course he was against Buddha, against Christ, because Christ says: Love is God. And Christ says: If somebody slaps you on one cheek, give him the other too. And Christ says: Love your enemies as yourself And Buddha says continuously: Be rooted in the heart, forget the

head. Move to the center of your being; the head is just the periphery. And if you see a statue of Buddha, it looks feminine, it has a feminine beauty.

I tell each of my sannyasins -- man or woman, it doesn't matter -- one has to be spiritually feminine, only then can God be received. You have to be a host, only then can the guest come to you.

But the problem is that down the ages the crowd has been telling you just the opposite. It makes you aggressive, violent, competitive. It takes away all that is soft in you. And now the women's liberation movement is there, which is even destroying the softness of women too. The women's liberation movement is not really a liberation movement. It is in fact just the opposite: it is trying to imitate man, to become as hard as men are, to do whatsoever men are doing.

And remember one thing: if women try to imitate men they will always be carbon copies; they will not attain to their fulfillment, they will not attain the full potential. And they will always remain lagging behind. And they will become ugly too! The real liberation movement has not started yet. The real liberation movement will insist that the woman has to be more and more feminine, that she has to be rooted in HER nature, that she is not to follow men in retaliation, in reaction, in rebellion -- that is stupid. No reaction ever helps.

The woman has to be herself. And not only that: the woman has to be herself and she has to help man to become a little more feminine. Not only does the woman have to be liberated from men, the man has also to be liberated from men. There is a great need for a men's liberation movement -- not liberation from women, but liberation from all the nonsense that has been taught to him down the ages: Be hard! Be steel! Don't bend! Break but don't bend! Man has been taught to be hard like a rock -- man has missed much.

And now women are following in the same tracks. It is a dangerous situation. If the woman also follows the man, she will be a second-rate citizen, she will never be equal to man.

And not only that: if she follows man and becomes hard, as lib women ARE becoming -- their faces are becoming hard, their bodies are losing roundness, softness, vulnerability, they are becoming more and more angry and less and less loving -- the danger is that that will be the end of the whole of humanity, if it happens.

The only hope for humanity is in the quality of feminineness -- the only hope. The hope is not with Friedrich Nietzsche, Adolf Hitler, Benito Mussolini: the hope is with Buddha, Chaitanya, Meera -- with a totally different kind of people. And we have to turn men and women BOTH into a kind of feminine lovingness.

That's what Kabir means, but you have been taught something else -- and we have learnt the lesson. And when it is told by everybody, the whole crowd goes on teaching you the same thing again and again, the whole crowd goes on singing a chorus... and down the ages. And you want to satisfy everybody -- your father, your friends, your priests, your politicians -- you are trying to satisfy everybody, and in satisfying everybody you are destroying your own soul.

I have heard:

Even in biblical times they knew that too much good advice can produce bad results.

Remember the ancient story of the old, old man in the Holy Land trudging barefoot down a dusty, rocky path? The rocks were sharp and they made his feet bleed, and by his side trudged a small boy with torn sandals, and the sharp rocks cut into his feet too and made them bleed. And behind them ambled a strong, healthy donkey.

They came to a group of travellers resting beside the road. "Look at that," said the travellers, "that poor old man with his bleeding feet while that fat, indolent donkey carries no one on his back."

So the old man shrugged and climbed up on the donkey to continue his journey. In a mile or so, another group of travellers resting by the roadside looked up and said, "For shame, that grown man riding on the donkey while the poor little boy has his feet cut and bleeding by the sharp stones of the road."

Once again, the old man shrugged, got off the donkey and put the young boy up in his place.

A third group of travellers had still more advice to give. "Look at that fat healthy donkey with that small boy his only burden. He should carry both the boy and the man."

Again the old man followed advice and climbed on the donkey behind the boy. Within a few miles they came to a rickety bridge over a fast-flowing river, and with both man and boy on the donkey's tired back, they started over the bridge.

In the very middle, the bridge gave way to the combined weight -- and man and boy and donkey plunged into the raging current.

Thanks to their ride, the man and the boy were rested and managed to swim to shore. But the tired, weary, overburdened donkey was drowned. And it only proves one thing: if you take advice from everyone... you will only end up losing your ass.

If you object to any of the language in that story, don't blame me... that is the way they talked in biblical times.

You have been listening to good advice from every nook and corner. Everybody is giving you ROTTEN traditional ideas. Everybody is conditioning you, hypnotizing you. And because the crowd is big and you are alone, unless you bring your energies together you will not be able to get rid of this prison -- the prison of the crowd. Unless you sharpen your intelligence a little more, unless you start meditating a little more, you will not be able to break the chains that the society goes on putting on you.

And they go on telling you it is just for your welfare. They are destroying you, but they go on saying, "We are serving you." And the strangest thing is that you also think that they are well-wishers -- they think they are well-wishers, you think they are well-wishers, and just look at humanity! So dull, so dead, so ugly... something has to be done urgently, something has to be done very urgently.

And the most important thing will be to bring a little more femininity, a more soft heart to human beings -- men and women both. A little more liquidity. You need not be like rocks: please be like water. Lao Tzu says that his path is that of the watercourse way -- liquid, fragile, feminine, non-resisting, flowing, dynamic

**OTHER WOMEN WHO MANAGED TO GET UP EARLY HAVE ALREADY FOUND AN ELEPHANT OR A JEWEL.... SO MUCH WAS LOST ALREADY WHILE YOU SLEPT... AND THAT WAS SO UNNECESSARY!**

## THE ONE WHO LOVES YOU UNDERSTOOD, BUT YOU DID NOT.

EXISTENCE IS ALWAYS COMPASSIONATE towards you -- it is bound to be so. It has created you. The painter loves his painting, the poet loves his poetry -- existence loves you. Existence goes on creating people. Unless there is great love in the very center of existence, life will disappear. Who will sustain you? Who goes on breathing in you? It is a mystery! Who goes on circulating in your blood? -- it is a mystery. Who beats in your heart? -- it is a mystery. Who is alert and aware in you? -- it is a mystery.

But one thing is certain, absolutely certain, call it God or call it existence -- the whole loves you. And the whole goes on showering with grace and gifts, and each moment it is pouring on you. If you remain a beggar, only you are responsible, nobody else. Existence would like you to be an emperor.

## THE ONE WHO LOVES YOU UNDERSTOOD, BUT YOU DID NOT.

Existence understands you, but you don't understand existence. And sometimes when you come to a man who has understood existence -- that's what enlightenment is all about -- he also loves you, but you will not understand him either. You have lost the capacity to trust, because trust comes only as a shadow of love. If love is missing, trust will be missed.

You live in thoughts, and thoughts create doubt. Thoughts are based in doubt -- the greater the thinker, the more and more he has to enter into doubt.

Here, being with me, you are not to be great thinkers, because the thinkers miss all. They only live in their thoughts, and thoughts are castles in the air. Nothing about those thoughts is existential; they can spin and weave beautiful systems, but they are all useless -- you cannot live in them. And they dissipate your energy.

Be lovers, not thinkers! If you truly want to be religious, be lovers not thinkers. And the heart has its own reasons that reason knows not. Once you have started moving into the world of love, you will be surprised that a new phenomenon starts arising in you: the phenomenon of trust -- SHRADDHA. And that is the greatest experience in life: to trust - - because the man who trusts transforms not himself, but transforms his whole world. He starts living in a totally different world.

Doubt, and you are expelled from the Garden of Eden. Trust, and you are received back, welcomed back -- you are home again.

The man fell over a cliff and in the last moment was able to get hold of a branch that was sticking out of the wall. He heard voices above and shouted for help, "God, help me! Is there anyone up there?"

The answer came, in a deep voice, "My son, relax, let go of the branch."

The man could hardly believe what he had heard and yelled, "Is there anyone else up there?"

Even if God responds to you, you will not understand. You cannot relax because you cannot trust. The modern man suffers from great anxiety; it has never been so -- man has never suffered so much from anxiety. Why is there so much anxiety? Amidst so much scientific, technological growth, amidst so much affluence, why does man suffer, why is man in so much anxiety? One thing has disappeared from his heart: trust is no more there,

only doubt... doubt and doubt. You are surrounded by doubts, a thousand and one doubts. They are like ghosts torturing you. Your life has become a nightmare. But remember again: nobody is responsible except you. You can be surrounded by trust, by the milieu of trust, by a climate of trust. And when the climate of trust is there, the spring has come -- you start blossoming, for the first time you start releasing your fragrance. Flowers burst forth, life becomes a celebration.

THE ONE WHO LOVES YOU UNDERSTOOD, BUT YOU DID NOT. YOU FORGOT TO MAKE A PLACE IN YOUR BED NEXT TO YOU. Listen to the words of Kabir: he is talking in the language of love. God has not to be worshipped but loved -- prepare a place for him in your bed.

YOU FORGOT TO MAKE A PLACE IN YOUR BED NEXT TO YOU. INSTEAD YOU SPENT YOUR LIFE PLAYING.

Playing with toys -- money, power, prestige -- ALL toys. And all is vain, because death will take everything away. And you KNOW it! And still you go on clinging, because the idea in your head is: anything is better than nothing. You will have to change it -- you will have to change it diametrically. You will have to learn: nothing is better than anything -- because it is in nothing, in nothingness, in emptiness, in silence, that you become a womb so that God can descend in you.

IN YOUR TWENTIES YOU DID NOT GROW BECAUSE YOU DID NOT KNOW WHO YOUR LORD WAS.

YOU HAVE LOST YOUR YOUTH, which was the MOST precious time. Birth is missed, but it can be forgiven; love missed cannot be forgiven. You wasted your youth on playthings -- you did not really love. Your love never became prayer; your love never attained the glories that it contains in it -- your love remained lust, your love remained a very mundane passion. Your love remained sexual: it never became spiritual.

And love has two aspects: one is sexual, the other is spiritual. And unless love becomes spiritual, it keeps you in the mud; you cannot fly in the sky, you cannot have wings. And remember: sexual love does not contain spiritual love, but spiritual love CAN contain sexual love -- but then it changes the quality of the sexual love too. This is one of the fundamental laws: the higher contains the lower, but the lower does not contain the higher. So don't be worried and afraid that if you rise higher in your love the joys of your sex will disappear -- no -- they will become intenser, more orgasmic. They will become more deep, more satisfying, more penetrating, and they will have a quality which is not of this world. Your orgasms will not be simply sexual -- they will have the quality of meditateness in them. Time will disappear and ego will disappear, and for a few moments you will be in God. Your beloved will disappear, you will disappear... the twoness will disappear and there will be oneness, and you will feel an orgasmic oneness with the whole.

Kabir says:

IN YOUR TWENTIES YOU DID NOT GROW...

Very few people grow up. People simply grow old, but they never grow up. And growing old is not growing up.

... BECAUSE YOU DID NOT KNOW WHO YOUR LORD WAS.

When you fall in love with a woman do you think you are falling in love with a woman? If you ask Kabir or if you ask me I will tell you you are not falling in love with a woman -- nobody has ever fallen in love with a woman or with a man: you have had a glimpse of the God in the woman... you have fallen in love with that glimpse.

One ALWAYS falls in love with God. When the rose flower opens up its petals in the morning, fresh with the morning dew, dancing in the morning wind, just joyous with the sun, and you fall in love, do you think you are falling in love with the chemistry of the rose? -- no -- but with the soul. You don't fall in love with the chemistry of a man or a woman, you don't fall in love with the biology -- you fall in love with something invisible, intangible. You may not know it! -- and that is your misery. If you knew it then each love would be prayer, then each love would bring you closer and closer to God, then your gestalt would be different, then your love would not be so much rooted in the earth - - it would have wings, it would have the capacity to fly.

Kabir says, You missed, you could not grow:

... BECAUSE YOU DID NOT KNOW WHO YOUR LORD WAS.

WAKE UP! WAKE UP! THERE IS NO ONE IN YOUR BED --  
HE LEFT YOU DURING THE LONG NIGHT.

And this happens again and again: you fall in love with a man or a woman and soon everything disappears, the Lord is gone -- because you never paid any attention to the Lord. You became too much focussed on the physical, hence the spiritual disappears. Almost always by the time the honeymoon is over, love is finished -- by that time the Lord is gone. Then only two physical bodies...

Two physical bodies can have a few sexual contacts, but no sexual contact can ever be satisfying, fulfilling. It brings more and more frustration. All sexual experiences end in frustration; in the wake comes great frustration, a kind of hopelessness. And the reason is that you paid attention to the wrong side, you became too much interested in the physical and you did not pay enough respect to the spiritual.

If you focus on the spiritual, by and by the physical becomes secondary. And then the honeymoon is the beginning of a great love affair. It doesn't end with the honeymoon; in fact, it only starts after the honeymoon is over. Then it is a totally different phenomenon. Intimacy goes on growing and growing. Sexuality becomes less and less; intimacy becomes more and more, deeper and deeper.

And soon you find the beloved is not just the woman: the beloved is the ultimate Beloved. And then there is great reverence for the other. And then love gives freedom, and then love does not possess; then love has no violence in it. Then love is sacred, holy.

WAKE UP! WAKE UP! THERE IS NO ONE IN YOUR BED -- HE LEFT YOU  
DURING THE LONG NIGHT.

But you go on making love, and the lover is gone! You are making love to a corpse when the love is gone. When the Lord has disappeared, when you no longer see in the eyes of your woman or man the presence of God, you are making love to a corpse. How can it give you contentment? And how can it help you to soar high.

Yes, in some moments you imagine, in some moments the nostalgia of the past... those beautiful days which are just like dreams now; in fact it is unbelievable that they ever happened. But people are living in imagination, not in reality. If you live in reality, God is everywhere. If you live in imagination, then you are living in a loneliness, there is no God -- the world is empty, then the world has no meaning, then the world is just a nightmare.

The priest, the parson and the rabbi were walking down the street together in New York when they came upon a grubby urchin sitting on the kerb, playing with himself.

The priest was outraged and went over to the kid and asked, "How can a child of decent Catholic parents behave in such an unspeakable fashion?"

Without missing a stroke, the youngster retorted, "Push off! I am not Catholic, and anyway I am not doing what YOU think I am doing."

Speechless, the priest retreated to his companions. The parson took it upon himself to remonstrate with the boy. How can you behave so sinfully after everything you have been taught in chapel?"

"Push off!" said the kid. "I am not Protestant, and anyway I am not doing what you think I am doing." With his tail between his legs, the parson rejoined the other two clergymen. "This is outrageous," said the rabbi. Striding over to the urchin, he thundered, "Little boy, little boy, you have been raised in accordance with the law of your forefathers and of their forefathers before them. How dare you behave in such an unspeakably vile manner?"

"Aw, push off and leave me alone," the boy responded. "I am not Jewish and anyway I am not doing what you think I am doing."

"In that case," demanded the rabbi, WHO do you think you are and what do you think you are doing?"

"Well, if you must know," said the child, "I am a Christian Scientist and I am making love with my girlfriend in Poona."

From New York... Christian Scientists can do such things, because they think the whole world is nothing but thought. The world is not thought, and if you live in thoughts you will miss the reality of the world. Come out of your thoughts -- that's what Kabir means when he says: Wake up! Wake up!

Move from the head to the heart. A heart wakefulness is needed. Don't live in imagination. Don't live in thoughts! Live in silence -- and only the heart knows how to be still, because in the heart there are no thoughts. Thoughts cannot penetrate into that innermost shrine. No noise ever penetrates there; it is absolute silence, it is virgin silence. Move into the heart, and suddenly you will see yourself waking up in a totally different kind of waking that you have not known ever before. Your whole life will become full of light and full of life and full of love, and full of energy. And wherever energy is there is delight. Overflowing energy is delight.

Kabir says: **THE ONLY WOMAN AWAKE IS THE WOMAN WHO HAS HEARD THE FLUTE!**

**AND ONLY IN THE HEART**, in the deepest recesses of your heart, will you hear the flute of Krishna. This is just a metaphor: you will hear the music, the celestial music of

existence, what Zen people call the sound of one hand clapping, what other mystics have called the soundless sound, what in India the Upanishadic seers have called Omkar -- the sound of Aum. Kabir calls it 'the flute' -- the flute of Krishna.

THE ONLY WOMAN... Remember, again he uses the word 'woman'.

THE ONLY WOMAN AWAKE IS THE WOMAN WHO HAS HEARD THE FLUTE!  
And unless you have heard the flute, don't rest. Go on searching and seeking inwards. A moment comes when you hear the flute, when suddenly a celestial music bursts forth in you. You will be bathed in a totally new experience -- the experience of deathlessness, the experience of timelessness; not the experience that God is present, but the experience that "I am part of God, God is part of me -- I am God -- AHAM BRAHMASMI! ANA'L HAQ! -- I am truth!"

Jesus says: "I am truth! I am the door, I am the way." About whom is he talking? Is he talking about the son of Joseph the carpenter? No. He is talking about the innermost core of your being which is immortal -- he is talking about the flute that he has heard, he is talking about the one hand clapping, creating sound. He is talking about the cosmic sound, the cosmic melody.

THE ONLY WOMAN AWAKE IS THE WOMAN WHO HAS HEARD THE FLUTE!  
Remember, till you have heard the flute you are asleep, till you have started feeling God everywhere you are asleep. The only criterion to judge whether you are awake or asleep is this: Do you see the world as matter? -- then you are asleep. Do you see the world as divine? I am not saying: Do you believe? I am saying: Do you see, experience the world as divine? -- then you are awake.

I PLAYED TOR TEN YEARS WITH THE GIRLS MY OWN AGE BUT NOW I AM  
SUDDENLY IN FEAR.

Kabir says: I have been playing with the same kind of seekers.

I PLAYED TOR TEN YEARS WITH THE GIRLS MY OWN AGE...

Remember, again he use the word 'girls'. He was moving with seekers, searchers, he was sitting in satsang, singing songs of God, dancing, meditating.

I PLAYED FOR TEN YEARS WITH THE GIRLS MY OWN AGE BUT NOW I AM  
SUDDENLY IN FEAR.

But when you really start approaching closer to the heart, a great fear grips you. Hence, whenever a sannyasin comes to me and says, "I am very much afraid of you," I always say this is a good sign. It simply means the head is losing its grip on you and the heart is coming closer. The fear arises because the head says, "Now, you are falling in danger. Who will protect you? I was protecting you. Who will guard you? I was guarding you. Who will keep you on the right track? Now you are moving into the madness of the heart, you are going beyond me -- I will not be of any help. And you have depended on me up to now. I have been your security, your safety."

Hence, the fear arises.

I AM ON THE WAY UP SOME STAIRS...

Kabir says: Now, some doors are opening -- some stairs I can see going upwards.

... THEY ARE HIGH.

And they are high -- higher than me. I will have to surpass myself, hence the fear. I will have to transcend myself, I will have to drop the ego and go without the ego, and I will have to drop the whole baggage of the mind and go unburdened -- hence the fear.

YET I HAVE TO GIVE UP MY FEARS IF I WANT TO TAKE PART IN THIS LOVE.

One has to give up one's fears if one wants to live in love, because it is the SAME energy that becomes fear and that becomes love. If you live in fear, your energy will remain involved, occupied, vested in fear. Drop the fears. Risk... and suddenly the same energy that was contained in the fear is released and becomes a flower of love.

YET I HAVE TO GIVE UP MY FEARS IF I WANT TO TAKE PART IN THIS LOVE.

I HAVE TO LET GO THE PROTECTIVE CLOTHES...

... all the defence measures, all the armours that you are carrying around yourself. One has to be in utter trust. One has to be ready to die -- even if existence kills, it is okay.

Only then will you be able to drop your armour. And everybody is carrying a great armour around himself. We are carrying our prisons around ourselves; they are transparent prisons, but you know they are there.

If you want to reach somebody, suddenly there is a glass wall and you cannot reach. People come close, but not really close, because those two walls won't allow. Only walls clash. Hence, all lovers are in conflict -- it should not be so. Lovers should be in deep harmony, but they are in conflict because those walls don't allow you to be in harmony. Each is living in his fear and pretending to be loving -- that love is false, it is a mask.

I HAVE TO LET GO THE PROTECTIVE CLOTHES AND MEET HIM WITH THE WHOLE LENGTH OF MY BODY.

You have to face love utterly naked, absolutely vulnerable.

MY EYES WILL HAVE TO BE THE LOVE-CANDLES THIS TIME.

Enough time is wasted, so many lives wasted. Let your eyes be love-candles this time.

Kabir says: MEN AND WOMEN IN LOVE WILL UNDERSTAND THIS POEM.

This poem will not be understood by the scholars, by the pundits, by the so-called learned people. This poem can be understood only by a loving heart. This poem will be understood by you, my people, because my basic message is love. Love and love and nothing else... because love is enough unto itself.

Kabir says: MEN AND WOMEN IN LOVE WILL UNDERSTAND THIS POEM.

Nobody else will understand it.

IF WHAT YOU FEEL FOR THE HOLY ONE IS NOT DESIRE THEN WHAT IS THE USE OF DRESSING WITH SUCH CARE AND SPENDING SO MUCH TIME MAKING YOUR EYELIDS DARK?

PEOPLE GO TO THE TEMPLES, and the mosques, and the Churches and the gurudwaras -- for what? And you are not in love with God! It is so stupid. You need not waste your time in the temples and the churches if you are not in love. Then why go on...

... DRESSING WITH SUCH CARE AND SPENDING SO MUCH TIME MAKING YOUR EYELIDS DARK?

If you are NOT in love, then why go on doing these empty rituals? Do something else! Do something else that you love. Don't waste your time in the name of religion, because religion is possible only if you are in love. In a deep, intense love, only then is your prayer true. And then whatsoever you say has a sacred quality to it. You need not go to the temples then -- wherever you sit will be the temple. You need not do rituals: worshipping God with flowers and candles and this and that -- whatsoever you do will be your prayer.

Kabir says in another poem: I don't go to the temple, because wherever I sit I find him present all around me. He cannot be in the temples more -- he is not more and less and where: he is exactly the same everywhere.

Kabir says: I don't go with special food to offer to God -- when I eat, that is my offering to God. See the beauty of his statement. He says: When I eat, that is my offering to him -- because HE is inside me. Why should I go to a stone statue which cannot eat at all. If I have more food, I invite friends And when they eat, I know he has accepted my offerings. Religion is not ritual, religion has nothing to do with formalities -- with Christianity, Hinduism, Islam. Religion is an individual love affair. Be in love with people, be in love with the world, be in love with trees and birds and animals and stars -- BE IN LOVE! And slowly slowly, your love will burn candles in your eyes and you will be able to see him.

He is present, but you are blind. He is playing on his flute, but you are deaf.

FRIEND, WAKE UP!

The Fish in the Sea is Not Thirsty

Chapter #5

Chapter title: An Alive Buddhafield

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The first question

## Question 1

OSHO, I AM HERE ONLY FOR A VERY SHORT VISIT. I HAVE COME TO TRY TO UNDERSTAND WHAT YOU HAVE HERE THAT THE REST OF THE WORLD DOES NOT. CAN YOU HELP ME?

Mrs. Ward,

I HAVE NOTHING TO OFFER TO YOU -- only nothing. But that is the greatest thing that can be given as a gift. My only advice to my people is to be nothing, to be nobodies, to be utterly nude of all the clothes that the society has given to you -- of thought, of religion, of philosophy -- utterly empty of all the conditionings that have been forced on you by others, utterly devoid of all the inhibitions and taboos that time has gathered around you like dust.

If you can be an empty mirror, then God is. In that empty mirror, God reflects -- and there is no other way.

I have nothing substantial to give to you, because all that is substantial is mundane. I have something intangible to give you, non-substantial, something that you cannot grasp with your hand, something that cannot be measured or weighed. It is called nothing, it is called meditation, it is called a state of consciousness without content.

But I can only point the way. I cannot give it to you. because it is untransferable. It is not a thing -- how can it be transferred? You cannot purchase it, you cannot steal it -- you can only allow it to happen. I am just a certain space, a certain context, in which this immensely potential nothing can happen. But all depends on you, not on me. All depends on you: if you allow it to happen, it will open doors into the divine, it will reveal to you the mysteries of life. It is not going to answer your questions, because life is not a question/answer thing, it is not a problem. It will dissolve your questions, certainly, although it will not solve them -- but you will be transformed. It is not knowledge that you will gain but knowing, eyes, insight.

But, Mrs. Ward, you say:

I AM ONLY HERE ON A VERY SHORT VISIT...

In such a hurry it is not possible. In such a hurry, you will not be able to relax, to imbibe. An ancient Zen story says:

A young man came to a Zen Master to learn about meditation. The Zen Master said, "Are you capable of waiting?"

The young man, of course, asked, "How long?"

The Zen Master said, "That is enough for me to reject you. To ask 'how long?' means you are not ready to wait. If you can simply wait without asking 'how long?' then you are capable of waiting."

The young man understood the point. He bowed down, remained with the Master.

One year passed, and not a single word was said to the disciple. And two years passed... and three years passed... "Now it is too much! Nothing has even been started, not a single lesson. How long can one wait?" Again the question became very prominent in his consciousness: "How long?"

He went to the Master and asked, "I have waited three years." The Master said, "So you have been counting? That simply shows you don't know how to wait. Counting? Counting days with the Master?"

"In one sense, each moment is an eternity; in another sense, eternity is just a moment. You are unworthy! You will have to wait. You will have to learn how to wait. Be alert -- from tomorrow the lessons will start."

And the lesson was very strange: the young man was sweeping the floor; the Master came from the back and hit him hard with his staff on his back. Shocked, the young man said, "Is this the beginning of meditation? after three years of waiting?" The Master said, "Yes -- now be alert. I will hit you any moment, any time -- be watchful, be alert, be on your guard." And it continued for months. His whole body would ache in the night, because in the day many times it would happen: the Master would suddenly jump from somewhere... he was very old but he was really a cat.

But, slowly slowly, a strange awareness started arising in the young man. Just when the Master would be on the verge of hitting him, he would dodge -- even from the back; although he was occupied in his work a subtle awareness remained there. It was bound to be so; he was suffering so much. Pain is a must for growth, suffering is absolutely necessary for growth. Unless you suffer you cannot be aware. Suffering brings awareness, and voluntary suffering brings tremendous awareness. Willingly he was suffering! He could have escaped; nobody was preventing him -- it was his own choice. HE had chosen the Master.

And now he started to understand why: "This is his teaching. This is how he is teaching meditation!" Now it dawned in his consciousness. He was immensely grateful.

The day the Master came from the back and, just before he was going to hit him, the young man jumped, dodged, and the stick of the Master fell on the ground, the young man was immensely happy. Something new had happened in his being. And the Master blessed him.

But from that day, things became even more difficult... the Master started hitting him while he was asleep. Now, this was too much. In the night, any time...! And the Master was very old; naturally, he could not sleep much, so whenever he felt awake he would go and hit the young man. But now the young man knew: "I may not understand the process of it, but the Master's hitting in the day has been of such immense benediction, has been such a transformation, that I accept this too -- without any question." He didn't ask, "This is absurd, this is ridiculous. It is okay that you hit me in the day -- I can at least protect myself, run away, escape, dodge -- but what can I do when I am asleep?" He didn't say it. And the Master said, "This is a good sign. For the first time you are learning trust -- you have not asked the question."

And after two, three months of being hit in the night, the whole day the body would ache. In the day he was able now to protect himself... but one day in the night it happened! The Master entered the room and he opened his eyes. He said, "Wait! I am awake."

And it happened more and more. It became impossible to hit him. Immediately the Master entered into the room he would open his eyes -- as if he was not asleep at all. That was not so: he was fast asleep, but a part of his being was released from the metaphysical sleep, the tip of the iceberg, just a small part, but it went on like a lit candle inside -- watching, waiting.

The Master was very happy. The next day in the morning, the Master was sitting underneath a tree reading some old sutras, some old scripture. Suddenly -- the young man was sweeping the garden -- an idea arose in him: "This old man has been hitting me for almost one year, day in, day out -- how will it be if I try once to hit him? It will be worth seeing how HE reacts."

And the Master closed his sutras and said, "You stupid! I am an old man! Don't have such ideas."

Yes, the ultimate state of awareness where even the footprints, the step sounds of the thoughts are heard.

Mrs. Ward, you are in such a hurry you cannot relax. Meditation is not a hit or miss affair. It needs tremendous waiting; it needs love, trust. It needs a very unhurried approach. In fact, it needs a mind which is not goal-oriented at all. But if you are in a hurry, it will be impossible.

You ask me: I HAVE COME TO TRY TO UNDERSTAND...

UNDERSTANDING IS NOT SOMETHING THAT YOU CAN TRY, it is not an effort. It is not something that you can concentrate upon, contemplate upon. Understanding is not of the mind: understanding is of the heart. You will have to fall in love.

That's what sannyas is all about. Falling in love with a Master, for NO reason at all just for the sheer joy of falling in love with someone who has disappeared, who is no more, who has become a great nothing. Who has become a silence... of course, that silence is full of songs, and that silence is music, celestial music. That silence is not negatively empty. It is empty of noise but full of melodies. It is empty of thoughts but full of awareness. It is empty of darkness and death but full of light and life.

Unless one falls in love, the process of understanding cannot be triggered. You CAN be here, you can listen to me -- only words will reach you. Those words will become part of your memory; they will make you more knowledgeable. But to be knowledgeable is utterly futile; it doesn't help. To know about God is not to know God, because the word 'God' is not God. To know about love is not to know love, because the word 'love' is not love.

You will have to move into an experiential space. For that, waiting is needed, a relaxed, non-goal-oriented attitude is needed -- otherwise you will not understand a thing. You will only MISunderstand. The head only knows how to misunderstand. It is only the heart which knows how to understand. Love is the only way to know. Logic is a pretend: it only pretends that it knows; it befools you, it deceives you. It is only love that opens the eyes of knowing.

But see: the head goes on condemning love. The head says, "Love is blind." Only love has eyes! Without love, everything is blind. But the head condemns the heart, and the head is really very skillful in creating counterfeit phenomena. Instead of understanding, it spins and weaves knowledgeability. And knowledgeability is a false coin -- it is not understanding. Understanding means you have tasted, lived, loved, been, in a totally different space; you have visited the innermost core of your being.

Knowledge simply means you have heard somebody talk about it. Knowledge only goes on adding to your memory but not to your being. Understanding helps your being to grow, to mature.

If you are here to understand, then forget about going so quickly. Just see: so many people here had come only for a few days... then a few years have passed! And I am happy about my people -- they don't even count, and they don't go on asking me "How long is it going to take?" Now they know that it is not a question of 'how long?' It can happen any moment... it is only a question of your own openness, your own intensity, your own passionate desire to know, your own love.

It is unpredictable. It is not a commodity. Had it been a thing, Mrs. Ward, I would have given it to you very joyously. I am helpless -- I cannot give it to you. I am creating the space in which it can happen, but it happens indirectly. Understanding is not direct; it is very indirect. If you approach understanding directly, it is very shy, it escapes, it is very elusive.

You have to be very very alert, watchful, when you start moving towards understanding - - in indirect ways. ALL that is great in life happens only indirectly -- it may be understanding, or happiness, poetry, painting, sculpture; it may be art, it may even be a discovery of science -- all that is great happens indirectly.

Now it is a well-known fact that scientists go on struggling to understand something, and they fail again and again and again, and one day suddenly, when they are not struggling at all -- maybe smoking a cigar, or just resting in their bathtub. or digging in the garden -- suddenly it pops up! And they have been struggling so long and it was not coming.

There is a certain secret in it.

When you are too intent, too direct, you are aggressive, and life reveals its secrets only to people who are non-aggressive. When you are too intent, too aggressive, too violent, and you are trying to conquer some secret of life, you become very narrow. Your consciousness closes; you are no longer wide, open. And truth is so big that it cannot enter into a narrow consciousness.

When you are relaxed, the narrowness disappears, you are open from all sides -- maybe just playing with soap-bubbles in your bathtub.... That's exactly what Albert Einstein used to do: all his great discoveries happened while he was playing with soap-bubbles in his bathtub. You will be surprised to know that for hours together he would remain in his bathtub playing with soap-bubbles. His wife was very embarrassed to tell it to other people.

One of my friends went to see him and he had to wait for six hours -- because he wouldn't come out of the bathroom. And finally the wife had to tell him the truth: "He cannot be disturbed -- never when he is in the bathroom. He can be disturbed when he is in his lab, but not when he is in his bathroom -- because he becomes so utterly relaxed that all the great insights happen to him there. So nothing can be done. He may be playing with soap-bubbles, but playing with soap-bubbles he has come to know about stars, faraway, faraway stars." Playing with soap-bubbles, even stars, which are so far away that their light has not reached yet since the earth came into existence...! For millions of years the earth has been in existence; their light has not reached the earth yet. And light travels with terrific speed; greater speed is inconceivable.

Light travels one hundred and eighty-six thousand miles per second.... When the earth came into existence, since that day the light has been travelling from those stars; it has

not reached yet. Einstein became aware of THOSE stars. Playing with soap-bubbles?! Became aware of the greatest discovery of this age, the theory of relativity, in his bathtub.

This is simply to say that life is ready to reveal itself when you are non-aggressive, when you are like a child playing with reality. All that is great happens in fun, in playfulness. Mrs. Ward, you are too much intent. You say:

I AM ONLY HERE ON A VERY SHORT VISIT. I HAVE COME TO TRY TO UNDERSTAND WHAT YOU HAVE HERE THAT THE REST OF THE WORLD DOES NOT.

WHAT I HAVE HERE IS EVERYWHERE, but maybe you cannot see it somewhere else. You need a certain space in which you can relax -- that space is nowhere else. Religion is very serious all over the world; religion here with me is a non-serious phenomenon. Elsewhere life is taken as a great problem, a theological problem. HERE it is thought to be a beautiful joke! Prayer is thought to be very sacred in other places. Here, just to be celebrating, ANYTHING... the whole question is just to be celebrating. If you are eating your food with celebration, it is prayer; if you are taking your bath with celebration, it is prayer. If you have joy in the heart, it is prayer. Prayer is not a ritual here; you need not repeat certain words, you need not move through certain gestures. Prayer is a quality here, not an activity -- a flavour, a subtle dance of your inner energy. Listening to the birds... and it is prayer! Seeing the trees, all their green and all their red and all their gold, is prayer. A bird on the wing, and you simply watching with great joy, with a certain relatedness to the bird, a certain affinity, empathy -- as if you are on the wing -- it is prayer.

Prayer is not something special here: it is the day-to-day ordinary life, with a new quality -- the quality of joy added to it, the quality of surrender and offering added to it. Any act offered to God is sacred. And if you can offer all your acts to God, everything is sacred. There are thousands of churches and temples in the world; there are thousands of teachers, great teachers, very learned teachers.... I am not a learned man and I am not a teacher, because I have no teaching to impart. I am just a silent stillness; I am just love in my heart, a playfulness. If you can be here, without any idea of when you are leaving, if you can just be here, and you can imbibe the spirit of this Buddhafield, this energy-field, something is possible -- something impossible is possible, which may not be possible anywhere else. Because as far as I know, there exists no Buddhafield in the world right now except this.

Christians are there and Hindus are there and Mohammedans are there and Jainas and Buddhists -- there are three hundred religions on the earth, but all are hangovers of the past. Their Masters are long dead; they are traditions not religions, conventions not religions, conformities not revolutions.

Here it is not a tradition that I am making available to you. It has nothing to do with the past. It is a new beginning, and it is very fortunate to be at the beginning of something, to be at the very source of something.

The people who walked with Jesus were immensely fortunate -- they were at the very source, at the purest source. The people who walked with Buddha and lived with Buddha were immensely blessed, but now to be Buddhist is just meaningless. Twenty-five centuries have passed, and in these twenty-five centuries Buddhism has been corrupted so

much that now it is almost impossible to sort out what Buddha said and what has been added to it and what has been deleted from it. It is almost impossible to say what has come from Buddha and what these twenty-five centuries have gathered around it. It is like a snow-ball rolling: more and more snow goes on collecting around it; the original face is lost. You will even be surprised that the Buddhist statues have nothing to do with the real face of Buddha. The Buddhist statues have something more to do with the face of Alexander the Great -- because with Alexander the Great Indians became aware for the first time of the Greek beauty, and particularly of the Greek male beauty. Greeks were not interested in female beauty at all, remember, their whole idea was of male beauty. If you look at ancient statues that the Greek culture left, you will not find statues of women -- you will find statues of men, statues of nude men. They were tremendously in love with male beauty, the male body. The female body was not thought to be beautiful in Greece.

They created beautiful statues of nude male bodies. Those statues and those Greeks who came to India with Alexander the Great, they gave the idea of how the Buddha's face should be made. Buddha's statues are not in ANY correspondence with his real face -- they are Greek in origin. And everything like that has been changed.

The day Buddha died, the monks started quarrelling -- about each and everything. Thirty-six schools immediately arose, thirty-six sects. One man they all have loved, one man they all have heard -- but they have heard according to their minds. And when a man like Buddha is there, he releases great power; and there are power-hungry people who immediately jump on it, exploit it. These power-hungry people are really politicians. St. Paul who created Christianity is a politician. Christianity has nothing to do with Christ, and Buddhism has nothing to do with Buddha. Buddhism was created by King Ashoka, the great Emperor. He spread Buddhism all over Asia. It was he... and I don't think that he was a man of any great understanding or enlightenment; politicians never are. It became a new power trip. Somebody can spread his worldly riches more and more and more, somebody can spread his empire of political domination, somebody else can spread his religious empire -- but it is all the same! The desire is to dominate more and more people. Politicians are not very intelligent people.

Those thirty-six people who started quarrelling must have been politicians.

And this is something that is always going to happen; it is something in the nature of things -- it cannot be avoided. Those who were really in tune with Buddha remained silent. The shock was such -- Buddha's leaving the body -- that they were shattered, they were crying and weeping. They were missing their Master; their hearts were no more in their right places. They were not interested at all in creating schisms, sects, divisions, politics. But there were idiots, and they are always around -- seek one and you will find a thousand and one; they are always around. And when one idiot goes, another idiot takes his place, immediately.

Just now... the other day I was reading: in Uganda, Idi Amin is gone; he was known as 'Idiot Amin'. Now do you know who has succeeded him? -- a man called Lulu. One idiot goes, another lulu comes! It is a very strange world. You cannot get rid of idiots and lulus.

Once the Master is gone, the politicians are there immediately ready to grab the power. And politics remains as long as ego remains; politics is the shadow of the ego.

So you can go to a Christian church or a Hindu temple, and you will go empty-handed and you will come back empty-handed. Unless you can find an alive Buddhafield, pulsating, streaming with life... and this is what is happening here.

Something is possible. I cannot promise you that I can give it to you; I can only say that the space is here, and the space is becoming richer and richer every day, more and more dimensional every day. If you are ready to dive deep into the world that we are creating here -- it is an invisible world -- something of great value is possible.

You ask me: CAN YOU HELP ME?

That's what I am here for. That is not the real question.... Can you take my help? -- that is the real question. Are you ready to take my help? Will you ALLOW me to help you?

Won't you resist? Will you open your heart for me to come in? And my coming in your heart is a great surgery. It is pain in the beginning, agony on the way, ecstasy only in the end.

The second question

Question 2

OSHO, WHY DO ALL THE BUDDHAS SAY THE SAME THING?

Vinod,

TRUTH IS ONE. Even if it is said differently, it is the same truth. Languages may differ, metaphors may differ parables may differ, but if you really look a little deep, then all parables, all languages, all metaphors, culminate in one truth. TRUTH is one -- what can Buddhas do? Although each Buddha speaks in his own way, and his expression has HIS signature on it. His expression is just his and nobody else's. But still those who can see will always find that it is the same diamond -- maybe we have been shown only one aspect of it by Krishna, another aspect by Christ, still another by Mohammed, but those are aspects of the same diamond.

The diamond is one, this universe is one -- and all the Buddhas have been saying the same thing, in different languages, in different ways. Those differences come from their individualities, not from their experience. The moment of experience is wordless, the moment of experience is thoughtless. So when Buddha experienced it, it was the same purity of consciousness as when Jesus experienced it.

Two purities cannot be different; two impurities can be different. Two healths cannot be different; two diseases can be different. Two silences cannot be different; two noises can be different. The truth is known in silence, but you cannot utter It in silence -- you have to use words, language, noise. And immediately... when Buddha speaks, he speaks in Pali; that is the language that he knows, that is his mother tongue.

And Jesus speaks in Aramaic; that is his mother tongue. If Jesus and Buddha had met, they would not have understood each other's language at all, but they would have looked into each other's eyes and would have understood each other TOTALLY!

A Sufi story:

Mulla Nasruddin is sitting in the village square one evening plucking the strings of a sitar. Little by little, an expectant circle of villagers gathers around him. He keeps on

playing just one note. Finally, one villager enquires, "That's a very nice note you are playing, Mulla, but most musicians use all the notes. Why don't you?"

"Those donkeys," retorts the Mulla, "they are searching for the note, but I have found it!"

Truth is one -- when you have found it you can go on repeating it, you can find different ways to repeat it, unique ways to express it, you can devise your own methods. And there are many methods devised -- because of the compassion of the enlightened ones. Strange methods, very contradictory to each other.

If you go to a Sufi saint, he will be very polite to you, he may even touch your feet -- because the Sufis respect God in all forms. That is their device. When a Sufi Master touches your feet... just think of that moment, contemplate over the moment -- a Bahauddin, or a Jalaluddin, or a Farid -- great Masters! diamonds of the purest water. A Bahauddin touching your feet, it is a device. In that moment when Bahauddin touches your feet, you are BOUND to fall silent, howsoever noisy your mind. Bahauddin touching your feet!? A great silence will descend on you. Bahauddin is giving you a taste of his meditation in this way; this is his device.

And a Zen Master is just the opposite: you go to him, you have to bow down seven times. And you ask some innocent question... and he jumps on you, hits you on the head -- so unexpectedly. A very different device, but just think: a Bodhidharma, a Rinzai, a Bokoju, jumping on you, hitting on your head! For a moment all thinking stops... so unexpected. And you had asked a simple question: "Is there a God?" and he became furious. And you cannot figure it out -- why? And he gives you no time to figure it out; he gives you no time to escape either.

It happened once that when Bokoju met his Master and asked something about Buddha, the Master took him physically and threw him out of the window... from a three-storey building. The poor fellow fell down on a rock, smashed, and the Master was looking from the window and he asked, "Do you understand now?" And the whole ridiculousness of it! And the silence of the garden. And the silence of the accident. The shock. And the Master's smiling face, and those compassionate eyes, and his asking, "Now do you understand?"

And in that moment, Bokoju became enlightened. He said, "Yes, yes, Master. Can I come in and touch your feet in gratitude?"

"You are welcome," the Master said, "to have a cup of tea with me."

And they are sipping tea together.

Something immensely valuable has happened. In that moment, in that dangerous moment, when you are falling, it is almost as if you are going to die -- you are finished. How can you think? In dangerous moments thinking stops. When you come across a snake, suddenly thinking stops. You don't decide to jump out of the way, remember -- you jump FIRST and then you decide, then you think it over, then you can afford to think it over. But you jump first!

Gurdjieff used to say that mind is very slow in action, and he is right. The body is far quicker. Mind is very lethargic; it goes on round and round in circles. So whenever there is some urgency, then your existence does not allow your mind to go round and round through logical processes to come to a conclusion, because then it will be too late. By the

time you have decided.... For example, if a snake is passing by and you give it to the mind, then there is trouble. First the mind will say, "Ninety-seven percent of snakes are non-poisonous, so there are only three chances out of a hundred that this snake is poisonous. A hundred persons who are bitten by snakes, they don't all die; only five percent die, ninety-five percent are saved. And those five persons who die, maybe they were going to die anyway. So what is the hurry? Why bother? And one has to die one day."

And great philosophical ideas about death and the immortality of the soul.... And snakes don't care about these things! They are absolutely non-philosophical; they won't give you that much time. The snake may strike you before you have come to any conclusion. Gurdjieff is right: he says whenever there is any urgency, the body immediately takes over from the mind; it does not give mind any chance to do -- it does it on its own. The body has its own wisdom: it jumps out of the way. It is almost an in-built response, so no thinking is needed.

That's what Zen people have been doing with their disciples.

One Zen Master had this habit that whenever he would talk of God, of Buddha, of the higher dimensions of life, he would raise one of his fingers towards the sky. It became so characteristic of him that one of his small sannyasins, a young boy -- must have been of the age of Siddhartha -- became very much interested in this one finger pointing upwards. And he was always in attendance just to do something for the Master -- if he needs some tea, to run and bring the tea, or just to be by his side and to help him to get rid of the mosquitoes.

He learnt the trick, and playfully, whenever the Master was not looking at him, he would show one finger to the audience. The Master knew -- people would laugh, or smile and he would know who was doing the whole trick.

One day -- and this can be done only by a Zen Master -- he simply caught hold of the child when he was making the gesture of one finger pointing to heaven, and cut the finger with a sharp knife. Now, just think of doing such a thing to poor Siddhartha....

The child cried, screamed, and the Master said, "Stop! And put the finger up!" And his shout was such, it was such a thunderlike shout, that the child forgot all about his finger, that it had been cut and blood was oozing, and he showed the finger which was NO more there, because the Master had ordered.

And in that moment when he was showing a finger which was no more there, he became aware of the invisible; the Master was not pointing to something visible, but something invisible. And the child started laughing, and the Master took him into his embrace and said, "You have understood."

And it is said that small child had his first satori. Later on became a famous enlightened Master.

Different approaches... but the truth is one. The truth is silence -- the single note of silence. Be silent and know, and you will also know the same thing that Buddhas have always known and will always know: truth is eternal. It has nothing to do with time, it never changes.

### Third question

#### Question 3

OSHO, IS IT NOT GOOD TO TEACH THE CHILDREN SOMETHING OF RELIGION? WILL IT NOT BENEFIT THEM FO HELP THEM KNOW SOMETHING ABOUT JESUS CHRIST?

Maria,

RELIGION CANNOT BE TAUGHT to children or to grown-ups. It cannot even be taught to grown-ups, so how can it be taught to children? Religion as such cannot be taught: religion can only be caught. Maria, if you live a religious life... and by 'religious life' I don't mean the life of a Christian or a Hindu; by 'religious life' I mean a life full of love, prayer, celebration, joy, cheerfulness, gratitude. If you live a religious life, the children are bound to catch it. Teaching is needed because you don't live a religious life, so you tell them theories. Those theories are not going to help at all. When a child is thirsty, don't talk about H<sub>2</sub>O -- give him water. He needs water! Don't tell him, "H<sub>2</sub>O is the formula which contains water, which contains all the oceans -- don't be worried. Just remember H<sub>2</sub>O is equivalent to water."

But the child will say, "How can I drink H<sub>2</sub>O?"

And then the ridiculous thing happens: the child will think if you repeat H<sub>2</sub>O, H<sub>2</sub>O, H<sub>2</sub>O, H<sub>2</sub>O, then maybe someday, by repeating it constantly, intensely, chanting it again and again, using it as a mantra, the miracle will happen...

People are chanting "Rama, Rama, Rama," "Ave Maria," "Jesus," "Allah" -- a thousand and one formulas. You can go on chanting... they are all H<sub>2</sub>O, H<sub>2</sub>O, H<sub>2</sub>O. You are simply wasting your time -- not only wasting your time, you are destroying your intelligence too. The man who gets into such a repetitive routine becomes stupid. He loses the sharpness of his intelligence. What are you going to teach to the children? What is religion after all? Is there some way to teach it? Yes, you can teach Christianity, because Christianity is a doctrine; and you can teach Buddhism because Buddhism is a doctrine. A doctrine can be taught, but religion has nothing to do with doctrine -- religion is not a doctrine: it is an experience.

Maria, you cannot teach it, but you can create the context, you can live in such a way that the child slowly slowly imbibes the spirit. And children are very vulnerable, very flexible, and very attentive too! And they are always ready to learn. If something of immense beauty is felt by them, they Learn it, they drink it, they digest it.

But you teach them stupid doctrines. For example, that Christ was born of a virgin mother -- now the child will laugh at you, because now children know much more than you think.

A small boy gave the following summary of his Sunday school lesson:

"There were these Jews who had broken out of a prison camp in Egypt. They ran and ran until they came to a wide lake. The prison guards were closing in so the Jews jumped into the water and swam out to some boats that were waiting for them. The guards got in submarines and tried to torpedo the boats, but the Jews set off depth charges and blew up

all the submarines and made it safe to the other side. Everybody called the Admiral by his first name, Moses."

The boy's father asked, "Son are you certain that is what your teacher told you?"

"Dad," responded the boy, "if you can't believe my story, you would never believe the one the teacher told."

Now, telling children stupid stories you are not helping them to become religious; on the contrary, you are helping them to become anti-religious. When they grow up they will know that all those religious doctrines were fairy-tales.

Your God, your Jesus Christ, all will turn into Santa Claus later on in the child's mind -- deceptions, fables, to keep children occupied. And once the children know that what you have been telling them as absolute truth is just lies and nothing else, you have destroyed something very valuable in their being. They will never become interested in religion at all.

My own observation is that the world is becoming more and more irreligious because of religious teaching. No child should be taught any religious doctrine.

Yes, when you are praying, let the child be present there. When you are dancing, let the child be present there. And the child will soon join you -- how can the child resist joining a dance? Let the child know that life has grace in it; let the child know that life is not only suffering but much ecstasy too. Let the child know that laughter is good, divine, that love is good, godly.

And these things are not to be taught: they have to be imbibed by the child. You have to create the vibe. And then sooner or later the child will start becoming aware of many more things which cannot be seen just by the physical eyes. Because you will have given him more sensitivity. Otherwise you can go on teaching him, and nobody even remembers. How much do you remember that was taught to you? Nobody even remembers; everything is thrown in the garbage.

Three Italians were driving fast on the expressway when their car collided with a truck and they were instantly killed. Finding themselves at heaven's door, they knocked and God answered. "What do you want?" God asked.

"We want to come in," they replied.

God said, "Before you can enter you must answer a question." He pointed to one Italian and said, "You, Vito, tell me, what is Easter about?"

Vito paused, then with an Italian accent answered, "Thatsa when there are lotsa parades alla over America! Fireworks are shot at night and the people go ona picnics. Itsa celebrated in July."

"Sorry, Vito," God said, "but you must go to hell."

Pointing at Pietro, God said, "You, Pietro, tell me what Easter is about?"

Pietro smiled and replied, "I know, God, thatsa when some time ina November the family gathers together and eatsa turkey, pumpkin pie, potatoes...."

"Sorry, Pietro," God said, "you must go to hell."

Looking at Giuseppe, God said, "You, Giuseppe, you have been an altar boy for ten years. You go to church every Sunday. You tell me what Easter is about."

Giuseppe replied, "Thatsa when the people who did not like your poor son and what he said hung him upa on a cross. For three hours your son he hang there before he died.

Then his mother and friends, they take him down from the cross, wrap his body up and put the body in a cave and they roll a huge stone in front of the cave. For three days your son was in the cave and on the third day he wakes up from the dead, rolls back the stone, goes out of the cave. Hea no seea his shadow, so he goes back in for sixa more months."

You can go on teaching... nobody is listening. Children are helpless; they have to go to the Sunday school, so they go. They have to listen, so they listen -- but they are not there. And later on they say and they know that all that was just nonsense. They may not say, but they know certainly that that was all nonsense.

Maria, this is not the way to help the world become more religious. This is the way we have tried for centuries -- and we have failed. Instead of the earth becoming more religious, it has become more and more irreligious every day. As the teaching has spread, as there have been more and more missionaries and more and more teachers and more and more people indoctrinating others, the world has turned more and more irreligious -- not only irreligious but anti-religious too.

It is time to understand that something IS basically wrong. This is not the way to teach religion; religion can only be caught and not taught. Yes, it happens with a Jesus, because Jesus creates the space where it can happen.

A disciple once asked Jesus, "What is prayer?"

Do you know what he did? He simply fell on his knees and started praying; tears started rolling down his cheeks. This is creating a space. Now he is creating PRAYER itself! What is the need to say anything?

Seeing it, the disciple fell on his knees -- for the first time he felt the tremendous beauty of surrender, and a great joy in feeling grateful to God. Tears started flowing down his cheeks too. They were both crying -- in joy, in gratitude.

Finally, Jesus asked him, "Now do you know what prayer is."

And he nodded; he said, "Yes, Master. Now I know what prayer is."

This is the way to teach. Not giving theoretical answers, not giving absurd, outdated, metaphysical doctrines, which may have looked relevant one day, but now they look simply stupid. Now say to a child that God created the world just four thousand and four years before Jesus Christ, and the child will smile at you. And the child knows that "Either you are befooling me, or you are in utter ignorance."

THE WORLD HAS EXISTED for millions of years. In fact, there has never been a beginning. God is not the creator in reality but the creativity. To say to a child that God finished the world in six days and then rested on the seventh day because he was tired -- now, that means that since then he has not bothered about us at all.

A man went to his tailor and asked him, "How long is it going to take for my suit to be ready? You have been promising it already for six weeks, and you say again and again, 'Come again, come again...!' And do you know? -- God created the world in only six days? And in six weeks you have not been able to even create my suit."

And do you know what the tailor said? The tailor said, "Yes, I know -- and look at the world, then look at my suit, and you will see the difference. The world is in a mess. This is what happens when you create something in six days."

God is still creating. In fact, to think of God as a separate person from existence is not experiential. Those who have experienced, they say God is the very creativity of existence -- he is not a creator. Existence creates itself; it is a self-creating process. And it is unending and eternal.

And how are you going to describe God? -- a very very old man with a long white beard, sitting on a throne up in the heaven. And do you know what ideas come to children's minds? You will be surprised.

Carl Gustav Jung in his memoirs writes... he was the son of a clergyman, so he used to listen to the sermons about God sitting on the throne and watching everybody from there. And Jung says, "The idea that always came to my mind was: if he starts urinating, then what will happen? Sitting on top... and sometimes he must feel like pissing, then what?" Children are children! When you talk to children, be very alert. They have their own ideas... and he would start giggling at the whole idea, because the father knew nothing about it.

One day, the father asked, "Why do you giggle whenever talk about God sitting on the throne?" So he told the father. The father said, "Shut up! Never think such things!" And Jung said, "This is nothing -- I think even worse things." And Jung relates that that idea persisted, persisted.... Even when he became older, once in a while whenever he would see in a church a picture of God up there, immediately the idea would come.

Your teachings cannot be of any help -- only your life. Live! If you really love your children, live in such a way that they start feeling that there ARE things which are not visible but still they are. You need not convince them. They don't ask for proofs, they don't understand proofs. They are not asking for arguments -- they are asking for existential experiences.

And they are always ready to go on any adventure -- more ready than you. You may be afraid for safety, security, and a thousand and one things -- children are never afraid. Children are more fearless than you. They can have a more immediate contact with God than you can ever have.

But we give them so many rotten theories, and in the name of religion, too, we go on teaching them a kind of ambitiousness, competitiveness: "Be better than others! Be more religious than others! Be holier than others! Be purer than others, more virtuous, more righteous! Then God will reward you. And if you are not, you will be punished in hell." This is psychological conditioning, making them afraid and making them greedy -- and you call this religion? To make a person fearful is religion? Religion is when a person becomes fearless. To make a person greedy for rewards in the other life is religion? Religion is when there is no greed.

And you make them competitive: "Compete with others! Be more virtuous, more saintly. Look at other boys, how well-behaved they are and how religious they are!" You are creating in their mind a subtle ego, a pious ego, so when the boy goes to the church he

feels holier than everybody else. He looks all around -- he knows he is higher. He has risen on the ladder; soon the paradise will be his.

This is poisoning your children with competitiveness. This competitiveness is there in the marketplace, it is in the monastery too. In the marketplace it can be forgiven, but not in the monastery. When people are rushing for money, it's okay, understandable, that they will be competitive. But for virtue too, the same rush?

And once the goal becomes too important, then means lose all importance. When the end becomes all-important, then any means will do, fair or foul, but one has to attain to the end.

This is not creating religiousness. A religious mind is non-competitive, utterly unambitious. He has nowhere to go -- no hell to fear, no heaven to attain. He is RIGHT now in God, in THIS very moment. His this moment is all and all. And he never compares himself with anybody else. Your saints go on comparing: Who is higher? Who is a bigger saint? And all these so-called saints are just stupid children, still thinking in terms of what they have learnt in their schools, still not out of their teens. I have heard:

There was a deaf and dumb couple who had just got married and were on their honeymoon. They took off their clothes to have some fun when the wife signalled in sign language, "Did you bring the safes?"

"Oh no," replied the man in sign language, "I forgot."

And she said, using her fingers, "You will have to get dressed and get some because I am not going to do it without safes."

"But I am deaf and dumb," cried the man. "How am I gonna get the man at the drugstore to understand what I want?"

"Oh, that's easy," replied the wife. "You just go to the counter, lay down a ten dollar bill, take your prick out and lay it on the counter and the man will know what you want." The man went out and came back a half an hour later looking very sheepish.

"Well, did you get them, did you get the safes?" asked the expectant wife.

The man just hung his head and said no.

"Well, did you do what I said?" asked the now frustrated wife.

"Yes," he replied.

"So, what happened?"

"Well, I went to the counter and put down the ten dollars. Then I pulled out my prick and put it on the counter. Then the man behind the counter put ten dollars on the counter and pulled out his prick and put it on the counter."

"So, what happened?" asked the curious wife.

"Well," replied the husband, "his was bigger so he took all the money!"

Competition, competition, competition... everywhere competition. And this story is not just a story: if you ask Sigmund Freud he will say exactly this that that is from where Competition arises. Small boys become very much worried about their genital organs: "Who has the bigger one?"

All competition is rooted there, originates there! And then it spreads all over your life. It is sexual basically. Then it takes many forms, many masks and facades: Who has the biggest car? It is nothing but the same story: Whose prick is bigger? Who has the biggest

house? It is the same story again. These are different symbols for the same sexual competition.

And who is the greatest saint? -- the story is not different...

The Fish in the Sea is Not Thirsty

Chapter #6

Chapter title: Untimely Sannyasination

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The first question

Question 1

OSHO, HOW CAN REBELLION BE RECEPTIVE, FEMININE, YES-SAYING? IT FEELS SO MUCH LIKE A NO TO ALL THESE OLD THINGS. IS IT JUST AWARENESS AND LOVE THAT IS IT?

Prem Mariam,

REVOLUTION IS NO, REBELLION IS YES. Revolution is negative, rebellion is positive. Revolution says no to all that is wrong and should not be. Rebellion says yes to all that is beautiful, good. Revolution is past-oriented, rebellion is present-oriented. They are not synonymous.

Revolution is destructive, rebellion is creative. Revolution can never be feminine, receptive, yes-saying. That is impossible. But rebellion is always feminine, always receptive, always yes-saying.

I am talking about rebellion, I am not talking about revolution. Revolution is political, rebellion is spiritual. Revolution is of the crowd, rebellion is individual. You can be a rebel and you don't need anybody else to be with you -- you alone can be a rebel. But you alone cannot be a revolutionary; you will need a great organization, you will need a great army behind you.

And the problem is -- one of the most significant things to be understood -- that when you fight with somebody, slowly slowly, you become like your enemy. It's bound to be so; it follows a certain natural course. If you have to fight with somebody, you have to be like him; otherwise you will not be able to fight with him. Choose your enemy very carefully. Friends can be chosen without much care -- they don't affect you so much -- but enemies are very decisive.

All revolutions fail because of the enemy. The enemy decides the whole thing. The czars of Russia decided the structure of the communist party; the czars decided how Joseph Stalin was going to be. And he proved a bigger czar than any other czar, and he proved even more terrible than Ivan the Terrible.

Fighting with the czar, fighting with the imperialist structure of the czar, they learnt the whole strategy, all the tactics. By the time they came in power, they were perfectly groomed by the czar, by the enemy. By the time they came in power, they started behaving in the same way against their enemies as the czar had been behaving with them. This you can see all over the world again and again. Right now this is happening in Iran. The Emperor is gone, and a far worse regime has taken his place. Khomeini is proving at least ten times more violent than the Emperor himself. Khomeini has learnt the whole strategy from the Emperor; his whole life he has suffered, struggled. That has been his school. Now, with a vengeance, he is proving himself to be a bigger emperor than the Emperor himself. Now, every day, hundreds of people are being executed, killed. This has happened always: revolutions fail because they are reactions. Never be a revolutionary: be a rebel. A rebel is not AGAINST the past; the past is not even worth that. To be against it means to be focussed on it; to be against it means you are paying too much attention to it. To be against it means you are hypnotized by it. A few are for it -- they are hypnotized. And a few are against it -- they are hypnotized. The rebel is one who simply sees the whole futility of it, and without fighting drops it. If you fight, it will cling to you; if you fight, you have to cling to it. It will become your definition. Don't let the past define you; simply slip out of it, just like a snake slips out of the old skin -- and never even looks back. That is the way of the rebel. I teach the way of the rebel. That is the way of religion -- religion is rebellion, not revolution. And it gives immense respect to the individual. Each one can be a rebel in his own way: just simply slip out of the past. There is no need to struggle with it -- it is no MORE there. And if you go on fighting... you don't have that long a life. The past has been very long -- millions of years -- how are you going to fight with it in a life that consists at the most of seventy or eighty years? In this small life span, how are you going to fight with the past which is so huge, immense? The only wise way is to slip out of it; there is no need to fight with it. And this has to be understood on many levels. Politically, people fight with the past -- the Hindu past, the Christian past, the Mohammedan past -- and they become like the past they are fighting with. Psychologically, since Sigmund Freud, people are fighting with their own individual pasts -- the childhood traumas. That too is big, and if you have to sort it out and fight with everything and put everything right, your whole present and future will be wasted in it. The past is already wasted, the present will be wasted in psychoanalysis, and the whole future you will be fighting, and fighting with the past. And to fight with the past is to fight with a shadow -- you can never win. How can you win against a shadow? It does not exist in the first place. You have only to see that it is a shadow! and that is that. That is the basic difference between the psychological approach towards life and the religious approach. Religion simply says: "Be more meditative, be more aware. Be right now here!" In that very awareness, in that crystal-clear consciousness, you see that the past is an unnecessary burden -- you need not carry it. Nobody can force you to carry it; you are carrying it on your own, it is your decision. Your parents are not there to enforce it... it is already gone! Just shadows are lingering. See that they are shadows, and you are free. In that very seeing is freedom. In that very understanding is liberation. And then all your energies are available to be herenow. Then

you can bloom! Then you can blossom. Then your life can have some fulfillment, some joy, some celebration.

Revolution is against the past and for the future -- both are non-existential. The past is no more and the future is not yet. And revolution consists only of past and future: against the past and for some future utopia. The word 'utopia' is very beautiful; literally it means 'that which never comes'.

Rebellion consists of the present and only the present. It has no concern with the past, it has no concern with the future. It loves, lives, dances, sings, but its space is here, and its time is now. And then you can be feminine, and then you can be receptive, and then you can be yea-saying.

The second question

Question 2

OSHO, I ONCE READ SOMEWHERE THAT WHEN BUDDHA WAS ASKED BY A DISCIPLE TO DESCRIBE LIFE BRIEFLY, THE BUDDHA REPLIED 'MISERY'. IS THIS TRUE?

Zareen,

IT IS TRUE. But if a Buddha had asked Buddha, "What is life? -- describe briefly," he would have said, "Bliss." The answer has nothing to do with the question; the answer has something to do with the questioner. The answer depends on the questioner. A man like Gautam Buddha does not answer questions, he answers questioners. He is not saying anything about life, mind you -- he is not saying anything about life. He is saying something about the life of the man who had asked the question.

Buddha is not saying about his own life that it is a misery; certainly it is not. Nobody has seen such grandeur, such bliss; nobody has walked on this earth with such grace, such utter celebration. Nobody does humanity remember who has been more beautiful. How can Buddha say that life is misery? You should remember: he is not talking about life as such; he is talking about the life of the man who had asked the question.

And then it becomes a problem, because for forty-two years Buddha continued answering people, and different people required different answers, and sometimes contradictory answers. A Buddha has to contradict himself almost every day.

Once it happened:

In the morning a man asked Buddha, "Is there a God?" and Buddha said, "No." And in the afternoon another person asked, "Is there a God?" and Buddha said, "Yes." And by the evening a third person asked, "Is there a God?" and Buddha kept quiet, didn't answer, remained silent.

Ananda, who was Buddha's chief disciple, was present on all three occasions. He was continuously behind Buddha like a shadow -- serving him, taking care of his body, looking after his needs. He was very much puzzled: "In a single day Buddha has said there is no God, Buddha has said there is a God, and Buddha has kept silent too, he has not answered this way or that. These are the only three possibilities -- all the possibilities exhausted, in a single day? All the answers given."

He could not sleep; he tossed and turned, and Buddha asked, "What is the matter with you tonight? Are you not tired or something?"

He said, "I don't want to disturb you, but unless you answer me this question I don't think I will be able to sleep. In the morning you said no, in the afternoon you said yes, and by the evening you remained silent, you didn't answer -- and the question was exactly the same!"

Buddha laughed and he said, "The person who had come early in the morning and had asked 'Is there a God?' was a theist, was a believer. He wanted me to say yes so that his belief could become more strengthened -- and I don't strengthen people's beliefs, because a believing mind is never a seeing mind. To believe is to remain in darkness. I wanted to shatter his belief. My answer had nothing to do with God; my answer had something to do with that man. He was there just to accumulate a little more evidence for his belief, so he could say to people that 'Not only do I believe that there is a God, but even Buddha says there is a God!'

"He had not come to understand. He simply wanted me to be a witness to HIS belief And his belief is just out of fear, a conditioning taught by others. His belief is nothing but a cover-up for his ignorance. I cannot be in any way a help to it. I had to shatter it. I had to shout no, emphatically. And it helped. 'Buddha says no?' Enquiry started in his being. Now he cannot be at rest with his belief He will have to come -- you will see."

And one day he came again, and he said to Buddha, "You did it: since that time my worship has become empty. Since that time I go to the temple, but the temple no longer has any deity in it. Since that time I know it is only a belief. If you say God is not, then who am I to say God is? You are so godly, you must be true. I have come to enquire. Now I come to you without any belief. Now I come to you open -- to seek, to search. Now my question is not rooted in my knowledge." And Buddha said to Ananda, "The second person was an atheist -- he believed that there is no God. He had come in the same way as the first one: to have my support." His belief was as stupid as the first one's, because to believe without knowing is to be stupid. Believe only when you have known, but then it is not a belief at all; it is a totally different experience. It is trust. It is not based on somebody else's experience; it is your OWN experience. You are reborn in it. It is not Hindu, Christian, Mohammedan -- it is simply your experience. And even if the whole world says it is not so, you cannot deny it, your trust cannot be shaken.

"The other person," Buddha said, "was an atheist, hence I had to say YES, and emphatically I had to say yes."

Ananda said, "And what about the third?"

Buddha said, "He was neither a theist, nor an atheist, so neither was yes needed nor was no needed. He was really an innocent soul, a very pure heart. His question was not out of his a priori knowledge; his question was really innocent. His question was a quest, an enquiry. I had to remain silent -- because that was my answer to him. And he understood it.

"Did you not watch: when I remained silent and closed my eyes, he also closed his eyes, and a great silence descended on him. And did you not observe? -- when he went his eyes were shining, his eyes were like lit candles. And did you not observe? -- when he left, he touched my feet, bowed down, thanked me, saying 'You answered rightly,' although I had not answered him at all. That man tasted something of my silence, imbibed something of my being. That man was the true seeker."

A true seeker does not need a verbal answer: a true seeker needs something existential -- a penetration of the heart into the heart, a penetration of the soul into the soul. The real seeker wants the Master to overlap him. The real seeker wants the Master to go into his innermost core and stir the sleeping soul.

Zareen, your question is significant. You say:

I ONCE READ SOMEWHERE THAT WHEN BUDDHA WAS ASKED BY A DISCIPLE TO DESCRIBE LIFE BRIEFLY, THE BUDDHA REPLIED 'MISERY.'

It is true. Many times he said to many people that life is misery; and many times he said to many people that life is bliss -- SATCHITANANDA -- it is truth, it is consciousness, it is bliss.

But people have gathered more the answer that life is misery, because it fits with their own experience. When the Buddha says, "Life is joy," it doesn't fit with your experience. It falls on flat ears. You hear it, but you cannot understand it. It does not ring any bells in your heart.

So the answers that he gave to those who had come to know something of bliss, something of joy, something of song, have not become so important. And it was only rarely that he would say that, because it is only a rare person who will require that answer. Millions and millions need to be told, "Your life is misery." It IS so.

But why does Buddha say your life is misery, why? He says it so that you can come out of it. You can have another kind of life -- this is not the only kind! This is only one of the ways, and the worst way possible. You have created a hell out of your life; and if it can be a hell, it can also be a heaven; if it can be misery, it can be bliss. It is the same energy used wrongly that becomes misery, AND used rightly becomes bliss.

What is misery? Misery is feeling separate from existence, feeling isolated from existence, feeling alienated from existence -- that is misery. And what is bliss? Feeling one with existence, orgasmically one with existence, organically one with existence. Having an ego is misery, and becoming egolessness is bliss. Both alternatives are open. The choice is yours.

Zareen, listening to Buddha's answer that life is misery, don't settle there. His answer is to unsettle you. His answer is to shock you. His answer is to wake you up to the fact that your life is misery. But people are really cunning, very cunning; they listen only to that which they want to listen to. People are so cunning that listening to the statement that life is misery, they say, "Then nothing can be done. If life is misery, then I have to live a miserable life, then this is all there is -- so live it! Live it anyhow."

Rather than creating a desire to transform themselves, they completely drown themselves in their misery -- as if Buddha has given them a certificate that this is what life is all about. People are so cunning, they simply listen only to that which they want to listen to.

"This is all a mistake, Your Honour," said the first harlot. "I was walking along and this guy.... "

"Just a minute, young lady," said the judge. "Now, you have been here a dozen times -- one hundred dollars fine. Next!"

"I am just a poor private secretary," said the second girl, "and I was not doing anything..."

"I recognize you too, miss," said the magistrate. "Two hundred dollars or ten days in jail. Next case!"

"Judge," said the third girl, "I am a prostitute. I am not proud of it, but it is the only way I can support my three kids. I am guilty."

"Young woman," said the judge, "I like your honesty, and because of it I am going to give you a break. Your case is dismissed and, sergeant, give this girl fifty dollars out of the policemen's fund."

Now comes poor old Liebowitz, arrested for selling ties without a license. "Your Honour," he pleaded. "I'm not gonna lie to you -- I am a prostitute too.... "

Beware of your mind -- it is always trying ways and means, strategies, tactics, to remain as it is. It can wear masks, it can become religious, it can go to the church, it can read the Bibles and the Vedas... and still it will find only ways and means to remain itself.

Zareen, Buddha's statement has been taken by people as if he has said, "Life cannot be bliss." It is impossible. "Life is misery and it is going to remain misery -- to be miserable is life's intrinsic quality," people have taken it that way. That is not true. I know it is not true.

I say to you: your life is misery, but it need not be so. It is misery because you have not tried to transform it; you have not worked on it. It is misery because you are still unborn. It is misery because the opportunity is being wasted, and you are not being creative. It is misery because you are not behaving intelligently.

Be intelligent. And I don't mean by 'intelligence' be intellectual -- intellectuals are not necessarily intelligent people, and intelligent people are not necessarily intellectuals.

Almost always the case is that the intellectual is only a pretend, he is pseudo; by being intellectual he is trying to convince himself and others that he is intelligent.

What is the criterion of being an intelligent person? Only one criterion: if you can create bliss in your life you are intelligent -- otherwise there is no other way to prove it. If you can create a paradise around yourself, if you can remain in a constant cheerfulness, cheerfulness becomes just your very milieu, then you are intelligent.

Be intelligent and life is bliss; be stupid and life is misery. It all depends on you.

The third question

Osho,

Question 3

AND THE MIND GOES BANANAS...

"SURRENDER, DO YOUR OWN THING."

"TRUST, LIVE YOUR LIFE..."

SLOWLY IT SEEMS TO ME THAT I DON'T KNOW ANYTHING AND SOMETIMES IT FEELS VERY GOOD. BUT STILL I WANT TO KNOW.

Varidhi,

THE MIND NEVER GOES BANANAS -- it is bananas. You say: SURRENDER, DO YOUR OWN THING. I will suggest you put just two words between these two: SURRENDER and then DO YOUR OWN THING. Because once you have surrendered,

you are not there, God is. Then doing your own thing is doing God's thing: Thy kingdom come, thy will be done.

First dissolve yourself, then God is your you, then God is your self You have just missed those two simple words 'and then'.

Surrender AND THEN do your own thing.

Trust AND THEN live your own life.

Surrender and trust are not two things; it is the same phenomenon. You can surrender only if you trust, and you can trust only if you surrender. They go hand in hand. They are inseparable. If one happens, the other is bound to have already happened. Just those two words that are missing are creating trouble for you: and then.

A man came to St. Augustine and asked him, "I am illiterate, very old, not much life is left. I cannot go into great austerities; the energy is ebbing. I am just on the verge of death. I have walked many miles just to see you and ask you something very simple. I have not come to listen to great philosophy -- just something very simple, a single word will do. You just simply tell me a single word that I can keep in my heart and I can follow it for whatsoever of my life is left."

It is said St. Augustine closed his eyes... his disciples were very much puzzled. It had never happened before. Great theologians had come, great philosophers had visited; they had asked very complicated, very difficult questions, and Augustine was never known to meditate over those questions. His answers were immediate. "What is he doing? This old villager's question -- and he is meditating?"

For half an hour he meditated, and then he opened his eyes and he said, "Then I can say only one thing: love and then whatsoever you do is right."

Remember love. Love is the quintessence of the whole of religion, the very perfume of all the flowers that have bloomed in the name of religion -- Buddha, Krishna, Christ, Mohammed, Zarathustra, Lao Tzu, Kabir, Farid, Nanak, Meera -- all the flowers in all the ages that have ever bloomed, they have the same fragrance and that fragrance is love.

If you can love, then everything is allowed -- because a loving man cannot do anything wrong. Love is the only commandment. If love is not there, then even those ten commandments are not going to help at all. Ten commandments are not needed; they are needed only because you are not ready to fulfill the first and the only commandment.

Those ten commandments are just poor substitutes for the single commandment: love.

And remember, love AND THEN whatsoever you do is good, is virtuous.

That's what I go on saying in different ways: surrender and then do your own thing.

Listening to me you can misunderstand, because doing your own thing has become the very flavour of the new generation. I am not saying the same thing. When I say do your own thing, I am not repeating a hippie slogan. When I am saying do your own thing, there is a condition preceding it: surrender, trust, AND THEN.... Otherwise, what are you going to do? Without surrender whatsoever you do will come out of your ego, will come out of your unconsciousness, will come out of your past. It CAN'T come from God, and it can't come from a conscious, alert being.

And whatsoever comes from the unconscious is going to create more and more misery for you and for others. There is enough misery; there is no need for you to contribute more to

it. There is more than enough. If you want to contribute something to it, please, first fulfill the basic requirement of surrender and trust.

Just meditate for a moment... if the ego is not there, then who is doing? Then God is doing through you, then you are just a hollow bamboo. On his lips you become a flute -- the song is his. And then you will not feel so puzzled, Varidhi.

You say: SLOWLY IT SEEMS TO ME THAT I DON'T KNOW ANYTHING AND SOMETIMES IT FEELS VERY GOOD.

You are going really mighty slow. You say: SLOWLY IT SEEMS TO ME... How can it seem slowly? Either you see it instantly, or you don't see it -- what do you mean by 'slowly'? These things are not gradual. These things are breakthroughs, sudden, like lightning in the dark night.

When I say something, if you are available in that moment, if you are in tune with me in that moment, there will be a lightning experience. A tremendous yes will arise in your heart... a flood of a new vision, of a new clarity, of a new transparency. You will see what is what, and in that very seeing, that which is wrong drops out of your hands -- and only the wrong has to be dropped; the right is always there. It cannot be dropped; it is only covered by the wrong. The wrong is a foreign element, the right is your natural being.

You say: SLOWLY IT SEEMS TO ME THAT I DON'T KNOW ANYTHING...

No, it cannot happen slowly. It never happens slowly. If you listen to me you are bound to experience it, that you don't know anything at all. What do you know? I am not talking about engineering and medicine and geography and history; I am not talking about all that nonsense -- utilitarian nonsense. But what do you know of reality, of truth, of God, of love, of meditation? What do you know about this mysterious existence that surrounds you? What do you know about yourself? -- with whom you have lived from eternity and you are going to live for eternity. What do you know about the person who you are?

When a great mathematician, P. D. Ouspensky, went to see a very strange mystic, George Gurdjieff, Ouspensky was already world-famous, and Gurdjieff was not known at all; nobody had heard about him. Ouspensky had already written one of the greatest books in the world, TERTIUM ORGANUM. It is said that there are only three great books in the world: the first was written by Aristotle, Organum, and the second was written by Bacon, NOVUM ORGANUM, and the third was written by P. D. Ouspensky, TERTIUM ORGANUM. First principle, second principle, third principle -- third canon of thought, that is the meaning of Tertium Organum

Ouspensky declared in the beginning of the book that the third existed even before the first ever existed. And it is NOT just pride, it is not just ego -- it is true. He had discovered something of immense value; he had contributed to the world of mathematics, logic, metaphysics, something really valuable. He was known all over the world; the book was being translated into many many languages.

And Gurdjieff was not known at all -- just a small group of people knew about him. And it was not easy to approach him either; he was not available publicly. Ouspensky had great difficulties and had to wait three months to see him, and had to try many people because only those who belonged to the inner circle of Gurdjieff were allowed to bring some new guest.

And the day he was ushered into the presence of Gurdjieff, twelve people were sitting there. Gurdjieff in the middle and all the twelve surrounding him, and there was absolute silence. And the man who had brought Ouspensky, he also sat there and closed his eyes. Now, Ouspensky started feeling very restless; he was not even introduced. He started feeling a little embarrassed too: "What is he doing here? And what are these people doing here, just sitting silently?"

Half an hour passed... and now it was almost one hour passing. Ouspensky started thinking, "What am I sitting here for?" But he could not even leave, because it looked so impolite to disturb the silence. The silence was so tangible, like a cloud the silence was sitting there.

And then Gurdjieff looked at Ouspensky, and he said, "You are feeling very restless. It is natural -- you come from a restless world, you don't know the ways of silence. Why did you want to see me? Why have you been haunting me for three months?"

And Ouspensky said, "I wanted to ask you a few questions." Gurdjieff gave him a blank sheet of paper and told him, "Go into the other room and on the one side write whatsoever you know, and on the other side whatsoever you don't know. And then come back -- because I will answer only that which you don't know. If you already know it, why bother about it?"

It was a cold Moscow night, the snow was falling, and Ouspensky remembers, "Going into the other room, I started perspiring. For the first time, with such emphasis, I was made aware that I know nothing. I wanted to write something, just to save my prestige, that I know this, that. I thought it over, round and round, but basically I knew nothing. I thought: Do I know anything about love? I have heard much, I have read much -- but any experience? because that man is not going to let it pass easily. He will ask, 'Any experience?' " And he had seen those eyes which can go to the very core of your being: "You cannot deceive that man.

"Do I know anything about meditation? Do I know anything about God? Do I know anything of any real significance?"

He waited and waited and he could not find anything. And finally he came out and gave the paper back -- as blank as before -- and said, "Excuse me, I don't know anything. I know nothing. I have been a fool up to now. I had always believed that I knew this and I knew that. You have shattered me in a single blow."

Gurdjieff looked at Ouspensky, and his eyes were those of benediction. He said, "Then you are accepted -- because only those who know that they know not can be accepted in my circle, because only they are capable of learning."

Varidhi, know that you know nothing -- and don't go slowly. It is not a question of gradual discovery: it is a sudden lightning experience. EACH morning I am trying to show it to you, shouting at you that you don't know anything -- anything that is of any relevance, anything that is of any value, anything that is really going to transform you, anything that you will be able to carry beyond death to the other shore.

But Varidhi says: SLOWLY IT SEEMS TO ME THAT I DON'T KNOW ANYTHING AND SOMETIMES IT FEELS VERY GOOD.

Even that -- a little glimpse, a gradual thing, just a little... as if a window opens and closes, but a little breeze comes in, or a ray of the sun -- still THAT feels good! If it feels

good, go deeper into it, go deeper into ignorance, go deeper into not knowing, go deeper and deeper into a state where knowledgeability is just garbage. And great will be your experience -- of great joy and freedom, because knowledge is a bondage, borrowed knowledge is a bondage. One's own experience is not knowledge: it is wisdom, it is freedom.

And finally you say: BUT STILL I WANT TO KNOW.

That's good! Start from the state of not knowing and you will become capable of knowing. Start from the clean slate and let God write something on it. Efface all that you know. Before God, be just nude, innocent, ignorant, a child. And YOU WILL know. We are here to know, but that knowing does not come through scriptures, that knowing comes through silence. And the knowledgeable mind cannot be silent. It is so full of knowledge, so full of thoughts, it cannot empty itself.

Empty yourself, Varidhi. Empty yourself of all knowledge, dreams and desires. Throw all this rotten furniture out of yourself. Create a pure space, and in that pure space you become capable of attracting the ultimate towards you; you become a magnetic force. You become the host, and God comes as a guest.

The fourth question

Question 4

OSHO, FEELING A RAPIDLY GROWING UNEASINESS ABOUT MY STATE AS A NON-SANNYASIN. I WOULD LIKE TO ASK YOU: WHAT IS YOUR ART? HOW COULD YOU FIND THE LOOPHOLES IN MY MIND SO EASILY AND IN WHAT WAY DID YOU BYPASS MY WELL-DEVELOPED EGO? WHEN I ARRIVED TEN DAYS AGO I FELT RATHER BALANCED, GRATEFUL, YES, FOR WHAT YOU HAD SHOWN ME ALREADY, BUT NEVERTHELESS FULL OF COURAGE TO FACE AND RESIST ANY UNTIMELY ATTEMPT THAT WOULD SANNYASIN ME. BUT LOOK AT ME NOW: WANDERING AROUND IN THE ASHRAM OFF-BALANCE, EYES FULL OF AWE, CRYING TIME AND AGAIN AT COMPLETELY UNPREDICTABLE MOMENTS AND SHOWING ALL THE SIGNS OF ONE WHO IS IN LOVE. OSHO, I LOVE YOU, SO WHAT CAN I DO? AND HOW DID YOU MANAGE?

Hein Kray,

I WILL TELL YOU ONE STORY -- that's how I manage, that's my art.

Haggarty ran a red light and ploughed headlong into a car driven by Father Cogan. The auto turned over three times and the priest thrown from the vehicle lay stunned beside the road.

Haggarty rushed over and said, "I am terribly sorry, Father!"

"Saints above!" said the shaken priest. "You almost killed me!"

"Here," said Haggarty, "I have got a little sacramental Jack Daniels. Take some and you will feel a lot better!"

Father Cogan took a couple of large swigs and continued his tirade. "What were you thinking about, man? You nearly launched me into eternity!"

"I am sorry, Father," said Haggarty. "Take a few more sips, it will ease your nerves." After the priest had almost finished the entire bottle, he said, "Why don't you have a drink?"

"No thanks, your reverence," said Haggarty, "I will just sit here and wait for the police!"

So I am just waiting till the day, which is coming closer and closer... it is the nineteenth of April that you are going to be assassinated.

Something really beautiful is happening to you. All that ego that seems so strong is not so strong; it is just your belief that keeps it alive. Once you start understanding, it starts dying. It is all kinds of inhibitions that keep your tears repressed. You have been told again and again that you are not a woman, you are a man -- be a boy, don't be a girl. Crying and weeping is for girls, not for you.

Nature has not made any distinction: there are as many tear glands in male eyes as there are in female eyes. Tears are needed; tears do miracles. But repressing the tears is a subtle strategy to repress emotions. Tears are deep down connected with the heart. Heads don't cry, only hearts. Repressing the tears is a subtle trick to repress the heart.

You have lived in the head, high and proud, thinking your ego very strong. Now you have fallen in a wrong company... these are mad people here. Anybody can start crying any moment! Crying is thought to be sacred here, because tears come directly from the heart. There is no other prayer which is more beautiful than tears.

And it is not that tears come only when you are in suffering, pain and sadness. That too is a wrong idea that has been given to you -- that tears come only when you are in pain. No. Tears come whenever anything is overflowing -- it may be pain, it may be pleasure, it may be agony, it may be ecstasy -- anything overflowing. Tears are symbols of something overflowing.

And, Kray, something wants to overflow, something wants to burst forth. You have repressed a long long time all that is beautiful. Now, being in my Buddhafield, it is impossible to remain in your senses; it is impossible NOT to fall in love. You don't have a heart of stone; you have a heart which is beating with God, full of love -- repressed, but ready to burst forth any moment, waiting for its opportunity. And that opportunity has come.

Sannyas is a new way of life, a new style, a new philosophy -- to live totally: with tears, with smiles, with love, with laughter, with anger, with hate, with compassion -- to live in all the dimensions of the mind, being, and to live totally. And the miracle is that if you live totally, slowly slowly, all that is negative starts disappearing of its own accord. And finally, ultimately, only that which has always been called virtue remains; the evil evaporates.

No repression is recommended, no suppression is supported. I teach you to be natural, and that's why you have fallen in love with me. It is really an indirect way of falling in love with your own nature -- I am just an excuse. Just go on sipping a little more, only three days are left. Empty the bottle, so the day you take sannyas, or as you say...

**I WAS FULL OF COURAGE TO FACE AND RESIST ANY UNTIMELY ATTEMPT THAT WOULD SANNYASIN ME.** You can call it 'sannyasinate', and that will be far

better, because it is an assassination. Drink as much as you can so the death is not painful. Drink of me as much as you can before your sannyas happens, so that it REALLY happens. And it is going to happen really, because you had not come to be a sannyasin. You had come with all kinds of resistances; you were afraid that it might happen untimely. You wanted to take it by your own decision, in your own time. Whenever one becomes a sannyasin by his own decision, in his own time, he misses the whole point. Let it be a happening, not a doing on your part. Surrender cannot be done: it can only be gratefully accepted. And that's what is happening. You are fortunate, you are blessed.

The fifth question

Question 5

WHY AM I SO MUCH AFRAID OF HELL?

Dhara,

THERE IS NO NEED TO BE AFRAID OF HELL, because there are many hells -- and there is an Indian hell too. And everybody is asked at the gate, "Which hell do you want to choose?" Choose the Indian, and you will be happy ever afterwards.

Fellow dies and is met by Saint Peter at the Gate. "Before you can get in you must spend six months in hell. You have a choice: either the regular hell or the Indian hell."

"What is the difference?" asked the fellow.

"In the regular hell," explained Saint Peter, "they tie you to a stake, pour gasoline over you, strike the match, and you burn for twelve hours and then you rest for twelve hours."

"And the Indian hell?"

"They tie you to a stake, pour gasoline over you, set you on fire and you burn for twelve hours and then rest for twelve hours."

"But I don't see the difference," said the man.

"If I were you," advised Saint Peter, "I would take the Indian hell -- somebody usually forgets the matches or the gasoline..."

So you need not be so much afraid -- wise people always choose the Indian hell. But, Dhara, I can understand why you are afraid. Fear is a natural instinct in man, and it has been exploited by the priests down the ages. Fear and greed are two sides of the same coin, and they have exploited both.

It is out of fear that they have created hell, just to exploit your fear instinct. If you can be made really afraid then you will be in the hands of the priests. Or if you can be made really very greedy for heaven, then too you will be in the hands of the priests. The priests have been telling you that "We will protect you from hell and we will help you to enter into heaven. All that you need is just to remain obedient to us.

And because of fear and greed, man has remained obedient to the priests. Parents have used... that's how everybody is brought up, in fear and greed. If you do one thing, you are punished; if you do something else, you are rewarded. It is the SAME story -- in the school, college, university, the same story repeated, again and again: punished for

something, rewarded for something else. It is greed and fear which are being enforced again and again.

By the time you come from the university, you have been conditioned, totally conditioned. Your whole life is going to remain the same if you don't become alert, if you don't become aware of the whole situation, if you don't gather courage to get out of the prison that has been made by the society for you. That prison consists of greed and fear. There is no hell! regular or Indian. And there is no heaven either. Hell and heaven are psychological states, not geographical situations. Forget all about that childish nonsense. You can be in hell right now, or in heaven right now. And the only way to be in heaven is to be without mind, and the only way to be in hell is to be only the mind and nothing else. The constant traffic of thoughts is your misery. If this traffic disappears and you are left silent, alone, with no thought surrounding you, in that moment of peace and silence and stillness YOU ARE in heaven -- you are heaven! That's what meditation is all about. Dhara, you need not be worried, need not be afraid of any heaven or hell. You just meditate, become more and more silent, become more and more detached from the mind, become more and more disidentified from your thought process. Just be a witness! Go on witnessing whatsoever passes in the mind, and the very process of witnessing has the whole secret in it. Slowly slowly, you will see less and less thoughts are coming to you, because you are no more welcoming them, and because you don't care, and because you don't cling, and because you don't choose this against that, and because you are no more judgemental. Good thoughts, bad thoughts, all are alike. Great thoughts, small thoughts, all are alike. You remain aloof, distant, a watcher on the hill. Slowly slowly, less and less traffic... and one day suddenly intervals start happening. An interval for a few seconds, and you will have a taste of the unknown. And once you have tasted something of no-mind, your real life begins. Then all is joy, then all is benediction. But to be meditative, great intelligence is needed. You can't go on being the way you are, you can't go on being stupid. You have to be very alert!

Towards the end of World War II, when the Italians were fighting the Germans, the Nazi soldiers came up with a scheme to kill many of Mussolini's men. They simply yelled, "Hey, Luigi!" When an Italian infantryman stuck his head up and answered, "Si?" boom! He was dead.

That's all the Krauts did: "Luigi?" "Si?" Boom!

After thousands of Italians had been wiped out, they decided to retaliate. They figured that every German's name was Hans. So an Italian captain shouted, "Hey, Hans!" Silence.

"Hey, Hans!" he repeated. "Is that you, Luigi?"

"Si!"

Boom!

The sixth question

Question 6

WHY IS THE MODERN MAN FEELING SO LONELY?

Dhammo,

MAN HAS ALWAYS FELT LONELY, because man basically IS alone. We are born alone, and we will die alone. And in the middle we can only pretend to be together. Aloneness remains unaffected. It becomes an undercurrent, it goes underground. Man has always been alone, but modern man is feeling it more for a certain reason -- because modern man for the first time has time enough to think about his own self. In the past, the struggle for bread and butter was so much that it kept people occupied from the early morning to the late night, and then too they were not able to feed themselves and their children enough.

And that's exactly the case in the East even today. Modern man in an Indian village is not feeling lonely. He has no time to feel anything at all! He feels hungry, not lonely; he needs a shelter, a house. These things -- feelings of loneliness -- he cannot afford. These feelings start surfacing only when a society becomes a little affluent.

When people are well-fed, well-clothed, well-sheltered, well-employed -- when the ordinary necessities of life are fulfilled, then the real problems of life arise. Then one suddenly becomes aware that "I am lonely, even in the crowd I am lonely." This is a higher need. There is a hierarchy of needs.

First physical needs come. If physical needs are not fulfilled, you will not have psychological needs. Once physical needs are fulfilled, then psychological needs arise -- those are higher. One thinks of music, poetry, painting; one thinks of art, aesthetics -- those are higher needs. One thinks of Shakespeare, Milton, Kali Das, Rabindranath, Kahlil Gibran; one thinks of Wagner, Beethoven, Leonardo, Van Gogh, Picasso.... These are higher needs.

A hungry man cannot understand Beethoven. Howsoever great the music is, it cannot fill his stomach. And he is so hungry that he would like to kill the musician rather than listen to the music. He will not bother about great works of art; rather, he will be interested in Karl Marx and his Communist Manifesto. Once physical needs are fulfilled, psychological needs arise.

You will be surprised to know: I receive many letters from Soviet Russia. They cannot even write to me directly, because then those letters will never come. First the Russian government and then the Indian government.... If there were only the Indian government there would be a chance. But the Russian government... and they are very methodical. So those letters are given to visitors, tourists, to Switzerland, and then those letters are dropped in London or in Berlin or in Paris, then they come to me.

Many people write that they would like to come here, but it is impossible. My books are being read, but in an underground way. They are circulating from one person to another... but officially you cannot carry my books in a communist country.

Russia is coming closer and closer to that point where physical needs are fulfilled, and psychological needs will arise, and spiritual needs are the highest in the hierarchy. Once psychological needs are fulfilled -- you have heard great music, you have seen great paintings, you have read great poetry -- then what? Sooner or later, those things also prove to be games, beautiful games, but games all the same.

Then the ultimate starts knocking on your doors, and when the ultimate knocks on your doors you feel REALLY LONELY, lonely in this whole universe. And that is the beginning of meditation. If you feel lonely and if your feeling of loneliness has some penetration, intensity, passion in it, then you start meditating.

Meditation is a way to come to terms with one's loneliness, to have an encounter with one's own loneliness rather than escaping from it, diving deep into it and seeing what exactly it is. And then you are in for a surprise. If you go into your loneliness you will be surprised: at the very center of it it is not lonely at all -- there resides aloneness which is a totally different phenomenon.

The circumference consists of loneliness and the center consists of aloneness. The circumference consists of solitariness and the center of solitude. And once you have known your beautiful aloneness, you will be a totally different person -- you will never feel lonely. Even in the mountains or in the deserts where you will be absolutely alone, you will not feel lonely -- because in your aloneness you will know God is with you, in your aloneness you are so deeply rooted in God that who cares whether there is somebody else outside or not? You are so full inside, so rich inside....

Right now, even in the crowd you are lonely. And I am saying: if you know your aloneness, even in your loneliness you will not be lonely.

But modern man IS suffering...

Ira quit college, got himself a backpack and began hitchhiking around the United States. After he had been gone more than a year, he telephoned home. "Hello, Ma. How are you?"

"Just fine, son. When are you coming home? I will fix you some chopped liver and chicken soup and a beautiful pot roast.

"I am still pretty far away."

"Oh, son," cried the desperate woman, "just come home and I will fix your favourite oatmeal cookies."

"I don't like oatmeal cookies!" said the boy.

"You don't?" asked the woman.

"Say," said Ira, "is this Century 57682?"

"No!"

"Then I must have the wrong number."

"Does that mean you are not coming?" asked the woman.

People are really lonely. The woman asked, "Does that mean you are not coming?" Man has never been so lonely because man has never been able to fulfill the lower desires, needs before. For the first time in the West, man has been able to fulfill all lower desires; now the higher desires are asserting themselves. This is a good sign. It looks like a curse - - it is not -- it is a blessing in disguise.

The days of the West turning East have come. The misery is that the East is turning West. Man seems to be so foolish. By the time the West turns East, you will find the East has become West. And this way the sorry-go-round continues....

You can see it here. Why don't you see so many Indians here? This is not their need.

What I am sharing here has nothing to do with them. The desire for it has not yet arisen.

Even when sometimes they come, they don't ask about meditation, they don't ask about sannyas, they don't ask about love -- no, not at all.

Just the other day I received a letter saying, "Why don't you open a few hospitals, a few schools...? Why don't you teach your sannyasins to serve the poor?" The poor have been served down the ages and they are still poor. Poverty cannot be destroyed by serving the

poor -- that much is absolutely certain. Poverty can be destroyed only if a new vision of life is given to them. They are poor because their philosophy makes them poor; they are poor because their very attitude towards life keeps them poor. They are poor BECAUSE of themselves! They don't need compassion: they need education. They don't need service: they need to be shaken into awareness. But nobody wants to be shaken out of their own dreams and sleep. Hence they are angry at me.

Hospitals are there; a few more can be added. Schools are there; a few more can be added. But that is NOT going to help. That is like throwing colour with teaspoons into the ocean: it is not going to colour the ocean.

We have to change the whole fundamental. Why has India remained so poor for so many centuries? The reason must be very deep. The reason is that the Indian mind is life-negative. The reason is that the Indian mind lives in a division: this world and that. The reason is that the Indian mind is against materialism. If you are against materialism you will remain poor, and that is your own decision; then it is your own fate decided by you yourself.

A real spirituality has to be based on scientific materialism. Matter and consciousness are not two things, just as body and consciousness are not two things -- aspects of one phenomenon. This world has to be loved, Then this world yields, gives its secrets to you. The West has committed one mistake, that there is no spiritualism, only materialism is enough. So their basic needs are fulfilled, but the higher needs are torturing them, making them commit suicide or go mad. And the East has committed the other mistake: that spiritualism can exist without materialism, so the East has become like a ghost, a soul without a body. The West is a body without a soul, a corpse: and the East is a ghost, a soul without a body.

My effort here is to somehow bring East and West closer and closer, so everybody can have a body and everybody can have a soul. Materialism and spiritualism should be two aspects of one life vision. Then the poverty will disappear. The earth is rich enough, and man's intelligence is there -- we can make it even richer.

But you don't see Indians here, not many, very few. Those few are those who are intelligent enough to see that even if lower desires are fulfilled, nothing will be fulfilled. Those few are born in the East, but they are really contemporary, they are modern. They have seen what has happened in the West. And even if India becomes rich, this is going to happen: the West is not happy; even if India becomes rich it is not going to be happy either. So happiness has to be searched for in some other dimension.

That dimension is: entering your loneliness till you come upon aloneness. The first glimpse of aloneness is satori. The second glimpse, the second satori: you become established in your aloneness, rooted. And the third, the ultimate satori, what we call samadhi in India, is the state when you are no more separate from your aloneness -- you ARE your aloneness.

And then one starts overflowing like a fountain. Out of that aloneness arises the fragrance of love, and out of that aloneness arises creativity -- because out of that aloneness God starts flowing. You become a hollow bamboo... he starts singing. But the song is always his.

The Fish in the Sea is Not Thirsty  
Chapter #7

Chapter title: It is Morning Swan, Wake Up!  
17 April 1979 am in Buddha Hall

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SWAN, I'D LIKE YOU TO TELL ME YOUR WHOLE STORY!  
WHERE YOU FIRST APPEARED, AND WHAT DARK SAND  
YOU ARE GOING TOWARD,  
AND WHERE YOU SLEEP AT NIGHT, AND WHAT YOU ARE  
LOOKING FOR....

IT'S MORNING, SWAN, WAKE UP, CLIMB IN THE AIR,  
FOLLOW ME!  
I KNOW OF A COUNTRY THAT SPIRITUAL FLATNESS  
DOES NOT CONTROL, NOR CONSTANT DEPRESSION,  
AND THOSE ALIVE ARE NOT AFRAID TO DIE.  
THERE WILD FLOWERS COME UP THROUGH THE LEAFY FLOOR,  
AND THE FRAGRANCE OF 'I AM HE' FLOATS ON THE WIND.  
THERE THE BEE OF THE HEART STAYS DEEP INSIDE THE FLOWER,  
AND CARES FOR NO OTHER THING.

DON'T GO OUTSIDE YOUR HOUSE TO SEE FLOWERS.  
MY FRIEND, DON'T BOTHER WITH THAT EXCURSION.  
INSIDE YOUR BODY THERE ARE FLOWERS.  
ONE FLOWER HAS A THOUSAND PETALS.  
THAT WILL DO FOR A PLACE TO SIT.  
SITTING THERE YOU WILL HAVE A GLIMPSE OF BEAUTY  
INSIDE THE BODY AND OUT OF IT,  
BEFORE GARDENS AND AFTER GARDENS.

MAN IS AWAKE AND YET NOT AWAKE. His wakefulness is very thin, his  
wakefulness is almost of no use. He is not asleep, that is true, but he is not awake either --  
he is in limbo, in the middle. He has awakened from the world of animals, but he is fast  
asleep to the world of gods.

Man is a transitory period. Man is not a being but a becoming -- on the way. The past is  
left behind and the future is not attained yet. Hence the agony, the anguish: man is torn  
apart. The past pulls him back. To be an animal again seems to be pleasant, and it is,  
because it has not the agony of man and the anguish and the anxiety of man.  
If you watch the animals you will feel jealous. Walt Whitman has written it exactly in his  
diaries that: "Whenever I see animals, I feel jealous. We have missed something."

We have not missed really, but the peace, the calm, the collectedness of the animal is lost. The animal is happy because he is unaware -- unaware of death, unaware of the problems of life. The animal is happy because there is no consciousness. Consciousness first brings pain, because suddenly you become aware of a thousand and one problems facing you. You have to encounter them, you have to solve them or dissolve them. All peace disappears.

But human consciousness is still worthwhile. And I don't agree with Walt Whitman, I agree with Socrates who say.: "I would like to be a discontented Socrates rather than a contented pig." The statement of Socrates is of immense value. It has to be understood by every seeker, because the goal is ahead; there is no going back. The pig may look contented -- because he is not aware, not really because he is contented. But to know discontent one needs consciousness.

There is something ahead; something more has to happen. Something HAS happened, but only partially. Look back and you find the pig contented; look ahead, and you see Buddhas contented. You can become a Buddha! A Buddha means one who is conscious and contented. The pig is one who is unconscious and contented. And the man is just between the two: a little bit conscious, just a little bit. Conscious enough to be aware of the pain of life and the misery and the suffering, but not conscious enough to be aware of the ecstasies that life makes available.

Just a little consciousness is enough to be aware of pain. But much more awareness is needed, much more consciousness is needed, to be aware of the deeper realms of your inner kingdom.

Man is in a kind of drunkenness: awake and yet not awake. Man sees a little bit, and yet everything seems to be dark, just shadows moving in the dark are felt. But nothing is absolutely clear; there is no clarity, no transparency, no light.

This is the state of man. And we cannot go back because there is no possibility of going back. Man tries hard to go back -- through sex, through food, through alcohol, through drugs -- man tries somehow to drown this little bit of consciousness that has arisen in him. But it comes back again and again, because whatsoever has been Learnt has been learnt for ever -- it cannot be unlearnt.

It has happened in your being. Now there is no way to discard it. You have to live with it. The only possibility is to move ahead, to grow more into awareness: if it has brought pain, then go deep into pain, but become more and more aware. Use pain as an object of awareness, as an object of meditation.

You are sad -- be aware. Let sadness become your meditation. You are angry -- be aware. You are in love -- be aware. Use all possibilities, all opportunities to be more and more aware. Slowly slowly, the momentum gathers, and one day something explodes in you. That explosion is known in the East as the flowering of the one-thousand-petalled lotus -- Kabir will talk about this lotus in these sutras. And Kabir is talking about you; first a few metaphors have to be understood.

The swan is one of the metaphors most used by the Eastern mystics. The swan lives beyond the Himalayas, his home is beyond the Himalayas, in the Lake Mansarovar. The Lake Mansarovar is the purest lake in the world -- very rarely does a human being reach there -- uncontaminated, unpolluted, surrounded by the Himalayan beauty, virgin peaks. The swan is born there, lives there, but when it becomes TOO cold the swan has to come to this side of the Himalayas, to the plains. And sometimes it happens: a swan forgets the

way to go back. And sometimes it happens: a swan simply forgets that he has a home somewhere, starts living by the side of dirty rivers, dirty ponds, muddy places. Hence, the swan became a tremendously potent metaphor for man. Man comes from God but has forgotten from where he comes, who he is. Man comes from God, from the holiest of the holies, and goes on living by the side of dirty rivers, muddy pools of water. Of course, he cannot be contented here, but he knows no other place to go. He is lost. This world seems to be the only world. The Eastern mystics use the metaphor of the swan for man. Kabir says:

HANSA KARO PURATAN BAT.

Swan, it would be good if we remember  
the primordial days,  
the days when you had not left the home yet.  
It would be good if we remember the home.

SWAN, I WOULD LIKE YOU TO TELL ME YOUR WHOLE STORY!

Tell me your whole story! But if somebody asks you what story you have to tell, birth seems to be the beginning -- which it is not -- and death seems to be the end -- which it is not. Birth and death, both are episodes in your long life, and they have happened millions of times.

The true story can begin only when you remember your real home, from where you come. And the real story can never end, because the real story is not only your story -- it is the story of consciousness, of evolving consciousness, of evolution. It is not only your story -- it is God's story. There is no beginning and there is no end.

Once you become full of this nostalgia for the origins, then you will be surprised that you have become aware of the goal too -- because the origin is the goal, the source is the goal. We have to go to the same space from where we come, then the circle is perfect. And in that perfection is beauty, in that perfection is blessing, that perfection is benediction.

SWAN, I'D LIKE YOU TO TELL ME YOUR WHOLE STORY!

ONLY A BUDDHA CAN TELL HIS WHOLE STORY, only one who has become totally awakened. You can talk about your dreams, but that is not your story. You are dreaming, desiring, thinking, but you know nothing. And the less you know, the more you believe in your dreams -- because one has to keep oneself occupied. The less you know, the more you desire -- just to avoid your inner ignorance and emptiness. You rush in all directions; you go on rushing, you don't give yourself a little rest, because the lest seems to be explosive, dangerous.

And rest is meditation. Finding at least one or two hours out of the hustle and bustle of life, sitting silently doing nothing, you may start moving inwards, you may start remembering something, the origins -- because deep down the memory of where you come from is still there. You may have forgotten it but it is there, maybe covered with rubbish, all kinds of rubbish, but that rubbish can be removed.

That's what meditation is all about: removing the rubbish -- of thoughts, memories, dreams, desires, imaginations. And if you can remove all this rubbish that your head has gathered, your heart will start remembering. And once the source is remembered, the goal

is known -- because, let me repeat, the source is the goal. We have to reach the same place from where we come.

SWAN, I WOULD LIKE YOU TO TELL ME YOUR WHOLE STORY!

The original has some beauty in it:

HANSA KARO PURATAN BAT --

Let us talk of the old days, swan.

Let us remember the old days, the ancient days.

Let us remember the beginnings.

Let us talk again about the source.

And Kabir is talking to his disciples, remember. He is calling his disciples swans --  
HANSA.

WHERE YOU FIRST APPEARED, AND WHAT DARK SAND  
YOU ARE GOING TOWARD...

"From where do you come, and to where are you going? Let us be very particular about it." That is the work of a Master: to remind the disciple from where he comes and to where he is going. Otherwise, people go on moving with the crowd... wherever others are going. People remain imitators; people remain just followers, followers of the blind -- the blind following the blind.

Your parents were following their parents, you are follow-ing your parents, your children will follow you -- and nobody knows from where you come and where you are going. And everybody is trying... not at all aware of what really your need is, what is going to fulfill you. More money? More houses? More power? Are these things going to help? Have they helped others?

Just be a little more observant. There is an ancient story:

The last initiation was going to be given to the disciple. The Master said, "Your last initiation will be given in a very indirect way." The disciple had passed all the hurdles that the Master had put in his way; he had proved his mettle. Now the last initiation... and once he has passed the last initiation, he will be declared enlightened. The disciple touched the feet of the Master and said, "I am ready. Just order me and I will do whatsoever needs to be done."

The Master said, "You will have to go to the King, and go early in the morning; be the first visitor to the King. Because the King has a habit: whosoever comes to him first, whatsoever he asks, the King gives. But the country is so rich that it is very rare that anybody goes. Years pass and nobody goes to ask for anything. But don't take any chances -- be there very early. The King comes in the morning into his garden, as the sun rises the King enters the garden -- be there. And he will ask you, 'What do you want?' And whatsoever you want, ask him."

The disciple could not understand what kind of initiation this last one was. But the order had to be followed. He went. He didn't take any chance: three o'clock early in the morning he was waiting for the King.

As the sun was rising, the King entered. The young man bowed down to the King; the King said, "Have you come to ask for something? You can ask for anything! Whatsoever you ask, I will give it to you."

A great desire possessed the young man. He was a poor man, had come from a very poor family, "And the King says whatsoever...?" To be certain, he asked again, "What do you mean by 'whatsoever'?"

The King said, "Exactly that I mean -- whatsoever. Even if you demand my kingdom I will give it to you. You can ask for as much money as you want..."

The poor young man could not think much. He thought, "Maybe ten thousand rupees will do." But a desire came that "Why ten thousand? You may never get such a chance again - - why not one hundred thousand?"

And then another desire, and desires upon desires... because mind constantly asks for more. So whatsoever he decided, the mind was still asking for more.

The King said, "It seems you are not yet ready to ask. I will go for my morning walk, meanwhile you decide. And when I return, whatsoever you ask will be given to you."

That half an hour was a torture. He went on and on, "I can ask for this and that, and a golden chariot, and so many millions of rupees, and so much land -- I will create a small kingdom of my own."

Desires and dreams... and the King came; that half hour had passed so fast. The King was standing there and he said, "Young man, have you not decided yet?"

And then suddenly the young man thought, "Whatsoever I ask will be less than the King has, so why not ask for all? Be finished with the figures!"

So he said, "Sir, if you are so willing to give, I ask for every-thing! -- all that you have. Your whole kingdom, all your riches, your palaces -- everything. You simply get out of the palace! And you cannot go back in. You may take something. You simply get out -- forget all about it. I can allow you only these clothes that you are wearing."

Even that he did reluctantly; even that much he would have less.

The King fell on his knees, started praying to God, tears rolling down from his eyes -- of great joy, ecstasy! And he was thanking God saying "I have been waiting for such a man. How long I waited! But finally you heard my prayer, and now he has come and I am free of all this nonsense. Thank you! You heard my prayer, although it has been so long and I had to wait so long, but still you heard it. I am grateful."

When he was saying these things to God, the young man was standing there and he started thinking, "What is the matter? If this man is feeling so happy renouncing the kingdom, what am I getting into? If this man has been praying for thirty years, as he is saying, 'Send a man who can take my whole kingdom, who can ask for my whole kingdom!' -- if for thirty years he has been praying, then it is not worthwhile at all. I am getting into unnecessary trouble."

He also fell on his knees, touched the King's feet and said, "Sir, I am a young man -- I am a young fool. Please excuse me. I don't want anything. Your prayer to God, your thankfulness to God has finished my whole mind. I am going back to the forest to my Master."

The King tried to persuade him, "Don't go. Just have a look. Come into the palace! I will not only give you my palace, my kingdom, my riches, but my beautiful daughter also. Come and just have a look!"

But the young man said, "I cannot stay here, not even a single moment -- because the mind can betray me. An insight has happened, and I am thankful to you just as you are thankful to God. I am finished!"

And when the young man reached back to his Master and told the whole story, the Master said, "Your last initiation is over. Now nothing will ever make a slave of you. Now you are alert, conscious, free. You have passed -- I am happy. I was watching from here, and when you had asked for the whole kingdom, my heart was crying. I was thinking, 'So, fifteen years' work on this fool, and all finished.' You can't imagine my happiness," said the Master, "that you are back, that you could see the point, that you were observant."

Be observant, just watch.... People HAVE money, people have great palaces, people have all that you can desire -- just watch, just see: are they happy? are they contented? They may be more happy than you are and more discontented than you are -- then don't follow them. They are blind! They have followed other blind people. Don't follow them, don't imitate the crowd.

The really religious person is one who gets out of the entanglement of the mass psychology, of the mass hypnosis. The mass conditions you: rebel against it; go out of this mass conditioning, become an individual. Then only can you re-member from where you come, because only then will you know who you are.

Right now you know you are a Hindu or a Mohammedan or a Christian. You are not all these things: you are neither white nor black, you are neither man nor woman -- you are just a pure consciousness with no adjectives attached to it. There is no frame to this consciousness; this consciousness is infinite. If you drop the mass conditionings you will be coming closer home.

HANSA KARO PURATAN BAT --

Let us talk of those ancient times  
when we were at the source.

SWAN, I WOULD LIKE YOU TO TELL ME YOUR WHOLE STORY!  
WHERE YOU FIRST APPEARED, AND WHAT DARK SAND  
YOU ARE GOING TOWARD...

YOU ARE COMING FROM LIGHT, SO wherever you are going you must be going  
towards darkness. And that's what happens.

A child has more light in his being; as he grows he becomes darker and darker and darker. By the time he is old he is just a dark night of the soul and nothing else. A child is more luminous, is more intelligent, more alert. And as time passes and dust gathers on him, layers and layers of dust, and all his intelligence disappears, he becomes mediocre. He starts behaving in stupid ways, because he falls a victim to the stupid crowd that surrounds him. He is helpless -- he has to listen to the parents, to the teachers, to the politicians. They are the great leaders, they are the great priests -- they know, and they all say, "We love you. Listen to us otherwise you will go astray. Obey us, otherwise you will go astray."

Obedience has been one of the greatest calamities that has befallen humanity. One should be capable of disobeying. I am not saying to make disobeying your religion; I am simply saying one should be capable of disobeying. In fact, the person who is capable of

disobeying is also capable of obeying. The person who is only capable of obeying, his obedience carries no value. The person who cannot say no, his yes is always impotent. Only the person who can say no, his yes has power, meaning, significance. He says yes only when he means it.

And one should be alert enough to say no to all that takes you deeper and deeper into the mire of darkness, of blindness, of superstitiousness. And one should be capable of saying yes to anything that takes you towards the light, towards love, towards life. And it is up to you! If you say yes to darkness you will be saying no to light. If you move towards darkness you will have to keep your back towards the light. And it is only a question of a hundred-and-eighty-degree turn -- a hundred-and-eighty-degree turn and you are in front of the light that you have been searching and seeking. But your ways, your methods, your habits, your patterns of thinking, were all taking you towards darker and darker realms of life.

WHERE YOU FIRST APPEARED, AND WHAT DARK SAND  
YOU ARE GOING TOWARD,  
AND WHERE YOU SLEEP AT NIGHT...

This is a night in which you are living, and the life that you call life is nothing but a sleep -- full of dreams. Sometimes you even dream that you are awake; that too is a dream. Just the other night I was reading a story:

A man came to the lake and told the fisherman, "I am Jesus Christ!"

The fisherman looked at him and laughed, and he said, "Jesus has been dead for two thousand years -- are you mad or something?"

The man said, "But I am Jesus Christ. Have you not heard that after he was crucified he was resurrected -- and since then I have not died? Have you ever heard when Jesus died after resurrection?"

The fisherman thought, "Either he is very drunk or gone nuts." He said, "Then you will have to prove it: Jesus did miracles..."

And the man was very happy; he said, "Yes, what miracle do you want me to do?"

The fisherman said, "Then walk on the lake."

And the madman walked... and drowned. The fisherman jumped in, somehow pulled him out; asked him, "What happened?"

He said, "That time my shoes did not have any holes. Two thousand years of wandering on the earth, and the shoes are full of holes -- that's what happened."

Mad people have their own logic. Blind people have their own logic. People who are fast asleep have their own logic -- logic that supports their sleep.

One man suddenly became certain that he was dead. There was no way to prove that he was not, so he was taken to a psychiatrist. The psychiatrist tried hard to convince him in every possible way, all kinds of arguments -- but how can you prove to a man...? He said, "But I am dead -- with whom are you talking? I am not, I am no more. This is not a dialogue, this is a monologue -- you are talking with yourself, you have gone mad."

Suddenly an idea struck the psychiatrist. He said, "Okay, you come close to the mirror." And then he brought a needle, pushed the needle into the madman's hand -- before pushing the needle in he asked, "Do you think dead men bleed?" He said, "No. How can a dead man bleed?" He pushed the needle in, blood started oozing out. The psychiatrist was very happy and he said, "Now look!" Do you know what the madman said? He said, "What is there to look at? That simply proves that dead men do bleed."

You can go on supporting your illusions -- very logically. You can go on thinking you are awake and you can remain asleep. Kabir says:

... AND WHERE YOU SLEEP AT NIGHT, AND WHAT YOU ARE LOOKING FOR....

Ask these questions deep down in your own heart: What are you looking for? Where are you? Where are you asleep? In what space are you asleep?

Rothstein owed a hundred dollars to Weiner. The debt was past due and Rothstein was broke, so he borrowed the hundred dollars from Spivak and paid Weiner. A week later, Rothstein borrowed back the hundred dollars from Weiner and paid Spivak. Another week went by and Rothstein borrowed back the hundred dollars from Spivak to pay Weiner. He repeated this transaction several times, until finally he called them up and said, "Fellas, this is a lotta bother. Why don't you two exchange the hundred dollars every week and keep me out of it!"

This is what is happening here, everywhere in the world. You can learn how to keep yourself out of it, and that is the secret of awareness. This transaction will continue; the world will remain a marketplace -- it was so before, it will remain so afterwards too. But you can be out of this transaction -- you can be a witness to it. You can slip out of your identity. It is your identity where you are asleep. It is your ego where you are asleep. The ego means simply that the self is asleep. The moment the self awakes, the ego disappears, is not found any more.

Andrews, a white Georgia farmer, hired Monroe, a black, to chop some wood. Monroe took the axe and began hacking away. But in a little while the farmer noticed Monroe sitting in the shade, watching another negro do the work. "Why you sittin' there doing nothing when I am paying you to cut the wood?" asked Andrews. "How come you got somebody else doing it?" "I hired him to do it for me," said Monroe. "Is that a fact," said the white man. "How much are you paying him?" "I am paying him a dollar and a quarter," answered Monroe. "Why would you want to do that?" snorted the white man. "I am paying you only a dollar!" "I know," said the black, "but it is worth a quarter to be boss for once."

The ego is constantly in search of being a boss -- whatsoever the cost, at any cost. You are losing your whole opportunity of life just to fulfill a shadowy, non-substantial notion -- the notion of ego: "I am somebody." Nobody is nobody. We are all one; we are not separate.

At the source we are one, at the goal we will be one again. Just in this dark night when we have fallen asleep we are having private dreams. Remember, the real is universal, the unreal is private. You cannot even invite your girlfriend into your dream -- hence it is false. It is so private you cannot share it. Anything that is so private is bound to be false, and there is nothing more private than the ego -- and that is the center of all your dreaming mind, sleeping mind.

And people go on wasting their whole lives, not even knowing what they are looking for. Do you know exactly what you are looking for? Do you have some idea? Do you have some sense of direction?

IT IS MORNING, SWAN, SAYS Kabir, wake up, CLIMB IN THE AIR, FOLLOW ME!  
The original has something more:

AB HI HANSA CHET SABERA --

Now is the morning, swan...

NOW has to be remembered. The translation has missed something:

IT IS MORNING, SWAN, WAKE UP...

The original says: It is ALWAYS morning -- NOW wake up, because now is the morning. The present is always light, the present is always sunrise. Being in the past or being in the future, you go on missing the light, the door from where light penetrates you.

AB HI HANSA CHET SABERA -- This is the door, now is the time -- now or never!

IT IS MORNING, SWAN, WAKE UP, CLIMB IN THE AIR, FOLLOW ME!

AND ONE CAN WAKE UP ONLY IF ONE STARTS CLIMBING IN THE AIR.

This is a metaphor, a mystic metaphor. It means: you start moving into the world of quality, not into the world of quantity. People live in the world of quantity: more money, more power, more prestige, more respectability. These are all quantities.

You have so much -- you can double it, treble it, you can have it thousandfold, but it is all quantity. There is a different dimension: the dimension of quality. For example, you can have one sex experience, you can have two, you can have three, you can have four; then it is quantity. But if your sex experience starts becoming more a love experience, and your love experience starts becoming more a prayer experience, then it is quality.

Quantity is horizontal, quality is vertical. Once you start changing qualitatively, you start soaring high, you move in the vertical world. Matter is horizontal, spirit is vertical. That is basically the meaning of the symbol of the cross. The cross is not a Christian symbol, remember; the cross is older than Christ; it is a very ancient symbol. The cross simply means that life has two dimensions: one horizontal, one vertical. If you live on the horizontal you will live asleep -- that's why when you have to go to sleep you have to be

in a horizontal position; lying down in the bed, you become horizontal. When you wake up, you stand up, you become vertical.

Now, even scientists will agree with it, that all that has happened to man, all evolution, has happened because man some day in the past decided not to walk on four but to stand on two feet. Man became vertical -- that was the moment when evolution started. Man was no more animal. Animals are horizontal: man became vertical.

Just the physical verticality, and so much has happened to man. Think of spiritual verticality, think of the spiritual vertical dimension, and you cannot even imagine what is possible, you cannot even dream about it. You have no idea at all! You need not be beggars then -- the whole kingdom, the whole universe, with all its beauty and joy, is yours.

IT IS MORNING, SWAN, WAKE UP, CLIMB IN THE AIR...!  
I KNOW OF A COUNTRY THAT SPIRITUAL FLATNESS  
DOES NOT CONTROL, NOR CONSTANT DEPRESSION,  
AND THOSE ALIVE ARE NOT AFRAID TO DIE.

Kabir says: I KNOW OF A COUNTRY... I know of a space -- if you come with me, if you dare to come with me, it needs daring, if you are courageous enough to soar with me, if you are ready to leave the muddy pools where you have made your abodes, to go to the Himalayas, beyond the Himalayas, to the purest lake, Mansarovar.... The word MANSAROVAR IS also beautiful -- it means the lake of consciousness.

I KNOW OF A COUNTRY THAT SPIRITUAL FLATNESS DOES NOT CONTROL...  
Here, in the name of spirituality, something pseudo, something false is being sold. The temples and the mosques and the churches and the gurudwaras, they are selling you something which has nothing to do with spirituality. Nanak had something to give, but Nanak is no more. And Mohammed had something to give, but he is no more. Now there are only dead traditions. You will have to find an alive Master who KNOWS OF A COUNTRY WHERE SPIRITUAL FLATNESS DOES NOT CONTROL.

In this world. very spiritually flat people are thought to be saints. In fact, the more spiritually flat you are, the more spiritually stupid you are, the more you will be respected by the masses -- because the more you will oblige the masses by being according to their ideas of what a saint should be. Only mediocre, stupid people can follow the masses, can fulfill their expectations.

A man who has any courage, a man who has any guts, is bound to be a rebel. He will not be worshipped as a saint in his life -- he will be worshipped as a saint only when he is gone. People worship dead saints: either you have to be dead while alive -- they will worship you -- or they will wait: when you really die and nothing of you is left, and the whole fragrance has evaporated, then they will worship you.

Jesus they crucified, and crucified Jesus they worship. Socrates they killed, poisoned, and now for centuries they have honoured him as one of the greatest human beings who has ever walked on the earth. Mansoor they murdered, butchered, and now Sufis go on claiming that he is one of the greatest Sufis. When he was being killed, even these Sufis were standing in the crowd and watching. And nobody even protested -- not even a very famous Sufi, Junaid, who was present in the crowd and who knew perfectly well that Mansoor was innocent, that Mansoor's declaration "I am God!" was not against God.

Mansoor's declaration that "I am God!" was not a sin. In fact, Mansoor was no more there -- God had declared himself through him. Junaid knew it, but still was afraid of the crowd, kept quiet. And when people were throwing stones and mud to humiliate and to insult the dying man, he also threw a roseflower -- for two reasons. Must have been a very diplomatic mind: so people knew that he was also throwing something, that he was not in favour of Mansoor, and Mansoor would know that he had not thrown a stone or mud -- he had thrown a roseflower. But the story is tremendously beautiful...

When he was being hit by stones and his whole body was oozing blood, he was laughing, he was in a state of celebration, because he was being sacrificed in the name of God. It was a moment to celebrate! But when he was hit by the roseflower, he wept -- the story says Mansoor wept.

Somebody standing nearby asked him, "What is the matter with you? Stones are being thrown at you; all over the body you have been wounded, blood is flowing from everywhere, and you kept laughing and smiling. And a roseflower hit you, and you wept?"

Mansoor said, "Yes, because the man who has thrown the roseflower knows that I am innocent. Still he is not courageous enough to say so. The others who are throwing stones at me are ignorant -- I am praying for them, I am praying to God, 'Forgive them because they know not what they are doing.' But I cannot pray for this man who has thrown the rose, that's why I am crying and weeping. What should I do now? I cannot say to God, 'Forgive this man because he knows not what he is doing' -- he knows perfectly well what he is doing, and he knows perfectly well that I am absolutely innocent."

When he said these words, Junaid disappeared into the crowd, became very much afraid: people might catch hold of him.

Now, Sufis go on claiming that Mansoor was one of the greatest enlightened people of the world, now they worship him.

The ways of man are very strange. This world is really very flat as far as spirituality is concerned. And the so-called spirituality is very boring too. And the so-called spirituality is more or less rubbish -- rubbish that has gathered down the ages: theories, thoughts, systems, but not a single iota of experience.

Hence Kabir says:

**I KNOW OF A COUNTRY THAT SPIRITUAL FLATNESS DOES NOT CONTROL...**

Come with me! I can take you to a space where all these fools are no more pretending to be spiritual, where all these dull, stupid fellows are no more thought to be saints.

A priest dies. At the Pearly Gates he is given a warm welcome by Saint Peter, who presents him the keys of a small, old, rotten car and a small one-bedroom apartment.

When he gets there, there is another pleasant surprise for him, for his next door neighbour turns out to be a parson who had been a good friend of his Down Below.

They decide to stroll down to the Pearly Gates to check out the action, and they are horrified when they spot a certain rabbi strolling through the Pearly Gates as though he own the place. For they knew this particular rabbi only too well, and he had been the scandal of their community. Sodomy, usury -- name any vice, he had committed it. The two reverends were even more horrified when Saint Peter bowed low to the rabbi, told

him what an honour it was to have him in Heaven, and presented him with keys to a Rolls Royce, a town house and a country house.

"This is outrageous!" priest and parson storm at Saint Peter. "We lead pious, godfearing lives and all we get are small cars and small apartments. But this schmuck of a rabbi, he does everything vile, yet you give him a Rolls Royce, a town house, and a country house. How come?"

"Well, I am sorry, gentlemen," Saint Peter apologizes, "but he is a relative of the management."

Kabir is not talking about a country like this. He is not talking about the heaven of your imagination. Your heaven will be an exact replica of this world; maybe a little bit decorated here and there, modified, a little better -- a better standard of living, but not real life.

Kabir is talking of an inner space:

I KNOW OF A COUNTRY THAT SPIRITUAL FLATNESS  
DOES NOT CONTROL, NOR CONSTANT DEPRESSION.

In this world you will find two types of people: one who is just boringly religious, flat; another who is just worldly, but depressed. The pseudo religious at least hopes that something great is going to happen after death, but the worldly man does not even have that hope -- he is very depressed. You can see this...

In India you will feel the difference from the West. India is a flat spiritual country, but people are in a way hopeful. Life is short, and soon it will be gone, and then the paradise and all the joys; and the more you suffered in life, the more you will be rewarded. So carry on, be patient.

In the West, people are not flatly spiritual, and they have no hope, no future, no life after death. Then there is great depression, then they are very heavy, as if they are carrying mountains of worries, anxieties.

Both states are wrong.

Kabir says:

... AND THOSE ALIVE ARE NOT AFRAID TO DIE.

I KNOW OF A COUNTRY...

... where people know death is a lie, where people know that life is eternal. I know a space where you will also be able to see and feel and experience that life never begins, never ends -- that death is only a change of garments.

THERE WILD FLOWERS COME UP THROUGH THE LEAFY FLOOR,  
AND THE FRAGRANCE OF 'I AM HE' FLOATS ON THE WIND.

THERE THE BEE OF THE HEART STAYS DEEP INSIDE  
THE FLOWER.

AND CARES FOR NO OTHER THING.

He is talking about the inner space, the inner silence, the contentless consciousness, samadhi.

THERE WILD FLOWERS COME UP...

Wild because they are spontaneous, wild because no gardener has tended to them, wild because they are SO full of life -- they are not civilized, cultured, pale -- so full of blood and so full of juice. Wild because you have not seen them yet, not even in your imagination do they cast any shadows.

THERE WILD FLOWERS COME UP THROUGH THE LEAFY FLOOR,  
AND THE FRAGRANCE OF 'I AM HE' FLOATS ON THE WIND.  
NOW THIS IS SOMETHING UNTRANSLATABLE. The Sanskrit word that Kabir uses is SOHAM. Literally it means 'I am he' -- 'I am that.' But that is not the point. SOHAM is not a word but a sound. If you become utterly silent, you will hear this sound arising from the deepest core of your being: SOHAM. It is not a word; it is a sound, pure sound. It is a kind of inner music which is heard when all the noise of the mind has left you. Because it is heard only when the mind has left you, when there are no longer any thoughts to disturb, no interference, the whole world forgotten, and you are in absolute aloneness, and everything has stopped, time has stopped, space has disappeared, when there is only pure consciousness vibrating -- that's what Zen people call the sound of one hand CLAPPING: SOHAM -- because this sound is heard only when you have reached the very center of your being, and because with this sound, once heard, you become absolutely certain, not convinced, not that you start believing, you become absolutely certain through knowing that 'I am he' -- hence the sound has gathered a meaning around it, but basically it is a sound.

And the mystics say that the whole existence is full of this sound, SOHAM. Whenever you are silent, you will hear it. This is the voice of God, and this voice reveals to you who you are.

... AND THE FRAGRANCE OF 'I AM HE' -- SOHAM -- FLOATS ON THE WIND.  
THERE THE BEE OF THE HEART STAYS DEEP INSIDE THE FLOWER...  
Then who wants to go out? The sound of SOHAM showers on you as nectar. Then who wants to go out? for what? All that you have been desiring is suddenly fulfilled; all that you have asked is given. The door is open.

THERE THE BEE OF THE HEART STAYS DEEP INSIDE THE FLOWER, AND  
CARES FOR NO OTHER THING.

DON'T GO OUTSIDE YOUR HOUSE TO SEE FLOWERS.  
MY FRIEND, DON'T BOTHER WITH THAT EXCURSION.  
INSIDE YOUR BODY THERE ARE FLOWERS.

HE IS INDICATING TOWARDS THE SEVEN CENTERS -- the seven chakras. Those seven chakras are called seven flowers. We become aware only of the first, and that too in a very dim and dismal way -- a sound heard from far away, or just an echo. We become aware of the first center only, the sex center, and that too only once in a while. All your sexual experiences don't bring you to the awareness of the flower. Only when you have a deep orgasm, only when you have a total orgasm, when your whole body pulsates with joy, when each fiber of your body dances with joy, when each cell of your body goes mad, wild with joy -- then only do you become aware of the first flower.

Even that is very rare; not more than one percent of people become aware of it. Ninety-nine percent know sex only as a relief; they don't know its orgasmic quality. Even if they think they are having an orgasm, it is not orgasm -- it is just genital relief.

Orgasm has nothing to do with genitals as such. Genitals are involved in it, but orgasm is total -- from the head to the toes, it is all over you. Nothing is being held behind. A total involvement in the moment, a total merger -- then you become aware of the first flower. And there are six higher flowers, and as you move higher, deeper orgasmic experiences are waiting for you. The seventh, the last, is called SAHASRAR -- the one-thousand-petalled lotus. And when the seventh, that is in the head, opens up, you have transcended humanity, you are no more a human being. You may be in the human body, but you are a God.

The Western mind finds it very difficult; they cannot understand why we call Buddha a God, why we call Mahavira a God, why we call Krishna a God. They don't even call Jesus a God; they only call him 'the son of God'. Their idea of God is: one who created the world.

But in the East we have gone far deeper than that. Nobody has ever created the world; in the Christian sense there is no God at all. God is not a creator but the creativity, the energy that has become manifest in existence. God is in the tree, in the rock, in the river, in you, in me. But then why do we call Buddha a God if God is everywhere? Buddha has awakened to his godliness, others are fast asleep.

By calling Buddha a God we don't mean that he created the world, we don't mean that he controls the world -- we simply mean that he has attained to the seventh orgasm, that he has come to the seventh flowering, that the ultimate has opened in him, that he is no more an individual, that he has become universal.

Your head has an opening.... Just try to understand: your sex center has an opening; that opening joins you with nature, that opening takes you downwards. Exactly like the sex center, on the opposite pole, is SAHASRAR -- that opens upwards. Just as sex takes you downwards, SAHASRAR takes you upwards.

Sex is under the law of gravitation and SAHASRAR IS beyond the law of gravitation. It functions under a totally different law -- you can call it levitation, or you can call it 'grace'. The law that pulls you down is gravitation, and the law that pulls you up is grace. Science is not yet aware of the other law; that is unfortunate. But religion is basically the art of helping you enter into the realm of the second law, the law of grace. And once your SAHASRAR, the one-thousand-petalled lotus, has opened, you disappear as an ego: God appears in you. Your form will remain human, but in the form of the human the superhuman starts descending.

Hindus call this state AVATARA. The word AVATARA means descendance: when a person is open towards the sky, the sky descends in him, he becomes an AVATARA. DON'T GO OUTSIDE, says Kabir, YOUR HOUSE... has all that you are searching and seeking outside.

DON'T GO OUTSIDE YOUR HOUSE TO SEE FLOWERS.  
MY FRIEND, DON'T BOTHER WITH THAT EXCURSION.  
INSIDE YOUR BODY THERE ARE FLOWERS.  
ONE FLOWER HAS A THOUSAND PETALS.

Six are lower. Up to the sixth you remain a human being -- you become a very superior human being, but you remain a human being. Up to the sixth you remain a sage. Entering into the seventh you become a God.

ONE FLOWER HAS A THOUSAND PETALS.  
THAT WILL DO FOR A PLACE TO SIT.

And once you have arrived at the seventh, you have come home. Now you can sit at rest, now you can relax. Now there is nowhere to go. Now all is completed, fulfilled. This was the search... and you ran in all directions. In all the ten directions you were running, hither and thither for thousands of lives, and not even a glimpse was found. But once you have reached the seventh, all is fulfilled. Suddenly now you can rest. Now there is nowhere to go, no goal to attain, no object for your desire -- hence desirelessness happens naturally.

SITTING THERE YOU WILL HAVE A GLIMPSE OF BEAUTY...

And this is what WE call beauty in the East. Unless the seventh flower has opened in you, you know nothing of beauty. You only say that the rose is beautiful, the sky is beautiful, the river is beautiful. You are using the word 'beautiful', but you don't know exactly what beauty is.

If somebody persists, insists, "Define what beauty is," you will be at a loss. You will not be able to define it -- in fact, you have not known, you have simply heard. Others say the rose is beautiful, so you say the rose is beautiful. You are simply repeating others' opinions.

Just fifty years ago, nobody had heard that the cactus is beautiful -- now the cactus is on the throne, the rose is dethroned. Now to talk about the rose and its beauty seems very outdated; now people have not rose plants in their houses but cactuses. The more sophisticated a person is, the more he will appreciate the beauty of the cactus. The fashion has changed. Fashions change! The rose has lost its face. After a few days, the rose will come back, because people get tired -- cactus and cactus and cactus -- and then one day they decide enough is enough. Again, suddenly, they have to change. Watch people's dresses: each year they go on changing, and after ten, twelve years the old dress comes back, because from where are you going to get new ideas? You can ask Padma -- just the SAME ideas go on moving in a circle.

You don't know what beauty is. You use the word, certainly, but your word is empty. Beauty is known only by one who has known the inner beauty, one who has known the inner flower opening. Then whenever a flower is seen, it reminds you of your inner beauty.

Yes, Kabir seeing a roseflower will start dancing, will start singing, because the rose flower on the outside will simply trigger his inner experience of his own flower. Seeing the starry night, he will start singing or playing on his flute, because suddenly the starry night will remind him of his own inner sky -- which is far more beautiful.

SITTING THERE YOU WILL HAVE A GLIMPSE OF BEAUTY  
INSIDE THE BODY AND OUT OF IT,  
BEFORE GARDENS AND AFTER GARDENS.

Once you have seen the inner beauty, then you will be able to see the outer also as beautiful. Once you have seen God within, you will be able to see him without too. The original is very beautiful:

BAGO NA JA RE NA JA,  
TERI KAYA MEN GULJAR.

Don't go to the gardens!

The garden is within you.

Don't go, don't go, don't go to the gardens.

BAGO NA JA RE NA JA,  
TERI KAYA MEN GULJAR.

Within your own body is the garden of gardens.

SAHAS-KANVAL PAR BAITH KE

TU DEKHE RUP APAR.

Find out where this one-thousand-petalled lotus is within you,

and then sit upon it,

and then see the beauty of the formless,

then see the beauty of the invisible,

then see the beauty of the intangible,

then see the beauty of the unknowable.

Those who have only known the known have known nothing. Those who have only seen the seeable have not seen anything. Unless you become capable of seeing the unseen and hearing the unheard, you have not come yet to your full potential.

God gives you a great gift of potential. The only way to return the gift in gratitude and thankfulness is to make the potential actual. Be what your seed is carrying within you.

Become it! Be it!

This small body is not small: it contains a universe. And this body is not just a body: it is the temple of God. Love it, respect it, explore it. And don't get stuck at the first center.

You have to move from sex to samadhi. Unless your sexual energies are transformed into samadhi you are not fulfilling your destiny, you are not fulfilling your nature. You are missing the great opportunity that life is.

The Fish in the Sea is Not Thirsty

Chapter #8

Chapter title: Time to be Getting Home

18 April 1979 am in Buddha Hall

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The first question

### Question 1

OSHO, YOU SAY THAT IT IS ENOUGH FOR US TO JUST BE, THAT WE DON'T NEED TO DO ANYTHING TO BE IN GOD. I HAVE THIS GUT-FEELING THAT I NEED TO DO TO BE WORTHY, TO CONTRIBUTE, TO GIVE SOMETHING. AND YOU SAY THAT GOD IS WITHIN ME. I REALIZE I AM LOOKING INSIDE FOR SOME CONCEPT I GOT FROM THE OUTSIDE. IT IS LIKE LOOKING DOWN INTO A WELL IN THE NIGHT. I SEE REFLECTIONS AND I THINK IT IS THE BOTTOM, BUT IT IS ONLY THE SURFACE. EVEN WHEN I KNOW I NEED ONLY LET AND WAIT RATHER THAN LOOK FOR ANYTHING, I AM STILL WAITING FOR MY OWN CONCEPTS OF WHAT SHOULD HAPPEN. PLEASE COMMENT.

Prem Garima,

THE FIRST THING -- THE MOST FUNDAMENTAL -- TO BE understood is that you are already in God. It is not a question of being in God: you are already there. Just as the fish is in the ocean, you are in God. God simply means the existence, that which exists. In the ancient Hebrew, the word 'God' stands for that which is. 'G' stands for that, 'O' for which, and 'D' for is -- that which is. The word 'God' is tremendously significant. It does not indicate a person; it simply indicates a presence. And the presence is everywhere! Life is synonymous with God, universe is synonymous with God. To be is to be in God -- there is no other way. To breathe is to breathe in God -- there is no other way. To sleep is to sleep in God and to wake up is to wake up in God -- there is no other way. You can choose to sleep, still you are in God. You can choose to forget God, still you are in God. You can choose to deny God, still you are in God. Not to be in God is the only impossible thing -- the only impossible thing I say.

So it is not a question of becoming worthy. But I am not saying don't become worthy. I am not saying be lazy, lousy. I am not saying become an escapist. I am not saying don't contribute to existence. But your contribution to existence should not be a means to reach God -- that's what I am saying. Your contribution to existence should be in gratefulness that you are in God. It should not be a means to reach -- because you are already there. It should be an overflowing of joy because you are already there. Be very clear about the distinction.

Share your joy, your love, your ecstasy. Make life as beautiful as possible. Just out of thankfulness that God has chosen you to be, that you are allowed to be, that you are given life. What else can you do? If you can sing a song, sing it with your totality! If you can paint, paint, and put your whole heart in it. If you can dance, dance to abandon so you disappear completely in the dance and there is no more any dancer but only the dance remains.

But these are not means, let me remind you, to reach God -- these are just our poor thanks, our heartfelt gratitude.

Prayer is true when it comes out of gratitude. Prayer is false when it is just a means to persuade God, to seduce God, to ask for something from him -- even if you are asking God himself, then too your prayer is full of desire. And when prayer is full of desire, it is too heavy, it can't have wings. It can only grope in the darkness of the earth; it cannot soar high in the sunlit sky.

When prayer is without desire it has wings, it can reach the ultimate. And when prayer is without weight, when it is out of thankfulness, not desiring anything but just to show your gratitude for all that God has already done for you....

Garima, you say: IS IT ENOUGH FOR US TO JUST BE? BUT MY GUT-FEELING IS THAT I NEED TO DO SOMETHING TO BE WORTHY, TO CONTRIBUTE, TO GIVE...

It is not a gut-feeling: it is just what has been conditioned in you by the society. The society has been telling you continuously, persistently, day in, day out, from your very childhood -- in the school, in the college, in the university, in the church, the priest, the politician, the parent, the professor, they are all joined together in one single conspiracy: to give you the idea that as you are you are unworthy. You have to do something, you have to prove yourself, then only will you be worthy.

This is the strategy of the society to exploit you; this is the society's ugly way to make slaves of you, not creators but slaves. But in beautiful, sophisticated ways you have been conditioned. Beautiful words covering very ugly realities. The ugly reality is that the society wants to use you as a slave, the society wants to manipulate you, the society wants to control you. It manages it in two ways.

On the outside is the state, the policeman, the magistrate; they enforce laws, but laws can never be absolute and man can always find ways to defy laws. Then the society creates another safeguard: it creates a conscience in you; it goes on hypnotizing you, saying again and again that you have to be worthy.

And the helpless child has no other way than to oblige, than to surrender. His whole life is at stake; he cannot survive on his own. He has to depend on the parents. He has to watch continuously what THEY want, what THEY appreciate, what is rewarded by them. If it is rewarded by them, then he is worthy, he feels good; if he is punished by them, he feels unworthy, he feels bad about himself

Slowly slowly the idea settles, sinks deep in your heart, becomes almost your second nature, that just to be is not enough. Trees are enough, animals are enough, birds are enough -- only man has this stupid idea that just to be is not enough. It is a very cunning tactics to destroy the freedom of the individual, to destroy the self-respect of the individual, to create in the individual a deep guilt feeling. It has gone deep, certainly -- so deep, Garima, that you misunderstand it as a gut-feeling. It is not a gut-feeling at all.

But I am not against being creative, remember. I am all for it. I want my sannyasins to be creative -- but for a totally different reason, with a totally different intention, with a totally new motive. I want you all to be creative; I don't want you to escape to the monasteries -- I want you to live in the world and live fully, and live the whole spectrum of life. Bring your total potential to expression! Bloom in as many ways as possible! Because only then will you feel fulfilled.

But this has not to be as a means to attain something. This has to be just an expression of your joy, of your celebration. And then the quality changes. When you use something as a means, you are not really interested in it.

For example, if you are painting just to be appreciated, your focus is on appreciation, not on the painting; your heart is not there. You are already imagining, dreaming, how you will be appreciated. And because your constant worry is how to be appreciated, you will paint something which will not come out of you spontaneously -- you will paint

something which others are bound to like. You will paint it according to them. You will become a very poor painter. You will not allow your genius to come out, because the genius is not easily appreciated, remember it. The more talented you are, the more genuine your intelligence is, the less is the possibility of being easily appreciated. The greater possibility is that you will be condemned. Why? Because a genius brings something new into the world, so new that old criterions don't fit with it. And the old criterions are deep-rooted in the human mind; they cannot easily go away.

The genius has to create not only his poetry, his painting, his dance, his music, he also has to create new criterions by which to judge them.

Vincent van Gogh was not appreciated in his time -- one of the greatest painters the world has ever known. He lived in utter poverty; his brother supported him. But his brother was not much in favour of his painting either, because it was not paying -- so what is the point of doing something which does not pay? On the contrary, because of his paintings people used to think that he was mad. He was painting in such a new way -- as it had never been done before. He had his own vision. He was a genius! In his paintings, trees are so high that they reach to the stars; stars are very small and trees are very big. Now who is going to appreciate this painting?

Any schoolchild can say, "This is nonsense! Stars are not so small, and trees -- who has seen such big trees? reaching above the stars?" But Vincent van Gogh used to say, "Whenever I see a tree, this is my feeling: that the earth is trying to reach the stars, to transcend the stars, through the trees. These are the hands of the earth reaching for the unknown, for the transcendental. And I love my earth, hence my stars are small and my trees are big. I am PART of this earth, I am also a hand of my earth. To me stars are small."

This is not a question of astronomy, physics, mathematics: it is a totally different vision. Trees are seen as ambitions of the earth, love affairs of the earth with the sky. But who is going to appreciate him?

In one of his paintings the sun is painted black. Now who has ever seen a black sun? But he used to say that the sun that shines outside IS black compared to the sun that is inside. It is a comparison. Kabir will agree; Kabir says, "When I saw the inner sun, then I knew that the outer sun is just a black hole. When I saw my inner life, then I knew that the outer life is nothing but another name for death."

The moment the inner is known, suddenly the outer starts fading away. Now, van Gogh is talking in a mystic way -- he is a mystic -- but who will understand? It will take years for people to understand. Van Gogh lived and died unappreciated, unknown. He remained absolutely unknown.

You will be surprised to know: now each of his paintings is so valuable that no other painting can compete. Even Picasso's paintings are not so valuable -- millions of dollars for a single painting. In his own day, in his whole life, he could not sell a single painting. He had to distribute his paintings to friends or to the man who used to give him a cup of tea in the morning free of charge. Those same paintings now cost millions of dollars. People had discarded them; people accepted them out of politeness, because as far as they were concerned it was all junk -- so why collect it?

Vincent van Gogh committed suicide when he was only thirty-three. It was impossible to live; he could not earn a single pie. His brother used to give him enough money, just enough, to exist, to survive. But he needed money to paint -- for the canvas and the

colours and the brushes. So this was his arrangement: out of seven days... he used to get money every Sunday for one week. Every week, for three days he would eat and for four days he would fast, so that money could be saved to purchase canvases, colours, and other things that he needed.

To me, van Gogh's fasting is far more significant than all the fasts that have been done by your so-called saints. THIS fasting has something beautiful in it, something spiritual in it. When your so-called saints go on a fast, it is a means; they are fasting so that they can reach heaven and enjoy all the heavenly joys. But van Gogh's fasting has a totally different quality to it: his love to create.

And why did he commit suicide? He committed suicide... that too has a tremendous significance. It is no ordinary suicide. In fact, a man like van Gogh cannot do anything in an ordinary way. He committed suicide because he said, "Whatever I wanted to paint, I have painted. Now, just to exist is pointless. I have given that which I came to give; now I can go back to the original source. There is no need to live in the body any more. I have contributed."

Years and years passed, then slowly slowly he was appreciated. Now he is thought to be one of the greatest painters in the world.

And this has been so with all the geniuses: in their own time they are condemned -- condemned by the masses, condemned by the crowd, condemned by the priests, condemned by the politicians. They are appreciated by only very few people -- sensitive, receptive, intelligent -- only by very few people who have the capacity to see something that is new, unknown, that has never happened before; only by very few people who can put their minds aside and look.

I would like you to be creative, but don't be bothered about appreciation, don't be bothered that you will be gaining fame, name through it. Whenever the motive is to gain something out of creativity, you are no more interested in it. You become a technician; you are no more an artist. You may do the painting, and you may do it perfectly, technically perfectly, but it will not have the soul, it will not be alive, because you will not be there. You will be looking all around for the appreciators to come. And you will always paint accordingly, so that they can appreciate.

There are people who say only that which people want to hear. These people will be very famous, known, appreciated, respected, but they are mediocre people. The genius speaks that which arises in his heart; he does not care a bit whether anybody is going to like it or not. He says it straight, he says it direct -- he never thinks of the results and the consequences.

Be creative in that sense and your creativity will become an offering to God. God has given you so many gifts, Garima; something HAS to be done just in deep thankfulness. But remember: with no motive, not as a means but as an end unto itself. Art for art's sake, and creation for creation's sake, and love for love's sake, and prayer for prayer's sake. And that's how one, slowly slowly, becomes religious. The religious person lives in the moment; he has no worry about the future, not even about the next moment. When it comes, it will come. He does not prepare for it. He lives this moment, and out of this moment the next will be born. And if this moment has been beautiful, if this moment has been a benediction, the next is going to be, of course, a deeper benediction, a greater blessing.

Garima, you say: I HAVE THIS FEELING THAT I NEED TO DO TO BE WORTHY... THE NEED TO DO CAN BE A GUT-FEELING, because we have too much energy and the energy wants to dance, the energy wants to paint, the energy wants to sing, the energy wants to DO something. But this can't be a gut-feeling: I NEED TO DO TO BE WORTHY. That is a feeling that has been put inside you -- like scientists put electrodes in the brain and then a person can be manipulated.

Just like that the society has been going on down the ages -- it creates a conscience in you: "Do this, this is right, approved, respected. Don't do that; that is unworthy of you. You will be condemned if you do it." And a kind of division is created within you between right and wrong, between the 'should' and the 'should-not'.

And the problem is that no 'should' can ever be a fixed phenomenon; it changes with life. No right is always right, and no wrong is always wrong, so to decide beforehand is dangerous. I don't teach you conscience; conscience means right and wrong are like things, decided: this is a rose and that is a lotus, and this is a stone and that is a diamond - - decided. Decided for ever! Right and wrong are not things. They change. Life is a riverlike phenomenon. What is right today may not be right tomorrow.

One Zen Master asked his disciple, "What is God?"

The disciple bowed down, remained silent. The Master blessed him and said, "This is good. I am happy."

Next day, again, the Master asked the disciple, "What is God?"

And of course now he had learnt, so he bowed down, an even deeper bow, remained quiet, even closed his eyes, and the Master hit him hard on the head and said, "You stupid!" The disciple was puzzled. He said, "But what has happened? Yesterday you were so happy, and the answer is the same -- even better than yesterday!"

And the Master said, "That is where you went wrong: yesterday was yesterday, today is today. Now you are simply repeating a ready-made formula. Now you are not being true, not being spontaneous, not being responsible. Now you have learnt a trick. How can the same answer be right today? Twenty-four hours have passed, so much water has gone down the Ganges!"

Existence is dynamic, it is not static -- it is not a stagnant pool. It is a constant continuum, flow. No answer can ever be fixed -- and that's where the society deceives you: it gives you fixed answers. With fixed answers one thing is good -- that's why we cling to them -- they give you a sort of certainty, security, safety. You can remain certain that you are right.

But life goes on changing, And your 'right' remains fixed. And then your whole life becomes a misery, because your answers never fit the questions. Then your whole life is an effort to put square plugs into round holes -- your whole life you go on trying. And it is very frustrating. And the reason is: you never see that life is changing.

And the really conscious person changes with life. The really conscious person cannot afford to be consistent. Consistency is part of a mediocre mind. I am not saying be deliberately inconsistent; I am simply stating a fact, that to be consistent means to be stupid, to be consistent means to remain with the past, blind to the present. If you look at the present you have to change with life.

Hence you will find a thousand and one contradictions in Jesus' statements, and so is the case with Gautam Buddha. And that has always been the case with the enlightened

people, because they don't have any ready-made answer. You hanker for the ready-made answer so you can jump upon it, you can hold it tight in your hand and you can be certain.

You suffer from uncertainty -- and uncertainty is the nature of life. Certainty is part of death. Be certain and you will be dead. Remain flowing, remain uncertain, remain available to the changing circumstances, and you will remain more and more alive. To be totally alive means to live in the moment with no past interfering at all -- then you respond to the moment and the response comes from your consciousness not from your conscience. Conscience is a deception; conscience is a social trick. The society has created the conscience. And the function of the Master is to destroy your conscience so that your consciousness can be freed.

Your gut-feeling is not a gut-feeling. You have been deceived. There is no need to do anything to be worthy -- you are already worthy. If you were not worthy, you would not be here at all. God has given you birth, has created you -- must have seen some worth in you. If you are unworthy, then God is not a very original creator, then he is not much of a creator either. How can he create an unworthy person?

Society makes you unworthy, because that is the only way to exploit you -- to make you feel unworthy. Then you will try hard to become worthy because that is the only way to gain self-respect. And to become worthy you will follow the dictates of the society. Society creates fear in you -- fear of being unworthy, fear of being condemned, fear of being left alone, fear of being nobody, fear of being anonymous. And then you are ready to yield, to bow down, to any kind of nonsense.

Simon's parents were in despair when he flunked out of school. They tried sending him to every school in the city -- private, public, progressive, military academy -- but he took no interest. Finally they tried a Catholic school. When Simon came home with his first report card, his parents were surprised to see a straight A report.

"What happened?" they asked him.

"Well," he replied. "When I saw that poor guy nailed to the cross everywhere I looked, I knew they meant business!"

Create fear... create as much fear as you can. That has been the policy of the society. Hells have been created just to catch hold of you; heavens have been created just to reward those who will follow the dictates. All are imaginary: there is no hell, no heaven. But these rewards and punishments are subtle strategies, and they have worked up to now, and they have destroyed all human dignity.

This is not a gut-feeling in you. Your gut-feeling and the conscience created by the society have got mixed up. The gut-feeling is to DO something -- yes, that is a gut-feeling. When energy is there, one wants to do something; that is natural. Energy wants to be expressed. But WITH the motive to be worthy, that is a conscience part which is getting mixed with your gut-feeling. Be clear about it!

You have been messed around by the society in every possible way. You have been confused so much that you have to depend on somebody. Either you go to the priest -- in the old days you used to go to the priest. In India they still go to the priest. In the West the new priest has arisen: the psychotherapist, the psychiatrist, the psychologist -- go to him.

And the miracle is that the priest is just like you, maybe even more in a mess than you are, but still you go to him to find good advice. Yes, he repeats good advice like a parrot. Your psychotherapist, your psychiatrist, your psychoanalyst, may be in deeper anxiety, in more tensions than you are.

Just the other night one of my sannyasins was asking me, "Osho, you had told me last time when I came here, 'Look for the lighter side of life, count the roses, ignore the thorns. They are there, take note of them, but don't pay too much attention to them.' But my psychoanalyst has said, 'This is dangerous, this is going to repress your emotions.' So I am puzzled -- what to do?"

I told him, "You just wait a few days, your psychoanalyst will be here...!" But I was not aware that this sannyasin himself is a psychoanalyst. Just later on Vivek told me that he himself is a psychoanalyst. Now, one psychoanalyst going to another psychoanalyst -- for what? And that one may be going to somebody else.

THE FOUNDER OF PSYCHOANALYSIS, Sigmund Freud, was one of the most pathological persons you can imagine -- very superstitious. You will laugh if you go into his biography about how such a man could become the founder of psychoanalysis, and how such a man could be trusted, that what he was saying was true.

One of his friends gave him the idea that just as each woman has a twenty-eight-day period when her menstruation comes, exactly like that each man has a twenty-three-day period. There is some truth in it -- not twenty-three days, exactly twenty-eight days. Now much more research has been done on it.

Those four, five days when a woman goes through the period are sad, depressive, dull, negative -- exactly like that man also goes into a negative state each month for four, five days. Of course, his period is not very visible, but it is there; it is a psychological fact. It should be there, because men and women are not very different.

So the friend's idea was on the right track. Sigmund Freud suddenly got one idea -- lying down in his bed, he was thinking about twenty-eight and twenty-three -- suddenly an idea flashed in his mind: twenty-eight plus twenty-three means fifty-one, and he could not sleep the whole night. He became certain by the morning that he was going to live fifty-one years -- a very great gut-feeling. And he started talking about it twenty-eight plus twenty-three -- fifty-one years and he will die.

And the fifty-first year came and passed... and he did not die. Then something else had to be found. The day he was expecting to die, his phone number was changed and the end of the phone number was sixty-two. So he said, "Look, another indication: so now I am going to die at sixty-two." But that day also came and was passing.

But the people like Sigmund Freud are not easy... they will find something or other. He was staying in a hotel and the number of the room was eighty-two, so he said, "Look, another indication from above -- at eighty-two I am going to die -- that is absolutely certain."

And that day also passed. He died when he was eighty-three.

Such superstitious people... he was so afraid of death, that's why he was so much concerned about it. He was so afraid of death that five times in his life he fainted publicly because somebody started talking about death. He used to faint flat on the ground. Just the IDEA of death! And such a pathological, neurotic person became the founder of psychoanalysis.

And he used to project himself: whatsoever was true for him he thought was true for every human being. That is the very limit of nonsense. All that he has said about man is not about man -- it is about Sigmund Freud. And Sigmund Freud is a single individual; he does not represent man. Nobody represents man! Nobody can ever represent man.

So maybe a few people are helped by psychoanalysis, very few people -- rarely have I seen a person who has been helped by psychoanalysis -- but those are the people who are of the same type as Sigmund Freud.

And now much research has happened and it has been found that even those people who are helped are not helped by psychoanalysis but by something else. In one experiment, twenty-five persons were given psychoanalysis for six months, and twenty-five persons were just kept waiting and were told, "Soon your psychoanalysis will start." They were all suffering from the same kind of illness, and the result was very surprising.

The twenty-five who were given psychoanalysis were helped a little bit, but the twenty-five who were kept waiting were helped far more. Just waiting helped them far more. In fact, this secret has been known in the East, it has been practised for centuries. If you take a mental case into a Zen monastery, they put him in isolation for three weeks; nobody talks to him -- just the opposite of psychoanalysis -- nobody talks to him, nobody listens to him. They just keep him isolated; somebody goes, absolutely silently, and puts the food there, comes back. He has to live with himself for three weeks... and miracles have been happening down the ages.

Just putting him there for three weeks in isolation, slowly slowly he cools down -- no psychoanalysis, no therapy, just isolation. In fact, he was suffering too much from people -- the stress of being in a crowd continuously.

Psychoanalysis may not be the real cause of help, but the length of time -- two years, three years, four years, the psychoanalysis continues. It continues as long as you can afford it; it depends on you. If you have enough money, it can continue your whole life. In fact, psychoanalysis never comes to a termination. It cannot come, because the mind is very inventive. It goes on inventing more and more rubbish. It starts enjoying, slowly slowly, because the more rubbish it brings up, the more happy the psychotherapist feels. Seeing him happy, it obliges more.

Whatsoever the expectations of the psychotherapist are, the patient fulfills them. Patients are really patient people, very obliging, courteous. Good people they are! That's why they are suffering; they are not hard people -- not hardware but software. Because they are soft they are suffering. The hard guys are not suffering; the hard guys make others suffer. The soft guys become victims. Three, four years Lying down on the couch, talking nonsense, waiting, waiting, waiting -- it helps one to unwind, one becomes a little more relaxed. And somebody is listening to you very attentively, at least pretending that he is listening very attentively.

My own observation is that the attention of the psychotherapist is of immense value. This is a world where nobody gives you any attention. If the husband wants to talk to the wife she says, "There is so much work to be done in the kitchen -- and the dishes have to be washed and I have no time." If the wife wants to talk to the husband, he is tired from the whole day at the office and the work and the traffic, and he wants to watch the TV.

A survey says that the average husband/wife communication in America is only thirty-three minutes per day -- and that is the average. And in that thirty-three minutes you can

count fighting, nagging, pillow-throwing, and every kind of thing. Thirty-three minutes only between husband and wife -- out of twenty-four hours?

A great need has arisen that somebody should listen to you. Hence the psychotherapist helps -- he is a professional listener. That is the only quality that he has, the only qualification really. You can start the business -- no other qualification is needed -- if you know only one thing: how to be attentively sitting there by the side and listening. Just listening attentively will help. The person starts feeling, "I have some worth. Somebody..." And the more he has paid, the more it helps because the person who is listening is no ordinary psychotherapist, not run-of-the-mill."... Somebody special, very famous, world-known -- and listening so attentively to me?" The very idea gives worth, "Then I must be saying something immensely beautiful."

Gibberish he may be bringing up. That's what in psycho-babble is called 'free association' -- anything that comes to your mind, bring it up. If such gibberish is being listened to so attentively, a great need is fulfilled -- he feels worthy, he feels important, he feels somebody.

Remember, this society has messed you up so much that man as such is almost on the verge of going insane. All love has disappeared, all communication has disappeared, all friendship has disappeared, all aesthetic sensitivity has disappeared. People have become like zombies. They talk to each other yet they don't talk, they don't meet.

This society is an ill society, and when I say 'this society' I mean all the societies that exist in the world, more or less, in this way or that, they are ill -- because in the past, for centuries, we have been creating a model of man which is wrong. We are giving people ideals and saying "Unless you fulfill THESE ideals you will never be worthy." And those ideals are impossible. We are giving people ideas of being perfect. and once the idea of being perfect enters in one's being, it turns one into a neurotic.

Accept your limitations, accept your imperfections. That's what it means to be a human being! And accept yourself as you are -- with joy, not in helplessness. Because GOD accepts you -- this is my basic teaching -- God accepts you, accept yourself; love yourself. Let there be a great upsurge of self-love. And out of that love you will start becoming creative; a person who loves himself is bound to become creative. I am not saying he will become famous; I am not saying that he will be a Picasso or an Ezra Pound or a Pablo Neruda, no -- he may be, he may not be. But that is irrelevant! The real thing is to enjoy creativity. Whatsoever you do, do it with joy, bring your total intelligence to it, be meditative in it.

Garima, you say: AND YOU SAY THAT GOD IS WITHIN ME. I REALIZE I AM LOOKING INSIDE FOR SOME CONCEPT I GOT FROM THE OUTSIDE.

THAT KIND OF GOD YOU WILL NEVER FIND WITHIN YOU. You will have to drop all the concepts that have been given to you from the outside, because God is not a person. No picture of God exists, no statue is possible. God is an experience! If you have the idea of a God which your parents and your society have given to you, you will go inside with that idea and that idea will be the hindrance -- it will not allow you to see that which is. And God IS that which is. It needs no concepts to see; concepts blind you. Drop all concepts.

If you really want to go in, go as an agnostic. This word is beautiful. You must have heard the word 'gnostic'; 'gnostic' means one who knows -- gnosis means knowledge.

'Agnostic' means one who knows not; 'agnostic' means one who knows only one thing, that he knows not. Be an agnostic -- that is the beginning of real religion. Don't believe, don't disbelieve. Don't be a Hindu, and don't be a Jaina and don't be a Christian, otherwise you will go on groping in darkness for ever and for ever. Unless you drop all ideologies, all philosophies, all religions, all systems of thought, and go inside empty, with nothing in your hand, with no idea.... How can you have an idea of God? You have not known him. Just go... with a great desire to know, but with no idea of knowledge with intensity to know, with a passionate love to know what is there, but don't carry any ideas given to you by others. Drop them outside. That is the greatest barrier for the seeker on the path of truth. God is there but you cannot see because your eyes are blinded by the concepts given to you. God is not a Jew, so if you have a Jewish idea of God you will not find him. I have heard a beautiful story about a Sufi mystic, Farid:

One night he dreams that by the grace of Allah, he has reached Paradise. And the whole of Paradise is decorated, millions of lights and flowers everywhere -- some celebration is going on -- and great music. He enquires, "What is going on?" And they say, "This is God's birthday -- we are celebrating it. You have come at the right time."

So he stands underneath a tree to see what is happening, because a great procession starts moving on the road. A man is sitting on a horse; he enquires, "Who is this man?" and they say, "Don't you know him? He is Hajrat Mohammed."

And then millions and millions of people behind him, and he asks, "Who are these people?" and he is replied to. "They are Mohammedans, followers of Mohammed." And then comes Jesus, and millions are following him. And then comes Krishna on his golden chariot, and millions again are following him. And so on and so forth... the procession continues, continues, continues.

And then finally, in the end, on an old donkey an old man is coming. And nobody is behind him; he is just alone. Farid starts laughing looking at this man -- it is hilarious: nobody following him. And why should he be going on his donkey? He asks, "Who are you, sir? I have seen Mohammed, Christ, Krishna, Mahavira, Buddha -- who are you? You look like a kind of joke! And nobody following you."

And the old man is very sad and he says, "Yes, I am God. This is my birthday. But some people have become Mohammedans, some have become Christians, some have become Jews, some have become Hindus -- nobody is left to be with me."

Just out of shock, Farid woke up. He told his disciples the next day, "Now I am no more a Mohammedan. The dream has been a great revelation. Now I am no more part of any organized religion -- I am simply myself. I would like to be with God, at least one person following him."

If you have a certain idea of God, you will not be able to see him. Your very idea will become a barrier. Drop all ideas that you have gathered from without; only then can you go within.

You say: IT IS LIKE LOOKING DOWN INTO A WELL IN THE NIGHT. I SEE REFLECTIONS AND I THINK IT IS THE BOTTOM, BUT IT IS ONLY THE

SURFACE. EVEN WHEN I KNOW I NEED ONLY LET AND WAIT RATHER THAN LOOK FOR ANYTHING...

TRUE, GARIMA, STICK WITH THAT INSIGHT. If you are looking for something you will not be able to see, because the very idea of looking for something means that you have an idea of what you are looking for. To look for something is a kind of blindness. Seeing happens only when you are not looking for anything in particular; you are just there, open, available. So whatsoever is revealed. Don't look for God if you want to see him. Just wait -- let and wait. God is a happening! If you are silent, open, loving towards your own being, conscious, it is going to happen. Any moment, when you are in the right tuning with existence, it will happen.

God is there: you are there: just right tuning. And that's what I am teaching to you: right tuning. Dropping all ideologies helps you to be rightly tuned. And once you are in tune with existence, that is bliss. You have come home....

Second question:

Question 2

OSHO, IS IT TIME THAT I SHOULD BECOME A SANNYASIN?

IT IS ALREADY LATE! Naresh, you have already waited too long. I have known you for years, you have known me for years. For what are you waiting? The meeting should happen now. Still you are asking:

IS IT TIME THAT I SHOULD BECOME A SANNYASIN?

Are you dead? If you have any life in you, then this is the time. NOW is the time! Remember Kabir -- just the other day Kabir was saying: Now, wake up -- wake up in the now, wake up here! Don't postpone.

Branigan was driving down the road. By the way the car weaved in and out of traffic, you could tell that Branigan was pickled to the gills.

"Where do you think you are going?" asked the motorcycle cop who finally stopped him.

"I am coming home -- hic -- from a New Year's Eve party!"

"Are you kidding?" asked the cop. "New Year's was three weeks ago!"

"I know," said Branigan. "That's why I figured I better be getting home now."

Is it not time, Naresh, to be getting home now? You have waited already too long, too many lives. Sannyas is nothing but a passionate jump into the enquiry for the truth, a passionate search from where we come and to where we are going and who we are. That's what sannyas is all about.

But you seem to be almost in a kind of sleep, and that's how everybody else is. The worldly dreams still seem to be important to you, hence the question. The world still seems to intoxicate you; money, power, prestige, are still haunting you. And you cannot be a sannyasin unless you are utterly frustrated with the world. And remember, I am not teaching escapism from the world: I teach transcendence, not escape. Be in the world, but don't be of it.

A sannyasin is a person who lives in the world but lives meditatively, and meditation creates a distance. Then you can go on doing all kinds of things but you don't become

intoxicated, you don't become identified with them. To live in awareness, without any intoxication with money, power, prestige, is the way of the sannyasin.

Hallihan and Flannigan were having a few at a new tavern in town. After an hour of heavy imbibing, Hallihan asked the bartender for the washroom.

"Go to the door, left of the elevator," said the barkeeper, "then walk down two steps and there you are."

Hallihan forgot to turn left. He opened the elevator door, took ONE step and fell down the shaft.

Ten minutes later, Flannigan followed Hallihan and saw him lying at the bottom of the shaft.

"Look out for the SECOND step," shouted up Hallihan. "It's a son of a bitch!"

And you have taken many second steps, many many times. You have fallen many many times. Are you not yet frustrated, Naresh? Are you not yet finished with the world? Are you still carrying some hope deep down in your heart? Are you still expecting that the world is going to deliver something to you? It has never happened -- to no one has it happened. And it is not going to happen to you.

The world only promises, it never delivers the goods. That's its illusoriness; that's why in the East we call it maya. 'Maya' does not mean that it is not there -- it is very much there, but it only promises. It never gives anything.

I have heard a story:

A man worshipped for many many years -- he must have tortured God as much as possible. Morning, afternoon, evening, he was praying and praying and crying and weeping. And, finally, God has to appear, and he said, "What do you want? Be finished! Just take it and forgive me and forget all about me.

And the man said, "I want something, a power, so that whatsoever I need is immediately fulfilled."

So God gave him a box, a golden box -- exactly like the magic box that I give to you -- and told him, "Whenever you are in need you can ask. Whatsoever you ask, the box will immediately give it to you."

The man forgot all about God, he even forgot to thank him. God waited a little... but the man was no more interested in him. He was looking at the box and he started asking, "Give me ten thousand rupees!" Suddenly ten thousand rupees appeared, and he was very happy.

And it continued: whatsoever he wanted used to come out of the box. Then one day, one SADHU -- one wandering monk -- stayed with the man. The sadhu, the wandering monk, also had a box -- bigger than the man's -- exactly the same shape. The man became interested. He said, "What is this?"

The sadhu said, "This is a magic box. You ask anything, it gives you double."

"Double!" The man asked, "If I ask ten thousand rupees, He said, "It gives twenty thousand."

He fell at the feet of the monk and said, "You are a monk, you have renounced the world -- can't you exchange? I have a small box: it gives only whatsoever you ask."

So they changed the boxes. It was late at night, so the man thought, "In the morning I will try out this new box." And in the morning he tried; he asked for ten thousand rupees... and the box said, "Why not twenty thousand?" And the man said, "Okay, twenty thousand." And the box said, "Why not forty thousand?" And the man said, "Okay, forty thousand." And the box said, "Why not eighty thousand?"

Then he became afraid, because nothing was coming out! He rushed to see the monk, but he had left; he had disappeared in the night.

In the East, we have called the world 'maya', illusory -- it is like that box of the monk. You ask anything and it says, "Okay, you can have double." But it never delivers any goods; it only promises. The world is almost like the politicians -- they promise but they never fulfill

Naresh, are you not yet finished? Have you not seen it happening many times? Each time you are living an illusion, hoping, dreaming, sooner or later disillusion comes in, frustration comes in. But rather than seeing the reality of this world, you immediately jump on another illusion -- you immediately start dreaming again.

Sannyas is seeing the reality of the world, that it never fulfills, that it cannot fulfill, that it is beyond its capacity to fulfill... one turns in. One has been a beggar begging from this door and that door; when one turns in, begging disappears -- one becomes an emperor. Then all is yours.

And you need not even ask for it -- it is simply yours. This whole existence is yours, its whole beauty, its whole splendour, its starry nights, its sunsets and sunrises, its flowers and birds -- all is yours. Not in the sense that you possess it, but in the sense that you can enjoy it.

A sannyasin learns how to enjoy, and the worldly man learns only how to possess. Remember these two things; they are basic. The worldly man only thinks of how to possess more -- he never enjoys because he is concerned with pos-essing more and more and more. The sannyasin enjoys, whatsoever he has he enjoys -- and he enjoys the whole existence -- which need not be possessed.

Do you think first you have to possess the starry night, then you will enjoy it? Do you think first you have to possess all the birds, then you will enjoy their songs? This existence need not be possessed! And you can still enjoy. It is YOURS if you want to enjoy -- it is not yours if you want to possess. To possess it is aggressive; it is aggression on God. To enjoy it is prayerful.

The last question:

Question 3

OSHO, WILL YOU RECOGNIZE ME AT THE FINAL JUDGEMENT DAY?

Suresh,

IT ALL DEPENDS ON YOU: remember to be in orange and with the mala, because it is going to be difficult to recognize you. Just think of all the men and all the women that have existed... they will all be there. There is going to be much difficulty in recognizing people, so just you remember that thing.

A timid, conservative, unmarried shopkeeper suddenly came into a small fortune. Overnight, this mild-mannered, mincing little man had all the money he could possibly use.

Bravely he snapped his fingers, clicked his heels, and decided to become a swinger. He bought expensive, mod clothes, had his hair styled, rented a lavish beach villa in Florida, and got a dark, virile tan.

Driving home from the Rolls Royce dealer in his new car, wearing his flashiest sports clothes and swingiest sunglasses, he was suddenly struck dead by a lightning bolt. Right there in the Florida sun -- a fatal lightning bolt.

Up at the Pearly Gates, the shopkeeper angrily faced Saint Peter. "Why would you pick on me like that? I have been a good man all my life. The Lord has always watched over me."

"He was trying to watch over you," explained Saint Peter. "He just didn't recognize you."

So, Suresh, please remember it, don't forget: be in orange and with the mala so that I can recognize you.

But why are you worried about the Last Judgement Day? I teach you about the immediate and you ask about the Last Judgement Day! I teach you the immediate is the ultimate and you ask about the Last Judgement Day. In reality there can be no day which can be the last. The world never begins, never ends -- it is a continuum.

Secondly, the very word 'judgement' is ugly. God is not a judge, God is a lover -- and the lover cannot be a judge. Jesus said to his disciples: Judge ye not! Why? Because the moment you judge you start destroying the other. Who are you to judge? The moment you judge you start comparing, and who are you to compare?

Each individual is unique, and each individual brings variety to existence. The world will not be better if there are only saints and saints and saints. It will be one of the most boring worlds if there are only saints and saints and saints. The sinners also contribute something: they make it a little salty, they bring a little taste to life.

God is not a Judge, god is a lover, and how can love judge? Be assured that in the eyes of God there is no sinner, no saint -- in the eyes of God all are alike. And when his sun rises, it rises for the sinners too, as much as for the saints. And when his roses bloom, they give fragrance to the saints as much as to the sinners. No distinction is ever made. Just simple observation will show to you that existence makes no distinctions. All right and wrong, all good and bad, are human creations, are man-made concepts and ideas.

And each society has created its own ideas of good and bad, and they go on changing.

They are utilitarian, remember. One thing can be a sin in one society and may not be a sin in another society. The same thing can be a great virtue in One society, and may be thought just the opposite in another society.

If a person beats his own body so that blood oozes out, what will you call him? Will you call him a saint or a sinner? It depends... because there has been a Christian sect that believes in beating your body so that blood comes out, and the more blood you can bring out of your body, the greater a saint you are.

In Russia, before Communism, there was a sect, a great sect of Christians, who used to cut their genital organs. Women used to cut their breasts -- and they were thought to be great saints. What do you think about them? You will think them pathological, mentally ill, deranged.

There are ideas and ideas, but all ideas are human. Don't be worried. There are people who are worried about small things -- they have been MADE to worry. Somebody smokes and he is afraid that he is going to be thrown into hell. If you have smoked too much, one thing is certain, that you will not be sent to hell because there is too much smoke there, and you have already done it to yourself.

Smoking may be bad for your health but is not a sin; you cannot be thrown into hell for smoking. But there are people who think even drinking tea... in Mahatma Gandhi's ashram drinking tea was a sin. If you were caught drinking tea, there was a great fuss about it. Mahatma Gandhi might have gone for a three-day fast to purify his soul and his disciples' souls because people are drinking tea.

And Buddhist monks down the ages have been drinking tea. Tea is part of their meditation -- and there seems to be something in it, because tea has some chemicals which can keep you awake more easily. It can be a help in meditation. If you are trying to be alert, tea can be a help.

In fact, tea was discovered by Buddhist monks; it is their discovery, because it was discovered in a monastery in China called Ta, that's why it is called tea. That 'ta' can be pronounced also as 'cha'; that's why in Marathi it is called 'cha' and in Hindi it is called 'chai'. But it is from the monastery of Ta.

And the man who is reputed to have grown the first tea plants was nobody else but Bodhidharma, the great Bodhidharma. The story is beautiful:

He was meditating, and such a meditator happens only once in a while. For nine years he sat facing the wall -- just the wall and for nine years looking at the wall and doing nothing else. And sometimes he used to fall asleep -- naturally, if you look at the wall that long, what else is there to do? And he did not want to go to sleep.

So he tore out his eyelids and his eyelashes and threw them so that now there was no way to close his eyes. And the story is that out of those eyelids, those pieces of skin, and the eye-lashes, the first teaplant grew.

This is a beautiful story: it simply says one thing, that tea can keep you awake. It will not allow you and your eyes to close.

Buddhists drink tea with religious ritual. In Japan, they have tea ceremonies. Tea is not an ordinary thing for them, because it keeps you awake, it gives you energy to remain more alert. They have made a very prayerful, graceful ritual out of it: the tea ceremony. In each Zen monastery there is a separate tea temple, the most beautiful place -- maybe surrounded by a lake, rocks, sand, trees. And when you go into the temple, you have to go in a certain manner, in a certain posture you have to sit there, and it takes hours. The tea will be prepared, the samovar will start humming, and all will be sitting in silence listening to the humming of the samovar. And slowly the flavour of the tea will reach your nostrils, and you have to drink that too. And then the tea is served -- with great grace, with great beauty, art. And the tea is served in beautiful cups, hand-made with great love and care. And then everybody starts sipping the tea. And it is done very prayerfully and everybody remains silent, no gossiping, no chattering -- as if there is nobody. Then they bow down to each other with great respect, and disperse without saying a word.

In one country, tea is so religious, so spiritual, and in Mahatma Gandhi's ashram it was a sin. It depends. These are all human ideas. You should not be worried about these things. My message is simple: live alert, and live spontaneously, and live totally -- and forget all about the Last Judgement Day. I recognize you today, and that's enough. Today is enough unto itself.

The Fish in the Sea is Not Thirsty

Chapter #9

Chapter title: In Search of the Miraculous

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The first question

Question 1

OSHO, I AM A SCIENTIST WORKING ON THE QUESTION OF HOW LIFE ORIGINATED FROM NON-LIVING MATTER. IT SEEMS TO ME THAT THIS STUDY OF HOW NON-LIFE IS TRANSFORMED INTO LIVING MATTER IS VITAL TO UNDERSTANDING THE RELATIONSHIP OF SCIENCE TO RELIGION. THE REASON IS THAT THE STUDY IS A CLUE TO HOW OUR EMOTIONS AND SPIRITUALITY DEVELOPED IN THE FIRST PLACE. WHAT DO YOU THINK?

Adolph Smith,

RELIGION AND SCIENCE ARE DIAMETRICALLY OPPOSITE, and because they are diametrically opposite they are complementaries. Religion cannot support science, science cannot support religion. They are bound to oppose each other -- in their very opposition is their complementariness. Hence, anything that science is going to discover is of no value to religion. In fact, EACH scientific discovery makes the existence of religion more and more difficult.

Science tries to demystify existence, hence the question 'how?' -- how did life arise out of matter? Religion is basically a different approach: it does not want to demystify existence; its whole approach is to reveal the mystery of it. It is not a search for the answer: it is diving deep in the question itself k does not ask any questions; it takes life for granted. The question is not how life arose: the question is how life should be lived, the question is how life should be celebrated.

The scientific question will be: What is love? How docs love arise? What is the causality? And the religious question will be: How to drown yourself in love? How to be in love? How to be love itself?

Science will come to certain clues; those clues look stupid in the eyes of a mystic. If you ask about love, science will answer with something which is nothing but chemistry: hormones, chemicals. And the grandeur and the splendour of love are reduced -- reduced

to a very mundane world. What does love have to do with chemistry? Love certainly has something to do with alchemy, but nothing to do with chemistry. It is a transforming force, but it cannot be reduced to hormones.

Life cannot be reduced to any answer. Once life is reduced to a certain answer life becomes meaningless, it is no more worth living. It is like coming across a lotus flower. The poet will enjoy the beauty of it; he will not be bothered where it comes from. He will simply enjoy the fragrance, the colour, the sun shining over it, the dewdrops on the lotus petals. And the mystic will dance around it, because he is not seeing only the lotus flower but he is seeing something of the transcendental in it. Hidden behind the lotus, its beauty, its splendour, its majesty, its magic, are the hands of God. The mystic not only feels the roseflower or the lotus flower, he also feels the mysterious presence of the unknown force called God surrounding it, protecting it, caring for it, caressing it.

The poet simply sees the lotus flower, the mystic goes beyond, he goes higher -- he takes the roseflower or the lotus flower to the ultimate peak. And the scientist? -- he will think about where it comes from. It comes from the mud. The scientist will start moving deeper and deeper into the mud; he will start enquiring about the mud and the elements that are in the mud.

Just look at these three approaches: the scientist goes lower than the lotus, the mystic goes higher than the lotus, the poet remains with the lotus. In the ultimate analysis the scientist will think that the lotus is nothing but mud -- a form of mud -- and the mystic will think the lotus is nothing but a manifestation of God. And for the poet, a lotus is simply a lotus. Now, how can these three approaches meet?

The mystic cannot agree with the scientist -- in fact, the mystic will think that the scientist is destroying something tremendously important. By all his logical answers, objective answers, he is destroying the subjectivity of the lotus. The mystic may agree a little bit with the poet, but only a little bit, not the whole way. He will nod to the poet: he will say, "You are on the right track, you have taken the first step. but don't get stuck there -- go on. The lotus is not enough: you have to find the face of God in the lotus. And if you cannot find the face of God in the lotus, where else are you going to find it?" Adolph Smith, your question is important -- but don't remain in this confusion that if you can find some clue as to how matter becomes life you will be bringing some understanding between religion and science... you will be talking about mud! And the poet will not be convinced by you, because he knows the lotus. And what to say about the mystic? He will simply feel pity for you.

Everything can either be reduced to its beginnings -- that's what science goes on doing -- or it can be raised to the ultimate peak; that's what the work of religion is. And poetry is just the bridge between the two. The poetic approach is in a way closer to both science and religion. If you really want to understand religion, you have taken a wrong route. Religion does not think that life needs any answers. Life needs to be lived in its totality, life needs to be celebrated. Life needs to be penetrated -- that is the only way to know it. Not in the lab, not going deep into life cells, not by analysing the elements; those are constituents of life, but life is more than the sum total of its parts.

Somebody is playing on a guitar, beautiful music. The scientist will become interested in the guitar, not in the music. He will think, "From where is it coming?" He may become interested in the fingers of the musician and in the instrument. He will analyse the instrument and he will find some wood some strings, this and that -- but that is NOT

music! And if he analyses the fingers of the musician he will find some blood, some bones, skin -- and that is not music! Music is something more. The hands of the musician and the guitar are simply an opportunity for the beyond to descend to the earth. The poet will listen to the music; he will not be worried about the musician and the musical instrument. He will be drunk with the music. But the mystic will dance with abandon, because in music he will hear the ultimate music. The poet will forget about the musician and the instrument, and the mystic will even forget about the music, because it reminds him of something deep in his own being. It reminds him of what Kabir calls the music of SOHAM -- I am that. He will forget all that is happening outside; it has triggered a process in his being. He is transported into another world.

ADOLPH SMITH, if you really have any interest in religion then you will have to meditate -- analysis won't help, scientific investigation won't help. And remember, I am not against scientific investigation -- if you are interested in it, DO it! But know perfectly well: it is not going to bridge science and religion -- they cannot be bridged. There is no need to bridge them either. They have different functions to fulfill; there is no need to create a synthesis between them -- because the synthesis will impoverish both, it will not enrich.

Existence remains alive through the tension of the polar opposites: the negative and the positive, man and woman, birth and death, darkness and light, love and hate -- religion and science. These are the polar opposites. Life needs them. Without them life will become a stagnant pool, it will not be a dialectical process any more. Life is dialectics; it moves through the thesis and the antithesis, and again the synthesis becomes a thesis and creates antithesis. That's how life goes on progressing.

Religion and science don't need to be synthesized -- they need to be purified. Science should be pure science, utterly scientific; and religion should be pure religion, utterly mystic.

I would like you to be reminded of a great statement of a Christian mystic, Tertullian. Somebody asked him, "Why do you believe in God?" And he said, CREDO QUIA ABSURDUM -- I believe in God because he is absurd."

Now, what kind of answer is this? But this is the answer of a mystic, not the answer of a scientist. The scientist will try to prove, will answer WHY he believes; he will argue. But Tertullian simply says, "Because God is absurd, hence I believe. I believe in the mysterious, in the miraculous, in the unanswerable, in the unknowable."

If you have any interest in religion... and you can be both! I am not saying that a man who is a scientist cannot be religious -- a man who is a scientist can be religious -- but then he will have to create a dialectics in his own being. He will have to be very conscious. When he is working in the lab he has to forget all about religion; religion should not interfere in his scientific work. And when he leaves the lab and sits in his meditation chamber he should forget all about analysis, experimentation, observation -- there he should be a lover, in prayer, in meditation.

A scientist can be both. And my approach is this, that I would like many many people to be both scientists and religious. And if some person can be all three, that is my vision of a real, true sannyasin: a scientist, a poet, a mystic. In him humanity will have blossomed to its ultimate possibilities. The potential in him will have been transformed into actuality. He will have bloomed in all possible ways. He will be a multi-dimensional man.

And to be a scientist does not mean that you have to be a physicist or a chemist or this and that -- to be a scientist means having a scientific approach. There are problems which can be tackled only by science. When somebody comes with an illness to me, I tell him to go to Navanit, to Darshan, to Amrit, to Hamid -- go to the doctors! Your illness needs a scientific approach.

In India it happens that ill people go to the saints for their blessings, and the East has remained ill, poor, because of this nonsense. If you are poor, don't go to the saints; go to the technologists, go to the scientists, go to the economists, enquire "Why are we poor?" But you go to the saints and enquire "Why are we poor?" You are foolish and so are your saints. And they answer you, why you are poor; they tell you, they have to, because when you question them they cannot show their ignorance. They tell you because in your past lives you have been committing so many sins, that's why you are suffering. You ask a foolish question and you will get a foolish answer.

Go to the scientist when it is a question about the material world. And if you have fallen in love, then don't go to a scientist -- avoid him! Even if he meets you on the way, escape, because he will destroy your whole love. He will say, "It is all nonsense. It is just the attraction between female and male hormones -- don't be befooled. Those hormones are deceiving you." Don't go to the scientist; if you want to kiss your woman, don't go to the scientist. He will say, "This is dangerous. All kinds of infections are possible. And millions of germs are transferred in a single kiss." He will make you so afraid that even if you kiss, you will not be totally there in it. And you will start carrying Dettol and things like that with you -- so kiss and then immediately wash, or before you kiss, wash.

Don't go to the scientist when you are in love -- go to the poet. He knows about love.

And when you want to know the ultimate mystery, the poet cannot be of much help either; he remains on the surface. When you want to know the ultimate mystery, go to a mystic, become a disciple to a Master, because those secrets can only be imbibed in deep trust, surrender, love.

The second question

Question 2

OSHO TODAY YOU SAID TO BE CONSTANT IS TO BE STUPID. THE TRUTH CANNOT CHANGE IT REMAINS FOR EVER CONSTANT. NOW WHAT?

I HAVE NOT SAID that to be constant is to be stupid -- I had certainly said to be consistent is the way of the mediocre mind, the stupid mind. But don't you see the difference between being constant and being consistent?

Consistency is a logical phenomenon. When I say: Don't be consistent, I mean you need not remain confined to your past -- that's what consistency is. You have done something today; tomorrow life will change, and you have to repeat the same thing to be consistent. Tomorrow will not be today; today is not your yesterday. The answers that were adequate yesterday are no more adequate today. Consistency means that it is always yesterday that has to dominate, it is always the past that has to dominate the present. That's what I mean by 'consistency'. Then you will never grow, because your youth has to be consistent with your childhood, and your old age has to be consistent with your youth -- that means you will remain childish your whole life.

And that's how people are. The average mental age of human beings is only twelve years. This is what happens if you enforce consistency. In childhood, a few answers were given to you; they were good for the time being, but only for the time being. More than that you would not have understood. But as you grow, those answers become out of date, those answers become confinements, imprisonments, those answers become chains. You have to constantly throw them so that you can remain fresh, so that you can respond to the reality as it is.

But this is how, Zareen, it goes on happening: I say one thing, you understand something else. I say one thing, you hear something totally different. Your minds are so full of your own thoughts that I say, "Don't be consistent," and you hear, "Don't be constant."

Pasquel was being examined for naturalization as a U.S. citizen. "Who is the President of the United States?" The foreigner answered correctly. "And the Vice President?" Again he gave the right answer. "Could you be President?"

"No, no!"

"Why not?"

"I am-a too busy. I work-a in the barbershop all-a day now."

Now, his own occupation... he says, "No, no! I am-a too busy. I work-a in the barbershop all-a day now."

Zareen, you have heard something which I have not said. Your question has come out of your own idea. You know, at Least you believe you know, that the truth cannot change. Who told you? And how do you know? Do you know truth? You have heard it being told to you that truth never changes; it remains for ever constant. Is it your experience? Have you known anything in life which remains always constant? Anything, I say, have you known in life which remains constant?

Everything is changing if you look at life. If you watch life, then Heraclitus is right: you cannot step in the same river twice, because the river is constantly flowing, changing. Old Heraclitus says: The ONLY thing that never changes is change. Only change is constant, otherwise everything is changing.

In fact, life is not a noun but a verb. If one day we want to be really scientific about our language, we will have to drop all nouns. A really scientific language will consist only of verbs. You see these trees all around and you think, "Beautiful trees!" But to call a tree 'a tree' is not true, because a tree is not something static -- it is a movement. By the time you utter the word 'tree' it has changed. It is no more the same tree about which you were talking. One dead leaf has fallen, a new leaf is just growing, a bud is opening. The tree is growing higher -- each moment! Otherwise how is it going to grow?

To be exactly true about it, it is better to call it 'treeing' rather than 'a tree'. But we even call a river 'a river' -- a river is a rivering. It is a CONSTANT change! Life is not really life but only living -- there is no life as such but only living. Our languages give us a very wrong notion of the world. There is nothing like love, but loving.

Always remember... we have to use nouns because otherwise it will be very difficult to explain things to each other. For centuries we have used nouns. But whenever you use the word 'love', remember it is 'loving' -- it is a process. It is not a thing, constant.

If you have loved, Zareen, you will know: morning it has one colour, afternoon it has another colour, by the evening it is a totally different phenomenon. Sometimes the river is

very deep and sometimes it is very shallow. And sometimes it makes much noise, and sometimes it is very silent. So is love. Sometimes it is sad, and sometimes it is a rejoicing. It changes its moods constantly. So the only constant thing is change. But you say:

THE TRUTH cannot change...

WHO HAS ORDAINED IT, THAT TRUTH CANNOT CHANGE? What do you mean by it? Have you known anything in life that never changes? The child becomes the young man, the young man becomes the old man, and the old man is gone one day -- dust unto dust. You go on seeing that everything is constant change, but there seems to be a fear deep down in the human heart: the fear is death. If change is there, then death is bound to happen. Change brings death in.

So we want to believe in something permanent, absolutely permanent. It may be truth, it may be God, it may be soul, but something is needed for the fearful heart to cling to so that death can be defied. At least one can believe, "There is something permanent in which I can have a shelter, which can become my security."

Do you know truth? Do you know God? Do you know the soul? No, you know only death -- which happens every moment, all around. But we go on defying death; we don't want to look at it, because it reminds us that we are going to die. We would like something that remains for ever and for ever. And we would like to be part of it so that we can also remain for ever and for ever.

But what is permanent in you? Your body changes -- you can ask medical science: your body changes constantly. Just ten years ago they used to think that the body changes totally in seven years' time, becomes completely new, not even a single cell remains of the old; but now further research has shown that the body changes totally in one year.

The body is continuously renewing itself.

That's why when you cut your hair and your nails it does not hurt -- why? The hair is part of your body and the nails too, and you are cutting them and it doesn't hurt? The reason is that your hair is not alive. These are the dead cells of the body that are being thrown out of the body. So are the nails -- just dead cells being thrown out of the body to make place for the new ones to happen. That's why it doesn't hurt if you cut them.

In a single year, your body is no more the same.

Buddha used to say again and again that life is like a flame. You burn a candle, you light a candle in the evening; the whole night it burns. In the morning you are just going to put it out -- a question can be asked of you: "Is it the same flame you started in the evening that you are putting out?" In a sense it is the same flame, because it continued the whole night; but in truth it is not the same flame, because the flame has been constantly changing, becoming smoke, and a new flame is replacing it. And the replacement is so quick that the old going into smoke and the new coming into existence is so fast that there is no gap between the two -- hence you cannot see it, hence you cannot see that it is not the same flame. Then Buddha had to invent a new idea.

The scientists now call it 'continuum', 'continuity' -- it is neither the same nor not the same, it is a continuity, a continuum. Buddha calls it SANTATI -- the first flame gives birth to another and that gives birth to another, and so on and so forth, one flame goes on giving birth to another. The whole night the birth process continued. So it comes into the

same line, but it is not the same. You cannot say that it is different, you cannot say it is the same. In a sense it is different, in a sense it is the same.

Have you known, Zareen, anything in life which is really permanent? -- anything? Your body changes, your mind changes continuously, your emotions go on changing. About WHAT truth are you talking?

Yes, there is one truth which never changes, but that has to be experienced. Don't take it as a belief. And that truth is not something outside you; that truth is hidden in you -- that truth is your capacity to witness. Only the witness never changes, everything else goes on changing. There is a consciousness inside you that goes on watching and watching all the changes -- the childhood comes and goes, the youth comes and goes, the old age comes and goes, and there is a witness inside who is simply watching.

All meditation is nothing but an effort to know this witness. There is no God outside you who is permanent, never changing; there is no truth outside you which is for ever. Yes, there is a certain reality inside you, at the deepest core of your being... but to find it, Zareen, you will have to go deep in meditation. When all thoughts disappear, and all desires are gone, and when there is nothing to witness, then you become aware of the witness. Then witnessing turns upon itself. Having nothing else to see, it starts seeing itself. If something remains there as an object, it remains focussed on the object.

Meditation is a process of taking all objects away from you; all contents of the mind are to be taken away. Slowly slowly, one day... the interval, the gap. Sudden emptiness. When there is nothing to see, no content to focus on, then the miracle happens. The witnessing energy, finding nothing else to obstruct it, turns in a circle back upon itself. This is what Jesus calls 'metanoia', which has been wrongly translated as 'repent'. It should be translated as 'return', not 'repent'; it should be translated as 'revolution', a one-hundred-and-eighty-degree turn -- and then suddenly you see yourself. And this witness has no name. It is neither Hindu nor Mohammedan; it is neither man nor woman: it is just pure consciousness.

Yes, this pure consciousness is absolutely the same. Except this, everything else changes. And when I was talking to you about consistency I was not talking about the witness, I was talking about your ideologies, about your knowledge, about your experiences. They have all to be dropped every day: die every day to the past so you can remain fresh, so that you can respond to the reality as it is in the moment, not according to the past. And listening to me, be alert, be very alert about each single word; otherwise, I will say one thing and you will understand something else. And you will go on thinking that I have said it.

These cats are having themselves a little jam session. They are really wailing. Pretty soon they hear a knock on the door; one of them opens up and the owner of the building is standing there. "I am sorry to burst in on you like this," said the landlord, "but do you know there is a sick old lady moaning upstairs?"

"No," said the cat, "but if you give us the first few bars we can pick up on it."

The third question

Question 3

OSHO, WHAT IS IMPORTANT?

Sambodh,

IT DEPENDS ON YOU. If you ask me, to me it is all the same. You can say that everything is important, or you can say nothing is important. Both mean the same. Everything is ordinary, or everything is extraordinary. Whatsoever you want to choose, whichever word appeals to you -- everything is important, everything, not excluding anything at all; or nothing is important. Both mean the same, because the moment everything is important, or everything is not important, the very word 'important' loses meaning. The meaning remains only if there are some things which are important and some things which are not important, a few things ordinary and a few things extraordinary. Then the word carries meaning. But if everything is exactly either important or unimportant, then the word loses meaning.

My own suggestion is you can choose either, because the ultimate result will be the same. If you have a negative mind, then the Buddhist answer will be perfectly right. Buddha says: "Nothing is important." Then there is nothing to make any fuss about. When hungry, eat; when thirsty, drink; when sleepy, sleep -- nothing is important. And this will give you a kind of relaxedness, a calmness -- nothing is important, so whether you succeed or fail it is all the same, whether you become famous or notorious, it is all the same, whether anybody knows you or nobody knows you doesn't matter. It will give you a very relaxed, still, tranquil state of being -- and that is the purpose!

Or you can choose Shankara's answer. He says: "Everything is important, because all is God, even the dust is divine." That too is perfectly right; you can choose that. Then, too, when hungry, eat, because it is important; and when thirsty, drink, because it is important; and when sleepy, sleep, because God is feeling sleepy -- the God within you. These are the two answers, the basic answers: positive and negative. Just watch your own mind... whichever appeals to you. There are people who are basically attracted towards the positive, or towards the negative. Feel your own attraction, what attracts you more. And whichever attracts you more, that can become your path: YES can become your path, NO can become your path.

Kabir's path is that of YES. Buddha's path is that of NO. But, really, YES and no are not significant. What is significant is totality. If you say yes with your total being it is totality that liberates. If you say no with totality, it is totality that liberates. But it all depends on you.

There are not some things labelled as important and other things labelled as unimportant. A roseflower may be important to a poet and may be utterly unimportant to somebody who is only interested in money. For him, a note, a hundred-rupee note, is more important. He will ask, "What is the use of the roseflower?" In fact, he will be very much worried why people go on singing songs of rose flowers -- "Why don't they sing songs of hundred-rupee notes?"

When I was at university I had a colleague who was really a money-maniac; his whole interest was money. Even somebody else's hundred-rupee note, and he would take it in his hand and he would touch it with such love that you may not have even touched your woman with that love -- with such care, with such tender hands, as if the note was alive. And his eyes would shine, candles would burn in his eyes when he saw a note -- even if it

was somebody else's note. A note is a note! And his whole thinking was money: how to have more money?

And then there is the one about the shipwrecked Englishman: as he gets out of the water onto the beach of a remote island, he is greeted by another man standing in the shade of a palm tree. "Pleased to meet you," says he, and then enquires, "Eton?"

"Yes," responds the new arrival.

"Oxford?"

"Yes."

"Guards?"

"Yes."

"Homosexual?"

"No."

"Pity!"

It depends on you what is important. How can I say what is important? To me, nothing is and everything is.

The fourth question

Question 4

OSHO WHAT TO DO WITH THE FEELING OF HELPLESSNESS AT THE FRUSTRATION IN FINDING THAT NOTHING IS ULTIMATELY SATISFYING -- ALL IS NOT ENOUGH?

Deva Alla,

IF THIS IS YOUR OWN EXPERIENCE, then the question won't arise -- then how can you ask the question? The question arises out of some lingering hope somewhere in the unconscious: "Maybe there is a way to make it still. Maybe I have not tried enough, maybe I have not put my energy totally in it. Hence it is not satisfying. But if you yourself have felt that nothing is ultimately satisfying, if this is your experience, how can the question arise? It is so.

In that very experiencing, in that very understanding, you will be relaxed. Why ask that anything should be ultimately satisfying? Why not be satisfied with whatsoever life gives you? -- even if it is only for the moment. Why be greedy? Alla, you seem to be very greedy. You seem to be of that old, rotten type of spiritual person -- greedy. He wants everything for ever, for ever. If he falls in love with a woman, he wants her to remain of the same age for ever, for ever. He himself will be growing old -- that is another thing. But the woman has to remain young.

It is these greedy people who have created the ideas of paradise, FIRDAUS. In their paradise, women never grow old. All women in paradise are stuck at the age of sixteen. Must be getting tired... for millions and millions of years stuck at sixteen. But it says nothing about the men -- it may be because the scriptures are written by men. If women were writing scriptures then they would write something else: men will be stuck somewhere at eighteen.

And the same people who go on condemning all kinds of things here go on promising the same things a thousandfold, for eternity, in paradise. What kind of logic is this? Alcohol is prohibited here by the Mohammedans, but in their firdaus, in their paradise, rivers of alcohol flow -- rivers! You need not go to a pub; you need not only drink, you can swim, you can dive.

This is strange! -- but not really. The greedy mind is there. The greedy mind is ready to sacrifice the momentary joy of being in a pub, of drinking a little bit, for the ultimate joy of drinking and drinking forever.

These same religious people who go on condemning the feminine body -- all the religions have committed that crime -- that shows simply only one thing, that the people who were writing those scriptures were deeply sexually repressed people. It shows nothing else. It says nothing about the women, it simply shows something about the scripture writers, that they were deeply repressed people -- they were afraid of women.

But here they are afraid, and here they go on telling everybody: "Beware! Woman is the door to hell!" And the same people provide you with beautiful women in heaven -- the most beautiful. Do you know? -- in paradise women don't perspire, they don't need deodorants. Their bodies have a perfume of flowers -- a natural perfume, not created by some artificially manufactured perfume. Just naturally like flowers -- roses. Their bodies are made of gold. What greed! And what are you going to do with a woman whose body is made of gold? You will be stuck! But the greed, the greedy mind fantasizing.

All these scriptures are pornographic. This is real spiritual pornography: women with bodies of gold, studded with diamonds, no perspiration, natural perfume, and always young, and all beautiful.

One great saint died, and by coincidence his great disciple also died after a few hours. The great disciple was very much excited about seeing his master again. And he was thinking on the way -- it is a long journey from the earth to paradise -- he was thinking, "My master must have been received by angels playing on their harps and beautiful women dancing, and he must have been given the most beautiful women because he was such a great saint, such an ascetic. When he was on the earth he had never touched any woman. What to say about touching? He had never allowed any woman to enter into his house. He had never seen any woman face to face; if he had to talk to a woman he would always look downwards or would keep his eyes closed. What great austerities he went through! Now he must be being rewarded."

And he reached and he saw his master -- and, really, he was rewarded. He was sitting under a tree, a beautiful tree, a golden tree; leaves of emerald and flowers of diamonds -- and Marilyn Monroe, utterly naked! hugging him. The disciple fell at the feet of the master and said, "My great master, I was waiting for this. This was due! You have been rewarded well."

And the master said, "You stupid fool! Keep your big mouth shut -- you have not grown at all. You don't understand anything. She is not my reward -- I am her punishment!"

But these greedy people....

Deva Alla, if you know from your own experience that all is frustrating ultimately, everything only brings joy for the moment, then why not be happy with the moment? Why ask that it should be there for ever?

I teach you the joy of the moment. Live in the moment, and whatsoever the moment makes available, enjoy it, celebrate it. While it lasts, dance! And when it has gone, be grateful that it had come. Why ask that... NOTHING IS ULTIMATELY SATISFYING -- ALL IS NOT ENOUGH? Nothing can be done about it! This is so. This is how the reality is, and the reality is not going to change its ultimate law for you. Nobody can be all exception.

But if this experience has not yet become your own, then you will have to suffer a little more. You will have to hope a little more. When understanding arises, hope disappears. That does not mean that one becomes hopeless: that simply means that one accepts the life as it is, and whatsoever it gives one accepts with gratitude and has no complaint.

In order to get a job with the railroad, Angelo had to pass a test. "Suppose two trains were heading for each other at a hundred miles per hour on the same track," asked the personnel manager, "what would you do?"

"I take-a the red flag and wave-a them to e-stop," Angelo answered.

"But you don't have a red flag," pointed out the man.

"Then I am-a take-a the switch iron and change-a the tracks." "You don't have a switch iron either."

"Well, in that case," decided the Italian, "I'm gonna call up-a my wife, Maria."

"What has your wife got to do with two trains coming at each other at a hundred miles an hour?" exclaimed the man in charge of hiring.

"I tell-a her to come down 'cos she has-a gone see the biggest-a mess-a in the whole world!"

YOU can do whatsoever you can do, and when nothing can be done it is better to call the wife and see -- and enjoy it! Learn to enjoy not only the pleasures of life but the pains too, not only the ecstasies but the agonies too. And the person who can enjoy the agonies is liberated.

The fifth question

Question 5

OSHO, DURING THE TWO MONTHS THAT I HAVE BEEN HERE, I OFTEN FEEL THE THREAT OF A NEW KIND OF TOTALITARIANISM. IT IS CONTINUALLY PRESENTED AS THE SOLUTION: BE TOTAL IN THIS AND THAT EVEN IN NOT BEING TOTAL. BEING TOTAL, WITHOUT FRAGMENTATION ANY MORE, IS NOT THAT A FINAL STATE, THE LAST STAGE ON THE WAY? SO IS NOT THIS ADAGE CREATING A NEW IDEAL WITH ALL ITS FRUSTRATIONS AND NEUROSIS TO FOLLOW? ANYWAY, FOR ME, NOT BEING A SUPERMAN, IT IS VERY RARE THAT I AM ABLE TO DO, TO EXIST, TO FEEL MYSELF TOTAL IN ANYTHING, AND I HAVE NO REASON TO HOPE THAT IT WILL EVER HAPPEN AS A CONTINUOUS STATE. SINCE IT SEEMS TO BE THE CONDITION FOR THE THINGS THAT ARE PROMISED HERE IS THERE STILL ANY HOPE FOR ME?

Eduard Povel,

TOTALITY IS NOT A GOAL. Totality is not perfectionism. Totality is simply a vision of seeing the life in a different light. For example, you are angry. You can be half-heartedly angry, then the remaining part that has not been expressed will remain in you as a poison.

And if again and again this has been done, you go on accumulating poison in yourself. Then a moment comes when you may not be angry in particular, but you are still in anger for no reason at all. That's how people are -- they are just angry, illogically angry, because right now there is no reason to be angry, but all the anger that they have repressed in the past has accumulated, has gone deep into their bloodstream, has poisoned them, has become toxic. It has created a certain musculature, a wrong kind of musculature in their bodies. And that is going to destroy many many beautiful things in their lives.

If such a man is going to see a sunset, he will not see any beauty in it. He is in such a rage! If such a man goes to listen to music, he will not be able to listen to it, because to be able to listen to great music you need a relaxed state. He cannot relax. He is carrying so many tensions, the whole life's accumulated tensions....

When I say be total I simply mean... I am not giving you a superhuman ideal. I am simply giving you a very human vision that when you are angry, then BE angry! Then don't repress it. If it is too risky to be angry with somebody, then go into your room and be angry alone, but express it. Beat the pillow, shout at the walls, make a picture of your wife and beat it! But do something -- do what you really wanted to do with the wife.

It is really a good idea to have an effigy of your wife, or if you are a wife then an effigy of your husband, so whenever the need arises you can go and be as nasty as you feel like being -- and with no danger of retaliation. And you will be surprised: after beating your wife, in her absence, after shouting nasty things, using four-letter words, then when you see your wife you will be surprised -- you will feel compassion for her. You may even feel ready to apologize. You may be able to see her in a different way, because you are no longer carrying that subtle layer of anger -- it has been released. You may be able to see her face again after years.

When I say be total I simply mean don't repress things, because the repressed things are bound to rebound on you, those repressed things are going to take revenge, they are going to explode with vengeance one day. Those repressed feelings are creating all kinds of neurotic, psychotic people in the world. To be total is not a goal! To be total is only a way of life.

And you say: BEING TOTAL WITHOUT 'FRAGMENTATION ANY MORE, IS NOT THAT A FINAL STATE...?

Yes, it is a final state too -- but the first step is the last step, and the beginning is the end. It is a means and an end too. You have to begin. I know you cannot be total right now. Slowly slowly, you will be able to become total, because the society has not allowed you to be total in anything; it has allowed you only so far. It has made you very lukewarm; it has taken away all passionate energy from your being. Hence, you don't really love madly, you don't really go into anger madly, you don't share totally, you cannot commune -- everything is just so-so. And, hence, so much dust has gathered on your face.

Totality has to be started; it is the beginning and the end too. In the beginning it is going to be difficult because you will be going against the current of the society, but that's what

sannyas is: taking courage to be oneself And I don't expect you to become total right now, But the decision will help. If you decide to be total, slowly slowly you will be more and more total, degrees and degrees, by degrees one day you will attain to the hundred-degree point.

And the miracle is: when one can go into one's emotions a hundred percent, all that is wrong starts disappearing. That is the miracle! And all that is right starts growing. A really total person will not be able to be angry. In the beginning when you start you will be more and more angry, but soon the point comes when you are totally angry and you have seen the naked futility of anger, the utter absurdity of anger, the insanity of anger -- When YOU have seen it -- not because Buddha has said so or I have said so -- when you have seen it, it will drop. The seeing is enough. You need not drop it: it drops of its own accord.

A total person will be able to love and will be unable to hate. A total person will be able to be compassionate and will be unable to be angry. But that is the end. I am not telling you to be a Buddha right now. But one has to begin somewhere; one has to start moving in the direction of being a Buddha.

You are right: it is the final state, the last stage on the way. But the way is also part of the last stage. The way and the goal are not separate. The goal is just the other end of the way. And the beginning is THIS end and the goal is THAT end, and the way joins both, is the bridge.

Eduard, I am not teaching you any kind of perfectionism, I am not saying you any ideals. Totality is certainly not all ideal -- it sounds as if it is. It is just a different style of life. Right now you are living a life-style which can be called partial -- only parts of your being are allowed to surface, only the tip of the iceberg. You are living in fragments, you are living split. This is a kind of schizophrenic life.

Misery is bound to be the outcome of it -- misery and only misery. Bliss is the consequence of being one, integrated. That's exactly the meaning of the word 'yoga': union, integration, oneness.

**YOU say: I HAVE NO REASON TO HOPE THAT IT WILL EVER HAPPEN AS A CONTINUOUS STATE.**

Who is telling you to make it a continuous state? Why do we always think of the future? Why do we make things unnecessarily difficult? For a certain reason -- there is a motive. First you make something very difficult, then you can say, "This is not possible. I cannot do it," and it is finished. There is no need for it to be total, there is no need for it to be continuous.

That's why it looks contradictory, paradoxical, but I say to you that when sometimes you are not total then be total in it -- then don't be total! Then accept it -- that "This is the moment when I am not total." Then don't hide it, then don't fight it. If it is not possible, it is not possible. Don't feel guilty for it; you are not committing a sin. It is your life: if you want to be total sometimes, good; if sometimes you enjoy not being total, for a change, perfectly good!

The sixth question

Question 6

OSHO, THE RAJKOT NEWSPAPER, JAI HIND, RECENTLY QUOTED THE PRIME MINISTER, MORARJI DESAI, AS SAYING, WHEN HE WAS ASKED ABOUT WESTERNERS COMING TO THIS ASHRAM, THAT THEY WERE THE RUBBISH OF THE WEST THOSE THROWN OUT FROM THEIR SOCIETIES. AND WHEN HE WAS ASKED ABOUT THE ESTABLISHMENT OF RAJNEESH INTERNATIONAL UNIVERSITY, HE SAID THAT ALL SUCH UNIVERSITIES WHEREVER THEY EXIST, SHOULD BE CLOSED DOWN. HE SAID HE DID NOT WANT ANY SUCH UNIVERSITY TO COME INTO BEING, AND THAT YOU ONLY TALKED OF SEX THROUGHOUT THE DAY.

HE ALSO EXPRESSED HIS GREAT RESENTMENT OF SUCH OBSCENE INSTITUTIONS, AND SAID HE WOULD LIKE THEM CLOSED DOWN ALL OVER THE WORLD AND THAT THEY WERE NOT AT ALL NECESSARY. DO YOU HAVE ANY COMMENT?

Krishna Prem, IT IS JUST BULLSHIT!

The last question

Question 7

OSHO WHY DO YOU USE SUCH DIRECT LANGUAGE AGAINST THE POLITICIANS? CAN'T YOU BE A LITTLE INDIRECT AND DIPLOMATIC?

Girish,

I DON'T EXPECT THE POLITICIANS to understand even the direct language. If I am indirect there is no hope that they will ever understand. They do not understand even my absolutely direct, frank, blunt language. I don't mince words. I simply say it as it is. That too they cannot understand.

In fact, only the third-rate minds become interested in politics. Anyone who has some kind of intelligence will do something else. He may become a scientist, he may become a poet, a dancer, a musician. He may become a mystic. Why in the world would he like to become a politician? That is only for those who have no other possibility of expressing themselves, who have no other intelligence.

The politician needs no other qualification, no talent. In fact, the more unintelligent he is, the greater is the possibility of his being successful.

A tourist was visiting New Delhi. Walking on a side street late one evening, the visitor was held up by a bandit. "Give me your money!" he threatened, "or I will blow out your brains."

"Blow away..." said the tourist.

In New Delhi you can live without brains but not without money. I have to be direct. And I am not a politician, so why should I be diplomatic? Truth is never diplomatic -- it is straight.

And the politicians cannot understand what I am doing here, and I don't expect them to understand. It will be great if they simply ignore us. That's enough. If they forget all about us. that is more than can be expected.

A German philosopher pleaded with Adolf Hitler not to mistreat the Jews if for no other reason, he said, than just because they are so smart.

"What makes you think the Jews are so smart?" asked the dictator.

"Come, and I will show you. '

He took the Nazi leader to Gutman's Gift Shop and said, "Ask him for a lefthanded teapot."

The Fuhrer did. Gutman went to the back of the store, picked up a teapot, turned it around, and returned. "You are in luck," said Gutman, handing the teapot to Hitler, "I just happen to have one left."

Back out on the street the philosopher said, "You see, that's what I mean about the Jews being so smart."

"What is so smart about that?" exclaimed Hitler. "He just happened to have one left."

You can't expect politicians to understand much. They are bound to misunderstand even my direct statements. And if I start making indirect statements they will create more complexities. Then there will be more chances of misunderstanding.

Levi closed his shop Friday night and headed for temple services not realizing his fly was unzipped. At the entrance he met Mrs. Weiss, the president of the Ladies' Auxiliary. "I don't like to say nothing," she said shyly, "but your business is open."

"You are mistaken lady, ' said Levi.

"Believe me," said Mrs. Weiss, blushing, "your business is open."

"You are crazy!" shouted Levi rushing inside. "I close the store every Friday to come here."

Later at home, Levi saw that his fly was open and realized that Mrs. Weiss had only been trying to tell him so in a delicate way. He telephoned her immediately. "I want to apologize." he said, also trying to be tactful, "but tell me somethin' -- when my business was open, was my salesman in or out?"

The Fish in the Sea is Not Thirsty

Chapter #10

Chapter title: Music That No Fingers Enter Into

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HAVE YOU HEARD THE MUSIC THAT NO FINGERS

ENTER INTO?  
FAR INSIDE THE HOUSE  
ENTANGLED MUSIC --  
WHAT IS THE SENSE OF LEAVING YOUR HOUSE?

SUPPOSE YOU SCRUB YOUR ETHICAL SKIN  
UNTIL IT SHINES,  
BUT INSIDE THERE IS NO MUSIC,  
THEN WHAT?

MOHAMMED'S SON PORES OVER WORDS,  
AND POINTS OUT THIS  
AND THAT,  
BUT IF HIS CHEST IS NOT SOAKED DARK WITH LOVE,  
THEN WHAT?

THE YOGI COMES ALONG IN HIS FAMOUS ORANGE.  
BUT IF INSIDE HE IS COLOURLESS, THEN WHAT?

Kabir says: EVERY INSTANT THAT THE SUN IS RISEN,  
IF I STAND IN THE TEMPLE, OR ON A BALCONY,  
IN THE HOT FIELDS, OR IN A WALLED GARDEN,  
MY OWN LORD IS MAKING LOVE WITH ME.

WHAT IS GOD? THE MOMENT THE QUESTION IS ASKED, the idea of a person arises in the mind -- and God is not a person. Those who think of God as a person start, from the very beginning, moving in a wrong direction. They will never arrive. They will go round and round in circles, they will travel much, but they will never reach anywhere. If the first step is wrong then all else goes wrong. The first step has to be absolutely right, because the first step is half the journey already. In fact, as fact, as you are concerned, the first step is the whole of the journey -- because the other step is to be taken towards you by God.

You take one step, he takes the other step... and the meeting. And the distance between you and God is only two steps. The initiative has to be from your side.

God is not a person, but that's what you have been told down the ages. God is a presence. God is not substance but significance. Once God is understood as significance, your life starts changing. Then you don't argue about God, whether he exists or not; then you are no more interested in theology. The whole of theology becomes rubbish. Then you start moving in a totally different way, in an altogether different dimension.

If God is significance, then you have to create a certain meaning in your life, because only meaning can meet the meaning. You have to create significance in your life, because only significance can meet the significance. You have to become more aware, more loving, more aesthetic, more sensitive.

If God were a person it would have been a totally different approach. God is not a person but only a fragrance. You will need great sensitivity to comprehend that significance, that fragrance, that music.

In these sutras today, Kabir is talking about something very fundamental. Listen to his words -- don't only hear: listen. And don't only listen: meditate with him, go with him. He is not a philosopher, he is not propounding a system of thought -- he is a poet. He is singing his own experience. He is not concerned with concepts. He is pouring his heart into his songs, he is pouring himself into his words.

You have to be very sensitive to understand this great poetic expression of mysticism, this great poetic expression of religion. And religion can only be expressed through poetry, through music, through dance. Any other way of expressing religion falls short, is inadequate. The mysterious has to be indicated only by something mysterious. God cannot be approached through the mind of calculation, mathematics. It is not possible to approach God through prose. The door opens only when you approach him through poetry.

Poetry is more liquid, more vague, not so solid as prose. Prose says something clearly, poetry only hints. Prose shouts, poetry only whispers. Prose is for the mundane world, poetry is for the sacred.

So whenever it happens that a person becomes a Buddha, his expression, without any effort, becomes that of poetry. He may not compose poetry literally, but whatsoever he says, whatsoever he is, is poetry.

Kabir was absolutely illiterate, never went to any school, was not able to read or write; still, when it happened, he exploded in great poetry. When the experience arose in his being, when the doors opened and mysteries were revealed, he bloomed in thousands of flowers. No other poet can be compared with Kabir. There have been greater poets than Kabir, but they were mere poets -- talented, with great art, but Kabir has a personal experience of the divine which is missing in other poets. They may be talking about God, but it is mere talk. With Kabir it is not just talking: it is his heartfelt experience -- it is existential.

## HAVE YOU HEARD THE MUSIC THAT NO FINGERS ENTER INTO?

The original is:

SUNTA NAHIN DHUN KI KHABAR,  
ANAKAD KA BAJA BAJTA?  
SUNTA NAHIN DHUN KI KHABAR...

Why are you not listening to the inner music which is constantly arising? You are made of it! It is not something foreign to you. It does not come from the outside. It is the music of your very existence, of your being; it is the music of your inner harmony, it is the music of your inner rhythm.

SUNTA NAHIN DHUN KI KHABAR...

Why don't you listen to the inner rhythm of your being?

Where do you go on rushing to? And you are searching for this inner rhythm -- sometimes in money, sometimes in power, sometimes in prestige, sometimes in so many kinds of relationships. You go on begging. You want to know something of the transcendental, you are thirsty for the transcendental.

And once in a while, even in ordinary life, it happens. You have those few moments when suddenly one day you wake up in the morning and everything seems to fit perfectly. The

birds are singing, the air is fragrant, the sun is rising, and suddenly you feel that all is quiet. You are no longer separate for a moment... you feel a great joy arising in you for no reason at all. You suddenly feel vibrant, utterly rejuvenated, at home. Maybe the night's deep sleep and rest, maybe the beautiful morning, the song of the birds, the fresh air, the dewdrops on the grass leaves shining in the early sun -- all this created the context. Not by your effort, but just by accident. you fell in harmony with yourself and with existence. And remember, it happens always together: whenever you fall in harmony with yourself, you fall in harmony with existence too.

Harmony has two sides: the individual and the universal. If the individual is in harmony, then there is no reason why he should not be in harmony with the whole. If inside you all conflict has disappeared, even for a single moment, in that moment you are part of the whole, you are no more an island, you are no more separate. All walls have suddenly disappeared; you are no more imprisoned.

In that moment you know the glory, the splendour, that life is. That splendour is God, that feel is God. That experience of harmony is God. God is not a person but the presence that is felt when you are in harmony and you are also in harmony with existence -- that accord. That accord is called DHUN.

#### SUNTA NAHIN DHUN KI KHABAR...

Listen to that accord! which is available every moment of your life. It happens only accidentally, because you have not prepared yourself for it, to receive it consciously. So it happens only once in a while.

Once Leo Tolstoy was asked, "How many experiences did you have of divine ecstasy in your life?"

He started crying, great tears started rolling down from his eyes. He said, Not more than seven in my life of seventy years, but I am grateful for those seven moments. I am miserable also, because in those moments it was so self-evident that it could be the flavour of my whole life. In those moments I was so certain that this could be my experience day in, day out, year in, year out -- this could spread over my whole life, this could become my flavour. But it didn't happen. Those moments came on their own and they went on their own. But I am still grateful to God that even without any conscious effort on my part, once in a while he has been knocking at my doors."

**THIS HAPPENS TO EVERYBODY** -- it happens in spite of you. If you look back you can remember a few moments.... and those will be the moments when you were relaxed, those will be the moments when there was no particular desire in your mind, when you were not worried, when you were not tense, when somehow you simply were.

Watch these sudden accidental moments minutely, because there is the secret key. That's how the fundamentals of religion have been discovered: watching these sudden moments which come and go, and one never knows why they come and why they go, watching the context, the space in which they happen, people started trying to create that context.

If it happens in a relaxed state, when you are very loose, non-tense, then you can create the context! You can relax. If it happens to you while swimming, then you can swim and create the context. If it happens to you while running... and it happens to different people in different ways. Many runners know it, that beyond a certain limit if you go on running,

go on running, go on running, suddenly it happens -- because man's energies have three layers.

The first layer is only for day-to-day activities; it is a very thin layer. It is enough for your office, wife, children -- the ordinary life. The second layer is for emergencies: your house is on fire; you may have been feeling very tired after the whole day's work and you were coming home and hoping to have a good rest, and suddenly when you come home your house is on fire. Immediately, all fatigue disappears -- you are no more tired. You have forgotten all about rest, and the whole night you try to put the fire out. And even after the whole night's work, you are not tired. It was not the ordinary level of energy that worked -- that was exhausted -- the emergency layer started working.

And the third layer is deeper than that. If you go on and on.... For example, if for one day, two days, three days, you go on working, then the emergency level will also be finished - - and then you come in contact with the cosmic layer. And that is the source of life, and that is inexhaustible. And whenever you are in contact with it, tremendous joy starts overflowing you.

It happens to joggers, to runners, to swimmers sometimes. First layer finished, then the second layer, and if you go on running the second is also finished -- and the moment you are in contact with the third, tremendous ecstasy happens for no reason at all.

It may happen to you while making love. It may happen to you while listening to music. It may happen to you while simply lying in your bed doing nothing. It may happen to you while painting, absorbed, utterly absorbed in it. Or it may happen in a thousand and one ways. But watch: whenever it happens, whenever that tremendous blissful moment comes to you, when God knocks on your door, watch in what context it is happening. Be alert! Look around -- in what space it is happening. And then you have the key. Whenever you will be able to create that context, that space, the moment will come again.

You cannot make it happen, but you can make yourself available for it to happen. You cannot force it to happen, but you can create all that is necessary for it to happen. It is not a doing on your part: it is a happening. But, still, you can play a great role. That's how all techniques of meditation have been developed. That's how Yoga came into existence.

#### SUNTA NAHIN DHUN KI KHABAR...

That accord is present in you, because without it you cannot be alive. That music is already there, flowing underground in you, because that music is your connection with the whole. Once it is cut you will be dead. You are alive -- that is enough proof that the music is happening. The only thing is to go deep inside your own being and to find WHERE it is happening.

#### HAVE YOU HEARD THE MUSIC THAT NO FINGERS ENTER INTO?

And this is a music that is not created by fingers on any musical instrument. There is no musical instrument within you, and there is nobody playing on the instrument. It is pure music.

The Indian mystics use a special word for it: ANAHAD KA BAJA BAJITA -- ANAHAD -- it is boundless, and it is uncreated. It is the sound of one hand clapping. But the Indian

mystics go a little deeper; they say there is not even one hand clapping -- there is neither hand nor instrument, but pure music, just music.

The experience of the mystics is that life consists of the stuff called music. Just as physics says life consists of electrons, electricity, mystics say life consists of music. And in a way they are both right, because music is nothing but a certain vibration of electricity, and it may be true vice versa also: electricity may be nothing but a certain density of music, of sound.

HAVE YOU HEARD THE MUSIC THAT NO FINGERS  
ENTER INTO?

KABIR IS TALKING TO HIS DISCIPLES who have come to seek God. Somebody must have asked him about God, and he is talking about music. To talk about God is almost useless, but to talk about music is certainly of great significance. If you can hear your inner music, you will know God is.

FAR INSIDE THE HOUSE ENTANGLED MUSIC --  
WHAT IS THE SENSE OF LEAVING YOUR HOUSE?

And Kabir says: Where are you going to find God? People go to Kashi and to Kaaba, and people go to Jerusalem and to Tibet, and people go to all kinds of places in search of some significance. They are feeling that their life is meaningless, they are feeling that their life is empty, they are feeling that their life is nothing but a long long tale told by an idiot. They know that their life is just noise, meaningless, gibberish. They know that deep down there is nothing but a kind of hollowness. And they search: there must be some source somewhere which can quench their thirst. There must be some place somewhere where they can encounter God, where they can attain to some significance, where their life can have some meaning. But this search is futile. They will be frustrated again and again -- because the truth they are searching for is already within their being. What they are seeking is in the seeker himself; the sought is in the seeker. You need not go anywhere. You simply have to learn how not to go anywhere.

The greatest art is just to be, without going anywhere. Not going to the past, not going to the future, not going into desires, into psychological spaces, into psychic travels -- not to go anywhere, just to be. And right now! if you are just here... immediately something is felt, something which is intangible. You cannot show it to anybody else; you cannot share your experience with somebody who has not known it. But your whole being starts feeling a kind of intoxicatedness, a drunkenness. You become full of juice, you become full of aliveness, and a very indirect, subtle, delicate experience of the presence of something bigger than you -- that's what God is all about.

FAR INSIDE THE HOUSE...

The original is:

RAS MAND MANDIR BAJTA  
BAHAR SUNE TO KYA HUA?

Kabir says: That music is already happening inside your own temple. Kabir calls you 'the temple' -- except for your body there is no other temple in the world. Your bodies are temples, sacred places, because the holiest of the holy resides in you. And look at what

the priests have been telling you, what your so-called saints have been telling you. They have been teaching you life-negative attitudes, body-negative attitudes. They have been telling you that the body is the culprit, that the body is the source of sin. They have been telling you to torture the body, to destroy the body. They have been teaching you that unless you destroy your body totally you will not be able to know God.

The truth is just the contrary: unless you love your body immensely, respect your body immensely, you will not be able to know God at all -- because the body is his outer expression. If the body is the temple, then God is the deity inside it.

RAS MAND MANDIR BAJTA...

Within the temple of your body the music is already happening -- just go in. And the word RAS has to be understood. RAS literally means juice. And you will be surprised to know that the mystics of this country have called God the ultimate juice: RASAO VAI SAHA -- he is the ultimate juice. But if you go to your so-called saints, you will find them very dry, with no juice at all. You will find them almost dead, with no life flowing in them. And they have destroyed their bodies; they are living a kind of death. But this is thought to be very respectable. What has really happened? What has gone wrong? Why have these pathological people, mentally deranged people, psychologically ill people, become so dominant? Why have they possessed religion?

The neurotic people have one quality in them: the quality of being fanatics. Only neurotics can be fanatics, and it is very difficult to fight with fanatics. Wherever a fanatic is, sooner or later he is going to become a leader. He is so troublesome, he is such a trouble-maker, that you have to make him a leader; that is just to pacify him. He will only be at rest when he is at the top, when he is the boss.

Neurotics have a tendency to become leaders. Adolf Hitler was a neurotic, and became one of the greatest leaders of human history. He was a madman, but madmen have a few qualities in them which no sane man can ever have: they compete, and they compete with their total energy, and they compete madly. Because they are so mad, they don't think, they act. While the sane person thinks, the mad person acts. The sane person goes on thinking and the mad person has already reached and acted and done. The sane person thinks of consequences, the mad person thinks nothing -- he simply rushes in.

Adolf Hitlers become leaders in politics, and the same kind of people become leaders in religion too. And the pathological people also have a tendency to become organized. The sane person wants to be left alone because he enjoys his aloneness; he wants his own space, he wants freedom -- freedom from the crowd. And the mad person wants the crowd. Left alone he becomes disturbed; in his aloneness he starts seeing his madness. He goes always into the crowd; he wants to live with the crowd twenty-four hours a day -- he is a lover of the crowd.

The sane person moves in solitude and the insane person searches for the crowd. And your religions are nothing but crowds. Christianity, Hinduism, Islam, Jainism -- different crowds. When Mohammed became enlightened, he was alone, meditating in the mountains. When Buddha became enlightened he was alone, meditating by the side of the River Niranjana, under a tree -- alone. When Mahavira became enlightened he was absolutely alone in the forest, standing underneath a tree, naked in the sun.

Enlightenment has happened to people when they were utterly alone. But leadership does not come that way. Leadership comes when you move into the crowd. Not only that:

when you fulfill the expectations of the crowd -- stupid expectations, superstitious expectations, but you have to fulfill the expectations of the crowd -- then you become the leader religious or political. Mad people have a great organizing capacity. Because they fulfill the expectations of the crowd, the crowd looks up to them, the crowd respects them, and the crowd is afraid -- everybody is afraid -- and the crowd wants to be organized because in organization there seems to be power.

An NAACP official telephoned the Library of Congress and told the chief librarian that the library had eighteen thousand books with the word 'nigger' in them and that all the books had to be removed in a week.

"But," protested the librarian, "we have fifty thousand volumes with the word 'bastard' in them."

"I know," said the official, "but those bastards are not organized."

In this world, organization is power, and mad people have a great magnetic force to organize. They cannot be alone, they seek others; and others who cannot be alone, they are also seeking. It becomes a mutual arrangement.

Religions, at the source, are born out of a meditative aloneness, but the moment it becomes known that a Buddha has happened, the mad people start organizing, the mad people start gathering a crowd. And that crowd finally crystallizes into Hinduism, Mohammedanism, Christianity. All their notions are based not in the enlightenment of their founders, real founders, no, but in the pseudo founders, the priests.

And these priests have been telling you that life is irreligious, that the body has to be denied, it is not a temple, it is not a place to be worshipped in.

Kabir is saying a totally different thing, and that's what my emphasis is: the body is sacred -- because ALL IS sacred!

HAVE YOU HEARD THE MUSIC THAT NO FINGERS  
ENTER INTO?

FAR INSIDE THE HOUSE

ENTANGLED MUSIC --

WHAT IS THE SENSE OF LEAVING YOUR HOUSE?

Where are you going? You need not leave the body, you need not leave anything, you need not renounce anything! Remember -- Kabir never renounced anything. He lived a very ordinary life just as everybody else lives -- the life of a householder. He was a father, a husband, and his whole life he continued to work. He was a weaver -- he continued to weave clothes. Even when he had thousands of disciples. And many times his disciples would come to him and say, You need not work at all. We are ready to provide everything for you, and your needs are not many. Why do you go on working? And Kabir would laugh and say, "You don't understand. I work for God, I weave clothes for God -- because the customers who come to purchase clothes from me are divine. How can I stop my work?"

This quality is true religiousness. And this quality is possible only if you are in love with life, and to be in love with life creates RAS -- juice. Then you don't become dry, then you don't become a desert, then you become an oasis

The so-called religious people of this country are against me because I am teaching you the way of RAS -- the way of life, love, juice, music -- because I am teaching you to become an oasis, not a desert; because I would like you to be in a constant rejoicing; because I am not teaching you renunciation but rejoicing, all the people who have been carrying this nonsense idea of renouncing the world are bound to be against me. That is natural. It is expected. This has been happening always, and it seems, unfortunately, that man has not learnt anything at all down the ages. It is exactly the same today as it was in the days of Buddha, as it was in the days of Jesus, as it was in the days of Kabir.

SUPPOSE YOU SCRUB YOUR ETHICAL SKIN  
UNTIL IT SHINES,  
BUT INSIDE THERE IS NO MUSIC,  
THEN WHAT?

MORALITY IS NOT RELIGION, although a religious person is always moral -- but not vice versa: a moral person need not be religious. A religious person is necessarily moral, because religion means experience of the divine -- one who has experienced the presence of God, how can he be immoral? In fact, he is the criterion, the decisive factor as to what is moral.

Whatever an enlightened person does is moral; there is no other way to decide. It is not that he is thing to do that which is moral -- whatever he does is moral. He cannot do any harm to anybody; he is a blessing to existence. When God has blessed him, what else is left for him, except to be a blessing to the existence? What God has given to him, he goes on giving to everybody else. His heart is full of bliss, and the bliss starts overflowing. That overflowing bliss is real morality.

Morality means compassion, morality means love, morality means creativity; morality means making the world a little more beautiful than you found it, leaving it a little more beautiful, giving it a new plane, a new level, a new dimension of existence.

The immoral person is destructive; because he is miserable he can only share his misery with others. Remember, you can give to others only that which you have. If you are miserable, whatever you say is immaterial, you will make others miserable. If you are blissful, you need not say anything -- you will make others blissful. Your very presence will trigger some blissfulness in their being. Your very presence will create a synchronicity in others. Your music, your juice, will create ripples of joy -- whoever is close to you will become infected with your joy, with your ecstasy, will become drunk -- and that's what morality is.

Kabir says:

SUPPOSE YOU SCRUB YOUR ETHICAL SKIN  
UNTIL IT SHINES,  
BUT INSIDE THERE IS NO MUSIC,  
THEN WHAT?

Then what is the use of it? Yes, that can be done, that is being done. There are people who go on cultivating character, who go on cultivating morality. And they become great moralists. puritans, very righteous. They do only that which is right but it is a forced doing, it is not spontaneous -- it is not out of their being, it is just a forced phenomenon. It is a facade. They have created a beautiful curtain around themselves, behind it is the

corpse, the stinking corpse, but on the surface they have decorated themselves with flowers. And the crowd can be deceived by them, but deep down they are the same people, even worse, because all that they are showing on the surface is pseudo. They are just the opposite inside. They are hypocrites. They say one thing, they are just the opposite of it; they do one thing, but their being has no correspondence with it. They are split, they are schizophrenic.

Because of this cultivated morality, we have put the whole of humanity in a state of schizophrenia. Everybody is more or less made into a hypocrite. The society forces you to do it. If you don't do it, you cannot live, you cannot survive. It has become almost a necessity that you don't show your reality. You show only that which people want you to show, and you keep everything else hidden inside. But then your inner being goes on accumulating poisons and poisons and poisons, and you live a hell within, decorated with beautiful flowers. And those flowers are also plastic, because they cannot be true flowers. True flowers need roots in your being.

A really religious person has no morality imposed upon himself. His morality arises out of his consciousness. He is not trying to do the right, he is not trying to avoid the wrong - -he simply remains conscious and acts out of his consciousness, and whatsoever he does is right. In fact, it is impossible to do anything wrong consciously.

A beautiful story is told about a great mystic, Nagarjuna:

He was a naked fakir, but he was loved by all real seekers. A queen was also deeply in love with Nagarjuna. She asked him one day to come to the palace, to be a guest in the palace. Nagarjuna went. The queen asked him a favour. Nagarjuna said, "What do you want?" The queen said, "I want your begging bowl."

Nagarjuna gave it -- that was the only thing he had -- his begging bowl. And the queen brought a golden begging bowl, studded with diamonds and gave it to Nagarjuna. She said, "Now you keep this. I will worship the begging bowl that you have carried for years -- it has some of your vibe. It will become my temple. And a man like you should not carry an ordinary wooden begging bowl -- keep this golden one. I have had it made specially for you."

It was really precious. If Nagarjuna had been an ordinary mystic he would have said, "I cannot touch it. I have renounced the world." But for him it was all the same, so he took the bowl.

When he left the palace, a thief saw him. He could not believe his eyes: "A naked man with such a precious thing! How long can he protect it?" So the thief followed....

Nagarjuna was staying outside the town in a ruined ancient temple -- no doors, no windows. It was just a ruin. The thief was very happy: "Soon Nagarjuna will have to go to sleep and there will be no difficulty -- I will get the bowl."

The thief was hiding behind a wall just outside the door -- Nagarjuna threw the bowl outside the door. The thief could not believe what had happened. Nagarjuna threw it because he had watched the thief coming behind him, and he knew perfectly well that he was not coming for him -- he was coming for the bowl, "So why unnecessarily let him wait? Be finished with it so he can go, and I can also rest."

"Such a precious thing! And Nagarjuna has thrown it so easily." The thief could not go without thanking him. He knew perfectly well that it had been thrown for him. He peeked in and he said, "Sir, accept my thanks. But you are a rare being -- I cannot believe my

eyes. And a great desire has arisen in me. I am wasting my life by being a thief -- and there are people like you too? Can I come in and touch your feet?"

Nagarjuna laughed and he said, "Yes, that's why I threw the bowl outside -- so that you could come inside."

The thief was trapped. The thief came in, touched the feet... and at that moment the thief was very open because he had seen that this man was no ordinary man. He was very vulnerable, open, receptive, grateful, mystified, stunned. When he touched the feet, for the first time in his life he felt the presence of the divine.

He asked Nagarjuna, "How many lives will it take for me to become like you?"

Nagarjuna said, "How many lives? -- it can happen today, it can happen now!"

The thief said, "You must be kidding. How can it happen now? I am a thief, a well-known thief. The whole town knows me, although they have not yet been able to catch hold of me. Even the king is afraid of me, because thrice I have entered and stolen from the treasury. They know it, but they have no proof. I am a master thief -- you may not know about me because you are a stranger in these parts. How can I be transformed right now?"

And Nagarjuna said, "If in an old house for centuries there has been darkness and you bring a candle, can the darkness say, 'For centuries and centuries I have been here -- I cannot go out just because you have brought a candle in. I have lived so long'? Can the darkness give resistance? Will it make any difference whether the darkness is one day old or millions of years old.

The thief could see the point: darkness cannot resist light; when light comes, darkness disappears. Nagarjuna said, "You may have been in darkness for millions of lives -- that doesn't matter -- but I can give you a secret, you can light a candle in your being."

And the thief said, "What about my profession? Have I to leave it?"

Nagarjuna said, "That is for you to decide. I am not concerned with you and your profession. I can only give you the secret of how to kindle a light within your being, and then it is up to you."

The thief said, "But whenever I have gone to any saints, they always say, 'First stop stealing -- then only can you be initiated.'" It is said that Nagarjuna laughed and said, "You must have gone to thieves, not to saints. They know nothing. You just watch your breath -- the ancient method of Buddha -- just watch your breath coming in, going out. Whenever you remember, watch your breath. Even when you go to steal, when you enter into somebody's house in the night, go on watching your breath. When you have opened the treasure and the diamonds are there, go on watching your breath, and do whatsoever you want to do -- but don't forget watching the breath."

The thief said, "This seems to be simple. No morality? No character needed? No other requirement?"

Nagarjuna said, "Absolutely none -- just watch your breath."

And after fifteen days the thief was back, but he was a totally different man. He fell at the feet of Nagarjuna and he said, "You trapped me, and you trapped me so beautifully that I was not even able to suspect. I tried for these fifteen days -- it is impossible. If I watch my breath, I cannot steal. If I steal, I cannot watch my breath. Watching the breath, I become so silent, so alert, so aware, so conscious, that even diamonds look like pebbles. You have created a difficulty for me, a dilemma. Now what am I supposed to do?"

Nagarjuna said, "Get lost! -- whatsoever you want to do. If you want that silence, that peace, that bliss, that arises in you when you watch your breath, then choose that. If you think all those diamonds and gold and silver is more valuable, then choose that. That is for you to choose! Who am I to interfere in your life?"

The man said, "I cannot choose to be unconscious again. I have never known such moments. Accept me as one of your disciples, initiate me."

Nagarjuna said, "I have initiated you already."

Religion is based not in morality but in meditation. Religion is rooted not in character but in consciousness. A really religious person has no character at all -- he is characterless. But let me define what I mean by 'characterless': I don't mean the ordinary meaning that you will find in the dictionary -- because in the dictionary, the man of bad character is called characterless. That is wrong, because he has a character -- maybe it is bad, but he is not characterless. Somebody has good character, somebody has bad character -- both have characters. The sinner and the saint, both have characters, but the really religious man is characterless. He is neither good nor bad -- he is beyond. He has no character because he does not function out of his past: he acts moment-to-moment, he acts spontaneously; he has no ready-made formula, he has no routine. He does not act out of habits -- and that's what character is: creating good habits is good character, creating bad habits is bad character. Creating consciousness, not habits, is religiousness.

SUPPOSE YOU SCRUB YOUR ETHICAL SKIN  
UNTIL IT SHINES,  
BUT INSIDE THERE IS NO MUSIC,  
THEN WHAT?

You can go on scrubbing your ethical skin, you can go on polishing your morality, you can become a really polished man, but if inside there is no music, if meditation has not happened, if you have not heard the unheard, if you have not seen the unseen, if you have not penetrated into the unknowable, if that soundless sound is not heard, it is all futile. You are simply wasting your time.

A Zen story:

A disciple is meditating and he has been meditating for at least twenty years. He has been doing all kinds of things: yoga postures, meditative techniques. One day the Master appears, and the disciple is sitting like a Buddha, absolutely silent -- at least on the outside -- unmoving like a marble statue. And the Master starts rubbing a brick on a stone just in front of him. The Master creates so much noise by rubbing the brick on the stone that the disciple has to open his eyes a little bit and see who is creating the nuisance. Seeing that the Master himself is doing this, he cannot believe it. A Master is not supposed to disturb the disciple while he is meditating. What kind of Master is he? But a Master is a Master, so you cannot be rude to him. He waits, but how long can you wait? Constant rubbing of the brick on the stone -- his teeth are getting on edge. Finally he says, "Stop it! What are you doing?"

And the Master says, "And what have you been doing for twenty years? Scrubbing, scrubbing... trying to polish your mind? That you call meditation? Your postures, your techniques -- they are all mind-based. I am trying to make a mirror of this brick!"

The disciple says, "That is impossible. You can go on rubbing, but the brick will never become a mirror."

And the Master says, "That's what I have come to say to you. Twenty years you have been rubbing, scrubbing, polishing, and the mind has not become meditation and the mind has not become a mirror. Drop the mind! Don't cultivate it."

By dropping the mind it becomes a mirror. Mind itself never becomes a mirror. Mind is the barrier. Hidden behind the mind is your consciousness. And once you enter behind the mind you hear the music. That music transforms you into a new being -- it is a rebirth.

MOHAMMED'S SON PORES OVER WORDS,  
AND POINTS OUT THIS  
AND THAT,  
BUT IF HIS CHEST IS NOT SOAKED DARK WITH LOVE,  
THEN WHAT?

KABIR SAYS THIS IS SO WITH EVERYBODY -- the Hindu pundit goes on speculating upon words, playing upon words. The Mohammedan scholar, Mohammed's son, PORES OVER WORDS.... Words have become so important that we have forgotten that we have to enter into a wordless state of consciousness. Go on repeating the Koran, or the Bible, or the Vedas, and it is of no use at all, because you will only be gathering more and more knowledge -- all borrowed. And a truth borrowed becomes a lie. A truth expressed in words immediately loses its truthfulness. Words are too small; they cannot contain the great sky of the truth within themselves. They crush the truth, they destroy it. And when words reach you, you will give a meaning to them which is yours. Krishna speaks, Jesus speaks, I am speaking to you... if here there are two thousand people, do you think everybody is hearing the same thing? There are two thousand meanings. The speaker is one, my meaning is one, but immediately I assert it it becomes two thousand -- two thousand meanings.

A shaggy tale used by New Testament scholars to poke a little fun at their more skeptical associates begins when several archaeologists working near Jerusalem unearth some human skeletal remains. Upon examination they prove to be the bones of Jesus. Overwhelmed by the burden of such unsettling knowledge, the archaeologists decide to inform the Pope. The Pope, of course, is shocked. What does this mean for the future of the Christian faith?

If those bones are really those of Jesus, that means he was never resurrected, that means the resurrection was false, that the whole story was invented. And with the resurrection disappearing the whole ground underneath Christianity will disappear.

Before releasing this information to the press and allowing it to be sensationally exposed to the stunned eyes of the faithful, the Holy Father determines to call a council of the world's great theologians to see if they can help him understand and interpret this calamitous event. What is more, because the implications of the news obviously affect all Christians, it seems wise to make this an ecumenical council, one to which theologians of

all denominations will be invited. Slowly and painfully, his Holiness works his way down the list of theologians, making telephone calls to each of them. All are heard to make the appropriate gasps of dismay, after which they promise to hasten to Rome for the conference.

The last name on the Pope's list is that of a German New Testament scholar with a reputation for being highly skeptical with respect to all manner of historical information about Jesus. The Holy Father debates with himself whether this gentleman should be informed, but finally, in the interests of ecumenism and because in this case such an already formed attitude of skepticism might actually be of some use, he makes the telephone call. The German critic, instead of being overwhelmed by the news that Jesus' bones had not been resurrected, registers his surprise in a fashion which takes the Pope's own breath away.

"Ach so," the scholar responds, "then he did live!"

One is worried about resurrection -- the same news -- but the other's response is totally different. His worry is, "Ach so, then he did live!" If the bones are genuine, then Jesus becomes a historical figure.

Whenever you hear something it is always from your background that you hear it; it is your background that interprets it. The meaning is given by you.

"Young man said the judge, looking sternly at the defendant, "it is alcohol and alcohol alone that is responsible for your present sorry state!"

"I am glad to hear you say that," replied Mooney with a sigh of relief, "Everybody else says it is all my fault!"

It is natural that words will be interpreted by each person according to his own past. That's why it is so much insisted on again and again by me to please listen to me without bringing in your past, listen to me without any background; listen to me not as Christians, Hindus and Mohammedans, otherwise you will miss it. Not only will you miss it: you will misunderstand it.

Listen to me as you listen to music or the sound of running water or the wind passing through the pine trees, and then there is a possibility of some communion happening, a possibility that some meaning that I am trying to convey reaches you. But it is really difficult. It is one of the most difficult things in the world to be a disciple.

To be a disciple means listening without any background, just listening without interpreting, just listening without for or against, without believing, without disbelieving - - a pure kind of listening. And the beauty of truth is that if you can listen silently with no judgement, if it is true it will ring bells in your heart. But the bells will be rung in the heart, not in the head. If it is untrue, no bells will be rung in the heart. You will know whether it is true or untrue -- not by thinking about it, but just by listening in total silence.

MOHAMMED'S SON PORES OVER WORDS,  
AND POINTS OUT THIS  
AND THAT,  
BUT IF HIS CHEST IS NOT SOAKED DARK WITH LOVE,  
THEN WHAT?

Unless your heart responds, the head cannot become a bridge to God. Your heart needs to be soaked with love. But you don't know anything about the heart. The society has not allowed you to go through the heart; it has tried in every way to bypass the heart. The whole effort of the society is to pull you to the head directly without moving through the heart, because the ways of the heart are mysterious, uncontrollable.

The ways of the head are controllable, manipulatable. Hence the society is interested in your head, not in your heart. The society wants you to understand that there is no heart but only the head. The heart is nothing but a blood-pumping system; that's what the society wants you to believe. This is one of the greatest untruths ever told.

By 'heart' is not meant the physical part. The physical part is simply a blood circulation system, but hidden behind the physical, just corresponding to it, very close to it, behind it, is the real heart. Just as hidden behind the brain is mind, so hidden behind the lungs is the heart, hidden behind the body is the soul.

Don't be finished with the physical. Always remember: corresponding to each physical phenomenon in you there is a spiritual phenomenon. Unless your heart starts functioning, IS SOAKED DARK WITH LOVE... and why dark? Because love has the depth of darkness, the density of darkness. Love grows in mysterious ways not in the light, because light makes everything demystified. Love is more dark than anything else. It is a dark, dense, mysterious world.

And if you are afraid of the dark, you will be afraid of love too. If you are afraid of the night, you will be afraid of love too. If you are afraid of the dark, the night, death, love, then you are afraid of all that is mysterious -- then you have to exist only on the surface, then you will never be able to penetrate to the center of being.

The original is:

IK PREM-RAS CHAKHA NAHIN,  
AMLI HUA TO KYA HUA?

You have not tasted the juice of love -- and you have become a great saint? and you have great character and great morality? And you have not even tasted the juice of love? Then all your saintliness and all your morality is holy cow-dung. You are carrying an unnecessary weight. The sooner you drop it the better.

THE YOGI COMES ALONG IN HIS FAMOUS ORANGE.  
BUT IF INSIDE HE IS COLOURLESS THEN WHAT?

The real question is of getting coloured inside. The outer colour is only symbolic. It is a gesture; it is not the end -- it is the beginning. It is simply your saying that I am ready." But don't think that if you are wearing orange then sannyas has happened. Your gesture has happened, you have moved on the way.

There are two initiations. One is the formal: the day you become a sannyasin, you change to orange -- that is formal. But without the formal, the informal is difficult. If you cannot even change your clothes, how will you change your being? But just changing your clothes is not synonymous with changing your being.

Kabir says:

THE YOGI COMES ALONG IN HIS FAMOUS ORANGE.  
BUT IF INSIDE HE IS COLOURLESS, THEN WHAT?

VAKIF NAHIN US RANG SE  
KAPARE RANGE SE KYA HUA?

You have not known the colour of God, you have not know the colour of love, you have not known the colour of life. Orange is the colour of blood, life; orange is the colour of fire, love; orange is the colour of the sunrise, the transforma-tion -- the declaration that the night has ended.

But the being has to be coloured. Your soul has to become red with love, with joy, with celebration. In India, orange is the colour of spring -- a springtime has to come into your inner being so that flowers that have waited and waited for centuries can bloom, so that buds can open.

Kabir says:

EVERY INSTANT THAT THE SUN IS RISEN,  
IF I STAND IN THE TEMPLE, OR ON A BALCONY,  
IN THE HOT FIELDS, OR IN A WALLED GARDEN,  
MY OWN LORD IS MAKING LOVE WITH ME.

Meditate over this tremendously important statement:

... MY OWN LORD IS MAKING LOVE WITH ME.

THE MAN OF ABSOLUTE CONSCIOUSNESS remains in a constant orgasmic state. Just as two lovers reach an orgasmic climax only for a moment and then it is gone, and a sadness comes in the wake, so the man of total awareness, the Buddha, the enlightened person, remains for twenty-four hours a day in an orgasmic state:

... MY OWN LORD IS MAKING LOVE WITH ME.

And wherever I am, Kabir says, it makes no difference -- in the temple or in the mosque or in the fields or in a walled garden -- it doesn't matter where I am. Wherever I am, my Lord, my Beloved, is making love with me.

Love is the quintessence of religion. And to be orgasmic is to be a sannyasin -- and to become so orgasmic that it continues day in, day out; even when you are asleep, the meeting continues. You go on melting and merging into God, and God goes on melting and merging into you.

The wall between you and the whole has been removed, there is no separation. That state of non-separation, that state of UNIO MYSTICA -- the mystic union -- is the ultimate expression of love. The lowest is the man/woman relationship and the ultimate, the highest, is the meeting of the meditator with the whole.

Hence I say the journey is from sex to superconsciousness. Sex is the beginning of the journey -- don't reject it. If you reject the beginning, you will never reach the end. But remember that it is only the beginning; don't get stuck there. You have to go farther and farther ahead; you have to transcend it. And as you go higher in meditation, the less and less sexual you are bound to become.

This is happening every day to my sannyasins. The whole country thinks that here nothing but sex is happening, but the reality is just the opposite. This may be the only place where thousands of people are totally losing interest in sex -- because going through it is going beyond it. To go beyond one has to go through, because without knowing it there is no way to transcend it.

The sexual orgasm reveals two secrets to you: one is that in the climax, at the peak, the ego disappears; and the second, time disappears. And these are the two secrets of meditation. One day meditating you will come to know that sex is not needed at all because the ego and time can disappear without going into sex at all.

Sex is a natural way of meditation; it is a gift of nature, to keep reminding you that this is possible. Mind, time, ego, all can disappear; if they can disappear for a single moment, then why not for ever? Sex is a natural window into God, but only a window. You need not remain confined behind it. You can jump out of the window and you can come into the open, in the sun, under the sky. But the window made it possible for you.

Because sex helps you to know a few moments of egolessness, timelessness, mindlessness, it makes it possible that you can long for, desire a permanent state, an eternal state of orgasmic joy -- satchitanand.

Kabir is absolutely right. Nobody else has said it so clearly: My own Lord is making love with me, and every moment of the day, irrespective of where I am, of what I am doing.

This has to become the experience of each of my sannyasins.

This is my message to you. You have to actualize this potential in you. One day you have to be able to declare to the world: "The Lord is making love with me twenty-four hours a day. I am in an orgasmic state. Not only am I in an orgasmic state, but I am the orgasmic state."

That's what enlightenment is all about. Once it is achieved, nobody can fall from it. Once it is achieved, all is achieved.

The Fish in the Sea is Not Thirsty

Chapter #11

Chapter title: The Paradox that Life is.

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The first question

Question 1

OSHO, PLEASE COMMENT ON THE ART OF BALANCED LIVING. MR LIFE IS OFTEN AN EXPERIENCE OF EXTREMES, WITH THE MIDDLE ROAD DIFFICULT TO MAINTAIN FOR ANY LENGTH OF TIME.

Gregg Johnson,

LIFE CONSISTS OF EXTREMES. Life is a tension between the opposites. To be exactly in the middle for ever means to be dead. The middle is only a theoretical possibility; only once in a while are you in the middle, as a passing phase. It is like

walking on a tightrope: you can never be exactly in the middle for any length of time. If you try, you will fall.

To be in the middle is not a static state, it is a dynamic phenomenon. Balance is not a noun, it is a verb; it is BALANCING. The tightrope-walker continuously moves from the left to the right, from the right to the left. When he feels now he has moved too much to the left and there is fear of falling, he immediately balances himself by moving to the opposite, to the right. Passing from the left to the right, yes, there is a moment when he is in the middle. And again when he has moved too much to the right, there is fear of falling, he is losing balance, he starts moving towards the left. Passing from the right to the left, again he moves through the middle for a moment.

This is what I mean when I say balance is not a noun but a verb -- it is balancing, it is a dynamic process. You cannot be in the middle. You can go on moving from left to right and right to left; this is the only way to remain in the middle.

Don't avoid extremes, and don't choose any one extreme. Remain available to both the polarities -- that is the art, the secret of balancing. Yes, sometimes be utterly happy, and sometimes be utterly sad -- both have their own beauties.

Our mind is a chooser; that's why the problem arises. Remain choiceless. And whatsoever happens and wherever you are, right or left, in the middle or not in the middle, enjoy the moment in its totality. While happy, dance, sing, play music -- be happy! And when sadness comes, which is bound to come, which is coming, which has to come, which is inevitable, you cannot avoid it... if you try to avoid it you will have to destroy the very possibility of happiness. The day cannot be without the night, and the summer cannot be without the winter, and life cannot be without death.

Let this polarity sink deep in your being -- there is no way to avoid it. The only way is to become more and more dead. Only the dead person can be in a static middle. The alive person will be constantly moving -- from anger to compassion, from compassion to anger. And he accepts both! And he is not identified with either. He remains aloof and yet involved. He remains distant yet committed. He enjoys and yet he remains like a lotus flower in water -- in water, and yet the water cannot touch it.

Gregg Johnson, your very effort to be in the middle, and to be in the middle for ever and always, is creating an unnecessary anxiety for you. In fact, to desire to be in the middle for ever is another extreme, the worst kind of extreme, because it is the impossible kind. It cannot be fulfilled.

Just think of an old clock: if you hold the pendulum exactly in the middle, the clock will stop. The clock continues only because the pendulum goes on moving from the left to the right, from the right to the left. Yes, each time it passes through the middle, and there is a moment of that middleness, but only a moment. And it is beautiful! When you pass from happiness to sadness, and from sadness to happiness, there is a moment of utter silence exactly in the middle -- enjoy that too.

Life has to be lived in all its dimensions, only then is life rich. The leftist is poor, the rightist is poor, and the middlist is dead! The alive person is neither rightist nor leftist nor middlist -- he is a constant movement, he is a flow.

Why do we want to be in the middle in the first place? We are afraid of the dark side of life; we don't want to be sad, we don't want to be in a state of agony. But that is possible only if you are also ready to drop the possibility of being in ecstasy. There are a few who have chosen it -- that is the way of the monk. For centuries that has been the way of the

monk. He is ready to sacrifice all possibilities of ecstasy just to avoid agony. He is ready to destroy all roseflowers just to avoid the thorns. But then his life is just flat... a long long boredom, stale, stagnant. He does not really live. He is afraid to live!

Life contains both: it brings great pain, it also brings great pleasure. Pain and pleasure are two sides of the same coin. If you leave one, you have to leave the other too. This has been one of the most fundamental misunderstandings down the ages, that you can leave pain and save pleasure, that you can avoid hell and have heaven, that you can avoid the negative and can have only the positive. This is a great fallacy. It is not possible in the very nature of things. The positive and negative ARE together, inevitably together, indivisibly together. They are two aspects of the same energy.

My sannyasins, or those who understand me, have to accept both. I am giving you a totally new insight: Be all! And when you are on the left, don't miss anything -- enjoy! Being on the left has its own beauty; you will not find it when you are on the right. It will be a different scene. And, yes, to be in the middle has its own silence, peace, and you will not find it on any extreme. So enjoy all! Go on enriching your life.

Can't you see any beauty in sadness? Meditate over it. Next time when you are sad don't fight with it, don't waste time in fighting. Accept it, welcome it -- let it be a welcome guest. And see deep into it, with love, care. Be a real host! And you will be surprised -- you will be surprised beyond your comprehension -- that sadness has a few beauties which happiness can never have. Sadness has depth, and happiness is always shallow. Sadness has tears, and tears go deeper than any laughter can ever go. And sadness has a silence of its own, a melody, which happiness can never have. It will have its own song, more noisy, but not so silent.

I am not saying choose sadness: I am just saying enjoy it too. And when you are happy, enjoy happiness. Swim on the surface too, and sometimes dive deep into the river. It is the same river! On the surface the play of ripples and waves, and the sunrays and the wind -- it has its own beauty. And diving deep into the water has its own quality, its own adventure, its own danger.

And don't become attached to anything. There are people who have become attached to sadness too -- psychology knows about them. They are called masochists: they go on creating situations in which they can remain miserable for ever. Misery is the only thing that they enjoy, they are afraid of happiness. In misery they are at home.

Many masochists become religious, because religion provides a great protection for the masochist mind. Religion gives a beautiful rationalization for being a masochist. Just being a masochist without being religious, you will feel condemned and you will feel ill - - ill-at-ease -- and you will know that you are abnormal, and you will feel guilty about what you are doing to your life. You will hide the fact.

But if a masochist becomes religious he can exhibit his masochism with great pride, because now it is no more masochism -- it is asceticism, it is austerity -- tapascharya -- it is self-discipline, not torture. Just the labels have been changed! Now nobody can call him abnormal -- he is a saint. Nobody can call him pathological -- he is pious, holy.

Masochists have always moved towards religion. Religion has a great attraction for masochists. In fact, so many masochists down the ages have moved towards religion -- it was very natural, that movement -- that religion became dominated by the masochists. That's why religion goes on insisting on being life-negative, life-destructive. It is not for

life, it is not for love, it is not for joy. It goes on insisting that life is misery. By calling life misery, it rationalizes its own clinging to misery.  
I have heard a beautiful story -- I don't know how far it is correct, I cannot vouch for it:

In paradise, one afternoon, in the most famous cafe, Lao Tzu, Confucius and Buddha are sitting, and talking sweet nothings.

The bearer comes and in a tray brings three glasses of the juice called life and offers them. Buddha immediately closes his eyes and he says, "Life is misery."

Confucius closes his eyes half-way -- the middlist, he used to preach the golden mean -- and asks the bearer to give him the glass because he would like to have a sip, just a sip, because without tasting how can one say whether life is misery or not? He had a scientific mind. Confucius was not very mystic; he was a very pragmatic, earthbound mind. He was the first behaviourist the world has known, very logical.

And it looks perfectly right: he says, "First I will have a sip and then I will say."

He takes a sip and he says, "Buddha is right -- life is misery." Lao Tzu takes all the three glasses and he says, "Unless one drinks totally how can one say anything?"

He drinks all the three glasses and starts dancing! Buddha and Confucius ask him, "Are you not going to say anything?" He says, "This is what I am saying -- my dance, my song."

Unless you taste totally, you cannot say. And when you taste totally, you cannot say because what you know is so much that no word is adequate.

Buddha is on one extreme, Confucius is in the middle, Lao Tzu has drunk all the three glasses. The one that was brought for Buddha he has drunk, and the one that was brought for Confucius he has drunk, and the one that was brought for him he has drunk -- he has lived life in its three-dimensionality.

My own approach is that of Lao Tzu.

Gregg Johnson, live life in all possible ways; don't choose one thing against the other, and don't try to be in the middle. And don't try to balance yourself -- balance is not something that can be cultivated by you. Balance is something that comes out of the experience of all the dimensions of life. Balance is something that HAPPENS; it is not something that can be BROUGHT. If you bring it it will be false, forced; and if you bring it you will remain tense, you will not be relaxed, because how can a man who is trying to remain balanced, in the middle, be relaxed? He will always be afraid: if he relaxes he may start moving towards the left or towards the right -- he is bound to remain uptight. And to be uptight is to miss the whole opportunity, the whole God-given gift.

Don't be uptight. Don't live life according to principles. Live life in its totality, drink life in its totality! Yes, sometimes it tastes bitter -- so what? That taste of bitterness will make you capable of tasting its sweetness. You will be able to appreciate the sweetness only if you have tasted its bitterness. The man who knows not how to cry will not know how to laugh either. And the man who cannot have a deep laughter, a belly-laughter, his tears will be crocodile tears -- they cannot be true, they cannot be authentic.

I don't teach you the middle way: I teach you the total way. And then a balance comes of its own accord. And then that balance has tremendous beauty and grace -- you have not forced it, it has Come. By moVing gracefully to the left, to the right, in the middle, slowly slowly, a balance COMES to you, because you remain so unidentified. When

sadness comes you know it will pass, and when happiness comes you know it will pass too. Nothing remains. Everything passes by.

The only thing that always abides is your witnessing. That witnessing brings balance. That witnessing is balance.

The second question

Question 2

OSHO, HOW CAN ONE DEVELOP A CONSCIENCE -- SOMETHING WITHIN THAT WILL GUIDE ONE IN ONE'S EVERYDAY LIFE TOWARDS WHAT IS NECESSARY FOR ONE'S DEVELOPMENT? TO DO WHAT IS REQUIRED FOR THE UNFOLDING OF ONE'S INNER LIFE? IT SEEMS AS IF I AM ALWAYS TORN AND YET THERE DOES EXIST SOMETHING WITHIN AT TIMES WHICH I HOPE COULD BE HELPED TO GROW AND BECOME A LIGHT FOR ME. CAN ONE LEARN TO INTENSIFY ONE'S FEELINGS AND EMOTIONS IN ORDER TO BRING ONE CLOSER TO A PLACE OF REAL BEING?

Steven,

THERE IS NO NEED TO DEVELOP a conscience at all. What is needed is consciousness, not conscience. Conscience is a pseudo thing. Conscience is created in you by the society. It is a subtle method of slavery. The society teaches you what is right and what is wrong. And it starts teaching the child before the child is aware, before the child can decide on his own what is right and what is wrong, before the child is even conscious of what is happening to him, before the child is even awake. In a kind of sleep, in a kind of dream, the child lives in the beginning.

In the mother's womb the child sleeps for twenty-four hours. Then after the birth he sleeps for twenty-three hours, twenty-two hours, twenty-one hours, twenty hours... slowly slowly. But he remains in a kind of limbo, neither awake nor asleep. The child cannot make any distinction between what is real and what is unreal. And we start teaching the child what is right, what is wrong -- we are conditioning him. We are conditioning him according to our ideas. All these ideas -- from parents, from priests, teachers, politicians, saints -- all these ideas jumble together inside him. They become his conscience. And because of this conscience he will never be able to grow consciousness -- because conscience is a pseudo consciousness. And if you are satisfied with the pseudo you will never even think of the real. It is very deceptive; the way we have been bringing up children is very deceptive. It is ugly, it is violent, it is against humanity.

That's why millions of people live without any consciousness. Before they could have grown into consciousness, we gave them pseudo toys to play with. And their whole lives they think this is all that is needed to live a good life. And their whole lives they will be rewarded if they follow the conscience, and they will be punished if they don't follow the conscience.

From the outside they will be punished and rewarded, and from the inside also. Whenever you do something that your conscience says is wrong, you feel guilty, you suffer, you feel inner pain. You are afraid, you are trembling... it creates anxiety. And the fear about heaven, that you may lose heaven, and the fear of hell, that you may fall into hell... and

with great inventiveness your saints have painted the joys of heaven and the miseries of hell.

This is conscience. Conscience is artificial, arbitrary. Conscience is needed because the society does not want you to be intelligent. Hence, rather than making you intelligent it gives you fixed rules of behaviour: Do this, don't do that.

The day humanity drops this whole nonsense of conscience and starts helping children to grow their consciousness will be the greatest day, will be the real birth of humanity, a new human being and a new earth. Then we will help the child to become more intelligent, so whenever a problem arises the child has enough intelligence to encounter it, to face it, to respond to it. Why should one need any conscience? Intelligence is enough, consciousness is enough.

Consciousness will make you capable of responding to the present immediately, and your response will be true. Conscience is old, and the situation is always new -- and your conscience is ALWAYS old. There is no meeting-ground. You go on responding according to the conscience cultivated in you by the society, forced into you by the society, conditioned in you by the society -- and the situation is totally different!

One of my friends went to Tibet. He is a very religious brahmin, very orthodox. He went there to study Buddhist scriptures, but he could not stay in Tibet -- he had to come back as quickly as possible. The journey was simply a sheer wastage, an unnecessary trouble, because to go into Tibet is not easy.

And the problem was that from his very childhood he had been taught to take a cold bath before the sun rises. Now, to take a cold bath in Tibet before the sun rises... he was telling me that it was impossible. And if he did not take the cold bath before sunrise, the whole day he would feel guilty. He had been told that without taking a cold bath in the morning you cannot pray, your prayer is useless. And without prayer you cannot eat anything. So he was taking a cold bath in the morning, and that was dangerous to life. In Tibetan scriptures it is said that once a year it is a must that one should take a bath!

Once a few Tibetan lamas came to stay with me, and those were the days when Maneesha was not there and Radha was not there to smell these people -- and I suffered so much... For those few, seven, eight days that they stayed in my house, I was almost out of the house. Any excuse and I would escape from the house -- the whole house was stinking, because they would not take a bath. And a hot summer in India... and they would not take any bath! They were following their conscience.

It has been such a difficult thing for me to talk to Jaina monks. They used to come to see me; it was so difficult to talk with them -- because they don't cleanse their mouths, rinse their mouths, they don't clean their teeth. That is not allowed. That is thought to be a part of beautifying the body -- and how can a Jaina monk beautify the body? He is so dead set against it.

Just to talk to them is so difficult -- they have such bad breath. It is bound to be so. And the Jaina monks are not allowed to take a bath either, because why should you be so careful about your body? -- the anti-body attitude. Their bodies stink, their mouths stink. One Jaina nun became so much impressed by me and became so much interested in me that I told her, "You can at least take a sponge bath -- nobody will know. Just a wet towel, you can... and nobody will ever know that you have taken the bath."

The idea appealed to her. She took one sponge bath, felt very good and very bad too. She told me, "It feels very good and I feel fresh, but it hurts inside that I have committed a sin.

Do you ever think when you take a bath that you have committed a sin? And she had not even taken a full bath -- just a sponge bath, just a wet towel rubbed all over the body. But she felt so guilty that she had to fast for three days as repentance.

This is conscience. Conscience goes on making you a fool. Situations change, but the conscience cannot change, it cannot grow -- conscience remains static. You go on living with ideas that were given to you in your childhood, by your ignorant parents, ignorant teachers. And you will live according to them, and you will suffer much. And your response will never be true because it will never fit with the situation. You will always be lagging behind.

Responsibility simply means the capacity to respond to the reality as it is -- and it changes, the reality changes, and the conscience remains fixed. That's the difference between conscience and consciousness.

Consciousness is a mirror. Conscience is a photoplate. Once a photoplate is exposed, it is finished; it catches the picture and then that picture remains for ever, fixed. It cannot grow, remember.

One woman was showing her child the family album, and they came across a picture of a beautiful man with black hair, very fresh, young. And the child asked, "Who is this, Mom?" And the mother said, "Don't you recognize him? He is your father!" And the child said, "He is my father? Then who is that bald-headed man who lives with us?"

In reality, things change. Beautiful black hair disappears -- one becomes bald-headed. But in pictures things are fixed.

Conscience is a photoplate and consciousness is a mirror. It also reflects, but it never clings to any reflection. It remains empty, and hence it remains capable of reflecting new situations. If it is morning, it reflects the morning. If it is evening, it reflects the evening. The photoplate is fixed; if you exposed it in the morning then it will always remain morning in the photo, it will never become evening, night.

There is no need, Steven, to develop a conscience. The need is to drop the conscience and develop consciousness. Drop all that you have been taught by others, and start living on your own and searching and seeking.... Yes, in the beginning it will be difficult because you won't have any map. The map is contained by the conscience. You will have to move without the map, you will have to move into the uncharted, with no guidelines. Cowards cannot move without guidelines; cowards cannot move without maps. And when you move with maps and guidelines, you are not really entering into new territory, into new realms -- you are going in circles. You go on moving into the known; you never take a jump into the unknown. It is only courage that can drop conscience.

Conscience means all the knowledge that you have. And consciousness means being empty, being utterly empty, and moving into life with that emptiness, seeing through that emptiness and acting out of that emptiness -- then action has tremendous grace. And then whatsoever you do is right. It is not a question of what is right and what is wrong,

because something that is right today may be wrong tomorrow. And borrowed knowledge never helps.

Homer and Jethro were digging a ditch in the blazing Mississippi sun. Seeing the boss sitting coolly in the shade above them, Homer put down his shovel and said, "How come he is up there and we are down here?"

"I dunno," said Jethro.

Homer went up to the boss and asked him, "How come you boss up here and we work down there?"

The boss answered, "Because I am smart."

"What is smart?" asked Homer.

"Here," said the boss putting his hand on a tree, "I will show you. Try to hit my hand."

Homer wound up a mighty swing and let fly. Just as he swung, the boss moved his hand away, and Homer crashed into the tree.

"Owww!!!" he screamed.

The boss said coolly, "Now you are smart too."

Homer went back to the ditch. Jethro asked what happened and Homer said, "Now I am smart."

Jethro said, "What is smart?"

Homer said, "I will show you."

He looked around for a tree, and not seeing one, he put his hand over his own face.

"Here," he said, "try to hit my hand...."

That's what goes on with your so-called knowledge, conscience -- situations change, trees are no more found... but you have a fixed routine and you cannot do anything else, you go on repeating your routine. And life has no obligation to fit with your routine. You have to fit with life.

A VERY STRANGE, mysterious thing happened just twenty years ago in the world of modern physics. It destroyed the whole Aristotelian logic; it destroyed all ancient certainties. Physicists came to know that electrons move in a very strange way: they behave simultaneously as if they are particles and also as if they are waves. This is impossible! Either something can be a particle or it can be a wave. In the language of geometry, either something can be a point, a dot, or a line. but one thing cannot be both together: a point, a dot, and a line together. That is impossible. But that's what was happening.

They observed and observed, and the behaviour was such that the electrons were behaving in a very illogical way. They tried hard to figure it out, to somehow manage the old Aristotelian logic, that A is A and A is never not A. That was the two-thousand-year-old thought, deep-rooted, that A can never not be A. And that's what was happening: the particle was behaving like a wave -- A was behaving not like A. Now what to do? It was difficult to discard Aristotle, very difficult -- a two thousand years' long love affair. But electrons have no obligation, they don't bother at all about Aristotle. They were saying "Get lost!" And finally the physicists had to agree with the electrons. And when they were asked again and again "How is it possible?" they said, "What can we do? It is not a question of possible or not possible -- it is happening! It is so! We understand that it

is illogical, that it should not be so, but what can we do? We are helpless! The electrons don't believe in Aristotle."

Aristotle has been discarded -- the two-thousand-year-old tradition of logic has become simply irrelevant.

Another phenomenon happened after a few years: they came to know that when the electron moves from point A to B, in the middle it disappears. Moving from point A to B, you find it on the point A, then suddenly you find it on point B, but in the middle you don't find it at all.

Now this is even more impossible. Somebody coming from Bombay to Poona; you find him in Bombay, and then you find him in Poona, and on the way nowhere is he found! This is strange, unbelievable, but what to do? That's how it is. So another great ancient idea simply had to be dropped. The old idea was that nothing can come out of nothing. Now that is happening: in the middle it is nothing, in the beginning it is something, in the end it is again something. So out of something nothing comes, and out of nothing something comes again.

But this has been the experience of the mystics always. This is new for modern physics, but this is not new for metaphysics -- this is very ancient. Mystics have never believed in Aristotle; they have always been anti-Aristotle -- they have always been illogical, because they don't know what the way of the electron is but they know their own inner consciousness. And there too they have observed these miracles: that the ego is something, comes out of nothing, and then disappears into nothing again. The ego arises out of nothing, becomes very solid, and then one day in meditation you simply find it has evaporated again.

This has been one of the most ancient experiences about the ego: that one moment it is there, another moment it is not there, and again it is there. And this has been the experience about time too, that when you are in deep meditation time simply disappears and when you come out of meditation time is again there.

The mystics have known it, that life follows no logic, that life is basically supra-logical, that life follows no reason, that fundamentally it is irrational. Conscience is very arbitrary, artificial. It gives you a fixed pattern, a fixed gestalt, and life goes on changing, and life is very uncertain, it is very zig-zag. Unless you are conscious you will not be able to live your life truly; your life will be only a pretension, a pseudo-phenomenon. You will always be missing the train.

And always missing the train is what creates anguish in man. Just think of yourself always missing the train: rushing to the station, and whenever you reach the train is leaving the platform. That's what happens to the person who lives according to the conscience: he never catches the train. He cannot! He has a fixed gestalt, and life is a fluid phenomenon. He has a rocklike thing inside him and life is more like water.

Be conscious. Don't ask how to grow, how to develop a conscience. Here we are trying to do just the opposite: destroying conscience -- the Christian conscience, the Hindu conscience, the Mohammedan conscience, the Jaina conscience -- we are destroying all kinds of conscience. And consciences come in all shapes and all sizes.

Consciousness is neither Christian nor Hindu nor Mohammedan -- it is simply consciousness. Conscience divides people, consciousness unites.

Steven, forget all about conscience. You ask:

## HOW CAN ONE DEVELOP A CONSCIENCE -- SOMETHING WITHIN THAT WILL GUIDE ONE IN ONE'S EVERYDAY LIFE...?

What is the need of carrying a guide with you? Consciousness is enough! Whenever a certain need arises, your consciousness will respond. You have a mirror, you will reflect it. And the answer will be spontaneous.

When I was a student at university, my professors were very much worried about me. They were worried -- they loved me -- they were worried because I never prepared for the examinations. They were even worried that I might answer in such a way that the examiner may not even be able to see the point.

My old professor, Dr. S. K. Saxena, he used to come just early in the morning to wake me up so that I could study a little bit. And he would sit in my room saying, "You do a little preparation." And he would leave me in the examination hall, then he would go home, because he was even worried that I may not go.

And when it came to the final oral examination, he was very very worried, because I might say something that could offend the examiner. He was also present; he was the head of the department so he was present and the examiner was present. And he had told me, warned me again and again, "Simply stick to the question! Whatever he asks, you simply answer that. Don't go into any depth about it -- just a plain answer, the answer that is given in the books will do. And I will be there and if I see that you are going astray, I will just give you a push with my foot underneath the table -- so then come back again and just stick to the question."

The first question and the problem arose. The professor who had come to examine asked, "What is the difference between Indian philosophy and Western philosophy?" And my professor became afraid, because he knew that the words 'Indian' and 'Western' were enough for me... and that was so. I said, "What do you mean by Indian? Can philosophy be Indian and Western also? Then philosophy can be Bengali and Maharashtran. If science is not Indian and Western, then why should philosophy be?"

And my professor started hitting me, and I told my professor, "Don't hit me! You just keep yourself away. This is between me and him. You are not supposed to give me any hints.

Now the old examiner was at a loss: what to do? Whatever he asked, I answered him by another question. He was at a loss because he was just carrying ready-made answers. I told him, "You look at a loss because you can't respond. Now, it is such a simple thing that philosophy is philosophy -- what has it to do with East and West? Say yes or no...!"

But the fixed gestalt: Indian philosophy -- everything has to be Indian, everything has to be Western, everything has to be this and that... adjectives and adjectives. We can't think of this earth as one. We can't think of humanity as one. Now, what is Indian about Buddha? and what is Jewish about Jesus? Nothing at all. I have tasted both and the taste is the same. But borrowed knowledge always remains in you as a fixed thing, and whenever you respond out of your fixed ideas, your response falls short. It is not a true answer to the reality.

So, Steven, there is no need to develop a conscience to guide you -- there is no need to have any guide! All that is needed is intelligence, awareness, consciousness, so that you

can respond whatsoever the case is. Life brings challenges, you bring consciousness to those challenges. And meditation is a way of dropping conscience and moving into consciousness.

The miracle is: if you can drop conscience, consciousness arises on its own -- because consciousness is a natural phenomenon. You are born with it; just the conscience has become a hard crust around it and is not allowing its flow. Conscience has become the rock and the small spring of consciousness is blocked by the rock. Remove the rock and the spring starts flowing. And with that spring your life starts moving in a totally different way that you have not even imagined before, you could not have even dreamt. And everything starts to fall in harmony with existence. And to be in harmony with existence is to be right -- not to be in harmony with existence is wrong.

So conscience as such is the root cause of ALL wrong, because it doesn't allow you to fall in harmony with existence. And consciousness is always right just as conscience is always wrong.

And you ask: CAN ONE LEARN TO INTENSIFY ONE'S FEELINGS AND EMOTIONS IN ORDER TO BRING ONE CLOSER TO A PLACE OF REAL BEING?

Neither thoughts will help to bring you closer to your being nor feelings -- but feelings are better than thoughts, closer, but not yet the real thing. First one has to drop thoughts, then one has to drop feelings, so that the inner world becomes totally empty. In that emptiness your consciousness turns upon yourself and the reality is known.

Truth is neither a thought nor a feeling nor an emotion. Truth is the experience of consciousness of itself. Soren Kierkegaard is right when he says: "Truth is subjectivity." Meditate and go on dropping... there are layers and layers and layers. Man is like an onion -- go on peeling. Meditation is the art of peeling the onion. And of course, when you peel the onion, tears come to the eyes -- that has to be accepted. It is painful. Go on peeling the onion till nothing is left in your hand -- that nothing is reality.

You can call it God, you can call it nirvana, enlightenment, or whatsoever you want to call it. Names don't matter. But the real thing happens only when NOTHING has happened.

The third question

Question 3

OSHO, I ALWAYS DREAM OF SEX AND SEX AND SEX -- WHY?

Ram Das,

ARE YOU A FOLLOWER of Morarji Desai? Something is basically wrong with you. Your dreams simply show that you are living a repressed life. Your dreams reflect how you are living your life. Your dreams are not just dreams -- they are reflections.

In the waking time you must be repressing sex; then, naturally, it is bound to assert itself in your dreams. Dreams only indicate that you are doing something wrong with your life. When your life is really harmonious, lived consciously, dreams disappear -- all kinds of dreams disappear. Your whole sleep becomes dreamless. That is the indication that the transformation is happening -- that happens to every meditator. As meditation goes deeper, dreams start disappearing.

But dreams show something about you. And you have to rethink, you have to rearrange your life. If you are dreaming only of sex, that simply shows you are sex-obsessed. And who is sex-obsessed? Whoever represses is bound to be obsessed by it. Your dreams cannot just be rejected as dreams -- as people do. They think they are just dreams, nothing to be worried about. Your dreams are symbolic. Your unconscious is trying to convey a certain message to you, that you are doing something wrong. Ram Das, sex is part of life. You cannot deny it -- you can transcend it, but you cannot deny it. If you deny it, you will create unnecessary complexities -- it will become an obsession. And it will create perversions in your life. Morarji Desai drinks his own urine -- not for no reason. It is a perversion. It is rooted in sexual repression. Sexual repression can take many kinds of perverted forms.

Trying to fall asleep, a Greek shepherd is counting sheep: "One, two, three, four, five, hello darling...."

Antonio: "Last night I had a night-a mare

Angelo: "What-a happened?"

Antonio: "I dreamt-a I was eating a-spaghetti

Angelo: "Why is that so bad?"

Antonio: "I woke up and a-the string on a-my pyjamas was a-gone."

Now Italians go on and on with spaghetti, spaghetti, spaghetti. Dreams will reflect, dreams are reflections. If sex is reflected in your dreams, reconsider your life. Drop all the old nonsense. You must be a typical Indian, Ram Das. That's what goes on in the Indian mind continuously. Even your saints are full of obsessive sex, because all ways to transcend sex have been denied them.

You will be surprised to know that all kinds of sexual perversions were invented by monks and nuns. And these are the people who condemn. But psychologists say that homosexuality was invented by the monks and the nuns -- homosexuality is a religious phenomenon. And so are other things...

If you repress something, nature is going to take revenge on you And remember, you cannot fight with nature. You can Will nature, not by fighting with it but by being with it. You can persuade nature to be with you and help you. And nature is very compassionate. But once you start fighting, you are bound to lose. Nature is vast and you are very tiny. It is like a wave fighting with the ocean, a small leaf fighting with the whole tree -- it is stupid! The wave can win, but not against the ocean -- with the ocean.

And that's my basic teaching.

Sex can be transcended and should be transcended, but transcendence has to be not against nature but with nature, Through nature. Accept your sexuality -- it is part of you! and a tremendously important part. You are born out of sex. Each cell of your body is a sex cell. Sex energy is your life energy! -- respect it, it is a gift from God. Understand it. Be more and more meditative about it. But drop all prejudices, drop all condemnations. because when you carry a condemnation you cannot understand a thing. Drop all judgements. Sex is sex -- it is a pure natural energy. With great acceptance, love, respect, meditate over it. Go deeper and deeper into it to see what exactly it is. And in that very seeing you will be going beyond it.

The day one has known what sex energy really is, one has transcended. Sex disappears, but it disappears not by denying. But by understanding. And the disappearance is not really the destruction of the energy but a transformation. In existence nothing is ever destroyed, things are only transformed.

It is sex when it is transformed that becomes love. And it is love when it is transformed that becomes prayer. And it is prayer in its ultimate transformation that becomes God.

The fourth question

Question 4

OSHO, I DON'T ACCEPT YOUR CRITICISM OF SIGMUND FREUD. DO YOU ACCEPT A SANNYASIN WHO SOMETIMES SAYS NO TO WHAT YOU SAY? I AM NOT LESS NEUROTIC THAN FREUD, BUT I THINK THAT I CAN BECOME CREATIVE ONLY IF I LEARN TO ACCEPT THE NEUROTIC PART OF MYSELF. WHAT DO YOU SAY TO THIS?

Wolfgang,

WHO HAS CRITICIZED SIGMUND FREUD? I was simply stating a few facts! To state a fact is not a criticism. If I call a blind man a blind man, I may be rude but I am not criticizing. I may be blunt, I may not be polite, but I am not criticizing.

Freud was neurotic, and there are a thousand and one facts supporting this. Just look into Freud's biographies and you will come across those facts yourself. He was a homosexual. He wrote such stupid homosexual letters to a man that later on he asked the man again and again to destroy those letters, because when he became famous he was afraid that some day or other those letters would come to public notice.

The major part of those letters was destroyed, but a few somehow survived. His whole life he was condemning homosexuality, and he had deep homosexual tendencies.

It happens almost always that whatsoever you condemn in others is really your inner problem. The other is just a scapegoat.

You say: I AM NOT LESS NEUROTIC THAN FREUD, BUT I THINK THAT I CAN BECOME CREATIVE ONLY IF I LEARN TO ACCEPT THE NEUROTIC PART OF MYSELF.

That is true. That's what I teach here: accept it! Freud never accepted his neurotic part. He not only never accepted it: he tried to deny it, he tried to cover it up.

Once Freud and Jung were travelling in a train, and they started talking about psychoanalysis. Suddenly Jung had a great idea -- he said, "You have psychoanalysed so many people, but you yourself are not psychoanalysed. It will be good if you also go through psychoanalysis. Somebody whom you have psychoanalysed and whose psychoanalysis is complete can psychoanalyse you!"

And Freud became so afraid -- even just the idea -- that he started trembling and he fainted. When he came back he said, "I cannot allow that -- I cannot allow myself to be psychoanalysed. That will expose me."

And Jung said, "Then you are already exposed."

Freud never accepted that he had any psychological problems. He tried to deny them, because the fear was that if you have psychological problems, how can you be the founder of psychoanalysis? He tried to prove that he was superhuman -- and he was not a Buddha, he was not an enlightened person. He suffered from the same jealousies, paranoia, as everybody -- in fact more than the ordinary, average person.

All his old colleagues left him by and by, and the reason was: he was so jealous -- anybody who was reaching closer to him, becoming famous, known, he would feel so jealous, so afraid, that a competitor was born, that he would start attacking him. He did that to Adler, to Jung, and to many others. ANYBODY, his OWN disciples -- he was afraid of his own disciples, that they would become competitors or they may prove themselves more important than he was. He could not conceive anybody being more important in the world of psychoanalysis.

This is a very poor kind of mind, a very ordinary, mediocre mind. And he was so political that the whole movement of psychoanalysis was continuously in a turmoil. Conspiracies were going on for and against -- for this, against that. He was making his followers fight with each other, because that is the only way: divide and rule. He was putting one follower against another. He was running psychoanalysis as a political thing.

I am not criticizing him. I have a great respect for the man -- in spite of all his faults he made a great breakthrough. In spite of all his human limitations he started a new dimension in human consciousness. He IS the founder of psychoanalysis, and Jung, Adler and others, nobody comes close to him; he was unnecessarily afraid. He was simply suffering from paranoia: nobody comes close to him! He was a giant among pygmies. But the giant was afraid of the pygmies. He was not aware of his own strength -- he was not aware at all; that is the problem.

Wolfgang, I am not against Freud. And you ask me:

**DO YOU ACCEPT A SANNYASIN WHO SOMETIMES SAYS NO TO WHAT YOU SAY?**

Yes, that's what I teach. When your consciousness says no, say no. When your consciousness says yes, say yes. I don't create a conscience in you. I am not creating followers here -- no, not at all -- but friends. Your no is as much respected as your yes. That's the only way to show respect towards you. You may not respect yourself, you may have a self-condemnatory attitude, but for me you are all potential Buddhas. How can I disrespect a Buddha? -- even though the Buddha is potential, even though you are in the seed. But I can see the flower!

In Kirlian photography they have discovered one thing which is very significant: with very sensitive photoplates pictures can be taken of a bud, but the picture will show not the bud but the flower that is going to happen -- because before the bud opens, the energy field around the bud opens. Just a few hours before the bud really opens, its energy field opens. and Kirlian photography takes the photograph of the energy field. The bud has not opened yet, the bud is still a bud, but Kirlian photography can give you a picture of the future. It is not future for the sensitive plate -- for the sensitive plate it is already present. Through Kirlian photography, illnesses can be caught before they happen to you. To be precise: a few illnesses have been caught six months before they happened -- there was no possibility to even suspect that the man was going to fall ill after six months from a

certain illness -- there is no way to know about it. Nothing has happened yet in the body, but something has happened in the energy field that surrounds the body. And Kirlian photography can take the photograph of the energy field and can infer through the photograph that this man is going to have cancer after six months. Now Kirlian photography is going to become a tremendously powerful instrument in the hands of the future medicine. If we can know six months before, then much can be done -- then nobody need fall ill. The illness can be prevented even before it has happened. And that's how I see you. Before my eyes you are not buds but flowers, before my eyes you are not seeds but fully grown trees -- great foliage, flowers, fruits. Before me you are Buddhas! Hence I call you 'friends'. Kabir calls his disciples: Friends, wake up! You are accepted, Wolfgang, with all your nos, with all your yeses -- you are accepted as you are. I don't make any condition. If you are ready to become a sannyasin, who am I to prevent you? The chance has to be given to you to grow, to be.

The last question

Question 5

OSHO, WHY IS THE NEW GENERATION SUCH A PROBLEM TO THE PARENTS?

Narayana,

BECAUSE THE NEW GENERATION IS MORE INTELLIGENT. Intelligence brings problems. And it is natural that the new generation should be more intelligent. That's how evolution happens. Each new generation is going to be more intelligent than the preceding one. Your children will be more intelligent than you, and your children's children will be more intelligent than your children.

It is a momentum, a gathering momentum. You are standing on the shoulders of the Buddhas -- the whole part is yours. For example, in my being Buddha is a part, Jesus is a part, Abraham is a part, Krishna is a part, Mohammed is a part... in that way Buddha was poorer than me, Jesus was poorer than me. And some future enlightened person will be richer than me, because I will be part of his being but he cannot be part of my being.

Evolution goes on gathering momentum.

Each child should be more intelligent than the parents -- but that brings trouble, because that is what offends the parents. Parents would like to pretend that they are all-knowing. In the past it was easy to pretend because there was no other way to impart knowledge to the children than by the oral communication from the parents.

For example, a carpenter's son would learn all that he would ever learn through the father. The father would not only be the father but the teacher also. And the son would always be in awe and respect of him, because the father knew so much -- he knew everything about all kinds of trees and wood and this and that, and the son knew nothing. He would have tremendous respect.

Age used to be respected: the older a man was in the ancient days, the more wise, of course, because of his experiences. But now we have invented better means of communication. The father is no more the teacher; now the teaching profession is a totally different profession. The child goes to the school. The father had gone to the school thirty or forty years before. In these thirty, forty years there has happened a

knowledge explosion. The child will learn something which the father is not aware of, and when the child comes home, how can he feel any awe? -- because he knows more than the father, he is more up to date than the father. The father seems to be out-moded. This is the problem, and this is going to be so more and more, because our expectations are old and we still want the child to respect the parents as he used to respect them in the past -- but the whole situation has changed. You will have to learn something new now: start respecting the child. Now, the new has to be respected more than the old. Start learning from the child because he knows better than you. When your son comes from the university, he certainly knows better than you.

That has been my experience at university. One of my philosophy professors used to talk such nonsense, and the reason was that he had been to university thirty years before. In those days, when he was a student, Hegel and Bradley, they were the most important figures in the world of philosophy. Now nobody cares about Hegel and Bradley. Now Wittgenstein and G. E. Moore have taken their place.

This professor had no idea of Wittgenstein, no idea of G.E. Moore. He was so outmoded that I had to tell him. "You are so old, so useless, that either you start reading what is happening now in philosophy or you stop teaching!"

Naturally, he was angry -- I was expelled from the university. He wrote a letter to the vice chancellor and said, "Either I am going to teach or this student is to remain in the university. but we cannot both remain together -- he is trouble."

He was not ready to read Wittgenstein. In fact, I can understand his problem: even if he had read he would not have understood. Wittgenstein is a totally different world from Hegel. And he used to talk about Hume and Berkeley... which are rotten names, no more of any significance -- part of history, part of footnotes.

This is the problem. You ask me, Narayana:

#### WHY IS THE NEW GENERATION SUCH A PROBLEM TO THE PARENTS?

They are not really a problem: your expectation that they should respect you, that they should respect you as children have always respected their parents -- it is impossible. You start respecting them. You start respecting the new. Age in itself cannot now be any reason for respect. Intelligence, consciousness, they should be respected. And if you respect your children, they will respect you. But only if you respect your children will they respect you. The old way was that you go on humiliating the children, you go on insulting them in every possible way, and they have to respect you -- now this cannot be so any more.

The preacher's wife, while shopping, noticed a sign in the butcher's shop: "Dam Ham on Sale." Slightly taken aback by such a name, she confronted the butcher about the use of profanity, but was reassured when he explained that this was a new breed of hogs being raised up by Hoover Dam, hence the name 'Dam Ham'. She decided to take some home and fix it for her family that evening.

When her husband arrived home, she was cooking and he asked, "What's for dinner? "

"Dam ham," she replied.

The minister, who had never heard such language in his house, began to reproach her, but after she explained he felt a little embarrassed for doubting his wife.

That evening as they sat down to dinner with their six-year-old son, the minister said grace and then asked, "Pass the dam ham, please."

The little kid looked up, his eyes got big, and he said, "Now you are talking, Dad. Pass the fucking potatoes too!"

The Fish in the Sea is Not Thirsty

Chapter #12

Chapter title: Who Am I?

22 April 1979 am in Buddha Hall

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The first question

Question 1

HOW TO SACRIFICE THE EGO?

Deva Ahuti,

IT IS IMPOSSIBLE. THE EGO CANNOT BE SACRIFICED because the ego exists not. The ego is just all idea: it has no substance in it. It is not something -- it is just pure nothing. You give it reality by believing in it. You can withdraw belief and the reality disappears, evaporates.

The ego is a kind of absence. Because you don't know yourself, hence the ego. The moment you know yourself, no ego is found. The ego is like darkness; darkness has no positive existence of its own; it is simply the absence of light. You cannot fight with darkness, or can you? You cannot throw darkness out of the room; you cannot take it out, you cannot take it in. You cannot do anything with darkness directly. If you want to do anything with darkness, you will have to do something with light. If you put the light on, there is no darkness; if you put the light off, there is darkness.

Darkness is only the absence of light -- so is ego: absence of self-knowledge. You cannot sacrifice it.

It has been told to you again and again: "Sacrifice your ego" -- and the statement is patently absurd, because something that does not exist cannot be sacrificed. And if you try to sacrifice it, something which is not there in the first place at all, you will be creating a new ego -- the ego of the humble, the ego of the egoless, the ego of the person who thinks he has sacrificed his ego. It will be a new kind of darkness again.

No, I don't say to you: Sacrifice the ego. On the contrary, I say: Try to see where the ego is. Look DEEP into it; try to locate it, where it exists, whether it exists at all or not.

Before one can sacrifice anything one must be certain about its existence.

But don't be against it from the very beginning. If you are against it, you cannot look deep into it. There is no need to be against anything. The ego is your experience -- maybe it is just apparent, but it is still your experience. Your whole life moves around the phenomenon of the ego. It may be a dream.

But to you it is so true.

There is no need to be against it. Dive deep into it, go into it. Going into it means bringing awareness into your house, bringing light into darkness. Be alert, watchful. Watch the ways of the ego, how it functions, how it manages at all. And you will be surprised: the deeper you go into it, the less it is found. And when you have penetrated to the very core of your being, you will find something totally different which is not ego, which is egolessness. It is self, supreme self -- it is God. You have disappeared as a separate entity; you are no more an island, now you are part of the whole.

In that experience of being one with the whole, the ego IS sacrificed, but that is only a way of speaking, a metaphor. Don't take it literally.

Try to understand the ego. Analyse it, dissect it, watch it, observe it, from as many angles as possible. And don't be in a hurry to sacrifice it, otherwise the greatest egoist is born: the person who thinks he is humble, the person who thinks that he has no ego.

That is again the same story played on a more subtle level. That's what the religious people have been doing down the ages: pious egoists they have been. They have made their ego even more decorated; it has taken the colour of religion and holiness. Your ego is better than the ego of a saint; your ego is better, far better -- because your ego is very gross, and the gross ego can be understood and dropped more easily than the subtle. The subtle ego goes on playing such games that it is very difficult. One will need absolute awareness to watch it.

The ego of the sinner is more easily dropped than the ego of the saint. And the saint can always manage to pretend. And his ego is so polished, so decorated, so holy, so sanctified by tradition, by convention, by the crowd, that he may almost forget about it.

The real search is not to make your ego humble; that is ego standing upside-down, ego doing SHIRSHASAN -- headstand. Avoid it. Rather, follow a totally different path: meditate on the phenomenon of ego, enquire what it is. And as the enquiry deepens, the ego disappears. Enquiring into the ego you will come to the self.

And remember: the self has nothing to do with the ego, because the self has nothing to do with you at all. The self is always the supreme self: AHAM BRAHMASMI! -- I am God! At that point, you are not, only God is: Tat-tvam-asi -- thou art that. At that point, there is no distinction between thou and that. The dewdrop has disappeared into the ocean and has become the ocean itself.

But no sacrifice -- the non-substantial cannot be sacrificed, it can only be understood. And in the very understanding is the disappearing. And this disappearance is beautiful, because it does not leave any traces behind, no scars, no wounds.

The second question

Question 2

OSHO, WHAT IS RATIONALIZATION? I AM ASKING THIS QUESTION BECAUSE MY HUSBAND IS A PROFESSOR OF PHILOSOPHY AND

WHATSOEVER I SAY HE ALMOST ALWAYS SAYS IT IS NOTHING BUT A RATIONALIZATION.

Malti,

RATIONALIZATION IS A TRICK OF THE MIND to deceive not only others but yourself too. Your husband may be practising rationalization himself. Whenever he says to you, "This is a rationalization," it may be nothing but a rationalization on his part. He wants to avoid, he wants to escape; he does not want to answer directly. He condemns you.

And of course he uses a big, very big word: rationalization. And naturally the wife is cowed down -- there must be something wrong. And the husband knows, and he is a professor of philosophy, so he is bound to know. He is practising rationalization himself. Rationalization is not true reasoning; it is a strategy, a pretension. It pretends to be rational but it is not.

"Why do you drink?" asked Hogan.

"Booze killed me mother," answered Kehoe, "and booze killed me father -- I am drinking for revenge!"

This is a rationalization. If you want to drink, drink! But this is a very subtle way of deceiving yourself and others.

From a diary of an Italian girl on a Caribbean cruise:

Monday -- was invited to dine at the Captain's table.

Tuesday -- spent the day with the Captain.

Wednesday -- Captain made ungentlemanly proposals to me.

Thursday -- Captain said he would sink the ship if I did not agree to his proposals.

Friday -- saved five hundred lives.

This is rationalization. Man is very cunning; man's cunningness is unlimited. And people go on doing things in the name of reason.

Today Acharya Vinoba Bhave is going to start his fast unto death -- because he wants a total ban on cow slaughter. He calls it his religious duty. How can this be a religious duty? This is blackmail; this is threatening the country. And from where has he got the idea? He says that his mother appeared in his dream and told him, "This is the work that you have to do."

Now, for his dream, and a mother of the dream, he is threatening the country: "I will commit suicide if you don't listen to me." But rather than saying it directly, "I will commit suicide," he says he will fast unto death.

And these people are thought to be saintly, and these people are thought to be great preachers of non-violence. That's exactly what his master, Mahatma Gandhi, did his whole life; now he is perpetuating the rotten tradition. For these thirty years at least, India has suffered from these people -- and there seems to be no end to it.

This is called non-violence. If I threaten somebody that "I will kill you if you don't listen to me," I will be caught by the police. I will be a criminal against the law. But if I

threaten that "I will kill myself if you don't listen to me," this is thought to be some holy act.

This is strange that nobody says, "These people should immediately be caught and brought into the court -- because they are threatening suicide, and it is a crime against the law." Any attempt to commit suicide is a crime against the law. But Vinoba Bhave is a saint.

Morarji Desai went to see him to persuade him: "Don't do it!" because he himself has been doing it, the same thing. That's how he has come in power: by threatening to commit suicide.

These are subtle ways of coercion, violence. Who is one single person to decide for the whole country? Then somebody can say, "I will fast unto death unless everybody stops smoking -- because my mother appeared in the dream and she said, 'Son, this great work you have to do.'"

Coercion becomes non-violence. A threat to commit suicide becomes a beautiful thing when you call it 'fast unto death'! And rather than being caught by the police and brought before the court, the prime minister runs, the ministers are running and everybody is trying to persuade him: "Don't go on your fast unto death." And nobody is saying that this is a crime!

These are rationalizations. One can do anything if one has a cunning and clever mind to rationalize it.

Malti, sometimes you may be rationalizing -- watch it. But my own experience of women is that they are not great rationalizers -- men are bigger rationalizers, because women live more intuitively, more instinctively, and man lives more through the head, through reason.

Women don't bother much about logic. Their behaviour is more or less illogical -- instinctive, spontaneous. They don't try to masquerade it in a logical way; they simply jump from one point to another without bothering about the Aristotelian process of logic. They simply jump! Their leaps are quantum, from one point to another. You cannot see what the bridge is, how they manage to get from one point to another. Their ways are totally different from men's.

Malti, more possibility is that your husband is rationalizing, that this is his way of putting you down. He uses philosophical jargon: rationalization. And, of course, you become afraid -- you have done something wrong. I can't think, Malti, that you can do much of a rationalization; women don't indulge in it. But it is better to understand, because to be with a husband who is a professor of philosophy it is better to understand what rationalization is. And now, next time, whatsoever your husband says, you simply say, "This is a rationalization," and watch what happens.

Just the other day I was reading about a psychiatrist who was mending his car, and his boy was playing with a little girl from the neighbourhood on the balcony on the first story. And down below he was tinkering with his car.

Suddenly the boy pushed the girl from the balcony and she fell down on the ground. The father was, of course, angry. He looked up and before he could say anything, the boy asked, "Dad, can you tell me why I did it? You are supposed to be the psychoanalyst, psychiatrist -- tell me why I did it."

Next time your husband says anything, don't be worried about it -- just say, "This is a rationalization." He is using a big word; a few people are obsessed with big words. But rationalization is a subtle process; people indulge in it -- men more. I have rarely come across a woman who indulges in rationalization; except the lib women nobody indulges in rationalization. They are following all the way the footsteps of men.

But it is good to understand what it is, and if you indulge in it, it is better not to indulge in it. It is a camouflage. It is better to be authentic, true, rather than hiding yourself behind smoke screens.

Now, it will be good if Vinoba Bhave simply says, "I want to impose my will on this country," that will be simple. "I am ready to die if my will is not accepted." But that he will not say, "I want to impose my will on this country," because then he will be exposed: "Who are you to impose your will? This is a democracy. You cannot impose your will. You have a single vote -- a single vote equal to everybody else's vote. Nobody's vote is more valuable, so who are you?"

But this is how this goes on....

Morarji Desai wants to impose prohibition on the country. Who are you to impose such things? Then where is freedom and where is democracy? Yes, if you are against alcohol, teach, express yourself, argue, persuade... that's what democracy means. Persuade people! If you are against cow slaughter, go around and persuade people not to eat cow meat. But threatening that you will commit suicide is very totalitarian dictatorial, undemocratic. It is a crime against the people, against the law, against democracy.

But you can hide the fact in religious terminology, you can go on doing something with a mask. And people wear masks: rationalization is one of the ways of wearing masks.

Be true. Be authentic. There is no need to be untrue, because the more untrue you become, the farther and farther you will be from God.

I am not worried about your husband -- I am worried about your being farther and farther away from God. If you indulge in strategies like rationalization, you will never come closer to your own inner self where God resides. Drop all false faces so that you can find your original face. And to find the original face is the greatest blessing and the greatest benediction in life.

The third question

Question 3

OSHO, WHEN THIS QUESTION ARISES -- WHO AM I? -- I GET VERY AFRAID. IS THERE SOMETHING TO BE SAID ABOUT IT?

Prem Dada,

THIS QUESTION MAKES EVERYBODY AFRAID. It is nothing exceptional; it is absolutely the case with everybody. Whoever wants to go deep into the question, into the quest, of "Who am I?" is bound to feel fear at a certain point. Why? Because there comes a point where you cross the boundary of the ego and enter into the world of egolessness. That point is the point of great fear -- because it looks like death. And, in fact, it is a kind of death: the ego disappears.

And up to now that has been your identity. Up to now that's what you have been thinking you are. And suddenly it starts evaporating. A great fear grips the heart: "I am dying!"

because your identity is dying. You are not really dying; in fact, you are being born. It is a rebirth, it is a true birth.

It is like the seed dying into the soil. The seed must be feeling afraid, nervous, trembling. How can the seed trust that once he is gone there will be a great tree and great flowering? The seed will not be there to witness it; no seed has ever witnessed it, so how can this seed believe and trust?

And the same happens with the ego: the ego cannot trust that there is anything more than itself. And the ego is dying, and the ego starts breathing its last, and you become afraid. Many people turn back from that point, rush back out.

This is going to happen to every meditator. Hence, Dada, your question is significant, very significant. Every meditator has to encounter this situation, this challenge. Many times people come to the point from where they would have entered into God, but they could not risk, they could not gather courage. They became afraid, scared; they rushed out.

You have to take the risk. And I tell you, from my own experience, it is not death. Yes, it is a death to the ego, but the death of the ego is the birth of the soul. You will die as a drop, but you will be born as the ocean. It is worth it. You will be dying only as a limited being, as a defined being, and you will be born as undefined, undefinable.

Yes, you will disappear, with all your neurosis, psychosis, with all your tensions, anxieties, anguishes: you will disappear with all your problems, worries; you will disappear as you have known yourself up to now. But your disappearance is only a change of garments, and you will be getting closer to your reality, deeper into your reality. You will get more rooted into being.

That's the whole search!

You ask me: WHEN THIS QUESTION ARISES -- WHO AM I? -- I GET VERY AFRAID.

It is natural. It is a good sign that you are coming closer to the boundary. You may be standing exactly on the boundary; that's why whenever the question arises, immediately you become afraid. Feel blessed that you are so close to the boundary from where a totally new world and a totally new life can have a start. Just one single step... and you will be a new man, and you will be an original man. Just a single step, and all the garbage that the society has dumped on you will have dropped, and you will be just a pure consciousness. You will have wings! Now you are just crawling on the earth... and then you will be able to soar high towards the sun.

To be with a Master simply means to learn trust, to learn the art of risking, to learn the ways of adventuring into the unknown. Yes, the sea is uncharted, and it is dangerous to leave the shore, but it is only the people who leave the shore who taste something of immortality. It is only the people who take the risk of going into danger who really live; others only pass through life, but they really don't live. Others only vegetate; others only move through empty gestures.

So now this is a very decisive moment for you. You can go back, you can cling to your identity, or you can go ahead, not looking back at all. Be courageous! I can only say this much: that the same has happened to me, the same fear -- it is human. I had also gone back and forth. To cross this line is really difficult. But sooner or later, one decides --

because going and coming back does not help. And once you have come so close to the line, you cannot be satisfied with your ordinary life any more. So you can go out, but there you will find everything has become meaningless. Now you will be in a dilemma. And this is the work of a Master: to create the dilemma. The without becomes meaningless, and the within seems to be dangerous. To live the ordinary life again becomes impossible, and to take the jump into the new also seems impossible. But sooner or later, one decides to take the jump -- because what is the point of clinging to something that has become meaningless, which has lost all significance! How long can you cling to it?

The Master waits, the Master remains patient. He allows you to go back and forth, he goes on watching that you are shunting in and out. But he knows one thing: that every day the outer will go on losing its significance more and more. One day it will be utterly useless, absurd, to be there. And as the outer loses significance, the inner will become more and more magnetic -- simultaneously the process happens.

And one day it becomes irresistible -- one has to cross the line. And that day is the greatest day in a human being's life, when you drop your old identity and enter into the unknown -- you have encountered God, you have come home.

The fourth question

Question 4

OSHO, I ALWAYS BELIEVED THAT AN AMERICAN, A CHINESE, AN AFRICAN, A SWEDEN, AN INDIAN, COULD BE HAPPY AND CONTENT AND COMMUNICATE WITH ONE ANOTHER DESPITE THEIR VARYING COLOURS, HABITS, BELIEFS, ETCETERA, JUST AS LONG AS THEY WERE NATURAL AND HONEST WITH THEMSELVES AND EACH OTHER. WHY IS MANKIND MAKING THIS IMPOSSIBLE FOR MANKIND?

Darius M. Mody,

IT IS IMPOSSIBLE TO HAVE BELIEFS and still live in peace. The belief is the root cause of all conflict. Only a world of agnostic seekers can be one. Believers cannot allow the world to be one.

For example, the Christian believes that it is only through Christ that salvation is possible -- now, how is a Mohammedan going to tolerate it? The very idea is a danger for him. He believes that only through Mohammed is true salvation possible. And how can this be tolerated by the Buddhist who thinks that except for Buddha there has never been another enlightened person? Buddha and Mahavira lived together, they were contemporaries, but Buddhists don't think that Mahavira is enlightened; neither do Jainas, the followers of Mahavira, think that Buddha is enlightened. Now, how is a Jaina going to believe that Jesus is enlightened? -- because he is not a vegetarian, he is a non-vegetarian. How can a non-vegetarian become enlightened? The belief of the Jaina is that one who becomes enlightened is bound to be vegetarian. How can he kill? His belief is going to become a barrier.

And ask the Christian -- he cannot believe in Mahavira because he never helped the poor. Just standing under a tree naked, meditating with closed eyes, looks very selfish to the Christian. Mahavira should have opened at least a few hospitals, schools; he never did

anything. He did not do any miracles either -- giving eyes to the blind, raising dead people back to life. What kind of enlightened person is he? No miracle, no service to humanity -- only talks about non-violence, but no compassion in his acts, in deed. The Christian cannot believe that Buddha is enlightened. What service has he done for humanity...?

Now, these differing beliefs divide people. Belief is the way of division. Humanity can be one only when people drop beliefs. And that's what I am trying to do here. Be an enquirer, don't be a believer. Enquire into truth, but don't start with a prejudice -- don't start as a Christian or a Mohammedan or a Hindu.

Darius, you say: I ALWAYS BELIEVED THAT AN AMERICAN, A CHINESE, AN AFRICAN, A SWEDE, AN ITALIAN, ALL COULD BE HAPPY AND CONTENT AND COMMUNICATE WITH ONE ANOTHER DESPITE THEIR VARYING COLOURS, HABITS, BELIEFS, ETCETERA, JUST AS LONG AS THEY WERE NATURAL AND HONEST WITH THEMSELVES AND EACH OTHER.

The American believes in the American way of life, and the Indian believes in the Indian way of life -- the conflict is there. And the Indian believes that India is the only holy country in the world, the only religious country in the world. American. The very word smells of materialism. To the Indian mind, the word 'American' means something absolutely irreligious, unholy. The American represents to him the man of indulgence. And to the American the Indian symbolizes snobbery, hypocrisy, egoism. How can these people meet? The American has to drop his being American, and the Indian has to drop his being Indian. We have to start thinking in terms of the whole earth. Religious beliefs, political beliefs, beliefs of all kinds, divide people. And, hence, all beliefs are dangerous, poisonous.

You can see here, Darius, people of all races, all countries, all religions, meeting -- with NO problem. And never is it being told to them: "Be tolerant of others" -- because the very idea of being tolerant carries intolerance in it. Why should it be told to somebody: "Be tolerant of others"? It simply means that there is intolerance and one has to learn to tolerate.

It is never told here to anybody that Hinduism and Christianity and Islam all mean the same thing; to say so means that you are suspicious. Mahatma Gandhi used to say that the Koran and the Gita and the Dhammapada, they all mean the same thing. And with great effort he used to try to find similarities -- why bother? The very effort shows that there is suspicion. And the effort cannot succeed, because they are not similar. The Koran has its own beauty and the Gita has its own beauty, and they are not similar, not at all.

Trying to impose similarity on such unique, original scriptures is really sickening. How can Mahavira and Krishna have the same message? It is not. Just think if Arjuna had told Mahavira, "I want to renounce the world and the war and I want to go to the forest" -- Mahavira would have immediately initiated him into renunciation. He would have said, "That's what you should have done. It is already late; but, still, good. War is violence, and it is good that an insight is born in you -- renounce the world and go to the forest."

But Krishna persuaded him not to go to the forest: "Fight the war because this is your duty. And your very being is such that you can only be a warrior; your type is such. Renunciation won't suit you, it won't fit you. You will be a misfit, and even in the forest you will start hunting; you will not be able to meditate, you will hunt. I know you well, I

know you from your very childhood. And all this nonsense that you are talking about is nothing but a rationalization. You are not against war!" And he was not -- Krishna was right, his insight was deep -- he was not against war. He was really against killing his own people.

The war was a family war between brothers, and on both the sides were relatives. Because the fight was between cousin-brothers, all the relatives had to divide -- a few had gone to this side, a few to that side. One brother was on this side, another brother was on that side. Even Krishna himself had divided; his army was fighting on the other side and he himself was fighting with Arjuna, because both were his friends and both had asked his help. So he had said, "You can choose: one can take my army and one can take me." Arjuna's own teacher from whom he had learnt all that he knew about war, who had made him a perfect warrior, Drona, he was on the other side -- his own master, from whom he had learnt archery, he was fighting on the other side. It was really a family war. And Arjuna was not against war: he was against killing one's own people. Seeing the whole war-field full of his own people -- a few on this side, a few on that side -- and both would be killed and many would be killed -- he started thinking, "What is the point of it all? Killing my own family! It is better I should renounce."

He was not against violence. If his own people had not been involved, he would have enjoyed the war like anything. Krishna persuaded him to see the fact that he was rationalizing; all this nonsense talk about non-violence, no war, peace, renunciation, was just a rationalization. He forced him to see the trick of his mind.

Now, how can you say Mahavira and Krishna are saying the same thing? They are not saying the same thing.

My own experience is this, that all those who have become enlightened in the world -- and Moses is enlightened, and Zarathustra is enlightened, and Lao Tzu is enlightened and Mohammed and Jesus and Krishna, Buddha, Mahavira, Kabir, and many many more -- what they have experienced is the same. But still their personalities are so different, their individuality is so unique, that their expressions are utterly different and you cannot force by ally strategy to make it appear that they are saying the same thing -- they are not. Their experience is the same, their ultimate experience is the same, but their choice of how life should be lived, how that ultimate experience should be approached, is totally different. Their paths are different, their goal may be the same -- but the goal will be known only when you have arrived, not before that. Before the goal you will have to follow the path.

MAHATMA GANDHI WAS TRYING somehow to prove that the Mohammedan and the Hindu and the Jaina are all saying the same thing. It was a forgery, because he was choosing from the Koran only sentences which are harmonious with the Gita, and not choosing sentences which are disharmonious with the Gita. The Gita is his criterion. He calls the Gita his mother, but he does not call the Koran his father. The Gita is his mother; he remains a Hindu, basically a Hindu. And according to the Gita he goes on finding... wherever anything can be found which is similar, he chooses it, picks it up; but anything that is not similar to the Gita, he simply drops it, he forgets all about it.

This is not a right approach. And still he could not convince anybody. In fact, the very effort was futile, an exercise in futility -- he could not convince the Mohammedans, he could not convince the Hindus. Mohammedans remained Unconvinced; they continued

demanding a separate country, and they succeeded in having a separate country. And he could not convince the Hindus -- in fact, one Hindu murdered him, one fanatic Hindu murdered him. He could not convince anybody.

And I cannot believe that he convinced himself either. His whole life he was singing in his ashram: "ALLAH-ISHWAR TERI nam -- Allah and Ishwar, both are thy names!" But when he was shot dead, Allah didn't come to his heart. When the bullet passed into his heart, he cried, "Ram!" not Allah -- "Hey Ram!" That is very decisive. At that moment all philo-sophizing was forgotten, the real Hindu surfaced. He could not remember Allah at that moment, could not remember Buddha, could not remember Mahavira. The person he remembered was Ram -- the Hindu ideal, the Hindu incarnation of God. That shows that he could not even convince himself -- what to say of others?

In this place I am not trying to convince anybody, and still things are happening. I am not trying to bring a synthesis of all religions, because I know it is utterly futile. They ARE different, they are unique. And I respect their uniqueness. In fact, the world is richer because there is a Koran and there is a Gita and there is a Dhammapada. The world is richer because Zarathustra happened, Lao Tzu happened, Buddha happened; the world is richer because there is Nanak and Kabir and Farid. So many different flowers! The world is a beautiful garden.

And the rose is not the lotus, and the lotus is not the rose -- both are flowers, both have bloomed, that is true. Buddha has bloomed and Jesus has bloomed -- both are flowers -- but a rose is a rose and a lotus is a lotus. And it is good that not all are roses, that not all are lotuses.

But something very mysterious is happening here, Darius, you can see: all kinds of people are here, from almost every country, from every religion, and nobody teaches them to be tolerant and nobody teaches them to be respectful of the other's religion.

These things are simply not talked about, and still nobody is intolerant. In fact, nobody thinks in terms that the other is other. This is a totally different vision.

My approach is that you have to drop -- not to imbibe tolerance, not to imbibe a certain synthesis, manipulated, man-made -- you have to drop this whole nonsense of the American way of life and the Indian way of life and the Chinese way of life. You have to drop this whole nonsense that "I am a Hindu, Mohammedan, Parsi, Sikh." You are just a human being! Maybe your colour is different -- so what? It is good that there are people of different colours, different flowers. Your hair is different -- good! It makes life more worth living, more interesting. The variety gives richness.

Your idea, Darius, that people can live in harmony even though they have different beliefs is wrong. Those different beliefs are the problem. In fact, to believe is to go wrong: knowing is good, believing is wrong. Enquiring is good, gathering prejudice is wrong. Be a seeker and be an agnostic.

By 'agnostic' is meant: say clearly to others and to yourself that "I don't know -- so how can I cling to any belief? I was born in a Hindu family, so I have been taught the Hindu religion by my parents, but I don't know what is right and what is wrong -- it is just incidental. Had I been brought up by a Christian, I would have believed in the Christian religion in the same way. Or, if I had been born in Soviet Russia then I would have been a communist; then I would not have believed in the trinity of God the Father and God the Son and the Holy Ghost. I would have believed in a totally different trinity: Marx,

Engels, Lenin, and the Kremlin would have been my Kaaba, and DAS KAPITAL would have been my Bhagavad Gita."

Just see -- it is simple! Nobody is born a Hindu or a Mohammedan or a Christian -- these things are imposed on you. This is ugly that these things are imposed on you. In a really free world no religion will be imposed on anybody. All religions will be available to everybody! One should be free to shop around. One can go to the temple, to the mosque, to the gurudwara, and one can move around, do a little religious shopping; one can look into the Koran and the Bible and the Vedas, and decide on one's own.

Parents should not decide the religion of their children. It should be a crime against humanity to force any child into any religion. Yes, parents should teach the child to enquire and how to enquire. They should make available to him all alternatives, so if the child wants one day to become a Mohammedan, you may be a Hindu but if your child wants to become a Mohammedan, it is perfectly good. You should be happy your child has chosen a religion. It is good that he is becoming religious. How does it matter where he will pray? -- in the temple or in the mosque. The only thing that matters is that he will pray.

But now, right now, that is not the case. Nobody is interested in prayer: everybody is interested -- where? Nobody is interested in making you really religious; everybody is interested in making you a Christian, Catholic, Protestant, this and that. This is an ugly situation -- and that divides people.

We have to fight for a world where children will not be forced into any religion. And every child should be given all opportunities to choose. Who knows what is going to fit him? My own observation is that it happens that a man is born in a Jaina family, but he is not that type -- he is not the type of Mahavira. Then his whole life he will be doing something for which he is not meant. He will follow Mahavira, but his heart will not be in it. His heart can go far more deeply with Meera, with Krishna -- but that is not possible, he is a Jaina. And vice versa: a man may be born into a family which worships Krishna but seeing Krishna no bells ring in his heart. Then what is he supposed to do? Pretend? Be a hypocrite? Go on believing because his parents are Hindus so he has to remain a Hindu? Seeing the statue of Mahavira naked, silent, his heart may be stirred, he may feel a new fluttering in his being, a new energy, a new flash of lightning. It may click! Then that is his religion.

Religion has to be found by your own heart. All religions are good. All religions are different. All religions are ways: They reach the same goal. But nobody can follow all the ways. If you follow all the ways you will go crazy. You have to follow one way, knowing perfectly well that all the ways are leading to the same peak of the mountain. Still one has to follow one way.

But if the beginning is not a belief but enquiry, the world will be totally different. Darius, with beliefs it is not possible. Habits are okay; habits are going to be different.

In the Indian atmosphere there will be different habits. But habits are not a big problem; you can understand that in a cold country there will be different habits than in a hot country. That is very natural. But beliefs have nothing to do with cold or hot, beliefs have nothing to do with climate. Beliefs have nothing to do with nature: beliefs are man-made. Beliefs are all basically political, tactics, strategy, to manipulate the crowds, to control the crowds.

You ask: WHY IS MANKIND MAKING THIS IMPOSSIBLE FOR MANKIND?  
BECAUSE MAN IS NOT YET BORN: mankind exists only in theory. Once a man said to George Bernard Shaw. "What do you think of civilization?" He said, "It is a good idea, but somebody has to try it."

Mankind is also a good idea -- but somebody has to try it. It has not yet happened. Humanity has not yet arrived. Hindus are there, Mohammedans are there, Christians are there, Indians and Germans and Italians are there, but humanity has not yet arrived. It is a simple word, but empty, with no substance.

If somebody asks you, "Darius, who are you?" it is almost impossible to conceive that you will say, "A human being." You will say, "A Christian, a Hindu, a Parsi, a Mohammedan..." You may say, "A doctor, an engineer, a professor, a scientist..." so on and so forth, ad nauseam, but almost impossible to comprehend, even to imagine that you will say, "A human being."

And if you say it, the other person who is asking will feel that you are a little crazy or something. "Yes, of course, you are a human being! But I am asking: who are you?" Humanity has yet to happen, and we have to prepare the ground for humanity to happen. It can happen only by dropping ALL kinds of beliefs. It can happen only by creating a great upsurge of enquiry, creating an atmosphere, a space, in which belief simply means that you are ignorant -- you don't know, still you are trying to pretend that you know. Belief is not knowing but a deception.

A real man does not believe. Either he knows or he does not know. If somebody asks you, "Does God exist?" if you are honest, sincere, you cannot say, "I believe in God, I believe that he exists." And you cannot say, "I don't believe in God, and I say that he does not exist." No. If you are a sincere man, if you have any respect for truth, you will say, "I don't know. I am searching, seeking. I am neither a believer nor a non-believer. I am a seeker, a searcher."

And the day you know, do you think you will believe then? Then there will be no need to believe. You don't believe in the sun! You don't see people fighting that the sun exists, that the sun does not exist, that the sun rises in the east or the sun rises in the west, south, north -- you don't see people fighting. Everybody knows the sun rises in the east, and everybody knows that the sun IS -- there IS no question of belief.

If you ask me, "Do you believe in God?" I will say, "No, because I know God is. I need not believe." Knowing is the real thing; belief is just a camouflage, a cover-up. Help people to drop beliefs. Help people to become enquirers. Help people to start functioning from not knowing. And that is the state of meditation: to function from a state of not knowing is to function meditatively. To function from the state of knowledge is to miss the whole point. Knowledge is always old and life is never old. Knowledge and life never meet.

Hence I am using the word 'knowing' deliberately, instead of 'knowledge'. 'Knowledge' is a noun, 'knowing' is a verb. Knowing is a flow, knowledge is static. Knowledge has a full point, knowing has no full point -- it is simply an ongoing process. One never knows God in the sense of knowledge; one only knows God in the sense of knowing. Yes, there is a beginning, but then there is no end. One goes on knowing more and more and more, and the more one knows, the more one feels there is more to knower.

You say, Darius: I ALWAYS BELIEVED THAT JUST AS LONG AS THEY WERE NATURAL AND HONEST WITH THEMSELVES AND EACH OTHER, THEY COULD ALL BE HAPPY AND CONTENT AND COMMUNICATE WITH EACH OTHER DESPITE THEIR VARYING COLOURS, HABITS, BELIEFS, ETCETERA. But how can people be natural and honest when they are carrying so many beliefs? To be natural means to be without any belief Children are natural, but you are not natural. Animals are natural, but you are not natural. Trees are natural, but you are not natural. And what has made you unnatural and artificial? Your belief system. But it is very difficult to drop the belief system. And how can you be honest if you believe? It is a contradiction in terms, to be honest and to believe. If somebody says, "I believe in God," he is saying, "I don't know -- I have heard, I have been taught, I have been told. I believe in God; I don't know myself " How can he be honest? This is the beginning of dishonesty. Not knowing himself, and still believing, what more dishonesty can there be?

Parents teach their children, "Believe in God and be honest." This is such a contradiction in terms: "Believe in God and be honest!" Only one is possible: either you can believe in God, then you cannot be honest; or you can be honest, then you have to say clearly and loudly, "I cannot believe in God, because I don't know."

But this is a double bind that is being created in every person. You are taught contradictory things -- hence your schizophrenic state. You are taught such contradictory things that you remain split. And you have been taught so long that you don't see the contradiction either. The so-called religious person -- Christian, Mohammedan, Hindu -- he cannot be honest. If he is honest, he cannot be Christian, Hindu or Mohammedan. How can you be honest and still believe that Christ was born of a virgin mother? Just tell me -- how can you be honest and still believe it? How can you be honest? Deep down you know it is not possible. Children are not born of virgin mothers.

How can you be honest and still believe that when a snake attacked Mahavira, instead of blood, milk flowed from his foot? How can you believe it -- and still be honest? There is only one possibility, that in Mahavira's body instead of blood milk was circulating. But to keep milk circulating for so long -- he must have been nearabout fifty when this snake attacked him -- milk would have turned into curd long before.

And curd cannot flow. Mahavira would have been dead long before. How can you be honest and still believe in this? If you are honest, questions will arise. And if you believe, you have to be dishonest -- you have to repress your questions.

Man can be natural and honest, but then beliefs have to be dropped -- all kinds of beliefs have to be dropped. And dropping the beliefs, your energy is freed, and that same energy becomes enquiry, and that same energy can take you to the ultimate truth.

People are so religious, so fanatically religious, that I have heard:

"Is your grandfather a religious man?" asked the young coed of her date.

"He is so Orthodox," replied the boy, " when he plays chess, he doesn't use bishops -- he uses rabbis."

The last question

Question 5

## OSHO, WHAT DO YOU THINK ABOUT THE STATEMENT THAT LIFE IS STRANGER THAN FICTION?

Nandan,

IT CAN'T BE OTHERWISE, because fiction is only a reflection of life, only an echo, a faraway echo. How can fiction be more strange than life? It is just a shadow of life, footprints of life. Life is really unbelievable, incredible. It should not be, and it is. It is utterly mysterious.

But you become aware of the strangeness of a fictitious story and you never become aware of the strangeness of life, because you take it for granted. You take it for granted as the fish takes the ocean for granted -- and it never becomes aware of it. How can the fish be aware of the ocean? It was born in the ocean, it has lived in the ocean; from the very beginning the ocean was there. Just as you are not aware of the air and the weight of the air, you are not aware of the gravitation and the pull of the gravitation, in the same way, the fish is not aware of the ocean, and in the same way you are not aware of the incredible life that surrounds you within and without -- you take it for granted, and that's what makes you miserable.

Stop taking life for granted, and immediately you are constantly in awe. Each moment becomes a surprise, each moment becomes such a revelation of mystery, and life takes a totally different colour and flavour. You grow wings. Then you are no more bored, then you are no more dull. Then life is excitement, exhilaration, ecstasy.

And that's what, basically, true religion is: to make you aware of the life, to make you alert to all that is happening around you -- the sun, the moon, the stars, the rivers, the mountains, the people... this silence this moment... your being here, my being here... what more mystery can there be than this communion? Your hearts beating with my heart, your life energy in rhythm with my life energy... for this single moment, three thousand people in harmony, in such an utter silence, as if there exists nobody... this melting, this merging... what more mystery can there be? What more miracles?

Just to be is a miracle! Just to be able to breathe is a miracle! Just to be able to see the light and the rainbow and the starry night -- what more can you ask for? What more can you imagine?

You ask me: OSHO, WHAT DO YOU THINK ABOUT THE STATEMENT THAT LIFE IS STRANGER THAN FICTION?

I don't think! -- it is. There is no need to think -- I know -- it is, it is so. Thinking is a lower activity, seeing is a higher activity. I see it is so -- it is not a logical conclusion for me, it is my existential experience. I am constantly surprised -- each moment, every breath is a surprise. And this is not a statement, this is the truth! Just become a little more alert, a little more aware, a little more observant. Snap your fingers and slap your face and be awake! And then look around... and the silence, and the beauty and the benediction.

It is said that Hotei became enlightened and started laughing, and then he never stopped laughing. For many years he lived, he laughed. He laughed all the way to God, all the way to death. And people would ask, "Hotei, why do you laugh?" because he became famous in Japan as the laughing Buddha. And he would say, "Because life is incredible,

so ridiculous, so absurd." It should not be, but it is! For no reason at all flowers go on blooming and birds go on singing, and every morning the sun is back. For NO reason! If it doesn't turn up one day, what can we do? For no reason at all!

And all exists in such harmony, accord, in such rhythm, that if you touch a grass leaf, you have touched the whole universe -- because the small grass leaf contains the whole of the universe. It will not be there without the sun, it will not be there without the earth, it will not be there without the planets and the stars. It will not be there if this universe is not exactly the way it is. And if that grass leaf is gone, the universe will be a little less, a little minus; it will miss it. Such an infinity, and it goes on with such rhythmic flow, with such organic oneness, with such orgasmic joy.

Just watch life... and you will be able to laugh. It IS absurd, it IS ridiculous, it IS strange, it is miraculous. No dream can be more dreamlike than life, and no poetry can be more poetic than life -- and no joke can create more laughter than life.

A couple of hillbillies from the backwoods country came into town to get married and brought their best man, Zeke, along. When they applied for a license, the clerk informed them that state law required blood tests before they could get a license, and told them there was a doctor around the corner who would make the tests.

As the M.D. took blood samples from the prospective bride and groom, Zeke watched with great interest. "What are you doing, Doc?" he asked.

"We check for venereal disease," said the physician. "If we find any, the wedding can't take place until it is cured."

"Well then," said the best man, "ain't you gonna test my blood?"

"What for?" asked the doctor. "You are not getting married are you?"

"Oh, no," said Zeke, as he pointed to the couple, "but I am gonna board with them!"

... You missed it...! You will need another.

Payne and Butler were washing their hands in a Pittsburgh men's room when three burly blacks came in and headed for the urinals.

"Wow!" whispered Payne, "those mothers are laa-arge!"

"Yeah," said Butler, "and look how they are built. They must have the longest dicks in the state of Pennsylvania. I gotta get closer and see their size!"

He came back in a minute. "Wowie! They are built big," said Payne, "not only that, the cat in the middle has one that is white!"

"Oh, man, whoever heard of a black man with a white wang! I'm gonna go look myself."

He returned immediately. "Brother, those cats ain't black!" exclaimed Butler. "They are Polish coal miners! And the guy in the middle is on his honeymoon!"

The Fish in the Sea is Not Thirsty

Chapter #13

Chapter title: Very Few Find the Path

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FRIEND, PLEASE TELL ME WHAT I CAN DO ABOUT  
THIS WORLD  
I HOLD TO AND KEEP SPINNING OUT!

I GAVE UP SEWN CLOTHES AND WORE A ROBE,  
BUT I NOTICED ONE DAY THE CLOTH WAS WELL WOVEN.

SO I BOUGHT SOME BURLAP, BUT I STILL  
THROW IT ELEGANTLY OVER MY LEFT SHOULDER.

I PULLED BACK MY SEXUAL LONGINGS,  
AND NOW I DISCOVER THAT I'M ANGRY A LOT.

I GAVE UP RAGE AND NOW I NOTICE  
THAT I AM GREEDY ALL DAY.

I WORKED HARD AT DISSOLVING THE GREED,  
AND NOW I AM PROUD OF MYSELF.

WHEN THE MIND WANTS TO BREAK ITS LINK  
WITH THE WORLD  
IT STILL HOLDS ON TO ONE THING.

Kabir says: LISTEN MY FRIEND,  
THERE ARE VERY FEW THAT FIND THE PATH!

MAN IS A DILEMMA, BECAUSE MAN IS A DUALITY. Man is not one single being: man is the past and the future. The past means the animal, and the future means the divine. And between the two is the present moment, between the two is man's existence -- divided, torn apart, pulled in diametrically opposite directions.

If man looks backwards he is an animal. That's why science cannot believe that man is anything more -- just another animal -- because science only searches into the past. Charles Darwin and others, they are right that man is born of the animals. It is true about the past, but it is not true about man's totality.

Religion looks into the possible, into that which can happen and has not yet happened. Science dissects the seed and cannot find any flowers there. Religion is visionary, it dreams -- and is capable of seeing that which has not happened yet: the flower. Of course, it cannot be found, that flower cannot be found, by dissecting the seed. It needs great insight, not capacity to analyse, but some intuitive flight, some vision, some poetic approach. It needs a real dreamer who can see that which has not happened yet.

Religion looks into the possible and finds man is not an animal, but divine: man is God -- both are true. The conflict is baseless. The conflict between science and religion is futile. Their directions, their methods of work, their fields, are totally different.

Science always reduces everything to the source, and religion always takes a flight to the goal. Man is both, hence man is a dilemma, a constant anxiety: to be or not to be, to be this or to be that?

Man can find peace only in two ways: either he becomes an animal again -- then he will be one, then there will be no division, then again there will be peace, silence, harmony.... And that's why millions of people try to be animals in different ways.

War gives a chance for man to become animal; hence war has great attraction. In three thousand years' history man has fought five thousand wars -- continuously, somewhere or other, the war continues. Not even a single day passes when man is not killing other men. Why such tremendous joy in destruction, in killing? The reason is deep down in the psychology of man.

The moment you kill, suddenly you are one; you become the animal again, the duality disappears. Hence, in murder, in suicide, there is a tremendous magnetic force. Man cannot be persuaded yet to be non-violent. Violence erupts. Names change, slogans change, but the violence remains the same. It may be in the name of religion, in the name of political ideology, or any absurd thing -- a football match is enough for people to get violent, a cricket match is enough.

People are so much interested in violence that if they cannot do it themselves -- because it is risky and they think of the consequences -- they find vicarious ways to be violent. In a movie, or on the TV, violence is a must; without violence, nobody is going to see the film. Seeing violence and blood, suddenly you are reminded of your animal past; you forget your present, you completely forget your future -- you become your past. You become identified; what is happening on the screen somehow becomes your own life. You are no more a spectator -- in those moments you become a participant, you fall en rapport.

Violence has great attraction. Sexuality has great attraction, because it is only in sexual moments that you can become one; otherwise you remain two, divided, and the anxiety and the anguish persist. Violence, sex, drugs, they all help you, at least for the time being, temporarily, to fall back, to become all animal. But this cannot become a permanent state of affairs.

One fundamental law has to be understood: nothing can go backwards. At the most you can pretend, at the most you can deceive, but nothing can go backwards because time does not move backwards. Time always goes ahead. You cannot reduce a young man to a child, and you cannot reduce an old man to a young man -- it is impossible. The tree cannot be reduced back to the original seed -- it is impossible.

Evolution goes on and on and there is no way to prevent it or to force it backwards. Hence all efforts of men to become animals and find peace are doomed to fail. You can be drunk through alcohol or through other drugs -- marijuana, LSD -- you can be completely drowned. For the moment all the worries disappear, for the moment you are no more part of a problematic existence, for the moment you move in a totally different dimension -- but for the moment only.

Tomorrow morning you will be back, and when you are back the world is going to be more ugly than it ever was before, and life is going to be more of a problem than it ever

was before. Because while you were intoxicated, unconscious, asleep in the drug, the problems were growing. The problems were becoming more and more complicated. While you were thinking that you had gone beyond the problems, the problems were taking root more in your being, in your unconscious.

Tomorrow again you will be back in the same world -- it will look more ugly compared to the peace that you had attained by reduction, by intoxication, by forgetfulness.

Compared to that peace, the world will look even more dangerous, more complex, more scary. And then the only way is: go on increasing the doses of your drug. But that too does not help for long. And this is no way to get out of the dilemma. The dilemma remains, persists.

The only way is to grow towards the divine, the only way is forwards. The only way is to become that which is your potential -- the only way is to transform the potential into the actual.

MAN IS POTENTIAL GOD, and unless he becomes actual God there is no possibility of contentment. People have tried that too: How to become divine? And becoming divine, what to do with the animal? The simplest solution that has appeared again and again down the ages is: repress the animal. It is the same solution; either repress the divine -- through violence, through sex, through drugs -- forget about the divine. That is one solution -- which never succeeds, cannot succeed; in the very nature of things it is bound to fail. Then the second suggestion that comes to the mind is: repress the animal, forget the animal; keep the animal at the back, don't look at it. Throw it deep down in the basement of your unconscious so you don't come across it in your daily life, so you don't see it.

Man thinks almost in the same way as the ostrich. The ostrich thinks if he cannot see the enemy, the enemy does not exist. Hence, when the ostrich encounters the enemy he simply closes his eyes. By closing his eyes he thinks now there is no enemy because he cannot see him.

That's what has been done down the ages by ninety-nine percent of religious people. In that one percent I leave Buddhas, Krishnas, Kabirs. Ninety-nine percent of religious people have just been doing nothing but an ostrich exercise -- an exercise of utter futility. Repress the animal! But you cannot repress the animal because the animal has great energy. It has been your whole past; it is millions and millions of years old. It has deep roots in you; you cannot so easily get rid of it, just by closing your eyes. You are simply being stupid.

And the animal is your base, it is your very foundation. You are born as an animal; you are not different from any other animal. You CAN be different but you are not -- just by being born you don't become different. Yes, you have a different kind of body, but not very much different. You have a different kind of intelligence, but not very much different. The difference is only of quantity, not of quality.

Now modern research into plants says that even plants are intelligent, sensitive, alert, aware -- what to say about animals? A few researchers say that even metals have a kind of intelligence of their own. So the difference between man and the elephant, between man and the dolphin, between man and the monkeys, is not of quality, it is only of quantity, only of degrees. We have a little bit more intelligence, that's all.

It is not much of a difference, at least not a difference that makes any difference. The qualitative change happens only when a man becomes fully awakened, when a man becomes a Buddha -- then the real difference happens. Then he is no more an animal. Then he is simply divine -- but how to attain it?

That ninety-nine percent of religious people has been doing something utterly wrong -- just the same logic. The same logic that is being followed by the violent people, the sexual people, the alcoholics. The same kind of logic: forget the animal. Many techniques have been developed to forget the animal: chant mantras so that you can forget the animal, become occupied in chanting; go on repeating "Rama, Rama, Rama, Rama." Repeat it so fast that your whole mind be-comes full of the vibe of this single word 'Rama'. This is simply a way to avoid the animal -- and the animal is there.

You can go on chanting Rama for centuries... the animal is not going to be changed by such a simple trick. You cannot deceive the animal. It will remain only a very superficial religiousness. Scratch any religious man and you will find the animal inside; just scratch a little. It is not even skin-deep, the so-called religiousness. It only pretends, it is only a formality, a social ritual.

You go to the church, you read the Bible, you read the Gita, you do chanting, you do prayer, but it is all formal. Your heart is not in it. And your animal inside goes on laughing at you, he ridicules you. He knows you perfectly well, who you are, where you are. And he knows how to manipulate you. You can go on chanting for hours, and then a beautiful woman passes by and suddenly all chanting disappears and you have forgotten all about God. Just the smell from the bakery... and all is gone; Hare Krishna Rama, all is gone.

Just any small thing is enough! Somebody insults you and there is anger, and the animal is ready to take revenge, you are in a rage. In fact, religious people become more angry than anybody else -- because others don't repress. And religious people are more sexually perverted than anybody else, because others don't repress. The religious person's dreams have to be watched, because in the day he can go on repressing, but what about the night when he is asleep?

Mahatma Gandhi wrote that even at the age of seventy he was having sexual dreams. At the age of seventy, why sexual dreams? He said, "In the day I have become disciplined -- the whole day not even a single thought of sex comes to me. But in the night I am incapable, I am unconscious, so the whole discipline and control disappears."

Sigmund Freud's insight is very valuable, that to know about a man you have to know his dreams, not his waking life. His waking life is pseudo. His real life asserts itself in his dreams, because his dreams are more natural -- no repression, no discipline, no control. Hence, psychoanalysis does not bother about your waking life. Just see the point: your waking life is so pseudo that psychoanalysis does not believe in it at all. It is worthless. Psychoanalysis penetrates into your dreams because dreams are far truer than your so-called waking life.

This is ironical that the waking life, which we think is real life is not thought by psychoanalysis to be real; it is thought to be more unreal than your dreams. Your dreams are far more real, because you are not there to distort, you are fast asleep; the conscious mind is asleep and the unconscious is free to have its say. And the unconscious is your true mind, because the conscious is only one tenth of your total mind. Nine tenths is the unconscious -- nine times more powerful, nine times bigger than your conscious mind.

And what will you do when you are fighting with your sexuality, anger, greed? You will go on throwing them into the unconscious, into the darkness of the basement, thinking that by not seeing them you are getting rid of them. You are not getting rid of them. Not even a man like Mahatma Gandhi... what to say about small mahatmas like Morarji Desai etc.

A man like Mahatma Gandhi continued to have sexual dreams. That simply shows that his whole effort in the waking life was futile, that whatsoever he was trying to do in the waking life was of no use. And he recognized it -- at the very end of his life he recognized the whole futility of his discipline. His whole life had been a wastage; he recognized it. And in the end, just before he died, for two years he was experimenting with the science of Tantra. It is not talked about, not at least by the Gandhians -- they are very much afraid of those two years. He was advised by his followers, "Please, don't do such experiments."

You will be surprised: even Morarji Desai had advised him, "Don't do such experiments!" Why? They were afraid about the prestige of the Mahatma. They were afraid about themselves too. But he was a man of courage; howsoever wrong, he was a sincere man. He had the courage to accept that his effort of disciplining according to the traditional way had failed. In the last two years he was sleeping with naked women -- just for the first time not repressing but expressing, being loving, open, for the first time not on guard.

My own understanding is that those two years of his life which are not talked about are the most important -- not only were they not talked about: the followers deny, hide those facts. And those two years are the most important in his life. In those two years, for the first time he became aware that sexual energy need not be repressed: it can be transformed.

His life was cut short because a fanatic from this very city, Poona, killed him. Otherwise it would have been a totally different story. If he had lived ten more years, then all these so-called Gandhians would have left him. Many had already left when he started experimenting with Tantra. If he had lived ten more years it would have been a great boon to humanity, because he would have been able to say, "My whole life's effort of repression failed while Tantra succeeded."

Ninety-nine percent of religious people go on repressing, and whenever you repress something it goes deeper in you, it becomes more a part of your being. And it starts affecting you in such subtle ways that you may not even be aware of it. It takes very devious routes: it cannot come in direct ways because if it comes directly, you Repress it. Then it comes in such subtle ways, such devious ways, such deceptive ways, with masks, that you cannot even recognize that it is sexuality.

It can even use masks of prayer, of love, of religious ritual. But if you go deep down, if you allow yourself to be exposed to somebody who can observe and who understands the inner functioning of your mind, you will be surprised that it is the same energy moving through different channels. It has to move through different channels, because no energy can ever be repressed.

Let it be understood once and for all: no energy can ever be repressed. Energy can be transformed, but never repressed. The real religion consists of alchemy, of transforming techniques, methods. The real religion consists not of repressing the animal but of purifying the animal, of raising the animal to the divine, using the animal, riding on the

animal to go to the divine. It can become a tremendously powerful vehicle, because it is power.

Sex can be used as a great energy -- you can ride on it to the very door of God. But if you repress it you will become more and more entangled. This is a very modern approach, but the sutras of Kabir will say to you that what Sigmund Freud discovered is not a discovery -- it is only a discovery in the West. As far as the East is concerned, it is an ancient truth. The sages have always known about it.

These sutras are very beautiful, very scientific. Meditate over each sutra:

FRIEND PLEASE TELL ME WHAT I CAN DO ABOUT  
THIS WORLD

I HOLD TO AND KEEP SPINNING OUT!

The original is:

AVADHU, MAYA TAJI NA JAL.

AVADHU LITERALLY MEANS A FRIEND, but it has a special meaning, not just a friend. In English there is no word to give the real meaning of AVADHU, but it can be explained. AVADHU means a friend, a companion, a comrade, on the way towards the divine -- a special kind of friendship. The friendship of two seekers, the friendship of those who are in search of the unknown and the unknowable, the friendship of those who are ready for the ultimate venture, who are ready to go into the uncharted sea. AVADHU means friends in the search for truth. It is risky; such a friendship needs guts. It is no ordinary friendship -- it is utterly extraordinary, it is not of this world.

This friendship means SATSANG: when many seekers gather together around a man who has known, because such a friendship is possible only around a man who has known, such a gathering is possible only around a Buddha, around one who has awakened -- because he will function as the center of the commune. Without the center, the commune will not have any significance; it will be an ordinary crowd.

Without Christ, Christians are just a crowd, an ordinary crowd. With Christ, it is a communion, it is satsang -- it is the ultimate friendship. Christ can call his disciples AVADHU -- friends, comrades, companions, soulmates -- that's exactly the meaning of AVADHU. The friendship is not worldly, has no motive. The friendship is not that of dependence. The friendship has no relationship which can be explained in any worldly way -- but two souls in a deep rhythm, two soulmates.

It is difficult to search alone -- the path is arduous, hazardous. dangerous; there is every possibility of getting lost. It is easier if people move with friends. It is like Gurdjieff used to say... when he was travelling in Sufi countries, a Sufi Master gave him a technique. The technique was that twenty friends of Gurdjieff had to go deep into the desert, but at least one person had to remain awake. Including Gurdjieff, there were twenty-one persons. Twenty persons could go to sleep, but one had to be awake constantly, twenty-four hours a day. When he WAS tired he had to wake somebody else; he could go to sleep, then the other had to remain awake. But one had to be awake!

If you are alone you will have to fall asleep once in a while, but if you are moving with friends at least one can always be awake. And in a desert, or in a forest, in a jungle, it is needed that at least one should be awake.

And when you go on the journey, the ultimate pilgrimage to God, it is good to have a few friends with you, because at least one can always be awake. And the person who is awake will become your protection, and the person who is awake will help you not to go astray, and the person who is awake will keep you together, and the person who is awake will become a kind of glue which will integrate your energies.

But if you can find a man who is awake, twenty-four hours awake -- that's the meaning of being a Buddha -- then naturally a commune of friends gathers around him. His light, his understanding, slowly slowly permeates their being too.

Kabir is not talking to the public -- he is talking to a few friends. Hence he says:

AVADHU, FRIENDS, MAYA TAJI NA JAI.

It is very difficult to drop this mind -- it is very difficult to drop this mind because who is going to drop it? Even the idea of dropping is part of the mind. It is very difficult to drop the mind, because even if you drop it the one who drops it will remain -- that will become your mind. It is a very vicious circle. How to come out of it?

This mind is illusory, hence he calls it 'maya -- all illusion. It is NOT really there; it has no substance, but still it persists continuously -- day in, day out, your mind continues. Thoughts, dreams, desires, imagination, memory... the traffic goes on and on. All is non-substantial! If you wake up, suddenly you will find all the dreams, all the desires, all the thoughts, have disappeared. But how to drop this mind? Who is going to drop it? If you try to drop it, you are the mind.

You can escape to the Himalayan caves but the mind will go with you, because really the mind will be going to the Himalayan caves -- who else? You can renounce the family, but who will renounce? You can stand on your head, but it will be the same mind -- you are simply being stupid. It has to be understood.

Nothing has to be done on your part, because anything done is done always by the mind. Doing is the very function of the mind. So nothing can be done with the mind to drop it.

AVADHU, MAYA TAJI NA JAI.

So Kabir says: It is very difficult, friends, to drop this mind and its illusions. In the first place they are so non-substantial -- if they had been substantial it would have been easy. You can Leave the house, you can renounce your wife, your children, you can go away from the world -- it is very substantial! But how will you leave your mind? It will be with you.

When Bayazid, a Sufi saint, went to see his Master, he re-nounced his family, his friends, and he went to the Master. The Master used to live in the ruins of an old mosque. When Bayazid entered he said, "Now I have come, I have renounced all -- please accept me." The Master looked at Bayazid and looked around and said, "And why have you brought this crowd with you?"

Bayazid was surprised. He looked back -- there was nobody else. Has this man gone mad? He said, "What crowd are you talking about?"

And the Master said, "Don't look back -- look in. All those people that you have left behind are there."

And Bayazid closed his eyes... and the Master was right, he was not crazy. The wife was still crying, the children were telling him, "Daddy, don't go." The friends were holding

his hands to the very last. When he said goodbye to them, they all followed him as far as possible; he had to persuade them again and again, "Please go back. I have decided, and my decision is absolute." And when he closed his eyes they were all there.

And the Master said, "Bayazid, it is easy to renounce the world, but how are you going to renounce the mind? Because the mind is the real world! They are all there. You will sit meditating, and you will remember your wife; you may not have ever remembered her when you were with her -- that's how mind functions. That which is, it takes it for granted; that which is not it hankers for. Now you will be more and more involved with your wife, your children. More and more memories will come: 'What is happening to my children? What is happening to my wife? Has she betrayed me? Has she gone with somebody else? Can she do that?' Jealousy, possessiveness, and all kinds of things are bound to arise."

There is a beautiful story in Jaina scriptures:

A great king, Bimbisar, went to see Mahavira, the last Jaina teerthankara -- the last Jaina prophet. On the way, he met one of his old friends. They had studied in the same school; he was also a son of a king, but he had renounced and he had become a Jaina monk -- he was standing naked underneath a tree.

Bimbisar was overwhelmed with tremendous respect for this man and started feeling a little guilty also about himself: "I am still involved in the world -- money, power, prestige, war. And look at my friend: he was also a king, he would also have been a king like me, but he has renounced -- a man of courage." He bowed down, he touched the feet of his old friend. Then he went to see Mahavira.

Just a few yards further away was Mahavira, sitting underneath a tree. Bimbisar asked him, "One question arose in my mind -- when I saw my old friend Prasannachandra, who has become a monk, a disciple of yours, a question arose in my mind: if he dies right now, where will he be born?"

Jainas say there are seven hells and seven heavens -- "Into what heaven will he be born?"

Bimbisar asked. "Of course, there is no question of his being born in hell -- he has renounced such a great kingdom and all -- in what heaven?"

And Mahavira said, "He would have gone to the seventh hell -- if he had died the time you touched his feet."

Bimbisar was shocked. He said, "Into the seventh hell? Then what about me? There are no other hells below the seventh. My friend, who has renounced all and looks so pious and so silent and so serene, he is going to be born into the seventh hell?"

Mahavira said, "Don't be worried: if he dies now, he will be born into the seventh heaven." And just a few minutes had passed.

Bimbisar said, "You puzzle me very much. Now you have confused me even more. What has happened within these few minutes that he will be born into the seventh heaven?"

Mahavira said, "You don't know the whole story. Just before you, your prime minister had passed. He had come to accompany you just to see that everything is safe. Your prime minister, your generals and your guards, they passed just a few minutes before you. And your prime minister said, 'Look at this fool, this Prasannachandra! He would have been a great king and he has become hypnotized by this Mahavira. And now standing naked in this heat, wasting his life.... He used to be a beautiful man -- now look at his body. And he is an utter fool, because he has trusted his prime minister and has given the

whole kingdom to him till his children are grown up enough to take possession of it -- and the prime minister is a cheat. And by the time the children are grown up, there will be nothing left in the treasury.'

"Hearing this, Prasannachandra forgot completely that he has become a monk -- completely! He was so shocked and be-came so angry, and he said inside his heart, 'I am still alive.' And his hand, just out of old habit went to his sword -- which was not there. He pulled the sword out of the sheath and said, 'I will go and kill this man immediately.' And in his imagination he cut the head of the prime minister.

"When you touched his feet," Mahavira said, "he had just killed the prime minister. Hence, I told you that in that moment if he had died he would have gone to the seventh hell -- he was in a murderous attitude. Now, things have changed. When he put his sword back into the sheath, he recognized, 'What am I doing? Where is the sword, and where is the sheath? And what have I done? Killed my prime minister in imagination! It is as much a crime as actually killing a person.

" 'Mahavira says, "Whether you think of killing or you kill, it makes no difference -- it is the same, psychologically it is the same." What have I done? When I have renounced, have renounced! Who am I to interfere now? If he cheats that is HIS business; if he breaks the trust, HE will suffer for it. But who am I to punish him? I am finished with all this. And who are my children, and what is my kingdom?"

"And a great understanding came to him. He became quiet, silent, serene, detached. Right now if he dies, he is in such a beautiful space that he will be born in the seventh heaven." The question is of the mind, not of the world. You can go to the Himalayan caves, but what are you going to think about? You will think of the world. That's why Kabir says:

AVADHU MAYA TAJI NA JAI.

It is very difficult to drop this mind.

FRIEND, PLEASE TELL ME WHAT I CAN DO ABOUT  
THIS WORLD...

the world of the mind

... I HOLD TO, AND KEEP SPINNING OUT!

I GAVE UP SEWN CLOTHES AND WORE A ROBE,  
BUT I NOTICED ONE DAY THE CLOTH WAS WELL WOVEN.

HE SAYS: I RENOUNCED BEAUTIFUL CLOTHES and wore a robe, but then one day I saw, "Even this robe is well woven -- my mind has played a trick. I am still as much concerned about my clothes as before. I still want to look beautiful, I still want to look special, I still want to look somebody. The mind has played a trick with me. I am the same man.

I have dropped those beautiful clothes and now I am wearing a single robe, but it doesn't matter -- the mind can project in the same way." The screen makes no difference: the film continues the same. You can use the wall as the screen, and you can project the same film. You need not have a perfect screen. The film is the same, even projected on the wall; the wall may be rough, may be a poor man's house wall, but it makes no difference -- the film is the same.

Kabir says: I recognized it, "Mind is still functioning in the same way. I still walk in such a way that people should recognize me, that I am no ordinary man. I used to walk in my beautiful clothes -- why do people use beautiful clothes? So that they look special. Now I am wearing a robe, but still, deep down, the same desire persists."

The original is:

GIRAH TAJ KE BASTAR BANDHA,  
BASTAR TAJ KE FERİ.

I have left the house, I have moved to the cave, with only a small bag, but then one day I recognize that the cave has become the home, the cave has become the house. And the small possession that I brought with me can function perfectly well for my possessiveness. My possessiveness remains the same! Now if somebody enters into the cave, I am going to say, "Get out! This is my cave."

You can go and see this. Go to the Himalayas, enter into some cave and some yogi will be sitting there, and he will say, "Get out! What are you doing here? This is my cave. I have lived here for thirty years. If you want to live in a cave, find your own."

Now what is the difference? -- 'my house' or 'my cave'. The question is of 'my' and 'mine'. So Kabir says: I left the house with a small bag, went to the cave, but I found it was the same -- because I am the same. So I left the cave and I left that small possession and became a wanderer, but nothing changes. Now I feel great that I am a wanderer, that I am no ordinary monk who lives in the shelter and safety of a cave. I live in insecurity -- look! This is how one should live. I am a wanderer with no security, no safety. Now this wandering has become a prop to my ego.

GIRAH TAJ KE BASTAR BANDHA,  
BASTAR TAJ KE FERİ.

Now I have become a vagabond, but great pride has arisen in me.

SO I BOUGHT SOME BURLAP, BUT I STILL  
THROW IT ELEGANTLY OVER MY LEFT SHOULDER.

Seeing that the robe was well woven, I purchased coarse canvas and made a shawl out of it -- BUT STILL I THROW IT ELEGANTLY OVER my LEFT SHOULDER. The same mind.

You can stand naked in the sun -- it doesn't matter: it will be the same mind. How is one going to drop the mind? It comes from the backdoor; it finds new ways to enter back into you.

I PULLED BACK MY SEXUAL LONGINGS,  
AND NOW I DISCOVER THAT I'M ANGRY A LOT.

THIS IS OF TREMENDOUS IMPORTANCE TO UNDERSTAND. Kabir has looked deep into the human mind and its workings, its subtle cunning ways. And he has found exactly the whole process of inner alchemy. If you repress, this is how things happen.

I PULLED BACK MY SEXUAL LONGINGS,  
AND NOW I DISCOVER THAT I'M ANGRY A LOT.

If you repress sex you will become angry; the whole energy that was becoming sex will become anger. And it is better to be sexual than to be angry. In sex at least there is something of love; in anger there is only pure violence and nothing else. If sex is repressed, the person becomes violent -- either to others he will be violent, or to himself. These are the two possibilities: either he will become a sadist and will torture others, or he will become a masochist and will torture himself. But torture he will.

Do you know, down the ages, the soldiers have not been allowed to have sexual relationships? Why? Because if soldiers are allowed to have sexual relationships they don't gather enough anger in them, enough violence in them. Their sex becomes a release, they become soft, and a soft person cannot fight. Starve the soldier of sex and he is bound to fight better. In fact, his violence will be a substitute for his sexuality.

And Sigmund Freud is again right when he says that all our weapons are nothing but phallic symbols: the sword, the knife, the bayonet -- they are nothing but phallic symbols. The soldier has not been allowed to enter into somebody's body. into some woman's body. Now he is going crazy to enter; now he can do anything. A great perverted desire has entered into his being now. Repressed sex -- he would like to enter into somebody's body through a bayonet, through a sword...

Down the ages, the soldier was forced to repress his sexual desires.

In this century we have seen one thing happening. American soldiers are the most well-equipped soldiers in the world -- scientifically, technologically, they are the most well-equipped soldiers, but they proved weaker than any other soldier. In Vietnam, a poor country, for years on end they tried and had to accept defeat. Why? For the first time in history the American soldier is sexually satisfied -- that is the problem. The first soldier in history who is sexually satisfied, who is not starved sexually. He cannot win. A poor country like Vietnam, a small country like Vietnam -- it is a miracle; if you don't understand the psychology, it is a miracle. With all the technology, with all the modern science, with all the power... and the American soldier could not do anything.

But this is not new; this is an ancient truth. The whole history of India proves it. India is a big country, one of the biggest, next only to China, the second biggest country in the world, and it was conquered many times by small countries. Turks, Mongols, Greeks -- anybody came and this big country was immediately defeated, conquered. What was the reason? And those people who had come to conquer were poor people, starving.

My own analysis of Indian history is that in the past India was not sexually repressed. Those were the days when temples like Khajuraho, Konarak, Puri, were built -- India was not sexually repressed. In spite of the few so-called mahatmas, the greater part of the country was sexually satisfied; there was a softness, a loving quality, a grace. It was difficult for India to fight. For what? Just think of yourself: if you want to fight, you will have to starve yourself sexually for a few days. You can ask Mohammed Ali and other boxers: before they fight, for a few days they have to become celibates. That's a must! You can ask the Olympic competitors: before they participate in Olympic competitions, for a few days they have to starve themselves sexually. It gives a thrust, it gives great violence -- it makes you capable of fighting. You run faster, you attack faster, because the energy is boiling within. Hence the soldier has been repressed.

Just allow all the armies of the world to be sexually satisfied and there will be peace. Just allow people sexual satisfaction, and there will be less Hindu/Mohammedan riots, less

Christian and Mohammedan crusades -- all that nonsense will disappear. If love spreads, war will disappear -- both cannot exist together.  
Kabir is exactly right. He says:

I PULLED BACK MY SEXUAL LONGINGS,  
AND NOW I DISCOVER THAT I'M ANGRY A LOT.

A great observer he is, a very minute observer. This is what awareness is. He is watching: he represses his sexual desire and watches -- "Now what is happening inside?" Soon he finds that he becomes more angry -- for no reason at all, just angry, irritated, ready to fight with anybody, any excuse will do.

And remember, sex can be transformed because it is a natural energy; anger is not so natural, one step removed from nature. Now it will be difficult to change anger. First anger will have to be changed into sex, only then can anything be done -- that's what my work here is. And that's what I am being condemned for all over the world.

I am trying to change your anger into sex -- first that has to be done. That is the way of inner change. First all your perversions have to disappear, and you have to become a natural human being. You have to become a natural animal, to be exact. And then only can you become divine. The animal can be transformed into the divine, but your animal is also very perverted, your animal is not sane -- your animal has become insane. First the insanity has to be transformed, changed. Change anger!

That's why I send people first to encounter groups and then to Tantra. First they have to go into some encounter group type phenomenon; some process where their anger can be expressed, relaxed. Then only can they move into some process of Tantra, into some inner alchemy that can use sexual energy as a vehicle.

But people who are angry will not understand it. Anger does not allow understanding. Now if you want to become a politician, you have to repress your sex -- otherwise you will not be able to compete, you will not be able to reach New Delhi -- impossible. It is not an accident that Morarji Desai has reached there -- fifty years of sexual repression is bound to help him become the prime minister of the country. So much rage! It is difficult to compete with such people; they go madly into competition. They don't look sideways, they simply go ahead; they don't care what happens. By fair or foul means, but they have to reach the top.

Politicians can succeed only if they are sexually repressed people. Adolf Hitler was sexually repressed, very repressed. Had he been in deep love with a single woman there would have been no Second World War. Had he loved a single human being deeply, the whole history of humanity would have been different. But he was very sexually suppressed.

He was as big a mahatma as Morarji Desai -- in fact a little bigger. He was a vegetarian, you will be surprised to know. To find a vegetarian in Germany is difficult! but he was a vegetarian. He was not a smoker; he was against drinking any kind of intoxicating beverages. He used to go early to bed and would get up early in the morning. He avoided all kinds of loving relationships -- what to say about love? -- he had not even a single friend. There was not a single man vv-ho could call him friend. He never allowed that much closeness. He was afraid, continuously afraid of his sexuality.

This man became the cause of the greatest war the world has known. My own feeling is that had he smoked a little bit, had he become drunk once in a while, had he fallen in love with a woman, the whole history of humanity would have been different. Then he would have been soft, then he would have been more human, more accepting of his own limitations, and hence more accepting of others' limitations. He would have been more humane.

Says Kabir:

I PULLED BACK MY SEXUAL LONGINGS,  
AND NOW I DISCOVER THAT I'M ANGRY A LOT.

I GAVE UP RAGE, AND NOW I NOTICE  
THAT I AM GREEDY ALL DAY.

SO HE REPRESSED HIS ANGER -- hm? -- that's what one will logically do. You repress sex, anger bubbles up; you repress anger. But he is a close observer, a very minute observer. He says: The moment I repressed my anger I became greedy.

This too is proved: if you watch human history you will find a thousand and one proofs for it. For example, in India Mahavira taught non-violence, and the result has been that all the followers of Mahavira became the most greedy people in the world -- they are the Jews of India. The Jainas are the Jews of India. Why did they become so greedy?

Mahavira taught them to be non-violent. Obviously, they started repressing anger; that is the only way that seems possible to the stupid mind: Repress anger! Don't be violent.

And they tried really hard; in every possible way they tried not to be violent. They even stopped agriculture because it is a kind of violence: you will have to pull the plants and cut the crop, and that is violence because plants have life. So Jainas stopped agriculture completely.

Now, they cannot go to the army, they cannot be KSHATRIYAS -- they cannot become warriors -- because of their ideology of non-violence, and they cannot even be agriculturalists, gardeners; that is impossible. They would not like to become SUDRAS -- the untouchables -- who clean the roads, the sweepers and the cobblers, because that is too humiliating. And brahmins won't allow them to function as brahmins -- brahmins are very jealous about that. They have been in power for centuries and they don't allow anybody: nobody can become a brahmin; one has to be a brahmin only by birth. You may become a great, learned man -- that doesn't matter -- but you can't be a brahmin. There is no way of becoming a brahmin; you have to be born one only. You have to be very careful when you choose your parents; that is the only opportunity to become a brahmin. So Jainas could not be brahmins, would not like to become SUDRAS were not able to become warriors -- then what was left for them? Only business -- they became business people. And all their repressed anger became their greed. They became great money-maniacs. Their number is very small; in India their number is so small, not more than thirty LAKHS. In a country of sixty CRORES thirty LAKHS IS nothing. But they possess more money than anybody else. You will not find a Jaina beggar anywhere; they are all rich people.

Mahavira wanted them to be non-violent, and what really happened was totally different: they became greedy. Repress your anger and you will be greedy.

I GAVE UP RAGE AND NOW I NOTICE  
THAT I AM GREEDY ALL DAY.

I WORKED HARD AT DISSOLVING THE GREED,  
AND NOW I AM PROUD OF MYSELF.

So he repressed his greed and the ultimate result is: he has become a great egoist; he finds himself being very proud. "Look! I have repressed sex, repressed anger, repressed greed - - I have done this, I have done that. I have done impossible things!" Now a great 'I' arises, the ego becomes strengthened.

That's why you will find the most crystallized egos in the monks and the nuns. You will not find such crystallized egos anywhere else. The more a person renounces, the more he represses, the more egoistic he becomes. Indians are very egoistic and the reason? -- they have all tried in some way or other to be religious. And the only way seems to be repression -- and repression brings ego.

A non-repressed person becomes a non-egoist; he cannot carry the ego. There is no prop to support it. He becomes humble, he becomes simple, he becomes ordinary, he has no claim -- he knows he is nothing. This whole process that Kabir is describing is beautiful. Repression is not the way: transformation is the way. Don't repress anything. If sexuality is there, don't repress it otherwise you will create a new complexity -- which will be more difficult to tackle. And if you repress anger, greed is even more difficult then, and if you repress greed, arises ego, pride, which is the MOST difficult thing to drop.

Move back: from pride to greed, from greed to anger, from anger to sex. And if you can come to the natural, spontaneous sexuality, things will be very simple. Things will be so simple that you cannot imagine. Then your energy is natural, and natural energy creates no hindrance in transformation. Hence I say: from sex to superconsciousness. Not from anger, not from greed, not from ego, but from sex to superconsciousness.

The transformation can happen only if first you accept your natural being. Whatsoever is natural is good. Yes, more is possible, but the more will be possible only if you accept your nature with totality -- if you welcome it, if you have no guilt about it. To be guilty, to feel guilty, is to be irreligious. In the past you have been told just the opposite: Feel guilty and you are religious. I say to you: Feel guilty and you will never be religious.

Drop all guilt!

You are whatsoever God has made you. You are whatsoever existence has made you. Sex is not your creation: it is God's gift. Something tremendously valuable is hidden in it -- it is just a shell of your samadhi. If the seed is broken, the shell is broken, the flower will bloom -- but not by repression. You will have to learn inner gardening, you will have to become a gardener, you will have to learn how to use dirty fertilizers, manure, and transform manure into roses.

Religion is the most delicate art.

WHEN THE MIND WANTS TO BREAK ITS LINK WITH  
THE WORLD, says Kabir,  
IT STILL HOLDS ON TO ONE THING.

AND THE ULTIMATE PROBLEM IS: you can leave one thing, but you cling to another. You leave that and you cling to another. You go on changing things, but the clinging remains. The clinging has to disappear. How can the clinging disappear? Only

by understanding, awareness, meditation; not by doing anything about it. If you do, you will create a new clinging.

An ancient story:

A man was very much afraid of ghosts, and the problem was more troublesome because he had to pass through a cemetery every day while going to work and coming back from work. And sometimes, if he had to come in the night -- overtime work or something and he was delayed -- then it was really a problem to pass through the cemetery. It was only a three, four minute walk, but it was almost a death to him.

He went to a fakir and he said, "Do something. I have heard you do miracles. And I don't ask much -- I ask only a simple thing: give me somehow some protection so that I can pass through the cemetery without fear."

He said, "This is so simple, there is no problem in it. Take this locket and keep it always with you -- it will protect you from ghosts. No ghost can ever trouble you."

He tried and, really, no ghost troubled him. In fact, there are no ghosts; it was only his fear. With the locket in hand, he went through the cemetery, from this side to that, from that side to this. He tried at different times, even in the middle of the night -- and it worked. And he said, "It is really powerful. this locket! This man is a miracle man."

The whole miracle was this: that there were no ghosts -- there are no ghosts anywhere. But now this idea that he had a protection helped him.

But then a new problem arose: he started becoming afraid that somebody might steal it, or some day he might forget it somewhere, or he might have put it outside and be taking a bath and ghosts might come there.... So he had to carry it everywhere -- it became an obsession. The wife would say, "It looks embarrassing. People ask me, 'Why does your husband go on carrying this locket in his hand, this stupid locket? What is the matter with him? He never leaves it.'" Even in the night when he went to sleep he would keep it in his hand. Even once or twice in the night he would wake up to see whether the locket was in his hand or not, because it might have fallen in his sleep, and ghosts might jump on his chest: "And they must be waiting to take revenge!"

Now one problem is solved, another problem has arisen -- and far more complicated, because the ghosts used to torture him only once in a while when he was late or he had to pass through the cemetery. In twenty-four hours, just for one or two minutes the problem was there. Now it was a twenty-four-hour problem -- the locket: "If it is lost, if somebody takes it away, if I forget it somewhere.... " Even in sleep it was difficult to sleep totally. He had to keep a little alert. He started becoming ill because the sleep was not good, and he was so constantly afraid.

He went to another fakir who said, "I will give you another thing. Keep this box; this locket is creating trouble -- this box is far more powerful. You can even keep it six feet away from you and its power works."

He said, "This is far better. At least I can go into my bathroom leaving it outside."

But now the new problem arose. The locket he was always keeping in his hand; now he was taking the bath inside and the box was outside..."If children, just in playing, take it away or something happens?!" Now it was even more difficult: that six foot distance.

The story is significant: this is not the way to drop the ghosts! You will have to cling to something or other. The ghosts are not to be dropped; your eyes have to be opened so that

you can see that there are no ghosts at all. The problem disappears. The problem is not solved but dissolved.

WHEN THE MIND WANTS TO BREAK ITS LINK  
WITH THE WORLD  
IT STILL HOLDS ON TO ONE THING.

And unless you drop ALL clinging -- ALL clinging, I say -- unless you are ready to be nothing, empty, nobody, with no protection, with no security, no safety, unless you are ready to be in that kind of space... which will look like death in the beginning. And it is a kind of death: the old dies, but then the new arises. And the new can arise only when the old is gone. The old has to cease for the new to be. Only when all clinging disappears -- you are not clinging even to the name of God, you are not clinging even to the Master, you are not clinging to the scripture, you are simply in a state of nonclinging -- then suddenly from your own inner source a great light wells up, a great bliss wells up. You are transformed.

Mind is not dropped -- it is a ghost. And if you try methods to drop it, you will cling to the methods. Then those methods will torture you. But you will remain always in bondage.

KABIR SAYS: LISTEN MY FRIEND,  
THERE ARE VERY FEW THAT FIND THE PATH!

A FEW PEOPLE REMAIN INDULGENT, remain animals; a few people start repressing the animal, become obsessed with repressions, perversions. Only rarely does it happen that a person is neither indulgent, nor repressive -- only when a person is neither does he find the secret key to the door of the divine.

The original is:

MAN BAIRAGI MAYA TYAGI,  
SHABD MEN SURAT SAMAI.

Kabir says: I have become a sannyasin, a renunciate, I have dropped the world, but that doesn't matter. Now I cling to God, now God has become my world.

MAN BAIRAGI MAYA TYAGI,  
SHABD MEN SURAT SAMAI.

Now the name of God -- SHABD -- has become my treasure, now I cling to it. Now the idea of God has become the center of my clinging.

KAHAIN KABIR SUNO BHAI SADHO,  
YAH GAM BIRLE PAI.

Very few people there are who have found the secret path. Out of a hundred, ninety remain indulgent in the animal; they never move beyond the animal. Out of the remaining ten, nine become repressive and pathological. Only one out of a hundred finds the true way. What is the true way?

The true way is that of understanding your mind, not of dropping it. The true way is: sitting silently and watching your mind -- all its cunning ways, subtle ways, all its strategies -- just watch, just be a witness to your mind. And, slowly slowly, by witnessing

it you will understand what games it has been playing with you. You stop it from one door, it comes from another door; you stop it from that door, it makes a third door -- and it goes on and on, ad nauseam.

Watch.... Don't renounce the world, and don't try to drop the mind. Just become more alert. In that alertness, suddenly mind disappears, and with the mind disappears the whole world. And when there is no mind and no world, God is.

The Fish in the Sea is Not Thirsty

Chapter #14

Chapter title: Life is a Lovesong

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The first question

Question 1

OSHO, I KEEP THINKING OF MY LIFE IN TERMS OF GOAL OR DESTINATION, WAITING TO WAKE UP SOME DAY AND FIND MYSELF ENLIGHTENED, AND I WORRY THAT OTHERS WILL REACH BEFORE ME. TODAY IS A TENSION. WHY IS ETERNITY SO DIFFICULT TO FEEL AND REMEMBER? YOU KEEP REMINDING ME BUT I KEEP FORGETTING AND LOSE PATIENCE. WHY AM I SUCH A FOOL? AND THEN I THINK 'SO WHAT?' AND THEN I WANT TO SCREAM 'NO MORE!' BUT GO ON.

Tao Sudas,

MAN HAS BEEN CONDITIONED DOWN THE CENTURIES FOR GOALS, destinations, purposes, meanings -- that's how man has lived hitherto, with the goal-oriented ideology. Hindu, Christian, Mohammedan, communist, it doesn't matter -- all ideologies are goal-oriented. It is always tomorrow that you have to look to, or the next life. It is always somewhere else: the goal, the meaning, the bliss, the paradise -- it is never now here.

Because of these ideologies you cannot allow yourself to relax in the moment. They go on goading you... you have to attain something, you have to achieve something. Your whole education system is a strategy of poisoning your consciousness; it is a strategy of driving you crazy after goals, it is a strategy of creating ambition in you. And ambition is neurosis. But this has been done for so long that it has become part and parcel of the human mind.

That's why you go on thinking in terms of goal or destination. It is not you: it is the society that goes on thinking in you, through you; it is your parents, it is your priests, it is

your politicians, it is your pedagogues, who go on thinking through you, and you are identified with them. You don't know that you are separate.

The first thing that you will have to learn is to be a witness to all that goes on in the mind, because the mind is a social phenomenon -- it is not a God-given gift. It is social exploitation; it is society that makes a mind in you, and through that mind controls you, keeps you imprisoned, chained, reduces you to a slave. And you are not the mind! You are the witness who can see the mind very easily. You can see the thoughts moving in your consciousness -- those thoughts are the content of the consciousness but they are not consciousness itself.

And this is what meditation is all about: creating a distance between you and your mind. Once the distance is there, you will be surprised that the whole mind structure is your imprisonment -- you are free from it because you are separate from it. Once you start enjoying the freedom from the mind all goals will disappear, all destinations will disappear.

Mind can only live in goals, because mind can only exist in the future. Mind cannot exist herenow -- try to be herenow and try for the mind to continue. You will find it impossible. Either the mind continues, then you are not herenow; or, you are herenow and the mind is no more there. Mind has no present tense at all; either it is past or it is future -- it is always in the non-existential. And God is that which exists. God is not a goal, nirvana is not a goal, enlightenment is not a goal, it is not an achievement -- just the contrary. When you have forgotten ALL goals, when you have dropped the whole achieving mind, enlightenment is -- enlightenment is a state of no-mind.

And enlightenment is nothing special. It is the most ordinary, natural phenomenon. It looks special because you make a goal out of it. Buddha is the most ordinary human being -- ordinary in the sense that he has no mind, he exists in the sheer present. He has no ego, how can he be special? He cannot compare himself with anybody else, he cannot be inferior or superior.

In the present moment, he is not -- but a totally different kind of presence happens, which does not belong to the person; it is only a presence, not a person at all. And how can he be special? -- because in the present moment he finds that there is no purpose in life. The whole purpose is mind-imposed.

The trees are there for no purpose at all, and the stars are there for no purpose at all. Purpose is a man-created concept. Rivers are not flowing for any purpose, and the oceans are there not for any purpose. Except for man there is nothing like purpose anywhere else. Life simply is. Existence utterly is -- it is not a means to some end; it is an end unto itself That's what I mean when I say there is no purpose.

I am not saying that it is purposeless, because to use the word 'purposeless' brings the purpose in. It is simply transcendental -- neither purpose nor no purpose, neither meaning nor no meaning. It is not going anywhere. There is no goal to life, and if you have a goal then you are going against life, and you will suffer -- because you will be trying to go upstream. You will have to struggle, and all struggle is dissipation of energy, and all struggle is stupid, because all struggle is destructive. It simply destroys you. You cannot win against the whole. Relax... there is no goal to be achieved. Simply, there is no goal! I am not telling you, "Don't try to achieve goals" -- I am telling you there is no goal whether you try or not. If you try you will be simply wasting your time and energy. If you don't try you will start feeling ecstatic, because the whole energy that is wasted in

struggle becomes available to you. And energy is delight. Just to have it is enough to be full of joy. When there is energy, overflowing energy, you are a dance, you are a celebration.

There is no meaning in life. Life is utterly beyond meaning. So don't bother about the meaning. Don't ask the question, "What is the meaning of a roseflower?" -- there is none. "And what is the meaning of the sunrise?" -- there is none. There is beauty, but no meaning. There is immense beauty, but no meaning at all.

Life is not a logical process. It is poetry, it is a lovesong -- without any meaning, yet it is utterly beautiful. In fact, when something has a meaning, it can't be beautiful -- it is utilitarian. The rose is beautiful because it has no utility at all. Its sheer being is enough; it need not have any other significance. But a hundred-rupee note has no beauty; it has utility, it has meaning, it has purpose, it is a means to some end.

Live a life which has no idea of purpose, which has no search for meaning. Live a life of sheer joy and ecstasy -- that is the only way to live. Every other way is only to commit a slow suicide.

That's what happens when you are too much interested in goals: today goes by without being lived, and tomorrow remains important -- and tomorrow never comes. Whenever it comes it is today. And you learn a wrong habit of losing that which is and of thinking of something which is not. Every day it will happen: each tomorrow will come as today, and you will not be interested in it and you will be interested in the tomorrow, and the tomorrow is never going to come.

This is how people are simply wasting away. Their lives could have become great oases, but they remain deserts. And the basic reason for people's dryness is goal-orientation.

You say, Sudas: I KEEP THINKING OF MY LIFE IN TERMS OF A GOAL OR DESTINATION, WAITING TO WAKE UP SOME DAY AND FIND MYSELF ENLIGHTENED.

WHY 'SOME DAY'? Why not now? Why postpone it? Is it not a trick of the mind to avoid it? Postponing is a way of avoiding. Don't you want to be enlightened right now, Sudas? If you look deep down, if you watch, you will see the point -- you don't want to become enlightened right now.

If I say to you I can make you enlightened right now... you will say, "Just give me a little time to think. I will come tomorrow, because I have to do many more things before I become enlightened. My girl may be waiting, my children, my shop has to be opened.... So many investments -- let me finish things first! Yes, I want to be enlightened, but not right now."

In fact you don't want to become enlightened. It is a very diplomatic way of avoiding, so that you can go on deceiving yourself that you are interested in becoming enlightened, that you want to be enlightened, but not today. It is only a question of time. Not that you are not interested in enlightenment... tomorrow, when all other things have been finished, completed, when nothing else is left.

But do you think a day will come when all your investments and all your worries and all your acts are complete? Will there ever come a day when you are finished with the activities of your so-called life, and you can come and say, "Right now I am ready"? It will never come, because life is such a complexity. It never begins, it never ends. You are always in the middle.

It is like reading a novel from the middle. The beginning part is missing and the end part is missing -- you know only the middle. That is the mystery of life! Try some time reading a novel from the middle and you will find that even an ordinary novel becomes very mysterious. Intrigued you will be, and many times you will be tempted to look back: "What is the beginning?" But resist the temptation, go on reading in the middle.

That's how it is: we are always in the middle of life. Life has been there before you ever entered into the stream, and life will be there when you are gone. You will know only a few glimpses in the middle. You come suddenly into the film-house, you see a few scenes on the screen; the film was going on before you entered, you will be gone and the film will continue. You will never know the beginning and you will never know the end because there are none. There is no beginning, no end. Life is an eternal continuum.

Hence you cannot ever complete things, but you want to avoid.

You are afraid of enlightenment, Sudas, just as everybody else is afraid. But nobody wants to accept that "I am a coward." Nobody wants to accept the fact that "I would like to sleep a little longer because I am seeing beautiful dreams, colourful dreams." Nobody wants to accept that "I am so stupid that I don't long for enlightenment." So everybody goes on saying, "Yes, I would like to become enlightened -- but tomorrow, the day after tomorrow, in my old age."

How to postpone? The best way is to become goal-oriented. That is the most beautiful deception that you can give to yourself Hence you say, "Some day I hope to find myself enlightened." Why 'some day'? The river is flowing now... you can drink.

You are thirsty and you say, "Some day I will drink." If you are thirsty, drink right now. Nothing else is more important. And because there is no goal, all goals are private dreams, life will not support you in your goal-orientation. Life will try in every way to destroy all your goals.

You will have to learn ways of relaxing in the present. Enlightenment is not an effort to achieve something. It is a state of effortlessness. It is a state of no-action. It is a state of tremendous passivity, receptivity. You are not doing anything, you are not thinking anything, you are not planning for anything, you are not doing yoga exercises, and you are not doing any technique, any method -- you are simply existing, just existing. And in that very moment... the sudden realization that all is as it should be. That's what enlightenment is! Enlightenment is not an experience in which you will see great light and kundalini rising up and God standing in front of you telling you, "You can ask any three wishes and I will fulfill them." Don't be foolish.

Enlightenment is not an experience at all. It is not that you will be able to walk on water, that you will be able to raise the dead back to life, that you will be able to cure the blind and the deaf and the dumb, that you will be able to do miracles. Enlightenment has nothing to do with any such thing.

Enlightenment is a simple realization that everything is as it should be. That is the definition of enlightenment: everything is as it should be, everything is utterly perfect as it is. That feeling... and you are suddenly at home. Nothing is being missed. You are part, an organic part of this tremendous, beautiful whole. You are relaxed in it, surrendered in it. You don't exist separately -- all separation has disappeared.

A great rejoicing happens, because with the ego disappearing there is no worry left, with the ego disappearing there is no anguish left, with the ego disappearing there is no possibility of death any more. This is what enlightenment is. It is the understanding that

all is good, that all is beautiful -- and it is beautiful as it is. Everything is in tremendous harmony, in accord.

The stars are in accord with the grass leaves, the earth is in accord with the sky, the rivers are in accord with the mountains. Everything is in such accord that existence is an orchestra. Everything is rhythmic, in tune. Existence is music. That experience is enlightenment. And you are not separate from it like an observer, like a spectator. The observer and the observed are one, the seer and the seen are one -- you are it!

It is a great participation. You have fallen into the whole and the whole has fallen into you. The drop has dropped into the ocean and the ocean has dropped into the drop. It is impossible to say anything more about it. It is impossible to say, in fact, anything about it. It can only be experienced.

But, please, Sudas, don't go on postponing it, because it is available now. Now or never, remember.

I know you have been taught continuously -- this is a kind of hypnosis in which you are living; you have been hypnotized by the society -- you have been made goal-oriented, you have been forced to become ambitious, you have been taught to be competitive, so you are afraid. You are afraid:

#### I WORRY THAT OTHERS WILL REACH BEFORE ME.

You are not much concerned with your own enlightenment; you are much more concerned that "Nobody else should reach before me." Now, in the world of enlightenment such a competitive mind cannot even enter, will remain thousands and thousands of miles away. It needs a non-competitive spirit. It needs that you drop all comparisons, because when you become enlightened you will be totally alone, nobody else will be there -- not even your beloved, not even your friend. Nobody can be there; you will be utterly alone.

And it is not a question of who attains 'before', because enlightenment has no before or after. Those are time phenomena. Enlightenment is always now -- why think of before and after? THIS very moment... let it sink in you. And all that is needed on your part is total receptivity. Fling all doors open, let the sun come in, and the wind and the rain. Enlightenment is not like money, is not like political power. It is not like anything that you know in life -- it is absolutely unlike anything that you have known or will ever know. It is unique in the sense that nothing like it exists in existence. It is just itself; it cannot be compared with anything. It is its own comparison.

But the problem is: how to drop this hypnosis? how to drop this conditioning? Watch it. See how it is torturing you, how it is making you more and more miserable every day, and how it is creating barriers between you and that which is. Just go on seeing it! No other positive method is needed -- just an insight that your whole mind is a misery-creating factory, that it manufactures misery and nothing else. Once you have seen it through and through, that very seeing becomes a transformation. You simply turn in. You drop the mind, or it drops of its own accord because you have seen the futility of it. And even if for a single moment the mind is not there, enlightenment is there.

In the beginning it will come only in moments, but those moments are of eternity. Then, slowly slowly, more and more moments will be coming, because you will become more and more a host. And one day the guest and the host disappear into each other -- then it never leaves you. And on the outside you remain just the same old person: doing your

work, chopping wood and carrying water from the well.... You remain just the same, and yet nothing is the same any more.

I teach you this relaxation. I teach you the way of non-action. I don't teach you arduous efforts, because they are all ego-gratifying. No effort can help you to become enlightened; it will be a distraction. Only an effortless silence -- JUST SITTING, DOING NOTHING, AND THE SPRING COMES, AND THE GRASS GROWS BY ITSELF.

The second question

Question 2

OSHO, PLEASE, I WANT TO COME HOME.

Gyan Bhakti,

YOU HAVE COME. I AM YOUR HOME. Yes, it takes time to recognize it. It takes years sometimes to recognize that you have come home. First, because you don't know what your home is -- so how to recognize it? Second, it is so against your ingrained habits of the mind that the mind wants to ignore it rather than take note of it. The mind wants to ignore it because if it takes note of it, that taking note is very disturbing. It disturbs its whole edifice.

To recognize that you have come home means now no more effort is needed, means now there is nowhere to go, means that your old kind of life and all its activities are finished! Suddenly you will feel empty. Suddenly you will feel nobody, a nothingness -- that frightens. Hence one goes on repeating:

OSHO, I WANT TO COME HOME.

You HAVE come, Gyan Bhakti! To be here with me is TO be at home, because my whole approach is not that of improving you but just of shaking you, shocking you into awareness that you have never left the home in the first place.

The biblical story says Adam and Eve were expelled from the Garden of Eden. I would like to tell you: they have never been expelled. You have heard a wrong rumour. They have only fallen asleep -- they ARE in the Garden of Eden, because there is no other place to be. The whole existence is God's, the whole existence is his garden. To where can he expel anyone?

Once a Christian missionary was talking to me and I asked him, "Where can he expel Adam and Eve to? Where?" And he was at a loss to answer -- because this whole kingdom is his. Yes, an ordinary king can expel his son, because his kingdom has a limitation. There are other kingdoms too; the son can be thrown out of the kingdom, out of the boundaries.

You can be expelled from India, from Germany, from Japan -- that is possible because there are other places available. But to where is God going to expel you? There is no other place. The Garden of Eden has no limits -- the whole existence is his garden.

Then the Christian missionary asked me, "Then what happened? How do you interpret the story?"

I said, "They have fallen asleep. By eating the fruit of knowledge they have fallen asleep, they have become minds -- and when one becomes the mind, one falls asleep as far as

consciousness is concerned. By eating the fruit of knowledge, by becoming knowledgeable, they have become minds! The story is so simple and so significant. God told them not to eat from the tree of knowledge; that was the only order that was given to Adam and Eve: not to become minds, to remain innocent, not to become knowledgeable. But they could not resist the temptation. They became knowledgeable.

"Once you become knowledgeable, your consciousness goes through a shift: it moves from the heart to the head. The heart falls asleep and the head becomes awake. The head cannot know the mystery of God; the head is incapable of understanding that you are already in God, that you cannot be anywhere else."

Just descend from the head, come back to the heart, and you are back in the Garden of Eden. Hence my insistence on renouncing knowledge. Don't renounce the world -- the world is beautiful. Don't renounce your wife -- she is your life. That's exactly the meaning of the name 'Eve'.

The story is:

Adam was alone and felt very lonely, and God created Eve -- out of his ribs. That too is beautiful, that man and woman are only separate from the outside; deep down they are one. And then God asked Adam, "What are you going to call this woman? This new creature?"

And Adam said, "I will call her 'Haavvah', 'Eva', 'Eve'" -- these are all different names in different languages, but they all mean life.

And God asked, "Why?"

Adam said "Why? Because she is my life. Without her I was dead."

You need not renounce your wife -- she is your life. You need not renounce your husband, you need not renounce your children. But one thing you need to renounce -- that is knowledgeability. One thing you need to renounce -- that is your mind. And see the irony: people renounce the world, but they don't renounce their minds.

A Jaina renounces the world, becomes a naked monk, but still remains a Jaina. I have asked many Jaina monks, "This is ridiculous! You renounce the society, but you have not renounced the knowledge that the society has given to you. How can you still call yourself a Jaina?"

The Christian Catholic renounces the world, moves to the monastery, but remains a Christian Catholic. He carries the society with him in his mind and all that the society has put there. What kind of renunciation is this?

I tell you: Renounce being a Christian, renounce being a Hindu, because this is renunciation of the mind. And don't renounce the world -- the world belongs to God. The world is beautiful, and it is tremendously beautiful if you can see it without the mind interfering.

Gyan Bhakti, you have come home, but you are still not able to wake up, you are still fast asleep -- you are still in the mind. Descend into the heart. You don't know how fortunate you are. You don't know how blessed you are. It is rare to find a home, because it is rare to be with an alive Master.

Yarkoni and Danberg, two Israeli soldiers, were bemoaning the years of hardship and fighting against the Egyptians.

"What we should do," suggested Yarkoni, "is declare war against the United States. They will beat us, and like they always do with all the countries they defeat, right away they will give us billions of dollars, plenty of food, houses, cars and factories."

"That's no good," sighed Danberg. "With our luck, we would win!"

You don't know how lucky you are. You have already won -- but it takes time to recognize the fact, it takes time for the news to reach from the heart to the head. And the distance is vast. Physiologically it is not much, but spiritually the distance is very immense. Maybe these two points are at the greatest distance in existence -- the heart and the head. Spiritually, not physiologically. Physiologically just one foot, two feet, but spiritually the distance is almost infinite. It takes time for the news to travel.

Your heart knows, Gyan Bhakti, that it has happened, but your head has not heard about it yet. And you live in the head. When I look into your heart, I can see that the heart has recognized.

This is what my experience is every day when I touch you, when you come close to me, when you allow my energy to melt into your energy -- this is my experience! that I see your heart has understood, but your head is still unaware. Your head is still resisting, your head is still fighting, your head is still persisting in its old routine, and your heart has already been transformed -- the flower has bloomed there.

Gyan Bhakti, start learning the language of feeling and forget the language of thinking. Start being more and more silent, because the chattering mind will not allow you to know that you have come home. The inner talk has to stop. In those gaps, in those intervals, the still small voice of the heart will be heard.

**BUT FROM MY SIDE, I KNOW, I know absolutely:** you have come. Whether you know it or not does not matter; sooner or later you will know. It is only a question of time. And there are many people like you, Gyan Bhakti, who have arrived and are not aware -- you are not alone, and they are still struggling in their heads, fighting, trying to escape, creating all kinds of barriers between me and themselves -- because the head will try in every possible way. It is very cunning: the head is very cunning. It cannot allow you easily to enter into the heart again; it cannot leave its domination over you.

I have heard:

A man and a little boy entered a barbershop together. After the man received the full treatment -- shave, shampoo, manicure, haircut, etc. -- he placed the boy in the chair. "I am going to buy a green tie to wear for the parade," he said. "I will be back in a few minutes."

When the boy's haircut was completed and the man still had not returned, the barber said, "Looks like your daddy has forgotten all about you."

"That was not my daddy," said the boy. "He just walked up, took me by the hand, and said, 'Come on, son, we are gonna get a free haircut!'"

The mind's whole function is to be cunning. It is a strategy developed by you to compete with others, to deceive others, to be clever with others. And by and by, you become so

skillful in deceiving others that you start deceiving yourself too -- and that's what the mind goes on doing: it deceives others, it deceives you.

Now, Gyan Bhakti, your mind is creating this problem. Your mind is saying, "Search for the home, seek God. Make efforts to become enlightened." Now the mind is creating new goals for you. Once the goal grips you, you are in the hands of the mind. If you can say to the mind, "I have arrived -- get lost! Now there is no more to go, nowhere to go. This is home. This is enlightenment," first the mind will look a little confused, because this is not the way you have ever behaved with it. It will look a little shocked. But if you go on saying the same thing again and again -- whenever the mind wants to create a desire to achieve something, you simply say, "Shut up!" -- slowly slowly it will understand that now you are beyond its power. Only then does it start stopping. It will make all kinds of efforts. You have to be alert not to be caught in those efforts.

And that's my function of being with you, and the function of this Buddhafield, to remind you continuously that you have arrived, that God is available right now to you, this very moment showering on you. God is in the air and in the sun and in the flowers and in the song of the birds. God is in this silence between me and you, in these words between me and you, in this communion. This silence, this presence, this love that goes on flowing between me and you, is God! This love is the home.

But beware of the mind. In fact, in all the traditions, mind has been given different names. One tradition calls it 'the Devil', another tradition calls it 'Satan', but it is in fact nothing but a metaphor for the mind.

Jesus goes to the mountains, meditates, and then encounters the Devil. Do you know, who that Devil is? It is not somebody outside you, with two horns popping out of his head and with a long tail and hooves -- these are just stories written for children, for grown-up children of course, but all stories. You have to decode them.

Who is this Devil who tempts Jesus in the mountains? It is the mind. The Devil is an ancient metaphor for the mind. It goes on watching you, what you are doing. If you are nourishing to it, then it is okay; if you are going away from it, it starts creating trouble for you. If one strategy does not work, it immediately changes its strategy. And it is really very clever.

Just the other day you heard Kabir's sutras. He said: I repressed sex and it became anger; I repressed anger, it became greed; I repressed greed, it became pride. It is the same mind! If you start fighting with it, it goes on changing its colours -- just to deceive you. And, yes, it deceives.

When repressed sex becomes anger, you are at a loss to understand that this is sex and nothing else -- now pretending as anger. Anger looks so different from sex, in fact it looks like the polar opposite. Sex is love: anger is hate -- how can they be the same? The mind has taken just the polar opposite to hide itself. You will need great intelligence to decipher, otherwise you will be deceived. And then anger will torture you.

And if you repress anger, it becomes greed. Now who can ever think logically that anger can become greed? They don't seem to be connected at all. Unless you are a real observer of your inner happenings you will not be able to see the connection. Mind jumps to such new faces, takes such new masks! And then you repress greed and it becomes pride, and you go on ad infinitum....

Mrs. Fleishman and Mrs. Rutkin were rocking on the porch of their Catskill Mountain Hotel.

"Oh, my God! exclaimed Mrs. Fleishman. "Look at that boy. Did you ever see such a big nose? Such a crooked mouth? And look -- he is cockeyed too!"

"That," said Mrs. Rutkin, "happens to be my son."

"Well," said Mrs. Fleishman, "on him, it is very becoming!"

Mind is a diplomat, it is a politician -- it is a devil. Unless you are really alert and watchful, it can go on deceiving you for lives -- it has been doing that for lives; it can go on doing it for lives still. But a little intelligence, just a little intelligence, a little candle of light inside you of watching, of silently watching and seeing what the mind is doing, and slowly slowly your intelligence will become stronger. And mind becomes impotent as intelligence grows.

Intelligence is not intellect; intellect is part of mind, intelligence is part of the heart. Intelligence is always part of the heart, it is not intellectuality. I don't mean by 'intelligence' your so-called intelligentsia -- it has nothing to do with intelligence. Your intelligentsia is knowledgeable. They may have big university degrees, much knowledge, but they know nothing. All their knowledge is borrowed, all their knowledge is parrotlike, it is mechanical. They go on talking about it, but it does not affect their life. It has no relationship with their own source of being; it does not well up within their own heart. When I talk about intelligence I always mean the heart -- something happening in you, not coming from the outside. If it comes from the outside, it creates intellect; if it comes from within, it is intelligence. Help your intelligence to grow.

And I am creating this context, this opportunity, this space, and I am giving you all kinds of challenges. And as the commune grows the challenges will grow. Those challenges are meant for a certain purpose, they are deliberate -- they are meant to provoke your intelligence into activity, to bring your intelligence above your intellect. Only new situations which your intellect cannot cope with, only such spaces which your knowledge has not heard about, can help to bring your intelligence to the surface.

All that is needed is intelligence, understanding, awareness -- and, Gyan Bhakti, you will know you have come home. And great gratitude will arise in your being, and great thankfulness. That gratitude, that thankfulness, is prayer.

The third question

Question 3

OSHO, WHY HAVE I ALWAYS BEEN IN SUCH A HURRY? TODAY I SAW SO CLEARLY THAT IT WAS MY WAY OF KEEPING THE DIVINE AT A DISTANCE, AND I FELT INCREDIBLY SAD, AND SAW THE ABSURDITY OF THIS PATTERN.

Prem Neera,

MAN HAS BEEN TOLD AGAIN AND AGAIN to be in a hurry, because life is short and much has to be done, many desires have to be fulfilled, many pleasures have to be

attained, many goals achieved. And life is certainly short, and you have so many desires, and so much to do, and in fact there is not much time to do it.

If you live sixty years, twenty years will be gone in sleep, one third, so only forty years are left. Then another twenty years will be gone in earning your bread and butter, just the routine of going to the office, to the factory, rushing in the morning towards the factory or the office, and rushing in the evening back to the home -- twenty years will be gone in that.

Only twenty years are left. And in these twenty years, almost fifteen years will be lost in such stupid activities: watching the television, going to the movie, playing cards, gossiping with the neighbours -- fifteen years! So only five years are left. And in those five years, you have to manage many kinds of illnesses, and you have to go to friends' marriages and social functions, and you have to talk to your wife and to your children -- just out of the sense of duty -- and you have to quarrel with your wife, and you have to throw pillows... and a thousand and one things. You can just go on making the list.

Those who have made such lists, they say in the whole sixty years' life not more than a few months are left for you -- and in those few months, all the desires, millions of desires, are to be fulfilled. Naturally, great hurry arises -- and in the West more so, because in the East we have a beautiful concept that there are many lives, so there is no hurry. If you die this time, nothing to be worried about -- next time you will be born again, and again and again and again.

In the West, all the three religions that are born outside of India -- Judaism, Christianity, Islam -- they believe in one life. They have all come from the same root, Judaism. In fact, there are only two religions in the world: Judaism and Hinduism. A few religions are offshoots of Judaism and a few religions -- Buddhism, Jainism, Sikhism -- they are offshoots of Hinduism. Hinduism believes in many many lives. Hence you find the Indian utterly lazy. His problem is not hurry: his problem is laziness. His problem is that he has no motive to do anything.

That's why India is poor -nobody is willing to do anything, everybody goes on postponing: tomorrow or the next life, and why be worried? There is enough time, infinite time available. This idea of infinite time has helped in one way: it has not created the Western hurry, it has not created the Western speed -- it has not created the Western anxiety and tension, that constant state of remaining tense. It has created another problem, just the opposite, that nobody wants to do anything, that everybody is lazy and lousy.

The reason, Neera, for your hurry, is that you come from the West, from the Judaic-Christian tradition: only one life and so many things to do. Naturally, one has to be in a hurry; always running. People are not even resting in their sleep; in their sleep also they are on the go, in their sleep also they are travelling, to faraway lands. Even in their sleep they are not in their rooms, they are not where they are -- they are always somewhere else.

You ask me: WHY HAVE I ALWAYS BEEN IN SUCH A HURRY?

You are brought up in the Judaic tradition: Do! Doing is respected very much. Be active! And do it quick and fast.

The Devil had been away from Hades for a couple of months' terrestrial duty. He had been in England and was looking forward to putting his feet up by the fire and having a nice drop of brimstone, followed by a variety of unmentionable after-dinner pursuits. At last he got home. You can imagine his surprise when he flung the Gates of Hell open to be confronted by a landscape dotted with cool mango groves and fields of nodding corn.

"Those goddammed Jews and their irrigation schemes!" he howled.

Wherever Jews reach, they will bring their planning -- even in hell they will not leave the Devil in rest. That is the Judaic tradition: one life, a short life, and much has to be done, all has to be done.

Neera, you have to drop that Judaic tradition, you have to come out of it. And I am not saying become an Indian either, because that is moving from one wrong to another wrong. Just come out of all traditions. To Hindus I say come out of your Hindu tradition of laziness and lousiness, and to Jews, Christians and Mohammedans I say come out of your tradition of remaining in a constant hurry and tension.

Enjoy life. Act, but act in a relaxed way. The greatest art in life is to learn how to act in a relaxed way. Action is a must -- you cannot live without action -- but action can be almost inaction. That's what Lao Tzu means when he uses the word WU-WEI. That is very fundamental to Lao Tzu and that is very fundamental to me too: I would like you to learn WU-WEI. WU-WEI means action without action -- doing a thing in such a way that you are not tense in doing it, doing a thing in such a way that you are playful about it, doing a thing in such a way that you are not worried about it, doing it and yet remaining detached, doing it and yet remaining a witness.

Lao Tzu seems to be the way out for Jews and Hindus. And this is strange that no tradition arose out of Lao Tzu, no religion. Jews have created three great religions, Hindus have created three great religions -- all the six great religions belong to these two peoples. Lao Tzu remained an individual. Yes, a few people followed him; down the centuries, a few individuals have moved into the world of Lao Tzu, but only individuals -- no religion came out of it, because the whole Taoist approach is such that it cannot create fanatics. And unless you can create fanatics, you cannot create a religion. The whole of Lao Tzu's philosophy is such that it gives you such balance, such tranquillity, such serenity, that you cannot become a fanatic -- Hindu, Christian, Mohammedan. It is impossible. These things happen only to neurotic people.

Hindus create one kind of neurosis, and Jews create another kind of neurosis, and both have created great religions in the world. And I absolutely agree with Sigmund Freud that these so-called religions are nothing but collective obsessions. A Buddha, a Jesus, a Lao Tzu, a Zarathustra, they are not religious people in the sense Christians, Mohammedans and Buddhists are. They are very balanced, they are so whole, they are so tranquil, they cannot become parts of crowds, they cannot fall that low.

People join together in churches just because alone they feel so afraid of their inner neurosis -- they would like to join with people of the same kind so they can feel at ease, that they are not alone in the difficulty. And when there are many people just like you, you forget all about your neurosis.

Humanity lives such a neurotic life that either it moves to one extreme and remains stuck there, or it moves to the other extreme and remains stuck there.

The really healthy person is not stuck anywhere, he is not stagnant, he is dynamic. He can be in great action and yet he can remain inactive -- he knows the way of WU-WEI, he knows the way of action through inaction. You will have to learn that.

Neera, hurry is something very symbolic of the Western mind. And because of the hurry the West has created more and more speedy vehicles. The East has remained contented with the bullock cart. There have been great scientists in the East, but they never worked. They never worked hard enough to create better roads, better vehicles, aeroplanes, spaceships -- they were not interested in hurry. What is the point? Why rush?

The West is continuously creating more and more speedy vehicles. They have broken the sound barrier; now man is travelling faster than sound. And the whole Western technology is bent upon breaking the light barrier -- man wants to travel faster than light. And nobody asks, "Where do you want to go? And even if you reach there, what are you going to do there?" You can reach the moon, you can reach some day some star, but what will you do? You will do the same thing that you are doing in California, because you will be the same person. You will create the same kind of nonsense and nuisance there: you will pollute the poor star, you will destroy its rivers, you will destroy its oceans, you will pile up your junk everywhere. What are you going to do there? And you will create the same ideological wars, both cold and hot. You cannot remain peaceful there either; you will immediately divide: somebody will become communist and somebody will become democratic and the fight starts. And you will create atom bombs and hydrogen bombs, or you will carry them from here.

The West is too much interested in speed, too much in action. And the action is futile, because it is simply the occupation of a neurotic mind. And the East is not interested in action at all; that is again another kind of neurosis, the opposite kind -- people are lazy. They philosophize very much about their laziness. They talk about renouncing the world; they say, "What is the point of earning, of working? one day one has to go, one day one has to die, so why bother? rest as much as you can before you die." But then what will you do when you die? You can rest when you die.

MAN NEEDS A BALANCE, and that balance is possible only if you learn the art of being active and yet remaining inactive inside. And that's what we are trying to do here, and in the bigger commune you will have more facilities to be active and inactive together.

People who come to the ashram are a little puzzled. Many have written to me, "Everybody is working but nobody seems to be tense." In the office so many people are working, in the workshops, in the press office... so many people are working. Nearabout three hundred people are constantly working, and with no holiday -- the Sunday never comes. But nobody is tense.

Work is beautiful if it can be done without any tension, if it can be done playfully, if it can be done without any hurry and yet without relapsing into laziness. It is a very subtle and delicate art. Then you are neither Eastern nor Western -- that's what I call the new man. He will not be Eastern, he will not be Western, or he will be both together. It has never happened before: my sannyasin has to prove it. Lao Tzu talked about it and a few people have tried it, but I am making an effort to create such a big space that millions of people can try it. It is such a blessing to know how to act without acting that everybody should have a little taste of it.

When you are working, remember it; if you have gone for a walk, remember it -- there is no need to be in a hurry. A walk has to be enjoyed. Go slow. There is no goal! Enjoy the trees surrounding the way, and the birds and the sun and the sky and the clouds, and the people that are passing and the smell of the earth -- enjoy everything! Be alert.

A lazy person becomes unalert. The very speedy person is so much in speed that he cannot be watchful of what is happening around him; he is rushing with such force that he cannot see anywhere else, he is focussed, obsessed with some goal. And the lazy person is so lazy, so unalert, so unconscious, that he cannot see. Both are blind.

You have to find a synthesis. Be alert as the active person is, and be relaxed as the lazy person is. And once both these two are there together, you are balanced, and your life will have a new flavour, a new joy, a new ecstasy, which knows no bounds.

Silverstein, the inveterate joiner, came rushing home, proudly holding a membership card to his newest organization.

"Look," said Silverstein to his son, "I just joined the Prostitute Club!"

"What?" said the boy. "Let me see that card."

After reading it, he announced, "Pa, that's the Parachute Club!"

"All I know is," said Silverstein, "they guaranteed me three hundred and sixty-five jumps a year."

There are these people who are constantly joining this club and that, and this organization and that. They are simply afraid of being themselves, simply afraid of being left alone. There are people who are constantly rushing -- don't ask where, they themselves don't know. But in the rush they are occupied, and the occupation keeps them away from themselves, away from looking into their own inner hollowness.

This constant hurry is nothing but an escape from your inner self. And there is a truth in it of great significance: if you go on hurrying, if you go on speeding, if you go on running away from yourself, if you keep yourself occupied constantly, you will become more and more afraid of looking at yourself, because not knowing what emptiness contains you will become more and more afraid. You would not like to come across your inner emptiness.

In fact, the inner emptiness is the greatest experience of life -- that is enlightenment: knowing that there is nobody, knowing that there is utter silence, not even a word, knowing that there is nothing at all, no person, no ego, no identity, is the greatest experience, the ultimate joy. But if you don't look into it then you are simply suspicious of a certain hollowness, of a certain emptiness inside. And remaining suspicious, you go on occupying yourself. People keep themselves occupied the whole day, and then they fall asleep and become occupied in their dreams -- twenty-four hours a day it is constant occupation.

Meditation means giving a few minutes to non-occupation. Neera, start giving at least one hour to non-occupation. Just sit doing nothing. In the beginning it will be very difficult -- the MOST difficult thing in the world in the beginning, in the end the most easy. It is so easy, that's why it is so difficult. If you tell somebody to just sit and not to do anything, he becomes fidgety; he starts feeling that ants are crawling on the leg or something is happening in the body. He becomes so restless, because he has always remained occupied. He is like a car with the ignition on and the engine humming

although the car is not going anywhere, but the engine is humming and becoming hotter and hotter. You have forgotten how to put the ignition off. That's what meditation is: the art of putting the ignition off.

For a few minutes, a few hours, as much time as is possible, just sit silently. In the beginning it is difficult. It will take at least three months to six months to be able to sit silently doing nothing -- not even chanting is needed because that is again an occupation. People sit, then they start chanting "Rama, Rama, Rama" -- that is again occupation, another kind of occupation, a religious kind of occupation. No, not even chanting, no mantra is needed.

The word 'mind' and 'mantra' both come from the same root. They both come from MAN -- MAN is Sanskrit for mind. And that which keeps mind running is called 'mantra', that which keeps nourishing mind is called 'mantra'. So somebody's mantra is money -- he thinks of money, that is his mantra. Somebody's mantra is politics -- he thinks of politics, that is his mantra. And somebody simply repeats "Rama, Rama, Rama" -- that is his mantra. But every mantra feeds the mind, and mind is the problem, and we have to get out of the mind.

Sit silently, Neera, for three to six months; then remind me again -- if you are left by that time. If you are finished, so far, so good. If you really sit silently for one hour a day for six months, you will not remind me -- because you will have experienced something so tremendous, so beautiful: just your pure being, just the heart pulsating, the breath coming and going... and the music of your inner existence is exhilarating. It becomes overflowing. It is not only that you will be continuously radiant, bubbling with joy -- whosoever comes in contact with you will also be infected by it, your joy will become contagious. And there will be no hurry. There will be a grace, an elegance a peace will surround you.

When joy is inside the heart, when silence is inside, peace surrounds you, grace surrounds you, God surrounds you....

The last question

Question 4

OSHO, PLEASE, ONE DAY IN THIS SERIES CAN YOU FINISH THE LECTURE ON A SERIOUS NOTE SO THAT I CAN SEE YOU LEAVE? EVERY DAY WHEN YOU END WITH A JOKE, I LAUGH SO MUCH THAT TEARS FILL MY EYES AND YOU BECOME JUST A WHITE BLOB DRIFTING THROUGH A SEA OF GREENERY.

Deva Tulika,

IT IS VERY DIFFICULT FOR ME because today I have chosen really a very juicy joke. But I will resist the temptation....

The Fish in the Sea is Not Thirsty

Chapter #15

Chapter title: Disappearing you will feel such Freedom

25 April 1979 am in Buddha Hall

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The first question

Question 1

OSHO, I AM AFRAID OF DEATH, YET AT THE SAME TIME IT HAS AN INCREDIBLE ATTRACTION FOR ME. WHAT DOES IT MEAN?

Prem Shreyas,

DEATH IS THE GREATEST MYSTERY OF LIFE. Life has many mysteries, but there is nothing comparable to death. Death is the climax, the crescendo. One is afraid of it because one will be lost, one will dissolve in it. One is afraid of it because of the ego -- the ego cannot survive death. It will be left on this shore when you start moving towards the other; it cannot go with you.

And the ego is all that you know about yourself, hence the fear, great fear: "I will not exist in death." But there is great attraction too. The ego will be lost, but not your reality. In fact, death will reveal to you your true identity; death will take away all your masks and will reveal your original face.

Death will for the first time make it possible for you to encounter your innermost, interiormost subjectivity as it is, without any camouflage, without any pretense, without any pseudo personality.

Hence, everybody is afraid of death and everybody is attracted. This attraction was misunderstood by Sigmund Freud and he thought that there is a death-wish in man -- he called it THANATOS. He said, "Man has two basic, fundamental instincts: one is EROS -- a deep desire to live, to be alive for ever, a desire for immortality -- and the other is THANATOS, the desire to die, to be finished with it all." He misunderstood the whole point because he was not a mystic; He knew only one face of death -- that it ends life -- he knew only one thing: that death is an end. He was not aware that death is also a beginning. Each end is always a beginning, because nothing ever ends totally, nothing can ever end. Everything continues, only forms change.

Your form will die, but you have something formless in you too. Your body will not be there, but you have something in you, within your body, which is not part of your body. Your earthly part will drop into the earth, dust unto dust, but you have something of the sky in you, something of the beyond, which will take a new journey, a new pilgrimage. Death creates fear if you think of the ego, and death appeals to you, attracts you, if you think of your true self So vaguely one remains attracted towards death; if you become clearly aware of it, it can become a transforming understanding, it can become a mutant force.

Shreyas, try to understand both the fear and the attraction. And don't think that they are opposites -- they don't overlap, they are not opposites either; they don't interfere with each other. The fear is directed in one direction: the ego; and the attraction is directed into a totally different dimension: the egoless self. And the attraction is far more important than the fear.

The meditator has to overcome fear. The meditator has to fall in love with death, the meditator has to invite death -- the meditator has not to wait for it, he has to call it because death is a friend to the meditator. And the meditator dies before the death of the body. And that is one of the most beautiful experiences of life: the body goes on living, on the outside you go on moving the same as you were before, but inside the ego is no more, the ego has died.

Now you are alive and dead together. You have become a meeting-point of life and death; you contain now the polar opposites and the richness is great when polar opposites are contained. And these are the greater polar opposites, death and life. If you can contain both, you will become capable of containing God because God is both. His one face is life, his other face is death.

Shreyas, this is something beautiful -- don't make a problem out of it. Meditate over it, make it a meditation, and you will be benefitted immensely.

The second question

Question 2

OSHO TODAY IN THE SAMADHI TANK I COULD HAVE SWORN I FELT YOUR PRESENCE FOR A FEW MOMENTS. I BECAME QUITE FRIGHTENED. OTHER PEOPLE HAVE SPOKEN OF FEELING YOUR PRESENCE EVEN AS FAR AWAY AS ENGLAND. WHAT IS THIS? IS IT IMAGINATION? OR PROJECTION? OR SOMETHING ELSE?

Frank,

IT CAN BE A PROJECTION, it can be imagination, but it can also be something else... it depends on you. And only you can decide what it is. For example, were you thinking about me before it happened? Were you desiring that it should happen? Was there imagination functioning somewhere inside you? Were you fantasizing? Then it is imagination, then it is projection.

But if it was out of nowhere, you were not thinking about me at all, you were taken by surprise, you were shocked, you could not believe it, then it is something else. And that's what has happened to you.

You say: I BECAME QUITE FRIGHTENED.

If it had been your own imagination, you would not have become frightened at all -- you would have known that it was your imagination. If it was just a projection of your mind, you would have known. You became frightened only because it had nothing to do with your mind at all.

You say: I COULD HAVE SWORN I FELT YOUR PRESENCE FOR A FEW MOMENTS.

Such experiences happen, and it can happen more easily in isolation. It happens to many people when they are alone in the mountains. It happens to many people when they are in a certain strange space in which they have never been before; the very strangeness of the space makes them aware of certain things to which they have remained always asleep. It happens to runners. If you run for a few miles, a moment comes when suddenly the runner disappears and only running remains. At that moment you become aware of many things you have never been aware of: subtle fragrances in the air -- your senses are very alert, very alive -- certain presences around you, even certain presences so tangible that you can touch or you can be touched by them.

It happens to people in many situations, but those situations have to be something extraordinary -- because we have become so accustomed to the ordinary situation that things go on happening around us and we remain unaware. The samadhi tank gives you a very special space: darkness, isolation, no sound, and you are floating in water. You are back in the mother's womb; the samadhi tank is just a scientific way to have the experience of the mother's womb again.

The foetus in the mother's womb floats in liquid. In the samadhi tank you float in the same kind of liquid, with the same chemicals. Hence, you cannot drown in it. And the darkness of the womb, and it is so out of the ordinary -- no sound, no light -- you are thrown into such a new space that your sensitivity, your awareness, your intuitiveness, all start functioning. You become as intuitive as the small child in the womb, you become as innocent as the small child in the womb. and in that innocence something can happen which is not part of ordinary time and space.

Space and time, both can disappear. Yes it is possible you can feel my presence -- in fact I am surrounding each of my sannyasins. You may feel it, you may not feel it. In a certain moment of attunement you will feel it. Then it doesn't matter whether you are in England or in Japan -- it does not matter: space, distance, make no difference.

By giving you sannyas I am making you entitled to feel me wherever you are. Now all depends on you. My presence will be with you, surrounding you; in life, in death, I will be with you just by your side. But you may see, you may not see. You may remain unconscious.

Frank, something beautiful has happened. Remain available to strange experiences in life, and don't try to deny the strange experience, because that's how many people go on denying tremendous opportunities.

For example, one day in the night you are suddenly awake, alone in your room, all is silent and dark. And you become aware of a certain presence... maybe a dead friend, maybe one of your ancestors, maybe your dead mother. But you become so frightened -- in that fear you lose that perceptivity, that perception. The presence remains there, but you are dis-connected. You put the light on, you become occupied in doing something, you start reading a book, or you turn the radio on, Just to disconnect yourself from the strange experience that was happening.

Don't be afraid! This existence is yours. This existence is very friendly and there are immense mysteries waiting for you -- to be known, to be experienced.

This was a beautiful moment for you. Now that it has happened, you can make it happen again and again -- and there is no necessity to go into the samadhi tank. It can happen in

your room in the night when you are alone. It can happen anywhere if you ALLOW it to happen.

One of the greatest calamities that has befallen the modern man is that he has become very very mundane. He takes only that which is explainable, he accepts only that which is definable, he accepts and recognizes only that which can be scientifically and objectively proved. But then you remain on the lowest rung of existence, because the higher the rung is, the more indefinable it becomes, the more unexplainable, the more and more elusive -- you cannot catch hold of it, you cannot have it in your fist, and you cannot show it to somebody else. It becomes more and more intimate, less and less public, more and more private.

Many people experience such things but they don't tell others, because others will think they are crazy. That's my own observation: many people have told me their experiences and they have said that they have never told anybody else before, because they have always been afraid that they may be thought crazy, or people will think that they hallucinated, or people will think that something is wrong -- their nuts and bolts are a little loose. And not only will others think this -- they themselves think, "Something is wrong with me, because this is not ordinarily experienced by others, then why me? Some-thing is wrong with me -- deny this experience, forget about it!"

If you ask people sympathetically, lovingly, many people will reveal mysteries to you. The mystic experience is not as rare as people think, and the mystic experience has nothing to do with religion as such. It happens in many spaces which are not thought to be religious at all.

It happens to mountaineers, many times, because climbing in the mountains, alone, in a dangerous situation, suddenly the mountaineer becomes aware of a presence by his side -- not only that but mountaineers have talked and the presence has helped and the presence has said, "I am a friend, don't be worried. I am protecting you. There is no danger -- go on climbing."

Sometimes a man is lost in the jungle and after one or two days, or three days -- no food, no possibility seems to be available to get out of the jungle, tired, exhausted -- suddenly he becomes aware of a presence, a very protective presence, which says, "Don't be afraid! You are on the right track, you will get out -- don't be worried."

But these people never say these things to others. In sports many times mystic experiences happen; runners and joggers particularly have known many experiences. In the new commune there are going to be facilities for runners and joggers. I would like hundreds of sannyasins to run for miles every morning -- just completely abandoned into running.

After half an hour or one hour, even if you are tired, tiredness disappears. It is strange, very strange, very illogical. You wanted to go to sleep, you were so tired, but you went for a six-mile run. After the second or third mile, suddenly all tiredness has disappeared and you are so full of energy -- as you have never been. You are so weightless, air-borne. And you start feeling that it is not you who are running now -- some other energy has taken possession of you.

And the experience of unity with existence, and the experience of a deep, warm, orgasmic energy surrounding you.... It happens to surfers, it happens in many sports, even in wrestling. That's why in Japan particularly, many martial arts were developed by

meditators. It looks strange: why should meditators develop martial arts -- judo, aikido, karate, and so many others? They were developed for a certain reason. If you really go deep into them, the ego disappears and you enter into a new space -- unknown to you, unexplored by you. And suddenly you are not functioning on your own but as if possessed by God.

One thing I would like to emphasize: whenever such things happen, accept, don't deny them; don't start calling them imagination, projection, hallucination, deception. These are tricks of the mind. And I am not saying that there are not hallucinations -- there are -- and I am not saying there are not people who suffer from neurotic illusions -- there are -- but just because of them, just because there are false coins, don't deny the real coins. In fact, false coins only prove that the real coins exist.

Remain available to the dimension of the strange, the mysterious, and that will help you tremendously. If you remain available, more and more experiences of this kind will start happening.

A man went into a bar and ordered a beer. After he had been served, he reached into his breast pocket and lifted out a perfectly formed little figure four inches tall. Then he produced a thimble. "A beer for my friend Paul, here, too," he requested, "and go easy on the head."

Is he for real?" asked the bartender.

"He is," said the man.

"Can he talk?" persisted the barkeep.

"He can," replied the man. "Paul," he went on, "tell this guy about the time we were on that expedition and you called the witch doctor a black son-of-a-bitch."

Don't think that life ends with arithmetic -- there is magic too. And by 'magic' I simply mean that the strange also happens. 'Magic' is now a condemned word, because we have forgotten the magical dimension of life. The word 'magic' comes from a very great mystic; his name was Magi. Before Christianity, Magi's religion was the greatest religion spread all over Europe. That religion was called 'Magic'. Christianity destroyed much that was valuable. And one of the most valuable things that Christianity destroyed was the tradition of the Magians -- the tradition of Magic.

I would like you to be magicians again.

Arithmetic is good as far as it goes, but it does not go far enough. Logic is good as far as it goes, but it does not go far enough -- and there is much more to life than logic. Don't be satisfied with Aristotle. The modern mind is much too satisfied with Aristotle, and because of it there is so much boredom. People look very dull, because the sense of the mysterious is no more there which goes on keeping you fresh, young, which goes on keeping you wondering.

And if a man is capable of wonder he is capable of knowing God; if a man is capable of awe, he is capable of knowing God.

The third question

Question 3

OSHO, I HAVE TRIED TO THINK OF A QUESTION I COULD ASK YOU THAT WOULD SHOW SWAMI PREM CHINMAYA THAT I UNDERSTAND MORE FULLY THE LOVE HE SHARES HERE AT THE ASHRAM. SO WHAT ARE YOU DOING TONIGHT AFTER DARSHAN?

The question is from Bea, Chinmaya's mother.

Bea,

FOR MANY MANY YEARS I HAVE NOT DONE A SINGLE THING -- before darshan or after darshan. For many years I have ceased to exist, I have died. I no more function as a person. Things happen, certainly, but they are not doings -- I am not a doer. Hence I am not even concerned about the consequences -- why should I be concerned about the consequences? I am not the doer in the first place. I am not concerned with the results. I am simply a vehicle, a hollow bamboo, offered to God. Now he can sing any song he wants to sing. And if he does not want to sing any song, it is for him to decide. I am perfectly happy with song or without song. Sometimes he sings, sometimes he is silent, and I don't interfere. I am simply relaxed with existence as it is.

And that's my teaching here -- that's what I am teaching to your son, Chinmaya. And I am happy to tell you that he is progressing, and progressing in a very different, more difficult situation than others. But he has evolved greatly.

He is suffering from cancer. He knows death can come any day, but I am happy to say to you that it makes no difference any more to him. Life or death -- he will remain a witness. That much integrity has happened to him, that much centering has happened to him. He was very much afraid in the beginning when he had come here -- very much afraid of death. Naturally -- anybody would be. It was expected. But, slowly slowly, being here with me, with my people, in this Buddhafield, he has learnt one thing: that we are not doers. Sometimes life happens, sometimes death happens -- we have to be witnesses of both. And we have to be thankful for both.

So I know now: whenever he has to leave life, he will leave with tremendous gratefulness, with a prayer on his lips, with a deep thank you in his heart. And that is the right way to die, and that is the right way to live too. In fact, because he has become so accepting of death he is alive, otherwise he would have been dead long before. Even the doctors are a little puzzled about him -- they can't see why and how he is still alive, and very much alive.

The body has all the symptoms that he should be here no more, that he should be dead by now. But something deep in-side him has become so relaxed that that relaxation has gone deeper than the cancer itself, and that's what is keeping him alive. He may live long -- one never knows. Miracles happen. If he remains relaxed he may live long.

Doctors are ready to give him a death certificate any day, but if he remains relaxed, meditative, happy, contented... and he is. It is difficult in his situation to be contented, but he is. Even breathing is difficult, but he has accepted everything.

Bea, if your son lives he will be growing -- growing towards more spiritual maturity; if he dies he will be growing in his death too. He has found the path, and the path is of non-action, or action through non-action -- WU-WEI.

The fourth question

Question 4

OSHO TODAY I OVERHEARD SOMEONE SAY THAT YOU HAD PROBLEMS -- DO YOU?

Deva Layo,

NOT ONE BUT MANY -- you are my problems, one hundred thousand problems! And as sannyasins will be coming more and more, the problems will go on growing. Each sannyasin brings many problems. And I am here: you can surrender your problems to me. I can take all of your problems because I have none of my own. And because I have none of my own, you can drop your problems into me and they disappear. They have no place to cling to. They simply disappear into the abyss that I have become.

The fifth question

Question 5

I COME FROM CALIFORNIA AND I DID NOT LIKE THE WAY YOU USED THE WORD CALIFORNIA YESTERDAY.

Navino,

I HAD SIMPLY SAID THAT EVEN IF YOU ARE ON THE MOON or on some star, you will start doing all the things that you are doing in California. I have used the most mild term possible. Moksha has suggested a far more suitable word for it; his suggestion is: "Rather than saying, 'You will be doing the things that you are doing in California,' you should say, 'Wherever you are you will californicate'" -- what else will you do? This is the right word. California simply means where people are 'californicating'.

The sixth question

Question 6

OSHO, SOMETHING IS HAPPENING THAT I CANNOT EXPLAIN. IT IS NOT EVEN SOMETHING I KNOW, ONLY SOMETHING I SENSE.

Yoga Nirmal,

THAT'S WHAT I AM HERE FOR -- to help you to be aware of things which cannot be explained but yet experienced, which cannot be expressed but yet felt. No word is adequate to indicate them, but they can be sensed.

Man can know much more than he can say, and man can sense much more than he can know, and man can be much more than he can sense. And you have to be aware of all these layers.

That which can be said is the most superficial; much more can be known. That which is known and cannot be said is deeper, but much more can be sensed. That which is sensed and cannot be known is even deeper, but one can be much more than one can sense -- and that is the deepest layer.

The effort is to help you to go into your interiormost core so that the gestalt change, from knowing to the knower, from the seen to the seer, from the object of consciousness to consciousness itself.

Man can live a life either of doing or of having or of being. Doing is the most superficial; better than doing is having. The poor person lives in the world of doing, the rich person lives in the world of having. But the best is the world of being. The poor person can also reach the world of being without passing through having, but it will be very difficult -- very very difficult, because you can renounce only that which you have. If you don't have it, it is very very difficult to renounce it. Only a rare man like Kabir can do that miracle: he can renounce that which he does not have. He can understand even that which he does not possess.

Great intelligence is needed to move from the world of doing to the world of being. If somebody moves from poverty into spirituality, he has great intelligence. And if someone remains in richness and still does not move towards spirituality, he is just stupid and nothing else. Being rich and not being aware of spirituality is stupidity. Being poor and not being aware of spirituality can be forgiven, but the rich person cannot be forgiven -- because he HAS -- can't he see that he has everything and yet he has nothing? Death will be coming and it will take all that he possesses.

Doing is a means to having. When doing succeeds, you have. But when you have, everything starts failing, everything starts looking futile, everything starts looking childish. And to know that everything in this world is futile is the beginning of turning in, of conversion.

Yoga Nirmal, something beautiful is very close by.

You say: SOMETHING IS HAPPENING THAT I CANNOT EXPLAIN.

You are fortunate. There are poor people who can explain whatsoever is happening to them -- that means nothing special is happening to them. All that is happening is so superficial that language is adequate to express it. The deeper the happening, the more dumb you will feel.

Lao Tzu says: "People can say whatsoever they want to say -- except me. Compared to them I look a little muddle-headed. People are very clear, but I am vague." People are clear because they don't have any experience of the mysterious.

Lao Tzu is joking. Lao Tzu is saying: "You are poor because you can say everything that you know and you are so clear about your life -- how can you be so clear about the mysterious?" The mysterious remains in the mist. One only feels it, but one cannot grab it. It is very mercurial. If you try to grab it, you distort it; it falls into pieces, it disappears.

Nirmal, you say: SOMETHING IS HAPPENING THAT I CANNOT EXPLAIN.

There is no need, and don't try to explain it otherwise it will stop happening -- because explanation is done by the head and the happening happens in the heart. And the head is very clever in interfering; don't allow the head to interfere. Accept the unexplained as unexplained -- there is no need to explain it. Live it! Experience it! Taste it! Be drowned in it! There is no need to express it.

You say: IT IS NOT EVEN SOMETHING I KNOW ONLY SOMETHING I SENSE.

Yes, that's exactly how it happens. Knowing means clarity; and if you know, you can explain. Knowing means you have already explained it to yourself -- if you can explain it to yourself, why not to others? Sensing means that you are not even able to explain it to yourself; it is just a feeling. And if you try to grab it, it disappears.

The greater truths have to be approached indirectly, you should not attack them directly; you should be very delicate, very indirect.

Have you seen in the night? -- if you look at the small stars directly, they disappear. Try tonight: if you look directly, if you focus on the small star, it disappears. It is not available to the direct gaze. Then what is the way to see the small star? Look sideways, look just around -- not exactly on the spot. Look at other stars and suddenly the small star starts appearing. It is available only to an indirect gaze, not a direct gaze.

So is the situation with inner experiences: don't look directly -- the inner experiences are very shy. If you look directly they start hiding. And there is no need to know; sensing is enough. Why this obsession with knowing? And when you are obsessed with knowing, you will also be obsessed with explaining. You don't owe explanations to anybody.

Buddha used to declare wherever he would go... his disciples would precede him and they would declare to the town, "These eleven questions are not to be asked of the Buddha -- you can ask everything else except these eleven questions.

Those eleven questions were known as AVYAKHYA -- unex-plainable. But if you observe those eleven questions minutely, you will be surprised: nothing is left out of them. All that is important is included in them, all that is of any significance. Why was Buddha so insistent -- "Don't ask"? Because he cannot explain, and your very asking puts you on the wrong track.

you can ask something, you start expecting an answer. Remember, just by formulating a question, there is no necessity that the answer will be coming from existence. Existence has no obligation to fulfill your questions.

And absurd questions can be formulated -- they look very good, very logical, very grammatical. Language-wise they are perfect, but in existence they are just absurd. For example, somebody can ask, "What is the colour of sound?" As a question it is perfect, nobody can find any fault with it -- linguistically: "What is the colour of sound?" But sound and colour are not related at all.

Somebody can ask, "What is the taste of the colour green?" The question is right as a question, but no answer will be possible. And such are your questions. When somebody asks, "Who created the world?" it looks very significant, it looks very philosophical. It is simply absurd, because the world was never created -- so the whole question is nonsense. It has always been there.

God is not the creator: God is the world. He has become the trees, he has become the rocks, he has become the river, he has become you and me. There is no other God except this existence. God is not separate from existence; he is not like a painter who paints on the canvas, and then there is a picture and the painter. God is like a dancer who dances, and the dancer and the dance are always the same -- they cannot be separated. You cannot have the dance separate from the dancer, and you cannot have the dancer separate from the dance, because when he is not dancing he is no more a dancer.

God is the dancer, and the world is his dance -- and you are part of his dancing gestures. But you can ask the question, "Who created the world?" And then there are foolish people who will try to answer you.

The question is absurd in the beginning, in the first place, and then there are foolish people who are ready to answer. Because the question is there, it has to be answered -- so "God created the world." Just ask them, "Who created God?" and then you are falling into an infinite regress and there will be no end -- because the question will always remain the same. A created B, B created C, C created D... but the question remains the same, "Then who created D?" And the question will never be answered.

There are people, even great philosophers have asked, "Who is first -- the egg or the hen?" The question looks perfectly right -- one must be first! But can't you think that things can be standing in a circle. If you think that everybody is standing in a queue, in a line, then somebody is first and somebody is last. But if people are standing in a circle, then who is the first and who is the last?

The mystics say the world moves in circles and they really seem to be hinting at a deep truth. Stars move in a circle, the earth moves in a circle, the sun moves in a circle, the seasons move in a circle, life moves in a circle -- everything moves in a circular way. The straight line is man's creation. In fact, Euclid's whole geometry is wrong!

And now, in the world of higher mathematics, Euclid is no more valid. Something totally different has come into force: non-Euclidean geometry. Euclid believes in a straight line, but non-Euclidean geometry says you cannot draw a straight line -- how can you draw a straight line? If you draw a straight line on the floor, it is not straight because the earth is round. It only looks straight because it is part of such a big circle -- it is an arc, not a straight line. If the earth is round and you are sitting on the earth and drawing a straight line, go on extending it from both ends... one day it will become a circle. So it was part of a circle.

Everything is part of a circle. Who is first -- the hen or the egg? Now the question is so patently foolish that only philosophers can ask it. And they argue, and there are people who say the hen is the first.

I used to know an Indian philosopher, a Buddhist philosopher, Rahul Sankrityayana. He believed that the egg came first. He has written many articles to prove that the egg is the first. But how can the egg be the first? Some hen will be needed; and how can the hen be the first? Some egg will be needed. Those who know, they say something else. They say the hen and the egg are not two things -- the hen is the egg's way of producing more eggs; or vice versa: the egg is the hen's way of producing more hens. They are not two but one process: the egg becomes the hen -- so how can one be first and the other second? The hen becomes the egg....

But these questions have persisted down the ages, and people think they are doing great work when they are thinking about such stupid questions. Buddha was right: "Don't ask such questions. Be practical."

Each Buddha is pragmatic. If you asked a question of Buddha, he would ask, "First answer a few things: if I say yes or no, is it going to change your life? You ask, 'Who created the world?' If I say, 'God,' how is it going to change your life? If I say, 'No one,' then is it going to change your life?"

In fact, if you look at the atheist and the theist you will not see any difference in their lives. Both go to the same movie, both see the same TV programme, both eat the same food, both are members of the Rotary Club... you will not see any difference, atheist or theist. Can you tell about somebody, just by seeing his behaviour, whether he is an atheist or a theist? You cannot see any difference. They remain the same person.

So Buddha used to say, "If it is not going to make any real difference in your life, forget about the question -- it is meaningless. Ask me something which will help you to go deeper into meditation; ask me something which will bring enlightenment to you -- ask me something which will make you free from all imprisonments. Ask me something which will take you beyond all misery and death. Ask me something which will take you beyond all time and space, and will make you part of eternity."

There is no need, Nirmal, to know what is happening -- let it happen, don't interfere. And there is no need to explain it -- be quiet. Keep it inside you as a secret. Remember, great things need secrecy. Just as the seed goes into the earth and remains there, then the great tree is born; just as the child has to grow in the mother's womb.... These are great secrets. When they start happening to you, keep them deep down in your heart, let them grow there.

Yes, one day when they have become a great tree, with great foliage, and flowers and fruit, people will become aware of them, and many people will be benefitted, many people will rest in your shadow and many people will quench their thirst and their hunger, and many people will be made aflame by your flowers, and many people will start moving towards God -- just by seeing you, just by feeling you, just by being close to you.

But nothing has to be said, nothing has to be explained. And even if you try, it is not possible. And trying to explain and trying to know may disturb the whole process -- something that is going to happen may be stopped.

The seventh question

Question 7

OSHO, ARE THE POLITICIANS REALLY AS STUPID AS YOU SAY THEY ARE?

Govind, THEY ARE MORE STUPID THAN I SAY. In fact, unless a person is stupid he cannot be a politician. It is not that the politicians are stupid -- in fact, only stupid people are attracted towards politics.

What is politics basically? The desire to dominate others -- and that is the most stupid thing in life. The intelligent person tries to be a master of himself, and the stupid person tries to be master of others. And how can you be a master of others if you are not a master of yourself?

If you are not a master of yourself, then trying to be a master of others is just a substitute to befool yourself, to deceive yourself, and that is what the stupidity consists of.

Two politicians were sitting on a park bench in New Delhi. "I will tell you the truth," said one. "I am afraid to fly. Those airplanes ain't too safe!"

"Don't be a baby," said the other. "Didn't you read last week there was a big train crash and three hundred people were killed?"

"Three hundred killed on a train -- what happened?"

"An airplane fell on it!"

Overheard in the market by Deeksha: I am in favour of putting a statue of Morarji Desai in the middle of the square."

"For what?"

"It will give us shade in the summertime, shelter in the winter-time, and the birds a chance to speak for us all."

The eighth question

Question 8

OSHO, A FEW DAYS AGO IN LECTURE I REALIZED THAT WHEN I AM RELAXED THE BODY GOES INTO A MOST COMFORTABLE POSTURE OF ITS OWN ACCORD. IT MUST BE JUST THE SAME WITH LIFE. IS THIS THE BEGINNING OF TRUST?

YES, MUKTI GANDHA, this is the beginning of trust, the beginning of yea-saying, the beginning of a great understanding that all that is going to happen is going to happen, and you are not to do it. You have to be alert and passive, you have to be watchful and receptive. This is the whole secret of life.

Small things need to be done -- if you want more money, the money is not going to come on its own; you will have to run after it. If you want political power, it is not going to come to you on its own -- you will have to fight for it, you will have to struggle for it. Small things are those which never HAPPEN, which never come from God. Man has to struggle and do them. And great things are those which if you try to do them you will miss. Great things happen only when you are in a total relaxation.

That's what must be happening. This is happening to many people who are here. You are not here just to listen to me: you are here just to BE with me. Talking and listening is just an excuse to be here. It will be difficult for you to sit still, silently for one and a half hours if I am not talking to you. If I am talking to you, your mind remains engaged and your whole being becomes relaxed.

This is a meditation! This is not a discourse. I am not preaching, I am not a preacher; and I am not teaching, I am not a teacher either. I have no philosophy to impart, no knowledge to transfer. It is a device; talking to you is simply a device.

This is another kind of meditation. I go on talking, your mind remains occupied with my words, and your whole being relaxes with me -- the real thing is that relaxation.

You say: A FEW DAYS AGO IN LECTURE, I REALIZED THAT WHEN I AM RELAXED THE BODY GOES INTO A MOST COMFORTABLE POSTURE OF ITS OWN ACCORD.

The body has great wisdom -- allow it. Allow it more and more to follow its own wisdom. And whenever you have time, just relax. Let the breathing go on on its own, don't interfere. Our habit to interfere has become so ingrained that you cannot even breathe without interfering. If you watch breathing, you will immediately see you have started interfering: you start taking deep breaths, or you start exhaling more. No need to interfere at all. Just let the breath be as it is; the body knows exactly what it needs. If it needs more oxygen it will breathe more; if it needs less oxygen it will breathe less.

Just leave it to the body! Become absolutely non-interfering. And wherever you feel any tension, relax that part. And slowly slowly... first begin while you are sitting, resting and then while you are doing things. You are cleaning the floor or working in the kitchen or in the office -- keep that relaxedness. Action need not be an interference in your relaxed state. And then there is a beauty, a great beauty, to your activity. Your activity will have the flavour of meditateness.

Yes, Mukti Gandha, it is exactly so with your whole life -- this is the secret. But people go on making unnecessary efforts. Sometimes their efforts are their barriers; their efforts are the problems that they are creating.

There was a lot of confusion downtown during the big snow-storm. Mulla Nasruddin went over to help a fat lady get into a taxi cab. After rushing and shoving and slipping on the ice, he told her he did not think he could get her in. She said, "In? I am trying to get out!"

Just watch.... There are things where if you push, you will miss. Don't push the river at all, and don't try to go upstream. The river is flowing towards the ocean of its own accord -- just be part of it, be part of its journey. It will take you to the ultimate. Go relaxed, dancing, singing, to God.

There is no need to make any effort. Why? Because God is our intrinsic nature. We ARE Gods already. If we relax, we will know; if we don't relax, we will not know. Relaxation becomes the door to that great knowing -- enlightenment.

The ninth question

Question 9

WHY DO I MISUNDERSTAND YOU, OSHO, CONTINUOUSLY?

Dharma Das,

THAT IS NATURAL. Understanding will be a surprise -- misunderstanding is not a surprise. You are bound to misunderstand me because you ARE. You will understand me only when you are not. That 'I' is the cause of all misunderstanding. [It remains between me and you. It does not allow me to say what I am saying -- it interprets, it colours it, it distorts, it chooses, it adds, it deletes -- it does a thousand and one things, and only then does it allow it to go in. And by the time it reaches you it is something totally different. It is not what was said to you: it is something that your mind has made out of it.

You will have to disappear if you want to understand me. Less than that won't do.

Lorenzo was extolling the virtues of his newly adopted homeland. "This is-a great-a country." he declared. "Look-a at Sinatra -- where else could a piece of spaghetti wind up-a with a-so much-a gravy!"

Everybody is carrying his idea, his conditioning, his knowledge, his past with himself. That's what your 'I' consists of.

The Ozark farmer's wife had a baby each year for the past twelve years in a row. He finally went to a doctor for some advice. "Here's a gross of rubbers," said the doctor. "Just read the instructions on the label."

A year later, the hillbilly brought his wife in, pregnant again. "Did you follow the instructions on the box?"

"Yep, Doc! Sure I did! The only thing was I didn't have no organ so I put them on the piano."

Your understanding is going to be your understanding. How can it be my understanding? If you disappear, if you put yourself aside, then there is no barrier, then there is no censor between me and you, then the communication is immediate. Then it is not even a question of words: it is a question of energy.

If your mind is put aside, my vibe will start stirring your heart, my being will touch your being, will trigger something that is fast asleep in you -- will awaken it.

And the more I see that my sannyasins are dropping their egos, the more and more my work will change -- it will become less and less concerned with words and will become more and more concentrated on energy. That's exactly what is slowly slowly happening.

I will be speaking less and less to you. If you are not there then I can just enter in your being, can just call you: Friend, wake up!

One night Mrs. Mantoni got into a taxi. After riding a while, she realized she had forgotten her pocketbook and had no money to pay the fare. The meter now read \$7.50.

"Mista driver," she cried. "You betta stop. I no canna pay you!"

"Oh, that's all right," said the cabbie. "I'll just pull down a dark street, get in the back seat with you, take off your panties...."

"Mista, you gonna get gypped," said the Italian lady. "My panties only cost-a forty-nine cents!"

Please, Dharma Das, disappear, don't come in between me and you. Let the contact be immediate, direct, heart-to-heart, not mind-to-mind. Yes, it is good in the beginning -- it is good in the beginning because there is no other way. I have to talk to your mind, I have to seduce your mind, but once the mind is seduced, once you have become a sannyasin, then the second step is: put the mind aside -- now let me have a direct contact with your heart.

And finally even the heart has to be put aside. Then you will not find any difference between me and you; then my understanding will simply be your understanding, without any transfer, without any communication, because then we will meet at the center. And your center and my center are not different. Your body is different from my body; your mind is less different from my mind than my body and your body. Your heart is even less different than my heart. But your being and my being are the same; they are not different at all.

If the disciple is ready to drop mind, heart, everything. then immediately he becomes the Master, he has arrived. Then there is no more to learn, no more to know, no more to experience. And life continues as it was before, but now there is nobody inside to suffer, to

dream, to be anxious, nobody there to live or to die. Then one exists in God and God exists in one.

The last question

Question 10

OSHO, I KNOW THAT SEX REPRESSION IS THE ROOT CAUSE OF ALL NEUROSIS, BUT THEN WHY DO I GO ON REPRESSING IT?

Narayana,

YOU HAVE BEEN TAUGHT to do it from the very beginning. It has become part of you, your conscience. Listening to me now you understand that sex repression is the root cause of all neurosis, but this understanding is very new. And 'sex is dirty', and 'sex is sin', is very old, it may be fifty years old. And this understanding is very new. The weight of the old is too much.

So you understand intellectually that sex repression is the root cause of all neurosis, but deep down, even in your body, even in your chemistry, the idea has penetrated, from the very moment you were given milk, you have been poisoned about sex, that it is sin. It is such a long long hypnosis that it will take time for you to be awake.

It is a good beginning that an intellectual understanding is happening, but it is only intellectual -- it has to become existential.

Mother is explaining the facts of life to Cynthia the day before the wedding.

"Now, my dear," she tells her, "I am afraid Bertie will often want to be beastly to you after you are married."

Cynthia, shocked, is quite unable to believe that her beloved Bertie would ever do such a thing.

"Yes, it is so," mother insists, "and I want you to remember: whenever he wants to be beastly, grit your teeth, clench your fists, and think of England!"

These things have been given to everybody, and everybody is carrying a big load of all kinds of nonsense. Sex is a natural phenomenon -- it has to be accepted, lovingly; it has to be respected. It is life's source. Not to respect it is to disrespect Life; not to respect it is to condemn God. Respect it, love it, be prayerful with it, and one day you will transcend. But transcendence is not against sex: transcendence is through sex. Sex has to be used as a stepping-stone. And when you have used it as a stepping-stone, be grateful to it.

If you really want to understand me, or Kabir, this has to be the very foundation: that life has to be loved because it is divine, life has to be affirmed with your total being because God is hidden in it. God is another name for life, another name for love. Life is to become your God -- then whatsoever LIFE implies becomes divine.

But it will take time. Slowly slowly, chunks of your old conditioning have to be dropped. If you can remain here. Narayana, for a few months, the miracle is possible. It is happening to others. Thousands of my sannyasins have started accepting life -- not accepting out of any helplessness but out of great joy, with a rejoicing heart.

I am all for rejoicing. am I am all against, deadly against renouncing. I am all for transformation and absolutely against repression. If you repress, remember Kabir: repress

sex, it becomes anger; repress anger, it becomes greed; repress greed, it becomes pride... and so on and so forth. It goes on and on. And the farther you are away from nature, the more complex is the journey, the more difficult it is to come back home.

Come closer. Lose your pride, let it become greed; lose your greed, let it become anger; lose your anger, let it become sex. Sex is the original energy. And from sex there is a possibility of transformation, because sex gives you the first glimpses of samadhi. Sex lived totally, sex loved totally, will make you aware for the first time of the peak moments, of the climaxes.

And on those sunlit peaks, great silence prevails; the ego has been dropped far behind in the valleys, time has disappeared somewhere on the way. You are no more separate; you are not a person but just a pulsation, a presence. Sex gives you moments of that experience when you are simply pulsating in rhythm with the whole. That pulsation is what orgasm is all about, and orgasm is the window to samadhi.

Narayana, what is happening intellectually now, allow it to happen existentially too. Only then the long long tradition of centuries can be dropped. It is an arduous effort, it is difficult, but it is worth it.

And once chunks of your conditioning start disappearing you will feel such freedom, such buoyancy, you will feel so weightless, you will start feeling wings are growing in you. You will start feeling that you can do anything; you will start feeling that you are entitled to do miracles.

And, yes, that's how it is: man is entitled to do miracles. But the beginning has to be a deep love for all that you are, a deep acceptance of what you are -- no denying, no rejection, no repression. Transformation has to be the key.