

Tao: The Three Treasures, Vol 4

Talks on Fragments from Lao Tzu's Tao Te Ching, Originally the "Three Treasures" series was published as two volumes, later republished as four volumes.

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English Discourse series

CHAPTER 1

Never be the First in the World

23 August 1975 am in Buddha Hall

LAO TZU SAYS:

ALL THE WORLD SAYS:

MY TEACHING, TAO, GREATLY RESEMBLES FOLLY. BECAUSE IT IS GREAT, THEREFORE IT RESEMBLES FOLLY. IF IT DID NOT RESEMBLE FOLLY, IT WOULD HAVE LONG AGO BECOME PETTY INDEED!

I HAVE THREE TREASURES; GUARD THEM AND KEEP THEM SAFE. THE FIRST IS LOVE. THE SECOND IS, NEVER TOO MUCH. THE THIRD IS, NEVER BE THE FIRST IN THE WORLD. THROUGH LOVE, ONE HAS NO FEAR; THROUGH NOT DOING TOO MUCH ONE HAS AMPLITUDE OF RESERVE POWER; THROUGH NOT PRESUMING TO BE THE FIRST IN THE WORLD ONE CAN DEVELOP ONE'S TALENT AND LET IT MATURE.

IF ONE FORSAKES LOVE AND FEARLESSNESS, FORSAKES RESTRAINT AND RESERVE POWER, FORSAKES FOLLOWING BEHIND AND RUSHES IN FRONT, HE IS DOOMED!

THE greatest miracle in life is love, and it is the greatest mystery also; greater than life itself, because love is the very essence for which life exists.

Love is the source, and love is the end also. So one who misses love misses all.

But don't misunderstand love as an emotion – it is not. Love is not an emotion, is not a feeling. Love is the subtlest energy; subtler than electricity. The very substratum of all energies is love.

It manifests in many ways. First try to understand love, then the other treasures will be easy to understand.

If you ask me what are my three treasures I will say: First, love; second, love, third also, love. And in fact that is what Lao Tzu is saying – but we will understand.

Man is a trinity, as Christians have called God a trinity. God may be, may not be, but man is a trinity: body, mind, soul. In fact because of his deep understanding of human beings Christ came to say that God is a trinity.

If there is any God he has to be a trinity, because everything that exists has three layers. Hindus call them three GUNAS, three qualities: SATVA, RAJAS, TAMAS. Christ called them the trinity.

When love expresses through you it first expresses as the body. It becomes sex. If it expresses through the mind, which is higher, deeper, subtler, then it is called love. If it expresses through the spirit, it becomes prayer.

And there is something in you which is beyond the trinity also. Hindus have called that 'the fourth', TURIYA. They have not named it, because it cannot be named.

The three can be named; they belong to the manifest world. The fourth cannot be named; it belongs to the unmanifest. But it is the substratum of all. They simply called it 'the fourth', TURIYA.

In the fourth, love becomes samadhi, nirvana, enlightenment.

First, when love – the same energy – expresses through body, it becomes sex. If everything goes well and sex is natural and flowing it is a beautiful experience because you can have a glimpse of the second through it. If sex goes really very deep, so that you forget yourself completely in it, you can even have a glimpse of the third through it. And if sex becomes a total orgasmic experience, there are rare moments when you can even have a glimpse of the fourth, the TURIYA, the beyond, through it.

But if sex fails, then many perversions happen to the mind. These perversions are expressed in hatred. Hatred is a failure of sex, a failure of love energy. Violence, lust for money, the continuous conflicting attitudes of egos: war, politics – these are all sex perversions.

A man whose sex is not perverted cannot become a politician. It is impossible. All politicians as such need deep sexual therapy, otherwise their whole energy will be moving to gain more and more power. When sex is natural, you feel power, you are not seeking it. Sex is potentiality, power. You feel it showering on you, you don't seek and search for it. But when you miss it there, then a great urge arises to seek power: politics is born. Then wars, continuous violence, are born; hatred, anger, and a thousand and one types of perversions.

People become attached too much to things when sex fails, because then they cannot be attached to persons. Because to be related to a person you have to flow, you have to be open.

With things there is no need to flow or to be open. Things can be possessed, persons cannot be possessed. Things are dead, persons are not dead. Persons are freedom in essence: you can love them, you can delight in them, but you cannot possess them.

People whose natural function of sex has failed become much too possessive about money, things of the world.

Science is also part of sexuality, the bodily phenomenon. That's why science goes on insisting that only the body exists: because sex knows nothing other than the body. Science cannot believe that even the mind exists, there is no question of the spirit; and of course 'the beyond' is completely beyond it. Science insists that man is only the body – that shows its inclination.

And the whole enquiry of science is based on sexual curiosity. And that too is a perversion.

If science is creative then it is not a perversion. Then the sex is functioning well, then the energy has a flow, it is not stagnant and rotten. But science as it is today – and it has been in the past the same – is destructive.

It is simply unbelievable that man can reach the moon – and soon they will be reaching other planets, and later on the stars – and half humanity is starving. It is unbelievable that man can develop such complex technology that the atom bomb and the hydrogen bomb can become possible, and they cannot even find a cure for the common cold – I was suffering for two days!

Simply, everything looks foolish. The whole of science is war-oriented, violence-oriented, destructive. If everything goes well with sex – which is very difficult because all religions are against it, they poison your mind. It is difficult because the whole civilization, all cultures, are against it – because they have come to know a trick: if you want to exploit a man, pervert his sex; then he can never become a master of his own being. Just pervert his sex and he will remain an automaton. Then you can send him to the wars, and you can sacrifice him for foolish ends.

A man who has known love cannot be forced to hate. A man who has even come to glimpses of love will be so loving, it will be very difficult for him to be destructive. But all nations need destructive people who are boiling within with destructiveness, who are in a way insane; otherwise what will happen to the armies of the world? A certain insanity is needed for a man to become a soldier.

If life is beautiful and love is showering who bothers to go to the war? And who wants to become a soldier? You are here not to destroy but to fulfil. So every culture, every religion, every nation, without any exception tries to pervert your sexuality, they don't allow you to enjoy yourself. They don't allow you to be natural. Once you are natural then you are beyond their control. You can be controlled only when you are ill.

That's why I say: If everything goes well, and if sex remains natural, then – the second: through deeper sex, love arises.

Love is not sexual but it arises out of sexuality, that has to be understood.

It is just like a lotus flower coming out of dirt and mud. But it is not dirt, and it is not mud. It is a total transformation of them. Between sex and love there is as much distance as there is between muddy water, mud, and a lotus flower. If you had not known it already you could not have imagined that this lotus has come out of ordinary mud. Impossible to conceive, to comprehend, because the lotus is such a transformed phenomenon. So different. Of some other world. It does not seem to be part of THIS earth. But it comes out of this earth.

Love arises as a lotus.

As science – particularly destructive science – politics, money and money-oriented search, possessiveness, belong to the body and belong to sex, so, art, poetry, music, painting, sculpture, belong to the second layer of love. When your love is flowing, when you have come to know a certain EN RAPPORTness with a person, a certain oneness with a person, although only for moments – that too is enough to change the whole life. If even for a single moment you have come to feel that two persons have dissolved and become one – in sex two bodies dissolve and become one; in love two minds dissolve and become one – if for a single moment you have known that oneness, your life will become a poetry, your life will have a dance to it, your life will have a deep harmony and music in it.

The third is prayer. When you have looked into existence through one person – your beloved, your husband, your wife, your friend, your child, your Master, if you have looked into one person and you have seen infinity, if you looked into one person's window and the whole sky of infinity opened, now you know that love can move higher – it can become prayer.

Prayer is meeting of spirit with spirit. Sex is very confined to the material body, very limited. Love is vaster, but still limited to a person. Prayer is unlimited. Then you know that you can move from every person to the infinite. Then every person becomes a jumping-board. You look into the eyes of your child – and God is there. You look into the eyes of your beloved, and suddenly the beloved has disappeared, she is no more there, he is no more there – God is smiling. You look into the flower and the whole has entered there. This is prayer.

These are the three layers of man.

Christianity, Judaism – they could reach only to the third. They have no conception of the fourth; but in the East, Buddha, Krishna, Mahavir, Lao Tzu – they have looked into the fourth, the beyond that goes beyond all. That fourth, the TURIYA, is ecstasy, exultation, samadhi, nirvana, Tao. In that fourth even the other disappears.

First in sex the body disappears but the mind remains. In love the mind disappears but the spirit remains. In prayer the spirit also disappears but the other, the Tao, the God, remains. In the fourth even God disappears. Nothing remains – or only nothing remains.

In that total emptiness where all dualities dissolve, love is absolutely fulfilled. Love is the key to all treasures. Love is not an emotion. Love is not a feeling. Love is energy, and the energy can express on four layers. And always remember that the energy has to be transcended, transformed, led into a higher rhythm, a higher state. But nothing is wrong; only if you are stuck somewhere, then it is wrong.

Sex is beautiful, nothing is wrong in it, but if you are stuck there, something has gone wrong. It is as if you are stuck at the door and could not enter the palace. Nothing is wrong in the door itself, it is a door, and you should be thankful for it; it is not a wall. But if you are stuck at the door it has become a wall.

It is because of you that the door has become a wall. Now you cannot enter.

Sex is beautiful. Use that energy to flow within. Move ahead, allow it to change into love. But don't get stuck at love, allow it to become prayer. But don't get stuck at prayer. Unless nothingness is achieved one should go on moving and moving. When everything is dissolved you have come to the ultimate flowering of the lotus.

That's why Hindus, who are the deepest searchers of the inner world, have said that when the energy comes to its highest peak it is a flowering of the lotus, SAHASRAR, the thousand-petalled lotus. It is the last CHAKRA in your body. The first is sex, the last is the lotus, the SAHASRAR.

Don't get stuck anywhere! That should be remembered always. If you can remember that then nothing can become a barrier to you.

It depends on you whether you use it as a barrier or as a ladder. A stone is there – a rock is there on the way. You can think of it as a hindrance; but you can step over it, and then it becomes a step and you move higher. That's why I accept everything. I don't condemn anything.

Whatever you are and whatever you are doing, don't get stuck there. Move on. Unless you reach to total absolute silence where you have disappeared, the other has disappeared, and only love flows, without there being a lover or a beloved – only then has it become the ultimate flowering of the lotus: love flowering, with no lover, no beloved; both the shores have disappeared, only the river remains. And when the shores disappear – the river becomes the ocean.

Now, try to follow the very potent, pregnant sutra of Lao Tzu.

ALL THE WORLD SAYS: MY TEACHING, TAO, GREATLY RESEMBLES FOLLY.

Love always looks foolish: foolish to those who are stuck somewhere, foolish to those who have not known anything higher than their body, foolish to those who have not known anything valuable other than money, foolish to those who have not known anything paradoxical, who, in fact, have not known anything mysterious, who have lived with logic, who are Aristotelian.

It is said that Aristotle's Master, Plato, used to call Aristotle THE MIND. That was his name for Aristotle – THE MIND. Whenever he wanted to ask, Where is Aristotle? he would ask, Where is The Mind?

Those who are just minds – heart is a folly to them because heart has its own reasons which the mind cannot understand. The heart has its own dimension of being, which is completely dark for the mind. Heart is higher and deeper than the mind, beyond the reach of it. It looks foolish. Love always looks foolish because love is not utilitarian. Mind is utilitarian. It uses everything for something else – that is the meaning of being utilitarian. Mind is purposive, end-oriented. It turns everything into a means; and love cannot be turned into a means – that is the problem. Love in itself is the goal.

If you love a person you don't say why you love them. You can't answer the question, Why do you love? You simply shrug your shoulders. If you are really honest you will say, I don't know. If you are dishonest you can find a thousand and one reasons. But no lover worth the name has ever been able to show any reason. He simply says, It happened. I just fell into love, I don't know why! That's why the mind says it is foolish. If you can't answer the why you must be moving in some foolish way: Stop! Come back! Be reasonable!

And I must tell you one thing: If you try always to be reasonable you can never be happy because happiness has something unreasonable in it. The very ingredient of being happy is to be unreasonable. If you can be unreasonably happy, only then can you be happy, otherwise not. If you try to find out the reason then you will simply be miserable. Misery has reasons, happiness has none. You can answer: Why are you miserable? but you cannot answer: Why are you happy? Always you are miserable because of you. And always you are happy in spite of you. It has no reason to it. The 'why' cannot be answered. And heart is not arithmetic, it is poetry, paradoxical! It moves from one extreme to another. It comprehends all extremes. It is so vast, it contains all the contradictions in it.

SAYS LAO TZU: ALL THE WORLD SAYS: MY TEACHING, TAO, GREATLY RESEMBLES FOLLY.

Because whatsoever Lao Tzu is saying he is saying: Live here and now! This is folly! Because a reasonable man always sacrifices today for tomorrow. He says, I will live tomorrow. When things are put right, when the time is right, and I have leisure, enough money, a big palace to live in, then I will live – right now how can I live?

Every parent is teaching to every child: Sacrifice the present for the future. Sacrifice this moment for the next. Sacrifice yourself for something else.

This is reasonableness – to postpone life. Heart says: Live now. That's what Lao Tzu says – Live now. In fact there is no other way of living. Either you live now, or you just pretend to live. You never live, you just postpone. You only die, you never live. Because to live there is no other time than the present. Existence is always in the present. But the reason always thinks and plans for the future.

Of course if somebody says – Live now, you will say, How is it possible? I have to make arrangements first. I have to plan. When the right time comes I will live.

It never comes. Millions and millions of people have died; it never came for them, it will never come to you.

MY TEACHING GREATLY RESEMBLES FOLLY, people say.

It has to resemble folly. All great wisdom resembles folly. Only fools look reasonable in this world. Only fools are rational. All wise people look a little eccentric. They don't belong to the crowd. They don't belong to the notions of the crowd. They live their being. They look like idiots – this word idiot is beautiful. It comes from a Greek word IDIOTI And IDIOTIKI in Greek means private. This is something! An idiot is somebody who is living his private life! Not a life of the crowd. Not part of a collective mass. He who is living his own life in his own way is an idiot.

Dostoevsky has written a beautiful novel, THE IDIOT. Had Lao Tzu read it he would have appreciated it. The idiot in Dostoevsky's novel is exactly the man who will be called foolish, but who is wise. The world has gone so foolish that if you want to be wise you have to be foolish according to the people around you.

ALL THE WORLD SAYS: MY TEACHING GREATLY RESEMBLES FOLLY. BECAUSE IT IS GREAT, THEREFORE IT RESEMBLES FOLLY.

All greatness is so beyond the mediocre mind! And mind is mediocre! Remember it; mind itself is mediocre. The mind can never be great; there have never been great minds. If you have heard about great minds you have heard wrongly. If you ask all the great minds they will say that whatsoever they have attained has come from beyond the mind, not from the mind; something that filters through the mind but is not part of the mind.

Ask Madame Curie how she solved her problem and became a Nobel laureate. She tried for years, for three years almost, to solve a single mathematical problem upon which her whole research depended; she failed and failed and failed. Frustrated one night, she dropped the whole Project, went to sleep; and in the night, in a dream, the problem was solved. She got up, wrote it down at the desk, went back to sleep; in the morning she completely forgot about it.

When she came to work at the desk she was surprised – there was the answer, miraculously there! For three years she had been working at it – where had it come from? And there was nobody else, she was alone in the room, and nobody else could have solved it even if there had been somebody there. Nobody, no servant, could have done that trick, she herself had been working on it for three years. Then she remembered a dream. In the dream she had seen the whole answer written. Then she remembered that she had got up in the night; and then she looked at the handwriting – it was her own.

Now, the Nobel Prize should not go to the mind – but it has gone to the mind. Now Madame Curie is a great mind – and the answer has come from beyond the mind.

Always it has been so. Always it will be so. Mind is mediocre. It is good at small things, petty things of the market – you can run a small business, you can earn a little money, you can have a bank balance, there it is okay. But not beyond that.

BECAUSE IT IS GREAT, that's why it looks like folly.

Deep down, if you search within yourself you will also see that if suddenly Mahavir comes and stands here naked you will think that he is a fool, what is he doing here? If Lao Tzu comes here you will not be able to recognize him, it will be impossible for you to recognize him. He will look like a perfect fool!

Bodhidharma reached China. The whole country was waiting for him. The king himself had come to the border of the country to receive him. A million people had gathered, because a great Master was coming. And when the Master appeared, people started giggling. It was impossible to believe their own eyes. Even the emperor felt very uneasy because this man Bodhidharma had one shoe on one foot and the other he was carrying on his head. What manner of man was this?

The king said, Excuse me, sir, but what are you doing? We had come to receive a sane man; are you insane?

Bodhidharma laughed and said: So you have failed in the examination. If you can understand this only then can you understand other things that I have to say. If you cannot tolerate such a small contradiction, it's not much, just carrying a shoe on the head, if you cannot tolerate and understand this much it will be useless for me to stay here. He turned back. He left the town, went into the forest;

he said: There is no need to stay, nobody will be able to understand me; now I will wait. Those who can understand me, they should come to me.

He never entered into the capital again.

Contradictions are very difficult for the mind. Mind lives in a routine. The shoe must be on the foot, that's the accepted thing. It should not be carried on the head. Such an innocent thing – he was not doing any harm to anybody. But no, impossible.

We have a levelling of everything.

I was just reading a man's memoirs. He was a great scientist, and once a friend played a joke. The friend invited many people for a party: great doctors, scientists, engineers, poets, artists, musicians, and when they had all gathered the host said: I am not going to introduce you to each other, and please don't introduce yourselves to each other, because I don't like labels. So you meet each other man to man – forget that you are an engineer, a doctor – I have not invited doctors and engineers and lawyers and advocates, just people, friends.

This scientist who was there says: We were so puzzled. What to do? How to approach each other? Because we cannot approach man as man. If he is a doctor, of course; engineer – then there is something to proceed by; but just a man? You cannot hook yourself with him. From where, how? Just a man or a woman! And he said it was such an uneasy affair that people became completely silent. How to start? Without labels the mind simply doesn't function.

He writes: I have never seen such a silent party. People somehow finished and escaped, because if you cannot say that you are a great writer and you have written this and that, then who are you? The identity disappears. And without identity you are a nobody.

ALL THE WORLD SAYS: MY TEACHING GREATLY RESEMBLES FOLLY.

Because Lao Tzu's whole teaching is how to lose the identity, how to forget the labels that the world has given to you, how not to be labels, but to be authentically beings.

BECAUSE IT IS GREAT (it is vast), THEREFORE IT RESEMBLES FOLLY.

Life is a circle. A child is a fool, innocently foolish, and that is the beauty of a child. All children are beautiful. You cannot come across an ugly child. But then where does all that beauty disappear to? Behind the labels, all that beauty disappears. Then masks are there, not faces. Behind the dishonesties, the reality disappears.

But each child is beautiful, beautiful and foolish! And innocent! Then you learn much, and you lose much in your learning. Then you move into the world. You become knowledgeable, you become worldly wise, but then you are losing your innocence. Then layers and layers of worldly knowledge, of the so-called worldly wisdom, gather around you. You are encaged.

If you can understand Lao Tzu you suddenly drop out of this imprisonment – which you yourself are carrying around you. Nobody is insisting, nobody is forcing it on you – you simply drop all the

identities and all the deadness that has accumulated around you. This is renunciation. If you ask me, this is SANNYAS. You simply drop all that you have gathered, you simply become completely unburdened, and again become a child.

Of course the whole world will say you have become a fool, because the world now cannot account for you.

In Jesus' life there are many parables. Once he came to a house – he was invited there; the hosts were two sisters, Mary and Martha. Mary was sitting just near Jesus, not doing anything, just happy being near him, massaging his feet and crying, in deep benediction, tears of happiness flowing; and the other sister Martha was working in the house, Preparing food for Jesus – and other guests were coming, and she became jealous. She came to Jesus and said, Look, I am working alone and she is just sitting here not doing anything. Tell her to come and help me.

Jesus said: You are end-oriented, she is not. You are preparing for the guest and the guest is here. She is enjoying the guest. You do things in your own way and let her be herself. Of course, ordinarily you cannot think why Jesus should say such a thing. He is in favour of the lazy. If Mahatma Gandhi had been there he would have said, Yes, you go and help in the kitchen. SERVICE IS PRAYER. Go and serve! But Jesus said: You do things in your own way, leave her alone. One is reason, the other is unreasonable heart.

In another house that he was invited to a woman came and she poured costly perfume on his feet, the whole bottle of it – it was very rare. And Judas was there, who became later on the traitor – which he had to become; he was the businessman around there, he was the perfect Jew. Looking at this, Judas said: What is this? And you are allowing it? (He must have been the first communist, that Judas.) Stop her! She is wasting valuable perfume! The perfume can be sold, and many poor people can be fed.

Of course, absolutely reasonable. Who can find a fault with Judas? He said: People are poor, and you are allowing her to waste money like that!

Jesus said: Poor people will always be there, you can serve them, I will not always be here.

Difficult to understand. Unreasonable. Absolutely unreasonable! This man Jesus was not a socialist at all. It was simple mathematics. Mahatma Gandhi would have supported Judas not Jesus. Jesus is allowing people to waste while people are hungry! Looks foolish.

Christians don't talk much about these stories because they themselves feel a little guilty. It looks guilty when people are poor. He should have stopped it. Nothing should happen around him like that. But what Jesus said is really something. He said: I will not be here again. And I'll not be here for long, Judas. Poor people will always be there – you can serve them. There is no hurry. But let her do whatsoever she wants to do.

Reason is not the question, love is the question.

IF IT DID NOT RESEMBLE FOLLY, IT WOULD HAVE LONG AGO BECOME PETTY INDEED!

And, says Lao Tzu, if it didn't resemble folly it would have become mediocre, petty. But my teaching will never become mediocre because the mind will never be able to comprehend it and convert it into a petty thing. It will always remain beyond the mind.

Even a Buddha can be understood through the mind. Krishna can be understood through the mind. With Lao Tzu it is impossible.

Many times people ask me why in the name of Lao Tzu there has not been a great organized religion. It was not possible. The man is impossible. The man is so wisely foolish that it is difficult to create an establishment around him. He remains a lonely rebel, beautiful in his aloneness, but incomprehensible, very very far away, distant, like Everest – you can look at it, but to create a mass organization around him, and to lead the mass towards the Everest is not possible.

I HAVE THREE TREASURES; GUARD THEM AND KEEP THEM SAFE. THE FIRST IS LOVE. THE SECOND IS, NEVER TOO MUCH. THE THIRD IS, NEVER BE THE FIRST IN THE WORLD.

In fact the first is enough, the other two are nothing but elaborations of the first – try to understand

THE FIRST IS LOVE. What is love in fact? What happens? What is this phenomenon, love? First thing: With love you function as a heart and you don't function as a mind. You don't function as reason, you function as feeling. You don't think, you feel. This is the first thing to be understood about love; that you become a feeling phenomenon not a thinking entity. Your centre of being falls from the head to the heart. You become headless. You don't identify with the head, you become identified with the heart – and the heart is absolutely foolish; foolish in the eyes of the world, wise in its own ways. You start feeling.

It has become very difficult because whenever you feel, you in fact only think that you feel. It is not direct.

Sometimes people come to me and they say that they have fallen in love, and I ask, Are you certain? They say, We THINK that we have fallen in love. Even feeling has to pass through thinking first, then it comes to you. Your heart has to beg the mind to be allowed a little freedom.

This is absurd. Because thinking is a device. It is useful, but it is not your whole being. It is like a radar, it helps you to look around, to have a little peep into the future so that you can move well, but it is not YOU.

And howsoever you train your mind you will never be happy with it because happiness is not a quality which is felt by the mind. It is just as if you are trying to smell something through the eyes. The eyes are not meant to smell, they are meant to see. Or it is as if you are trying to see something through the ears; those ears are not meant to see, they are meant to hear.

Mind is a bio-computer. The very mechanism exists there to help you to move safely in an unknown world, in a strange world. It is just a safety guard. It is not meant that you should be happy through it – and that is what you have been trying to do! And that is how you have created hell around you: you are trying to be happy through the mind, which is not possible!

Mind people are the most unhappy in the world, and this is as it should be. Mind is to look around as a watchdog, to feel the way. Whenever it is needed it should be used. Whenever it is not needed it should be put aside.

But you have become so dependent on the slave that the slave has become the master. And the master has become completely lost. You are not even able to feel where the master is. Lao Tzu says: Drop down towards the heart. Love things, don't THINK things. Love people, don't THINK people. Feel more, think less, and you will be more and more happy. The trees are more happy than man, the birds are more happy than man, the animals are more happy than man – this is unbelievable! What has happened to man? He has got hooked into the mechanism of mind.

It is good that the mind is there! It is beautiful if you can use it. But you should not be a head, rather you should be a head master. You should use it as one uses a mechanism – just as you drive a car. Don't become identified with the car. Be the driver, remain the driver. And when you don't want to drive, don't allow the car to force you. If you need it, you use it. If you don't need it, you don't use it.

Head is a subtle mechanism around you. You are just like a driver, hidden behind the mechanism.

Drop the identity with the mind, then only will you know what love is – because once you drop the identity with the mind suddenly you fall towards the heart.

The heart is the driver. But how is it to be done? – because just by saying that the first treasure is love makes nothing clear nothing is attained by repeating it.

You start slowly to move in that direction. Sit by the side of a rock, close your eyes and feel the rock. Don't think, and don't say it is beautiful – these are all mind trips. Just lie down on the rock, spread your hands and body on the rock as if you are on the breast of your mother feel the rock, close your eyes, touch the rock with your tongue, kiss the rock, and let it give you A FEELING.

In the beginning it may not be so easy because rocks have become afraid of man, they won't believe it: What are you doing? because you have never done such a foolish thing! In the beginning they may be apprehensive: There must be something wrong with this man, has he gone mad? Because men are not meant to do such beautiful things and he is doing this; only mad people do such things – or sometimes people like Lao Tzu.

But allow the rock to get accustomed to you and soon you will find an upsurge of energy from the rock hitting directly to your heart.

Go and embrace a tree. Just put your head on a tree and rest there, and feel how the energy of the tree starts flowing in you, and how it rejuvenates you, how it makes you absolutely fresh and clean, how suddenly deep down in you some flowers start opening and flowering. Listen to the sound of a bird, just listen, because the bird is not saying anything, he is simply singing.

Listen to the poetry of the waters.

Just listen to the poetry of the trees and their colour, and FEEL.

In the beginning it will be hard; again and again you will start thinking. Remember – drop thinking, again feel. By and by you will come to have the knack of it.

Once you have the knack of feeling you will laugh! How you were missing! Behind the mechanism you were hiding. The driver was lost and the car had become the totality. Now the driver is separate, now you can come. You can put the car off, or you can put the car on, it is for you to decide. Mind is a mechanism, it can be put off and on.

When I talk to you I have to put it on, when you are gone I take the key out of it. It is non-functioning. It stops. Your car is continuously on, your motors are continuously functioning. They create such noise within you. The inner chatter.

THE FIRST IS LOVE.

The first step towards love is to feel more. And the second step towards love is: Be more. Don't pay much attention to that which you do, pay attention to that which you are.

You always think in terms of doing: you are an engineer, you are a doctor, you have done this and that... Forget all this doing! Just try to BE MORE. Have the feeling of being; just sitting, feel YOU ARE. ISNESS, BEING, should be the mantra. Just feel you ARE, and let this feeling get deeply rooted within you.

Never get identified with what you have done. That is nothing. That is just dirt. Get clean out of it and just feel who you are – that's why in the East the greatest mantra is Who am I?

Not that you start thinking about yourself, because that is how it is happening in the West. Coming to know that in the East the teaching has been: Know who you are, there are many people who sit silently and repeat inside: Who am I? Who am I? If you do this then you are making a fool of yourself. It is stupid. Don't say, Who am I? otherwise you are thinking again. Just FEEL, BE. Just close your eyes and grope in the dark for the being. Grope!

The new generation has a beautiful word for it; that is to GROOVE. Groove for it, focus on it. In darkness, try to grope. There is nothing like it. Once you can groove on it, once you can focus on it, it is the most groovy thing possible.

First drop thinking and come nearer and closer to feeling; and then drop doing and come closer and nearer to being.

If these two things can be done you will be able to gain the first glimpse of what love is.

And then your life will be filled more and more by love and love's light. Then you can enter into a relationship which will not be sexual. Sex may be part of it, but if it is part of love sex itself becomes beautiful. And if love is part of prayer then love becomes religious and sacred. And if prayer is part of meditation it becomes the ultimate, beyond which there is no goal.

The last fulfilment.

THE FIRST IS LOVE. THE SECOND IS, NEVER TOO MUCH.

Why does Lao Tzu say, Never too much – the disease I called O/D: overdose, or overdoing? Because mind is fed by overdoing, and heart is always fed by balance.

A loving person is always balanced, he is always in the middle; never too much to the left, never too much to the right. Even if sometimes he has to lean towards the right he leans only to gain balance. That's all. Otherwise he remains exactly in the middle: still, tranquil, silent. He is always in equilibrium.

Mind is always after the extreme. It exists because of the extreme. Mind IS the extremist. The disease I call O/D is the mind. It is always overdoing – either on the left or on the right, but it is always overdoing. Whenever you are overdoing a thing you are becoming a slave to the mind. Whenever you are balanced, non-extremist, you are going deeper than the mind, you are moving in the heart.

That's why I say: Don't renounce the world. People have renounced it and that became their mind trip. That's why I don't say: Just indulge in the world and forget about religion, because that too has been done by mind people, and that too has been destructive. I say: Renounce IN the world. Don't renounce the world, renounce IN the world. Be in the world but don't be OF it.

Be in the world but don't allow the world to be in you, then an equilibrium is attained. That's why my sannyas looks contradictory, paradoxical, because I am giving sannyas to people who are going to live in the world, I am not telling anybody to move to the monasteries. I am insisting – Remain in the market. If the market and the meditation can both go together there will be an equilibrium attained – which is what Lao Tzu says: THE SECOND IS, NEVER TOO MUCH.

Even too much of God is bad. Too much of meditation is a disease. Too much of anything is wrong. It has happened in the East, we have done too much meditation. In Zen monasteries they are doing eight hours, ten hours, per day. It seems they are born here only to meditate, nothing else. Their whole life seems to be just sitting. They don't enrich life. They don't enrich themselves by life experiences. They don't move in the world – they are afraid; fear-ridden. And all their meditation is nothing but deep suppression. Meditate, but go to the market, because there is the test – whether you have been meditating rightly or not.

THE THIRD IS: NEVER BE THE FIRST IN THE WORLD.

That's very beautiful – and that too is a part of love. Whenever you love you don't want to be first in the world; that's why I said: When love goes wrong, politics is born. Politics is the effort to be first in the world – to be the president, to be the prime minister, to be the richest person in the world, to be the most famous in the world, to be first in the world.

Have you watched? If you love somebody you would like HIM to be the first in the world, not yourself. Suddenly a change of inner being happens. If you love somebody you would like HIM to be the first. And if you love the whole world – then you would like to be the last.

That's what Jesus says: Those who are first in this world will be the last in the kingdom of my God. And vice versa.

Lao Tzu says: THE THIRD IS: NEVER BE THE FIRST IN THE WORLD. The very ambition of being first shows that you missed life. You are not blessed. You are not exalted. You are not fulfilled.

Ambition is insanity. Ambition shows that you are not at ease with yourself, that you are not at home. Ambition shows that now you want that others should know you are very great. That is just to hide your smallness. You would like the whole world to know that 'I am the greatest man in the world'. This is just the opposite of what you feel inside – you feel inferior. Only an inferior mind is ambitious. A superior mind need not be ambitious; there is no point in being ambitious. He is so fulfilled, if you put him last he will be happy there. He knows how to be happy! So wherever he is he is happy. If you throw him in hell he will be happy there.

I have heard: There was an English thinker, Edmund Burke. He used to go to church on Sundays – he was not a believer but he liked the preacher and the way he talked about things.

Somebody asked him: You are not a believer and you are not a religious man, so why do you go every Sunday, and so regularly? He said: Once in a while I like to see a person who really believes. Just to see a person who has faith is beautiful in itself. I don't have any faith, but this preacher is a man of faith. He may be wrong – I know that he is wrong, but that doesn't matter. He is beautiful in his faith. It seems that he has attained. Maybe he is in a delusion, but that is not the point. I am continuously trying to achieve something and he has attained. So just to look at him, I go there.

One day he asked the priest – because the priest had preached that evening that people who are good, virtuous, and believe in God will go to heaven – after the sermon Burke asked the priest: What about people who are good and virtuous but don't believe in God? Where will they go? Will they go to heaven? If you say Yes, then to believe in God is not necessary. Then the belief, the whole hypothesis is useless! If a person can go to heaven just by being virtuous then what is the point of belief? And if you say that people who are virtuous and good and don't believe in God will have to go to hell, then what is the point of being virtuous and good? Just believing in God will do.

This Burke was a logician, and the priest was puzzled. He said: Give me a few days, I will have to enquire. I don't know exactly what happens.

He tried for seven days to think from every nook and corner, but he couldn't get it, because the puzzle was THERE. If he says Yes, then there is a problem. If he says No, then too there is a problem.

On the seventh day he came to the church one hour before his sermon; he went to the terrace, was brooding there, closed his eyes – the whole of the previous night he could not sleep because he was thinking and thinking and thinking – and again he fell into sleep, and he had a dream.

In dream he saw himself going in a train somewhere. He asked: Where is this train going? and people said: We are going to heaven. He said: This is good. This is the right thing. I will ask where those people are who are virtuous, for example Socrates – good, virtuous, but he never believed in God; where are they? So he went into heaven. But he didn't like the look of the place. It looked a little ruinous, no happiness, a little boring, no excitement – of course, silent – but it looked dead. He could not believe that this was heaven.

Then he asked: When does the train leave for hell? The train was ready, so he entered. He went to hell. He could not believe his eyes again because things were really beautiful. Beautiful trees,

greenery, flowers, birds singing, and everybody was happy. He said, There is something wrong! THIS seems to be like heaven.

He went into the town. He asked people: Is Socrates here? They said, Yes, he is working in the fields. So he went to Socrates and he said: Are you here? You, good and virtuous, but you didn't believe in God? So you have been thrown in hell? He said: I don't know about hell at all, but since we came here we have turned it into heaven.

SHOCKED, his eyes opened.

Edmund Burke was waiting downstairs. He came there and he said: I don't know now exactly, but a dream I had I will tell you. In the dream I came to realize that people who are good and virtuous, wherever they go – that place becomes heaven. People who are not virtuous and good, even if they believe in God, wherever they go – that place becomes a hell. This is how it has been revealed to me in my dream.

The world has become a hell because nobody trusts himself. Nobody is fulfilled. Nobody is happy with himself. Everybody is ambitious. Ambition creates hell.

If you ask me who is the non-religious person I will say: the ambitious mind. If you ask me who is the religious person I will say: the non-ambitious mind. A non-ambitious mind is religion incarnated. He has the quality, because he is so fulfilled. Around him you will find an aura of fulfilment. He is not competing with anybody else. There is no need. He feels enough! More than enough. He feels grateful. Whatsoever he has got is ecstatic. More is not possible. And he is not competing with anybody else because there is no need. And the inner riches are such – there is no need to compete. That is the meaning of inner treasures. If you go for outer treasures you will be in competition. If you go for inner treasures there is no competition, no need for it. There is an infinite sky; you can have the whole sky for yourself, there is nobody else to compete with you.

That's the difference between religion and politics. Politics attracts inferior people, people who are filled with inferiority complexes. To be religious is to drop the inferiority complex. That's why I go on insisting that you are not to achieve anything. It is already there within you. You are not to become gods, you are gods.

And you are not to postpone it for tomorrow. There is no need. You can enjoy it right now. The question is not to achieve something, the question is to delight in it – it is already there! You lack nothing! If you want to be happy you can be happy THIS VERY MOMENT. Not for a single moment has it to be delayed, there is no need because all that is needed for being happy is there. You have just to become alert, aware. You have just to open your eyes and find. Everything is there, all guests have come, the food is ready, the celebration is on. You have just to open your eyes and participate.

I don't say: Become gods, because that is politics, then you are running to achieve something. You become ambitious. I say: You are gods. Realize it, it is not to be attained. You have just to pay a little attention to it. You have become oblivious of the fact that you are gods.

THE THIRD IS, NEVER BE THE FIRST IN THE WORLD.

And then who bothers to be the first in the world? You are already the first. Everybody is the first in the world, that is the meaning of it. Nobody is comparable to you, has never been, will never be; you are incomparable, unique. You are already the first.

THROUGH LOVE, ONE HAS NO FEAR;

Unless you attain to love you will always be afraid. A deep turmoil and fear will be there in your being. You will go on trembling, because unless you attain to love you cannot know that you are deathless. Fear will be there.

One who loves deeply becomes deathless. One who loves deeply goes beyond death. One who knows love knows also that death does not exist. Because in deep love you come to know death. You die! And you resurrect.

The cross and resurrection both happen in love, that's why people are afraid of love. They come to me and they say, We would like to love but we are afraid. Man is afraid of woman, women are afraid of men. Even if you are in love you are not wholeheartedly in it. You move with very very safe secured steps. And you move always to that point from where withdrawal is easy, you never move to that point where withdrawal will be impossible. You never move to that depth from where return is not possible. You stretch out your hand, but you are always ready to take it back any moment if danger comes. That's why your love remains superficial.

Love is a death, death of the ego. And when you die only then you know that you cannot die, that something in you transcends death.

THROUGH LOVE, ONE HAS NO FEAR; THROUGH NOT DOING TOO MUCH ONE HAS AMPLITUDE OF RESERVE POWER;

When you are not a doer you have so much energy you become a reservoir, a great lake, full of energy; and that lake becomes a mirror in which the whole is mirrored and reflected.

Ordinarily if you are a doer – and all are doers – you are always frustrated, always your energy is less, lower, than your need. You are always on the low – down; you are never high and up. Rarely does it happen that your energy is so much it is overflowing, and if it does happen you immediately move into activity to destroy it, to dissipate it – and then you always feel as if you are being sucked. Nobody else is responsible.

A doer will always remain on a low level of energy. And how can you reach the ultimate on such a low level of energy? Energy should be preserved. It should become a deep lake within you so that you can reflect the whole.

THROUGH NOT DOING TOO MUCH ONE HAS AMPLITUDE OF RESERVE POWER; THROUGH NOT PRESUMING TO BE FIRST IN THE WORLD ONE CAN DEVELOP ONE'S TALENT AND LET IT MATURE.

If you are in competition, trying to be first in the world, you will miss your being totally because there will be no time to allow it to grow and mature. If you are not competitive and ambitious, then

the whole energy is available for your own being to grow, to mature, to bloom; otherwise the whole energy moves in so many directions...

Somebody has got a beautiful car. Now you cannot tolerate this. You have to have a better car than your neighbour, you have to waste your energy for a better car. Then somebody has got a better bungalow. Now you have to get a better bungalow, because how can you be defeated by ordinary neighbours? The whole life is wasted. And finally you find that in competing with your neighbours you have committed suicide.

Remember, you are here to be yourself. Live in the world as if you are alone. Live in the world as if there is nobody who lives by your side; there is no neighbour – just you alone. And then choose your path.

There will be no competition. There will be only inner growth and maturity.

And if you can become that which you are already, only then there is fulfilment. You can become somebody else, but there will be no fulfilment. You can become a Rockefeller, a Ford, you can become anything; but when you have achieved it you will simply come to realize that this was not your destiny. You have achieved somebody else's destiny – how can it fulfil you? Your destiny may have been a small one, a simple one – that you were going to become a flute player. Now you have become President Ford of America. Now what to do with this? The whole life wasted.

And now if you start playing a flute people will think you are absolutely foolish. The time is wrong. And now you will be so confused you won't know. All sense of direction will be lost. Remember you are here to be only you and nobody else. Don't allow anybody else to manipulate you, and don't try to manipulate anybody else. You are not here to fulfil anybody else's expectations, nor is anybody else here to fulfil your expectations. Each individual is unique, sacred, divine. And each individual has his own destiny, and he has to fulfil his own destiny. His own destiny fulfilled – he fulfils the whole. Unfulfilled – he remains like a wound in the heart of the whole.

There is only one sin if you ask me, and that sin is: not to fulfil your destiny. And there is only one virtue: to become that which you are meant to be, non-competitively.

Just think if the whole world disappears and you are alone on the earth – what will you do? Just think – what will you do if the whole of humanity disappears. leaving only you on the earth; what will you do? Just close your eyes sometimes and see what you will do. If it comes to you that you will dance, then that is your destiny. Dance! Or if you think that you will just relax under a tree and go to sleep – go under a tree and go to sleep! That is your destiny. Just think of yourself alone – and you are alone really – and then you will feel fulfilled.

Small things fulfil if they are IN TUNE with your being. Even great things cannot fulfil if they are not in tune with you.

... THROUGH NOT PRESUMING TO BE THE FIRST IN THE WORLD ONE CAN DEVELOP ONE'S TALENT AND LET IT MATURE.

IF ONE FORSAKES LOVE AND FEARLESSNESS, FORSAKES RESTRAINT AND RESERVE POWER, FORSAKES FOLLOWING BEHIND AND RUSHES IN FRONT, HE IS DOOMED.

So these are the two paths: if you follow your own inner being, the still small voice within, you will be fulfilled. If you don't follow it, you are doomed.

And if you feel that you are already doomed, don't be miserable – there is always enough time to drop out. Even in the last moment one can drop out. In a single moment one's destiny can be fulfilled.

But don't go on playing roles which others have imposed on you. Others are trying to say, Be this; Be that. Just be yourself.

That's why when many people come to me and they say: Why don't you ask your sannyasins to be a little more disciplined? I say, I cannot. If the discipline comes from their own understanding it is okay. If it is not coming, that too is okay. Who am I to force any discipline on you? I am here to make you free.

If out of freedom a discipline is born, and you become mature, understanding, responsible, it is good. If not, that too is good.

But, I am not here to impose any discipline on you. An imposed discipline is a slavery, and when it comes from your innermost core it is freedom, freedom fulfilled, freedom come to its ultimate blossoming.

CHAPTER 2

Bring the other two Buddhas also!

24 August 1975 am in Buddha Hall

Question 1

IS IT POSSIBLE TO BE INSIDE WITH YOU?

Whenever you are with yourself you ARE with me, and there is no other way to be with me. So don't create a duality between you and me. Just try to be with yourself, just try to be your withinness, and you are with me!

Language is not capable of saying anything about a non-dual reality. Whatsoever is said in language is bound to be dual. And when you are with me neither you are nor I am. Whenever you are really YOUR BEING you are a nobody, a vast emptiness a whole sky with no boundaries. And then you are not only with yourself you are with the trees, with the clouds, with the mountains, with the sands and with the seas... when you are with yourself you become the whole.

That is the meaning of the Socratic insistence: Know thyself. If you can know yourself you have know all that can be known – or that which is worth knowing. If you miss yourself you can know much, but all that knowledge is just rubbish. It may hide your ignorance, it cannot dispel it. It may make you knowledgeable but it will not make you understanding, it will not open the inner eye of knowing. You will remain a head person, top heavy, in deep anguish and anxiety.

If you want to be with me, to be with me is not the way. If you want to be with me, to be with yourself is the way. And that is the insistence of all the Buddhas: Know thyself and you will know me, because in knowing yourself you have known all.

But if you try to be with me you will create a duality, and a conflict. Then being with me will become a new sort of attachment. That won't help you, that will really harm you and hinder you. Then I will not be helping you towards transcendence. Rather on the contrary I will become a rock hanging around your neck. You will not achieve through me then, you will be drowned.

But I will not be at fault; that will be your own fault. That has happened to millions of people all over the earth in all the centuries. A Jesus comes and people start being attached to him. The whole point is lost. A Buddha comes and people start their journey to know the Buddha and they become so much obsessed with it that they forget that their own Buddha is just inside themselves. He is not outside.

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

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

Don't cling to me, I am here to make you free. I am here to help you to be completely, authentically yourself.

If you have accepted me as your Master then you have to understand what I am saying. If you have accepted me as your Master then the only way for you is to know yourself.

Forget about me, move withinwards. One day when you will be standing in your own total glory, in the magnificence of your inner being, in the inner light – there you will find me. Not as a separate being, not as an object, but as the very innermost core of your own self.

It is reported: Buddha was dying, and Anand started weeping and crying – his oldest disciple, and the most clinging one; for forty years he had been with Buddha and he had not attained, he had not realized himself yet; he loved Buddha too much. If you love too much... remember always, anything that is too much becomes part of the mind; only balance is transcending mind; anything that is too much becomes part of the mind; He loved Buddha too much, the love was not a freedom, it had become a bondage – anything of the too much is a bondage – and now that Buddha is dying his whole life is ruined. Anand cries and weeps like a small child whose mother is dying.

And Buddha stops him and says: What, Anand, are you doing? He looks at Buddha with tear-filled eyes and says: Now where will I see you? Where will I seek you? And Buddha laughed and he said: That has been my whole teaching! For forty years that is what I have been telling you, that whenever you want to see me, look within! APPA DEEPO BHAVA; be a light unto yourself. THERE, inside you, you will find me.

If you cling to the outside, it may be a Buddha, a Jesus, but you cling to the world, because the outside is the world. Your own innermost interior is the transcendental.

Move withinwards and you come closer to me. Come closer to me and you go far from yourself. Try to understand this paradox: If you try to come closer to me you will go further from yourself, and

how can you come close to me if you are going further from yourself? Come closer to yourself and you come closer to me, because how is the otherwise possible?

When you come closer to yourself you come closer to me because in the innermost being the centre is one. On the periphery we differ; on the periphery I am an individual, you are an individual; the move withinwards brings these peripheral points closer and closer and closer – and when you exactly reach to the centre of your being there is no duality. The two have disappeared. The TWONESS has disappeared.

Question 2

BAUL PANCHUCHAND SINGS: STRIKE YOUR MASTER HARD AND WORSHIP IN FAITH. YOU WISH TO BE DEVOTED TO GOD, LIVE UNATTACHED, HOMELESS, IN SPITE OF A HOMESTEAD AND YOUR LIFE WITH A GIRL. DO NOT LISTEN TO YOUR HEAD THAT FOREVER MISLEADS. DO NOT ONLY THINK BUT CHAIN YOUR MASTER HAND AND FOOT. CUT OUT A CANE OF LOVE AND FLOG HIM TILL HE IS BLUE... THE MASTER MUST ETERNALLY BOW AT THE FEET OF THE DISCIPLE...

WILL YOU PLEASE EXPLAIN THIS IN LAO TZUAN TERMS?

Bauls have been very extraordinary people. The word BAUL means MAD. Bauls were mad mystics. They have talked in all sorts of paradoxes; but very beautiful. They are not philosophers, they are mad poets. They are not proposing any logical thing, rather on the contrary 'they are trying to show you something through paradox.

This Baul, Panchuchand, is one of the greatest Bauls. He says: Strike your Master hard and worship in faith. This is what I was saying just now. If you want to come closer to me MOVE CLOSER TO YOURSELF. Forget me completely. Just remember your own being – and you will be moving towards me.

This Baul says: Strike your Master hard – destroy the duality of the Master and the disciple. Drop the Master completely Forget about him. STRIKE YOUR MASTER HARD AND WORSHIP IN FAITH. This is the paradox.

And you can strike your Master hard only when you have really worshipped him in faith. If you really understand me only then will you drop your clinging to me. If you have really loved me you will not cling. Then whenever I come in your way – strike me hard.

That's what Zen Masters have been saying to their disciples: If you meet Buddha on the way – kill him immediately! And they loved Buddha tremendously.

It happened, A Zen Master, Ikkyu, was staying in a temple. The night was very cold and he had no blankets – he was a beggar, and the whole temple was so cold – it was made of stones: stone coldness. In the night he couldn't sleep, so he went in, into the shrine, found a Buddha, a wooden Buddha; burnt a fire with the Buddha; and enjoyed and delighted in the fire.

The sound of fire, the movement of this Ikkyu – and the priest became awake. Seeing the fire inside the temple he came running and when he saw that one of the Buddhas was missing (there were

three Buddhas in the shrine) and he looked at the fire – it was almost burnt – of course he was MAD; and he said to Ikkyu: What are you doing? Are you mad? You have burnt my Buddha! You have committed the greatest sin that a man can commit, and we were thinking that you are an enlightened man!

The fire was going down now; Ikkyu started to poke in the ashes.

The priest asked: What are you doing? He said: I am trying to find the bones of the Buddha so that they can be preserved. The priest started laughing, seeing the whole stupidity. He said: This is a wooden Buddha, there are no bones. You are really mad! Ikkyu said: Then bring the other two Buddhas also; the night is long and very cold.

And in the morning – of course he was thrown out in the night, out of the temple, because he would burn the whole temple – in the morning when the priest came out of the temple Ikkyu was sitting just near the milestone on the road, and worshipping it.

The priest could not contain his curiosity. He asked: Now what are you doing, madman? Ikkyu said: I am worshipping the Buddha and every day in the morning that is my first thing to do.

This is the contradiction. But if you can SEE it is not a contradiction at all, it is a simple fact. A fact, the deepest fact of all mysticism.

STRIKE YOUR MASTER HARD AND WORSHIP IN FAITH. Love your Master so deeply that there is no clinging – you can kill, you can drop, the other disappears, the other is absorbed, only you in your crystal purity remain. But this is possible only if total faith is possible.

Of course this Ikkyu must have loved Buddha tremendously, otherwise how is it possible to burn Buddha? How is it conceivable? He must have loved so totally that there was NO PROBLEM. He could burn the wooden Buddha.

Buddha died. Mahakashyap, one of his greatest disciples, did not utter a single word: as if nothing had happened. He remained sitting under his tree. People were running here and there, there was much turmoil – Buddha has said he is leaving today! But this Mahakashyap never moved from his tree.

Many people said: Mahakashyap, what are you doing? This is the last day! Buddha is leaving the body! It is said that he laughed and said: But who told you that he ever had a body? I know him. He has never been in the body. So what is the point of all this fuss? Let him leave it! He has never been in it. It is said that Mahakashyap told his disciples that Buddha was never born, never died, he never walked on the earth, he never uttered a single word; and every day in the morning Mahakashyap was worshipping the feet of Buddha.

Difficult to understand, because you can understand hate which becomes destructive, you can understand love which becomes attachment, you cannot understand total love which is both, which destroys the non-essential and creates the essential.

IF YOU WISH TO BE DEVOTED TO GOD, LIVE UNATTACHED... Very beautiful. But remember, to be unattached is not to renounce the world. If you renounce the world you are attached to the world;

otherwise why should you renounce it? What is the point in renouncing it if you are not attached to it? Only attachment renounces. If you are really non-attached there is no question of any renunciation.

IF YOU WISH TO BE DEVOTED TO GOD, LIVE UNATTACHED, HOMELESS, IN SPITE OF A HOMESTEAD AND YOUR LIFE WITH A GIRL. Live in the house, be a householder: with your woman, your children – but remain unattached; because when you leave woman and children and house and you escape to the forest, you simply show that you were too much attached to all these things – otherwise why should you bother? And if you were attached how can attachment disappear by just going to the forest? It may become even greater because whenever things are not there you feel their need more.

When you are hungry, you become food-obsessed. When you are on a fast you think only of food and nothing else. When you try to escape from your woman you will be sex-obsessed; you will think only of sex and nothing else.

If you wish to be devoted to God, if you really want to know the truth – live unattached, but LIVE. Unattachment should be a way of life, not a renunciation. Live unattached, but emphasis is on being in the world – live!

Don't try to commit a slow suicide – LIVE it through and through! Live unattached, homeless, in spite of the home; live in the home but homeless. Live with the family but as if alone. Move with the crowd but never become part of the crowd. Be in the marketplace but never lose your inner meditateness.

DO NOT LISTEN TO YOUR HEAD THAT FOREVER MISLEADS. Why does the head mislead forever? In fact the head is not yours, that's why it misleads. The head is a trick played by the society upon you. The head is like a mechanism attached to you by the society, imposed on you by the society.

You bring a heart with you, you don't bring the head with you – it is conditioned and trained by the society.

Have you ever thought that there is any possibility of a heart being a Mohammedan or being a Christian or a Parsee or a Hindu? The heart is simply the heart, but the head is a Hindu, head is Christian, head is a Mohammedan. The heart is not Indian nor Chinese nor American, it is simply human. But the head is Indian, Chinese, American...

The head belongs to the world, the heart belongs to you. The head is trained by the world, it is the world put within you. That's why it misleads. It always says things which go against the innermost flow. It goes on diverting your energies, diverting your energies according to the society in which you have been brought up. The heart is natural, the head is social. The head comes from the crowd, the heart comes from the universe.

DO NOT LISTEN TO YOUR HEAD THAT FOREVER MISLEADS. DO NOT ONLY THINK BUT CHAIN YOUR MASTER HAND AND FOOT. CUT OUT A CANE OF LOVE AND FLOG HIM UNTIL HE IS BLUE – but it is a cane of LOVE – AND FLOG HIM UNTIL HE IS BLUE. THE MASTER MUST ETERNALLY BOW AT THE FEET OF THE DISCIPLE...

Absurd sayings, but very beautiful. I have told you many times: it happened that Buddha, in a past life, when he was not a Buddha, heard about a man who had become enlightened. He went to see him. He touched his feet. Then suddenly he was surprised because that enlightened man, that Buddha, touched Buddha's feet. Buddha said: What are you doing? I am an unenlightened ignorant man, a sinner – and you, touching my feet? I should touch your feet – that's okay, but why are you touching my feet?

That enlightened man started laughing and he said: You may not be knowing it but you are also a Buddha. Sooner or later you will become a Buddha. You may not be able to see it but I can see it. Once you have become a Buddha you know the Buddhahood of the whole of existence. Then you never meet anything which is not part of Buddhahood, enlightenment. You look at a stone and you see a Buddha hidden there. In the greatest sinner you see the fulfilment of the greatest sainthood. In the greatest of evil you see the good sprouting. Once you are alert, aware, enlightened, the quality of the whole existence changes for you.

THE MASTER MUST ETERNALLY BOW AT THE FEET OF THE DISCIPLE... Ordinarily the disciple bows at the feet of the Master – but that is in the visible world which can be seen by the eyes; in the invisible the Master is bowing at the feet of the disciple.

When Jesus was leaving his disciples, the last night, when he was caught – and the next day he was murdered – he bowed down and touched the feet of all his apostles; even the feet of Judas he washed and kissed. And they were all surprised: This has never happened, what is he doing? He is bowing down to the future Buddhas. Even a Judas some day or other will become a Buddha, a Christ.

And time does not matter much. Time matters only to the mind, but to a man who has gone beyond mind, time matters nothing. Somebody has become enlightened today, somebody will become enlightened tomorrow, somebody else the day after tomorrow – but it doesn't matter to one who has attained to a no-mindness. It is eternity.

Somebody asked Jesus: Why are you touching our feet? What are you doing? And Jesus is reported to have said: So that you remember that the Master had touched the feet of the disciples; so that you don't become haughty so that you don't become proud so that you don't force people to touch your feet so that you remember that finally the Master has to just touch the feet of the disciple and has to bow down. Because in the disciple also the morning is hidden.

It may be a dark night still, but the darker the night the brighter the morning is going to be. It is just coming, it is just by the corner, you cannot see but the Master can see and he bows down to you – to the morning that is going to happen within you.

This Baul Panchuchand is really beautiful. Lao Tzu would have accepted him as a friend.

Question 3

WILL YOU COMMENT ON THE NATURE OF FEAR?

Fear is a negativity, an absence. This has to be understood very very deeply. If you miss there you will never be able to understand the nature of fear. It is like darkness. Darkness does not exist, it

only appears to be. In fact it is just an absence of light. Light exists; remove the light – there is darkness.

Darkness does not exist, you cannot remove darkness. Do whatsoever you want to do, you cannot remove darkness. You cannot bring it, you cannot throw it. If you have to do something with darkness, you will have to do something with light, because only something which has an existence can be related to. Put the light off, darkness is there; put the light on, darkness is not there – but you do something with LIGHT. You cannot do anything with darkness.

Fear is darkness. It is absence of love. You cannot do anything about it, and the more you do, the more you will become fearful because then the more you will find it impossible.

The problem will become more and more complicated. If you fight with darkness you will be defeated. You can bring a sword and try to kill the darkness: you will only be exhausted. And, finally, the mind will think: Darkness is so powerful, that's why I am defeated.

This is where logic goes wrong. It is absolutely logical that if you have been struggling with darkness and you could not defeat it, could not destroy it; it is absolutely logical to come then to the conclusion that darkness is very very powerful. I am impotent before it. But the reality is just the opposite. You are not impotent, darkness is impotent. In fact darkness is not there – that's why you could not defeat it. How can you defeat something which is not?

Don't fight with the fear otherwise you will become more and more afraid: and a new fear will enter into your being, that is: fear of fear, which is very dangerous. In the first place fear is absence and in the second place the fear of fear is the fear of the absence of absence. Then you go into a madness.

You have taken a wrong step. Fear is nothing but absence of love. Do something with love, forget about fear. If you love well, fear disappears. If you love deeply, fear is not found.

Whenever you have been in love with someone, ever for a single moment, was there any fear? It has never been found in any relationship – if even for a single moment two persons are in deep love and a meeting happens, they are tuned to each other, in that moment fear has never been found. Just as if the light is on and darkness has not been found There is the secret key: Love more.

If you feel there is fear in your being – love more. Be courageous in love, take courage. Be adventurous in love, love more, and love unconditionally, because the more you love the less will be the fear.

And when I say LOVE I mean all the four layers of love: from sex to samadhi.

Love deeply.

If you love deeply in a sexual relationship much fear will disappear from the body. If your body trembles in fear, it is the fear of sex; you have not been in a deep sexual relationship. Your body trembles, your body is not at ease, at home.

Love deeply – a sexual orgasm will dispel all fear out of the body. When I say it will dispel all fear I don't mean that you will become brave because brave people are nothing but cowards upside down.

When I say all fear will disappear I mean there will be no cowardice and no bravery. Those are two aspects of fear.

Look at your brave people: you will find that deep inside they are afraid, they have created just an armour around them. Bravery is not fearlessness, it is fear well-protected, well-defended, armoured.

When fear disappears you become fearless. And a fearless person is one who never creates fear in anybody, and who never allows anybody to create fear in him.

Deep sexual orgasm gives body at-homeness. A very very deep health happens in the body because the body feels whole.

Then the second step is love. Love people – unconditionally. If you have some conditions in the mind then you will never be able to love – those conditions will become barriers. Because love is beneficial to you why bother about conditions? It is so beneficial, it is such a deep well-being that – love unconditionally; don't ask anything in return. If you can come to understand that just by loving people you grow in fearlessness, you will love! For the sheer joy of it!

Ordinarily people love only when their conditions are fulfilled. They say: You should be like this – only then will I love. A mother says to the child: I'll love you only if you behave. A wife says to the husband: You have to be THIS way, only then can I love you. Everybody creates conditions; love disappears.

Love is an infinite sky! You cannot force it into narrow spaces: conditioned, limited.

If you bring fresh air into your house and close it from everywhere – all the windows closed, all the doors closed – soon it becomes stale. Whenever love happens it is a part of freedom; then soon you bring that fresh air into your house – and everything goes stale, dirty.

This is a deep problem for the whole humanity. It has been a problem. When you fall in love everything looks beautiful, because in those moments you don't put conditions. Two persons move near each other unconditionally. Once they have settled, once they have started taking each other for granted, then conditions are being imposed: You should be like this, you should behave like that – only then will I love: as if love is a bargain.

You don't love out of your fullness of heart, you are bargaining. You want to force the other person to do something for you, only then will you love. Otherwise you will betray your love. Now you are using your love as a punishment, or as an enforcement. But you are not loving. Either you are trying to withhold your love or you are giving your love but in both cases love in itself is not the end; something else is.

If you are a husband then you bring ornaments to the wife – she is happy, she dings to you, kisses you; but when you don't bring anything to the house there is a distance; she does not cling, she does not come near to you.

When you do such things you are forgetting that when you love it is beneficial to you, not only to others. In the first place love helps those who love, in the second place it helps those who are being loved.

And as I see it, people come to me, they always say: The other is not loving me. Nobody comes and says: I am not loving the other. Love has become a demand – the other is not loving me! Forget about the other! Love is such a beautiful phenomenon, if you love you will enjoy.

And the more you love, the more you become loveable. The less you love and the more you demand that others should love you, the less and less you are loveable, the more and more you become closed, confined to your ego. And you become touchy. Even if somebody approaches you to love you, you become afraid, because in every love there is a possibility of rejection, withdrawal.

Nobody loves you – this has become an ingrained thought within you: how is this man trying to change your mind? He is trying to love you? – Must be something false; isn't he trying to deceive you? Must be a cunning man, tricky. You protect yourself. You don't allow anybody to love you and you don't love others. Then there is fear. Then you are alone in the world, so alone, so lonely, not connected.

What is fear then? Fear is a feeling of no contact with existence. Let this be the definition of fear: a state of no contact with existence is fear. You are left alone, a child crying in the house, the mother and father and the whole family gone to the theatre. The child cries and weeps in his cradle. Left alone with no contact, nobody to protect, nobody to give solace, nobody to love; a loneliness, a vast loneliness all around. This is the state of fear.

This comes up because you are brought up in such a way that you don't allow love to happen. Whole of humanity has been trained for other things, not for love.

To kill, we have been trained: and armies exist. Years of training to kill! To calculate, we have been trained: colleges, universities exist. Years of training just to calculate so that nobody can deceive you and you can deceive others. But nowhere is there any opportunity available where you are allowed to love – and love in freedom.

In fact, not only that, the society hinders every effort to love. Parents don't like their children to fall in love. No father likes it, no mother likes it; whatsoever their pretensions no father, no mother likes their children to fall in love. They like arranged marriage.

Why? Because once a young man falls in love with a woman or a girl, he is moving away from the family, he is creating a new unit of family, his own family. He is against the old family of course, he is rebellious, he is saying: Now I am going away, I will create my own home. And he chooses his own woman; the father has nothing to do with it, the mother has nothing to do with it; they seem completely cut off.

No, they would like to arrange it: You create a home, but let us arrange it. So we have some say in it. And don't fall in love – because when you fall in love the love becomes the whole world. If it is an arranged marriage it is just a social affair, you are not in love, your wife is not your whole world, your husband is not your whole world.

So wherever arranged marriage continues the family continues. And wherever love-marriage has come into being the family is disappearing.

In the West the family is disappearing. Now you can see the whole logic of why there is arranged marriage: the family wants to exist. If you are destroyed, if your very possibility of love is destroyed that is not the point; you have to be sacrificed for the family. If a marriage is arranged then a joint family exists. Then in a family a hundred persons can live – if marriage is arranged.

But if some boy falls in love or some girl falls in love then they become a world unto themselves. They want to move alone, they want their privacy. They don't want a hundred persons around: uncles and uncles' uncles and cousins' cousins and... they don't want this whole market around; they would like to have their own private world. This whole thing seems to be disturbing.

Family is against love. You must have heard that family is the source of love, but I tell you family is against love. Family has existed by killing love, it has not allowed love to happen.

The society does not allow love because if a person is really in deep love he cannot be manipulated. You cannot send him to war; he will say: I am so happy! Where are you sending me? And why should I go and kill strangers who may be happy in their home? And we have no conflict, no clash of interests...

If the young generation moves deeper and deeper in love, wars will disappear because you will not be able to find enough mad people to go to the war. If you love, you have tasted something of life; you would not like death and killing people. When you don't love you have not tasted something of life; you love death.

Fear kills, wants to kill. Fear is destructive, love is a creative energy. When you love you would like to create – you may like to sing a song, or paint, or create poetry, but you would not take a bayonet, or an atom bomb, and go rushing off madly to kill people who are absolutely unknown to you, who have done nothing; who are as unknown to you as you are unknown to them.

The world will drop wars only when love enters into the world again. Politicians don't want you to love, the society does not want you to love, the family doesn't allow you to love: they all want to control your love energy because that is the only energy there is. That's why there is fear.

If you understand me well drop all fears and love more and love unconditionally – and don't think that you are doing something for the other when you love, you are doing something for yourself. When you love it is beneficial to you. So don't wait; don't say that when others love, you will love – that is not the point at all.

Be selfish. Love is selfish. Love people – you will be fulfilled through it, you will be getting more and more blessedness through it.

And when love goes deeper fear disappears; love is the light, fear is darkness.

And then there is the third stage of love – prayer. Churches, religions, organized sects – they teach you to pray. But in fact they hinder you from praying because prayer is a spontaneous phenomenon, it cannot be taught. If you have been taught a prayer in your childhood you have been debarred from a beautiful experience that may have happened. Prayer is a spontaneous phenomenon.

I must tell you one story I love. Leo Tolstoy has written a small story: In a certain part of old Russia there was a lake, and it became famous because of three saints. The whole country became interested. Thousands of people were going and journeying to the lake to see those three saints.

The arch-priest of the country became afraid: What is happening? He had not heard these 'saints' and they had not been certified by the church; who has made them saints?

This Christianity has been doing one of the most foolish things; they give certificates: This man is a saint. As if you can make a man a saint by certifying him!

But the people were mad, and much news was coming that miracles were happening, so the priest had to go and see what the matter was.

He went in a boat to the island where those three poor people lived; they were simply poor people, but very happy – because there is only one poverty, and that poverty is a heart which cannot love. They were poor, but they were rich: the richest you could ever find; they were happy sitting under a tree laughing, enjoying, delighting.

Seeing the priest they bowed down, and the priest said: What are you doing here? There are rumours that you are great saints. Do you know how to pray? – because seeing these three persons the priest could immediately sense that they were completely uneducated; a little idiotic, Lao Tzuan. Happy but foolish.

So they looked at each other and they said: Sorry sir, we don't know the right prayer authorized by the church because we are ignorant. But we have created one prayer of our own – it is homemade. If you won't feel offended we can show it to you.

So the priest said: Yes, show it to me, what prayer you are doing. So they said: We tried and thought and thought – but we are not great thinkers, we are foolish people, ignorant villagers; then we decided upon a simple prayer. In Christianity God is thought of as a trinity, three: God the Father, the Son and the Holy Ghost. And we are also three. So we decided on a prayer: You are three, we are three, have mercy upon us. This is our prayer. We are three, you are also three, have mercy on us.

The priest was very very angry, almost enraged. He said: What nonsense! We have never heard any prayer like this. Stop it! This way you cannot be saints. You are simply stupid. They fell at his feet and they said: You teach us the real, the authentic prayer.

So he told them the authorized version of the prayer of the Russian Church. It was long, complicated; big words, bombastic, those three persons looked at each other – it seemed impossible, the door of heaven was closed for them.

They said: You please tell us once more, because it is long, and we are uneducated. He said it again. They said: Once more sir, because we will forget, and something will go wrong. So again he told it. They thanked him heartily and he felt very good that he had done a good deed: brought three foolish people back to the church.

He sailed off in his boat – just in the middle of the lake he could not believe his eyes: those three persons, those foolish people, were coming running on the water. They said: Wait! Once more! We have forgotten! Now this was impossible to believe!

The priest fell at their feet and he said: Forgive me. You continue your Prayer.

The third love energy is prayer. Religions, organized churches, have destroyed it. They have given you readymade prayers. Prayer is a spontaneous feeling.

Remember this story when you pray. Let your prayer be a spontaneous phenomenon. If even your prayer cannot be spontaneous, then what will be? If even with God you have to be readymade then where will you be authentic and true and natural?

Say things that you would like to say. Talk to him as you would talk to a wise friend. But don't bring formalities in. A formal relationship is not a relationship at all. And you have become formal with God also. You miss all spontaneousness.

Bring love into prayer. Then you can talk! It is a beautiful thing – a dialogue with the universe.

But have you watched? If you are really spontaneous, people will think you are mad. If you go to a tree and start talking, or to a flower, a rose, people will think you are mad. If you go to the church and talk to the cross or to the image, nobody will think you are mad, they will think you are religious. You are talking to a stone in the temple and everybody thinks you are religious because this is the authorized form.

If you talk to a rose – which is more alive than any stone image, which is more divine than any stone image; if you talk to a tree – which is more deeply rooted in God than any cross, because no cross has roots, it is a dead thing that's why it kills; a tree is alive, with roots deep into the earth, branches high into the sky, connected with the whole, with the rays of the sun, with the stars – talk to the trees! That can be a contact point with the divine, but if you talk that way people will think you are mad.

Spontaneousness is thought to be madness. Formalities are thought to be sanity. Just the opposite is the reality. When you go into a temple and you simply repeat some crammed prayer you are simply foolish. Have a heart-to-heart talk! And prayer is beautiful. You will start flowering through it. Prayer is to be in love – to be in love with the whole. And sometimes you get angry with the whole and you don't talk; that's beautiful. And you say: I will not talk, enough is enough, and you have not been listening to me! A beautiful gesture. Not dead. And sometimes you drop praying completely, because you go on praying and God is not listening.

It is a relationship with deep involvement in it. You get angry. Sometimes you feel very good, feel thankful, grateful; sometimes you feel put off; but let it be a LIVING relationship; then prayer is true.

If you just go on like a gramophone and repeat the same thing every day, you are not doing any prayer, it is not prayer.

I have heard about an advocate who was a very calculating man. Every night he would go to bed, look at the sky and say: Ditto. Just like the other days. And go to sleep. Only once he prayed – the

first time in his life – and then: Ditto. It was like a legal thing; what was the point in saying the same prayer again?

Whether you say ditto or you repeat the whole thing it is the same. Prayer should be a lived experience, a heart-to-heart dialogue. And soon, if it is hearty, you will feel that not only are you talking, but the response is there. Then prayer has come into its own, come of age. When you feel the response, that not only you are talking – if it is a monologue it is still not prayer – it becomes a dialogue, you not only speak, you listen.

And I tell you the whole existence is ready to respond. Once your heart is open the whole responds.

There is nothing like prayer. No love can be as beautiful as prayer. Just as no sex can be as beautiful as love no love can be as beautiful as prayer.

But then there is the fourth stage which I call meditation. There dialogue also ceases. Then you have a dialogue in silence. Words drop, because when the heart is really full you cannot speak. When the heart is too overflowing only silence can be the medium. Then there is no other. You are one with the universe. You neither say anything nor listen to anything. You ARE with the one, with the universe, with the whole. A oneness. This is meditation.

These are the four stages of love, and on each stage there will be a disappearance of fear. If sex happens beautifully the body fear will disappear. The body will not be neurotic. Ordinarily – I have observed thousands of bodies – they are neurotic. Bodies gone mad. Not fulfilled. Not at home.

If love happens, fear will disappear from the mind. You will have a life of freedom, at ease, at-homeness. No fear will come, no nightmares.

If the prayer happens then fear completely disappears, because with prayer you become one – you start feeling a deep relationship with the whole. From the spirit, fear disappears; the fear of death disappears when you pray – never before it.

And when you meditate even fearlessness disappears. Fear disappears, fearlessness disappears. Nothing remains. Or. only the nothing remains. A vast purity; virginity; innocence.

Question 4

IF I AM TO BE MY BROTHER'S KEEPER, HOW FAR DOES MY RESPONSIBILITY GO?

No, you are not. Nobody is. Nobody is meant to be anybody's keeper. You are here to be yourself. Your only responsibility is towards yourself.

I would like you to be totally selfish because only in that is there a possibility that you may be helpful to others. Unless you are deeply self-centred, unless you are so selfish in your being that you are happy, celebrating, you will not be able to share it.

Humanity has been put on the wrong track by altruists, by people who say: Serve others, you are responsible for others. Nobody is responsible for anybody. The only responsibility is towards yourself. And if you are fulfilled in that responsibility you respond beautifully.

A really fulfilled husband will love his wife, because out of his fulfilment love flows. But if he thinks he has to fulfil responsibilities, he has a duty to care because he has got married to this woman, then he will be killing his woman, poisoning the woman, because this very attitude is poisonous. He will be dragging the weight, and with his every gesture he will be showing that he is not satisfied. With every gesture he will go on hinting to the woman: You are a heavy weight on me.

Your mother is old; if you have really a deeprooted centring within you you will love and serve her – not because this is your responsibility, no, but because this is how it happens to be. You enjoy serving the old woman. You love it! It is simple. You are not being a martyr, you are not trying to sacrifice yourself – remember always whenever you are a martyr you can never forgive the person for whom you have been a martyr. You will carry the wound, and you would like to take revenge. But the whole world has been trained: the father has to fulfil his duties to the children, then those children never forget and never forgive the father.

Now one of the greatest insights that has come to Western psychology is that children never forgive their parents. This seems to be ridiculous because parents have been doing so much; but the very idea that 'I am doing so much' is a crippling thing, heavy. The father goes on saying: I am sacrificing for you. This is simply stupid. Nobody is sacrificing for anybody else.

If you love the children – you work, if you don't love – you don't work. It is better that the children should die than they should live a burdened life. If you love your wife – you love, and there is no question of any responsibility. If you don't love, be frank and be true. Don't love her. Somebody else may love her, why waste her life and your life?

Now in the West out of four marriages one marriage is absolutely broken in divorce. That means twenty-five per cent of marriages break up in divorce. Now psychoanalysts have been trying to do some research: what happens to the other three? They have come to feel that out of four, one breaks up in divorce, and out of four, two are un-lived marriages: living together yet not together. Out of four, one breaks, two are continued; divorce is not given but the situation is of divorce – they live in divorce, not separate, not together. Only one they suspect is a marriage, only one out of four – and that too is SUSPECTED only, certainty is not there.

Why is this happening? The basic point has been missed. The basic point is a man can love others only when he loves himself. A man can share his feelings with others only when he has something to SHARE.

First be selfish, only then can you be unselfish. Be rooted and centred in your being, so overflowing that out of your overflowingness you share. Not that you are a martyr. Never become a sacrifice, otherwise you will never be able to forgive those people who forced you to become a sacrifice.

No, nobody is anybody's keeper. The only responsibility is towards yourself. This will look as if I am teaching selfishness. Yes, I am teaching it. If everybody in the world was selfish the world would be beautiful, absolutely beautiful. Just think – everybody trying to be happy, everybody trying to be celebrating, everybody trying to be silent, meditative, prayerful, loving – because these are the things which will make you happy; the world will be happy.

But here, nobody is trying to be happy himself. People are trying to make others happy. And if you are not happy how can you make others happy? You make them more unhappy. Public servants

who are trying to change others' lives so that they can become happy, are the most mischievous people in the world. Who are you to make anybody happy? If they want to be unhappy please let them be unhappy. At least that is their right! To be happy or unhappy is one's right. You keep to yourself.

You become unhappy if you want, you become happy if you want. Nobody wants to be unhappy and nobody will be unhappy if he looks to his own affairs, pays attention to his own affairs. A world absolutely selfish will be the best world possible.

That's why I am against communism and all socialistic tendencies. Because they kill the individual. They sacrifice the individual for the society, for the state. They say: For the country you have to die. For the religion you have to die. For the good of all you have to die – and they go on saying this to everybody, and everybody is dying – and for nobody!

And everybody is unhappy trying to make everybody else happy. It is not possible – you cannot make anybody happy. In fact you cannot make anybody unhappy either. The most that can be done, that which is humanly possible, is to be happy or unhappy. Decide that. That's all. And out of that, beautiful things start happening.

When your house is lighted, when you have a fragrance of happiness, suddenly your fragrance enters into others' lives, changes them, transforms them, without any mind on your part to transform them.

Question 5

DO WE HAVE MISSIONS TO FULFIL?

No, nobody has any mission to fulfil. Missionaries are dangerous people. They have done enough harm. You have to fulfil yourself. No mission.

Let God take care of others. You just fulfil your own being. Don't try to convert anybody. Don't try to be a do-gooder, and don't think that you have a mission and everybody else has to follow it.

That's how the whole world has been suffering for so many centuries. So many missionaries creating so much conflict; pushing and pulling people from here and there. Leave them in peace!

Nobody has any mission to fulfil – but ego always wants such things: that you have a mission to fulfil. People come to me and they say: Why has God given birth to me? Very important people. God has given special work to them. And I ask them: Just go and ask the trees and the dogs and the cats: they must also be asking – WHY has God given birth to us? Millions and millions of animals are there with no mission.

In your body there are millions of germs – with no mission. If you put twenty-seven zeros on the figure five – that is the calculation of living cells in your body; and they are completely oblivious of you – that you exist. They live their own life, they move in the bloodstream, they enjoy, they love, they fall in love, they get married, they give birth to children, they fulfil their duties – they must be thinking they have some mission to fulfil

What are you in this vast universe? Not even a small cell.

But man is very egoistic. He cannot feel at ease just to be himself, he wants some great mission to be attached to his ego. No, I don't see any mission. The whole may have something but no individual has.

So the only thing you can do is to be yourself, blissfully yourself, and through that blissfulness you fulfil something. But it is not that you fulfil it, it is fulfilled through you; you become a vehicle to the whole. But it is not a mission. You should not look at it and you should not bother about it.

Be ordinary. Just the effort to be extraordinary is a sort of madness. Just be ordinary and you are divine. Try to become extraordinary and you are mad.

Question 6

DO YOU BELIEVE MANKIND WILL SOME DAY EVOLVE INTO A HIGHER PLANE – A WORLD FREE FROM WAR, INJUSTICE, ETC.?

I don't think of the morrow at all, of what will happen tomorrow. People who will be here tomorrow – they will think about it. This moment is enough for me. And this is the only moment we can live, you cannot live in the future. Don't waste your time on it.

And don't be worried about mankind: you will never meet anywhere any mankind or humanity; all that you will meet will be human beings. Humanity is an abstraction; non-existential; just a word. Don't be bothered about it.

You have a small life span; you will be living with human beings; just see how you can live so you can be fulfilled. Whether in the future there will be wars or not, who are we to decide? And why should we bother?

But there are utopians who go on thinking about the future. They miss their lives in thinking about the future. And that future never comes. The word utopia means: that which never comes.

Go on thinking about it: a world without wars, without famine, without poverty, but what is the point? – you are dreaming! Rather, be more realistic. Create a human being inside you who has no warring tendencies, no conflicting tendencies, no violence, no aggression; that's all that can be done. That is feasible.

Create a human being within, don't think about human kind. How can you manage that? That is not possible. Leave all that to foolish politicians. They will think about it.

You can do something for the human being that you are. Drop all conflicting tendencies: violence, aggression, fear – be loving, prayerful, meditative. Create at least one human being as you would like the whole humanity to be. At least create a model within you so that your fragrance spreads and gives a vision to people that this too is possible, that man IS divine.

Love more. Delight more, celebrate more, dance more, sing more: that's all that you can do. Leave a dream around you – actualized. If somebody loves it, he may follow. I cannot say that the whole humanity will follow – it is such a vast thing.

And there is no need of that because your happiness may not be others' happiness. Your singing may be just noise for somebody else. Your dance may be nothing but a nuisance. So who is to decide? Don't take the responsibility that you will decide for the whole – no.

You drop out of these roles of decider. You are not the decider. You simply live your life in the small corner that you have got. Whatsoever you can do for yourself, DO IT. And if somebody feels good, attracted, magnetized – help him, but out of love, not out of any missionary spirit. That is poison.

Question 7

'IF YOU MEET A BUDDHA ON THE ROAD, KILL HIM IMMEDIATELY!' – WHAT ABOUT YOU? HOW DO I BOTH LOVE YOU AND KILL YOU.

Do the same to me. First try to find me and then when you have found me – kill me immediately.

Because that's how you will attain to your own perfection.

Even if I am there the duality will remain. An object in the mind is a disturbance. Drop that object also. When you have killed me you have completely followed me. When I have disappeared only then will you be grateful to me. Only then will you understand that the work of the Master is very contradictory.

First he has to create a situation in which you fall in love with him. He has to create a situation in which you start allowing him to guide you. This is the first part. When it starts functioning he has to create a situation in which you have to drop him.

It is just like a ladder: you go on the ladder – first you have to move on the ladder, cling to the ladder, and then you have to leave the ladder. If you go on clinging to the ladder then the whole point is missed.

The ladder is not the goal. You only want it to reach some other plane of being. The ladder helped from one plane to another, but if you cling to the ladder, at the last moment you say: I cannot leave this ladder because it has helped me so much, and I am so grateful, how can I leave it? Then the whole point is missed.

The ladder is not the goal.

Buddha used to say that once it happened: Five idiots were travelling. They came to a big river. They purchased a small boat. They crossed the river. Then they thought: This boat is wonderful. It has helped us to come across the river, otherwise it would not have been possible for us to cross it. So we should be grateful to it.

So they carried the boat on their heads into the marketplace.

People enquired: What is the matter? Why are you carrying this boat? They said: We are very grateful. This boat helped us to cross the river otherwise we would still have been on the other shore. Now we can never leave it!

Buddha said: Always remember that the Master is a boat. Cross the river, but don't carry the boat on the head otherwise one who was going to free you will become your bondage.

That's how when a boat is carried, the boat of Christ is carried, you become a Christian, not a Christ. If you drop the boat you become a Christ; if you carry the boat you become a Christian. If you drop the boat of Buddha you become a Buddha yourself; if you carry the boat you become a Buddhist. Which is foolishness.

So don't be one of those five idiots.

Love me only to drop me one day. And love me so deeply that you can drop without any grudge without any clinging without any complaint.

It looks difficult because you can understand love only in terms of attachment. You don't know that love is deep unattachment. You can understand love only as possessiveness. You don't know that love is the greatest freedom, non-possessiveness.

If you allow me to create the situation and you don't create resistance, first you will start clinging to me – that's how the journey starts, one has to enter the boat. But when the other shore is reached I will be the first to tell you to leave the boat completely and forget about it. The purpose is fulfilled. You move ahead.

The last step has to be taken in the divine, in God, and the Master has to be dropped. The Master is naught but a door.

CHAPTER 3

They know me not

25 August 1975 am in Buddha Hall

LAO TZU SAYS:

MY TEACHINGS ARE VERY EASY TO UNDERSTAND AND VERY EASY TO PRACTISE, BUT NO ONE CAN UNDERSTAND THEM AND NO ONE CAN PRACTISE THEM. IN MY WORDS THERE IS A PRINCIPLE. IN THE AFFAIRS OF MEN THERE IS A SYSTEM. BECAUSE THEY KNOW NOT THESE, THEY ALSO KNOW ME NOT. SINCE THERE ARE FEW THAT KNOW ME, THEREFORE I AM DISTINGUISHED. THEREFORE THE SAGE WEARS A COARSE CLOTH ON TOP AND CARRIES JADE WITHIN HIS BOSOM.

The easy is not always easy, and the obvious not obvious.

This happens because of you. You are very difficult and puzzled, complicated, complex. Your whole being is topsy-turvy, fragmentary, divided in compartments.

To understand an easy thing as easy you have to be undivided, and to understand a thing which is obvious is to bring the mind to a certain quality of awareness. Otherwise the distant seems near and the near is forgotten.

Lao Tzu's teachings are very easy, you cannot find more easy teachings than them. Buddha is a little complex, Jesus also, Krishna, very much, but Lao Tzu is absolutely simple, and because of that simplicity he is the most elusive.

People have not been able to comprehend him, not because he is difficult, but because he is so easy. There is nothing to comprehend in fact, there is nothing to solve. If the mind has something to

solve, the mind tries to solve it. In the effort to solve it, it comes to a certain understanding. But if the thing is absolutely easy, the mind has no challenge. There is no question of solving it, it is already solved. The mind simply forgets about it. It is not a problem, so it is not of interest to the mind, not a curiosity for the mind. There is no challenge in it, the mind cannot overcome it, conquer it, there is no point – the victory is so easy that the mind thinks victory is useless.

That's why Lao Tzu has been missed, and he is the most profound. But his teaching is very easy. This has to be understood.

Right now your mind can comprehend many complex things. You can understand Hegel: not very profound, but very complicated. You can understand Kant: not very deep, but very puzzling. You can understand philosophers, philosophies, systems, because they don't require any different awareness than you have. As you are, a little effort is needed and you will be able to understand Hegel: Just a little more effort on your part – but no transformation in your being. They are just ahead of you, you have to walk a few miles more. Their quality is not different. But to understand Lao Tzu you have to pass through a deep mutation, a total revolution. You have to become like children – innocent.

It is not a question of a very intelligent mind, it is a question of a very innocent mind. Innocence is needed to understand the easy, intelligence is needed to understand the complicated – intelligent you are, and that's what is proving to be your whole stupidity. You cannot understand innocent things, you have lost that capacity completely, that mirror-like clarity of a child. He may not be able to say that he understands because he lacks vocabulary, logic; but just look into his eyes – everything is reflected, uncorrupted.

A childlike consciousness is needed, then. Lao Tzu is so simple – and there is no one like Lao Tzu; he does not create any problems, he is not a philosopher, not a system-maker, he is someone who has fallen back to the original source of innocence, and from there he looks at life, and he simply cannot understand why you are so puzzled. I also cannot understand where the problem lies, why you are chasing continuously and reaching nowhere! Why you are continuously trying to solve, and nothing is solved. Just on the contrary, the more you try to solve things the more they fall into bad shape, the more disturbance, the more tensions, the more anguish, the more anxiety.

You try to solve one problem and a hundred and one problems arise out of your efforts. Something very basic is missing.

This mind that you already have is not the mind which can solve. So, whatsoever you do with this mind, it complicates it more. It is a vicious circle. When it complicates a thing more you try to solve it more, then it complicates it even more, and this goes on and on.

If this mind is allowed to go to the very logical extreme of its capacity, you will become mad. Insanity is going to be the logical outcome of it. You don't become mad because you don't go to the very extreme, that's all. Between mad people and you there is a difference of degree, nothing else. One step more and you will become mad.

You don't go to the extreme, that's all. You cling to the middle, so somehow you manage your normalness. Otherwise, everybody seems to be pathological.

Life in itself is not a problem, so any effort to solve it is foolish. Life is a mystery to be lived, not a problem to be solved. Let this be a very fundamental understanding within you. It is not a problem at all. Enjoy it! Delight in it! Love it! Live it! Do whatsoever you like, but please, don't try to solve it. It is not a problem at all!

I have heard a joke. A professor of logic went to a toy shop with his small child aged five years and his wife, who was also very educated, very cultured, and they were looking for a new toy for the child for his birthday. They came across a very puzzling jigsaw puzzle. The father, himself a logician, tried to solve it. He did everything that he could but there seemed to be no possibility of solving it. He started perspiring, because people had gathered in the shop – and a professor of logic cannot solve a simple jigsaw puzzle which is meant to be solved by children! The wife also helped. Only the child enjoyed the whole game because he was not interested in solving it. He was suggesting: Do this and that – and he was the only one who was not troubled.

And then the logician asked the shopowner: What is the matter? If I cannot fit this puzzle together how do you expect that a child of five years will be able to fix it?

The shopowner started laughing, a mad laugh, he said: It is not meant to be solved, this toy is not meant to be solved. This is just to introduce the child to the modern world, to modern life: whatsoever you do, you cannot solve it. It has been made with a specific purpose – that it cannot be solved!

Life has been made with a specific purpose: that it is purposeless, that it is not something to be solved but something to be lived, enjoyed. You can celebrate it. You can dance it. You can sing it. Millions of possibilities of what to do with life are there, but please, never try to solve it, otherwise you have taken a wrong step. And then never in your life will you again be in step with life.

Who told you that this is a problem – these trees, this sky, the clouds, the sand, the sea – who told you that these are problems to be solved? But, the mind wants challenges, something to fight with. Even if there is no problem it creates ghost-problems to solve. By solving them it feels good; ego is enhanced, fulfilled, you have conquered something.

This is the basic standpoint of religion – that life has to be lived. It needs, not a knowledgeable mind, but a wondering heart. Wonder as much as you can. In the West they say that philosophy was born out of wonder, but that seems to be wrong, because a philosophy is born only when the wonder is murdered. On the death of wonder philosophy erects its structure.

If wonder remains then there can be no philosophy. Wonder is a state of being: open, allowing, a let-go. You enjoy but you don't ask questions. You love life but you are not bothered why it is there. The why of it does not become an obsession. The what of it does not become an illness in you, that you first have to know it, why it is, what it is. You simply accept it as it is, and you wonder!

And wonder is not a mental thing, it is of the heart. You are surprised by everything that you come across – a bud opening and becoming a flower. Again the whole creation is being created and you in your foolishness are asking: How did God create the world? Why did God create the world? – and he is creating right now! In front of your eyes!

Watch it! Let that bud open there and become a flower and don't bring in your mind full of questions. Just look with a wondering heart – and you will know! You will come to know through wonder, not through enquiry. And if wonder is attained, then Lao Tzu is absolutely simple – so obvious! As obvious as life itself.

Truth is simple. Nothing has to be said about it. And, you will understand it because you are part of it. You have never gone out of it. You remain in the ocean, you are born out of it, you dissolve into it. The ocean lives through you, moment to moment. In every heartbeat of yours, the whole beats. In you the whole walks, in you the whole feels hunger, in you the whole feels satiety, in you the whole loves! and is loved! In you the whole is born every moment!

This is the difference between philosophy and religion. Philosophy thinks life has problems to be solved, that is its basic assumption. Religion thinks life has nothing to be solved. Life is there in all its openness – jump into it, dance with it, dive deep into it, become one with it.

And this is the beauty – that those who start with problems never end up with solutions, and those who never start with problems always have the solution. Those who try to solve are never capable of solving, and those who were never interested in solving, they have solved. In fact, nothing has been hidden from the very beginning. Everything is open, it is an open secret! It looks like a secret because YOU are closed. So the whole thing is how to bring a different quality of being to life; not this mental enquiry, but a wondering heart.

Have you watched sometimes how a thing can be boring, and the same thing can be very very deeply interesting? There are moments when, as for the first time, you listen to a Beethoven symphony, and it is so absorbing, so fulfilling, you become almost pregnant with it, you throb with it, you forget yourself completely, you are lost in it, it takes possession of you, you move in another world.

Then next time you hear the same symphony it is not so beautiful. And the third time it is already getting a boring phenomenon. And the fourth time... and the fifth time, and you are completely bored...

Now, is boring a quality of the symphony? Is boredom part of the symphony, or is it something you bring to it? Because if the symphony itself is boring, then the first time also it must have been boring. The quality cannot belong to the symphony. It belongs to you. The first time you were excited. The first time you were wondering where you were going, what was going to happen. The first time you had a child's heart – excited!

Have you seen children going for a journey? How excited they are! And you are simply bored. They jump up at the windows and want to look out and you are simply bored because the same scenery is being repeated again and again – the trees, the hills, and nothing new.

But why are children so excited? They don't know yet how to get bored – they have not learnt it. It takes time to learn the art of being bored. It takes experiences, a long life, and much effort – only then can you become bored. A child is fresh!

When you come to a symphony for the first time you are fresh like a child, you enjoy it. Next time you already know it. That knowledge creates boredom. There is nothing like knowledge for that

– if you want to create boredom, become more knowledgeable, and you will be completely bored, dead bored. Know more, and you will be more bored. Know less, and you will be always filled with wonder. Don't know at all – that is the innocence. Not knowing anything, how can you be bored?

Have you watched children? Have you told them stories? You tell them a story and the next day they are again asking: Tell us the same one again. You feel bored, but they are asking for the same story again. If you tell it to them, and if they are not feeling sleepy, they say: Once more! Tell us the story again! Because the number of times you tell it does not make much difference. They don't become knowledgeable. They don't gather dust. They remain clean, their mirror remains fresh.

Again, some day it can happen that you are sitting with a man who is very boring. You are perfectly bored; then you turn on the music and that same symphony starts filling the room. You have heard it many times but suddenly now again it is enchanting. It has a magic. What has happened?

That boring man was creating so much boredom, you were so fed up with him that even a symphony that you have heard many times again looks new – relatively.

Do one experiment. You pass along the same road every day, you look at the same trees every day – just look more intensely, as if you have become the eyes; look at a tree very intensely, as if your whole life depends on it – suddenly you will see a transfiguration. The tree is not the same, its colour is changing. The more you become intense inside, the greener becomes the colour, fresher, more alive. The flower is the same, but the fragrance is not the same. The tree is the same, but the beauty is not the same. The more intense you become, the more the tree becomes beautiful – and there is no problem to be solved. The tree is so beautiful, only foolish people will try to solve it. Only fools are in search of solutions. Wise people have always lived and enjoyed and delighted. That's why drugs have become so important in the West.

Man lives just like the horses you have seen moving on the street yoked to carts, tongas; they have blinkers, they are not allowed to see, because if they see too much they will get confused. And if they can see too much they will not move in the direction you want them to go. So they are blinkered.

The whole society has fixed blinkers on your eyes, on your senses, because the society is afraid that if you remain a child you will remain dangerous. The society tries to make the child mature as soon as possible, and the 'maturity' is nothing but deadness.

We force knowledge on the child so he loses his wondering heart, otherwise there is danger. A child is dangerous. You cannot predict a child, he is unpredictable. What will he do? Nobody knows. You cannot force laws and regulations on him because he lives moment to moment. He has to be made knowledgeable, so – schools, colleges, universities exist. These create blinkers.

The whole effort of the whole of education is to fix blinkers on your senses so you become dull. Then there is no danger.

When you are bored you become a perfectly good citizen. A bored man is perfectly good, he always follows the rules, the law. He is DEAD. He cannot rebel. But an alive man is always rebellious; life is rebellion – rebellion against death rebellion against matter rebellion against fixed frozenness. Life is a flow.

The society fixes blinkers on your senses. You see, but you don't see really. Hence in the West, and in the East in the old days, drugs take on great importance – society says drugs should not be used but it is societies which force people to use drugs. First you make people insensitive, then when they become insensitive only drugs can give them a little sensitivity. So when under LSD your eyes open, blinkers are removed – it is a chemical change, the chemical removes the blinkers – you look at trees, and they have a tremendous beauty they never had before. Ordinary objects of life – an ordinary chair, or a pair of old shoes, suddenly have a quality of divineness in them.

Have you seen Vincent van Gogh's painting THE SHOES? He must have seen something, otherwise who wants to paint an old pair of shoes? And they are really beautiful. He worked hard on them. Just a pair of old shoes, but you can see that they are old, you can see that they are very very experienced, you can see that they have lived much, struggled far, walked much on many roads, known and unknown, suffered. Their whole life is there.

It is suspected that painters must have some sort of inbuilt LSD in them, that's why they see things so beautifully in ways ordinary people don't see. Van Gogh has painted a chair. Nobody can see any beauty in that chair, but he must have seen it.

When Aldous Huxley for the first time tried LSD 25 he was sitting before a chair. That day he realized what van Gogh must have seen in a chair. Suddenly, his blinkers removed, forced off by the chemicals, his eyes clean and innocent, he saw the chair radiating thousands of colours – the chair became a rainbow, so beautiful no KOHINOOR could compete with it.

After a few hours, when the effect of LSD had gone, the chair was again the same. What happened? Did the chair change? He took the LSD, the chair had not taken LSD. His blinkers were removed.

And I say to you that drugs cannot be avoided unless a society is created which drops blinkers. Otherwise they will persist. Names differ – and this is really beautiful people who drink alcohol, they are against LSD. Alcohol is a drug! It may be old, ancient, traditional, but it is a drug. The magistrate will be an alcoholic and he will send a person to jail because he has taken LSD! Nothing is wrong with LSD if something is not wrong with alcohol. LSD is just a newcomer – better, more developed, more scientific.

I am not saying: Take LSD. I am not saying: Move into drugs. I am saying: Drop blinkers. If you drop blinkers there will be no need for any drugs. Then you live each twenty-four hours in such deep wonder that no drug can add to it. On the contrary, if a person who is living a life, a real life like Lao Tzu, is given LSD, or alcohol, or anything, he will feel that he has been pulled down from his high state. He will not be ready to accept it.

If Buddha and Mahavir and Krishna and Lao Tzu are against drugs they are against drugs because they live on such a high peak of consciousness that if you drug that consciousness it falls low, it comes down.

Unless man comes to a higher state of understanding and innocence, which no drug can give, drugs will continue. Laws will continue, drugs will continue. Nothing changes because blinkers are there. You don't hear! You are just like – you are like an aeroplane which was made to fly, but a few primitive people got hold of it. They could not even imagine that this mechanism could fly so they used it like

a bullock-cart, with horses or bullocks yoked to it. By and by some people became interested in the fact that there seemed to be some sort of mechanism inside. These curious people started working on it, discovering – just groping in the dark, and one day one person started the engine. So they removed the bullocks and they used the aeroplane as a car.

Then some dangerous people tried to give it as much speed as possible. Suddenly one day accidentally it took off. Then they came to know that it was meant to fly, it was not a bullock-cart.

This is the situation with you. You were meant to fly and you have become a bullock-cart, burdened, and you cannot be happy unless you attain to the total functioning of your being. This is what we mean by 'God': a man who has attained to the total functioning of his being. If he is meant to be an aeroplane, he has become an aeroplane. That man is divine.

You live below, that is why you are always low. When you are low you have to force yourself to pull up somehow. But you cannot be up long enough. You can jump, but then again you fall.

Discover your sensitivity. Your ears can hear the music that is the innermost core of existence. Your eyes can see the invisible which is hidden behind all visibles. Your hands can touch that which cannot be touched. You can fall in love with that which is the whole. Then life is simple.

If you are functioning perfectly, if your inner being hums with perfect functioning, everything is simple and easy. Otherwise everything is difficult, very difficult, and you go on trying. And the more you try, the more it becomes difficult. That is the plight of modern man.

In ancient days people were better off because they never tried so much. The modern man is really in trouble because he is trying too hard to live that which can be lived easily. You are unnecessarily trying hard and making it impossible.

Now the sutras of Lao Tzu:

MY TEACHINGS ARE VERY EASY TO UNDERSTAND...

But if you have understanding, only then. The thing that you now call understanding is not understanding. It may be intelligence but it is not understanding.

What is the difference between intelligence and understanding? Intellect understands words, concepts, logic, proof, argument. Understanding goes deeper. Intelligence is just on the surface, wide but not deep. Intelligence can be very wide – a man can know thousands and thousands of things, a man can become a living encyclopedia, but that doesn't mean that he has become understanding. Wider is his knowledge, and the wider it is, the less is the possibility of depth. If you force him to move into depth he will start suffocating.

Understanding is intelligence moving in depth. Knowledge is intelligence moving wider and wider. Intelligence is quantitative, that's why intelligence can be measured – it is quantitative. Psychologists have a measure for it: IQ, intelligence quotient. How much intelligence you have can be measured. But nobody can measure how much understanding you have. It is not a quantity at all so how can you measure it? It is a quality, in depth. And understanding is not in any way dependent on knowledgeability, it is dependent on awareness – this is the difference.

You can go on reading many things – no need to be aware, just go on cramming, the memory goes on absorbing things. If you want understanding you have to be alert, watchful. It is not a question of memory, it is a question of seeing the truth of it.

You can hear me in two ways. You can hear me with intelligence, and your intelligence, can say: Yes, this man looks logical or, he looks illogical. Your intelligence can say: Yes, I agree with this man, or, I disagree. But this is all on the surface. If you listen to what I am saying with alertness, without a mind continuously judging, but just penetrating it, looking into the truth of it, of what this man is saying, penetrating it deeply, looking at it through and through, you will come to understanding. And understanding is neither for nor against it is simply understanding – intelligence is for and against.

If you understand me you will not be for me, you will not be against me, you will simply delight in me and go your way. Understanding is a totally different dimension. Intelligence moves horizontally, understanding moves vertically.

If you want to accumulate knowledge, then intelligence is needed. If you want to BECOME KNOWLEDGE, then understanding is needed.

It may be that if you come across Lao Tzu somewhere on the earth you may not find him very intelligent. If you ask him questions he may not be able to answer. But if you watch him you will be able to see his understanding. He may not be a man of knowledge, but he has to be a man of knowing.

If you just listen to his words he may look uneducated, uncultured, but if you look into his being then you will see what he is hiding within: the purest heart possible. And that is the thing that ultimately counts, finally counts, because nobody lives through knowledge, you have to live through being.

Gurdjieff used to ask his disciples, whenever somebody wanted to be initiated he would ask: In what are you interested, in knowledge or in being? It was difficult for a person who had not been searching deeply; what was the difference? Knowledge or being? Gurdjieff used to say: Do you want to know more or do you want to BE more? That TO BE MORE IS the way of understanding. One gathers BEING, not words and concepts and philosophies.

MY TEACHINGS ARE VERY EASY TO UNDERSTAND AND VERY EASY TO PRACTISE.

In fact no practice is needed. that is the meaning of VERY EASY TO PRACTISE. If you understand, the very understanding becomes the practice. That's the meaning of Socrates' famous dictum: Knowledge is virtue. He used a wrong word – he was a Greek, we can forgive him – he should have used KNOWING or UNDERSTANDING. He said KNOWLEDGE IS virtue, he meant really UNDERSTANDING is virtue.

If you understand a thing how can you do anything against it? If I know well that this is the door, how can I try to pass through the wall? If I know it, is there any need to practise it? Practice comes only as a substitute for knowing.

If you really know a thing it simply happens to be practised, there is no need to do anything for it. That is the meaning of: understanding them is very easy and their practice is very easy. In fact understanding IS practice.

Have you watched it in your own life? If you understand a thing do you ask how to practise it? If you don't understand it, if you only accumulate it as knowledge, then of course the question arises: How to practise it? Knowledge needs practice. Understanding is practice itself. Once you understand a thing, it transforms you immediately. The understanding is not gradual, it is sudden. In a split second you are totally a different man.

I have heard an old story. A great jeweller died. He had left many valuable stones to his wife, and she was in troubles so she called another jeweller, a friend of her late husband, to sell these stones.

He looked into the stones and he said: Keep them. Right now the market is not running well, and they will not fetch much. Keep them, whenever I see that the right time has come we will sell them. But, send your son to my shop every day so that I can teach him the art.

Years passed. And then the woman again said: Those stones are lying there, and we are poor and we are in difficulty, now sell them. The jeweller said: I will come today.

The jeweller came. He brought the woman's son who had been learning the art of jewellery with him and he told the boy: Now bring those stones. The boy opened the box, looked at the stones. They were useless. The boy laughed, went out, threw the whole box into the road.

The mother started crying: What are you doing? The boy said: They are all useless. They are not valuable at all, not even semi-precious.

But for years the woman had been keeping them as a great treasure, protecting them, so she asked the friend of her dead husband: Why didn't you say this before? He said: Then you may not have believed me. They were useless, but you may not have believed me because that would have been just a knowledge to you. It would have been difficult to trust me. Hence I asked your son to be trained. Now he knows. Now I am not in between.

Did the son wait for a single moment? Once he knew that they were ordinary stones he simply went out and threw them into the street. Not a single moment was lost. It was not a treasure – finished!

The same happens in life. If you understand a thing, you understand. You never ask, How to do it? The HOW comes only to a knowledgeable person, not to a man of understanding. That's why J. Krishnamurti goes on teaching his disciples: Don't ask the how! Just listen to what I am saying and try to understand. Be aware! And there is no HOW to it. And they listen to him – of course with blinkers. And when he has finished and he asks: Now are there any questions? somebody is bound to come and say: Whatsoever you say is right, but HOW TO DO IT? The whole point is missed. Even a man of Krishnamurti's compassion feels irritated because for forty years he has been saying only one thing: that understanding is enough unto itself. No effort is needed to practise it. If effort is needed it is not an understanding. And through effort no one reaches the truth, only through understanding.

MY TEACHINGS ARE VERY EASY TO UNDERSTAND AND VERY EASY TO PRACTISE. BUT NO ONE CAN UNDERSTAND THEM AND NO ONE CAN PRACTISE THEM.

Why? Why can no one understand them and no one practise them? Because you are in such a mess that the easy looks difficult, the simple looks complex. And you are in such a mess that whatsoever you see becomes distorted. And then you start creating problems and solving them.

Unless you raise your awareness to a different plane problems will not change. It has been my observation, working with thousands of seekers, that no problem can be solved if your plane of consciousness remains the same.

A man came to me a few years before, he had been suffering from constipation for a long time. A very rich man, he had tried every medicine, tried every cure, from allopathy to naturopathy – he did everything. He had enough money to waste, enough time, so there was no problem there. He had moved all over the world to get rid of the constipation, but the more he had tried the worse the constipation had become: deeprooted. He had come to me and he said: What to do?

I told him: Constipation can only be a symptom, it cannot be the cause. The cause must be somewhere else in your consciousness. So I told him to do a very simple thing. He could not believe it; he said: How can it be possible? Doing this simple thing you think will help me? Are you fooling me? Because I have done everything, and can such a simple thing help? I cannot believe it. But I said: You simply try.

I told him just to do one thing: to remember continuously that 'I am not the body'. Nothing else. Of course he could not believe it because how was this going to help?

Man is identified with his body. Too much identification with the body will give you constipation. You cling! You shrink! You don't allow the body to have its way. You don't allow it to flow. That is the meaning of constipation. Constipation is a spiritual disease. Get disidentified with the body. Continuously remember that 'I am not the body, I am a witness'.

For three weeks he tried and said: It is working. Something is loosening within me.

It is bound to happen. If you are not the body, the body starts functioning, you don't interfere, you don't come in the way, the body goes on working.

Have you seen any animal constipated? No animal in nature is constipated. In zoos you can find animals constipated. Or pet animals, dogs and cats, which live with man and are infected with humanity, which are corrupted by human beings, they may get constipation. Otherwise in nature there is no constipation. The body has its own way. It flows. It is not frozen, it doesn't have blocks. Blocks come with identification.

I told the man: Just do not be identified with the body. Keep an awareness that you are a witness. And never say 'I am constipated', just say 'The body is constipated, I am a witness to it'.

The body became loose. The stomach started functioning, because nothing disturbs the stomach like the mind. If you are worried, the stomach cannot function well. If you are identified with the body, the body cannot flow well. That's why whenever you are very ill deep sleep is needed, because only in deep sleep do you forget the body, and things start flowing.

It changed. But he came and told me that a new thing was happening: I have always been a miser, and now I don't feel so miserly.

It has to be so. Because miserliness is deeply connected with constipation. It works both ways: if you are a miser you will be constipated, if you are constipated you will be a miser. Constipation is

really a deep miserliness of the body – not to leave go of anything, not to allow anything to go out of the body. Keep everything closed!

Change the plane of your consciousness, and problems start changing.

A woman came to me – very fat, and she of course had become ugly. 'She also had tried every way: dieting, gymnastics, yoga, all sorts of nonsense she had tried. Nothing helped, she went on gathering more and more fat. I said to her: This does not seem to be the real cause. Somewhere deep down something else is hidden. This is just a symptom.

I talked to her – many times she came, and by and by she revealed, unknowingly she revealed her heart. From her very childhood she has been enclosed. She feels nobody loves her.

Now if a woman feels that nobody loves her she will have to find somebody responsible, something responsible – nobody can think: I am unloveable. So she has found an excuse in the body – nobody loves me because my body is ugly. I am not ugly, my body is ugly, that's why nobody loves me. So the whole responsibility goes to the body.

She goes on trying to reduce the weight of the body but nothing can help, it can't happen, she goes on feeding herself more and more because a deeprooted cause is functioning there. That is her only protection.

If the body remains ugly she is at ease. Nobody loves her because of the body. Once the body becomes okay and if nobody loves her then, then the responsibility will have come unto herself. Then she will feel that she is unloveable – and that is too much to encounter, to face.

Once this thing surfaced in her being things started changing. She ate the same, but the weight went down: no dieting, just surfacing of a cause. Understanding it had become a transformation. She became lean and thin. And of course, beautiful! And of course people started feeling her charm.

Everybody has a charm. There is not a single human being who has not a magic of his own. You may not allow it to spread around you – otherwise everybody has a beautiful aura around him.

And once people started loving her, feeling for her, she started loving her own body. Now the body was at ease. And whenever a body is at ease it is beautiful. All bodies are beautiful. But something had to be brought to her understanding.

That is the whole effort of psychoanalysis in the West: to help facts surface so that you understand them; the very understanding changes you.

BUT NO ONE CAN UNDERSTAND THEM AND NO ONE CAN PRACTISE THEM.

Right now as you are it will be very difficult to understand Lao Tzu. If he had said: Do something, you could have understood. If he had made a very high target – to reach the moon, you could have tried.

But he says there is no goal, no purpose, no effort is needed to be, you are already there. All that you need is to participate in the celebration that is going on – and it is an ongoing affair, continuous,

whether you participate or not makes no difference; birds go on singing, trees go on blossoming, clouds go on moving, seas go on rolling and singing, the celebration is an ongoing phenomenon. You can cut yourself off and stand aside and suffer, otherwise you can move in, lose yourself and celebrate.

IN MY WORDS THERE IS A PRINCIPLE. IN THE AFFAIRS OF MAN THERE IS A SYSTEM.

These two things have to be understood – IN MY WORDS THERE IS A PRINCIPLE. Lao Tzu is saying there is only one principle. Tao is the principle. TAO means to be natural and flowing, to be in a deep let-go, not fighting with life but allowing it, accepting I Not pushing the river but floating with the river wherever it leads. This is the only principle of Lao Tzu. Don't fight with life otherwise you will be defeated. Surrender, and your victory is certain. In surrender is victory, in fight is defeat. If you are frustrated, that simply shows you have been fighting hard.

If you find someone who is happy and victorious, know well that he has understood the principle. He is not fighting. He is floating with life, he is riding on the waves.

IN MY WORDS THERE IS A PRINCIPLE IN THE AFFAIRS OF MEN THERE IS A SYSTEM.

But in the affairs of men there is not a principle but a system. Lao Tzu says: If you ask me I have got only one principle, and that principle can be called A DEEP LET-GO, surrender. But in the affairs of men there is not one principle, there is a system, a very complicated thing.

People are not simple but very complicated, puzzles. They don't even know themselves, how much complexity they go on carrying within them. And that complexity will not allow them to understand a simple phenomenon, a simple principle – that you are a part of life, a wave in the ocean.

Don't fight with the ocean, that is foolish. Just enjoy the ocean – while it lasts. Rise with the ocean, fall with the ocean. Don't create any separation between you and the ocean. This is a simple principle.

Zen Masters have said that a single word solves everything. In fact only a single word can solve everything. The more complicated a philosophy you have, the more you will be in trouble, because all philosophies are a type of armouring, defence.

People come to me, they are so much burdened with thoughts and they come to me to gather more thoughts.. I am their enemy if I burden them more. They need unburdening. They come and they say: We have come to learn something. And I say to them: You have already learned too much. You please forget it, unlearn it! drop it! Your head is too heavy, you are top-heavy. You are being killed by your own burden.

Forget all that you know! Knowledge is complicated. And knowledge becomes a barrier between you and life.

Philosophers miss life as nobody else misses. They pass by the side of life, they move parallel to it but they never meet it, because a great philosophy always surrounds them like a cloud. They cannot look beyond it. Their eyes are filled with smoke.

BECAUSE THEY KNOW NOT THESE, THEY ALSO KNOW ME NOT,

And because people can't understand a simple principle, and they are always interested in complicated systems, that's why 'they know me not'

SINCE THERE ARE FEW THAT KNOW ME, THEREFORE I AM DISTINGUISHED.

Lao Tzu is simply paradoxical, but his paradoxes are beautiful and indicate many things. He says: SINCE THERE ARE FEW THAT KNOW ME – only a few can know him; not that he is difficult, but because he is so simple that only simple-hearted people can know him. Very few! All are corrupted. Only uncorrupted minds can know him. Very few people know me, THEREFORE I AM DISTINGUISHED. And he says THAT'S WHY he is distinguished.

Ordinarily, when many people know you, you think you are distinguished. When the whole world knows about you, you feel you are extraordinary, superb, something superior.

In fact Lao Tzu is true. When many people understand you that simply shows that you are very ordinary, otherwise so many people cannot understand – people are so MAD, you must have some insanity in you, otherwise so many people could not understand you. You must be of the same level, of the same plane.

That's why political leaders are so distinguished. They come from the lowest strata of human mind. They belong to the most inferior quality of human consciousness. But of course, then the majority can understand them, because the majority belongs to the same level. They speak a language that can be understood by all.

A Lao Tzu is rarely understood. In a century, if you can find three persons to understand Lao Tzu, that's too much to expect. But he says THEREFORE I AM DISTINGUISHED.

Always remember this: if many people recognize you, that you are something superior, remember you must be inferior. Otherwise how can so many people recognize you? You must be worthless. If so many people appreciate you, know well you must be on wrong grounds, otherwise so many people cannot appreciate you.

I have heard about a madhouse. A new doctor had taken over. The old had gone into retirement and a new doctor came. The whole madhouse, the five hundred mad people, celebrated the day, they danced the whole night, and they were very happy. It had never happened so; the doctor had been to other madhouses attached to other hospitals, but nowhere had he been so welcomed.

He asked the madmen in the morning: Why are you celebrating so much? I am just an ordinary doctor, why are you going so mad with happiness? They said: You look so like us. The other doctor was not one of us. Whenever so many people appreciate you, remember this: you must be looking like them. There must be something inferior in you, something base. You cannot be very valuable. Otherwise only a very few jewellers will be able to understand who you are.

You can pass Lao Tzu, you may not be able to recognize him. You cannot pass Alexander without recognizing him. How can you recognize so easily an Alexander? Adolf Hitler? Mao Tse-tung? Why is it so easy?

Something in you responds. You also have a little Alexander in you. You would also like to become a conqueror of the whole world. You are of the same type, the same madness. That madness helps to give you a glimpse that here is a man who is the image of what you would like to be. You appreciate only those people who are your images, your goals, your ideals. Lao Tzu will pass, you may not even be aware that somebody has passed.

We have a beautiful word for Buddha; one of his names is TATHAGATA. The word means: who came like wind and passed like wind; thus came, thus gone. Nobody could recognize when he came, when he went away. When he has gone, then suddenly people recognize that somebody was there, a presence.

A Buddha is not felt, he comes like a breeze, not like a storm. Alexander comes like a storm, Buddha has such soft music, you will not be able to hear it; you have become attuned to the marketplace, to the loud music, to the mad music. Only when something goes completely mad, then it enters into your consciousness. Otherwise not.

That's why people are interested in politics. Politics is madness, the game of the very inferior consciousness in you. You can recognize it. But Lao Tzu says:

SINCE THERE ARE FEW THAT KNOW ME, THEREFORE I AM DISTINGUISHED. THEREFORE THE SAGE WEARS A COARSE CLOTH ON TOP AND CARRIES JADE WITHIN HIS BOSOM.

A sage should not be understood by his appearance, because by appearance you understand fools. A sage should not be understood by his outer garments because those are the garments used by emperors, politicians generals, conquerors. A sage wears a coarse garment, and carries a diamond within.

If you have eyes, only then will you be able to see it. If you have ears, only then will you be able to hear it. If you are really alive, functioning to your total capacity, only then will you be able to recognize that a sage exists. And in that very recognition, you have also become a sage. If you can recognize a sage in that very recognition you have taken a great step, because that very recognition shows that something has responded within you. An ego has been hurt.

CHAPTER 4

What Type of Heaven is This?

26 August 1975 am in Buddha Hall

Question 1

WHAT IS IT INSIDE PEOPLE THAT MAKES THEM REACT TO WHAT YOU SAY AND WHAT YOU ARE WITH SUCH ANTAGONISM? WHY CAN'T PEOPLE WHO DISAGREE WITH YOU JUST LIVE THEIR OWN LIVES THE WAY THEY FEEL, AND LEAVE YOU TO YOURSELF?

The responsibility is not with the people, the responsibility is with me.

They are not doing anything. They can leave me to myself, it is me who is not leaving them to themselves. They are simply reacting, and their reaction is natural. It has been always so, and it will be always so.

I am a rebel. Whatsoever I say goes absolutely against their conditioning. They have been conditioned to look at life in a certain way, to think in a certain way, to live in a certain way. What I say disturbs them.

And I do it knowingly, I have to disturb them, otherwise there can be no transformation in their lives.

And whenever you say something which unsettles the old mind, the old mind becomes defensive. Nothing is wrong in it – it is natural, because the old mind is accustomed to a certain pattern of living which is easy; the path which is of least resistance, is easy. The mind knows a certain way to live, then suddenly you say something which disturbs the mind because now a problem arises: whether that which they believe is true or not. I create a doubt.

Of course I create a doubt to make them aware of a higher trust, but that higher trust is not visible to them; they only become wavering, hesitant; whatsoever they have been doing becomes suspicious.

For example, if I say: You go to the temple, and it is useless because those temples are made by man, and how can man make a temple of God? All that is man-manufactured will be at the most human, not more than that. If you really are in search of the temple of God then you have to find something which is uncreated, uncreated by man.

But you have been going to a church, to a temple, and you were complacent, you were consoled by it, you had a fixed routine, and you were thinking that everything is going well, then I come suddenly in your way and I say: This temple is manmade! And you have been worshipping before your own creations! God created man, man cannot create God! So if you want to really search for the temple of God, move towards the vaster horizons of existence. The whole existence is the temple, and unless the whole becomes the temple you will never reach to the innermost shrine of it, you will never be able to find what is the centre of the all.

So your temples are deceptions, toys to play with – of course it disturbs you.

A man who has been going to the temple for fifty years suddenly becomes suspicious – what will he do? He will react with anger. He will become antagonistic to me, because I have been a disturbance in his life.

My disturbance was well meant, but that is not the point. If he comes nearer to me I will help him to see the real temple – but that is a second thing. First he has to be convinced that his temple is wrong and pseudo. That is painful.

When you live in a dream and somebody wakes you suddenly, you feel angry. And if the dream was beautiful, nice, sweet, the waking is going to be painful and a suffering. That's why they crucified Jesus. The people who crucified Jesus were not bad people – never think like that – they were not bad people. They were good, moral – very good people; but they crucified Jesus because he disturbed their whole way of thinking. He was a great destroyer! A great destructive force! He forced them out of their sleep, and they wanted to dream, and their dreams were sweet. Jesus had to be crucified.

They poisoned Socrates. The people who poisoned Socrates were good people, they were not evil forces but moralists, judges of those days, politicians, social servants – they were all together in poisoning a simple man like Socrates, who had not done anything except talk to people.

But that talking was very dangerous, very potential, because he had many people come out of their dreams, saved many people from their consolations, shocked many people out of their dead beliefs – it was necessary, if people are to be helped you have to break their dreams and shatter their beliefs. Of course they react. One should not feel bad about it. That reaction is simple and natural. They become antagonistic, that antagonism is nothing but a defence measure. They defend themselves.

It is not the people who don't allow me to live my way. They cannot do anything – I go on living my way; whatsoever they do, that makes no difference. They crucified Jesus but they could not disturb his way of life. They poisoned Socrates but they could not disturb his way of life.

The judges had given an ultimatum to Socrates; the court felt that this man had not done anything wrong; maybe his ideas were dangerous, rebellious, but he had not acted in any unjust way; so the court gave him a last alternative: If you promise the court that never again will you teach to people what you call truth, then you can be pardoned.

Socrates said: It is better that you kill me. Because that is my whole profession – to talk about truth, my whole habit, I cannot drop that, it is better I should die.

He was not ready to drop his style of life, his way of thinking; he was ready to drop his body – that's not much. No, nobody can disturb my way of life, because it is not an outer thing, it is something deep inside me where nobody can enter except me. In fact just the reverse is the case: I disturb people's lives and it is natural that they react with antagonism.

I have no complaint against them, no grudge, I know it is natural. And I cannot do otherwise. When I see something is wrong, I have to say that it is wrong. When I see that something is deeply false. I have to say that it is false. Helping you is not something that I am doing for you; I cannot help doing it.

This has to be understood. Just as a light cannot help spreading light, a flower cannot help spreading fragrance, whatsoever the cost, and whatsoever the result – what I see I will have to say.

It is not a question of my decision to say or not to say. It is just like a flower opening and the fragrance spreading; whether people like it or not, that is not the point. If they like it, they will be helped soon; if they dislike it, they will be helped a little later, that's all.

Question 2

WHEN ALL I KNOW OF LOVE IS ITS ATTACHMENTS, HOW CAN I DROP THEM? ALL I CAN SEE IS THE EGO CLINGING TO WHAT IT BELIEVES IS LOVE.

When you say WHEN ALL I KNOW OF LOVE IS ITS ATTACHMENTS, HOW CAN I DROP THEM? you are not rightly understanding your mind. If you really know that they are attachments, they drop. Then there is no question of HOW to drop them. The HOW comes only when the understanding is not ripe.

If you simply see that something is rubbish, you throw it! You are asking me: I know that these diamonds are not real diamonds, they are just false, imitations, how can I drop them? – you are asking this.

If you have seen to the fact, if you have realized the truth that they are false, is there any need to drop them? Is there any question possible of how to drop them? You simply drop them! That dropping is not even an effort on your part – it happens. Knowing well that this is useless, it drops. I would like to say: it drops itself, not that you drop it. When a falsity is known as falsity, it drops. When untruth is known as untruth, it drops.

How do you drop your dreams? You know they are dreams – they disappear. The moment you know that this is a dream it has already started disappearing.

You say: WHEN ALL I KNOW OF LOVE IS ITS ATTACHMENTS... No, you don't know, you are confused; you have been hearing me too long. I go on saying that what you call love is attachment, and I have put the idea in your mind that what you call love is attachment – this is not YOUR understanding, this is my understanding. For you this is just information. Somebody else has told you. You may love me, you may trust me, so you take it for granted it must be true. But truth cannot be taken for granted, one has to grow into it.

Truth is not information. It is not something that can be transferred from one hand to another. Even if I try to transfer my truth to you the moment it reaches your hands it will be a falsehood. That is the very nature of truth: untransferable. You have to grow into it. It is your own maturity, it is your own realization.

So remember: listening to me, always remain alert.

There are many pitfalls; and the greatest is, that listening to me continuously you may start thinking that whatsoever I am saying IS TRUTH FOR YOU. It is truth for me, otherwise I would not have said it, but it is not truth for you. Remain alert – it is KNOWLEDGE. It is not yet knowing and understanding.

Knowledge is borrowed, knowing is your own flowering, blossoming. Knowing is yours authentically, knowledge is always from some source: Vedas, Bible, Koran, ME. It is always from somewhere else.

And this is the intrinsic nature of knowledge: borrowed, it burdens. It never makes you free. Only knowing frees you, liberates you. Jesus has said: Truth liberates. But not another's truth. Otherwise all Christians would be liberated already.

A Christian is not liberated. In fact the truth of Jesus has become HIS bondage. A Christ is a liberated soul but a Christian? He lives in a prison; of course, decorated in a Christian way. A Hindu lives in another prison, decorated with Hindu deities, and pictures and images and mantras. A Jain lives in a Jain prison. Their prisons differ, but the bondage? The bondage is the same. Your fetters can be different. It is even possible your fetters may be more valuable than others' fetters – you may have golden ones, but that doesn't make any difference – you are not yet liberated.

Truth liberates. Whose truth? How can MY truth liberate you? Your bondage is yours, how can MY truth cut YOUR bondage? YOU have created your bondage out of your ignorance, you have to create your own liberty out of your realization of truth. Nobody else can liberate you. Only you, and ONLY YOU.

And never cling to the hope that somebody else can liberate you. If that was possible than a Buddha would have been enough, a Jesus would have been enough, a Krishna would have done the whole thing. There would have been no need.

This is the difference between scientific knowledge and religious KNOWING. When some Einstein discovers a scientific truth, once discovered it is discovered for all. Then there is no need to discover it again and again – that would be foolish! Then even a small child in school can learn the truth of the theory of relativity. But the Buddha's truth? My truth? – No, it cannot be learnt that way.

That's why there is no possibility of religious teaching. Awakening is possible, teaching is not possible. And all great religious teachers were not teachers at all – they were Masters. They were trying to create devices in which YOU awaken. They were not trying to give you some information.

Buddha discovered HIS truth. That truth disappears with Buddha. Nothing is left of it. Only words in the air. Those words you can collect, you can become very knowledgeable, a great pundit, a great scholar. But Jesus did not say that scholarship liberates. It decorates your prison in a beautiful way. You can live more comfortably in it. But it does not liberate.

Truth has to be individual. It has to be basically YOUR OWN, only then it cuts the knot, otherwise not.

So you must have got confused. I go on talking to you while I am talking I am not really giving you some information. In fact I am just creating a device around you so that in that device, in that situation, you can become more alert.

For example, this question – why am I answering this? I am not giving you an answer, I am creating an answering situation. And that has a qualitatively different dimension. I am simply creating an answering situation in which you can see the fact that: Yes, your own truth can liberate you, nobody else's; in which you come to realize, become aware, that: Right! How can anybody else's truth liberate me? Nobody has created your bondage, nobody can create your freedom. You create your bondage, only you create your freedom.

WHEN ALL I KNOW OF LOVE IS ITS ATTACHMENTS – NO, you don't know what love is, you know only attachments; and those attachments you don't know AS attachments, you know them as love, that is where the whole thing goes wrong. If attachment is known as attachment it drops. And I would insist again, IT DROPS – you never drop it.

Just seeing the fact that this is an attachment, that attachment is a bondage – a beautiful word for bondage – that attachment is not love... just seeing the ugliness of attachment – it drops; then arises love. The same energy that was becoming attachment, released from attachment becomes a totally different energy; it becomes love.

But this has to be YOUR understanding. So WATCH. When you are attached to a person, or you feel you love – just watch: Are you possessive? If you are possessive you are trying to kill the person, because no person can ever be possessed, only things can be possessed, not persons. How can you possess an alive person? You can possess a house, you can possess a car, you cannot possess a human being. How can you possess a child or a husband or a wife or a beloved? No. The very effort to possess says that you are trying to kill the person and change the person into a commodity, change the person into a belonging, a possession.

And all lovers go on doing this. That's why there is so much conflict. Love is always – the so-called love of course – always a continuous fight between the lovers: both are trying to possess the other.

Through possession jealousy arises, the fear that the other may move, move to somebody else, the woman may not love you, or the man may start loving another woman. Then jealousy arises. Jealousy is the shadow of possessiveness. And when jealousy arises, fear arises. All the beauty of love is lost, the whole thing has become a disease, an illness.

Love never possesses, because love knows that love is possible only in total freedom. When the other is totally free, only then love is possible. Love is a happening of total freedom. When the other is not in any way in bondage, but free to give, free not to give, TOTALLY free – only then giving is beautiful.

When somebody comes and gives his or her love to you without asking, without demanding anything in return for it, it has a beauty, it is not of this world, it has an unearthly quality to it, it is sacred.

That's why every love in the beginning is beautiful: because in the beginning there is no expectation, in the beginning there is no possessiveness. You meet somebody, a stranger in the train – how can you possess? How can you bind the other to you? How can you become attached? How can you be jealous? No, the thing is so new. In the beginning every love gives a beautiful fragrance, a benediction, but the more you know the person the more the cunning mind starts creating politics. Attachment is politics, love is religion.

To possess another person is political. To possess a whole country is the effort of the politicians. To possess another being is the effort, on a small scale, of being political, to dominate, to dictate, to control, to manipulate; your ego is enhanced. You start killing.

The more love settles, the more love dies. Something else arises. Then there is only a corpse, a dead memory. Something was beautiful – every lover thinks: What happens? what goes wrong? Something is beautiful in the beginning, then where does everything go wrong? The moment the mind enters in – the mind is the greatest politician there is.

In the first moments of love the mind is not functioning, it is stunned. The heart functions. Not knowing the ground, not knowing the other – exactly who he is, how he is, what he is, how can you manipulate? No, manipulation has not entered yet. You are moving in an uncharted territory, with no map; you are moving into the unknown.

The beginning is innocent, it is virgin. Then, the more you feel at ease, settled – things have settled, now you know the other is there, and you are there, and you are committed to each other – now the mind enters from the back door. It tries to possess the heart; now love becomes attachment, possessiveness, jealousy, fear – everything goes ugly. When love goes ugly it goes the UGLIEST.

When you fall from a peak you fall to the very bottom of the well. The higher the peak, the greater will be the valley. Because of this, social thinkers settled for marriage. All old cultures settled for marriage – don't give the first glimpse at all, because that first glimpse will give always a comparison.

Marriage means living together with a person without the initial glory and the initial innocence of the experience. There is no peak in marriage, it is an arranged affair. You never fall to the valley. Marriage is secure. Love is dangerous.

But I am in favour of love because I am in favour of danger. Life is dangerous, death is secure. Marriage is like death, absolutely secure – no problems will arise. But it is death, even if no problems arise. It is not alive! With love, millions of problems will arise, but that's how life grows – facing, encountering, suffering, growing, moving through the dangerous valley, falling many times and getting up, and trying to reach the peak again and again and again. Through this whole effort one grows.

Love has disappeared from the world because-of the mind. People became aware that if you fall in love, allow people to fall in love, soon they become miserable. A married person is never miserable; never happy of course, but never miserable either. He has settled for the plain ground, he moves on the super highway – everything clean, settled. No danger. He never moves in the forest, in the unknown. He is always moving with a map, and on every crossroad there is a milestone showing the way, where to go and what to do. He lives like a channel, not like a river – flowing and moving and searching, and not knowing where the ocean is.

Remember, when you are in love be very alert, nothing else needs more alertness. If you want the purity of love to grow don't allow the mind to interfere; live in the unknown, don't try in any way to secure the future. This moment should be the only moment. Here-now should be the only space. This moment you are in love – perfectly beautiful; be in love. Don't think of the next moment, what will happen. Nobody knows. And nobody can plan it. And all planning goes wrong.

Life remains an unknown affair – and that's why it is so beautiful. The next moment always comes as an unknown surprise. Don't try to make it predictable. A beloved is unpredictable, a wife predictable. The moment a person becomes predictable he is dead. When humanity becomes more aware, marriage will disappear. Not that people will not be together, really only then people will be together; now they live together but they are not together. They live in the same house but they don't live in the same home. They are physically together, spiritually far apart.

Vast distances exist between people. No communication, no communion. They may be making love to each other – that too is a physical thing. And when love is only physical it is as if you have an aeroplane with four engines and one engine only is functioning. Lopsided it goes, and always in danger of falling. When all the four engines function – this is what I have told you again and again: one engine is sex, another engine is love, third engine is prayer, fourth engine is meditation. When all the four function in tune, in a deep harmony, then you know what it is to be here, what it is to BE!

Then you become religious – not that you go to a temple or a GURUDWARA or to church; suddenly, when you are functioning in deep harmony, your whole being a musical concert, an orchestra, all notes falling together, meeting and merging into one whole, when you are a unison – this is what we have called in India SAMADHI, to attain to the absolute at-homeness, togetherness, of your being – then you feel grateful, then you simply bow down. Not that there is a God and you are bowing down to him no, you simply bow down out of gratitude – not that there is a God, but because there is gratitude.

Remember the emphasis I give to gratitude, not to God. All concepts of God are childish, anthropomorphic. Man has created God in his own image.

Not that there is God, but suddenly when you function beautifully, and you feel so good, and a deep well-being surrounds you, a deep gratitude arises like a pillar of light within you. It penetrates all the skies; it goes to the highest, it goes to the deepest; suddenly you bow down – not before anybody, remember, you simply bow down in deep gratitude because you don't know now what to do – such benediction! such blessedness! such ecstasy – what to do? You simply bow down in deep gratitude BEFORE THE WHOLE. You become a godly person.

H. G. Wells has said about Buddha and I love to quote it again and again, that there has never been a man MORE GODLESS AND MORE GODLY. He has said about Buddha that Buddha is the most

godless and the most godly man in the whole of human history. He is. He does not believe in any God, but you cannot find a more divine being.

Absolute gratitude. A deep thankfulness.

Remain alert, because if love becomes attachment you will never function in your totality. The energy has moved in a wrong way. Don't allow love to become attachment, remain alert! Allow love absolute freedom, even if sometimes it is painful – it is. But that pain is also beautiful.

When you suffer for freedom, that suffering is good. When you are comfortable because of bondage, that comfortableness is bad.

I have heard one story, that one man, a great priest, dreamed one night that he was in a beautiful place, sleeping under a tree, a cool breeze passing, subtle fragrance of flowers, birds singing; he couldn't imagine a more heavenly moment. He looked around – it was really peaceful, beautiful. He thought in his mind he must be in paradise! But he was feeling hungry, so he thought: But where to get food? I am feeling hungry. Suddenly an angel appeared, with delicious food, and he was so hungry that he didn't bother to ask: Where is this food coming from, and who are you? He ate. Then he wanted water, the water appeared from another angel; then he was feeling like sleeping again, very tired, so he said: But where to sleep? There is no bed. A bed appeared out of nothingness, out the blue. He slept. When he awoke again he became a little afraid. What was happening?

Now he wanted to do something. He was feeling full of energy; so he again said in his mind: Please send some angel, I would like to do something. An angel appeared. He said: I would like to do something, now I am full of energy, rested. The angel said: That is difficult. All you ask for we can provide, but doing is not allowed here. You cannot do anything – you can rest! You can be comfortable, as comfortable as you like. Whatsoever you need, you just ask, and it will be supplied.

A few days passed, then the man was feeling very very bored: not able to do anything and everything supplied – on order, immediately, with no time gap. One day he said: What type of heaven is this? It would have been better had I thrown into hell. The angel appeared and said: Where do you think you are? This is hell.

I like this story. Hell must be very comfortable. must be absolutely comfortable, so that no life is needed. Everything is supplied and you become dead, you vegetate; you don't live.

Don't try to make your life just comfortable. That's how love becomes attachment – you are afraid of changes. The beloved may leave. Tomorrow it may not be the same, so you make arrangements. You go to the court to get registered, so that when tomorrow the beloved wants to leave, or the husband wants to leave, the court will force them not to leave.

In every country marriage is very easy, divorce difficult. It should be just otherwise. Marriage should be very very difficult. People should be put on a probation period, so that you wait for three years, then get married – there is no hurry. And divorce should be immediate.

But no, marriage is absolutely easy; if you want to get married you just go to the court, say so, and you are married. Nobody bothers, because it is for you to enter hell – if you want to, you go; but if you want to get out of it, then the whole law and the force of law will prevent you.

Society lives for comfort. Only rare individuals choose suffering – to grow. Society is a collective death; dragging somehow.

Don't allow your love to become an attachment – but what will you do? Remain alert, nothing else can be done. Just be intensely alert; that intenseness of consciousness is a fire; in that fire, love remains pure; it does not become a bondage, and it doesn't try to manipulate the other. Then love becomes the door of prayer.

If it falls, it becomes hell and becomes attachment, possessiveness, jealousy, and then you suffer, then it is a nightmare. Then it is better not to fall in love. Remain alone and suffer alone. Why create suffering for anybody else?

When you bring the other in, when you move in a relationship, remember, the relationship can grow only in freedom. Never become a slave and never try to make anybody a slave. This should be the credo.

And you say:

ALL I CAN SEE IS THE EGO CLINGING TO WHAT IT BELIEVES IS LOVE – that too is not your understanding. If you can see the ego, you have transcended it. WHO is seeing the ego? WHO is seeing the ego clinging? You must have transcended, you must have become a witness. And when one becomes a witness the ego disappears just like a dewdrop disappears in the morning sun.

It simply disappears. It cannot remain in the light and the fire and the heat of witnessing – it simply disappears. It is a night phenomenon. It can live only in darkness.

No, it is the ego who is seeing, nothing else has happened.

It is very difficult to see the ego, because it is very subtle. The most subtle thing in the world is the ego, subtler than atoms, electrons, subtler than any energy, because it is so elusive you cannot get hold of it. In fact it is non-existential, that's why you cannot get hold of it. But if you become alert – the more alert you are, the less ego is there to see – a moment comes when you are perfectly alert, the whole energy is transformed, there is no ego.

So don't go on gathering knowledge from me. That won't help; rather it will hinder you. Because you will think that now you know, and you don't know. Always remain alert of your ignorance, because ignorance has possibilities, knowledge none. If you are ignorant you can become one day a knowing one, but if you become knowledgeable – all doors are closed.

Question 3

I FEEL IT IS EASIER TO BE LOOSE AND NATURAL AROUND YOU THAN IN THE WORLD. BUT NOT IN YOUR ASHRAM. WHY IS THAT?

The ashram is also part of the world, the ashram is not part of me – cannot be.

With me it is totally different. The ashram is part of the world, the marketplace. The ashram cannot be part of me. I will be gone some day, the ashram will be there, even more established than it is

now. I will disappear from this world sooner or later, the ashram can continue for centuries – it is part of the world. Christianity is part of the world, not Christ.

So with me you can feel loose and natural, because I am not forcing anything on you. If I am trying to force anything you will not feel loose and natural. I give you freedom because I love freedom, but the ashram cannot give you freedom, the ashram is part of the world, the mundane world. That distinction you have to keep in mind. Don't identify me with the ashram.

I may be a guest here, as you are, but I am also an outsider. This ashram is not mine – no ashram can be. The ashram exists for some other functions. It is an organization! An organization has to be an organization. Rules and regulations. How can you be loose and free in it? You cannot be. But you have to suffer the ashram for me. So just feel pity for it and don't get disturbed.

Question 4

I AM NOT FEELING SINCERE TOWARDS YOU. I DON'T DO WHAT YOU TELL ME TO. WHY?

There is no need to feel sincere towards me. Who has told you to feel sincere towards me? I have never told you. But you are a great guilt creator. You go on creating guilty feelings. Now this is a new guilt, as if you are committing a sin. You are not feeling sincere towards me. I never feel sincere towards you so why should your bother? I feel sincere for myself, you feel sincere for yourself. And if you want to do a certain thing – you do it! If you don't want to do a certain thing, you don't do it!

I am not here to impose my will on you because that will create a bondage, a slavery. That's what all religions have done. I am just helping you so that you can see the whole game, and then if you want to play it, play it; if you don't want to play it, drop out of it.

But you need not feel sincere towards me – who am I? Why should you feel sincere towards me? Be sincere towards yourself.

I teach you to be yourself. I am not teaching you to become imitators. You are not to follow me! You have to follow your own being, your own inner urge.

At the most a Master can indicate the way; at the most a Master can be a pointer. But YOU have to walk. And if you want to walk – only then you walk.

Even if sometimes you feel like surrendering to and you come and surrender, in fact it is YOUR idea, that you want to surrender to me, so what can I do? Surrender! If you don't want to surrender, what can I do? Don't surrender. When you surrender to me you may be thinking that you are following me – no, you are following your own urge to surrender. Any day you can leave me. How will I prevent you from leaving me?

But mind is a guilt-creating force. And you have been trained to create nothing but guilt. For all the past centuries, priests, politicians – they have been dominating humanity by creating guilt. They say 'This is wrong', and once they convince you this is wrong, if you do it you feel guilty, and, if it is something natural and you don't do it, then you feel in a difficulty.

For example, somebody says that to eat food with taste is bad. Mahatma Gandhi used to say to his disciples: One should go beyond taste. In his ashram, taste was not allowed. You had to eat, but not to feel the taste. He used to destroy his own taste with chutney made of neem leaves – very bitter, the bitterest leaves you can find in India. And he would eat the chutney with his food, to destroy taste, because it is so bitter, the whole mouth goes so bitter, that then you cannot taste anything.

People who would taste something – and this is natural, the tongue is made to taste – they would feel guilty, they would feel guilty of committing some sin.

Religions have taught and preached that sex is bad – a sin. Now sex is a natural desire! A very natural phenomenon. You have nothing to do with it. But they have been conditioning the mind that sex is bad, and every child is taught this, so when the sex urge arises he feels guilty. And then both ways are difficult: If you don't move into sex the natural urge becomes a nightmare. If you move into sex the cultivated mind feels, makes you guilty. So, either guilt or falling into wrong things, sin, this is the choice that has been given to you.

Things go on changing, ideas change, but still the original guilt-creating force remains the same.

Now you are here. I am here to make you guilt-free, to make you natural, flowing, because that's how I have known the ultimate: by being natural and flowing, by accepting not by denying, not by saying No but by saying a total Yes to life, by affirming it not negating it – that's how I have come to know the ultimate.

You also I would like to be guilt-free. Do whatsoever you want to do. Do it totally. Don't create guilt – if it is wrong to do, do it totally; if it is wrong to do, you will come to understand that it is wrong! It drops. If it is not wrong to do, and by doing it you realize that it is beautiful – it will grow. There is no other way.

Don't create ideals. Once you create ideals you will always be in difficulty because you will always be thinking in terms of SHOULD, OUGHT: This HAS TO be done;

That OUGHT to be done; That SHOULD be done... and you will always feel crippled, guilty, a sinner. You will always feel ill. You will never be able to accept yourself. You will never be able to love yourself, and a person who cannot love himself in spite of all the mistakes that a human being is prone to make, if you cannot love yourself in spite of all things, you will miss the whole point of being here in life. To love oneself in spite of everything that is there, THAT gives you a base. Only on that base you love others, only on that base the edifice of higher loves is erected.

Remember, experience is always good; I say ALWAYS unconditionally. Even if it is bad it is good, because you know that it is bad, and you know this only through experience. Once you know it, it drops, nothing to worry about.

Don't be afraid of mistakes – and all sins are just mistakes – there is nothing much to them, just small mistakes. Don't be afraid to commit them. Commit them! But remember only to commit them once, because when you have known them, and they are futile and useless, let them drop. They drop by themselves.

So you need not be worried about being sincere towards me. If you are really sincere towards yourself you are sincere towards me. If you become yourself, you have followed me. BY NOT FOLLOWING ME, by attaining to your individual centre, you follow me. By following me, you will miss your centre. And that's how you would be insincere to yourself and to me also. Do you get the point?

It is simple, it may look paradoxical. By attaining to yourself, you have been sincere to me. If you create guilt, and you feel worried about it, that you are not following me, you will become more and more depressed. And a sad and a depressed person, and a guilt-ridden person, cannot celebrate, cannot become religious.

To become religious one needs a dancing heart. To become religious one needs to be celebrating. To become religious one needs to enjoy and delight in small things. If you learn how to be delighted in small things: eating food, taking a bath, going for a morning walk; if you can delight in small things – and there are no big things in life, only small things are there – if you delight in small things then small things become great. And the total accumulated effect of small things lived, celebrated, transforms you. You become religious. That is the magic key to open the door of religion.

Don't become sad – there are enough churches for sad people, I am not to create any other church for sad and long faces. Don't feel guilty, there are enough hells already. Man is too much burdened.

If I can help you to dance a little, sing a little, enjoy a little, feel grateful and thankful a little, that's enough.

Question 5

I HAVE SEEN MANY WOMEN HAVING STRONG CATHARSIS IN MEDITATION, BUT NEVER MEN. WHY? DON'T THEY NEED IT?

They need it more than any woman. But they have been conditioned not to weep, not to cry; from the very childhood a boy is taught not to be sissy, not to be like a girl. If he cries they say: Stop! You are a man; a boy never cries, this is only for girls.

Men have been taught and conditioned not to cry, not to weep. They have become stones. And remember, if a person cannot weep heartily, he cannot laugh either. And God makes no difference between woman and man, he has given the same tear glands to both. If there was going to be a distinction – that man is not to cry – there would have been no tear glands in his eyes, or there would have been less than with women. But they are exactly the same. So nature has not made it that way. It is human society creating an ego that man has to be haughty and proud.

This is male chauvinism. A woman can cry – she is such a low being, no need to worry about her, she can weep. Weaklings. Man is powerful.

But in a way it has been good for women – they are more natural than man. That's why they are more beautiful than man; more relaxed than man.

Have you observed the data? More men commit suicide than women. You may have just the opposite notion, because more women talk about committing suicide – but they never commit it:

they go on talking. Even if they take sleeping pills they always take them in such a quantity that they never die. Men commit suicide more than women – have to commit, life becomes such a burden.

Crying and weeping is a natural way, a safety valve, to allow accumulated emotions – sadness, to be thrown out of the system: it is a deep cleansing. Every man and every woman should learn how to cry perfectly. And how to enjoy it! It is such an unburdening and refreshing process; not only do your eyes become fresh when tears have flowed, your whole being becomes pure, simple, innocent. You attain again to a virginity that belonged once to you, but is lost, you again become uncorrupted. After a good crying and weeping you feel bathed, the very soul has taken a shower. You are again ready and younger.

Women look younger than men, healthier than men. All over the world women fall ill less than men, live longer than men – five years longer. If a man is going to live seventy-five years, the woman on an average is going to live eighty. That's why if you go into the West you will find many old women, but not so many old men. They get ready every day, they allow, they are not so egoistic.

Women go less mad than men because they have their daily quota of madness, they never go wholesale mad. Women almost every day, once in a while, they go mad – but just for a few minutes; it is beautiful, nothing is wrong in it: they scream and jump and throw a plate – it is not costly either, but man goes on accumulating madness. He cannot cry, he cannot throw a plate – that is not manly. He has to be always on guard, then the madness goes on accumulating within his heart – one day it explodes.

More men are in madhouses. And if you look at the society, men are interested in politics, not women. Sometimes a few women are interested, but they must have male hormones in their body. Some scientific research is needed.

And the women who are interested in politics, and reach to the top, have never been very womanly, they have never loved their husbands, their children; never; they have been more politics-oriented, ego-oriented.

And of course when a woman goes into politics she will force all men out of it. It is natural, because when she goes, she really goes mad into it. A man may have some manners, but she has none. Because a man has been forced to cultivate manners; even if he fights he fights in a mannerly way, he follows certain rules – but a woman is wild; when she fights she follows no rules, she simply fights. That's why whenever you are arguing with a woman you will always be defeated, because she follows no rules of the game, there is no logic in it; she jumps from one point to another with no visible link!

Men have created all the wars because man is madder. After every ten years a great world war is needed. It relaxes. When man can kill others, only then he feels a little release.

Unless man is allowed to weep and cry and be natural, and every child is taught to cry and weep, and is told: That is beautiful; when you feel hurt – cry! when you feel bad, let tears come out of your eyes... You may not believe me, because the thing may seem to be too far-fetched but I tell you that if men can start crying and weeping as women do, wars will be less in the world, madness will be less in the world, suicides will be less in the world, accidents on the road will be less in the world.

Fifty per cent of car accidents are because a man was angry. He couldn't scream so he screamed through the accelerator. He went beyond the speed limit, he went mad with the car, and he enjoyed the exhilaration that comes with this speed.

Women drivers are not good drivers, but they never cause so many accidents I have been collecting data. Women drivers are not good drivers because they are not good mechanical minds, they are not technological; but if a woman driver knows driving she is always safe to travel with. I myself have Laxmi as my driver; always safe, because she will never transcend the limit.

Man has been wrongly conditioned, that is why catharsis becomes difficult. But catharsis is very very necessary. If you cannot move into deep catharsis you cannot move into meditation. Before you take wings into the sky you have to unburden yourself That is the whole point of catharsis.

Question 6

WHEN MOMENTS OF FEAR COME, WHAT TO DO?

Why should you ask to do anything? When there is fear – be afraid! Why create a duality? When moments of fear come – be fearful, tremble with fear, allow fear to take possession. Why this constant enquiry: WHAT TO DO? Can't you allow life in any way to take possession of you?

When love takes possession, what to do? Be loving! Don't do anything, allow love to take possession of you. When fear comes – tremble, like a leaf in a strong wind. And it will be beautiful. When it has gone you will feel so serene and calm, as when a strong storm passes by everything is left calm and quiet after it. Why be always fighting something? Fear comes – it is natural, absolutely natural. To think of a man who is without fear is impossible, because he will be dead. Then somebody will be honking the horn on the road and a man without fear will go on, he will not bother. Then a snake will be on the path and a man without fear will not bother, he will go on. A man without fear will be absolutely foolish, stupid.

Fear is part of your intelligence, nothing is wrong in it. Fear simply shows there is death; and we human beings are here only for a few moments. That trembling says that we are not going to be permanently here, we are not eternally here, a few days more and you will be gone.

In fact because of fear man has been in deep search of religion – otherwise there would have been no point. No animal is religious, because no animal is in fear. No animal can be religious because no animals can be aware of death. Man is aware of death, every moment death is there, surrounds you from everywhere any moment you will be gone; that gives you a trembling. Why be afraid – tremble! But again the ego says: No, YOU – afraid? No, this is not for you, this is for cowards. You are a brave man.

It is not for cowards. Allow fear. Only one thing is to be understood: when you allow fear and you tremble – watch it, enjoy it; and in that watching you will transcend it, you will see the body is trembling, you will see the mind is trembling, but you will come to feel a point within you, a deep centre, which remains unaffected.

The storm passes by, but somewhere deep within you is a centre which is untouched: the centre of the cyclone.

Allow fear, don't fight with it. WATCH what is happening. Go on watching. As your watching eye becomes more penetrating and intense – the body will be trembling, the mind will be trembling – deep within you will be consciousness, which simply is a witness, which only watches.

It remains untouched, like a lotus flower in water.

Only when you attain to that will you attain to fearlessness.

But that fearlessness is not being unafraid. That fearlessness is not bravery. That fearlessness is a realization that you are two – a part of you will die, and a part of you is eternal. That part which is going to die is going to remain always afraid. And the part that is not going to die, which is immortal, for it, there is no point in being afraid. Then a deep harmony exists.

You can use fear for meditation. Use ALL that you have for meditation, so that you go beyond.

Question 7

THE MORE I SEEM TO GROW, THE MORE UGLY I SEEM TO BECOME. WHY IS THIS?

There is a Zen saying, that when a seeker comes to a Master, rivers are rivers, mountains are mountains, but once in contact with the Master, soon rivers are no more rivers, mountains are no more mountains, everything is disturbed.

But if he continues, and does not escape in the middle – again a moment comes: mountains are mountains, rivers are rivers.

This is the process. When you start meditating you have a false personality, a painted face, which you have made beautiful according to the social needs. It is false, but you are identified with it. Then you start meditating; that face starts becoming loose, sometimes it slips, you come to feel your real face – you become afraid, it looks ugly.

That's why you had painted it. That's why you were hiding it under a mask. But meditation will drop all the masks. It is a search for the original face.

So a moment will come, you will grow and you will feel you are getting more ugly, because now you start seeing yourself RIGHTLY. Up to now you were seeing ugliness in others, now you have started to watch yourself. You have been seeing mistakes, uglinesses, wrong things, in others, now you start to see them in yourself. For the first time you start mirroring your own being. Everything seems to be topsy-turvy, chaos – afraid, you can escape, and put your face on again. Go to the market, hide behind the mask, and forget about the meditation.

But if you are really in search, this is a good sign, a beautiful indication, that something is happening. Continue. Soon this ugliness will also disappear, because that ugliness belongs to your mind. That beauty that you are thinking was there never belonged to you, it was just a mask. It has to be taken away. Now you come face to face with the mind.

If you GO ON, sooner or later the mind will also fall – that too is a mask. Then you will come face to face with your being. And that's tremendously beautiful. In fact that is the only beauty there is.

When one comes face to face with his own being it is as if two mirrors are facing each other. When two mirrors face each other, what happens, do you know? They reflect eternity. Infinite vastness. When you come to yourself, you mirror yourself. Eternity is reflected. That is the glory of God. You have come to the God.

In the Upanishads, those who have known, they have said – at this moment: AHAM BRAHMASMI: I am the absolute. That is the goal.

But to reach that goal you will have to pass through an interim period where everything will become a chaos. You will always be like a mad maniac. That has to be passed.

Before you become absolutely normal you will feel that you have become absolutely abnormal. Because that which you call normality today is nothing but a social face.

Society has to be dropped. Then you have to drop your past SAMSKARAS, past conditionings of the mind. Then only you come to the purest source, the very source, the very ground of being. We call that ground of being GOD. God is not a person. God is an experience of absolute virgin purity, innocence – and that is hidden behind you.

So don't be afraid of ugliness if you feel it now, it is a good sign – feel happy about it. You are growing. It shows growth. You are on the right track. Rivers will not be rivers, mountains will not be mountains. Again: rivers will be rivers, mountains will be mountains.

That's why Buddha moves to the forest, Mahavir goes to the mountains, Jesus and Mohammed, they retire into the mountains – to face their ugliness.

But once that ugliness has disappeared, the illness gone, the leprosy evaporated, they come back into the marketplace, they come back again into the world beautiful; supremely beautiful.

You will also come back. But this passage has to be passed. This much cost has to be paid.

CHAPTER 5

Sickmindedness

27 August 1975 am in Buddha Hall

LAO TZU SAYS:

WHO KNOWS THAT HE DOES NOT KNOW IS THE HIGHEST; WHO PRETENDS TO KNOW WHAT HE DOES NOT KNOW IS SICKMINDED. AND WHO RECOGNIZES SICKMINDEDNESS AS SICKMINDEDNESS, IS NOT SICKMINDED. THE SAGE IS NOT SICKMINDED. BECAUSE HE RECOGNIZES SICKMINDEDNESS AS SICKMINDEDNESS, THEREFORE HE IS NOT SICKMINDED.

Man is like an onion, exactly like an onion; layers and layers of personality; and behind all those layers is hidden the essence.

That essence is like emptiness, SUNYA, void. It is more like non-being than like being, because being has a limitation, a boundary to it. But that innermost core has no boundary to it, it has no limitation, it is just a freedom, a free flow of energy, infinite in its dimensions.

Unless one goes on peeling his layers of personality to the very end, and rediscovers the essence, one remains sickminded. Sickmindedness is being stuck somewhere, frozen somewhere. Sickmindedness is being blocked. It is an impasse – it is exactly how the word sounds: you cannot pass through it. You are blocked. You do not have a freedom to flow and to be, and not to be. You are forced to be something. You are more like a solid rock than like a river.

Freedom is health. Being blocked, stuck, is sickmindedness. And everybody, almost everybody, is sick. Rarely it happens that one gathers courage to penetrate to the very innermost core of non-being. Then one becomes a Buddha: whole, healthy, holy.

We have to understand these layers because the very understanding is a healing force. If you understand exactly where you are blocked? the blocks start melting – this is the miracle, the miracle of understanding a thing. The very understanding helps it to melt. No other thing is needed to be done. If you really exactly know, if you can pinpoint where you are blocked, where you are frozen, where the impasse exists, then just being aware of it, knowing it in its totality, starts it melting.

Knowing is a healing force. And once it starts melting you again regain the flow. You become flowing!

The first layer of your personality is the most superficial – the layer of formalities, socialities. It is needed; nothing is wrong in it. You meet a person on the road, you know the person, if you don't say anything, and he also doesn't say anything, no social formality is fulfilled, you both feel embarrassed. Something has to be done. Not that you mean it, but it is a social lubricant; so the first layer I call: **THE LAYER OF THE LUBRICANT**. It helps smoothness. It is the layer of: Good morning; How are you? Great! Fine! Nice weather! Well, be seeing you; this layer. This is good! Nothing is wrong in it. If you use it, it is beautiful. But if you are used by it, and you have become frozen in it, and you have lost all contact with your innermost being, you never move beyond this, then you are stuck, you are sickminded.

It is beautiful to say 'Good morning' to somebody, but a person who never says more than that is very very ill. He has no contact with life. In fact, these formalities are not a lubricant to him, on the contrary, they have become a withdrawal, an avoidance. You see somebody, you say 'Good morning' to avoid him, so that you can go on your own way, and he can go on his; to escape from him.

This social formality has become a frozen thing with millions of people; they live on this layer, they never move beyond it: etiquette, mannerism, words, chatter – -always on the surface. They talk, not to communicate, they talk to avoid communication. They talk to avoid the embarrassing situation in which you encounter the other. They are closed people. If their life is a misery there is no wonder in it. If they live in hell, it is obvious they have to live in hell. In fact they are dead people.

The founder of Gestalt therapy, Fritz Perls, used to call this layer the **CHICKEN SHIT** layer; dead, dry. Many people live in the chicken shit. Their whole life is just a useless formality. They move nowhere, they are stuck at the door, they have not entered the chamber of life. It has many chambers, they are just standing at the door, on the steps. Steps are good if you overstep them, they are dangerous if you start clinging to them.

So remember, a healthy person uses the formality layer; then it is a lubricant, it is beautiful. An unhealthy person makes it his whole life; smiles – does not mean it, laughs – does not mean it. If somebody is dead – he becomes sad, cries-, even tears flow down; all false! He does not mean it. He never means anything. He is just continuously on show, continuously on display. His whole life is just an exhibition. He cannot enjoy it, because he cannot move withinwards.

Formality is not a relationship. It can help, it can hinder. A healthy person uses it to go deeper. An unhealthy person becomes stuck in it. You can see those people all around, smiling in Lions Clubs, Rotary Clubs. Chicken shit people. Always well-dressed, groomed, looking perfectly okay – and absolutely wrong. Completely ill. Utterly unhealthy. But just **SHOWING**.

This becomes a fixed pattern with them. When they come back from the Rotary Club or the Lions Club they talk to their children – but just on the same level. They make love to their wives – but just on the same level. Their whole Life is a long series of mannerisms. Books on etiquette are their Bibles; Gitas and Koran, and they think if they fulfil whatsoever is required of them by the society, they have achieved.

This layer has to be broken. Remain aware that you don't get caught. Remain aware; if you are stuck at this level, become aware! The very awareness will help the block to melt, evaporate; and the energy will be available to enter into the second layer.

The second layer is of roles and games. The first layer has no contact with life, the second layer sometimes can have glimpses. In the second layer are: I am the husband, you are the wife; or, I am the wife, you are the husband; I am the father, you are the child; I am the President of the United States, the Queen of England, or Chairman Mao Tse tung, Adolf Hitler, Mussolini, all the politicians of the world – they live on the second, the layer of role playing.

Everybody goes on thinking that he is the greatest man in the world. Just the other day one sannyasin was saying to me that he dreamt that he is the greatest man in the world. I told him: Don't be puzzled, everybody dreams the same – the greatest man in the world, the greatest poet, the greatest philosopher, greatest this and that.... The layer of the ego – the second layer.

You go on playing roles. You continuously have to change your role. You are sitting in your room and the servant enters; you have to change your role to the role of the master, the bully. You look at the servant as if he is not a human being. The boss! – You are the boss, and he is a nonentity. And then your boss enters – suddenly the role changes. Now you are nobody, you are wagging your tail, the boss has come and you are standing....

Continuously twenty-four hours a day in each relationship you have a different role to play. Nothing wrong in it, a beautiful drama – if you are not stuck in it. It needs to be played, life IS a great drama. In East we have called it the LEELA of the divine, the play of God.

It is a play; one has to play many roles but one need not become fixed in any role. And, one should remain always free of all roles; roles should be like clothes – you can any time jump out of them. If that capability is retained, you are not stuck, then you can play a role – nothing is wrong in it. As far as it goes it is beautiful, but if it becomes your life and you don't know anything beyond, then it is dangerous. Then you go on playing a thousand and one games in life and you never come in contact with life. Fritz Perls calls it the layer of BULLSHIT.

Very big layer. Many people are caught in it; up to the neck they are full with bullshit. They carry the whole burden of the world, as if the whole world depends on them. If they ARE NOT, what will happen to the world? There will be chaos. Everything will be destroyed if they are not there – they are holding everything in place.

These people are very sick. The first type of people are absolutely sick but they are not very dangerous. The second layer of people are not so absolutely sick but they are more dangerous, because they become the politicians, the generals, the power holders, millionaires, they accumulate money and power and prestige and this and that, and they play GREAT games. And because of

their games millions of people are not allowed even a glimpse of life. Millions are sacrificed because of their games.

If you are stuck in the second – become alert. Remember always there are two possibilities at every level. The first layer is a lubricant for a man who understand it; nothing wrong in it, it helps; it smooths movement into the world. Millions of people are there, much conflict is there – bound to be, and if you are a little formal with people, you know how to behave, it helps – you and others also; nothing wrong in it. But if it becomes the whole thing then everything goes wrong. Then the medicine becomes the poison.

This distinction has to be remembered continuously on every level. On the second level, if you are just enjoying the game, KNOWING WELL that this is a game, and you are not serious about it – the moment you become serious it is no more a game, it has become the reality, then you are caught – if you enjoy it as fun: perfectly good! Enjoy it! Help others to enjoy it; the whole world is a great stage, but don't be serious about it.

Seriousness means illness has entered into your being. Now you think this is the whole, becoming President of the United States is all; you sacrifice yourself and others and you use all sorts of means to achieve this end, and when it is fulfilled, you find nothing is fulfilled. Because it was just on the game layer, a dream thing. When you awake you are deeply frustrated – your whole life gone, nothing achieved.

This is the frustration of rich people. This is the frustration of affluent countries. This is the frustration of all those who become successful. When they succeed, then they suddenly fail. Then they come face to face with the fact that they have wasted their life in a game.

Remember, be alert, otherwise, if you are not stuck at the first layer you will be stuck at the second.

Then there is a third layer: the layer of chaos. Because of this third layer people are afraid to move inwards; that's why they get stuck in the second layer.

In the second layer everything is clean, clear. The rules are known, because every game has its rules. If you know the rules, you can play the game. Nothing is mysterious in the second layer. Two plus two always make four in the second layer – not so in the third. The third is not like the second, it is chaos: tremendous energy, with no rules! You become afraid. The third layer gives you fear.

That's why when you start meditating, and you fall from the second layer to the third, you feel chaos. Suddenly, you don't know who you are! The world of who is who, is the second, the bullshit layer. If you want to know about the second go and consult the book WHO'S WHO? They are published all over the world. The names of the people there are of the second layer.

In the third layer suddenly you become aware that you don't know who you are! Identity is lost, rules disappear, tremendous chaos, a vast ocean in-a storm; beautiful if you can understand. If you cannot understand: very very terrible. This third layer, if understood well, and if you can remain mindful in it, will give you the first glimpse, the first vital glimpse of life. Otherwise you will go neurotic.

In the third layer people go mad. They are more honest than the people who belong to the first and second layer. A man who has gone mad has simply dropped formalities, has dropped the role

playing, and has allowed the chaos to envelop him. He is better than your politicians, at least he is more sincere and truer to life.

I'm not saying: Go and become neurotics, go and become mad; but madness happens at the third layer. All great artists belong to the third layer, and all great artists are prone to become mad. A Van Gogh goes mad. Why? Artists, musicians, poets, painters – they belong to the third; they are sincere people, more sincere than your politicians, than your so-called monks, popes, so-called mahatmas – they all belong to the second layer, playing a role – of being a mahatma. The third layer is of more sincere, honest people, but – the danger is there; they are so sincere and honest that they fall into the chaos; they don't cling to the world of rules, and then they are in the storm.

If one can remain alert in the third layer, aware, meditative – that chaos turns into a cosmos. It is chaos because you are not centred, not aware. If you are aware it becomes a cosmos, an order; and not the order of human rules – the order of Tao, the order of what Indians have called the DHARMA, DHAMMA, RIT; the ultimate order, not manmade.

And, if you remain alert, the chaos is there but you are not in the chaos, you transcend it – awareness is a transcending phenomenon. You know all around is chaos, but deep within you there is no chaos. Suddenly you are above it, you are not lost in it.

Poets, painters, musicians, get lost in it because they don't know how to be aware. But they are more honest people. In the madhouses of the world there are more honest people than in the capitals of the world. And if I am allowed my way I will turn capitals into madhouses. People who are in madhouses need help, they need Masters, to take them beyond the third to the fourth. Sufis have a particular word for the third layer people, they call them MASTAS: mad, but mad in the love of God. They are mad! For all practical purposes they are mad. They need a Master who can hold their hand and take them to the fourth. At the third layer a Master is needed.

If you belong to the first layer, you don't need a Master. If you belong to the second layer, there is no question of, no search for a Master. Only people of the third layer start searching, hunting, for a Master, somebody who can give them help in their moments of chaos.

In the third layer the possibilities are two. You can become mad – that is the fear, that is why people cling to the second layer, they cling deeply, afraid, because if they lose hold they will be falling into chaos – you all know it, that if you don't cling to the roles you will fall into chaos.

You play the game of the husband or the wife; if you drop playing the game you know you will go mad. You go on playing the game that society has enforced on you, afraid that if you drop out of it – where will you drop? Drop out of the society and you drop into chaos. Then all certainty is lost. Confusion.

So one possibility is confusion, neurosis, madhouse; another possibility is: if you remain alert, meditative, aware, the chaos becomes utterly beautiful. Then it is not chaos, it has an order of its own, an inner order of its own. Even the storm is beautiful if you can remain alert in it and don't get identified. Then the chaos surrounds you like a tremendous energy moving all around, and you stand just in the centre, unaffected, your awareness not touched at all. This gives you for the first time a glimpse of WHAT SANITY IS.

People who belong to the second layer only LOOK sane, they are not sane. Force them to the third and they will become insane. People who are in the third AND aware – they are sane, they cannot be forced to become mad; no situation can force them to become mad. People in the second layer are always on the very boundary. A little push – the market goes down or they become bankrupt or the wife dies, or the son becomes a hippie – and they fall into the third; they become mad.

People on the second level are always ready to become mad; any situation, just a little push. They are boiling at ninety-nine degrees; only one degree more is needed – and that can happen any moment. And they will be mad.

One who moves into the third, aware, goes beyond madness. Then, there is the fourth layer. If you pass the third, only then can you enter the fourth. If you have faced chaos, if you have faced the anarchy of the inner world, then you become capable of entering the fourth.

The fourth is the death level, the death plane. After the chaos one has to face death – the chaos prepares you.

On the fourth, if you reach, you will have a sudden feeling of dying – you are dying. In deep meditation when you touch the fourth you start feeling that you are dying. Or – because meditation is not such a universal experience – in deep sexual orgasm also you feel that you are dying.

All over the world people of different culture, language, conditioning, whenever they feel orgasm, suddenly a feeling of death overtakes them. People are even found to utter – particularly women, when they are in deep orgasm and their whole body is vibrating with an unknown rhythm, is filled with vital energy, has become a dance, women all over the world have been known to utter words like: I am dying! Kill me completely!

In indian treatises on sex it is said: Never keep a parrot or a mynah bird in the love chamber, because he can learn, when you are making love and if you utter such cries of utter joy as: I am dying! the parrot or the mynah can learn it, and then he can do the same, and it can be an embarrassing thing with guests and other people. So never keep a parrot in the love chamber.

That's why women have been suppressed all over the world, through all the centuries, to not utter a single word – in fact they have been conditioned NOT to have orgasm because it is very dangerous; you feel a deathlike freedom. The ego dies. Suddenly the whole identity is lost. You are no more there, just life vibrating, life unknown! Life unnamed! Life which cannot be categorized. Just LIFE. You are not there, the wave has disappeared, the ocean is there.

To have a deep orgasm is to have an oceanic feeling of being totally lost. Women have been forced not to be active in lovemaking, because if they are active they are more prone – because they have a subtler and more delicate body – to feel the deathlike phenomenon of orgasm. They have been forced not to utter a single word; not to move; they should remain in SHAVASAN, just lying dead, frozen.

And man has also become aware that if he really moves deep into orgasm it gives a very very shaking experience, tremendously shaking, shocking; it is death. He will never be the same again. So man has learnt a local orgasm, just at the genitals, his whole body is not involved. And for

centuries women have completely forgotten that they can have orgasm. It is only just two decades before that we again have rediscovered that woman has a capacity of orgasm; not only of orgasm, but a capacity of MULTIPLE orgasm; that she is more powerful than man, and she can move deeper than man into orgasm – no man can compete with a woman. But it has been suppressed and hidden for centuries.

In the East women have completely forgotten what orgasm is. If I talk to an Indian woman, and I use the word orgasm, she cannot understand – What do you mean? Impossible! It has been taught to her that it is only man who enjoys sex, not woman; that it is not womanly to enjoy it.

Why this suppression? And why all over the world has sex been suppressed so deeply? Sex is similar to death, that is the reason. And all cultures suppress two things: sex and death. And they are so similar that you can almost say they are two aspects of the same coin.

And they have to be, because it is through sex that life is born; it must be through sex that the life disappears again. The original source must be the end of the circle also. Through sex the wave of life arises – it must subside into sex again. So sex IS life and sex IS death.

The same happens in meditation. You move into such a deep tuning, turning in, that suddenly you pass the third layer of chaos. You are dying! And if you become afraid, then there will be a block. In people who have become afraid of meditation, and then make all sorts of rationalizations not to do it, a block exists. But if you remain alert and allow death, you become deathless. You know death happening all around, and you are not dying. DYING and yet not dying. DYING UTTERLY – and yet utterly alive! That is the most beautiful experience a man can have.

At this fourth stage again two possibilities are there. (On every layer two possibilities are there.) One: if you really become dead without awareness, then you will exist like a zombie, a robot, dull, absentminded. You can find in many madhouses people belonging to the fourth who have lost all life, all vitality. They exist, but their existence is more like vegetating. In the East we have a particular name for this fourth.type who has missed awareness; we call him a FAKIR. Fakir is a Sufi term: it means a yogi who has missed. He reached to the very end, and suddenly there, he could not remain alert. So now he has died. One part of the thing has happened, another has not happened; he has died and he has not been reborn. He will remain absent, he will look at you with empty eyes. If you give him food he will eat, if you don't give him food he will sit without eating for days. He will live a dead life. He is at the fourth stage, but missed.

From the third stage a Master becomes an absolute necessity. At the fourth, without a Master it is almost impossible. Dying is easy on your part, but who will give you rebirth? Who will pull you out of that death experience which is so shocking and shattering that the ego simply drops?

The fourth is the experience where the Christian symbol of the cross becomes meaningful. It is at the fourth that the cross is meaningful; one dies. But that is not the whole thing; Jesus resurrects. Cross and resurrection.

If one simply dies at the fourth, he will live a zombie life.

He will move in the world as if fast asleep. As if in a deep hypnotic sleep. Drunk. Empty. The cross will be there within him, but the resurrection has not happened. If one remains alert – and it is very

difficult to be alert when death is happening; but with a Master working slowly it is possible. If you fall asleep, the Master functions as an alarm. He makes you alert and awake. He gives you a shock, makes you mindful, and if you can become mindful, aware, while death is happening all around, you become deathless. Then enters the fifth layer.

The fifth is the layer of life. Energy becomes absolutely free, with no blocks. You are free to be whatsoever you want to be. To move, not to move; to act, not to act; whatsoever; you are absolutely free. Energy becomes spontaneous. But there are also two possibilities – for the last time.

One can become so much identified with life energy that one can become an epicurean. That is where Epicurus and Buddha become separate. Epicuruses, CHARWAKAS in India, and other hedonists of the world, who have really penetrated to the fifth core of life, have come to know what life is – and they have become identified with life: Eat, drink, be merry, has become their credo, because they don't know anything beyond life. Life is beyond death. You are even beyond life. You are an ultimate transcendence.

So in the fifth there is a possibility – if you don't remain alert again in the fifth, you will become a victim of hedonism. Good! You have reached just close to home; one step more – but then you think: The goal is achieved.

Epicurus is beautiful. One step more and he would have become a Buddha. Charwakas are beautiful, just one step more and they would have become Christs. Just A step more.

At the last moment they got identified with life. And remember, to be identified with death is difficult because who wants to be identified with death? It is very easy to be identified with life because everybody wants to have eternal life. Life and life and life!

The person who turns at this moment to become an Epicurus, who becomes identified with life, remains living a very orgasmic life. His whole body functions in a tremendously beautiful and graceful way. He enjoys small things: eating, dancing, walking in the breeze, sunning; small things of life give him tremendous enjoyment. Joy is the word for this man. Or you can call it delight. But not bliss, bliss is not for him. He enjoys, but he is not blissful. What is the difference between joy and bliss? When you enjoy something, your joy depends on that thing, it is objective. You have a beautiful woman to love, and you feel joy. But if the beautiful woman goes away, sadness descends. The climate is good, vibrating, ALIVE – you have a dance to your feet; but then the climate is dull, cloudy – and all joy disappears. The man of joy will feel sadness also. There will be ups and there will be downs. He will move to the peak and come back to the valley. There will be days and nights – duality will remain.

If one remains alert at the moment when life happens; aware, mindful, conscious – one transcends life also; then there is bliss. Bliss is joy without any visible cause, or invisible cause. Bliss is uncaused joy. You are happy – whatsoever the case. Now bliss is your nature, not something that happens to you. It is YOU.

These are the layers. And they happen in this way because when a child is born HE IS LIFE. Every child is Epicurus. Life vibrating. Freely moving energy, with no blocks. A child is energy, sheer delight in energy, just jumping for no reason, and so happy, that even if you reach paradise you will

not jump like that – and he is jumping for nothing; or he has gathered a few coloured stones and he is simply mad with delight. Watch little children just sitting, doing nothing – and they seem so happy: for no reason at all!

When a child is born he has only one layer, that is LIFE. If a child can become aware he can move immediately to the state of a Buddha – but that is difficult, he cannot become aware; because to become aware he will have to move into life, suffering; he will have to collect many layers, that is part of the growth. That's why Jesus says: You will enter into the kingdom of God only when you are like children, but he doesn't say that children will enter, no. People who are like children, not CHILDREN! Children won't enter. They have to grow, they have to lose all to regain it again. They have to be lost in the world, they have to forget themselves completely, only through that going away, far far away from themselves, suffering much, will they come back to their home, they will rediscover it – then they are LIKE children; not children but like children.

A child is born with the life layer functioning. Only two layers, a child has: the life layer and the transcendental layer. The transcendental is the centre, not a layer; the very core. You can call it the soul, the Self, or whatsoever you want to call it. He has only the one layer of life, and then by and by as the child grows he becomes aware of death. He sees people dying, flowers falling, he sees suddenly a bird dead, or the dog died – he becomes aware of death. When he sees things and looks around he starts feeling that life has to end some day. Then immediately he is accumulating another layer – that is the layer of death; he is becoming afraid of death. That is the second layer that a child attains to.

Then, as he grows, there are many SHOULD and SHOULD NOTs: you should do this and you should not do that; he is not allowed total chaotic freedom, he is to be disciplined, forced – and he is a chaos, total freedom, he would like to have no rules in the world. But that cannot be allowed – he is becoming a member of the society. so his chaos, his fast multi-dimensional energy, has to be suppressed. Rules have to be forced on him, he has to be taught things – toilet training and others, and everything has to become good or bad, divided; he has to choose. A third layer of chaos, or neurosis, is created.

Children who have been taught too many rules are more neurotic; they carry more neurosis within them; that's why neurosis happens only in a very civilized society. In a primitive society people don't go neurotic; rules were never forced too much on them, in fact they have been allowed to keep their chaos in themselves, a little. Few rules – then few possibilities of neurosis; more rules – more possibilities of neurosis. The third layer.

Then the child starts learning how to play games. He has to play games because he is not allowed to be authentic and real. There are times when he feels that he hates his mother, because his mother goes on forcing things on him, but he cannot say this to the mother, that he hates her. He has to say: I love you. He has to touch her feet, and pretend that he loves her deeply. Now the games are starting – a fourth layer. He will be playing roles.

Small children become politicians. The father comes home and the child smiles, because he knows if you don't smile then you cannot get ice cream today. If you smile, the father becomes very generous, his hand goes into his pocket. If you don't smile, he is very harsh. Now the child has become a politician. You see pictures of politicians – always smiling.

Have you seen somebody canvassing for his election? He goes on smiling – just stretching the lips, no smile inside. Sometimes it happens it becomes such a habit.... I have known one politician – unfortunately one night I had to sleep with him – in the night I got up and looked – he was smiling. It becomes such a habit that even in sleep he cannot relax. He must have been canvassing or something...

The child learns that he has to pretend. He is not accepted as he is. He has to show that he is just as you would like him. He becomes divided: now he has a private world of his own. If he wants to smoke a cigarette he has to hide somewhere – in the garage, or go outside into some street to hide himself. You may have seen a child smoking, but ask him and he simply denies it – and so innocently; he says: What are you saying? Me? Smoking? Never! And look at his innocent beautiful face; he has become perfect, a politician, a role player.

And then he learns that his games pay. If you are true, you suffer. If you become expert in lies, it is paying. Now he is learning the ways of the mad world. A fourth layer of role playing.

Then a fifth – of formalities. Somebody is coming, and he hates the person, but the family says: He is a guest and you have to welcome him; not only welcome him but you have to give a kiss to him – and he hates the very idea; disgusting! But what to do? A child is helpless, powerless. You have power, the family has power, you can crush him. So he smiles, and kisses, and says good morning, without meaning anything; now he is creating a fifth layer.

These are the five layers. You have to go backwards, to the original source. That's what Patanjali calls PRATYAHARA, coming back to the original state. That's what Mahavir has called PRATIKRAMANA, coming back, falling back to your originality. That's what Christ has called CONVERSION; becoming again a child.

Then, when all layers of your onion are peeled off – it is an arduous thing; even to reel an ordinary onion is difficult, tears will come to your eyes, and when you peel the onion of your own personality, many tears will be there; it is hard, it is arduous, but it HAS to be done, otherwise you live a false life, and you live a sick life.

Now this sutra of Lao Tzu.

WHO KNOWS THAT HE DOES NOT KNOW IS THE HIGHEST;

The innocence of childhood attained. **WHO KNOWS THAT HE DOES NOT KNOW IS THE HIGHEST.** A child does not know, but he also does not know that he does not know – A sage does not know, but he knows that he does not know – that is the only difference between a child and the sage. The child is ignorant, but not aware that he is ignorant, a sage is also ignorant, but perfectly aware that he is ignorant. This is his wisdom, this is his knowing – knowing that he does not know.

WHO KNOWS THAT HE DOES NOT KNOW IS THE HIGHEST; WHO PRETENDS TO KNOW WHAT HE DOES NOT KNOW IS SICKMINDED.

To pretend is to be sick. To pretend is to be false. To be false is to be stuck somewhere. To be stuck somewhere is to be blocked: energy is not flowing, it is not free to move. You are not like a river, but frozen, blocks of ice. Part dead, part alive.

WHO PRETENDS TO KNOW WHAT HE DOES NOT KNOW IS SICKMINDED.

Just analyze your own self. What do you know? If you penetrate deeply you will come to understand that you don't know anything. Information you may have much of, but that is not knowing. Scriptures – you may have read many, but that is not knowing. Unless you read the scripture of your own being there is no knowing possible. There is only one Koran and one Bible and one Gita, and that is hidden within you. Unless you decode it – and that is what I have been talking to you about this morning: how to decode it, how it has been lost in the jungle of your personalities, layers of personalities, masks, pretensions. It is lost.

But it is not lost absolutely, it is still there. Search, and it can be found. Seek a little, move towards it, and sooner or later – you are on the track. And the moment you are on the track you suddenly feel everything falling into place everything coming together, everything becoming a symphony, the divisions dissolving, unity arising.

WHO PRETENDS TO KNOW WHAT HE DOES NOT KNOW IS SICKMINDED.

And knowing is possible only when you transcend life and death, not before it. How can you know if you have not even attained to your innermost being? What else can you know if you don't know yourself? Hence the insistence of all sages on KNOWING THYSELF. Because that is the secret key of all knowledge. And that one key opens a thousand and one locks, it is a master key. Knowing one, say the Upanishads, one knows all. Not knowing that one, even if you know all it is of no use. It may burden you. It may become heavy on you. It may kill you but it cannot free you.

AND WHO RECOGNIZES SICKMINDEDNESS AS SICKMINDEDNESS IS NOT SICKMINDED.

That's what I was saying to you. If you remain alert, and you know a particular block, that – Here is where my wound is, here is the impasse, here is the block, the sickness; if you can be alert to your sickness – suddenly it starts melting.

One who RECOGNIZES – recognition is possible only in very deep consciousness, awareness. Recognition means you are alert and you recognize that THIS is the problem. Once you pinpoint the problem the problem is already on the way to being solved. Nothing else is needed. For spiritual disease recognition only is enough. No other medicine is needed.

Medicine and meditation – these are the two medicines in the world. And both the words come from the same root. Medicine for the body, meditation for the Soul. And both mean medicine.

AND WHO RECOGNIZES SICKMINDEDNESS AS SICKMINDEDNESS IS NOT SICKMINDED.
THE SAGE IS NOT SICKMINDED.

Why? Because he is simply alert, watchful. He remembers himself. He is not identified at any layer of the personality. He is not the formalities, he is not the role and game playing, he is not the chaos, he is not the death, he is not the life. He is the very transcendence of all.

BECAUSE HE RECOGNIZES SICKMINDEDNESS AS SICKMINDEDNESS, THEREFORE HE IS NOT SICKMINDED.

Take it as a very very useful tool. Use it in the inner rediscovery of your being. Move from the first layer, and don't be in a hurry, because if you leave something incomplete in any layer you will have to come back to the layer.

Always remember that anything incomplete will remain a hangover. So when you are searching in one layer, search it totally. Be finished with it. Don't carry it into another layer. It can be solved only in its own space.

When you enter the second layer of game playing – watch them, don't be in a hurry. And don't just accept what I am saying, because that won't help. You can say: Yes, this is what Osho says, and I have come to recognize it. No, that won't help. My recognition can't be your recognition. You have to travel the path on your own feet. I cannot travel for you. At the most I can indicate the way. But you have to follow it, walk, you have to move on it, and move very carefully so nothing is left incomplete and un-lived, otherwise that will cling to you. and you will carry it into another layer, and everything will be a chaos and confusion.

Be finished with every layer, and when I say be finished, don't misunderstand me, I am not saying stop using it, I am not saying stop saying good morning to people – I am saying don't make that your whole world. Say good morning, and if you can mean it, it is beautiful; mean good morning! If you are really alive your formality will also become alive. When you are going to say good morning why not mean it also? When you are already going to say it, it has to be said, then mean it! I am not saying drop out of formalities, no, because many times this has been done in the past – in the West it is being done right now, people have become fed up with the false pretensions. They drop out of the society.

That is a reaction, not a revolution. Then they move to the opposite extreme. Then they don't believe in any formalities and their life becomes difficult, and they make others' lives also difficult. Because they lose smoothness, and they drop all that lubricates.

Now it has become common in the West – you can approach a woman and just ask her: Would you like to sleep with me? Even to a stranger!

It may be sincere, you want it that way, but that is aggressive and violent. And even if the woman is ready to go, the way you propose it is going to become an obstacle – and it hurts; then the woman feels as if you are only going to use her. No, a little lubrication is necessary.

You go to your father and you simply ask for money – not even saying a good morning; then it seems that your only relationship is through the money. Things become hard, things are already hard, why make them harder?

So I am not saying that you drop all formalities – they are beautiful as far as they go, they go beautifully. Just remember one thing, that you should not become the world of the formal. You should remain alert.

And if somebody is willing, you should be capable of moving to the second layer of game playing. And if somebody is willing you should be able to move to the third layer – of chaos.

When you love a person, and a person loves you, you can sit together in deep chaos; it has a tremendous, an austere beauty to it. Two persons in deep chaos, like two clouds meeting each other.

But if somebody is willing, and somebody is ready to move in your chaos, only then, otherwise don't trespass on anybody. Don't interfere with anybody's life – those formalities are just good ways to avoid trespass.

Games and role playing are good, because if somebody is not ready to move deep, who are you to force him to move deep? There is no point! You move yourself! And if somebody is willing to move with you to the fourth, the death level, if somebody is really in love with you, and wants an utterly intimate relationship, only then – drop the third, move to the fourth; move to the fifth.

From fifth to sixth – the transcendental, you have to move alone. Up to the fifth a Master can be helpful. But from the fifth to the sixth you have to move alone – but then you are ready. By the time you reach the fifth, you are ready. Only one step more, in total aloneness you dissolve into your own infinity, the inner emptiness.

This is what we have called nirvana – cessation of your being completely, as if a drop has dropped into the ocean. and has become the ocean. The wave disappears, individuality is no more, you have become the whole. And when you have become the whole – only then you are really healthy; that is why Lao Tzu says: The sage is not sickminded. In fact the sage has no mind. How can he be sickminded?

And if you ask me, I would like to say that all minds are sick, more or less. To be in the mind is to be sick. Degrees differ.

Up to the fifth, there is a possibility of the mind, because there is a possibility of getting identified. To get identified with anything is to create a mind. If you get identified with life you create a mind immediately. Mind is nothing but identification. If you remain unidentified, aloof, a watcher on the hill, a witness – then you don't have any mind. Witnessing is not a mental process. All else is mental.

So the sage is healthy because he has no mind. Attain to no-mindness. Move layer by layer. Peel your onion completely, until – only emptiness is left in your hand.

CHAPTER 6

This is the Whole World I Have

28 August 1975 am in Buddha Hall

Question 1

IS IT POSSIBLE TO HAVE AN ORIGINAL THOUGHT?

It is impossible, absolutely impossible to have an original thought. Because mind is memory, mind is the past, mind is that which you have already known, it is a borrowed thing, and whatsoever the mind can do can only be a repetition; new combinations of words, notions, concepts; but deep down all will be borrowed. Mind can never be original. The very nature of the mind is such – it is a bio-computer. Before it can give you something you have to feed it. And that which you feed in comes out of it. Sometimes you can have some combinations of thoughts which appear to be original but are not – for example, you can imagine a golden horse flying in the sky. Looks original. It is not. There are no golden horses of course, and no horse flies, but you have seen a horse, you have seen flying birds, you have seen gold; now this is a new combination. But everything is old, of the past, of the known.

Originality is not possible, only fictitious originality is possible. Mind remains dead, it is memory. Then, am I saying that there is no possibility to be original? No, I am not saying that. Thought cannot be original, no thought can be, originality in thinking is not possible. Originality in being IS possible.

You can be original, but you cannot think originally. A Bertrand Russell is not original, cannot be – a very profound thinker, but not original. A Buddha can be original – not in his thinking, in his being; the way he is, absolutely virgin ground. No one has travelled there before. He is absolutely fresh,

just born, moment to moment changing, alive, never allowing deadness to settle on him. Being can be original, thought cannot be original. Thinkers are never original, only no-thinkers are – if you will allow me the term. Deep inside if you attain to emptiness you will be original. Out of that emptiness whatsoever arises is always new. But the distinction has to be remembered.

Even a Buddha when he talks becomes unoriginal. His being is original, but when he uses language, again, the mind has to be used, the memory has to be used. The language belongs to others, not to you; you have not brought a language into the world, you have brought a fresh being, of course, but the language has been given by the society, by others, so even a Buddha has to use a borrowed language.

The moment Buddha says something originality is lost. And, if you listen to Buddha, not to his words, but if you can have a glimpse through the words of his being, then you will feel originality, then THERE IS the lotus flower, every petal fresh, just like a morning's dewdrops – but then you have to penetrate the language, the words.

When Buddha communicates he is also communing. He is saying something and he is also being something. If you listen to his words you can find them in the Upanishads, in the Vedas, somewhere, but if you listen to his being, not to his words, if you listen to his heart, the beat, the rhythm of his being, if you listen to his breathing, the way he is, just now this moment, the miracle that he is, the magic that he is – if you listen to that, then no Upanishad can report anything about it. This man has never been there! For the first time he is there; he is original.

I am talking to you, I have to use language. If you listen only to that which I am saying and not also to that which I am being you will miss my originality. Listen to the gaps between the words. Listen to the emptiness between the lines. Listen to me, not to what I say. Then an understanding will arise, and suddenly, like a flash of lightning, you will be able to see me – and the original that is right now happening before you.

But it is not part of mind. Mind is a mechanism. It cannot be original; it is not even alive – how can it be original? It is social. Hence the insistence of all the awakened ones that unless you drop the mind you will not be able to know the truth, because truth is always original. Mind: always borrowed; truth: always original. Mind and truth cannot meet.

Meditation is to attain to a no-mindness, to a state of no-thought. In that opening of no-thought, in that kind of space, suddenly you become pure, innocent, uncorrupted. You have never been like that before nobody has ever been like that before nobody is going to be like that again. Unique.

And to know that is to realize one's self. To know that is to know all. If you have not known that, whatsoever else you know is just rubbish, garbage.

If you know that ONE, the original within you – the nameless, because the original cannot have any name; the formless, because the original cannot have any form; unknown, because the original cannot be known; uncharted, unpenetrated, virgin, only then you come to feel the ecstasy of existence, the beauty of it.

It happened once, in a police station; a Sufi mystic entered; he was naked, and a crowd was following him. To the police officer he said: I have been robbed. All that I had has been stolen, and as you

can see, I am standing naked; my coat, my clothes, my bed, my quilt, my cushion, my pillow, my umbrella – everything has been stolen; but he was very calm and quiet. The police officer wrote down the whole list – it was very long.

And then suddenly there appeared a man who was following the crowd, and he threw an old blanket before the police officer, and he said: This is all, a wretched old blanket, that I have stolen from this man, and he is saying it was his whole world!

The Sufi took the blanket, covered his body, started moving out of the police station – the police officer stopped him, he said: First you will have to give an explanation because you have given such a big list, it is false!

The man said: No? because this is all that I have. When it is raining I use it as an umbrella. Sometimes I use it as a bed. And this is my only clothing. In the cold this is my coat. In the day I use it as a cushion. In the night, sometimes as a pillow. These are the functions of my blanket, but this is the whole world I have and the list is not false.

This is a deep message. The Sufi is saying that if you attain to one you attain to the whole. It is a parable. Then that one blanket covers all. It becomes your umbrella, it becomes your bed, it becomes your clothing, it serves you in millions of ways. Just to know that one which is hidden behind you is to know all. To know that, to be that, is to be all. And if you miss that you have been robbed of the whole world. You have nothing, you are standing naked.

That one is original. You must try to penetrate the word ORIGINAL, what it means It means – that which comes from the source. It does not mean new, it does not mean novel, it means that which comes from the source, from the very origin; that which comes from the very beginning, which belongs to the very base of existence – that is original.

Thoughts cannot be original, only you, because you belong to the very source. You were there in the beginning, and you will be there in the end, because you ARE existence.

Thinking is a learnt thing. You can learn it, you can unlearn it. It is acquired. You can drop it any day you want to drop it. But your nature, what Lao Tzu calls Tao, your original nature, is not acquired, it has always been there, it is the source.

No thought can be original, but NO-THOUGHT can be original. Remember that.

Question 2

WHAT IS THE DIFFERENCE BETWEEN MATURITY AND AGING?

A great difference, a vast difference, and people always remain confused about it. People think to age is to become mature, but aging belongs to the body.

Everybody is aging, everybody will become old, but not necessarily mature. Maturity is an inner growth.

Aging is nothing that you do, aging is something that happens physically. Every child born, when time passes, becomes old. Maturity is something that you bring to your life – it comes out of awareness. When a person ages with full awareness he becomes mature. Aging plus awareness, experiencing plus awareness, is maturity.

You can experience a thing in two ways. You can simply experience it as if you are hypnotized, unaware, not attentive to what is happening; the thing happened but you were not there. It didn't happen in your presence, you were absent. You just passed by. It never struck any note in you. It never left any mark on you. You never learnt anything from it. It may even have become a part of your memory because in a way you were present, but it never became your wisdom. You never grew through it.

Then you are aging.

But if you bring the quality of awareness to an experience the same experience becomes maturity.

There are two ways to live: one, to live in a deep sleep. Then you age, every moment you become old, every moment you go on dying, that's all, your whole life consists of a long slow death. But if you bring awareness to your experiences – whatsoever you do, whatsoever happens to you, you are alert, watchful, mindful, you are savouring the experience from all the corners, you are trying to understand the meaning of it, you are trying to penetrate the very depth of it, what has happened to you, you are trying to live it intensely and totally – then, it is not just a surface phenomenon. Deep down within you something is changing with it. You are becoming more alert. If this is a mistake, this experience – you will never commit it again.

A mature person never commits the same mistake again. But just an old person goes on committing the same mistakes again and again. He lives in a circle. He never learns anything.

You will be angry today, you were angry yesterday, and the day before yesterday, and tomorrow also you are going to be angry, and the day after tomorrow also. Again and again you get angry, again and again you repent, again and again you take a deep decision that you are not going to do it again, but that decision makes no change. Whenever you are disturbed the rage takes over, you are possessed. The same mistake is committed. You are aging.

If you live an experience of anger totally, never again will you be angry. One experience will be enough to teach that it is foolish, that it is absurd, that it is simply stupid – not that it is a sin, it is simply stupid. You are harming yourself, and harming others, for nothing. The thing is not worth it. Then you are getting mature. Tomorrow the situation will be repeated, but anger will not be repeated. And a man who is gaining in maturity never decided that he will not be angry again, no, that is the sign of a man who is not getting mature. A man of maturity never decides for the future. The maturity itself takes care. You live today. That very living will decide how the tomorrow is going to be – it will come out of it.

If the anger was painful, poisonous, you suffered hell through it, what is the point of deciding, or taking a vow and going to the temple and saying before the Master: Now I take a vow that I will never be angry again? All this is childish. There is no point! If you have known that anger is poisonous – finished! That way is closed. That door no more exists for you. The situation will be

repeated tomorrow but you will not be possessed by the situation. You have learnt something – that understanding will be there. You may even laugh, you may even enjoy the whole thing of how people get so foolish. Your understanding is growing through every experience.

You can live life as if you are in a hypnosis – that's how ninety-nine per cent of people live – or you can live with intensity, awareness. If you live with awareness you mature, otherwise you simply become old. And to become old is not to become wise. If you have been a fool when you were young and now you have become old, you will be just an old fool, that's all. Nothing. Just becoming old, you cannot become wise. You may be even more foolish, because you may have attained to mechanical habits, robot-like.

Life can be lived in two ways. If you live unconsciously you simply die; if you live consciously you attain to more and more life. Death will come, but it never comes to a mature man, it comes only to a man who has been aging and getting old. A mature one never dies, because he will learn even through death. Even death is going to be an experience to be intensely lived, and watched, allowed.

A mature man never dies. In fact before a mature man, on the rock of maturity, death struggles and shatters itself, commits suicide. Death dies, but never a mature man – that is the message of all the awakened ones: that you are deathless. They have known it, they have lived their death. They have watched, and they have found that it can surround you but you remain aloof, you remain far away. Death happens near you but it never happens to you.

Deathless is your being, blissful is your being, divine is your being, but those experiences you cannot cram in the mind and in the memory. You have to pass through life and attain them.

Much suffering is there, much pain is there. And because of pain and suffering people like to live stupidly – it has to be understood why so many people insist that they should live in a hypnosis; why Buddhas and Christs go on telling people to be awake, and nobody listens. There must be some deep involvement in hypnosis, there must be some deep investment. What is the investment?

The mechanism has to be understood, otherwise you will listen to me and you will never become aware. You will listen and you will make it a part of your knowledge that: Yes, this man says be aware and it is good to be aware. And those who attain to awareness become mature... But you yourself will not attain to it, it will remain a knowledge. You may communicate your knowledge to others, but nobody is helped that way.

Why? Have you asked this question ever? Why don't you attain to awareness? If it leads to the infinite bliss, to the attainment of SATCHITANANDA, to absolute truth – then why not be aware? Why do you insist on being sleepy?

There is some investment – and this is the investment: if you become aware, there is suffering. If you become aware, you become aware of pain, and the pain is so much that you would like to take a tranquillizer and be asleep.

This sleepiness in life works as a protection against pain. But this is the trouble – if you are asleep against pain, you are asleep against pleasure also.

Think of it as if there are two faucets: on one is written 'pain' and on another is written 'pleasure'. You would like to close the faucet on which pain is written, and you would like to open the faucet on which pleasure is written. But this is the game – if you close the faucet 'pain', the pleasure immediately closes, because behind both there is only one faucet on which 'awareness' is written. Either both remain open or both remain closed, because both are two faces of the same phenomenon, two aspects.

And this is the whole contradiction of mind: mind wants to be more and more happy; happiness is possible if you are aware. And then mind wants to be less and less in pain, but less and less pain is possible only if you are unaware.

Now you are in a dilemma. If you want no pain – immediately pleasure disappears from your life, happiness disappears. If you want happiness, you open the faucet – immediately there is pain also flowing. If you have to be aware, you have to be aware of both. Life is pain, pleasure. Life is happiness, unhappiness. Life is day and night. Life is life and death. You have to be aware of both.

So remember it. If you are afraid of pain you will remain in hypnosis, you will age, become old and die. You missed an opportunity. If you want to be aware, then you have to be aware of both, pain and pleasure. They are not separate phenomena. And a man who becomes aware becomes very happy, but also becomes capable of deep unhappiness, of which you are not capable.

It happened, a Zen Master died, and his chief disciple – who was a famous man on his own, even more famous than the Master, in fact the Master had become famous because of the disciple – the chief disciple started crying; sitting on the steps of the temple he started crying with tears flowing down. A million people had gathered; they could not believe it because you never see any awakened man crying and weeping, with tears rolling down. They said: We cannot believe it. What is happening? You are crying, and you yourself have been saying to us that the innermost being never dies. Death does not exist. We have heard you say millions of times that death does not exist – so why are you crying? Your Master is still alive in his being.

The disciple opened his eyes and he said: Don't disturb me. Let me cry and weep. I'm not crying for the Master and his being. I am crying for his body. His body was also beautiful. Never again will that body exist.

And then somebody tried to persuade' him that this would create a bad name for him: So many people have gathered, and they will think that you are not enlightened. The disciple said: Let them think whatsoever they want to think. But since the day I became enlightened I have become infinitely blissful, but I have also become infinitely sensitive to pain and suffering.

It seems to be as it should be. If you hit Buddha, Buddha will suffer more than you will if somebody hits you. Because he has become infinitely sensitive. His sensitivity is very delicate. He is just like a lotus petal. Your stone will hit him very deeply. It will give him deep suffering.

Of course he will be aware of it. Of course he will be aloof from it. Of course he will be transcendental to it, he will be knowing it, that it is happening, and he will not be a part of it, he will be a cloud-like phenomenon surrounding it – but it is happening.

You cannot be so sensitive to pain, you are so fast asleep. You move like a drunkard – the drunkard falls on the street, hits his leg, his head in the gutter – nothing happens. If he was aware there would have been pain.

A Buddha suffers infinitely, Buddha enjoys infinitely. Always remember, whenever you reach to a high peak, simultaneously near the high peak a deep valley is being created. If you want to reach to the heavens, your roots will have to go to the very hell.

Because you are afraid of pain you cannot become aware – and then you cannot learn anything.

It is just like – you are afraid so much of enemies that you have closed the doors of your house. Now even the friend cannot enter, even the lover is Left out. The lover goes on knocking on the door but you are afraid, maybe it is the enemy. So you are closed – that's how I see you all: closed, afraid of the enemy, and the friend cannot enter. So the friend you have turned into an enemy. Now nobody can enter, you are so afraid.

Open the door. When the fresh air enters the house there is every possibility of dangers also entering. When the friend comes, the enemy comes also. because day and night enter together, pain and pleasure enter together, life and death enter together.

So don't be afraid of pain otherwise you will live in anaesthesia. Afraid of pain, you take anaesthetics. The surgeon gives an anaesthetic before he operates on you, because there is going to be much pain, you will not be able to tolerate it. Your consciousness has to be dimmed, darkened. Then he can cut your whole body and you will not suffer.

Because of the fear of pain you have forced yourself to live in a dim consciousness, in a very dimmed existence almost not alive. This is the fear – you have to drop that fear, you have to face pain, you have to move through suffering, only then the possibility opens for the friend to enter.

And when you know both you immediately become the third. When you know both, pain and pleasure, the duality, the day and night – suddenly you have become transcendental. This is what I was talking about yesterday. 'The sixth' which transcends all.

Maturity is awareness. Aging is just wasting yourself.

Question 3

I KNOW I AM SITTING IN FRONT OF A BUDDHA, A LAO TZU, YET I FEEL LIKE RETURNING TO THE WEST. CAN YOU TELL ME WHAT IS GOING ON?

You may be sitting before a Buddha or a Lao Tzu, but just by sitting before a Buddha or a Lao Tzu you cannot become a Buddha or a Lao Tzu. Even just the opposite can happen. Looking into a Lao Tzu you can get so afraid – because he is an abyss. You can get such a shock that you can turn about, and escape.

This is my observation with many people. They come to me with strong desire, with a longing heart, and when they come to me and they look into the abyss. they become afraid.

They had come to achieve something, and suddenly they realize that they have to lose everything. They had come here to attain something and suddenly they realize that the only way to attain themselves is to lose all, to be nothing. A fear grips their heart. They start thinking of escaping, or they escape.

This is exactly what has happened. This question is from Deva Ninad. This is exactly what has happened. As I have been studying him, he is a result-oriented mind, not in the present, but in the future. A very subtle ego in search to attain something. Intelligent, knowledgeable, with many possibilities, but if this ego goes on functioning he will miss.

He had come to attain something. And here he finds that he has to lose all.

The fear has taken possession, now he wants to escape. He will rationalize why he is going to the West, he will find a way to rationalize the whole thing, but it is a sheer escape.

But it is natural. And it happens to many people, and the more intelligent they are, the more it happens, because the intelligence immediately shows them that they have come to a wrong place. But this is going to happen to everybody when he comes to me. When you start coming towards me of course you come to achieve something: enlightenment, moksha, God, and all sorts of nonsense. The ego is always a seeker, out to find something. The ego is always in search of gratification. The ego is greedy. It desires God. And the ego itself is the barrier. But the ego says: I desire God, I don't desire anything of this world. The ego condemns the worldly; but the ego is very tricky. Be alert to the trap, because the ego is the barrier, otherwise who has told you that you have ever missed God? Who told you that you are not already enlightened? You are!

That's the problem. When you come to me you come to seek something. When you listen to me, when you become aware of my reality, you start feeling that there is nothing to be achieved, there is no future. This moment is all. And my insistence is this – that you are already that which you are searching for.

The ego cannot concede to it, because if it concedes to it, it is going to commit suicide. The ego will disappear. Nothing to achieve in the future – the ego cannot exist. No goal in the future – the ego drops: flat, dead. The ego needs props to achieve something. The ego is the achiever, the result-oriented, goal-oriented thing. It creates illusions in the future to achieve, and through those illusions it is fulfilled.

When I say you are already that which you are trying to find, are asking for, I'm cutting the very root of the ego. If the ego disappears – and it disappears only when you drop future – you are God.

But I am not saying God is to be achieved. I am not saying there is any goal to be achieved. I am not saying life is purposive. I am saying life is a play. Enjoy this moment because there is no other moment, there is no tomorrow. Future is illusory. Only the present is real.

Listening to me, being with me, your ego feels afraid. The ego starts creating rationalizations. It says: Go! Go home! At least there were some possibilities there to achieve, and this man is dropping the whole future, and you have not yet become the most famous man in the world, you have not yet become the greatest in the world, you have not yet become anything, and this man is

saying – drop all search; and this man is saying – seek and you will lose, don't seek and it is already there. The ego feels that the ground, the very ground underneath is being pulled away. It will create new rationalizations in the mind. It will say: Go West. Go home. Do something else. Go to some other Master who can help you to attain something, who can help you to be something. Here I teach only being nothing. That is the problem.

And remember, Ninad has asked another question He has asked: If I go to the West I would like to have the mala, I would like – to continue with the name you have given me, but I would like to drop orange. What is the use of orange? – it is an outward thing. Sannyas should be an inner thing.

Then why the mala? Mala is not outward? Then why the sannyas name? Is not the name also outward? Why do you want to cling to name and mala and just drop the orange? Is the mala something inner? Is name something inner?' No, these are the tricks of the mind; that's what I say rationalizations.

Now? orange will Create trouble, mala you can hide. The name is not going to be great trouble, but in the West moving in orange you will look mad.

And if you are to be with me you have to be mad, Less than that won't do.

If you want to drop sannyas, that is nothing – you can drop it, but don't create rationalizations. Then simply say: I am afraid. Why create so much philosophy around it? In and out! – and who knows what is out and what is in? Is there a demarcation? From where does the inside start and th Can you demarcate the line where your inside is?

What is inside? What is outside? They are one! The outside is part of your inside and the inside is part of your outside. The outside is nothing but the outermost layer of the inside. The inside is nothing but the innermost layer of the outside. They are not two things.

When you are hungry do you say – hunger is inside, why should I eat food which is outside? Hunger is inside, food is outside. But there is a miracle – you eat outside food and inside hunger is satisfied. Somewhere the food enters into the inside, it becomes your blood and your bone.

You breathe in, the air is outside, why do you breathe? Drop it! What is the point of breathing something which is outside? You remain inside, then you will know within seconds that it is foolish, it cannot be done. The breath goes in, becomes inside; the same breath goes out, becomes outside. Inside and outside are two polarities of your being, just like two banks of a river – you flow between. You are neither inside nor outside, you are either both or neither.

So please if you want to drop sannyas, drop it simply; at least be simple, don't try to be cunning and clever. All rationalizations are cunning. Don't try to satisfy yourself that you are doing something great which others are not doing because you have understood what is inside and what is outside.

And Ninad is in orange here. Is there any difference between East and West about inside and outside? If it is outside it is outside here also. You should drop it here!

But here there is no problem for a Westerner. Nobody bothers, nobody knows you. Here it is a problem for Indians. They think much before they take sannyas. They try to escape.

A Westerner can take sannyas easily, because here you are nobody. Your family is not here, your acquaintances, the people who know you, nobody is here. You are a stranger. Whether you are in orange or black or green makes no difference.

Back home you have a prestige, a certain name around you, an identity, you have to protect that. But I am not saying don't protect it. If you want to protect it, protect it. But be simple. At least don't try, to be cunning because cunningness will be very destructive for you. Simply say: I am afraid. I can understand. It is natural to be afraid. But don't bring big words and philosophies in, that this is outward.

You may be in front of a Lao Tzu or a Buddha, and you may not be ready for him. Lao Tzu says that he is ready. If you want to enter me I am ready. But to enter me is to dissolve. To be with me is to lose boundaries. To be with me is by and by to become faceless, nameless. To be with me is by and by to become a nobody – I am a nobody, and I am infectious.

If you want to be nobody, be here. If you want to be somebody – escape, as fast as possible, and never look back, because even that looking back will create trouble for It will show that a desire is still clinging around you, that you would like to come near to me. Escape and forget about me. Whenever again you want to die I will be awaiting here for you. If you are not ready – remain alert, move away. If you are ready – then don't waste time, move in. One should be very clear what one is doing otherwise you will create confusion for yourself.

If you don't want to become a nobody and you remain with me, you will become confused. If you want to become nobody then don't go away – forget that anywhere else exists, then just be here.

One should be clear what one is doing. If you are not clear you become divided, confused, a chaos.

Question 4

IN MOMENTS OF DEEP LOVE AND MERGING WITH THE SURROUNDING EXISTENCE, O FRAGRANCE, YOUR FRAGRANCE, COMES TO ME, AND GRATITUDE ARISES IN MY HEART. IS LOVE THE ONLY COMMUNION POSSIBLE WITH A MASTER?

There is no other communion, not only with a Master – there is no other communion with anybody except love.

There are three ways to be related. One we call communication. It is mind to mind. You talk. Words meet, not you. Intellects grope, try to understand each other, but you remain far away. It is a very guarded relationship. Not really a relationship, just a groping, trying to find whether you would like to come closer or not.

Intellect is very suspicious, non-trusting. In ordinary life ninety-nine per cent of your relationships remain intellectual. You talk to judge You talk to protect. You talk to avoid. In fact when you are talking to people you are not saying much, in fact you are trying not to say much.

Words create an illusion that you are saying many things. It may be just otherwise, you may be hiding. Have you watched? When you don't want to say something to somebody you talk MUCH. Not about that thing, about many other things. Because if you don't talk, the silence may be revealing.

A husband comes home, he does not really want to talk with his wife but he talks about many trivial things, this and that – he is avoiding some fact. If he remains silent the wife may start feeling something. The wife may be able to penetrate the silence, she is intuitive; he has to create a smoke around him of words so his real face is hidden.

People talk not to communicate but to avoid communication.

This is your ordinary relationship with people. Only rarely in this relationship are there contacts, otherwise there is no contact.

Everybody is suffering, starving for human contact, but cannot come out of his armour, and cannot spread his hands. Everybody is waiting under his shell for somebody to come and break the shell. But the others are also afraid. Everybody is hiding in his cocoon, deep in need of love, deep in need to be related – because man is not an island; you cannot exist alone. A relationship is nourishment, you need to be related.

If you move into aloneness for a few days, it will be good. Then you will start feeling starved. A subtle energy is missing. When you come in contact with people, you become again alive.

Now researchers say that the mother is not only feeding the child with the breast, she is feeding it with her love – and love now is a nourishment; a subtle quality of her warmth, of her love, acceptance, is being transferred to the body of the child.

It is very subtle energy, but if a child is not given that... food can be given, milk can be given, care can be given, and if a child is not given love he shrinks in himself, dies.

If love is given, just the feeling of love – now they have been experimenting on plants: you can take two plants of the same size, of the same age, and for one you sit every day for thirty minutes. forty minutes, with a deep feeling of love – touch the plant, feel for it, have a little talk, say something to the plant, talk about the weather, the clouds, say that: Today the sun has not arisen but don't be afraid, it will be coming soon – just spread your warmth around the plant. And the other plant – you give exact nourishment to the other plant, but no love. You give fertilizers, water, sun, everything – the same of these to both – but no love; and suddenly you will see – the first plant is going higher; within weeks it has doubled; and the other plant is shrinking, struggling hard to grow – but something is missing. You can do it with three plants; the third plant every day you curse, say bad things, discouraging things, such as: Don't think that this cloud is going to leave, it is going to remain for ever, you are doomed... And these are now scientific facts – the cursed plant will die. With every care you cannot revive it. And the loved plant will grow, and bigger flowers will come to the loved plant. It will be almost double the size of the other plant which has not been loved.

A subtle aroma surrounds love. It is a food. Go into isolation. For a few days you will feel good. Then suddenly an urge arises to move and to go to the people, because there are your roots. That's why I am not in favour of total renunciation, I am not in favour of renouncing life, because you have been born here, you are part of this continent, you cannot be islands.

For a few days it is beautiful because sometimes to be in the crowd is too much, too tiring – because you don't have the space. And everybody needs a certain space around him, a certain territory, where he is totally free.

These are the two needs: love, which is not possible when you are alone, and space, which is not possible when you are in a crowd – and both are needs.

You need space, otherwise you feel suffocated. Look at people going in a train – crowded, everybody is standing in a SHRUNK state, suffocated, even if others are touching you you are not feeling the touch. You have to become insensitive, you have to become hard, closed.

If you are too much in the crowd you will need space. If you go to the Himalayas, move to the desert, you will have infinite space, but then suddenly, after a few days, when the need is fulfilled for space and freedom, you will want to come back to the world.

Life should be a rhythm between opposites. That's why I say – remain in the house, remain in the market, and become a sannyasin. Move sometimes to the lonely world, again come back to the market. Between meditation and market there should be a rhythm. Then you will be nourished by both. You will thrive more. You will attain to abundance of life.

The second type of relationship is communion. Communication is of the head. Communion is of the heart. You don't say much, you mean much. Two lovers sitting by each other's side holding hands – they don't say much, they mean much. Ordinarily you say much but you don't mean much. Two lovers, just sitting, nothing to say in fact, what is there to say? Love is enough when it is there; nothing else needs to be said – deeply merging into each other, losing their boundaries, becoming part and members of each other, just being silent, feeling, sensitive, alert, merging, in that moment, to talk will be a disturbance, to say something will not be a communication, it will be a hindrance, an obstacle. Silence is enough, it encompasses them both, they both become part of a deeper silence, a higher silence. That silence takes possession. This is communion, from heart to heart. This is love.

And then there is a third for which no name exists because it is so rare: being to being.

Communication: head to head; communion: heart to heart; and then there is a third phenomenon for which no word exists, because it is so rare – after centuries sometimes one or two persons attain to it – being to being. Even silence is a disturbance.

In that moment the music of silence is a noise. Absolute emptiness is needed.

That must have happened When Buddha gave the flower to Mahakashyap.

Buddha came one day with a flower in his hand. People were waiting and he wouldn't speak – he looked at the flower, and he continued looking at the flower. Minutes passed, it became heavy, hard. The time looked like infinity – and it had never happened before. Half an hour passed, the whole hour passed. people were feeling restless now. What has happened to Buddha? Then one unknown monk – not known up to that time, a certain Mahakashyap, started laughing.

Buddha called him, gave him the flower, and told the audience: All that can be said I have given to you, and that which cannot be said I give to Mahakashyap.

That day, that morning, two beings met. It was not head to head, not heart to heart, it was being to being.

The Master can transfer his keys only from a contact which is being and being. Now for centuries Buddhists have been asking: What was given to Mahakashyap? It has become a koan in Japan: What was transferred? What did Buddha give to Mahakashyap that Mahakashyap gave to somebody else and it then passed on? And then Bodhidharma went to China in search of somebody to give the same thing to. It was given to Hui-neng. It has continued – a chain, being to being.

That happens in a state of samadhi.

So – ordinary communication; then the communion of love, and then the union of being. These are the three phenomena. When you become a disciple you have to attain to the second – heart to heart; if you are a student – to the first. A few are students here, who listen from head to head. A few are disciples who listen from heart to heart. And I hope some day somebody will listen from being to being, will be a Mahakashyap to whom I can give my flower, so that it can be carried from century to century.

Question 5

MANY SAY THAT YOUR MEDITATION TECHNIQUES ARE DANGEROUS BECAUSE THEY CAN RELEASE MORE ENERGY THAN WE CAN DEAL WITH. AND YOU HAVE OFTEN SAID THAT MADNESS AND ENLIGHTENMENT ARE EQUALLY POSSIBLE ON THE SPIRITUAL PATH. CAN YOU SAY SOME MORE ABOUT MADNESS AND HOW WE CAN AVOID IT?

If you try to avoid it you will be in danger, because anything avoided always remains like a hangover. Madness has to be lived through, not avoided. If you avoid it it will remain a part of your unconscious. If you avoid it you will not be able to encounter your total being, a part will always be suppressed.

Madness has to be passed through and through. You have to move through it. Fear is there – the fear is not of madness, remember, the fear is of getting identified. Madness cannot do anything. If you remain unidentified, alert, you can enjoy it, it is a beautiful experience. It happens around you, it never happens to you. But if you get identified, then there is danger.

That's what I was saying yesterday. On the third layer, the chaos layer, the possibility of madness is there – if you get identified. So before you get identified you have to learn awareness. And all my meditation techniques are such that they teach you two things: one: to be aware, and another: to be chaotic. They create chaos in you, and simultaneously they create awareness in you, they have an inbuilt safety. So don't be afraid. And anyway, I am here!

You go through the madness, remaining alert. Never say: I am mad. If madness happens just say: Madness is there, I am a witness. That will do. Soon everything will subside, you have passed the layer – how can you avoid it? It is there, just on the way. If you try to avoid, you will cling to the second layer, the layer of games and roles. And, afraid of the third – chaos, you will cling more and more to it. No need to be afraid! Learn how to be aware, that's all; how to be mindful.

Start with small things – eat, but eat with alertness. Walk, but walk with awareness. Talk to people, but talk with awareness. Listen to me, but always remain alert that you are listening. Don't get lost in it. Just learn to be aware, and then the madness can be released. And you will enjoy it – nothing like it! It is a storm, but a great phenomenon.

When everything goes into chaos within you that means everything moves to the original source – manmade rules, regulations are lost. The games of the society disappear; all definitions are meaningless. You move into the undefined, with no map. It is a beautiful experience, an experience of the unknown. But dangerous! If you become lost you become mad.

That's why I insist before one enters into the third layer one should choose a Master. Never enter alone. There must be somebody who can SHOCK you out of your identification; who, if you get lost, can pull you out of the mess. But one has to go through it.

And my meditation techniques ARE dangerous. In fact there cannot be any meditation techniques which are not dangerous. If they are not dangerous, they are not meditation techniques, they are tricks. Just like Transcendental Meditation of Maharishi Mahesh Yogi. They are mental tricks. Just consolatory. No danger. At the most they can give you good sleep, that's all. If you miss, you don't miss anything, you remain the same. If you attain, you attain to good sleep, that's all. No danger involved. That's why TM has had such a universal impact; people are so much attracted to it because it is so impotent, it does nothing, it is just like homeopathic medicine. Homeopaths say that their medicines are such that if they help, they help – otherwise they never harm. TM is homeopathic.

But what I am saying is allopathic. It is poison. Play carefully. It helps tremendously, it can harm also. And this is the criterion: Whatsoever helps can also harm. If something cannot harm it cannot help either. The possibility is always of both. It is dangerous because it is powerful. If something is not dangerous, it means it is powerless, it has no potency.

Yes, they are dangerous. Before you decide to enter, think twice. And don't enter into my meditations as students – that can be dangerous. Enter as disciples. Don't enter into my meditations curiously. No, curiosity can lead you to dangers. If you are really ready, ready to face madness, only then you are welcome. Otherwise – remain normal. Cling to the second layer and the first layer. At least you are not in danger. You will not attain to anything but you will also not lose anything. You can waste your life easily, with comfort. You can live comfortably, and you can die comfortably.

With me, there is danger. If you succeed with me, you can live tremendously. If you fail, you go mad.

But you can fail only if you don't listen to me. If you listen to me there is no question of it.

I am not talking of anything theoretically. Whatsoever I am saying, I have done, I have passed through it, I know what is possible, what is not possible. what can happen, what can go wrong. Every inch of the territory is known to me, so if something goes wrong that means only that you have not been listening to me.

If you listen to me, trust me, nothing can go wrong; that is how trust, a deep trust and surrender are needed.

CHAPTER 7

Hard and Soft

29 August 1975 am in Buddha Hall

LAO TZU SAYS:

WHEN MAN IS BORN, HE IS TENDER AND WEAK; AT DEATH, HE IS HARD AND STIFF. WHEN THINGS AND PLANTS ARE ALIVE, THEY ARE SOFT AND SUPPLE; WHEN THEY ARE DEAD, THEY ARE BRITTLE AND DRY. THEREFORE HARDNESS AND STIFFNESS ARE THE COMPANIONS OF DEATH, AND SOFTNESS AND GENTLENESS ARE THE COMPANIONS OF LIFE.

THEREFORE WHEN AN ARMY IS HEADSTRONG, IT WILL LOSE IN BATTLE. WHEN A TREE IS HARD, IT WILL BE CUT DOWN. THE BIG AND STRONG BELONG UNDERNEATH. THE GENTLE AND WEAK BELONG AT THE TOP.

Life is a river, a flow, a continuum, with no beginning and no end. It is not going somewhere, it is always here. It is not going from somewhere to somewhere else, it is always coming from here to here. The only time for life is now, and the only place is here.

There is no struggle to reach, there is nothing to reach. There is no struggle to conquer, there is nothing to conquer. There is no effort to protect, because there is nothing to be protected from. Only life exists, alone, absolutely alone, beautiful in its aloneness, majestic in its aloneness.

You can live life in two ways: you can flow with it – then you are also majestic, you have a grace, grace of non-violence, no conflict, no struggle, then you have a beauty, childlike, flower-like, soft, delicate, uncorrupted. If you flow with life you are religious. That's what religion means to Lao Tzu – or to me.

Ordinarily religion means a fight with Life – for God. Ordinarily it means: God is the goal, life has to be denied – and fought; life has to be sacrificed and God has to be achieved. This ordinary religion is no religion. This ordinary religion is just part of the ordinary violent aggressive mind.

There is no God beyond life; life is God. If you deny life you deny God, if you sacrifice life you sacrifice God. In all the sacrifices, only God is sacrificed.

Gurdjieff used to say – it looks paradoxical but it is true – that all religions are against God.

If life is God, then to deny, to renounce, to sacrifice, is to go against God.

But it seems Gurdjieff did not know much about Lao Tzu. Or even if he had known about Lao Tzu he would have said the same thing, because Lao Tzu does not seem to be ordinarily religious. He is more like a poet, a musician, an artist, a creator, rather than like a theologian, a priest, a preacher, philosopher. He is so ordinary that you cannot think that he is religious. But really to be religious is to be so extraordinarily ordinary in life that the part is not against the whole, but the part is flowing with the whole.

To be religious is not to be separate from the flow. To be irreligious is to have your own mind, in an effort to win, to conquer, to reach somewhere. If you have a goal you are irreligious. If you are thinking of the tomorrow you have already missed religion. Religion has no tomorrow to it. That's why Jesus says: Think not of the morrow; look at the lilies in the field, they are blossoming NOW. Everything that is, is NOW, everything that is alive is NOW alive. Now is the only time, the only eternity.

Two possibilities are there. You can fight with life, you can have your private goals against life – and all goals are private, all goals are personal, you are trying to impose a pattern on life, something of your own; you are trying to drag the life to follow you, and you are just a tiny part, infinitesimal, so small, so atomic, and you are trying to drag the whole universe with you. Of course you are bound to be defeated. You are bound to lose your grace, you are bound to become hard.

Fighting creates hardness. Just think of fight, and a subtle hardness comes around you; just think of resisting, and a crust arises around you which covers you like a cocoon.

The very idea that you have a certain goal makes you an island, you are no more part of the vast continent of life. And when you are separated from life you are like a tree which is separated from the earth. It may live a little on the past nourishment, but really it is dying. The tree needs roots, the tree needs to be in the earth, joined together, part of it.

You need to be joined with the continent of life. part of it, rooted in it. When you are rooted in life you are soft – because you are not afraid.

Fear creates hardness. Fear creates the idea of security, fear creates the idea to Protect yourself. And nothing kills like fear because in the very idea of fear you are separated from the earth, uprooted.

Then you live on the past – that is why you think so much of the past. It is not coincidental. The mind continuously thinks either of past or of the future. Why think so much of the past? The gone

is gone! It cannot be recovered. The past is dead! Why do you go on thinking about the past which is no more and about which nothing can be done? You cannot live it, You cannot be in it. But it can destroy your present moment.

But there must be some deeprooted cause for it – the deeprooted cause is that you are fighting the whole. Fighting the whole, fighting the river of life, you are uprooted. You have become tiny, a capsule-like phenomenon, closed in yourself. You have become an individual, you are no more part of the BRAHMA, the expanding universe, the vast. No, you are no more part of it, you have to live like a miser on your past nourishment, that's why mind goes on thinking about the past.

And you have to pull yourself somehow to be ready to fight – that's why you go on thinking about the future: future gives you hope, past gives you nourishment, and just between the two is eternity, the very life, which you are missing. Between the past and the future you are dying, not living.

There is another way to be – really, the only way to be because this way is not the way to be, the way of fight is not to be the way to be.

The other way is to flow with the river, flow so together with it that you don't feel even the separation – that you are separate and flowing with it. No you become part, not only part, you are immersed in it, you have become the river, there exists no separation. When you are not fighting, you become life. When you are not fighting you have become the vast, the infinite. When you are not fighting, that state in the East has been known as surrender; trust, what we have called SHRADDHA; trusting life, not trusting your individual mind, but trusting the whole. Not trusting the part, but the whole. Not trusting the mind, but trusting existence.

Surrendered, suddenly you become soft, because then there is no need to be hard, you are not fighting, there is no enmity, there is no need to protect, there is no urge to be secure, you are already merged with life.

And life is secure, only individual egos are insecure, they need protection, they need safety, they need armours around them; afraid, continuously trembling. Then how can you live? You live in anguish and anxiety. You don't live. You lose all delight, the sheer joy of being here – and it is a sheer joy. It has no cause to it. It simply arises because you are. It simply bubbles up within you just because you are. Once you are open, flowing with life, you are bubbling with joy continuously. For no reason at all! You simply start feeling that to BE is to be happy.

That's why Hindus have called the ultimate: SATCHITANANDA. That means to be is to be blissful. To be true is to be blissful. There is no other way of being. If you are miserable that only shows that you have lost contact with being. To be miserable means somehow you are uprooted from the earth, you have become separate from the river, you have become a frozen block, an ice cube, floating in the river, but not with it; fighting, even trying to go upstream – the ego always wants to go upstream, because wherever there is challenge the ego feels good. The ego is always in search of fight. If you cannot find anybody to fight you will feel very miserable. Somebody is needed to fight. In fighting you feel good, you ARE.

But that is a very in way to be. A pathological way, a neurotic way to be. Neurosis is fighting with the river. If you fight, you become hard. If you fight, you surround yourself with a dead wall. Of course,

your own being is dead. You lose softness, lucidity, grace, gentleness. Then you are just dragging, not alive.

Lao Tzu is for surrender. He says: Surrender to life. Allow life to lead you, don't try to lead life. Don't try to manipulate and control life, let life manipulate and control you. Let life possess you. You simply surrender! You simply say: I am not. You give total power to life, and be with it. Difficult, because the ego says: Then what am I? Surrendered, I am no more.

But when the ego is not, in fact for the first time you are. For the first time you are not the finite, you are the infinite. For the first time you are not the body, the embodied, you are the unembodied, the vast, which goes on expanding; beginningless, endless.

But the ego does not know about it. The ego is afraid. It says: What are you doing, losing yourself? Then you will be lost, you will be a nobody. If you listen to the ego, the ego will put you again and again on a neurotic path, the path of Being Somebody. And the more you become somebody the more life has disappeared from you.

Look at people who have succeeded in the world, who have become somebody, whose names are found in Who's Who? Look at them, watch them, you will find that they are living a fake life! They are only masks, nothing inside, hollow men, stuffed maybe, but not alive. Empty.

Watch people who have become successful in the world, and have become somebodies: presidents, prime ministers, rich people, the very rich, who have attained all that can be attained in the world. Watch them, touch them, look at them; you will feel death. You will not find throbbing hearts there. Maybe the heart is still beating but the beat is mechanical. The beat has lost the poetry. They look at you, but their eyes are dull. The lustre of being alive is not there. They will shake hands with you but in their hands you will not feel anything flowing, you will not feel any exchange of energy, you will not see warmth welcoming you. A dead hand. Weight you will find there, love you will not find.

Look around them: they live in hell. They have succeeded, they have become somebodies, and now only hell surrounds them. You are on the same way if you are trying to be somebody.

Lao Tzu says: Be a nobody, and then you will have infinite life flowing in you.

For the flow of life, to be a somebody becomes a block; to be a nobody – vast emptiness; it allows all. Clouds can move, stars can move in it. And nothing disturbs it. And you have nothing to lose, because all that can be lost you have surrendered already.

In such a state of being one is ever young. The body of course will become old, but the innermost core of your being remains young, fresh. It never becomes old, it is never dead.

And Lao Tzu says: This is the way to be really religious. Float with Tao, move with Tao, don't create any private goals and ends, the whole knows better, you be simply with it. The whole has created you, the whole breathes within you, the whole lives in you, why do YOU bother? Let the responsibility be with the whole. You simply go wherever it leads.

You don't try to force and plan, and you don't ask for any certain goals because then there will be frustration, and you will become hard, and you will miss an opportunity of being alive. And this is

the point – that if you allow life, more life happens, then if you allow yourself to be alive still more life happens.

Jesus goes on saying: Come to me, and I will show you the way of infinite life. Life abundant. Life overflowing, flooding.

But we live like beggars, we could have been like emperors. Nobody else is responsible. Your cleverness to be yourself, to be clinging to the ego, is the whole cause of your misery.

Now the sutras.

WHEN MAN IS BORN, HE IS TENDER AND WEAK;

Watch a small baby, just born. He has no crust around him: vulnerable, open, soft. Life in its purity. It will not be so for long, soon personalities will start growing around him, he will be encaged, imprisoned by the society, parents, schools, universities; soon the life will become a distant phenomenon. He will be more like a prisoner. Life will go on beating somewhere deep inside him, but even he will not be able to hear the beat of it.

But when a child is born – watch it. Again and again the miracle happens. Again and again life goes on showing you the way, how to be, again and again life goes on saying that life is renewed every day.

Old men die. New small babes are born. What is the POINT in it? It is very clear that life does not believe in oldness. In fact, if life was run by economists, this would seem to be very uneconomical, a wastage. An old man trained, experienced in the ways of life and world, then when he is ready and when he thinks he has become wise, death takes over – and replaces the old man with a small baby with no knowledge, no wisdom at all, absolutely fresh, a tabula rasa – everything has to be written again. If you ask the economists they will say: This is foolish! God must consult economists first – what is he doing? Wastage, sheer wastage! A trained man of eighty dies and an untrained babe is replacing him this should be just the otherwise, then it will be more economical.

But life does not believe in economics – and it is good that it doesn't believe, otherwise the whole world would have become a big cemetery. It believes in life, not in economics. It goes on replacing old people by new, dead people by young, hard people by soft – the indication is clear: life loves softness. Because through a soft being life can flow easily.

WHEN MAN IS BORN HE IS TENDER AND WEAK;

And Lao Tzu insists on the second point also; that life does not believe in strength. Weakness has a beauty in it, because it is tender and soft. A storm comes, big trees will fall – strong; and small plants – they will simply bend; and then the storm goes by and they are again smiling and flowering. In fact the storm has made them just fresh, it has taken their dust, that's all. They are more alive, younger, fresher, and, the storm has given them a good bath. And the old trees – very strong, they have fallen, because they resisted, they would not-bend, they were very egoistic.

Lao Tzu says: Life loves the weak. And that is the meaning of Jesus' sayings: Blessed are the meek, because they shall inherit the earth; Blessed are the poor, the poor-in spirit; Blessed are those who weep, because they shall be comforted.

Christianity goes on missing the meaning of Jesus' sayings, because those sayings are Lao Tzuan. Unless they are related to Lao Tzu they cannot be interpreted rightly. The whole teaching of Jesus is: Be alive and be weak. That's why he says if somebody hits you on the face give him the other side also. If somebody takes your coat, give him your shirt also. And if somebody forces you to walk with him for one mile, go for two miles. He is saying be weak – Blessed are the meek.

What is there in weakness which is blessed? Because ordinarily the so-called leaders of the world, teachers of the world, they go on saying: Be strong. And this Lao Tzu and Jesus, they say: Be weak.

Weakness has something in it – because it is not hard. To be strong one needs to be hard. To be hard one needs to flow against life. If you want to be strong, you will have to fight the flow, only then will you become strong, there is no other way to become strong. If you want to become strong move upcurrent. The more the river forces you against it the more you become stronger.

To be weak, flow with the river; wherever it is going, go with it. To flow with the river... if the river says go with me for one mile, go for two miles, if the river takes your coat give your shirt also, and if the river slaps you on one cheek, give the other.

Weakness has a certain beauty in it. That beauty is that of grace, the beauty is that of non-violence, AHIMSA, that beauty is that of love, forgiveness, the beauty is that of no conflict. And unless Lao Tzu is understood well, and humanity starts feeling for Lao Tzu, humanity cannot live in peace.

If you are taught to be strong you are bound to fight, wars will continue. All political leaders in the world go on saying that they love peace – and they all prepare for war. They say they stand for peace – and they all go on accumulating armaments. They talk about peace – and they prepare for war. And they all say they have to prepare for war because they are afraid of the other; and the other says the same thing. The whole thing looks so foolish and stupid.

China is afraid of India, India is afraid of China. Why can't you see the point! Russia is afraid of America, America is afraid of Russia. They both talk about peace and they both go on preparing for war. And of course, that which you prepare for happens.

Your talk about peace looks just rubbish. Your talk about peace is nothing but cold war. In fact politicians need time to prepare: in that time they talk about peace so that they can have enough time to prepare. Humanity for centuries has lived in only two periods: the war, the period of war, and the period of preparation for war – these are the only two periods; the whole history seems to be just neurotic.

But this is going to be so because strength is praised, ego praised. If two persons are fighting on the road, one is stronger, another is weak, the weaker has fallen and the stronger is sitting on his chest, whom do you appreciate? You appreciate the one who has become a conqueror? Then you are violent. Then you are for war. Then you are a war-monger. Then you are very dangerous and neurotic. Or do you appreciate the one who is weak?

But nobody appreciates the weak, nobody wants to be ASSOCIATED with the weak, because deep down you would also like to be strong. When you appreciate the strong you say: Yes, this is my

ideal, I would also like to be like him. If strength is praised, then violence is praised. If strength is praised, then death is praised, because all strength kills – kills the other and kills you also. Strength is murderous and suicidal both.

Weakness, the very word seems to be condemnatory. But what is weakness? A flower is weak. A rock by the side of the flower is very strong. Would you like to be like a rock? Or would you like to be like a flower? A flower is weak, remember, very weak. Just a small strong wind, and the flower will be gone. The petals will fall to the earth. A flower is a miracle; it is a miracle how the flower exists – so weak, so soft! Seems to be impossible. How is it possible? Rocks seem to be okay, they exist, they have their arithmetic to exist, but the flower? It seems to be completely unsupported, but still a flower exists. That's the miracle.

Would you like to be like a flower? If you ask deep down your ego will say: Be like a rock. And even if you insist, because a rock looks ugly, then the ego will say even if you want to be a flower be a plastic flower. Be at least strong! Winds won't disturb you, rains won't destroy you, and you can remain for ever and ever.

A real flower comes in the morning, laughs for a moment, spreads its fragrance – and is gone. An unreal flower, a plastic flower, can remain for ever and ever.

But it is unreal, and it is strong because it is unreal. Reality is soft and weak. And the higher the reality is, the softer.

You cannot understand God because your minds understand the logic of rocks. You don't understand the logic of a flower. Your mind can understand mathematics, you don't have that aesthetic sense to feel for flowers.

Only a poetic mind can understand the possibility of God, because God is the WEAKEST, the SOFTEST. That's why it is the highest. It is the ultimate flower. It flowers, but it flowers only in a split-second. That split-second is known as THE PRESENT.

If you miss that moment – and it is such a small moment that you need to be very intensely attentive, only then will you be able to see it, otherwise you will miss it. It is always flowering every moment it flowers, but you cannot see, your mind is cluttered with the past and the future – and the present is such a narrow phenomenon. just a flicker of the eyelids and it is gone.

In that narrow moment God flowers – it is the highest, the ultimate.

But very weak, very soft, it has to be. It is the pinnacle, the last crescendo, beyond which nothing exists.

You will be able to understand God only when you understand the logic of softness and weakness. If you are trying to be strong: conquerors, fighters, warriors, then you will live in the world surrounded by rocks, not by flowers, and God will be a faraway phenomenon. It will not be possible for you to detect God anywhere in life.

WHEN MAN IS BORN HE IS TENDER AND WEAK; AT DEATH, HE IS HARD AND STIFF.

So this should become your part of life: remain soft, tender and weak, don't try to be hard and stiff because that is how you are bringing your own death closer and closer.

Death will come some day – that is not the point. Death is not the fear, death is not the problem, but if you are alive in a deathlike personality – that is the problem. Death in itself is very soft, softer than life, very tender; you can hear the sounds of life, but you cannot hear the sounds of death. When death comes it is so soft, you cannot know even a second before that it is coming. And it is so weak, so tender. That death is not the problem. The death that you are living right now, that is the problem. Death before death is the problem, living a dead life, that is the problem. Hard. Closed. Leibnitz has a term for it, he calls it MONAD. Monad means: closed in such a prison, in such a capsule, that there are no windows even to look out of, or for the outside to look in. A monad is an absolutely closed windowless cell.

MONAD comes from the same root as monopoly, monastery, monk and monogamy; it means to be totally alone. A monk is one who lives alone. A monastery is a place where people live alone.

When you are completely closed, in a dead cell, you are in a monastery. You live in a cave by yourself, you cannot reach others, others cannot reach you. You are completely closed. This is the death which is stiff.

And then you are miserable, and then you try to find ways and means of how not to be miserable. You go on creating misery by being stiff, hard, and then you go on seeking methods of how not to be miserable.

In fact if you understand the phenomenon of how you have become miserable, you can drop it immediately. Just be soft, flowing. Be like a child, and always retain the purity and the softness of childhood. Don't lose contact with it and you will be surprised one day when you discover that the child that you had been fifty years before is still alive within you.

If you know how to make contacts with it, suddenly you are again a child; the child is never lost because THAT IS YOUR LIFE. It remains there; it is not that the child dies and then you become young, and then the youth dies, then you become old, no! Layers upon layers accumulate but the innermost core remains the same, the babe that you were born is still there within you; many layers have accumulated around it – if you penetrate those layers, suddenly the child explodes in you; this explosion I have called ecstasy.

Jesus says: Unless you become like children you will not enter the kingdom of God. This is what he MEANS: this is all of what I am talking about. If you penetrate your hard shell, the hard cote, the walls around you, the many layers, suddenly the child will explode within you, again you will look at the world with those innocent eyes of a child. Then there is God.

God is not a very philosophical concept: it is this world looked at through the eyes of a child. The same world – these flowers, these trees, this sky – and you, the same world suddenly takes a new quality of being divine when you look at it through the eyes of a child. Only a pure soft tender heart is needed. God is not missing, YOU are missing. God is not absent, YOU are absent.

WHEN MAN IS BORN HE IS TENDER AND WEAK: AT DEATH, HE IS HARD AND STIFF. WHEN THINGS AND PLANTS ARE ALIVE, THEY ARE SOFT AND SUPPLE; WHEN THEY ARE DEAD, THEY ARE BRITTLE AND DRY.

Learn. Life is teaching through many ways. Life is indicating the path how one should be.

THEREFORE HARDNESS AND STIFFNESS ARE THE COMPANIONS OF DEATH, AND SOFTNESS AND GENTLENESS ARE THE COMPANIONS OF LIFE.

If you want to be more alive, abundantly alive, then seek companions of life: gentleness, softness.

All that clutters you makes you hard. Live in such a way that each moment you are free from the past moment.

Your situation right now is like this: you have a big house with many rooms; in all the rooms there are jigsaw puzzles, the whole house is filled with jigsaw puzzles – on the tables, on the chairs, on the beds, on the floors, hanging from the ceilings – everywhere, jigsaw puzzles; and you have not been able to solve any. You try to solve one; feeling that to solve it is difficult you move to another puzzle; but the first one is hanging on your head; not only that, a few parts of it you carry with you to work on later on. Then you try to solve another puzzle, but you cannot solve it because you are yourself puzzled. Then you move to another room, and this way you go on and on and on – in circles. You are cluttered with unsolved puzzles, and by and by you are completely neurotic. Not a single point of life solved and thousands of puzzles hanging around you. They take their toll, they kill you.

Never carry things on from the past – it is gone! Every moment be rid of it! Solved or not solved. Now nothing can be done about it. Drop it. And don't carry parts because those parts won't allow you to solve new problems which Live this moment, live this moment as totally as possible, and suddenly you will come to realize if you live it totally it is solved. There is no need to solve it. Life is not a problem, it is a mystery to be lived.

If you live it totally it is solved, and you come out of it beautiful, enriched, with new treasures of your being opened, but nothing hanging around you. Then you move in another moment with that freshness, with this totalness, intensity, so that another moment is lived – and solved.

Never go on accumulating unlived moments around you, otherwise you will become hard.

You can remain soft only if you don't carry anything from the past. Why are children soft? They don't carry. Their way is the way of the sage, If a child is angry he is angry. In that moment he does not bother what Buddha says about anger, he does not bother what Mahavir has taught about anger: Don't be angry – he becomes really angry. He is so intensely angry that the very intensity becomes beautiful. Look at a child when he is really angry: the whole body – such a small body, so soft, so tender – throbbing with such anger, eyes red, face red, jumping, screaming, as if he will destroy the whole world. An explosion of energy.

And the next moment the anger is gone, and he is playing, and look at his face – you cannot believe that this face was angry a moment before. All smiles! So beautiful, so happy.

This is the way to live. One moment be in it, but be in it so totally that nothing is left to be in another moment. The child lives the moment of anger, then he moves. When better education will be possible in the world we will not teach children NOT to be angry, we will teach them to be angry, but TOTALLY angry, and not to carry it. Anger in itself is not bad, to carry it, to accumulate it, is dangerous.

Flashes of anger are beautiful, in fact necessary, they give a tone to life. They make life more salty. Otherwise you will feel more flaccid, you won't have a tone. It is good exercise in itself, and if one can be in it totally and come out of it totally, unscratched, nothing is wrong in it. And a person who can be angry totally can be happy totally, can be loving totally, because it is not a question of whether you are angry or happy or loving; the one thing you learn from all experiences is being total.

If you are not allowed to be angry you become incomplete. You live the moment partially, the other parts hang on the mind. Then you are smiling but your smile is not pure, it is corrupted, because that anger is hanging in it. Your lips are smiling but they are poisonous, the anger has not left, the past has not gone, you are not completely free to be here and now, the past has a shadow on you.

And this goes on and on. You become puzzled. The whole life becomes a hangover. Then you cannot live anything: you cannot love, you cannot pray, you cannot meditate. People come to me and they say: When we meditate suddenly millions of thoughts arise; ordinarily those thoughts are not arising, but when we meditate then they arise.

Why does it happen? Incomplete experiences; when you meditate you are unoccupied; they all jump upon you: You are unoccupied – at least solve us! complete us! fulfil us! You are not doing anything, meditation is not doing anything, just sitting here. Do something! This anger is there fulfil it! This love is there – fulfil it! This desire is there – do something!

When you are occupied, you are so much occupied that they all surround you but never become the focus of your attention. But when you are meditating they all try to attract your attention: WE ARE INCOMPLETE. They are ghosts of your past.

Live every moment totally. And live with awareness so that the past is not carried: And this is easy, just a little awareness is needed. Nothing else is needed. Don't live in sleep, robot-like. Be a little more conscious, and you will be able to see.

And then you will become soft like a child, supple like a new sprouting plant, and this quality can be carried to the very moment of to the last moment of death you remain supple. If you remain supple, young, fresh – death happens, but it does not happen to you. Because you carry life in you, death cannot happen. Only people who have been already dead, die. People who have remained alive, they watch death happening; the body dies, the mind dies, but not they, they remain out of it, transcendental.

THEREFORE WHEN AN ARMY IS HEADSTRONG, IT WILL LOSE IN BATTLE.

Lao Tzu looks absurd. He says when an army is headstrong it will lose in battle, and you think whenever you are headstrong you will win.

WHEN A TREE IS HARD, IT WILL BE CUT DOWN. THE BIG AND STRONG BELONG UNDERNEATH. THE GENTLE AND WEAK BELONG AT THE TOP.

The roots are hard, they belong underneath. The flowers are soft, they belong at the top.

And this will be the right structure of society – if the people who are strong belong to the roots and the people who are soft belong to the top. Poets and painters should belong to the top. Saints

and sages should belong to the highest peak. Soldiers, politicians, businessmen should belong underneath, they should not belong to the top. The whole world is topsy-turvy, because hard people are trying to be on the top.

It is as if roots have become politicians and they are trying to come to the top of the tree and they are trying to force the flowers to go to the roots, to the underground.

When the world was more in equilibrium – for example in India Brahmins belonged to the top. We had placed them at the top – Brahmins means sages: those who have known the Brahma. It is not a caste. It has nothing to do with birth, it has something to do with the inner resurrection. Those who have known the ultimate, they are the Brahmins, they belong to the top, they were the flowers. Even kings, very strong emperors, had to come and bow down at their feet. That was the right way! A king, howsoever strong, and howsoever great, is still a king. A man of the world is still neurotic, is still after ambition and ego – he has to bow down.

It happened that Buddha was coming to a town, and the king of the town was a little hesitant to go and receive him.

The prime minister of the king told him: You have to go. The prime minister was a very old wise man. The king said: This looks unnecessary. He is a beggar. Let him come! What is the point in me going to the boundary of my kingdom to receive him? I am a king, and he is a beggar.

The old prime minister of the king wrote his resignation immediately. He said: Take my resignation, because if you have fallen so low then I cannot remain here. You must remember that you are and he has renounced kingdoms. He has nothing. You have a great empire, AND HE HAS ONLY NOTHING. He belongs to the top. And you have to go and bow down, otherwise take my resignation. I cannot be here in this palace with you. That is impossible for me. The king had to go.

When he bowed down to Buddha, Buddha is reported to have said to him: There was no need. I have heard that you were reluctant to come – there was no need, because when one is reluctant, even if one comes, one does not come. And respect cannot be forced. Either you understand or you don't understand. There was no need! I was coming myself and I am a beggar. And you are an emperor.

But now the king started crying and weeping. He understood the point.

In the East, Brahmins were on the top. That should be the right way to structure a society. Now all over the world politicians have reached to the top. Hence the misery, and the chaos it has to be so. The top has become too heavy. Only flowers should be on the top: sages, poets, mystics, not politicians.

THE BIG AND STRONG BELONG UNDERNEATH. THE GENTLE AND WEAK BELONG AT THE TOP.

Lao Tzu is saying that if you want to belong to the top be gentle and weak. Be so weak and gentle, so soft, like the grass, not strong like big trees.

Lao Tzu has a deep interest in all that is useless. He says to be useless is to be protected. To be useful is dangerous, because if you are useful then somebody is going to use you, you will be exploited. If you are strong then you will be forced into the army.

Lao Tzu was moving from a village, passing through a village with his disciples. He saw a man with a hunchback. He told his disciples: Go to that hunchback and ask how he is feeling, because I have heard the town has been in trouble. The king has forced all young men and strong men into the army.

They went to the hunchback and they asked him. The hunchback said: I am happy! Because of my back they didn't force me. I am useless. That's how I am saved. They reported back. Lao Tzu said to them: Now remember. Be useless. Otherwise you will become fodder in the war.

Once passing through a forest they came under a big tree: one thousand bullock carts could have rested underneath it. The whole forest was being cut down, thousands of carpenters were working there. Lao Tzu said: Enquire what has happened. Why have they not cut this big tree?

The disciples went, they enquired; the carpenter said: That tree is absolutely useless. The branches are not straight, you cannot make furniture out of them; and when you bum it, so much smoke comes out of it that it cannot be used as a fuel. And the leaves are so bitter that not even animals are ready to eat them. So it is useless. That is why we have not cut it down.

It is said Lao Tzu started laughing and said to his disciples: Be like that tree, useless. Then nobody will cut you down. And look at this tree, how big it has become, just by being useless!

Life can be looked at in two ways. Either you look at it as utilitarian – one thing has to be used for something else; life then becomes a means, and some end has to be fulfilled. Or life can be taken as enjoyment, not as a utility. Then this moment is all, there is no goal, no purpose.

I was reading a poem just the other day. One line of it struck me deeply. One line in that poem says: A POEM SHOULD NOT MEAN, BUT BE.

I loved it. Life should not mean, life should be. An end in itself. Going nowhere. Enjoying here and now. Celebrating. Only then you can be soft. If you are trying to be of use, you will become hard. If you are trying to achieve something, you will become hard. If you are trying to fight you will become hard. Surrender. Be soft and tender. And allow the flow of life to take you wherever it takes you. Let the goal of the whole be your goal. Don't seek any private goal. You just be a part, and an infinite beauty and grace happens.

Try to feel it – what I am saying; it is not a question of understanding, it is not a question of intellectual capacity. Feel it, what I am saying. Imbibe it, what I am saying. Let it be there with you. Allow it to settle deep in your being: Life should not mean, life should be.

And then suddenly you are soft. All hardness goes, disappears, melts. The baby is rediscovered, you have again become a child, those transparent eyes of childhood are available again.

You can look and then this greenery is totally different, and the songs of the birds are totally different. Then the whole has a totally different significance. It has no meaning, it has significance. Meaning is concerned with utility, significance with delight.

Delight in it and you will be soft. Flow with the river. Become the river.

CHAPTER 8

It is Just a Joke

30 August 1975 am in Buddha Hall

Question 1

YOU TELL US AGAIN AND AGAIN NOT TO DESIRE ENLIGHTENMENT AND YET YOU ALSO REMIND US AGAIN AND AGAIN HOW IMPOVERISHED AND WHAT RUBBISH OUR LIVES ARE, AND TELL US HOW BLISSFUL AND RICH ENLIGHTENMENT IS. HOW CAN ONE AVOID PREFERRING BLISS TO RUBBISH?

Preference is the greatest problem. If you prefer, you miss. If you prefer bliss to rubbish your concept of bliss is already rubbish. If you don't prefer, if you remain alert and non-Preferring, in a deep choiceless awareness, even rubbish itself becomes blissful'. Rubbish and bliss are not two things. If you prefer everything is rubbish. If you don't prefer – everything becomes blissful.

This world and nirvana are not two things. This world exists because of your choice. If choice disappears, the world disappears. Suddenly there is enlightenment and nothing else.

It is just in front of your eyes. Prefer, and you will miss it, because preference means the mind has entered. Choice is mind. When you say: I choose this and I don't choose that, you have already divided the world into two; the duality has entered. Now the non-dual is lost, the one is lost, the unity is no more there. If you don't choose the duality disappears because it IS because of your choice; you support it by your choice, that's why it exists. If you don't support it by your choice it has disappeared. Already there is nothing to choose and no one to choose.

Enlightenment is not something that you have to choose. When there is no choice that which remains IS enlightenment.

I understand your difficulty, because the choice comes again and again. You may even choose not to choose; if I insist that choicelessness is the door you may start choosing IT – but then you missed, you could not understand me. Nothing is to be done, just a tacit understanding is needed.

Just by listening to me, if you understand it, it has already happened. There is nothing else to do.

Don't ask HOW. Just try to understand what I am saying: Don't bring the desire in. Let the understanding be clear.

When you say: THIS IS WRONG you have denied a part of existence as wrong. Now you can never be the whole – and enlightenment belongs to the whole! It is a flowering of the whole. A part cannot be enlightened, only the whole. If you say: THIS IS GOOD AND THAT IS BAD, and THIS I CHOOSE AND THAT I REJECT, who is making these rejections, choices? The I, the ego, is dividing existence like a sword, cutting it in two. If you understand it, you don't divide. In a non-divided existence, nothing is lacking. You suddenly start dancing. It has happened.

YOU TELL US AGAIN AND AGAIN NOT TO DESIRE ENLIGHTENMENT – Yes. Because desire is the bondage. The so-called religions have been teaching people to desire enlightenment. They have created much confusion. I am doing nothing, just clearing the whole confusion that has been put into your mind. They say: Don't desire the world, don't desire worldly objects, don't desire money, don't desire power, prestige – desire God, desire enlightenment, desire heaven, desire virtue. But when you desire virtue, when you desire God, nothing has changed in you. Only the object of desire has changed. Desiring has remained the same. First you were desiring money, now you desire God. The object has changed, now you have an other-worldly object, but have you gone through any transformation? You still desire.

The nature of desire is the same, it doesn't depend on the object. God or money makes no difference. You desire – that is the thing.

Because in desire, you have moved into the future. In desire you have already missed the present moment. Desire means you are not here-now. Now the mind has gone somewhere else. And how can you enjoy that which is happening now, when the mind is somewhere else? How can you delight in that which is already showering on you when the mind is not here? Life goes on showering, God goes on surrounding you, but your mind is somewhere else – in the future, in some result, in desire. That's how you miss!

Desire allows you space to move into nowhere; and you are always here, your concrete existence is always in the present. But the desire helps to create other worlds which are not.

Look at a man desiring money. He has ten thousand rupees – he cannot enjoy them because he is desiring ten lakhs of rupees. He is miserable. Those ten thousand don't make him rich. He is miserable. Those ten lakhs that he is desiring make him poor. He will enjoy only when ten lakhs are there.

But, do you think he will enjoy? When ten lakhs are there the mind must have moved again, because the mind has learned the trick of how to move: from ten thousand to ten lakhs, from ten lakhs to ten crore! The proportion, the distance, will remain the same. By the time he attains ten lakhs the mind is already desiring ten crore.

He cannot enjoy ten lakhs, he is not rich because of them, he is poor because of ten crore.

You start meditating, you cannot enjoy that which is happening to you, your mind thinks of enlightenment. And I tell you, even if it was possible for enlightenment to happen – which is not possible – you would not be able to enjoy it. Your mind would move to some other GREAT enlightenment. That is the nature of desire – to go on moving. If God was there just standing in front of you, you would have already moved to some other great God – this God won't do. Not enough. Not fulfilling.

One has to understand how the mind functions, that's all. A tacit understanding of the functioning of the mind – and suddenly you start laughing; the whole trick is understood.

Then, it is not a question of changing objects but of simply dropping the desire – and when I say 'dropping the desire' please don't misunderstand me. I don't mean that YOU drop it. When the tacit understanding is there, IT DROPS. Suddenly you see the point: that life is HERE, and desire is THERE. You see the point – and desire disappears. It is just a line of smoke around you, nothing substantial. You need not even push it. You understand – it has disappeared.

Not that you drop desire, because I know, how can you drop it? You can drop it only if some other desire is substituted. If I say: Drop the desire of money because then you can attain to God! – you can drop it, because I am giving you another object to desire. You can drop the old – because with the old you yourself have already become frustrated and fed up. Now this new object will help the desire for a few days; then you can drop it again.

Objects can be dropped if desire is allowed. Mind is not worried about objects. When you drop the desire, the mind disappears. Mind is desiring, mind is not an entity. Mind is not something there, mind is just a process – of desiring. You desire? – mind is there. You don't desire? – mind is not there. And when mind is not, enlightenment is.

So I am not saying DO SOMETHING for it, no. I am saying simply: Have a look, a relaxed look at it. And that will do.

But listening to me you start being greedy. You start feeling: How beautiful to be enlightened! How beautiful to know the truth! How beautiful to realize God! You start feeling greedy – watch the greediness, otherwise God will become an object, and all objects belong to the world. There is no other-worldly object. All objects belong to the market. There are no other objects which are not commodities in the market; because whatsoever helps your desire. helps you to be in this rubbish, to be in this nightmare.

So don't try to do something. I am not saying drop desiring, I am saying simply understand the process of desire. The moment you have understood you will see it has dropped.

... AND YET YOU ALSO REMIND US AGAIN AND AGAIN HOW IMPOVERISHED AND WHAT RUBBISH OUR LIVES ARE. I have to remind you because that is how it is. Your lives ARE rubbish. And there IS a way of being which is tremendously blissful. I have to remind you again and again that the way you are living is not a way of life, it is a way of dying. You are simply killing yourself. And I have to remind you; there is a way where nothing else but infinite bliss exists.

But I am not saying this to create a preference. I am not saying this to create a choice, I am not saying leave this and choose that, drop this and try to achieve that – no, I am not saying that. I am simply saying that the achieving mind creates rubbish, and the non-achieving mind is blissful. So if you start making efforts to attain to that blissful state you will show that you have not understood me.

This has always happened: Buddha, Jesus, Lao Tzu – were never understood; people never understood them. They were deeply misunderstood. Whatsoever they said was taken in a totally different way. They were saying something else, absolutely different; from a different dimension they were talking.

And then people create followings, people create organizations, people create methods, and people go on doing a thousand and one things – and missing the whole point.

And the point is very simple. Not knowledge, not much intelligence is needed, just a purity, an innocent look.

So watch me; and what I am saying – listen to it, as you listen to music. Music does not mean much, in fact it doesn't MEAN at all – it just sounds. But music gives you something of the unknown. Listen to me as if you are listening to music, to a different dimension; don't try to interpret me, don't translate me in your mind, just listen. Try to be more alert, not to be more intelligent. Try to be more conscious, so you don't miss anything. And some day – and that day is unpredictable, nobody can say when – you will be tuned in. And suddenly, the night disappears. It has never been there. It was just illusory.

When Buddha attained, he was asked: What have you attained? He said: Nothing. I have not attained anything. I have come to understand only that that which I was seeking had always been within me. The seeker was the sought. I have not attained to anything. I have only RECOGNIZED. I have only come to an awareness, to an awakening. I have looked into myself, and nothing was lacking. Everything has been perfect from the very beginning.

In this existence nothing is imperfect. The imperfection is not possible because the whole is so perfect, incomparably perfect. Only the perfect can come out of the perfect, so how is imperfection possible? It must be that you are deluded.

Somewhere, you have created the notion of imperfection, otherwise nobody is imperfect. You are Buddhas! You may be knowing, not knowing, that is for you to choose: to know or not to know. But your reality is the reality of a Buddha. Gods Anonymous. Not knowing, not acquainted with themselves, but all gods. Fast asleep maybe, but still a god is a god, asleep or awake. So when I tell you, and I have to tell you, and insist again and again, that there is a way of being where every moment is infinite bliss, where every moment is ecstatic, and you are living in rubbish – please, don't create a desire, because desire creates rubbish.

Understand the thing, and let desire slip out of your hands.

Suddenly – and it is always sudden, without any gradual process – one is awake. The morning has come. You are back home.

You ask how one can avoid preferring bliss to rubbish. You have to avoid, otherwise you will create rubbish.

Difficult, I know. I understand your difficulty, because my difficulty was once the same. But as I understand your difficulty, please try to understand what I am saying. The same difficulty has been my difficulty; and I know how impossible it is not to create a desire for God, how impossible it is when you understand something is beautiful, blissful, not to long for it. But by and by you will come to feel the knack of it. Because whenever you desire it, you will miss it. Then you will have to understand that by desiring you miss.

This comes only by experience. Many times you will fall. But don't be discouraged. Get up again, and be going. Many times you will fall and you will start desiring. It is so subtle that you may even be thinking you have not chosen, you have not preferred, and you have preferred.

But the more alert you are, one day or other it will happen. It has happened to me, and I was in the same plight, and the same was the difficulty for me – how not to desire that which is blissful. How simply NOT to desire, and remain desireless, not preferring anything to anything else, just being, without any preference. I know, it is almost impossible – but it happens. Impossibles happen. They are the real miracles.

It has happened. And so I know it is going to happen to you. Just persist. Don't get discouraged by mistakes and errors. Get up again, have another try. It is a groping in the dark. But the door is there, so if you go on groping enough, you will stumble upon the door.

That's why religion can never become a science – never! It will always remain a groping. At the most it can be an art and that so subtle that it cannot be taught. So I insist to you: go on groping.

One day it happens. How it happens, why it happens, remains a mystery. In fact nobody has ever been able to exactly say HOW it happens. If somebody can say how it happens, a science can be created. Then you know the technique. Then you can do a certain act, and it happens.

It has happened millions of times, but there is no causality in it, so you cannot determine how it happens. It can be caused. Each time it happens it happens uniquely! Each time it happens it happens in such a new way that it has never happened before like that. And it will not happen again like that. Because each individual is so different, so unique, so individual, that the happening is going to be different. From my continuous reminding you, don't start longing for it. Allow it to happen – don't desire it. In desire you become active, aggressive. In allowing you simply wait, in deep receptivity. Waiting for the guest, standing by your door.... Nothing can be done! When the guest will come, he will come! You be ready to receive, that's all.

Not desiring creates receptivity. Desiring makes you aggressive. Desire makes you active, non-desiring makes you inactive – that's what Lao Tzu says by WU-WEI, action by inaction, doing things by not doing them.

Don't desire – and it happens. Desire – and you have missed. Don't prefer, and it is there. Seek – and you go infinitely seeking, and you never attain to it.

Deep receptivity.

This is the mechanism of desire: if you desire, your whole energy becomes active, aggressive – it moves, it becomes male. If you don't desire, the same energy becomes receptivity, it does not move out, it does not go anywhere, it simply waits, awaits deeply, it becomes feminine. Hence the insistence of Lao Tzu on feminine energy.

The world is the manifestation of male energy. And enlightenment, the other world, the other shore, is the manifestation of feminine energy.

Wait like a beloved. And any moment it can happen – you will be surprised! Whenever it happens, everybody to whom it happens is surprised – surprised by the fact that he was not doing anything and it has happened. Taken aback! Cannot believe it! Unbelievably true! Absurd! Because when he was doing everything it never happened, it didn't happen, and now he was not doing anything – and suddenly it is there!

In non-doing your energy is in a deep rest. It becomes pure, tranquil.

God has always been in front of you – just in front of your eyes. But your eyes are wavering with desire. Let the desire go, eyes waver no more, you are tranquil, calm, quiet – suddenly it is there, revealed.

Question 2

IT IS REPORTED THAT ST. FRANCIS OF ASSISI COULD TALK WITH BIRDS AND THEY WOULD LISTEN. IS THIS PRAYER? I WOULD LOVE TO HEAR YOU TALK A BIT MORE ABOUT PRAYER.

I told you about four planes: sex, love, prayer, meditation.

Sex is a meeting of two bodies – the most superficial meeting. Love is the meeting of minds – deeper than sex, but yet not very deep. Prayer is the meeting of beings, but still, two remain two: very deep meeting, in depth, meeting to the depth, but still two remain two. Meditation is the ultimate meeting – the two disappear. Only one remains.

St. Francis talking to the birds is in prayer. Heart to heart. The birds cannot understand the mind, mind is human; but heart they have. If you can talk with the heart they can understand. The understanding will be of the heart, remember, not of the mind. If you are trying with the mind there will be no communication with the birds, with animals – no communication, because they don't have the human mind, mind is a human phenomenon. But they have a deep heart, a feeling phenomenon. If you feel for them you can talk. You can talk to the trees, and they will listen. You can talk to the rocks, and they will listen. And if you are really a heart oriented man – they will answer, because then you can also listen.

If you go and talk to the trees, and you don't know whether they are listening or not, that shows that you have been talking from the head. You will look foolish to yourself, talking to them. You will watch to see if somebody is listening or not. If somebody passes by, you will stop. You know that this is foolish – how can birds understand? how can trees understand? But if you are talking from the heart they not only understand, they answer. Heart has a different way of communication, it is an energy communication which, it is said, many saints in the world – St. Francis of Assisi is the most famous – have.

Now it has become a scientific truth; now many researchers all over the world are working and many facts have come up: now they say that plants have very deep sensitivity, deeper than humanity, because human sensitivity is disturbed by the mind, intellect Man has completely forgotten how to feel; even when he says 'I feel', in fact he thinks that he feels.

People come to me and they say: We are in love. And if I insist: Really, are you in love? they shrug their shoulders and they say: Well, we think we are in love. Now feeling is not direct, it comes through the head; and when it comes through the head it is confused. It is not bubbling from the heart.

But now scientific researchers have come to know that not only birds but plants, and not only plants, even metals, have a sensitivity, and they feel – and they feel tremendously. And they give messages which you may not be able to catch but now scientists have created instruments which can detect the messages given by them. If they are in fear they start trembling. You may not be able to see the trembling, it is very subtle. With no wind blowing, the detectors show that the plant inside is trembling very much. When they are happy, they are ecstatic, the instruments show that the plants are ecstatic. When they are in pain, afraid, filled with anger, rage – all sorts of feelings can now be detected.

Something very deep has happened to man; a wound, an accident – he has lost the touch of feelings.

If you talk to trees, to birds, to animals, long enough, and you don't feel foolish, because the mind will interfere and say that this is foolish; if you don't listen to the mind and by and by you bypass it and connect directly, a tremendous energy of feeling will be released in you. You will become totally a new sort of being. You had never known these ways were possible to be.

You will become sensitive – sensitive to pain and pleasure. That's why humanity has stopped the functioning of feeling: because when you become sensitive to pleasure, you also become sensitive to pain. The more you can feel happy the more you can feel unhappy also.

That fear, that one can become very unhappy, has closed you, has helped human mind to create barriers so that you cannot feel. When you cannot feel – both ways are closed: you cannot become unhappy, you cannot become happy.

But try! It is a prayer. Because it is heart to heart. First try with human beings – just with your own child, sit silently with the child. Allow feeling. Don't bring the mind in. Sit with your wife, or with your friend, or your husband, holding hands together in a dark room, not doing anything, just trying to feel each other. In the beginning it will be difficult, but by and by you will have a different mechanism functioning within you, you will start FEELING.

Almost one third of persons, that is thirty-three per cent of persons, can revive their heart very easily. It is not dead in them. For the remaining others it may be difficult.

One third of all people are body oriented, one third are heart oriented, one third are head oriented. Those who are heart oriented, thirty-three per cent, they can revive prayer very easily. Those who are head oriented, it will be difficult for them to have any feeling. For them prayer does not exist.

Buddha himself, and Mahavir, are head oriented people. That's why prayer was not a part of their religions. They have not taught about prayer. They were intelligent people, well-trained intellectually, logically. They developed meditation but they have not talked about prayer.

Nothing like prayer exists in Jainism, cannot exist. It exists in Islam – Mohammed is a heart oriented person, he has a different quality. It exists in Christianity – Jesus is a heart oriented person. It exists in Hinduism, but not in Buddhism or Jainism, nothing like prayer there.

And one third of people are body oriented. They are the potential CHARWAKAS. For them no prayer, no meditation – only indulgence, only indulgence in the body, that is their only way of being happy, their only way of being.

So if you are a heart oriented person, if you feel more than you think, if music gives you deep stirrings, if poetry touches you, if beauty surrounds you, and you can feel, then Prayer is for you – you have to go through prayer.

Then start talking to birds and trees – and the sky, it will be helpful. But don't make it a mind talk, let it be heart to heart. Be related.

That's why people of the heart think about God as father or as beloved; some relation. The head oriented people are always laughing – what nonsense you are talking! God, the father? Then where is the mother? They always make a joke out of it because they cannot understand. For them God is truth. For the people of the heart God is love. And for the people of the body, the world is God: their money, their house, their car, their power, their prestige.

A man who is body oriented needs a different type of religion. In fact only just now in the West, particularly in America, a new sort of work has started which is for the body oriented man. That work is towards body sensitivity. Many sensitivity training groups are working. A new sort of religion is being born – for the first time.

In the past there have been two types of religion: meditation oriented – Buddha and Mahavir; prayer oriented – Mohammed, Jesus, Krishna and Ram but there has never been-a body oriented religion. There have been body oriented people but they have always said that there is no religion, because they denied prayer, they denied meditation. These are the epicureans, CHARWAKAS, the atheists who say there is no God, only this body and this life is all. But they never created a religion.

For the first time in America now a new approach towards entering into the innermost core of life, is gaining hold, and that is body-sensitivity training. It is good, it is beautiful, because there are body oriented people, they need a different type of religion. They need a religion which allows their body to function in a religious way. For these people tantra can be very helpful. For these people prayer and meditation will not be helpful. But there must be a way from the body also towards God, has to be, because God has come to the body; the body must have a way to reach to God.

These are the three types of religions. You have to find out what type you belong to. And this is not very difficult; if you watch for three weeks continuously in different ways, you can have the feel of it.

If you are body oriented, don't be discouraged, there are ways you can reach towards God through the body, because the body also belongs to God,' you can reach through it. If you feel you are 'heart oriented – then prayer. If you feel you are intellect oriented – then meditation.

But my meditations are different in a way. I have tried to devise methods which can be used by all three types. Much of the body is used in them. Much of the heart. And much intelligence. All the three are joined together, and they work on different people in a different way.

If a body oriented person comes to me he immediately loves the methods – but he loves the active parts, and he comes to see me and he says: Wonderful, active parts are wonderful, but when I have to stand silently – then there is nothing. He feels very healthy through them; he feels more rooted in the body.

If a heart oriented person comes to me the cathartic part becomes more important for him; the heart is released, relieved of burdens, and it starts functioning in a new way.

And when a third type, the type who belongs to intelligence, comes, he loves the last parts when he is just sitting or standing silently, when it becomes meditation.

Body, heart, mind – all my meditations move in the same way: they start from the body, they move through the heart, they reach to the mind – and then they go beyond.

Through body you can relate to existence. You can go to the sea and enjoy swimming in it – but just become the body; without feeling, no thinking, just being 'of the body'. Lie down on the sands and let the body feel the sands, the coolness, the texture. Run – just now I was reading a very beautiful book ZEN OF RUNNING – that is for body oriented people.

One man has discovered that by running there is no need to meditate, just by running meditation happens. He must be absolutely body oriented. Nobody has ever thought that by running meditation is possible – but I know, I used to love running myself. It happens.

If you go on running, if you run fast, thinking stops, because thinking cannot possibly continue when you are running very fast.

For thinking an easy chair is needed, that's why we call thinkers armchair philosophers; they sit and relax in a chair, the body completely relaxed, then the whole energy moves into the mind.

If you are running then the whole energy moves into the body, then there is no possibility for the mind to think. And when you run fast, you breathe deep, you exhale deep, you become just the body. A moment comes when you ARE the body, nothing else. In that moment you become one with the universe because there is no division. The air running past you and your body become one. A deep rhythm happens.

That's why games have always been so attractive to people. And athletics. And that's why children love so much dancing, running, jumping they are bodies! The mind has not yet developed.

If you feel you are the body type, then running can be very beautiful for you: a four, five mile run every day. And make it a meditation. It will transform you completely.

But if you feel you are a heart oriented person then prayer will be needed. Talk to birds, try to have a communion. Watch! Just wait, sit silently with a deep prayer that they should come to you, and they will start coming by and by. By and by they will be sitting on your shoulders.

Accept them. Talk to trees, to rocks, but let it be a heart talk, emotional. Cry and weep and laugh. Tears can be more prayerful than words, and laughter can be more prayerful than words, because they come deep down from the heart.

No need to verbalize – just feel. Embrace the tree and FEEL, as if you are becoming one with it. And soon you will feel that the sap is not running only in the tree, it has started to run in you. And your heart is not beating only in you; deep down in the tree there is a response. One has to do it to feel it.

But if you feel that you are a third type, then meditation is for you. Running won't help. Then you will have to sit like Buddha, silently, just sitting doing nothing. Sitting so deeply that even thinking looks like a doing. And you drop it. For a few days the thoughts will continue, but if you go on sitting, just watching them, without any judgement for or against, they stop visiting you. They stop by and by, gaps come, intervals happen. In those intervals you will have the glimpses of your being.

Those glimpses can be had from the body, they can be had from the heart, they can be had from the head. All the possibilities are there because your being is in all the three and yet beyond the three. It is the same distance from all the three points – and it is the fourth point; that's why in the East we call it TURIYA, the fourth.

You can approach it from anywhere. So when somebody comes to me and says: I don't believe in God, I say: Don't worry. Do you believe in your body? That will do. Because the body belongs to God.

And I cannot see that there is any possibility of the fourth type. There is not.

Religion becomes universal, available to everybody. Wherever you are the door is open; and NO DOOR IS closed. In the past the tendency has been to deny the other – if Buddha thinks that by meditation, a no-thought state of mind, one reaches, then he will deny the possibility of heart. The possibility of the body has ALWAYS been denied.

I don't deny anything. I look at you – wherever you are you are related to God. Some possibility is there, some door opens exactly where you stand. Nobody can be out of the possibility. Everybody can start working in himself. No belief is needed; as you are you are accepted.

That's why it becomes a little difficult for people to understand me, because I go on accepting. I have no condemnation and no rejection. Because I see that God accepts you, then who am I to reject you? He goes on breathing in you, he goes on living in you; you may be an alcoholic or a drug taker and he has not left you yet, so whom am I to tell you that you are not accepted?

You may be a thief, you may be immortal, but as I see it God has become a thief in you, that's all. Between the thief and the God there must be a bridge, otherwise how can you exist? And you have been existing beautifully. So there must be a way – it has to be found, that's all.

Nobody is rejected, and for everybody there is every possibility to grow. You have to find out your type; and if you cannot find out your type, that too is not to be made into a worry. That means you can do a synthetic technique of meditation, in which body, heart and mind are all involved.

But start feeling, being. Start on the way. Don't go on just listening because that can be an addiction; you can enjoy it, and forget about it. Then words which would have become a transformation will only become a little information.

Question 3

YOU HAVE SAID THAT WE SHOULD SURRENDER TO YOU. IS THIS A DEVICE TO KEEP US FROM 'PUSHING THE RIVER'? COULD WE SURRENDER TO A ROCK, A TREE OR A FLOWER AND GET THE SAME RESULT? OR IS THERE SOMETHING DIFFERENT IN SURRENDERING TO AN ENLIGHTENED ONE?

There is none. Surrender is the key, not to whom or what you surrender. That is irrelevant. Surrender to a rock. Of course it will be difficult. If you cannot surrender to a Buddha it will be very difficult to surrender to a rock.

So don't try to deceive yourself, that's all. If you can surrender to a rock – absolutely perfect. Because wherever you surrender, suddenly by your surrender you discover the Buddha there. The rock becomes a Buddha. That's how rocks have been worshipped for centuries.

Stone images have been worshipped for centuries. In Mecca they have worshipped a rock; no other rock as been kissed so much. Millions and millions of people with deep love have touched the KA'BAH, the rock in Mecca.

This is one of the greatest temples on earth; no temple can compete. But that rock is rock only to you, not to a Mohammedan. To a Mohammedan in that rock is represented all that is divine.

When you surrender to something, that something becomes a Buddha.

But it will be difficult to surrender to a rock. In a way it will seem easy to surrender because a rock is just a rock, you can play with it, whenever you want you can surrender, and whenever you don't want you can throw it out. Or your ego may not be hurt by surrendering to a rock, because a rock is just dead, you can do whatsoever you like to do with the rock. If you surrender to an enlightened being it is going to be very difficult because – what is happening? One of the greatest and the most impossible things is happening – the ego is surrendering to a non-ego. Very difficult. The ego can even surrender to another ego; it is not very difficult because they belong to the same plane and to the same dimension, and their arithmetic is the same. But to surrender to a non-ego – very difficult.

But as far as I am concerned, surrender is the key. Surrender wherever you can. And if you surrender, in that surrendering your ego disappears. And that is the point!

It is only a device; when I say to you: Surrender to me. it is not a question of surrendering to me. In fact there is nobody who can be really pointed to and said to be me. When I tell you: Surrender to me, I am simply telling you to surrender.

Do it wherever you can, and the same will be the result; because the result is not related to the object, the result is related to your surrendering. The quality of surrendering changes you.

Question 4

DO YOU ENJOY THE BIRDS DURING THE DISCOURSE? DO THE BIRDS ENJOY YOU?

Of course I enjoy them, and they also enjoy me – but not the discourse. Because they are not so foolish. To enjoy a discourse human stupidity is needed. They enjoy me, I enjoy them. But discourse is irrelevant to them. Just a noise. And that too not very musical. They know better. They do better.

Only human beings are addicted to words. If I become silent the birds won't leave me – you will leave me. In fact if I become silent and you leave me, more birds will be coming. Because of you, the place is so crowded.

Question 5

I USED TO COME OUT OF THE MORNING DISCOURSES FEELING INSPIRED AND INVIGORATED. NOW I AM USUALLY DRAINED. I WANT TO BE ALONE AND I GO HOME AND SLEEP FOR A COUPLE OF HOURS. WHY IS THIS?

You must have been using the discourses as drugs. Otherwise why should you feel inspired and invigorated? You must have used them as props, drugs, activizers.

I am not trying to inspire you here, because all inspiration, if it is really inspiration, should come from your innermost core. How can it from the outside? How can you say that you are inspired by somebody? The whole thing looks contradictory. Inspiration cannot come from outside, otherwise it won't be inspiration. Inspiration has to bubble in your being.

If it comes from the outside then it is a drug. Then it is not happening to you, but as it happens with all drugs, soon you will get addicted to it – then it won't affect you. Then more doses will be needed. And then the same drug which used to inspire you in the beginning, and give energy to you, will prove a drainage on your energy.

Don't use my talks as drugs. There is no need to get inspired, all that is needed is to become more alert. Listening to me you should become more and more alert, aware.

If you don't become alert and aware, then in the beginning, for a few days, everything will be beautiful – the honeymoon period: and then, then you KNOW it. Then by and by you start feeling drained.

You go to look at a movie. Next day, see the same movie; again the third day – and you will be drained. The first day you were so inspired and you had felt so good, so full of energy, next day you know it is the same; the third day – now it has become a boredom. Whatsoever I say, though the words differ, I go on saying the same thing every day.

If you are not becoming alert soon you will be drained of your energy. My energy is the same. Use it as a jumping board, don't use it as an intoxicant. Use me to become yourself. Don't become dependent on me, otherwise this will happen.

This has always been happening to Buddha, to Mahavir, to Lao Tzu; this has always been a problem. When people come, in the beginning their desire is burning, their ambition is high. They think: Now something-is going to happen. Then they listen, and then they become greedy, but then they feel,

by and by, that nothing is happening; they go on listening and nothing is happening; they go on listening and accumulating information and nothing is happening. Then they become dull. Then the honeymoon period is over.

Now, the dull marriage life settles; the same wife, the same husband, the same MASTER, the same disciple – things settle. But remember, when things settle only then real things start.

Honeymoon is not a true picture of a relationship. Too exaggerated. Don't believe in it. Let a few weeks pass, and then if there is love, real relationship will start – with the humdrum life, with ordinary things, and with the same person every day. If love is there then intimacy will grow; if love is not there – excitement gone; honeymoon over; marriage finished.

In fact, the honeymoon is not even over and people start thinking of divorcing. They may not divorce – that is another thing, but deep inside, when the newness is lust, excitement is gone, you start feeling: Now what is there?

Real love is known only after the honeymoon. When you come to me, in the beginning you are enchanted – with the new; inspired excited – something is going to happen. And when you remain there for a long period, every day listening to me, and things settle, then only real discipleship starts. Then there is no excitement, and then only, intimacy grows.

But that intimacy will grow only if you become aware.

Between you and me, awareness has to flow. Otherwise soon you will start feeling sleepy, drained, you will start leaving, going to somebody else, to another guru, to some other ashram – and there again the same cycle will start: you will be excited in the beginning, then dull.

I know, many of you have been to many other gurus before, I am not the first. There are people who have been to at least ten gurus. They have roamed all over the world. They have been with Maharishi Mahesh Yogi, they have been with Prabhupada, they have been with Gurdjieff groups, they have been in Arica, with Oscar, they have been in many encounter groups, growth groups, EST, and thousands of things – they have tried everything. Now they have come to me. You can repeat the same cycle again. You can move in a vicious circle. Now when you come to me, drop out of the old pattern; otherwise you can go on and on – and for many lives you must have been going on this way.

Drop it! Excitement is not the thing, intimacy is. Honeymoon is useless. The real thing is to settle.

Grow in awareness! I am not trying to inspire you, because all inspiration is foolish. People who inspire others are trying to force them towards some ideals. I am not trying to force you towards any ideal. I am not trying to make you into something else that you are not. What is this question of inspiration? And I am not going to sacrifice you to anything. I am not going to make you martyrs. I am not a politician! You are the goal to me. You have to discover yourself, that's all, you are not to be something else! You have just to become more alert.

So if you are related to me by excitement, this relationship is not going to be very long. Sooner or later you will drop out of it.

I USED TO COME OUT OF THE MORNING DISCOURSES FEELING INSPIRED AND INVIGORATED. NOW I AM USUALLY DRAINED.

It is good that now you are drained. You were doing something wrong. I am not a drug, you were using me like a drug. Now don't use me like a drug and soon you will see that the feeling of being drained has disappeared.

Use me as a jumping board towards a higher and higher awareness. I am not saying something to you, I am BEING something to you. Don't listen to my words, they are just playthings. Listen to me in deep silence, in deep awareness.

Be related to me. And let this relationship not be an ordinary master-disciple relationship, because that you have done many times. This time let it be really authentic, not of excitement, but of intimacy, of deep love.

Soon the feeling of being drained will disappear. And you will not be inspired, you will not feel invigorated, you will feel just yourself. Exactly as you are. You should not feel more than life size, because how can one go on feeling that? Some day one has to come back to life size. You should feel just like you are.

Question 6

I OFTEN FANTASIZE ABOUT YOU. I IMAGINE TALKING WITH YOU, GOING FOR A WALK, HAVING TEA, AND OTHER SITUATIONS. IT GIVES ME A FEELING OF CLOSENESS TO YOU AND IT IS COMFORTING. BUT SOMETIMES I WORRY: MAYBE I'M JUST STRENGTHENING ANOTHER DREAM AND SHOULDN'T INDULGE. SHOULD I VIEW THESE IMAGES AS JUST MORE IDLE DREAMS OR CAN THEY BE HELPFUL IN FEELING MY CONNECTION TO YOU?

No, they cannot be helpful. In fact they will never allow you to be related to me. Because your dream will always be between me and you.

Drop all these fantasies. Don't indulge in them. Because imagination can become very dangerous. I come across it every day.

One sannyasin from the Himalayas was here in the ashram. She told me that I have told her in her dreams that she has to stay here and not to go home. I tried to explain to her that I have not told anything to her in her dream, but she won't listen to me. Her dreams are more real than me. She won't listen! She said: No. I know that you have told me. I say to her that I have not told her, but I am far away – her own dream is nearer to her. She was here for three, four months, then one day she came and she said: Now you have told me to go – back home. I said again, I have not told anything to you, there is no need to go, now be here! But she wouldn't listen. She left.

She came again; now this time she is completely mad, there is no possibility of communication with her. Impossible, because her own dreams have become so real that I am very far away – she cannot listen to me. And she goes on saying that whatsoever she is doing she is doing according to me.

So don't allow such fantasies from the very beginning, they are dangerous. If you go for a walk with me, the danger is that when you come to see me the dream also will be coming with you. And if you

have been too much with me in your dreams, by and by that dream will be between me and you will become a hindrance, an obstacle. It will be impossible to relate, you can go mad.

Drop it immediately. Don't indulge in it, that is dangerous. While I am here there is no need to indulge in such dreams. Why not look at me?

But mind is very tricky, because if you look at me you will have to change. But in your dream whatsoever you want me to tell you, only that I can tell you, not anything else. I am not free in your dream.

Remember always, that whether a dream is in the night or in the day, in your dream you are the dreamer, you are the dream. If you dream in your dream that you are moving in a car, fast; another car is coming; there are hills and mountains; and there is an accident; remember, you are the dreamer, you are the man sitting in the car, you are the car, you are the road, you are the hills, you are the other car coming, and you are the accident, because there is nobody else expect you. Your whole dream is you.

Don't indulge in dreams. I am here to help you come out of your sleep. And if you create dreams you will move deeper into sleep, because every dream needs sleep. Dream cannot happen without the quality of sleep around you. So the more you live in dreams the more a sleepiness will surround you. It will become your aura. You will be moving on the road with open eyes but deep down you are completely asleep, utterly asleep in your dream. That has to be broken. The dream has to be shattered. The quality of sleep has to be changed. You have to become alert and aware.

Question 7

WOULD YOU TELL US ABOUT THE NAME YOU GIVE TO US? DOES IT MEAN OUR BECOMING? OR OUR INNER NATURE? SHOULD WE BE IDENTIFIED WITH IT? OR IS IT JUST A JOKE?

It is just a joke. Don't get identified with it, because you are the nameLESS. You have no name. You don't have any identity. I give you a new name so that the old is broken, but remember the new name is also a name, and soon it will become old. So don't get identified with it. Use it as label – it is needed, it has some utility, but don't become too much identified with it. You are not the name. The name is needed, it has a social function, but no inner reality. Remain nameless.

Question 8

HOW CAN I DIFFERENTIATE BETWEEN THE WHOLE MOVING THROUGH ME AS A PART AND ME MOVING SEPARATELY AS A PART?

There will be no difficulty. When the whole moves through you, you will not be there. There will be no need to make any distinction – you will not be there. You will be a vast emptiness.

But when you are there, then you are moving as a separate unit. When the whole moves in you, you are not there. If you are there, remember that the whole is not moving in you, you are moving against the whole. You are fighting the whole, resisting.

You can feel yourself only when you are moving upcurrent. If you move with the river you cannot feel yourself. You will feel the river, but not yourself. And sooner or later you will become the river.

CHAPTER 9

Nothing Weaker Than Water

31 August 1975 am in Buddha Hall

LAO TZU SAYS:

THERE IS NOTHING WEAKER THAN WATER BUT NONE IS SUPERIOR TO IT IN OVERCOMING THE HARD, FOR WHICH THERE IS NO SUBSTITUTE. THAT WEAKNESS OVERCOMES STRENGTH AND GENTLENESS OVERCOMES RIGIDITY, NO ONE DOES NOT KNOW; NO ONE CAN PUT INTO PRACTICE.

THEREFORE THE SAGE SAYS: WHO RECEIVES UNTO HIMSELF THE CALUMNY OF THE WORLD IS THE PRESERVER OF THE STATE. WHO BEARS HIMSELF THE SINS OF THE WORLD IS THE KING OF THE WORLD.

STRAIGHT WORDS SEEM CROOKED.

It is said that God created Adam but Adam was dead. Then God breathed in him and he became alive.

The same story is told in many creation myths all over the world: Christian, Hindu, Jewish and many others.

The story seems to be very significant. The meaning is that when you breathe YOU don't breathe, God breathes in you. The whole breathes in you. This has to be understood very deeply because the whole method of Tao, the whole science of Yoga, depends on breath.

Because this is going to be the last lecture on Lao Tzu I would like to tell you everything about the system so that if you want you can move into it; not only think about it but become one with it.

The breath is the most important thing. With it life starts and with it life ends. It is the most mysterious thing; without it there is no possibility of life.

Life seems just a shadow of breath. When breath disappears life disappears. So this phenomenon of breathing has to be understood.

Every child born is not really alive until he breathes. He has very few moments left. If he breathes after the birth, in those few moments life enters. If he does not breathe he will remain dead.

Those first few moments of life are the most important. The doctors, the parents, all become concerned when a child is born. Will he breathe? Will he cry? and the breathing start? Or will he remain dead? Again, as in all the myths created, in every man Adam is born again.

The child cannot breathe on his own. To expect that is impossible because the child does not know how to breathe, nobody has taught him. This is going to be his first act, SO THIS CANNOT BE HIS ACT.

Let me repeat it: This is going to be his first and the most significant act – that's why it cannot be his act. If God does it – okay; if God is not willing – finished.

The whole has to breathe in him, that's why those few moments are full with suspense, doubt, apprehension, fear – because both possibilities are still open. The child can remain dead. Then nothing can be done. The child cannot do anything, the parents cannot do anything, the doctors cannot do anything; humanity is helpless. It is up to the whole.

Only prayer can be done. We can only wait in deep prayer. If the whole moves into the child the child becomes alive, otherwise not.

This first breath is taken by the whole. And if the first breath is taken by the whole then everything else which depends on breathing cannot be your act. If you think you are breathing then you have taken a very wrong step. And because of this wrong step ego will be created. Ego is accumulated ignorance.

You missed. You have not been breathing, the whole has breathed into you, but you have taken it as if you are breathing.

The first act of breath bridges you with the whole, makes you one with the whole, and all that follows will not be your activity; all that is going to happen after this first breath till you die, till the last breath, is going to be the activity of the whole. The whole will live within you.

You can think that you are doing all those things – then you live in ignorance. If you become aware that the whole is doing everything, you are being possessed by the whole, breathed by it, you are just a hollow bamboo a flute, the sound comes from the whole, the whole life comes from it – then you live a life of enlightenment.

This is the only difference between ignorance and enlightenment. One step in error, that: I have done it – and the whole journey goes wrong. One step right, that: the whole has been doing it in

me, I am not the doer, I am just the field of his play, a flute of his songs, a reed, nothing more, an emptiness in which he flows, moves, lives – then you live a totally different life, a life of light and bliss.

This is the first act, this breath. Many more things have to be understood about it.

If life starts with breath, and death also, and everything is between these two, then yoga, Tao, tantra, and all sciences of inner alchemy, cannot neglect breathing.

Yoga calls it PRANA. That word is beautiful. Yoga calls breathing PRANA. PRANA means the ELAN VITAL, the very vitality of your being.

It is not just air coming and going through your lungs. Yoga says the air is just the outer layer of it. Hidden deep in that layer is vitality.

So breathing has two parts. One: the body of breathing, made up of oxygen, nitrogen and so on, and, two, the spirit of breathing, made up of vitality, God himself.

It is just like – your body is there, and you, your consciousness, is hidden deep down in your body. The body is a protection, a vehicle. The body is the visible vehicle for the non-visible you. And the same is the case with every breath. The breath itself is just the outer layer; hidden deep in it is life itself.

Once you discover that in breath there is hidden God himself you have come to know yourself. That's why there is so much insistence and so much search in yoga, Tao and tantra about breathing. If you simply go on breathing and thinking that this is just air coming in and going out you will never be able to penetrate the mystery of it. And you will remain completely oblivious of yourself. Then you will remain rooted in the body. You will never be able to know that which goes beyond the body, that which is within but yet beyond, that which is hidden in the body but not obstructed by the body, not limited by the body. A beyond within.

In each breath that life has to be discovered.

Yoga calls those methods PRANAYAMA. The word PRANAYAMA means expansion of life. One has to expand life to infinity in each breath.

Buddha has called his own methods of discovering the innermost core of breath ANAPANA-SATI yoga: the yoga, the science, of incoming and outgoing breath; and Buddha has said no other yoga is needed. If you can deeply watch your own breathing, and watch so meditatively that anything that is hidden in the breath does not remain hidden but becomes revealed, you will come to know all.

Looks simple, is difficult.

Buddha said to his monks: Sitting, walking, standing, whatsoever you are doing, go on doing these things, but let your consciousness be aware of the breath coming in, going out. Go on looking at your own breath – one day with the very continuous hammering on the breath, the temple opens.

The God is hidden in the temple of the breath. Suddenly one day you become aware that it is not just air. If for you it is just air, you have a scientific mind but you don't have the awareness which can reveal the innermost core of it. Then you can analyze and come to know how much oxygen is needed, how much hydrogen, how much nitrogen, how much carbon dioxide, and you can go on playing with the body of the breath – but you missed the innermost REAL phenomenon.

That's why, if a man is dead, you can give him, pump into him, the right proportion of oxygen, but he will not be alive.

Unless God breathes in it, unless it contains the innermost consciousness of the whole, it is a dead breath. Oxygen will pass through the lungs – nothing will happen.

Breath is the first action – AND IT IS NOT YOUR ACTION.

The second action is thirst. That too is not your action. What do you do to feel thirsty? If it happens, it happens; if it doesn't happen, it doesn't happen. Can you TRY to feel thirsty? That is impossible! It happens deep inside you. God breathes in you, God feels thirsty in you – or the whole does; when I say God I mean the whole. The part is just a part.

After the child has taken his first breath the second phenomenon will arise in him – and now there is going to be a chain, and the whole chain has to be understood.

Thirst will arise. Then hunger will arise. Then there will be a need for physical activity. Then sex will arise. Then there will be a need for mental activity. Then love will arise. Then there will be a need for aesthetic activity: poetry, painting, music.... These are eight activities. And then the ninth, the last, arises: the need for spiritual activity – meditation, SAMADHI.

And this is the beauty of the whole phenomenon – that the ninth is again the first, because the ninth again pays attention to breath. The circle is complete. First is breath, ninth is again breath; that's why no spiritual science can neglect breathing. Even God can be neglected – Buddhism does not believe in God, does not believe in soul – that can be neglected; but breathing cannot be neglected.

Mohammedans and Christians may be having different conceptions of God, Hindus again different, Jains... but nobody can neglect breathing. Breathing is first and breathing is going to be last. Spiritual activity is coming back again to the first breath, to the original purity.

Now I would like to discuss all these phenomena, because that is your whole life.

First is breath, second thirst, third hunger. There are people who finish at the third, who think: eat, drink, be merry is all and all. Their life is not complete; they cannot feel fulfilment because the circle is not complete. Fulfilment means that you have completed the circle, the last has joined with the first – then there is fulfilment.

People who you find fulfilled are a circle, not a line. A line is always incomplete. All desires move in a line, that's why no desire can ever be complete, because no desire moves in a circle. It is linear. It always moves, but is always incomplete.

Wherever you stop – ten thousand rupees or ten million rupees, it makes no difference; wherever you stop, you are hanging. The thing is not complete; something is missing. You can become rich, you can become very powerful, but it will not be contentment. Contentment is only when your life energy becomes a circle.

Have you watched how the whole existence moves in a circle? The seasons move in a circle, the stars move in a circle, suns and planets move in a circle, the whole moves circularly, as a wheel? In life, in existence, nothing is linear. Everything is circular. And if you want to live a life of the whole you have to follow the ways of the whole: move like seasons, move like stars. Become a circle. When I say become a circle I mean come back to the original source.

Breath, thirst, hunger – these are the first three steps. If you move only up to the third you have not entered the temple, you will be on the steps.

The fourth is physical activity. There are people who go up to the fourth. To them, physical activity becomes a sort of meditation.

In fact everything can become a sort of meditation, because in everything there are two dimensions – just as there are in the first breath: the outer and the inner.

That's why fasting has been used. To fast is to try to discover in hunger the other dimension. Fasting means an effort to move into the desire of hunger and to come to know that; the divine. That's why fasting became so important in so many religions. It can give you a glimpse.

If you fast long the glimpse is possible. But I am not in support of it because you are not making the whole circle. You are jumping, not moving gracefully. From the third, hunger, you are trying to reach the first. It will be a small circle, not the whole compass of life. It will not be very comprehensive. It will not be very rich.

That's why people who have attained to any spirituality by fasting you will always find a little stupid. Moving among Jaina monks for many years I was suddenly surprised: I had never come across a really intelligent man. They all looked stupid.

The reason is deep. The reason is: they have been depending on fasting. They are trying to find a short cut. Beware of short cuts. Life doesn't like short cuts because then you can move to the source without growing. You bribe, you don't grow. From hunger you can jump – that means without knowing the whole complexity of life, the life of sex, love, aesthetic activity. You remain impoverished.

What I am saying is a fact – you can go and look at Jaina monks; they are pure people, but stupid. Nobody can say anything against their purity. Pure they are, sincere they are, serious they are, but they have chosen a short cut. They have been trying to bribe existence and reach home before their time. One can reach, but one will reach without growing, without maturity. A certain type of childishness you will find in them. Purity, but not enlightenment.

The fourth is physical activity. You can move from the fourth again – from any point you can move to the source, you can drop out of the journey of the total circle.

Physical activity has been used by hatha yoga. Hatha yoga developed a total science out of it: how to move just by physical activity, by sheer physical force, to the source.

Hatha yogis are powerful people, they have control over their bodies – nobody can claim that much control. They can lie down underneath the earth for months, even for years.

One fakir in Egypt remained underground for forty years. The people who had buried him all died. And he had told them: After forty years you should open my tomb, break the seal and open the door of my underground chamber. And after forty years I'll be coming back – alive.

People who knew about him by and by died. In fact he was forgotten. It was just a coincidence that somebody was doing some research work and was looking in old newspapers and there he found the news.

In 1880 he was buried. And in 1920 he was discovered. The tomb was opened – he was alive. And he lived three years more after it; and he was perfectly healthy.

Many cases with fakirs and hatha yogis are known: they can take any sort of poison and it will not mix in their system. It will go in their stomach and they will throw it in the urine, but it will not mix anywhere. X-ray photographs have been taken and it seems miraculous that the poison passes through not mixing with anything in the body. There seems to be a subtle protection around the blood.

By sheer willpower, by sheer physical force, hatha yogis have attained many things. But nothing of spirituality, nothing of real growth. If you look in their faces you will find them almost dead. If you look in their eyes you will not find the glimmer of intelligence, understanding.

Physical activity can sometimes also give you a feeling, a glimpse. Running fast, completely absorbed in running so that the whole energy has become running, suddenly you can have glimpses of the original being. Beautiful. That's why so many people become attracted to athletics. It gives glimpses.

There are reports that people on the front in war sometimes attain to glimpses of the origin. That may be one of the causes of the attraction of war, because in violence, in deep violence, your physical capacity is used to the utmost. And when the physical capacity is used to the utmost suddenly you relax – back to the first state. You become like a child.

This has been my experience with many soldiers. I have many followers in the army. They are innocent people – more innocent than people who are in the market, more innocent than business men, a childlike quality is in them because they are doing so much physical activity the whole energy is absorbed, they cannot be cunning. Even generals are childish, simple. That's why soldiers can follow any type of order – even foolish orders. If you tell them to jump and die, they will die, because they have been trained to follow; they will not give a second thought to it. They are just like children.

But again the circle is not complete. You have jumped from the middle.

After the fourth is the fifth, sex. If you really move deep in sex you will have glimpses of satori, of samadhi. Just between physical activity and sex the half circle is complete – that's why sex is so important. Between the physical activity and sex the circle is half complete.

And there is more danger now because one can take sex as the total, as the all, as the goal. It can give you a few glimpses. If sex really happens if you allow it to happen if you become possessed by it so you are not DOING it you are possessed by it the energy is doing something, you are just a spectator at the most, then there happens an orgasm, a deep blissful state. That is dangerous because you can mistake it as the goal. Many people have mistaken it for the goal.

Very few people are clinging to the second stage – thirst, very few people; there have been a few sects in the world who have tried to remain thirsty for long periods, particularly in deserts. There have been a few sects of monks who have tried to remain thirsty, just like fasting, to bridge a direct line with the original source, to fall back.

More often than that, hunger has been used. In all the religions of the world there are trends, sects which use fasting.

Physical activity is also used even more than hunger.

Just a few days before I was reading about a new training which every day is becoming more and more attractive in America: EST. This man, the founder of EST, Erhardt, forces people for four, five days to sit for hours together – twelve hours, fourteen hours, sixteen hours, you are not even allowed to just go to the bathroom; you have to sit; you are only allowed to go to the bathroom at particular times – six hours you will have been accumulating urine in the bladder. It is sheer willpower, it is painful but you have been holding it – it is a sort of hatha yoga – for up to ten hours, twelve hours, and then suddenly you are allowed to go. The bladder relaxes, and you have a beautiful pleasant feeling all around the body inside and out. This is an old trick. Hatha yogis have been doing many sorts of tricks like that. You can attain a glimpse.

If you fast you have to use will. With too much physical activity you have to use will. Gurdjieff used physical activity very much. He would say to people: Go on working for twelve hours until you fall – not that you stop, you fall down, you cannot do anything more, YOU SEE YOURSELF FALLING; you cannot do anything, the legs won't move, they wobble, and you are just a watcher and you cannot do anything because you have done whatsoever could be done and you fall to the ground. That falling would give a beautiful glimpse.

Whenever – this is the rule – whenever you are taken possession of by the whole and your ego is no more functioning, the whole functions – you have a beautiful feeling; but these beautiful feelings are not the goals. They are toys to play with, chocolates – nothing more; chocolates on the path of spirituality. Enjoy them but don't cling to them, they cannot be food, they are not nourishing.

The fifth is the most dangerous because the most potential. Tantra has used the fifth to bridge the gap. From sex to samadhi the gap can be bridged very easily But still it is not complete.

If you move beyond sex then a different type of activity arises in you. Intelligence. A sort of genius is released. You can observe this. People who are deeply intelligent you will always find bachelors. The reason is their whole energy has been absorbed by their mental activity. They attain to their orgasms through their minds. That's why all over history people who have attained to great mental activity you will find always bachelors. Or even if they are not bachelors they are not much interested in sex.

But that too is lopsided. No need to drop sex. Use all that God has given to you. But go on. Make it a step to move further.

If you go beyond sex only then for the first time your intelligence starts functioning well. You have great insight into things. Many people cling to that state. They become theologians, philosophers, thinkers, scientists, and they think the goal is achieved. The goal is not yet achieved.

If you go beyond the sixth – mental activity – then love is born. Then your heart starts functioning. The same energy is moving. The same energy that took the first breath, was hungry, thirsty, became sexual, became mental now becomes the energy of the heart. Love arises. But love also is not the goal.

You can remain in love, it is a beautiful phenomenon, and you have gone far enough – it is the seventh step. Just a little more and the circle will be complete.

People who are of the heart will look to you to be very evolved: St. Francis of Assisi, and others – they will look to you very very evolved, you will have a different feeling of their being, their quality will be different. If you come near them you will feel a magnetic force; they will have a field of energy, they can pull you in. Near them your own heart starts functioning. Very evolved people – but still the evolution is not complete.

If you go beyond love then real aesthetic activity starts. Then poetry arises in your being. Then you have for the first time the capacity to feel music. Then for the first time you look around and the beauty of nature is revealed. Then you listen to the harmony of the universe, the symphony of the stars. Then everything starts to become more and more beautiful. Layers and layers of beauty are revealed. Your eyes have a penetrating force. Wherever you look you go deep. Even in rocks you feel flowers blossoming. But this too is not the end. Many cling to this, and there is much temptation because this is just the last step. The goal is just in front of you. And it always happens when the goal is just in front of you one relaxes, feeling that one has arrived. But unless YOU become the goal you have not arrived. The temple may be just in front of you but unless you have become one with the god of the temple you have not arrived.

These people, aesthetic people, become great mystics. They talk of the beauty of God, they have become Bauls, madmen of God, Sufis.... That is the last. One step more – and that step is the spiritual.

This ninth step is again the first, the circle is complete. Again you start breathing but not like a child, like a sage.

A child breathes unconsciously. He does not know what is happening. God has entered in him but he does not know, he has not heard the footsteps; he was so fast asleep in the womb, so deep in darkness, he has not seen anything. How could he see? He was not even alive, he was unconscious.

A child breathes in unconsciousness. A sage breathes consciously. He is again a child, a rebirth has happened. Now he breathes but he is aware. This is ANAPANA-SATI YOGA BUDDHA. This is the way of Tao: how to breathe consciously.

One observes. One relaxes into oneself and looks, looks at the breathing, follows it, moment to moment: incoming, outgoing; and there are beautiful happenings. When you follow the breathing you immediately become calm and quiet. The tranquility is such that you have never known before. Just watch. If even for a few seconds you watch the breathing you will feel you are settling somewhere. A centring happens.

The breathing goes down. Then there is a gap the breathing stops – a very small interval. In that gap there is no breathing only you are only the watcher is – nothing to be watched. In that moment suddenly you know yourself.

These are the techniques of Vigyana Bhairava Tantra. THE BOOK OF THE SECRETS. They were told to Parvati.

Then when the breathing goes out you follow again; when the breathing moves out of you then again there is a gap a very subtle gap – breathing stops. The object has disappeared. Only consciousness. Only YOU. Only the seer, the witness. Again suddenly you are elated. This goes on. By and by breathing becomes an outer phenomenon. You know that you are, Whether breathing goes on or stops makes no difference. Then you come to know that you are eternal, deathless.

Such a man while dying will see his breath has left him and will be aware, watching it. He will die watchfully, and one who dies watching, never dies. He has come to know the deathless. Through breathing he has discovered the vital principle of life. Breathing was just the outer layer of it, the outer shell, now he has come to know the content. Breathing was just the container. The circle is complete. And I am for the whole circle.

That's why many times I appear to be against many religious people. Because they cling somewhere. Good as far as they go, but one should go the whole way. One should go to the last point from where no more going is possible.

Jesus says: Unless you become like children you will not enter my kingdom of God – I go on repeating it again and again IN DIFFERENT MEANINGS. People like Jesus have multi-meanings in their words. Unless you become like a child again, unless you breathe again in a totally different way, you will not be resurrected, you will not be reborn. And this rebirth is the goal; the very meaning, significance of life. Unless you attain to it you are missing something tremendous – and it is just by the corner.

And I am for the circle. Move to the very end. Let the circle have a natural ending. Don't try to find any short cut. Then you will be rich – rich like Lao Tzu rich like Krishna rich like Buddha. Otherwise you can move somewhere from the middle – but then you will not be rich.

Don't be clever with life, You cannot be cunning with life: all short cuts are cunning. Let life have its own natural course. You follow it, you don't force it.

And always remember that whatsoever is done is done by the whole, you are not the doer. If you can remember that, then breath is his thirst is his hunger is his sex is his love is his whatsoever happens is his death is his. And you remain completely pure and innocent out of it.

The whole goes on doing, you are not the doer. This is the surrender, surrendering the ego: I am not the doer. This is the whole message of the Gita: Let the whole do, don't you come in because you are the only barrier. If you come in you commit sin. This is my definition of sin: If you say I breathe this is a sin. If you say I love this is a sin. If you say HE breathes this is virtue. If you say HE loves, this is virtue. And this is not only a saying, you have to feel it in its totality. Then you are unburdened. Then wings grow on you, you can fly. Then the gravitation cannot affect you. The gravitation can affect only the ego.

If HE is the doer then why be worried? Then you are not in any hurry to reach anywhere, then you have no private goal, then his goal is yours, and wherever he is going he is always right because there cannot be any wrong for the whole. The whole alone is.

This is the circle of Tao: from breath, unconscious breath, to conscious breath.

And the emphasis of Lao Tzu is continuously that you can relax. That's why he praises the weak not the strong, because the strong cannot relax. That's why he goes on praising water not rocks, because water is flowing, and water has no shape of its own.

Whatever shape is given by the whole, the water takes it. It does not carry its own mind. If you put it in a glass it becomes of that shape. If you put it in a bottle it takes that shape. It does not resist, it does not say: I have my own shape, what are you doing to me? Don't force me in this bottle! Wherever you put the water, it moves, takes the shape. It is non-resistant. It is non-violent, non-aggressive. It has no mind of its own.

But a rock? A rock has a mind of its own. If you want to force it, it will resist. You will have to fight, you will have to cut it, fight it, much fight will be needed – only then will you be able to give it shape. It has its own mind. Water is mindless. These are symbols.

Lao Tzu says: Be like water, don't be like a rock, so that you can complete the circle. Move! If God is hungry within you – eat! If God feels sleepy within you – sleep! If God feels like loving – love! Move with the God, you don't come in the way. Let things, the whole, have its own course. You simply follow it. Even to say follow it is not good because even a follower has some resistance. That's why he says I am for the lower. You simply be one with it.

Now the sutra.

THERE IS NOTHING WEAKER THAN WATER BUT NONE IS SUPERIOR TO IT IN OVERCOMING THE HARD, FOR WHICH THERE IS NO SUBSTITUTE.

He is tremendously in love with water. All the qualities of water have very symbolic meanings for Lao Tzu; one: it is soft, has no form of its own.

A man should be like water, with no form, no mind, no ideology. If you are a Hindu or a Mohammedan you are like a rock. If I ask you: Who are you? and you shrug your shoulders and say: I don't know, I don't know how I can be a Hindu or how I can be a Mohammedan – beautiful. That shrugging of the shoulders is beautiful. You don't have any ideology, you are like water. If you are a communist or a socialist or a fascist you are like a rock. People with ideologies are dead. They have a certain

belief – a FORM. And they are resistant. A person who has no belief, no ideology, no, belongs to no church, is flowing – like water. Wherever he moves whatsoever situation comes he responds. He responds always in the present. A man of ideology is never in the present: he has to look to the ideology – how to react? He reacts, he does not respond. He has already a mind.

If you ask a communist any question the answer is readymade. It is already there. He has not to think about it. In fact he is not answering YOU at all. the answer was already there before you talked to him. He is just giving a readymade answer, a cliché. He has learnt it by heart. It is not a conscious phenomenon. He is not in this moment. He repeats like a parrot. He may be repeating Kapital or Koran – it makes no difference.

A man who is really alive is responsive. He has no answers. When the question arises he responds to the question – AND THE ANSWER IS CREATED. In fact he is as much surprised by the answer as you will be surprised. He never knew it! Because there was no situation like this before. He is like water. Water is soft.

The second thing: Water is always flowing low, 'low-wards', finding, seeking low places, valleys. That too is very very important for Lao Tzu. He says: Never try to go upwards, because then there is fight, because all are going upwards. Never try to go to New Delhi because everybody is going there; there is going to be competition, jealousy, fight, struggle. Move to the valley where nobody is going. Don't be like fire, be like water.

Fire moves upwards, water moves 'low-wards', it always goes towards the ocean, the lowest place in the world. It seeks the low. If it can find a still lower place immediately it starts moving. It is always for the lowest place – why? Because the lower you move the less competition the less violence the less aggression – and you are not fighting with anybody;. and if you fight with anybody one thing is certain: you cannot live yourself. The whole energy becomes fight.

Politicians never live their lives. They don't have any time, They don't have any space, they don't have any energy to live their life. They are always fighting others. They end fighting.

A man who wants to live, should never be a politician. Water is very non-political.

Be like water. Move find the lowest place where nobody is to compete, because nobody wants to go there. Then you can relax. Then you can be yourself. And that is the glory. If you can be yourself you will become a god.

Because you are a god, it just has to be discovered. You already have it within you, you just need time, space, relaxation, leisure so you can relax on a beach, lie down naked under the sun on the sands – and not a worry in the world. Because you are not a lighter, you are not in any competition. This is renunciation.

Not that you go to the Himalayas – because those who go to the Himalayas, they are seeking the peaks. And even in the Himalayas there is much competition. Gurus are in much competition: because somebody has more followers than you there is trouble; or someone has made a bigger ashram than you – then there is trouble. Even in the Himalayas there is politics.

The sannyasins, the old sannyasins, are really politicians of the spiritual. They are moving higher. Their heaven is there, high in the skies! And Lao Tzu says: My heaven is there – low, the lowest place in the world, where I can be myself, nobody bothers me and I don't bother anybody.

This is renunciation. You can live in the world, then there is no problem, if you just know not to be a competitor, because competition is for the ego. For the being, for your real being, no competition is needed; you are already that, the highest, so why bother for height?

Lao Tzu says this: Only inferior persons, people with inferiority complexes, try to reach the heights.

All politicians suffer from an inferiority complex. They need treatment, psychological treatment. They need much cleansing. They are inferior people – deep down they suffer from inferiority. To hide that inferiority they fight to go high. When they reach, they become prime ministers and presidents, then they can say to the world: Who says that I am inferior Look! If I was inferior then how could I have attained to such heights? I am superior.

The longing for superiority belongs to the inferior man. A superior man doesn't bother. A superior man can afford to be inferior – remember this. A superior man can afford to be inferior because it makes no difference, he is so superior; he IS superior, there is no point in becoming a president of a country. That will not add anything to his stature; rather, it may degrade him.

Water has that quality of going low. And Lao Tzu says:

THERE IS NOTHING WEAKER THAN WATER AND YET NONE IS SUPERIOR TO IT IN OVERCOMING THE HARD.

Water overcomes. Go and see a waterfall. The rocks are so hard and the water so soft but rocks have been disappearing by and by. They have become sands already.

Scientists say that within seven thousand years the fall of Niagara will disappear, because all the rocks will disappear. The water is cutting the rocks continuously. Within seven thousand years there will be no fall because there will be no rocks. The whole hilly track will disappear. Rocks could not believe it – how it happens! Water, so weak – and still it cuts deep.

Weakness also has a subtle strength in it. And you also know this if you are a little observant, you can see in life how it happens.

Woman is weak, man is hard, but always the woman wins and the man is defeated. Always. And even a great man like Napoleon, and people like that, they become like children before their women.

Josephine, the wife of Napoleon, could not believe how this man could win so many battles. She has written in a letter: It is simply unbelievable because this Napoleon is nothing! The last battle in which Napoleon was defeated, he was defeated because of Josephine, because the moment he was leaving the house she said No! Just to see what he would do. And when the woman had said No, how could Napoleon go? So he had to stay. He reached the front one hour late. Because he always used to plan the whole war of the day, that day he couldn't plan it, somebody else had to plan it – and he was defeated on that day. He was late – he was never late in his life, this was for

the first time. In fact it was not Napoleon who was defeated, it was a woman who had a victory that day. She said: No, I say, No!

Why do women become so powerful? Weakness is their secret, they are weak like water. In the beginning you say: What can they do? You are like rocks. But in the end you know, you have become like sands. All husbands by and by are converted to henpecked husbands. It is natural! If it has not happened to you something is wrong. And nothing is wrong in it.

It is said, it is an old story, once Akbar asked his wise man, Birbal: What do you think? Sometimes I become worried. All the people in my court look henpecked. Is there not even a single brave man? Birbal said: Difficult, but we will try to find one.

They were all brave men, they could put down their life in a single moment if it was ordered. Their bravery was not in any way suspected. Birbal made arrangements; he said: Tomorrow come decided that you will assert the truth. Anybody who tells a lie is going to the gallows. Think over it: the king wants to know the truth, whether you are afraid of your wife or not.

They all came. The king asked: Those who are afraid of their wives should come to the right, and those who are not afraid, only they should remain on the left. All moved except a single tiny man. Even Akbar could not believe that this man whom he had never thought could be a brave man... But at least seeing that one was there he said: I am happy because I was thinking that not even a single man would be there. That man said: Wait! Don't be happy so soon. When I was coming my wife said: Don't stand in the crowd! That's why I am standing here.

It is natural – the feminine principle wins. And Lao Tzu is all for the feminine principle. Why does the woman win? She is so soft. In fact she never fights, she persuades. She does not fight directly, her fight is very indirect and subtle. If she wants to say No, she will not say No directly, but in a thousand and one ways her whole being will say No. In the way she puts the plate down she will say No, in the way she moves – her sari will make a sound and say No. She will not say No, she will say Yes, but her whole being will assert the No. And when it is so subtle how to defeat it? If you love the woman you are defeated.

And it is good that the hard is defeated and the soft wins because that is the only possibility for God to win in the world.

The devil must be like rock. Hard. God must be soft. In fact in the East we have never thought of God as father, we have been thinking of God as mother. That insight is beautiful: God should not be thought of as father because then – the male principle is hard. He should be thought of as mother, feminine. God the mother seems better than God the father because his ways are also very subtle.

He persuades you to come towards him, he never forces you.
you never meet him anywhere and still you go on searching for him. You never encounter him because that too

In India we made the image of God in stone. That should not be done. To compensate we go and put flowers before it. A flower is more godlike than the stone. In fact stone images should disappear from the world. A flower is enough! Put the flower – and that becomes god. God is like a fragrance, not like a French perfume, so strong and aggressive, no, but very subtle, silent, non-aggressive.

Only sometimes when you are tuned, you feel it; you miss it again and again. It is the music of the silence.

THERE IS NOTHING WEAKER THAN WATER: BUT NONE IS SUPERIOR TO IT IN OVERCOMING THE HARD, FOR WHICH THERE IS NO SUBSTITUTE. THAT WEAKNESS OVERCOMES STRENGTH AND GENTLENESS OVERCOMES RIGIDITY, NO ONE DOES NOT KNOW; NO ONE CAN PUT INTO PRACTICE.

It is very difficult to KNOW it. To understand it is possible; to know it, difficult. Knowledge is too gross. If you go to know it, you will miss it. But you can understand it – what I call a tacit understanding is possible. If you watch life not in any way trying to know it....

There is a difference. If a scientist comes to this garden he will move aggressively, not that he will be aggressive, but he will move aggressively. His eyes will have aggression, he will look at the flowers, at the trees, to penetrate their secret, to know their nakedness, to know what they are. Science is like rape. It is not like love. He will cut, dissect, he will try to penetrate forcibly. to the secret.

Then comes a poet or a painter or a musician. He moves, but his movement is totally different. He moves watchfully of course – it is holy ground, to be near a flower is to be near a temple, to be near an alive tree is to be near God. It is holy ground – he moves very cautiously, he is watchful, alert, but he does not rape, he does not jump and be aggressive on he waits, waits with deep receptivity. If the plant has to give something he is ready, he will receive it with deep gratitude; but if the plant is not willing, let it be so. Then nothing can be done. A musician, a painter, a dancer, a poet, waits in receptivity: If you have something to give to me, if you feel that I am worthy of it, the plant, then I will receive it in deep gratitude; but if you feel I am not worthy, that's okay. Nothing can be done, I am helpless. He waits like a beggar. Not like Indian beggars, because they are very aggressive, their begging is very violent. No, he begs like a beggar if you call Buddha a beggar – yes, we have called him BHIKKHU, a beggar, Mahavir too, they were beggars of a totally different quality, of a totally different grandeur.

They were not aggressive – they would come to your house, they would stand before your house, if you give it is okay, they are grateful; if you don't give, then too they are grateful. Their gratefulness does not differ by your giving or not giving. They thank you, they pray for you, they move!

Like that, like a BHIKKHU, his hands spread, his heart open, ready to receive – but not to take, Then nature reveals its mystery.

It is not knowledge, knowledge is too gross a word. It is a tacit understanding. It is more like love than like knowledge. You love a person, then you know a person. Loving becomes a sort of knowing. Remember – a sort of; not exactly. It cannot be scientific, it cannot be mathematical, it cannot be logical: a sort of, a kind of. You know deeply, HEART TO HEART, but you cannot say this is knowledge. That will be too imprudent a word. You know because you love.

Says Lao Tzu: NO ONE DOES NOT KNOW; NO ONE CAN PUT INTO PRACTICE.

No one KNOWS it, no one can practise it, because to practise such a deep tacit understanding is impossible. Practice is gross. You can live it, you cannot practise it. You can know it as an

understanding, you can live it, you cannot practise it. A real man of understanding simply lives his understanding, he is not practising.

People ask me: When do YOU meditate? I don't meditate. I cannot be so foolish! To meditate means to practise. How can you practise it? You can be it but you cannot practise it. People ask me: How do YOU pray? I never pray. I live my prayers, I don't pray. Prayer is my way of living, my way of living is my prayer. It is not separate.

If you understand, you live it. If you know, then you have to practise it, because knowledge does not transform. You know something? – then the mind asks: How to do it now?

All knowledge finally becomes technology, that's why science has become technology in the West. All knowledge finally becomes technology because just by knowing, nothing happens. First you know, then you ask: How to do it?

For example, Einstein discovered the theory of atomic energy somewhere in 1905. The theory was complete. But then scientists started asking: How to do it? In abstraction it was complete, the theory was absolutely logical and proved as a theory, but how to practise it? Forty years it took to create an atom bomb and to destroy Nagasaki; then it became technology. Forty years knowledge took to become technology. Many more things are known but they will take time to become technology.

All science by and by is reduced to technology. Religion never becomes a technology, cannot become one, because it is not knowledge. You understand.... the very understanding is transforming; you are transfigured, transmuted, you are no more the same! You see, you watch, you understand a certain thing – the very thing has changed your quality of being. Now you live differently. No practice is possible. Practice of little things is possible, great things cannot be practised. Prayer is a great thing. Love is a great thing – there can be no 'know how' about it. Meditation is the last, the pinnacle. God. How can you practise God? You can become, but you cannot practise. And you can become because you already ARE – just a little understanding.... You are standing in the dark; just a little light, a little illumination, and everything changes.

Lao Tzu says you cannot know it, you cannot practise it, but, the sage says:

WHO RECEIVES UNTO HIMSELF THE CALUMNY OF THE WORLD IS THE PRESERVER OF THE STATE.

Who moves lowest is the sage, and who takes on himself the whole responsibility of the whole darkness of the world, who becomes like a Jesus – he preserves the world. The world is not preserved by politicians, they are pretenders; the world is preserved by very few people who may not even be known to you, because even to know them is difficult, they live so ordinarily; they are lost deep in the woods of the world, you may not be knowing them.

There is a story in the Bible, a beautiful parable. There was a town called Sodom. From that town comes the word sodomy. The people had become very corrupt. All sorts of sexual perversion were prevalent. People were homosexual, people were making love to animals – the whole town was perverted. God decided to destroy the town. But there was one difficulty: there was one good man in the town. Unless the good man could be persuaded to leave the town, the town could not be destroyed.

Angels were sent to persuade the good man: Please, leave the town. Because of you the town cannot be destroyed. But the good man was difficult to persuade. He said: I am needed here! Where should I go? These people are ill, these people are perverted, their lives are miserable, they live in hell – I am needed HERE. And I am responsible for these people! Because they don't know and I know – that's why I am responsible. Look! he said. Because they don't know, how can you tell them they are responsible? They are doing all sorts of things unknowingly. They are completely oblivious, ignorant, not remembering what they are doing. They are as if drunkards. I am the only one who knows what is happening, and if I go, then who will save them? I am responsible for them.

So it is said the good man was persuaded in a very cunning way. He was told: There is another town, Gomorrah, where people are even more corrupt. You please go there. So when the man was going to Gomorrah, Gomorrah and Sodom were both destroyed. Because he was just in the middle.

The world is preserved by very few people, a few people of crystal purity, of childlike innocence – but they feel responsible. Because they are aware.

It is said that when Buddha reached nirvana, the last ultimate home, the doors were opened, there was great celebration, because centuries and centuries pass then only one person comes and enters in those gates. But Buddha would not enter. He stood at the gate, his back towards the gate. They were worried, they asked: Why are you standing there? The door is open and we have been waiting for you and there is much celebration and much jubilation – Come in! Be a guest!

The Buddha is reported to have said: How can I come in? The whole world is suffering. I will stand here until the last man passes by, enters into the ultimate. I will have to wait – I will be the last, I feel responsible. I am aware, and they are not aware so they cannot be responsible, but I am responsible.

The more aware you become the more responsible you become, the more you feel, the more you become a help – not that you start serving people, but your whole life becomes a service. Not that you are doing something for them out of any obligation. No, you are simply fulfilling your own awareness.

WHO BEARS HIMSELF THE SINS OF THE WORLD IS THE KING OF THE WORLD.

Those are the real kings, who are not known to history. History goes on talking about mock kings, false kings. History has not yet become a really authentic phenomenon otherwise it would talk about Buddha, Lao Tzu, it would talk about Kabir and Krishna and Christ, it would talk about Mohammed and Mahavir, it wouldn't talk about Napoleon, Hitler, Mao Tse-tung, Stalin, it wouldn't talk about these people.

These people are just mischievous, they are the mischief-makers. They are like diseases, they have to be eliminated. Because of them, the earth is a hell.

But history goes on talking about them, and every child is corrupted by history: talking about foolish, stupid people, mad, neurotic, perverted, and not talking about those who have attained to themselves. They are the real kings of the world.

STRANGE WORDS SEEM CROOKED.