

Yoga: The Alpha and the Omega, Vol 4

Discourses on the Yoga Sutras of Patanjali

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Chapter #1

Chapter title: The seeds of misery

21 April 1975 am in Buddha Hall

1. KRIYA-YOGA IS A PRACTICAL, PRELIMINARY YOGA, AND IT IS COMPOSED OF AUSTERITY, SELF-STUDY AND SURRENDER TO GOD.
2. THE PRACTICE OF KRIYA-YOGA REDUCES MISERY, AND LEADS TOWARDS SAMADHI.
3. MISERIES ARE CAUSED BY: LACK OF AWARENESS, EGOISM, ATTRACTIONS, REPULSIONS, CLINGING TO LIFE AND FEAR OF DEATH.
4. WHETHER THEY BE IN THE STATES OF DORMANCY, ATTENUATION, ALTERATION OR EXPANSION, IT IS THROUGH LACK OF AWARENESS THAT THE OTHER CAUSES OF MISERY ARE ABLE TO OPERATE.

THE ORDINARY humanity can be divided into two basic types: one is the sadist and the other the masochist. The sadist enjoys torturing others, and the masochist enjoys torturing himself. The sadist is of course attracted towards politics. There, there is the possibility, the opportunity to torture others. Or, he is attracted towards scientific research, particularly medical research. There, there is the possibility in the name of experiment, to torture innocent animals, patients, dead and alive bodies. If politics is too much and he is not so certain about himself, or not intelligent enough to move into research, then the sadist becomes a schoolmaster; he tortures small children. But the sadist always moves, knowingly or unknowingly, towards a situation where he can torture. In the name of country, in the name of nation, society, revolution, in the name of truth, discovery, in the name of reformation, of reforming others, the sadist is always in search of an opportunity to torture someone.

Sadists are not very attracted towards religion. The other type is attracted towards religion, the masochist. They can torture themselves. They become great mahatmas, they become great saints, and they are revered by the society because they torture themselves. A perfect masochist always moves directly towards religion, just as a perfect sadist moves towards politics. Politics is the religion of the sadist; religion is the politics of the masochist. But if a masochist is not too certain, then he can find some other sub paths. He can become an artist, a painter, a poet, and can allow himself to suffer in the name of poetry, literature, painting.

You must have heard the name Vincent Van Gogh, the great Dutch painter. He was the perfect masochist. If he had been born in India, he would have become a Mahatma Gandhi; but he became a painter. He had not much money. His brother used to give him only enough to survive. Out of the seven days of the week, he would eat only on three days, and the other four days of the week he would fast in order to paint.

He was in love with a woman, but the father of the woman wouldn't allow him to see her. So he forced his hand on a burning flame and he said, 'I will keep my hand on the burning flame until you allow me to see her.' He burnt his hand.

A prostitute told him, 'Your ears are very beautiful,' because there was nothing else to appreciate in his face. He was one of the ugliest men, he had ugly features. The prostitute must have been in a difficulty with this man, so she told him that his ears were very beautiful. He went back home, cut one of his ears off with a knife, packed it, went back to her with blood flowing all over, and presented the ear to the woman saying, 'You liked it so much that I would like to give it to you as a gift.'

He continued painting in the hottest part of France, Arles, in the summer when the sun was very hot. Everybody told him, 'You will get ill, the sun is too hot.' But the whole day, particularly when the sun was hottest, at full noontide, he would be standing in the fields and painting. Within twenty days he went mad. He was young, thirty three or thirty four when he killed himself, committed suicide.

But in the name of painting, art, beauty, you can torture yourself. In the name of God, in the name of prayer, in the name of sadhana, you can torture yourself. You will find this type very predominant in India: lying on a bed of nails, thorns, fasting for months. You will come across people who have not slept for ten years. They remain standing, fighting with sleep. There are people who have been standing for years, they have not taken any other posture; their legs are almost dead. There are people who are living with one hand raised towards the sky; the whole hand has gone dead, no more blood circulates in it, it is just bones. These people are ill; they need treatment. But thousands are attracted towards them. All of your politicians, Adolf Hitler or Joseph Stalin or Mao Tse Tung, need treatment. And all of your Mahatmas need treatment also, because a man who is interested in torturing himself or others is ill, deeply ill. To be interested in

torture, either of the other or of oneself, to be interested in torture is an absolutely certain symptom of deep illness. When you are healthy you don't want to torture others, you don't want to torture yourself. When you are healthy, you enjoy. When you are healthy you feel so blissful that you would like to bless everybody. You would like your blessings to flow from your being to the beings of all others, to the whole of existence. You are overflowing with bliss. Health is celebration. Illness is a torture, either of the other, or of yourself.

Why am I saying this before I start talking about Patanjali? I am saying it because up to now, Patanjali has always been commented upon by masochists. But whatsoever I am going to say about Patanjali is going to be totally different from all the other commentaries. I am not a masochist, I am not a sadist. I am celebrating myself and I would like you to participate with me. My commentary on Patanjali is going to be basically different from all the previous commentaries. My commentary will be just the same as if Patanjali himself were commenting.

He was neither a sadist nor a masochist. He was a perfectly integrated man with no inner illness, with no psychological problems, with no obsessions. He was healthy, whole, integrated. Whatsoever he has said can be interpreted in three ways. A sadist may come upon it, but that is rare because sadists are not interested in religion. You cannot imagine Mao Tse Tung, Adolf Hitler, or Joseph Stalin being interested in Patanjali, no. Sadists are not interested, so they have not commented. Masochists are interested in religion, and they have commented and given their own color to Patanjali. There are millions of them, and whatsoever they have said has completely distorted Patanjali's message, completely destroyed it. Now, after thousands of years, those commentaries are standing between you and Patanjali. Still, they go on growing.

Patanjali's yoga sutras are one of the most commented upon things; they are pregnant with significance, they are very deeply meaningful. But where does one find a Patanjali to comment upon them? Where does one find a man who is not ill in any way? Because illness will color; you cannot help it. When you interpret, you are in your interpretation, you have to be there; there is no other way to interpret. I am going to say things which are not said, and you may find me continuously different from all the commentaries.

Remember this fact, because I am neither a masochist nor a sadist. I have not come to religion to torture myself; just the opposite has been the case. In fact, I have never come to religion. I have simply been enjoying myself and religion has happened, just by the way. It has been a consequence. I have never practiced the way religious people practice, I have never been in that type of search. I have simply lived in deep acceptance of whatsoever is. I have accepted existence and myself, and I have never been in any mood to change myself. Suddenly, the more I accepted myself, the more I accepted existence, a deep silence descended upon me, a bliss. In that bliss religion has happened to me. So I am not religious in the ordinary sense of the word. If you want to find a parallel, you will have to seek it some where other than in religion.

I feel deep affinity with a man who was born two thousand years ago in Greece. His name was Epicurus. Nobody thinks of him as religious. People think that he was the most atheistic man ever born, the most materialistic ever born; he was just the opposite of the religious man. But that is not my understanding. Epicurus was a naturally religious man. Remember the words 'naturally religious'; religion happens to him. That's why people overlooked him, because he never sought. The proverb: Eat, drink and be merry, comes from Epicurus. And this has become the attitude of the materialist.

Epicurus in fact lived one of the most austere of lives. He lived as simply as anybody has ever lived. Even a Mahavir or a Buddha were not so simple and austere as Epicurus, because their simplicity was cultivated; they had worked for it, it had been a practice. They had thought about it and they had dropped all that was unnecessary. They had been disciplining themselves to be simple, and whenever there is discipline, there is complexity. There is a fight in the background, and the fight will always be there, in the background. Mahavir was naked, nude; he had renounced all, but he had renounced. It was not natural.

Epicurus lived in a small garden. The garden was known as Epicurus' garden. He had no academy like Aristotle, or a school like Plato; he had a garden. It seems simple and beautiful. A garden seems more natural than an academy. He lived in the garden with a few friends. That was probably the first commune. They were just living there, not doing anything in particular, working in the garden, having just enough to live.

It is said that the King once came to visit and he had been thinking that this man must be living in luxury because his motto was: Eat, drink and be merry. 'If this is the message,' the King thought, 'I will see people living in luxury, in indulgence.' But when he arrived he saw very simple people working in the garden, watering trees. The whole day they had been working. They had very few belongings, only enough to live. In the evening, when they were having dinner, there was not even any butter; just dry bread and a little milk. But they enjoyed it as if it were a feast. After the dinner, they danced. The day was over and they offered a thanksgiving to the existence. And the King wept, because he had always thought to condemn Epicurus in his mind. He asked, 'What do you mean by saying, "Eat, drink and be merry?"' Epicurus said, 'You have seen. For twenty four hours we are happy here. If you want to be happy you have to be simple, because the more complex you are, the more unhappy you become. The more complex your life, the more misery it creates. We are simple not because we are seeking God, we are simple because to be simple is to be happy.' And the King said, 'I would like to send some presents for you. What would you like for the garden and your community?' Epicurus was at a loss. He thought and thought and he said, 'We don't think that anything else is needed. Don't be offended; you are a great King, you can give everything -- but we don't need. If you insist, you can send a little salt and butter.' He was an austere man.

In this austerity, religion happens naturally. You don't think about God, there is no need to; life is God. You don't pray with folded hands towards the sky; it is foolish. Your whole life, from the morning until the evening, is a prayer. Prayer is an attitude: you live it, you don't do it.

Epicurus could have understood Patanjali. I can understand him. I can feel what he means. It is for you that I am saying all this, so that you don't get confused, because there are other commentaries which say just the opposite.

KRIYA-YOGA IS A PRACTICAL, PRELIMINARY YOGA, AND IT IS COMPOSED OF AUSTERITY, SELF STUDY AND SURRENDER TO GOD.

The first word is 'austerity'. Masochists have converted austerity into self-torture. They think that the more you torture the body, the more spiritual you become. Torturing the body is the way to become spiritual: this is the understanding of the masochist.

Torturing the body is not a way; torturing is violent. Whether you torture others or yourself, it is violent; and violence can never be religious. What is the difference between torturing someone else's body and torturing your own body? What is the difference? The body is 'the other'. Even your own body is the other. Your body is a little closer and the other's body is a little further away, that's all. Because yours is closer it is more likely to become a victim of your violence; you can torture it. And for thousands of years people have been torturing their bodies with the false notion that it is the way towards God.

In the first place, why would God give you a body? He has not provided you with any implements to torture your body. Rather, on the contrary, he has provided you with sensibilities, sensitiveness, with senses: to enjoy it, not to torture it. He has made you so sensitive because through sensitivity awareness grows. If you torture your body you will become more and more insensitive. If you lie down on a bed of thorns, by and by, you will become insensitive. The body will have to become insensitive, otherwise how can you continuously tolerate thorns? The body will become dead in a way, it will lose its sensitivity. If you stand in the hot sun continuously, the body will protect itself by becoming insensitive. If you sit naked in the Himalayas when snow is falling and the whole mountain range is covered in snow, by and by, the body will lose its sensitivity to coldness. It will become a dead body.

And with a dead body, how can you feel the blessings of existence? How can you feel the constant shower of blessings that is happening every moment? Existence goes on pouring millions of blessings upon you; you cannot even count them. In fact, you need more sensitivity to become a religious man, not less, because the more sensitive you are, the more you will be able to see the Divine everywhere. Sensitivity should become the eye, the penetration. When you become absolutely sensitive, every small breeze touches you and gives you the message, and even an ordinary leaf shaking in the wind becomes such a tremendous phenomenon

because of your sensitivity. You look at an ordinary pebble and it becomes a kohinoor. It depends on your sensitivity.

Life is more if you are more sensitive; life is less if you are less sensitive. If you have a completely wooden body with no sensitivity, life is nil, life is no longer there; you are already in your grave. Masochists have done that. Sadhana has become an effort to deaden the body and the sensitivity.

To me, just the opposite is the way. Austerity does not mean torture; austerity means a simple life, an austere life. Why a simple life? Why not a very complicated life? Because the more complicated the life is, again, the less sensitive you will be. A rich man is less sensitive than a poor man because his whole effort of accumulating riches has made him insensitive. You have to be insensitive if you are going to accumulate riches. You have to be completely like a murderer and not bother about what is happening to others. You go on accumulating treasures, and others are dying. You go on becoming more and more rich, and others are losing their very lives in it. A rich man has to be insensitive, otherwise he cannot be rich. How will he exploit? -- it will be impossible.

I have heard about a very great rich man; Mulla Nasrudin went to see him. He wanted some donation for an orphan house that he was running. The rich man said, 'Okay Nasrudin, I will give you something, but I have a condition and nobody has ever fulfilled it. Look into my eyes; one eye is false and another eye is real. If you can tell me exactly which eye is false and which is real, I will donate.' Nasrudin looked into his eyes and said, 'The left eye is real and the right eye is false.' Amazed, the rich man said, 'But how could you tell?' He said, 'Because in the left eye I can see a little compassion; it must be false.'

He saw a little compassion, just a glimmer, and it had to be false. A rich man cannot be rich if he is sensitive. In accumulating wealth, he goes on dying.

There are two ways to kill your body: one is the way of the masochist who tortures, another is the way of the rich man who accumulates wealth and rubbish. By and by, all the garbage that he accumulates becomes a barrier and he cannot move, he cannot see, he cannot hear, he cannot taste, he cannot smell. An austere life means an uncomplicated life, simple. It is not a cultivation of poverty, remember, because if you cultivate poverty through effort, then again the very cultivation will deaden you.

A simple life is a life of deep understanding, not of cultivation. It is not a practice to become poor. You can practice being poor, but through the practice your senses will harden. Practice of anything makes you hard; the softness is lost, the flexibility is lost. Then you are no longer flexible like a child. Then you become rigid like an old man. Lao Tzu says, 'Rigidity is death, flexibility is life.' A simple life is not a cultivated, poor life. Don't make poverty your goal and don't try to cultivate it. Just understand that the more simple, unloaded your body and mind are, the more you penetrate into existence. Unburdened, you can come into direct

contact with reality; burdened you cannot come. A rich man always has his bank balance in the way.

You see the Queen of England, Elizabeth? She cannot even shake hands without gloves on. She cannot even touch humanity without gloves on. Even the human touch seems to be something impure, something ugly. A queen, a king, live encapsulated; it is not only a question of the hand. That is just a symbol to say that the Queen is entombed; she is no longer alive.

In the Middle Ages in Europe it was thought that kings and queens didn't have two legs, because nobody had ever seen them naked. It was thought that they had only one leg. They were not human; they were living at a distance. Ego always tries to live at a distance, and the distance makes you insensitive. You cannot come and touch a child playing on the road. You cannot come near a tree and embrace the tree. You cannot come nearer to life; you are pretending that you are higher than life, greater than life, bigger than life. The distance has to be created and only then can you pose as being bigger than life. But life is not losing anything by your foolishness; you are only becoming more and more insensitive. You are already dead. Life needs you to be more alive.

When Patanjali says 'austerity', he means, 'Be simple, don't cultivate it.' Because cultivated simplicity is not simplicity. How can a cultivated simplicity be simple? It is very complex; you have been trying, calculating, cultivating.

I know a man; I happened to pass by the village where he was living. My driver said, 'Your friend lives here, just outside the village.' So I said, 'It is good. Just for a few minutes I will go see him, and see what he is doing now.' He was a Jain monk. When I reached near his house, through the window I could see him walking naked inside. Jain monks have five stages; by and by, they cultivate simplicity. At the fifth stage, the last, they become naked. First they will wear three articles of clothing, then two, then one, and then that too is to be dropped. That is the highest ideal of simplicity, when one becomes absolutely nude; nothing to carry -- no burden, no clothes, no things. But I knew that this man was only in the second stage, so why was he nude?

I knocked on the door. He opened the door, but now he was wrapped in a lungi. So I asked, 'What is the matter.? Just now I saw you through the window and you were nude.' He said, 'Yes, I am practicing. I am practicing for the fifth, the last stage. First, I will practice inside the house, then with friends; then, by and by, I will move to the village, and then to the larger world. I have to practice. It will take at least a few years for me to drop the shyness, to be courageous enough to move naked in the world.' I told him, 'You had better join a circus. You will be nude, but a practiced nudity is not simple; it is very calculated. You are very cunning, and you are moving step by step with cleverness. In fact, you will never become nude. A practiced nudity will be like clothes again, very subtle clothing. You are creating them by practice.

'If you feel like an innocent child, you will simply drop the clothes and move in the world. What is the fear -- that people will laugh? What is wrong in their

laughter? -- let them laugh. You also can participate, you also can laugh with them. They will make fun of you -- so far, so good, because nothing kills ego like people making fun of you. It is good, they are helping you. But by this practice for five years, you will miss the whole thing. Nudity should be innocent like a child's. Nudity should be an understanding, not a practice. Through practice, you are finding a substitute for understanding. Innocence is not of the mind, it is not a part of your calculating, your reasoning. Innocence is an understanding of the heart.'

Austerity cannot be practiced. You simply have to look at life and see that the more complicated you become, the less sensitive you become. And the less sensitive you are, the farther away from the Divine you are. The more sensitive you become, the closer and closer and closer you come. A day comes when you are sensitive to the very roots of your being; suddenly you are no longer there, you are just a sensibility, a sensitivity. You are no longer there, you are just an awareness. And everything is beautiful then, everything is alive; nothing is dead. Everything is conscious; nothing is alive, nothing is dead. Everything is conscious, nothing is unconscious. With your sensitivity, the world changes. At the last moment, when the sensitivity reaches to its total, its ultimate climax, the world disappears; there is God. God is not to be found, really; sensitivity has to be found. Be sensitive so totally that nothing is left behind, no holding back; and suddenly, God is there. God has always been there, only you were not sensitive.

To me, austerity is a simple life, a life of understanding. You need not move into a hut, you need not go naked. You can live simply in life, with understanding. Poverty will not help but understanding will. You can force poverty on yourself, you can become dirty, but that won't help.

This is happening now in the West with hippies and other sorts of people. They are again making the same mistake that India has been making for a long time. India has known all sorts of hippies in the past. They have lived the dirtiest lives possible. Just in the name of austerity, they would not take baths because they felt, 'Why bother, and why decorate the body?'

Did you know that Jain monks don't take baths? You cannot sit near them; they stink. They don't brush their teeth. You cannot talk to them; there is a bad smell, a bad odor comes out of their mouths. And this is thought to be austerity, because they say, 'Even bathing or cleaning the body is to be a materialist. Then you are much too involved with the body, so why bother?' But this type of attitude is just moving to the other extreme, from one foolishness to another.

There are people who are engaged with the body for twenty-four hours. You can find women wasting hours before the mirror. This is one type of foolishness: just cleaning the part continuously, never noticing that it is only a part. Good, clean it, but don't clean it continuously the whole day, otherwise it is an obsession. A clean body is good, but a continuous obsession with cleaning it -- that is madness. There are people who are continuously decorating their bodies. Almost

half of the industries of the world are devoted to body decorations: powders, soaps, perfumes.

Cleanliness is good, but it should not be an obsession. It had become an obsession in the West, and now, the other pole. People who are too concerned with the body, with clothes and cleanliness and this and that, are 'square' people. But the hippies have moved to the other extreme -- they don't bother at all. They are dirty, and the dirtiness has become a religion. As if just by being dirty, they will attain to something. They are simply becoming more and more insensitive to the beauties of life.

Because you have become so insensitive, drugs have become so important. Now it seems that you cannot be sensitive without chemical drugs. Otherwise, an austere man is so sensitive that he does not need the drugs. Whatever you experience through drugs, he experiences just through his sensitivity. You take the drug and an ordinary tree becomes a marvelous phenomenon -- every leaf a unique world in itself, thousands of greens in one tree. And every flower emanates light, becomes a prism. An ordinary tree that you have passed so many times and never looked at, suddenly becomes like a dream, an ecstasy, a rainbow of colors. This is what happens to a sensitive man without taking any drugs. To take the drugs means that you have become so hardened and dull and dead that now a chemical aggression is needed on your body. Only then for a few moments the window will open and you will see the poetry of life, and again the window will be closed; and more and more quantity of the drug will be needed. The moment will come when even drugs won't help. Then you will really be stoned!

Become more sensitive, become more austere. And when I say 'become', I don't mean practice, I mean understand. Try to see that whenever you are simple, things go beautifully. When ever you are complex, things become problematic; you create more puzzles to be solved and everything becomes entwined, a mess. Live a simple life of needs being fulfilled, with no mad desires. You need food, you need clothing, you need a shelter -- finished. You need somebody to love, you need somebody to be loved by. Love, food, shelter -- simple; but you create millions of desires. If you need a Rolls Royce then difficulties arise. If you need a palace, or you are not satisfied with ordinary womankind, you need a Miss Universe -- and all your Miss Universes are almost dead -- you need something impossible: then you go on and on. And you have to go on postponing, 'Someday, when I have a palace, then I will sit silently.' But meanwhile the life is flowing out of your fingers. If ever it should happen that you acquire your palace, you will have forgotten how to sit silently because, running after the palace, you will completely forget how to sit. That happens to all ambitious people -- they run. Then running becomes their very way of life. A moment comes when they have achieved, but now they cannot stop. You know it well, that if for the whole day you have been thinking and thinking, you cannot stop.

Mulla Nasrudin once came home after having decided that day to do something and not forget it. He had put a knot in his clothing so that he would remember. Then, when he got home, he was frantic because he had forgotten. 'The knot is there, but for what?' He tried to think. His wife insisted, 'Now you go to sleep and tomorrow morning we will see.' But he said, 'No, it is something very important. It was important and I had decided to do it tonight. At no cost can I neglect it, so you go to sleep.' In the middle of the night when the clock chimed two, he remembered. He had decided to go to bed early. That was what the knot was for.

This is happening to all ambitious people. They desire so much, and by the time they reach their goal they have completely forgotten for what they were reaching. In the first place, for what were they desiring so many things? Now they have achieved and they have forgotten. Even if they remember that they had wanted to be silent, relaxed, to enjoy life, now their whole pattern of life and the whole conditioning will not allow them to relax, will not allow them to sit silently and enjoy. When you run with ambition for your whole life, you cannot stop easily. Running becomes your very being. If you want to stop, this is the moment. There is no future for it, this is the moment.

Needs are simple. A man can live a very simple, austere life and enjoy it. Rich food is not needed to enjoy food, only a rich tongue is needed. By the time you are able to accumulate rich food, you will have lost the very capacity to enjoy it. Enjoy it while the moment is still there. Enjoy it while you are alive. Don't waste it and don't postpone it.

An austere man lives moment to moment -- 'This day is enough for itself, and tomorrow will take care of itself.' Says Jesus again and again, 'Look at the lilies of the field, at how beautiful they are. They don't bother about the morrow. Even Solomon was not so beautiful in the moments of his greatest glory as ordinary lily-flowers in the field.' Look at these birds, they are enjoying. This very moment the whole existence is celebrating -- except you.

What is the trouble with man? The trouble is that he thinks that for enjoyment certain conditions have to be fulfilled first; this is the trouble. To enjoy life in fact no conditions are to be fulfilled; it is an unconditional invitation. But man thinks that certain conditions have to be fulfilled first; only then can he enjoy life. This is the complex mind. The simple mind feels that one has to enjoy whatsoever is available. Enjoy it! No conditions are to be fulfilled. And the more you enjoy this moment, the more capable you become of enjoying the next. The capacity grows; the greater and greater it becomes, the higher and higher it goes -- it is infinite. And when you come to the infinity of enjoyment, that is what God is. God is not a person sitting somewhere and waiting for you. By this time He will have got bored, waiting and waiting for you. He will have committed suicide if He had any sense... waiting for you.

God is not a person. He is not a goal, He is a way of enjoying life right here and now. God is the attitude of being blissful for no reason at all. You are miserable for no reason at all; that is the complex mind.

I saw Mulla Nasrudin one day following the body of a rich man who had died. The whole town was following, and Mulla Nasrudin was crying and weeping so hard. So I asked him, 'What is the matter, Nasrudin? Were you in some way related to the rich man?' He said, 'No.' 'Then why you are weeping?' I asked. He said, 'Because I was not related to him, that's why!'

People are weeping because they are related; people are weeping because they are not related. It seems that you want to weep whatsoever is the case. You are miserable for no reason at all. I have not come across a single person who really has any reason to be miserable. You create it. Because it looks absurd to be miserable without any reason, you create the reason. You rationalize, you find out, you invent; you are great inventors. And when you have found the reason or created a reason, invented one, then you are at ease. Now nobody can say that you are miserable without a reason.

In fact, the situation is this: there is no cause for any misery and there is no cause for any bliss. It just depends on your attitude. If you want to be happy, you can be, whatsoever the situation; the situation is irrelevant. To be happy is a capacity; in spite of the situation you can be happy. But if you have decided to be miserable you can be miserable in spite of the situation; the situation is irrelevant. If even in heaven you are received, welcomed, you will be miserable; you will find some reason or other.

It was asked of a great mystic, a Tibetan mystic, Marpa, 'Are you certain that when you die you will go to heaven?' He said, 'Absolutely!' The man said, 'But how can you be so certain? You have not died, and you don't know what God has in His mind.' Marpa said, 'I'm not worried about God's mind, that is His business. I am certain because of my mind. Wherever I am, I will be happy and it will be heaven, so it makes no difference whether I am thrown to hell or to heaven -- it is irrelevant.'

I have heard a beautiful anecdote about Adolf Hitler. He came to know from his friends that there was a Jewish woman, a great astrologer, and whatsoever she had been predicting had always been true. Hitler was a little reluctant because the woman was a Jew. But then the idea haunted his mind; he couldn't sleep for days: 'If the woman can really predict the future, then it is worth asking, even if she is a Jew.' The woman was called secretly. Hitler asked, 'Can you tell me when I am going to die?' The woman closed her eyes, contemplated and said, 'On a Jewish holiday.' Hitler said, 'What do you mean, what holiday?' She said, 'That is irrelevant. Whenever you die it will be a Jewish holiday.'

Marpa said, 'It is irrelevant what God has in His mind. Wherever I go, it will be heaven -- because I know, I am happy with out any cause.'

An austere man comes to know that happiness is the nature of life. You need not have any causes to be happy. You can simply be happy just because you are

alive! Life is happiness, life is bliss; but this is possible only for an austere man. A man who accumulates things always thinks that because of these things he is going to be happy. Palaces, money, gadgets; he thinks that because of these things he is going to be happy. Riches are not the problem; the attitude of the man who tries to find riches is the problem. The attitude is: unless I have all these things, I cannot be happy. This man will always remain unhappy. An austere man comes to know that life is so simple that whatsoever he has, he can be happy. He need not postpone it for anything else.

Austerity will then mean: come down to your needs; desires are mad, needs are natural. Food, shelter, love; bring your whole life energy down just to the level of needs, and you will be happy. And a happy man cannot be other than religious; and an unhappy man cannot be other than irreligious. He may pray, he may go to the temple and the mosque -- that doesn't matter. How can an unhappy man pray? His prayer will have a deep complaint in it, a grudge. It will be a deep grump. Prayer is gratitude, not complaint.

Only a happy man can be grateful; his whole heart cries in total gratitude, tears come to his eyes because God has given so much without his asking. And God has given so much just by giving you life. A happy man is happy just because he can breathe -- that is too much. Just to breathe for a single moment is enough, more than enough. Life is such a benediction! -- but an unhappy man cannot see it.

So remember, the more you are possession oriented, the less happy you will be. The less happy you are, the farther away from the Divine, from prayer, from gratitude you will be. Be austere. Live with the necessary and forget about desires; they are fantasies in the mind, ripples in the lake. They only disturb you, they can never lead you to any contentment.

... AUSTERITY, SELF STUDY AND SURRENDER TO GOD.

They are all interlinked. If you are simple you will be able to observe yourself. A complex man cannot observe himself because he is so divided. He has so many things around him: so many desires, so many thoughts, and so many problems arising out of these desires and thoughts. He is continuously in a crowd. It is difficult to attain to self study. Only an austere man eats, sleeps, loves, and that is all. He has ample time and ample energy left to observe, just to be, just to sit and look. And he is so happy. He has eaten well, the hunger has been satiated; he has loved well, the deeper hunger of being has been satiated. Now what to do? He sits, looks at himself, closes his eyes, watches his own being. There is not a crowd, nothing much to be done. Things are so simple that he can do them easily. And simple things have a quality that even while doing them you can study yourself. Complex things are too much for the mind. It gets too involved and fragmentary, and self study becomes impossible.

What Patanjali means by self study is the same as what Gurdjieff meant by self remembering, or what Buddha meant by right mindfulness, or what Jesus meant by becoming more alert, or what Krishnamurti means when he goes on saying to be aware. When you have nothing to do, nothing much to do, the simple things of the day finished, where will the energy move? What will become of your energy? Right now you are always low, low in your energy, because there are so many engagements for the energy, so many involvements for the energy. You never have enough energy. And without energy there is no possibility of being aware, because awareness is the subtlest transformation of energy. It is the cream of your energy. If you don't have enough overflowing energy, you can not be aware. At the point of low energy, low level energy, you cannot be aware; overflowing energy is needed. An austere man has so much energy left -- what to do with this energy? All that can be done has been done; the day is over. You are sitting silently; the energy moves to the subtlest layers -- it goes higher and higher, it goes on accumulating, it becomes a pinnacle, a pillar of energy. You can study yourself now. Even the subtlest nuances of your thoughts, emotions, feelings, you can watch.

... SELF-STUDY AND SURRENDER TO GOD.

Whenever you watch, you are no longer there. Austerity leads to self study; self study leads to egolessness, because you are not there. The more you know yourself, the less you are. Only ignorant people are. Enlightened people are not. They are like an emptiness, they are like a vast sky. If you enter a Buddha you will never find him anywhere. You will find infinite space, but nobody there. If you enter me you will not find me there -- an emptiness, a vast sky, total freedom for you. You will not stumble upon me; I am not there. When you become more and more aware inside, you are less and less. It is always in the same proportion: the more unaware you are, the more you are; the more aware you are, the less you are. When you become perfectly aware, you are not. The whole energy has become awareness; nothing is left for the ego. And then the ego is left, just as a snake moves out of an old skin. Now it is a dead skin lying there; anybody can take it. Then surrender to God happens. You cannot surrender to God because you are the barrier.

People come to me and they say, 'I would like to surrender.' That's not possible. How can you surrender? You are the non-surrender. When you are not, surrender is. When you cease, surrender happens. So remember, you cannot surrender. It can not be an effort on your part -- it is impossible. You can do only one thing, what Patanjali is saying: be austere, simple. So much energy is then left which spontaneously becomes awareness, and in awareness you are not there. Suddenly, you find that the surrender has happened. Suddenly, without doing anything on your part... you have not done anything and the surrender

has happened. Surrender to God is the state of non ego within you. It is not an act on your part, there is no effort in it. If there is effort, it is not surrender. Surrender is a realization. When you are aware and the flame is burning high, suddenly you realize that the darkness is not there. You are surrendered; it is a revelation, a realization. Suddenly you are amazed! You are absent and God is there. In your absence is God, in your presence is only misery. In your presence nothing is possible, in your absence the whole infinity becomes possible. These are interrelated things: austerity, self study and surrender to God.

THE PRACTICE OF KRIYA YOGA REDUCES MISERY, AND LEADS TOWARDS SAMADHI.

These three steps reduce misery and lead you towards samadhi, the ultimate, the last beyond which nothing exists. When you are surrendered to God, you have become God -- that is samadhi.

MISERIES ARE CAUSED BY: LACK OF AWARENESS, EGOISM, ATTRACTIONS, REPULSIONS, CLINGING TO LIFE AND FEAR OF DEATH.

In fact, just the ego is the cause. All others which follow are just shadows of the ego. Lack of self awareness is the ego. You feel that you are because you don't know. You are in darkness, you have never met yourself, and you think you are. This creates all sorts of miseries: egoism, attractions towards things which are useless, repulsions -- which is the other extreme of attraction -- clinging to life and fear of death. You cling to life because you don't know what life is. If you knew, there would be no clinging; because life is eternal -- why cling? It is going on and it can never stop. You unnecessarily trouble yourself by clinging. It is as if a river is flowing and you are pushing the river towards the ocean when it is going by itself. You need not push. You will unnecessarily create misery for yourself. You will think that you are a martyr because you are pushing the river and leading it towards the ocean. The river is going by itself; don't disturb, you need not do it. If you want to go to the ocean, you can just become part of the river and the river will take you. But don't help the river; you have been doing that. Life is flowing by itself; nothing is needed. What have you done to be born? What have you done to be here? What have you done to be alive? Is it something that you have done? If not, then why bother? Life moves on its own. Foolish people create miseries; the situation is like this.

I have heard: Once a rich man, a great King, was going some where in his chariot. He saw a poor villager, an old man, by the side of the road carrying a big burden on his head, and the burden was too much. The King felt compassion. He said, 'You come, old man; sit by my side in the chariot. Wherever you want I will drop you. The old man went to the chariot but he was still carrying his burden on his head. The King said, 'Are you mad? Why don't you put your burden

down?' The man said, 'I am on the chariot, and even that is too much of a burden for the chariot and the horses. My burden will be too much. Thank you sir, but let me carry this burden. It will be too much for the horses and the chariot.'

Whether you carry your burden on your head or you put in the chariot, it is all the same to the horses; they have to carry all of it.

Life is carrying itself. Why don't you leave your burdens to life? But you cling. And when you cling to life, the fear of death arises. There is no death and there is no fear of death. Clinging to life creates the fear of death, and the fear of death creates death. Otherwise, there is no death and no fear.

Life is eternal. Nobody has ever died; nobody can ever die. That which exists will exist, has always been in existence, cannot go out of existence. Nothing can go out of existence; nothing can go out, nothing can come in. Existence is total. Everything remains; moods change, forms change, names change.

It is what Hindus call namarupa. Forms and names change; otherwise everybody remains, everything remains. You have been here millions of times, you will be here millions of times -- you will be here forever. Life is forever. Of course your name will not be the same. You may not have the same face again, you may not have the body of a man or a woman again, but that doesn't matter, that is irrelevant. You will be here just like the waves in the ocean -- they go and come, they go and come. Forms change, but the same ocean goes on waving.

MISERIES ARE CAUSED BY: LACK OF AWARENESS, EGOISM, ATTRACTIONS, REPULSIONS, CLINGING TO LIFE AND FEAR OF DEATH. WHETHER THEY BE IN THE STATES OF DORMANCY, ATTENUATION, ALTERATION OR EXPANSION, IT IS THROUGH LACK OF AWARENESS THAT THE OTHER CAUSES OF MISERY ARE ABLE TO OPERATE.

There can be many forms of the causes of misery: they can be in the form of seeds. You can carry your misery in the form of a seed -- dormant. You may not be aware of it, but in a certain situation, if the soil is right and the seed can get the water and the sun, it will sprout. So sometimes for years you feel that you have no greed, and suddenly one day when the right opportunity arises, the greed is there. Then the seeds are in a very feeble form that you are not aware of, so feeble that unless you search deeply within yourself, you will not be able to see that they are there. Or they may be in an alternating form: sometimes you feel happy and sometimes you feel unhappy. You feel happy with love, you feel unhappy with hate; but hate and love are two alternating phenomena of the same energy. Sometimes they will be in their perfect form: when you are depressed, so depressed that you want to commit suicide; or sometimes when you are so happy that you feel like going mad. All these forms have to be watched because Patanjali says, 'All these forms exist because of unawareness; you are not aware.'

First become aware of the surface phenomena: greed, anger, hate; then go deeper, and you will be able to feel the alternating phenomenon -- both are connected. Go still deeper, become more aware, and you will feel a very feeble phenomenon inside you, shadow like, but any time it can gain substance. So it happens with a holy man -- who just a moment before was holy -- that a beautiful woman comes, and all holiness disappears; just in a single moment! It was there in a feeble form. Or, it can be in a seed form. To know the seed form is the most difficult because it has not sprouted. It needs perfect awareness.

But the whole method of Patanjali is awareness: become more and more aware. You will become more aware if you become austere, simple. You will become more aware and self study will become possible. With self study, self drops and one feels surrendered. And to be surrendered is to be on the right track.

Yoga: The Alpha and the Omega, Vol 4

Chapter #2

Chapter title: You are already that...

22 April 1975 am in Buddha Hall

The first question:

Question 1

YOU SAID YESTERDAY THAT SURRENDER HAPPENS WHEN THERE IS NO EGO, BUT WE ARE WITH EGOS. HOW CAN WE MOVE TOWARDS SURRENDER?

THE EGO is you. You cannot move towards surrender; in fact you are the barrier, so whatsoever you do will be wrong. You cannot do anything about it. You simply, without doing anything, have to be aware. This is an inner mechanism: whatsoever you do is done by the ego, and whenever you don't do anything and remain just a witness, the non ego part of you starts functioning. The witness is the non-ego within you and the doer is the ego. The ego cannot exist without doing anything. Even if you do something to surrender, it will strengthen the ego and your surrender will become again a very subtle egoistic standpoint. You will say, 'I have surrendered.' You will claim surrender, and if somebody says that it is not true, you will feel angry, hurt. The ego is now there trying to surrender. The ego can do anything; the only thing that the ego cannot do is non doing, witnessing.

So just sit silently, watch the doer, and don't try in any way to manipulate it. The moment you start manipulating, the ego has come back. Nothing can be done about it; one has just to be a witness to the misery that ego creates, of the false pleasures and gratifications that ego promises. Doings in this world and doings in the other world; the spiritual world, the Divine, the material, whatsoever the realm, the doer will remain the ego. You are not supposed to do anything and if you start doing something you will miss the whole point. Just be there, watch, understand, and don't do. Don't ask, 'How to drop the ego?' Who will drop it? Who will drop whom? When you don't do anything, suddenly the witnessing part is separate from the doer; a gap arises. The doer goes on doing and the seer goes on seeing. Suddenly, you are filled with a new light, a new benediction: you are not the ego, you have never been the ego; how foolish that you ever believed in it.

There are people who are trying to fulfill their egos; they are wrong. There are people who are trying to drop their egos; they are wrong. Because when the witness arises you simply see the whole game. There is nothing to be fulfilled and nothing to be dropped. The ego is not of any substance. It is made of the

same stuff that dreams are made of. It is just an idea, an air bubble -- just hot air within you and nothing else. You need not drop it, because in the very dropping or in asking how to drop it, you believe in it, you are still clinging to it.

It happened that a Zen Master awoke one morning and he told his disciple, 'I had a dream in the night. Will you please interpret it for me?' The disciple said, 'You wait, I will bring some cold water so you can wash your face.' He went away to fetch water and returned. The Master washed his face. By that time, another disciple passed nearby and the Master called him and said, 'Listen, I had a dream last night. Will you please interpret it for me?' The disciple looked, and seeing that the Master had washed his face he said, 'Wait, better that I fetch a cup of tea for you.' He brought a cup of tea. The Master sipped the tea, laughed and blessed both of the disciples. He said, 'You did well. If you had interpreted my dream, I would have thrown you out of the ashram, because when a dream is finished and one comes to know that it was a dream, what is the meaning of interpretation?' Even to interpret it shows that you are still in it. You still think that it is substantial.

That's why in the East we have never bothered about interpreting dreams. Not that we did not come upon the reality of it. Four or five thousand years before Freud, the East stumbled upon the reality of dreams, the phenomenon. We were the first to divide consciousness into three realms: the waking, the dreaming, and deep sleep. But we never bothered to interpret, because a dream is a dream; it is not substantial. One has to just awake out of it, that's all. And if you are already awake it is better to wash your face. Cold water will help more than the whole psychoanalysis of Sigmund Freud. If you are awake, then a cup of tea is better than all of the Jungs put together. Be finished with it.

In the first place, dream is false, and then you start interpreting the dream. By your very interpretation it goes on taking on a new reality for you; it again becomes substantial. Not only is this so with the dream, it is so with your whole life. Your whole life is like a dream; it needs no interpretation. To know this much is enough: that it is a dream. You have to come out of it.

And how do you come out of a dream in the morning? Have you ever observed? If you have observed, you will know how to come out of the ego. How do you come out of a dream in the morning, or out of sleep? How do you come out? You were fast asleep a second before, and then, suddenly, you hear the noises of the birds, the milkman is knocking on the door, the servant woman has come and started cleaning the floor: the morning noises. What is happening? -- you are becoming more aware. Just a moment before, you were deep in sleep with no awareness; then suddenly, the birds, the milkman, the servant, the wife talking to the children, the children resisting, not ready to get up. By and by, things are arising into consciousness; you are becoming alert. You may still doze a little: you may change sides, close your eyes, doze a little, but even in your half-sleep, half-wakefulness, you go on listening to things. You become aware and sleep is no longer there. The more aware you become, the more the dreams disappear.

The same is to be done while awake: listen more, feel more, be more alert in whatsoever you do. If you are taking a bath, then feel the touch of the water running over you, feel it as much as you can. The very feeling, the awareness, will bring you out of the ego; you will become a witness. If you are eating, then eat; but taste more, be more sensitive, be more in your eating and don't allow your mind to go here and there. Remain there fully alert, and by and by you will see that something is arising out of the sea of sleep; you are becoming more alert, aware.

In your awareness there is no dreaming, no ego. That's the only way. It is not a part of doing something, it is part of being aware; and the distinction must be remembered. You cannot do awareness, it is not an action. You can be aware, it is part of your being. So feel more, smell more, listen more, touch more, be more and more sensitive... and suddenly, something arises out of the sleep, and there is no ego; you are surrendered.

Nobody ever surrenders; one suddenly finds one moment that one is surrendered, surrendered to God, surrendered to the total. When you are not, you are surrendered. When you are, how can you be surrendered? You cannot surrender -- you are the barrier, you are the very stuff that the barrier is made of. So don't ask me, 'How do I surrender?' This is the ego asking. When I talk about egolessness or surrender, your ego starts feeling greedy for it. You think, 'How come I have not achieved this state up to now? I? -- and have not achieved such a state up to now? I will have to achieve! This surrender cannot escape me. I will have to fetch it somewhere, somehow; it has to be got, it has to be purchased.' The ego is feeling greedy for it and now the ego asks, 'How to do it?'

The ego is the greatest technician in the world. The ego lives on know how. The ego is the very base of all technology. In the East technology could not develop because people became more and more alert to the ego, and the very root was cut. They lived surrendered lives.

How can you be a technician, a technologist, if you live a surrendered life? Then you leave everything to life and you float. Then you don't bother about what to do and how to do it. The West has become very, very expert in technology. The reason is that the West has been trying to protect, feed the ego, and the ego is the base inside: the whole structure of technology is based on the ego. If ego drops, the whole structure of technology drops. The world becomes again natural, not man made.

Then it is the creation of God. And God has not finished the creation yet, as Christians think. They think that He finished it within a week, in fact, within six days, and on the seventh day He rested.

God has not finished creation. Creation is a continuum; it continues. It is not ever going to be finished. At every moment God is creating. In fact, to say that God is creating is wrong -- God is creativity, creativity and continuum; an eternal creativity. But man, as the ego, stands against God. Then man starts trying to conquer nature. He starts trying to rape nature. The whole of technology is rape.

Surrendered, you are in love; with technology you are in rape. You are trying to rape the whole of nature, and the base is the ego.

Don't ask, 'How?' Just try to understand me, just try to see the point. Not much intelligence is needed. Everybody has enough intelligence to see the point. Just see the point and try to live with that vision, that understanding, that perception, that's all. Just watch the ways of the ego, and you be the watcher, never be the doer. The distance between the watcher and the doer is not very far if you are not alert. Just by your side is the doer. You slip from the watcher into the doer, and you are the ego; you slip out of the doer and into the watcher, and you are surrendered, you are no longer the ego.

The second question:

Question 2

YOU ARE AT THE PEAK OF CONSCIOUSNESS, YOU CAN CELEBRATE, YOU ARE CELEBRATING. BUT HOW CAN THE ORDINARY PERSON SHARE WITH YOU IN CELEBRATION?

Nobody is ordinary. Who told you that you are ordinary.? From where have you got the notion that you are ordinary? Everybody is extraordinary! This is how it should be. God never created ordinary persons. How can God create ordinary persons? Everybody is special, extraordinary. But remember not to feed your ego with it. It is not on your part that you are extraordinary, it is on the part of God. You come out of the total, you remain rooted in the total, you dissolve back into the total -- and the total is extraordinary, incomparable. You are also incomparable, but all the religions, the so-called religions, have tried to make you feel ordinary. This is a trick to provoke your ego. Try to understand this: the moment somebody says that you are ordinary, he creates a desire in you to become extraordinary, because you start feeling inferior.

Just the other day a man was here and he asked me, 'What is the purpose of life? Unless there is a special purpose for me, how can I live? If there is a special purpose, then life is significant. If there is no special purpose, then life is meaningless.' He was asking, 'For what special purpose has God created me? What have I been sent into the world to do?' This is the ego asking. He feels ordinary; nothing special.'Then how can one live?'

You have to be peaks of egos, only then does life seem significant. Life is significant, and there is no purpose in it! It is a purposeless significance, like a song, or a dance -- like a flower; for no purpose at all it is flowering, for nobody special it is flowering. Even if nobody passes by the road, the flower will flower, the fragrance will be spread into the winds. Even if nobody ever comes to smell it, it is irrelevant. The very flowering is the significance, not any purpose.

But you have been taught that you are ordinary.'Become great poets, become great painters, become great leaders of men, great politicians, become great

saints.' As you are, all the religions condemn you, 'You are nothing, a worm on the earth. Become something! Prove that you are something before God' -- as if to prove your mettle. But I tell you that this is absolutely absurd. These religions have been talking irreligion. There is no need for you to prove anything. The very phenomenon that God has produced you is enough; you are accepted. God has mothered you, it is enough. What more can you prove? You need not be great painters, you need not be great leaders, you need not be great saints. There is no need to be great, because you are already great. This is my emphasis: you are already that which you ought to be. You may not have realized it, that I know. You may not have encountered your own reality, that I know. You may not have looked within yourself and seen the emperor within, that I know. You may be thinking that you are a beggar and trying to be an emperor. But as I see you, you are already the emperor.

There is no need to postpone celebration. Immediately, right this moment you can celebrate. Nothing else is needed. To celebrate, life is needed and life you have. To celebrate, being is needed and being you have. To celebrate, trees and birds and stars are needed, and they are there. What else do you need? If you are crowned and caged in a golden palace, then will you celebrate? In fact, then it will become more impossible. Have you ever seen an emperor laughing and dancing and singing in the street? No, he is caged, imprisoned: manners, etiquette....

Somewhere, Bertrand Russell has written that when for the first time he visited a primitive community of aboriginals living deep in some hills, he felt jealous, very, very jealous. He felt that the way they danced... it was as if everybody were an emperor. They had no crowns, but they had made crowns with leaves and with flowers. Every woman was a queen. They didn't have kohinoors, but whatsoever they had was too much, was enough. They danced the whole night and then they fell asleep, there on the dancing-ground. By the morning they were again back to work. They worked the whole day, and again by the evening they were ready to celebrate, to dance. Russell says, 'That day, I felt really jealous. I cannot do this.'

Something has gone wrong. Something frustrates within you; you cannot dance, you cannot sing, something withholds. You live a crippled life. It has never been meant for you to be crippled, but you live a crippled life, you live a paralyzed life. And you go on thinking that being ordinary, how can you celebrate? There is nothing special in you. But who told you that to celebrate something special is needed? In fact, the more you are after the special, the more and more it will become difficult for you to dance.

Be ordinary. Nothing is wrong with ordinariness, because in your very ordinariness you are extraordinary. Don't bother about the conditions to decide when you will celebrate. If you bother about fulfilling certain conditions, do you think that then you will celebrate? You will never celebrate, you will die a beggar. Why not right now? What are you lacking? This is my observation: if you

can start right now, suddenly the energy is flowing. And the more you dance, the more it is flowing, the more capable you become. The ego needs conditions to be fulfilled, not life. Birds can sing and dance, ordinary birds. Have you ever seen any extraordinary birds singing and dancing? Do they ask that they first have to be a Ravi Shankar or a Yehudi Menuhin? Do they ask that first they have to be great singers and go to colleges of music to learn, and then they will sing? They simply dance and simply sing; no training is needed.

Man is born with the capacity to celebrate. When even birds can celebrate, why not you? But you create unnecessary barriers, you create a hurdle race. There are no barriers. You put them there and then you say, 'Unless we cross them and jump them, how can we dance?' You stand against yourself, you stand divided against yourself, you are an enemy to your self. All the preachers in the world go on saying that you are ordinary, so how can you dare to celebrate? You have to wait. First be a Buddha, first be a Jesus, a Mohammed, and then you can.

But just the opposite is the case: if you can dance, you are already the Buddha; if you can celebrate, you are already the Mohammed; if you can be blissful, you are Jesus. The contrary is not true; the contrary is a false logic. It says: first be a Buddha, then you can celebrate. But how will you be a Buddha without celebrating? I say to you, 'Celebrate, forget all Buddhas!' In your very celebration you will find that you have yourself become a Buddha. Zen mystics go on saying, 'Buddha is a barrier; forget about him.' Bodhidharma used to say to his disciples, 'Whenever you say the name of Buddha, immediately wash your mouth. It is dirty, the very word is dirty.' And Bodhidharma was a disciple of Buddha. He was right because he knew that you can create idols, ideals, out of the very word 'buddha'. And you will then wait for lives and lives to become a Buddha first, and then you will celebrate. That is not ever going to happen.

One Zen monk, Lin Chi, used to say to his disciples, 'When you move into meditation, always remember that if you meet Buddha on the way, immediately cut him in two! Don't allow him a single moment, otherwise he will take hold of you and he will become the barrier.' A disciple asked, 'But when I am meditating and Buddha comes' -- and Buddha comes to Buddhists, as Jesus comes to Christians; not the real Buddha, he is nowhere to be found -- 'how am I to cut him? From where will I get the sword?' The Master said, 'From where you got your Buddha -- imagination -- get the sword from the same place, cut the Buddha in two and move ahead.'

Remember this, that the teachings of the awakened ones, all the awakened ones and all of their teachings, can be summarized into a simple sentence, and that sentence is: you are already that which you can be. You may take many lives to realize it; that is for you to determine. But if you are alert, not even a single moment is to be lost. 'Thou art that,' tattwarnasi swetketu, you are already that, there is no need to become. Becoming, the very effort to become something, is illusory. You are, you are not to become. But preachers tell you that you are ordinary and they create a desire in you to become extraordinary. They make

you feel inferior and create a desire to become superior. They create an inferiority complex and then you are in their grip. Then they teach you how to become superior. First they condemn you, create a guilt within you, and then they show you the path to be virtuous.

You will really be in difficulty with me because your mind would like the same, because that gives you time. And I don't give you time. I say that you are already that. Everything is ready. Start the feast, celebrate it! Your mind says, 'But I have to get ready, a little time is needed.' That's why, in this postponement, preachers come in. Through this gap they enter into your being and destroy you. They say, 'Yes, time is needed. How can you celebrate right now? Prepare, train yourself. Many things have to be discarded, many things have to be improved. You need a long training and discipline. It may take many lives with much long training and discipline. It may take many lives, and only then will you be able to celebrate. How can you celebrate right now?' They appeal to you because then you can relax and you can say, 'Okay, so if it is a question of a long time, right now is not the problem. We can go on doing whatsoever we are doing.' Some day in the future, a golden tomorrow, a rainbow-like thing.... When it is achieved, you will dance.

Meanwhile you can be miserable; meanwhile you can allow yourself to be miserable; meanwhile you can enjoy self-torture -- it is up to you. If you decide for misery, no need to create so much philosophy around it. You can simply say, 'I enjoy misery.' It is really surprising that nobody ever asks, 'How can I be miserable right now? A discipline is needed, training is needed. I will go to Patanjali, and ask great Masters, and then I will learn how to be miserable.'

It seems that to be miserable needs no training; you are born to be miserable. But then why does bliss need training? Both are two aspects of the same coin. If you can be miserable without training, you can be blissful without training. Be natural, loose, and just feel things. And don't wait -- start! Even if you feel that you don't know the right steps, start dancing.

I am not saying that dancing is going to be your art. For art, training may be needed. I am simply saying that dancing is just an attitude. Even not knowing the right steps, you can dance. And if you can dance, who bothers about the right steps! -- dancing in itself is enough. It is an overflowing of your energy. If it becomes an art by itself, it's okay; if it doesn't become, it's okay. In itself it is enough, more than enough. Nothing else is needed.

So don't say to me, 'You are at the peak of consciousness.' Where are you? Where do you think you are? Your valley is in your dreams. Your darkness is because you remain with closed eyes; otherwise you are there where I am. It is not that you are in the valley and I am at the peak. I am at the peak, and you are also at the peak, but you dream about the valley. I live in Poona, you also live in Poona. But when you fall asleep, you start dreaming about London and New York and Calcutta, and you visit thousands of places. I don't go anywhere; in my sleep also, I am in Poona. But you go wandering. You are at the same peak where I am,

it is just that you remain with closed eyes. You say, 'It is too dark.' I talk about light and you say, 'You must be somewhere else on a high peak. We are ordinary people living in darkness.' But I can see that you are sitting on the same peak with closed eyes. You have to be beaten out of your sleep, shocked. And then you will see that the valley never existed. Darkness was not there; only your eyes were closed.

Zen Masters do well. They carry a staff and they beat their disciples. And it has happened many times that when a staff is descending on the head of a disciple, suddenly he opens his eyes and starts laughing. He had never known that he was on the same peak. It was a dream that he was seeing.

Be alert. And if you want to be alert, celebration will be very, very helpful. When I say celebrate what do I mean? I mean that whatsoever you do, don't do it as a duty, do it from your love; don't do it as a burden, do it as a celebration. You can eat as if it is a duty: long-faced, dull, dead, insensitive. You can throw food inside yourself without ever tasting, without ever feeling for it. It is life; you live through it. Don't be so insensitive to it. Indians have said, 'anam brahman,' food is Brahman. This is celebration: you are eating brahman, you are eating God through food, because only God exists. When you are taking a shower, it is God showering because only God exists. When you go for a morning walk, it is God on a morning walk. And the breeze is also God, and the trees are also God -- everything is so Divine. How can you be a long-face, dead and dull, moving in life as if you are carrying a burden?

When I say celebrate, I mean become more and more sensitive to everything. In life, dance should not be apart. The whole life should become a dance; it should be a dance. You can go for a walk and dance.

Allow life to enter into you, become more open and vulnerable, feel more, sense more. Small things filled with such wonders are lying all around. Watch a small child. Leave him in the garden and just watch. That should be your way also; so wonderful, wonder-filled: running to catch this butterfly, running to catch that flower, playing with mud, rolling in the sand. From everywhere the Divine is touching the child.

If you can live in wonder you will be capable of celebration. Don't live in knowledge, live in wonder. You don't know any thing. Life is surprising; everywhere, it is a continuous surprise. Live it as a surprise, an unpredictable phenomenon: every moment is new. Just try, give it a try! You will not lose anything if you give it a try, and you may gain everything. But you have become addicted to misery. You cling to your misery as if it is something very precious. Look at your own clinging.

As I told you, there are two types of persons: sadists and masochists. Sadists go on torturing others, masochists go on torturing themselves. There is a question that somebody has asked, 'Why, why are people like that, either torturing others or torturing themselves? Why is there so much aggression and violence in life?'

It is a negative state. You torture because you cannot enjoy. You torture, become violent, because you cannot love. You become cruel because you don't know how to become compassionate. It is a negative state. The same energy that is cruelty will become compassion. With an unalert mind the energy becomes violence; with an alert mind the same energy becomes compassion. In sleep the same energy becomes torture, either of yourself or of somebody else. When you are awake, the same energy becomes love, for yourself and for others also. Life gives you an opportunity, but there are thousands of causes for something to go wrong.

Have you ever observed that if somebody is in misery, you show sympathy, you feel much love? It is not the right kind of love, but you show sympathy. If somebody is happy, celebrating, blissful, you feel jealous, you feel bad. It is very difficult to sympathize with a happy man. It is very difficult to feel good for a happy man; you feel good when somebody is unhappy. At least you can think that you are not so unhappy and you have an upper hand; you show sympathy.

A child is born and the child starts learning things. Sooner or later he discovers that whenever he is unhappy, he attracts the attention of the whole family. He becomes the center and everybody feels sympathy for him, everybody feels love for him. Whenever he is happy and healthy and everything is good, nobody bothers about him. On the contrary, everybody seems to be cross. A child may be jumping and dancing, and the whole family is cross; the child may be lying in bed ill with fever, and the whole family is sympathetic. The child starts learning that somehow to be ill, to be miserable, is good; to be happy and dancing and jumping and to be alive is bad. He is learning and this is how you have learned.

To me, when a child is happy, jumping, the whole family should be happy and jumping with the child. And when a child is ill, care should be taken of the child but no sympathy should be shown. Care is okay; sympathy, no. No-love, indifference, will look very hard on the surface: the child is in misery and you are indifferent. Take care, give medicine, but be indifferent, because a very subtle phenomenon is going on. If you feel sympathy and compassion and love, and you show it to the child, you are destroying the child forever. Now he will cling to misery, misery becomes valuable. And whenever he jumps and dances and screams all around in happiness and runs all over the house, everybody is cross. At that moment, celebrate, be with him, and the whole world will be different.

But up until now society has existed on the wrong lines, and those lines go on persisting. That's why you cling to misery. You ask me, 'How is it possible for ordinary beings like us to celebrate right now, here and now?' No, it is not possible. Nobody has ever allowed you to celebrate. Your parents persist in your mind. Up until the very moment of your death your father and mother follow you. Continuously they are after you, even though they be dead. Parents can be very, very destructive; up until now they have been. I am not saying that your parents are responsible, because that is not the question: their parents did the same to them. The whole structure is wrong, psychologically wrong; there are

reasons for them also. That's why such a wrong thing goes on and on and cannot be stopped. It seems to be impossible.

Of course, there are reasons for it. A father has his own reasons: he may be reading his newspaper and the child jumps and screams and laughs, but a father should be more understanding. A newspaper is worthless. Even if you can read it silently, what are you going to get out of it? Throw the newspaper! But the father is in politics, in business, and he has to know about what is going on. He is ambitious and the newspaper is part of his ambition. If one has to achieve some ambitions, seek some goals, one has to know the world. The child seems to be a disturbance.

The mother is cooking food and the child goes on asking questions and goes on jumping, and she becomes cross. I know that there are problems; the mother has to cook food. But the child should be the first preference, because a child is going to be the whole world, a child is going to be the tomorrow, a child is going to be the coming humanity. He should be the first, the priority should be his. Newspapers can be read later on, and even if not read, you are not going to miss much. It is the same nonsense every day: places change, names change, but the same nonsense continues. Your newspapers are just mad. The food can be delayed a little, but the curiosity of the child should not be delayed, should not be postponed, because right now he was in a mood and the mood may not come again. Right now he is hot and something is possible. But do you see mothers dancing with their children, jumping, enjoying rolling on the floor? -- no. Mothers are serious beings, fathers are very serious; they carry the whole world on their shoulders. And the child lives in a totally different world. You are forcing him to enter into your sad, miserable attitude to life. He could have grown as a child, he could have kept the quality, the quality of wonder, surprise, and the quality to be here and now, in the moment.

This I call the real revolution. No other revolution is going to help man: French, Russian or Chinese, no revolution is going to help man; they have not helped. Basically the same pattern between the parent and the child continues, and there is the cause. You can create a communist world, but it will not be much different from the capitalist world. The labels will be different only on the surface. You can create a socialist world, you can create a Gandhian world, but it will not be different because the basic revolution is between the mother, the father, and the child. Somewhere within the parents and the child is the link; and if that link is not changed, the world will go on moving in the same rut.

When I say this I don't mean that I am giving you an excuse to be miserable. I am simply giving you the explanation so that you can become aware. So don't try to say in your mind, 'Now what can be done? I am already forty or fifty or sixty, my parents are dead and even if they were alive, I cannot undo the past. It has happened, so I have to live as I am.' No, if you understand the thing, you can simply drop out of it. There is no need to cling to it.

You can become a child again. Jesus is right when he says, 'Only those who are like small children will be able to enter the Kingdom of my God' -- absolutely right! Only those who are like small children....

This is the revolution: to make everybody like a small child. The body may grow but the quality of consciousness should remain innocent, virgin, like a child.

You are already where you need to be, you are already in that space which you are seeking. Just make a little effort to come out of your clinging to misery. Don't invest in misery; invest in celebration. You take one step towards life and life takes one thousand towards you. Just take one step out of your clinging to misery. The mind will go on pulling you backwards. Just be indifferent to the mind and tell the mind, 'Wait, I have lived enough with you, now let me live without mind.' That's what a child is: living without mind, or, living with no mind.

The third question:

Question 3

WHY SOMETIMES, WITH SENSITIVITY, DOES A NEGATIVE MOOD DEVELOP IN ME?

Negative and positive moods will both develop. If you want to be very, very happy, side by side the capacity to be very, very unhappy will develop. If you want that the negative should not develop, then you have to cut the positive also. This is what has happened. You have been taught not to be angry, but if you are not capable of being angry, compassion will suffer. Then you will not be able to be compassionate. You have been taught not to hate, but love will suffer, you will not be able to love -- and this is the dilemma.

Love and hate grow together. In fact, they are not two things. Language gives you the wrong impression. We should not use the words 'love' and 'hate', we should use lovehate; it is one word. There should not even be a hyphen between them -- lovehate -- not even a hyphen. Because that too will show that they are two, but bridged somehow. They are one! Light darkness, they are one; lifedeath, they are one. This has been the whole problem for the human mind. What to do? -- because if love grows, the capacity to hate also grows.

So there are only two possibilities: either allow the hate to grow with love, or, kill love along with hate. And hitherto, the second alternative has been chosen. All the religions have chosen the second alternative: hate has to be cut -- even at the cost of love, hate has to be cut, anger has to be cut. So they all go on preaching love and they all go on saying, 'Don't hate.' Their love becomes phoney; it is just talk. Christians go on talking about love -- it is the phoniest thing in the world.

It is how life is: the opposites are together there. Life cannot exist with one pole, it needs two poles together: the negative and the positive electric poles, the man and the woman. Can you conceive of a world with only man? It would be a dead

world. Man and woman, they are the two poles, they exist together. In fact, to say man and woman is not good; say 'manwoman' with no hyphen between them. They exist together.

Nothing is wrong in hate if it is part of love. This is my teaching. Nothing is wrong in anger if it is part of compassion -- it is beautiful. Wouldn't you like Buddha to be angry with you? It would be something like a blessing, a benediction; Buddha angry with you! In the greater whole of compassion, anger also becomes beautiful; it is absorbed.

Grow in love and let hate also grow; let it be part of your love. I tell you not to put love against hate, no. I tell you to love with hate, and there will be a transfiguration, a transformation of the energy. Your hate will be so beautiful; it will have the same quality as love. Sometimes one has to be angry. And if you are really in compassion, you use anger for your compassion.

Always remember that the polarity is there -- how to give it a harmony? The old way was to cut them apart: drop hate and try to be loving without hate. Then love becomes phoney because the energy is not there. And you are so afraid of love because the hate will grow immediately. Afraid of hate growing, love is also suppressed. Then you talk about love but you don't really love. Then your love becomes just a talk, a verbal thing, not alive and existential.

I am not saying to go and hate. I am saying to love, grow in love, and of course hate will grow with it. Don't be worried about it. You go on growing in love and the hate will be absorbed by love. Love is so great that it can absorb hate. Compassion is so big, vast, that a little bit of anger can be absorbed by it. It is good. Really, compassion without anger will be like food without salt. It will not have the salt, the energy in it. It will be tasteless, stale.

Of course, the negative will always grow with the positive. For example, if there exists a society which says, 'The left side of your body is wrong, so don't allow it to grow; only the right side of the body is right, so let the right side of the body grow and the left side of the body has to be suppressed, cut completely,' what will happen? Either you will become a cripple, because if you don't allow the left, the right will not grow, they grow together; either you will become a pigmy, as many human beings have become pigmies, or you will become a hypocrite. You will hide your left side and you will say that you only have the right side. And you will always hide the left side somewhere. You will be a hypocrite -- false, inauthentic, a lie, a living lie -- as religious people are.

Out of one hundred, ninety nine so-called religious people are liars, absolute liars, because whatsoever they are saying is absurd, cannot be true. They say that they love, and they say that they don't hate. It is impossible! It is against the very mathematics of existence! They must be liars. There is no need to probe into their individual cases; it is against the grain, it is not possible. Ninety nine per cent are hypocrites and the one per cent are simple people. These ninety nine per cent are clever, intelligent people. They hide the left side; they grow in both sides but simply hide the left side and talk about the right. They show the right to the

world and the left is their private world. They have back doors to their houses. At the front door they are one thing, at the back door some other thing else. The one per cent who are innocent people, simple, not very articulate or intelligent, not cunning, remain pigmies. They really suppress, and when they suppress the left, the right is suppressed. They remain pigmies.

I have come across two types of religious people: ninety-nine per cent hypocrites, one per cent pigmies. But the whole lot is useless, the whole lot is a burden, the whole lot is a foolishness. I would not like you to become like that, I would not like you to become a pigmy. You have to grow to your total height. But that is possible only if negative and positive both are allowed freedom. Both are your wings. How can a bird fly with one wing? How can you walk with one leg? The same exists on every layer of life: two are needed. In opposition, they give the tension and the possibility of movement. They appear to be against each other, but they are complementary. They are not, in fact, opposites; only the poles are opposites. They help each other to grow. I would like you to grow to your ultimate height, and I would not like you to be hypocrites either. Be true.

Then what is my message to you? My message is: love is great, so great that you need not bother about hate. Let hate be a part in it, let it grow -- it will add salt to your taste. Compassion is vast; a little bit of the sky can be given to anger -- there is no harm. But anger should be part of compassion. Anger should not be apart, it should be part of compassion. Hate should be part of love, and death should be part of life, pain part of pleasure, misery part of celebration, of blessing, darkness part of light. And then nothing is wrong; there is no sin. Sin should be part of virtue.

Be great! Rise to your ultimate height; don't remain pigmies. If you remain pigmies you will always be complaining against God, because how can you feel fulfilled? Rise to your height and don't be afraid. The negative will rise with you; it is beautiful. The negative is part, complementary, but the negative should be part of the positive. It has to be because it is negative. A negative cannot become the whole, and the positive cannot become a part of the negative. This has to be understood.

How can life become a part of death? Death is just an absence. How can light become a part of darkness? Darkness is nothing but the absence of light; but darkness can be absorbed into light.

Look outside -- the sun has risen. So much light is showering under the trees, small parts, fragments of shadow; nothing is wrong. A weary traveller comes and sits under a tree and is sheltered. It is hot outside, and under the tree it is cool. That shadow under the tree is a part.

Let everything negative be part of the positive. And the contrary is not possible because the positive exists, the negative is just an absence.

This is possible. I tell you this is possible because this has happened to me. That's why it is very difficult to understand me. You would like me to be one pole and I am both. But this has happened to me; this can happen to you. And this is what

has always been happening to people who have moved in the right dimension and who have accepted all. I have not denied anything because from the very beginning this became my deepest observation: if you deny something, you will never be whole. How can you be whole if you deny something.? That something will always be missing. This became a deep observation with me, that nothing is to be denied and every thing is to be absorbed.

Life has to become not a single note, but a harmony. A single note, howsoever beautiful, is boring. A group of many notes, many even divergent, diametrically opposite notes, when they meet in a harmony, create a beauty. The beauty is neither in the positive nor in the negative; the beauty is in the harmony. Let me repeat it: the beauty is neither in truth nor lie, the beauty is neither in compassion nor anger; the beauty is in the unity. Where opposites meet, there is the temple of the Divine. Where contradictions meet, that is the pinnacle, the crescendo of life.

The last question:

Question 4

YOU SAID THAT TO BE SENSITIVE IS TO BE RELIGIOUS. BUT IT SEEMS THAT SENSITIVITY LEADS ME TO SENSUALITY AND INDULGENCE. WHAT IS THE WAY FOR ME?

Then indulge! Then be sensual! Why are you so afraid of life? Why do you want to commit suicide? What is wrong with indulgence and what is wrong with being sensual? You have been taught so, and this is what I am saying. Then you become afraid of being sensitive because if you are sensitive, then everything will grow with sensitivity. Sensuality will grow -- it is beautiful, nothing is wrong with being sensual. An alive man will be sensual. What is the difference between a dead man and an alive man? The dead man is no longer sensual; you touch and he doesn't feel, you kiss and he doesn't respond.

I have heard one anecdote about Picasso. A lady was appreciating Picasso's pictures and she said, 'Yesterday I went to a friend's house and there I saw your self portrait. And I loved it so much, and I was so impressed, that I kissed the portrait.' Picasso looked at the lady and said, 'And did the portrait reply? Did the picture kiss you in response?' The lady said, 'How foolish, how can the picture respond?' Then Picasso said, 'Then that was not me. A dead thing; how could it be me?'

If you are alive, your senses will function to their total capacity; you will be sensual. You need food and you will taste; you will have a bath and you will feel the coolness of the water; you will move in the garden and you will smell the fragrance -- you will be sensual. A woman will pass and a breeze will pass within you. It has to be so -- you are alive! A beautiful woman passes and nothing happens in you.? _ you are dead, you have killed yourself.

Sensuality is part of being sensitive. Because of the fear of sensuality all the religions are afraid of sensitivity, and sensitivity is awareness. So they go on talking of being aware, but they cannot allow you to be sensitive, so you cannot be aware. It becomes just talk. And they cannot allow you indulgence. In fact, they have coined the word 'indulgence'. It has a condemnatory note in it. The moment you say 'indulgence', you have already condemned.

This is the dilemma: religious people condemn indulgence, and they create indulgence. They condemn sensuality and they create sensuality. How does it happen? When you go on suppressing your senses, the very suppression creates indulgence. Otherwise, a really alive man is never indulgent. He enjoys, but he is never indulgent. A man who has been eating well every day cannot indulge in food. But go on a fast, then indulgence comes. A man who has been fasting goes on thinking about food, food, food. Food becomes the obsession. He eats for twenty four hours. Then, when he comes to break the fast, he indulges to the very other extreme. On one extreme he fasted, on the other extreme he will eat too much.

Just two days ago a sannyasin came from England and he told me that he loves fasting. He eats very little and that too on alternate days. I said to him, 'Fasting can become a dangerous thing. Sometimes it can be used, but as a medicine, not as a way of life. Fasting can never become a way of life.' I talked to him and I talked him out of his fasting obsession. For three days he was not seen at all. I waited, 'Where has he gone, what has happened?' After three days he came and he said, 'I was ill. You talked about fasting and you said that it is not good; so I indulged in food. I ate too much.'

This always happens: from fasting you move to too much of an extreme. Just in the middle somewhere, is the right thing. Buddha again and again used the word 'right' with everything: right-food, right-memory, right-knowledge, right effort. Whatsoever he said, he always joined the word 'right' to it. The disciples would ask, 'Why are you always joining this word 'right'?' He would say, 'Because you people are dangerous. Either you are on this extreme or the other.' If you fast, then indulgence will arise. If you try to be celibate, then in sex indulgence will arise. Whatsoever you force on yourself will finally force you towards indulgence.

A really sensitive man enjoys life so much that the very enjoyment cools and calms him down. He has no obsessions. He is sensual.

And if you ask me, a Buddha is more sensual than anybody else. He has to be because he is so alive. When Buddha looks at the trees, he must be seeing more colors than you can see; his eyes are more sensitive, sensual. When a Buddha eats, he must be enjoying more than you can enjoy because everything within him is functioning perfectly. You can hear, if you pass near a Buddha, the humming of a perfectly functioning mechanism, like the humming of a perfectly functioning car. Everything is going absolutely as it should go. He is sensitive, he is sensual, but there is no indulgence. How can indulgence be? -- indulgence is a

disease, indulgence is an imbalance. But to you I don't say this; I say, 'Indulge and be finished with it. Don't carry it in your head. That's worse than doing it.' Indulge! If you want to indulge in food, indulge. Maybe through indulgence you will come to your right senses. Maybe through indulgence you will come to a ripeness, a maturity that says that it is foolish.

I remember Gurdjieff reporting that he had a liking for a certain berry type fruit. It is found in the Caucasus, and it had always been bad for him. Whenever he would take it, his stomach would be disturbed: pains and aches and nausea and everything. But he liked the fruit so much that it was impossible not to eat it. After a few days he would eat it, again and again. He reports, 'My father went to the market one day, took me with him and bought a large quantity of the fruit. I was very happy and surprised -- why is he buying them? He has always been against it. He had always told me never to eat it. What has happened? What a good father!' When Gurdjieff was only nine years old, his father took a stick in his hand and he said, 'You eat the whole lot. Otherwise, I will beat you to death.' And he was a dangerous man. Tears were flowing and Gurdjieff was eating, and he had to eat the whole lot. He vomited, but his father was a very, very hard man. He vomited, and for three weeks he was ill with dysentery, vomiting and fever. Then the fruit finished. He said, 'Even now that I am sixty years of age, if I come across the fruit my whole body shakes. I cannot even look at the fruit!'

The indulgence created such a deep understanding, to the very roots of the body. I say to you, 'Go and indulge.' Nothing is wrong with indulgence. If you really indulge and don't withhold yourself, you will come out of it more mature. Otherwise, the indulgence, the idea, will always persist -- it will haunt you, it will become a ghost. People who take the vow of celibacy are always haunted by the ghost of sex. People who try to be in any type of control are always haunted by the idea of indulgence, of breaking all bounds, disciplines and controls and running headlong into it.

Just allow life to take you wheresoever it leads you and don't be afraid. Fear is the only thing one should be afraid of, nothing else. Move! Be courageous and daring, and I tell you that, by and by, the very experience of indulgence, sensuality, will calm you down. You will become centered.

But I am for sensitivity. Even if it brings indulgence, even if it brings sensuality, it's okay. I am not afraid of indulgence and sensuality. I am afraid of only one thing: that the fear of indulgence and sensuality may kill your sensitivity. If it is killed, you have committed suicide. Sensitive, you are alive, aware; the more sensitive, the more alive and aware. And when your sensitivity becomes total, you have entered the Divine.

Yoga: The Alpha and the Omega, Vol 4

Chapter #3

Chapter title: Sleep, identification, duality

23 April 1975 am in Buddha Hall

5. LACK OF AWARENESS IS TAKING THE TRANSIENT FOR THE ETERNAL, THE IMPURE FOR THE PURE, THE PAINFUL AS PLEASURABLE AND THE NON-SELF FOR THE SELF.

6. EGOISM IS THE IDENTIFICATION OF THE SEER WITH THE SEEN.

7. ATTRACTION, AND THROUGH IT, ATTACHMENT, IS TOWARDS ANYTHING THAT BRINGS PLEASURE.

8. REPULSION IS FROM ANYTHING THAT CAUSES PAIN.

WHAT IS AVIDYA? The word means ignorance, but avidya is not ordinary ignorance. It has to be understood deeply. Ignorance is lack of knowledge. Avidya is not lack of knowledge but lack of awareness. Ignorance can be dissolved very easily; you can acquire knowledge. It is only a question of training the memory. Knowledge is mechanical; no awareness is needed. It is as mechanical as ordinary ignorance. Avidya is lack of awareness. One has to move towards more and more consciousness, not towards more and more knowledge. Only then can avidya be dissolved.

Avidya is what Gurdjieff used to call 'the spiritual sleep'. Man moves, lives, dies, not knowing why he was alive, not knowing from where he was coming, not knowing where he was moving, for what. Gurdjieff calls it sleep, Patanjali calls it avidya: they mean the same thing. You don't know why you are. You don't know the purpose of your being here in this world, in this body, in these experiences. You do many things without knowing why you are doing them, without knowing that you are doing them, without knowing that you are the doer. Everything moves as if in a deep sleep. Avidya, if I am to translate it for you, will mean 'hypnosis'.

Man lives in a deep hypnosis. I have been working on hypnosis, because that is the only way to bring man out of hypnosis, to understand it. All awakening is a sort of dehypnotization, so the process of hypnosis has to be understood very, very clearly. Only then can you move out of it. A disease has to be understood, diagnosed; only then can it be treated. Hypnosis is the disease of man, and dehypnosis will be the way.

I worked once with a man, and he was a very, very good medium for hypnosis. One third of the people in the world are good mediums, thirty-three percent, and those people are not unintelligent. Those people are very, very intelligent, imaginative, creative. From this thirty three percent come all the great scientists,

all the great artists, poets, painters, musicians. If a man can be hypnotized, that shows that he is very sensitive. Just the contrary is the rumor: people think that only a person who is a little stupid can be hypnotized. That is absolutely wrong. It is almost impossible to hypnotize an idiot, because he won't listen, he won't understand, and he will not be able to imagine. A very strong power of imagination is needed. People think that only weak personalities can be hypnotized. Absolutely wrong -- only very strong persons can be hypnotized. A weak person is so loose that he has no integration in him, he has no center in him. And unless you have a center of some sort, hypnosis cannot work because from where will it work and spread through your being? And a weak person is so uncertain about everything, so unconfident about himself, that he cannot be hypnotized. Only people who have strong personalities can be hypnotized.

I worked on many people and this is my finding: that a person who can be hypnotized can be de-hypnotized, and a person who cannot be hypnotized finds it very difficult to move on the spiritual path, because the ladder goes both ways. If you can be hypnotized easily, you can be de-hypnotized easily. The ladder is the same. Whether you are hypnotized or de-hypnotized, you move on the same ladder; only the directions differ.

I was working on one young man for many years. One day I hypnotized him and gave him what hypnotists call a post hypnotic suggestion. I told him, 'Tomorrow, exactly at this hour -- it was nine o'clock in the morning -- you will come to see me. You will have to come to see me. There is no apparent reason for coming, but at exactly nine o'clock you will have to come.' He was unconscious and I told him, 'When you come tomorrow at nine o'clock, exactly at nine, you will jump on my bed and kiss the pillow, embrace the pillow as if the pillow is your beloved.'

Of course, the next day at a quarter to nine he arrived, but I was not sitting in my bedroom, I was sitting on the veranda waiting for him. He came. I asked, 'Why have you come?' He shrugged his shoulders. He said, 'Just by chance I was passing and a thought came: why not come to you?' He was not aware that a post hypnotic suggestion was working; he was finding a rationalization. He said, 'I was just passing through this road.' I asked him, 'Why were you passing through this road? You never pass, and this is out of your way. Unless you want to come to me, there is no point in going out of the town.' He said, 'Just for a morning walk' -- a rationalization. He could not think that he had come without any reason, otherwise it would be too much of a shattering experience to the ego. 'Are you mad?' he might think. But he was fidgety, uncomfortable. He was looking all around not knowing why. He was looking for the pillow and the bed, and the bed was not there. And knowingly, I was sitting outside. As minutes passed, he became more and more restless. I asked him, 'Why are you so restless? You cannot even sit properly. Why do you change position?' He said, 'Last night I could not sleep well' -- a rationalization again. One has to somehow find reasons, otherwise one will look mad. Then at just five minutes before nine he said, 'It is too hot here.' It was not, because he had gone for a morning walk and

it was winter. 'It is too hot here. Can't we go inside?' -- again a rationalization. I tried to avoid this and I said, 'It is not hot.'

Then suddenly he stood up. It was just two minutes before nine. He looked at his watch, stood up, and he said, 'I am feeling sick.' Before I could prevent him he rushed into the room. I followed him. He jumped on the bed, kissed the pillow, embraced the pillow, and I was standing there so he felt very embarrassed, puzzled. I asked, 'What are you doing?' He started crying. He said, 'I don't know, but this pillow has been continuously in my mind since I left you yesterday.' He did not know that in the hypnosis I had suggested it. And he said, 'In the night also, I dreamed of this pillow again and again, embracing, kissing, and it became an obsession. The whole night I could not sleep. Now I am relieved but I don't know why.'

Is your whole life not like this? You may not be kissing a pillow, you may be kissing a woman, but do you know the reason why? Suddenly a woman looks attractive to you, or a man, but do you know the reason why? It is something like hypnosis. Of course, it is natural; nobody has hypnotized you, nature has hypnotized you. This power of nature to hypnotize is what Hindus call maya, the power of illusion. You are under an illusion, in a deep hallucination. You live like a somnambulist; fast asleep you go on doing things, not knowing why. And whatsoever reasons you give are rationalizations, they are not true reasons.

You see a woman, you fall in love, and you say, 'I have fallen in love.' But can you give the reasons why? Why has it happened? You will find some reasons. You will say, 'Her eyes are so beautiful, the nose so shapely, and the face like a marble statue.' You will find reasons but these are rationalizations. In fact, you don't know, and you are not courageous enough to say that you don't know. Be courageous! When you don't know, it is better to know that you don't know. That will be a breaking point. You may come out of the whole hallucination that surrounds you. Patanjali calls it avidya. Avidya means lack of awareness. This is happening because of lack of awareness.

What happens in hypnosis? Have you ever watched a hypnotist, what he does? First he says, 'Relax.' And he repeats it, he goes on saying, 'Relax, relax, relax....' Even the continuous sound of 'relax' becomes a mantra, a T. M. That's what happens in T. M. You repeat a mantra continuously; it gives sleep. If you have a case of insomnia, then T. M. is the best thing to do. It gives you sleep, and that's why it has become so important in the United States. The United States is the only country which is suffering deeply from insomnia. Maharishi Mahesh Yogi is not just an accident there, he is the need. When people suffer from insomnia, they cannot sleep, they need tranquilizers. And Transcendental Meditation is nothing but a tranquilizer -- it soothes you. You continuously repeat a certain word: Ram, Ram, Ram. Any word will do: Coca-Cola, Coca Cola -- that will do; it has nothing to do with Ram. Coca-Cola will be as perfect as Ram, or even more so, because it is more relevant. You repeat a certain word continuously; the

continuous repetition creates a boredom, and boredom is the base for all sleep. When you feel bored you are ready to go into sleep.

A hypnotist goes on repeating, 'Relax, relax.' The very word penetrates into your body and being. He goes on repeating it and he tells you to cooperate, and you cooperate. By and by, you start feeling sleepy. Then he says, 'You are falling deeply asleep -- falling, falling, falling into the deep abyss of sleep' -- he goes on repeating. And just by repetition you fall asleep.

This is a different type of sleep. It is not ordinary sleep because it is induced; somebody has induced it in you. Because somebody has induced it, it has a different quality. The first difference, and very basic, is that you will be asleep for the whole world but not for the hypnotist. You will not listen to anything now, you will not be able to hear anything now. Even if a bomb explodes it will not disturb you. The trains will pass, the aeroplanes will fly, but nothing will disturb you. You will not be able to hear anything. You are closed to the whole world but open to the hypnotist. If he says something, you will immediately listen, you will listen only to him. There is only one opening left -- the hypnotist, and the whole world is closed. Whatever he says you will believe, because your reason has gone to sleep. Intelligence doesn't function. You have become like a small child who has trust, so whatever the hypnotist says, you have to believe. Your conscious mind is not functioning; your conscious mind has gone to sleep. Only the unconscious mind functions. Now even an absurd thing will be believed. If the hypnotist says that you have become a horse, you cannot say, 'No,' because who will say no? In deep sleep, trust is perfect; you will become a horse, you will feel like a horse. And if he says, 'Now you neigh like a horse,' you will neigh. If he says, 'Gallop, jump like a horse,' you will jump and gallop.

Hypnosis is not ordinary sleep. In ordinary sleep you cannot say to somebody that you have become a horse. In the first place, if he hears you he is not asleep. In the second place, if he hears you and he is not asleep, he will not believe what you are saying. He will open his eyes and laugh and say, 'Have you gone mad? What are you saying? Me, a horse?'

Hypnosis is induced sleep. It is more like an intoxicant than like sleep. You are under the influence of a drug. The drug is not chemical ordinarily, but it is chemical deep down in the body. Just the repetition of a certain word changes the chemistry of the body. That is why mantras have been so influential all through the history of man. Continuously chanting a particular word changes the chemistry of the body because a word is not just a word; it has vibrations, it is an electric phenomenon. The word vibrating continuously: Ram, Ram, Ram -- Ram passes through the whole chemistry of the body. The very vibrations are soothing; they create a small humming inside you just as a mother will sing a lullaby when a child is not going to sleep. A lullaby is a very simple thing: one or two lines continuously repeated. And if the mother can take the child near her heart, then the effect will happen sooner because the heartbeat gives another rhythm. The heartbeat and a lullaby both together, and the child is fast asleep.

This is the whole trick of chanting and mantras: they give you a good induced sleep; you will feel fresh afterwards. But there is nothing spiritual in it. There is nothing spiritual because spirituality is concerned with being more aware, not less aware.

Watch a hypnotist. What is he doing? Nature has done the same to you. Nature is the greatest hypnotist; it has given you suggestions. Those suggestions are carried by the chromosomes, the cells of your body. Now scientists say that a single cell carries almost ten million messages for you. They are in built. When a child is conceived, two cells meet: one from the mother, and one from the father. Two chromosomes meet; they bring millions of messages. They become the blueprint, and a child is born out of those basic blueprints. They go on multiplying; that's how the body increases.

Your whole body is made of small invisible cells, millions of them. And each cell carries messages, just like each seed carries the whole message for the whole tree: what type of leaves will come out of it, what type of flowers will come out of it, whether they will be red or blue or yellow. A small seed carries the whole blueprint for the whole life of the tree. The tree may live four thousand years. For four thousand years the small seed carries everything about it. The tree need not bother and worry; everything will be implemented. You also carry seeds: one seed from the father, one from the mother. And they come from millennia, because your father's seed was given to him from his father and mother. In this way, nature has entered you.

Your body comes from nature; you come from somewhere else. That somewhere else is God. You are a meeting point of consciousness and the unconsciousness of the body. But the body is very, very powerful, and unless you do something you will remain under its power, possessed. Yoga is the way to over come. Yoga is the way not to be possessed by the body and to become the master again. Otherwise, you will remain a slave.

Avidya is slavery, the slavery of the hypnosis that nature has brought on you. Yoga is transcending this slavery and becoming a master. Now, try to follow the sutras.

A sutra means a seed. It has to be worked from many, many dimensions, then it will become a tree of understanding in you. A sutra is a very condensed message. It had to be so in those days because when Patanjali created Yoga Sutras, there was no writing. They had to be memorized. In those days you could not write big books, just sutras. Sutra means an aphorism, just a seed-like thing which can be memorized easily. And for thousands of years the sutras were memorized by disciples, and then their disciples. Only after thousands of years were they written, when writing came into existence. A sutra has to be telegraphic; you cannot use many words, you have to use the minimum. So whenever you want to understand a sutra, you have to magnify it. You have to use a magnifying glass to move into the details of it.

LACK OF AWARENESS IS TAKING THE TRANSIENT FOR THE ETERNAL, THE IMPURE FOR THE PURE, THE PAINFUL AS PLEASURABLE AND THE NON-SELF FOR THE SELF.

Says Patanjali, 'What is avidya? -- lack of awareness. And what is lack of awareness? How do you know it? What are the symptoms? These are the symptoms: taking the transient for the eternal.'

Look around -- life is a flux, everything is moving. Everything is moving continuously, changing continuously. Revolution is the nature of things all around. Change seems to be the only permanent thing. Accept change and everything changes. It is just like the waves in an ocean: they are born, for a little while they exist, and then they dissolve and die. It is just like waves.

You go to the sea. What do you see? You see the waves, just the surface. And then you come back and you say that you have been to the sea and the sea was beautiful. Your report is absolutely wrong. You have not seen the sea at all; just the surface, the waving surface. You were just standing on the shore. You looked at the sea, but it was not really the sea. It was just the outermost layer, just the boundary where winds were meeting with the waves.

It is like when you come to see me, and you just see my clothes. Then you go back and you say that you have seen me. It is just like coming to see me, and just going around the house and looking at the outer walls, then going back and saying that you have seen me. Waves are in the sea, the sea is in the waves, but waves are not the sea. They are just the outermost, the most distant phenomenon from the center of the sea, from the depth.

Life is a flux; everything moving, changing into another. Patanjali says, 'To believe that this is life is lack of awareness.' You are very, very distant, away from life, from the center, the depth of it. On the surface there is change, on the periphery there is movement, but at the center nothing moves. There is no movement, no change.

It is just like the wheel of a cart. The wheel goes on moving and moving and moving, but at the center something remains unmoving. On that unmoving pole, the wheel moves. The wheel may go on moving on the whole earth, but it moved on something which was not moving. All movement depends on the eternal, the non-moving.

If you have seen only the movement of life, Patanjali says, 'This is lack of awareness, avidya.' Then you have not seen enough. If you think that somebody is a child, then he becomes a young man, then an old man, then he dies -- you have seen only the wheel. You have seen the movement: the child, the young man, the old man, the dead, the corpse. Have you seen that which was unmoving within all these movements? Have you seen that which was not a child, not a young man, and not an old man? Have you seen that on which all these stages depend? Have you seen that which holds all, and always remains the same, and the same, and the same, which is neither born nor dies? If you

have not seen that, if you have not felt that, Patanjali says, 'You are in avidya, lack of awareness.'

You are not alert enough because you cannot see enough. You don't have eyes enough because you cannot penetrate enough. Once you have eyes, the vision, the perception, the clarity, and the penetrating force of it, you will immediately see that change is there, but it is not all. In fact, it is just the periphery which changes, which moves. Deep down in the foundation is the eternal. Have you seen the eternal? If you have not seen, this is avidya; you are hypnotized by the periphery. The changing scenes have hypnotized you. You have become too involved in them. You need a little detachment, you need a little distance, you need a little more observation. Taking the transient for the eternal is avidya; taking the impure for the pure is avidya.

What is pure and what is impure? Patanjali has nothing to do with your ordinary morality. Ordinary morality differs. Some thing may be pure in India and impure in China. Something may be impure in India and pure in England. Or, even here, something may be pure to Hindus and impure to Jains. Morality differs. In fact, if you start penetrating the layers of morality, they differ with each individual. Patanjali is not talking about morality. Morality is just a convention; it has utility, but it has no truth in it. And when a man like Patanjali talks, he talks about eternal things, not local things. Thousands of moralities exist in the world, and they go on changing every day. Circumstances change, then the morality has to change. When Patanjali says 'pure' and 'impure', he means something absolutely different.

By 'purity' he means natural; by 'impurity' he means unnatural. And something may be natural to you or unnatural to you, so there cannot be any criterion. To take the impure for the pure means to take the unnatural for the natural. That's what you have done, what the whole of humanity has done. And that's why you have become more and more impure. Always remain true to nature. Just think of what is natural, find it. Because with the unnatural, you will always remain tense, uneasy, uncomfortable. Nobody can be comfortable in an unnatural situation, and you create unnatural things around you. Then they become a burden and they destroy you. When I say 'unnatural', I mean something foreign to your nature.

For example: a milkman comes, you take the milk and you say that it is impure. Why do you say that it is impure? You say it is because he has poured water into it. But if the water were pure and milk were also pure, then two purities would make double purity. How can two purities meet and the thing become impure? But they become impure. Pure water and pure milk meet, and both will become impure. Water will be impure, milk will also be impure, because something foreign, something from the outside has entered in.

When I was a student in university I had a milkman. He was very famous around the university hostels. People believed that he was a very saintly man and would never mix water into milk, which is the usual practice in India. It is

almost impossible to get pure milk, almost impossible. The man was really a very good man. He was an old man, an old villager; absolutely uneducated but very good hearted. Because of his saintly nature he was known around the university as Sant. One day I asked him, when we had become familiar with each other and a certain friendship had grown between us, 'Sant, is it really true that you never mix water and milk?' He said, 'Absolutely true!' But then I said, 'It is impossible. Your prices are the same as other milkmen; you must be running the whole business at a loss.' He laughed. He said, 'You don't know. There is a trick in it.' I said, 'Tell me the trick, because I have heard that you even put your hand on Ramayana, the Hindu bible, saying that you never mix water into milk.' He said, 'Yes, that too I have done, because I always mix milk into water.'

Legally he is perfectly right. You can take an oath and you can swear; there will be no trouble about it. But whether you mix water into milk or you mix milk in water is the same, because mixing with something makes it impure.

When Patanjali says, 'Taking the impure for the pure is avidya,' he is saying, 'Taking the unnatural for the natural is avidya.' And you have taken many unnatural things to be natural. You may have completely forgotten what is natural. You will have to go deep within yourself to find the natural. The whole society makes you impure; it goes on forcing things on you which are not natural, it goes on conditioning you, it goes on giving you ideologies, prejudices, and all sorts of nonsense. You have to find what is natural to you on your own.

Just a few days ago a young man came to me. He asked, 'Is it good for me to get married? Because I have a spiritual inclination, I don't want to get married.' I asked him, 'Have you read Vivekananda?' He said, 'Yes, Vivekananda is my guru.' Then I asked him, 'What other books have you been reading?' He said, 'Sivananda, Vivekananda and other teachers.' I asked him, 'This idea of not getting married, is it coming from you or from Vivekananda and Sivananda and company? If it is coming from you, it is absolutely okay.' He said, 'No, because my mind goes on thinking about sex, but Vivekananda must be right that one has to fight with sex. Otherwise, how will one improve? One has to attain to spirituality.'

This is the trouble. Now this Vivekananda is water in the milk. It may have been right for Vivekananda to remain celibate; that is for him to decide. But if he was impressed by Buddha and Ramakrishna, then he is also impure.

One has to follow one's own being and nature, and one has to be very true and authentic, because the net is vast and the pit. falls are millions. The road forks on many, many dimensions and directions. You can be lost. Your mind thinks of sex; Vivekananda's teaching says, 'No!' Then you have to decide. You have to move according to your mind. I told the young man, 'It is better that you get married.' Then I told him an anecdote.

Socrates was one of the greatest suffering husbands ever born. His wife, Xanthippe, was one of the most dangerous of women. Women are dangerous, but she was the most dangerous woman. She would beat Socrates. Once she

poured the whole teapot on his head. Half his face remained burned for his whole life. To ask such a man what to do!... One young man asked, 'Should I get married or not?' Of course, he expected that Socrates would say, 'No' -- he had suffered so much for it. But he said, 'Yes, you should get married.' The young man said, 'But how can you say that? I have heard so many rumors about you and your wife.' He said, 'Yes, I say to you that you should get married. If you get a good wife you will be happy, and through happiness many things grow because happiness is natural. If you get a bad wife, then non attachment, renunciation will grow. You will become a great philosopher like me. In either case you will be profited. When you come to ask me whether to get married or not, the idea to marry is in you, otherwise why should you come to me?'

I told this young man, 'You have come to ask me. That shows that Vivekananda has not been enough; still your nature persists. You should get married. Suffer it, enjoy it, the pain and the pleasure. Move through both and become mature through experience. Once you become mature, not because Vivekanand or anybody else says so, but because you have become mature and ripe, the foolishness of sexuality drops; it drops. Then brahmacharya arises; the real celibacy arises, the pure celibacy arises, but that is different.'

Always remember that you are you. You are neither Vivekananda nor Buddha nor me. Don't get too impressed; impression is an impurity. Don't get too influenced; influence is an impurity. Be alert, watch, observe, and unless something fits with your nature, never take it. It is not for you or you are not ready for it. Whatsoever the case, at this moment it is not for you. You have to move through your own experience. Suffering also is needed for you to come to a ripeness, a maturity. You cannot do anything in a hurry.

Life is eternal, there is no hurry in it. Time is not lacking. Life is absolutely patient; there is no impatience in it. You can move at your own pace. No need to take shortcuts; nobody has ever been successful through shortcuts. If you take the shortcut, who will give you the experience of the long, long journey? You will miss it. And there is every possibility that you will come back to it, and the whole thing will have been a wastage of time and energy. Shortcuts are always an illusion. Never choose the shortcut; always choose the natural. Maybe it will take a long time -- let it. That's how life grows; it cannot be forced.

When Patanjali says, 'Lack of awareness is taking the impure for the pure, 'purity means your 'naturalness', as you are, uncontaminated by others. Don't make an ideal of anybody. Don't try to become like a Buddha; you can become only your self. Even if a Buddha tried to become like you, it would not be possible. Nobody can become like anybody else. Everybody has his own unique way of being, and that is purity. To follow your own being, to be yourself, is purity. It is very difficult because you get impressed, because you get hypnotized. It is very difficult because there are logical people who convince you. It is very difficult. They are beautiful people; their beauty impresses you. There are wonderful

people around; they are magnetic, they have a charisma. When you are around them you are simply pulled; they have a gravitation.

You have to be alert, more alert of great persons, more alert of those who have a magnetism, more alert of those who can impress, influence and transform you, because they can give you an impurity. Not that they want to give it to you; no Buddha has ever tried to make anybody like himself. Not that they want it, but your own foolish mind will try to imitate, make the ideal of somebody else and strive to become like that. That is the greatest impurity that can happen to a man. Love Buddha, Jesus, Ramakrishna, be enriched by their experiences, but don't be impressed. It is very difficult because the difference is very subtle. Love, listen, imbibe, but don't imitate. Take whatsoever you can take but always take it according to your nature. If something fits your nature, take it -- but not because Buddha says to.

Buddha insists again and again to his disciples, 'Don't take anything because I say it. Take it only if you need it, if you have come to the point where it will be natural for you.' Buddha becomes a Buddha through millions of lives, millions of experiences of good and bad, sin and virtue, morality and immorality, pain and pleasure. Buddha himself has to pass through millions of lives and millions of experiences. And what do you want? Just listening to Buddha, being impressed by him, you immediately jump and start following him. That is not possible. You will have to go on your own way. Take whatsoever you can take but always move on your own way.

I always remember Friedrich Nietzsche's book *THUS SPAKE ZARATHUSTRA*. When Zarathustra was talking leave of his disciples, the last thing that he said to them was very beautiful. It was the last message; he had said everything. He had given his whole heart to them and the last thing he said was, 'Now listen to me and listen as deeply as you have never listened. My last message is, "Beware of Zarathustra! Beware of me!"'

This is the last message of all enlightened people, because they are so attractive; you can fall a victim. And once something outside of you enters your nature, you are on a wrong path.

Says Patanjali, 'Lack of awareness is taking the impure for the pure, the painful as pleasurable.'

You will say, 'Either of the things that Patanjali says may be true but we are not so foolish to take the painful as pleasurable.' You are. Everybody is -- unless one becomes perfectly aware. You have taken many things as pleasurable which are painful. You suffer the pain and you cry and weep, but still you don't understand that you have taken something which is basically painful and cannot be changed into a pleasure.

Every day people come to me about their sexual relationship saying that it is painful. I have not come across a single couple who has said to me that their sex life is as it should be -- perfect, beautiful. What is the matter? In the beginning they say that everything was beautiful. In the beginning it always is! With

everybody, the sex relationship is beautiful in the beginning, but why does it turn sour and bitter? Why after a little while, even before the honeymoon is over, does it start becoming sour and bitter?

Those who have words on human consciousness, deeply they say, 'The beginning, the beauty in the beginning is just a natural trick to befool you.' Once you are befooled, the reality comes up. It is just like when you go fishing and you use a little bait; in the beginning, when two persons meet, they think, 'Now this is going to be the greatest peak experience in the world.' They think, 'This woman is the most beautiful woman,' and the woman thinks, 'This man is the greatest man there has ever been.' They start in an illusion, they project. They try to see whatsoever they want to see. They don't see the real person. They don't see who is there, they just see their own dream projected; the other becomes just a screen and you project. Sooner or later the reality asserts. And when sex is fulfilled, when the basic hypnosis of nature is fulfilled, then everything turns sour.

Then you come to see the other as he is: very ordinary, nothing special. The body is no more a fragrance -- it perspires. The face is no more divine -- it has come nearer to an animal's. From the eyes, now God is no longer looking at you, but a ferocious animal, a sexual animal. The illusion is broken, the dream is shattered. Now the misery starts.

And you had promised that you would love the woman forever; the woman had promised that even for future lives she would be your shadow. Now you are tricked by your own promises, trapped. Now how can you fall back? Now you have to carry it.

Hypocrisy enters, pretensions, anger. Because whenever you are pretending, sooner or later you will get angry; pretension is such a heavy weight. Now you take the hand of the woman and hold it, but it simply perspires and nothing happens; no poetry, only perspiration. You want to leave it but the woman will feel hurt. She also wants to leave it but she also thinks that you will feel hurt, and lovers have to hold hands. You kiss the woman but there is nothing but a bad mouth odor. Everything goes ugly, and then you react, then you take revenge, then you throw responsibility on the other, then you try to prove that the other is guilty. He or she has done something wrong, or she has deceived you; she pretended to be something which she was not. And then, the whole ugly affair of a marriage.

Remember, lack of awareness is taking the painful as pleasurable. If something is a pleasure in the beginning and in the end it turns painful, remember that it was painful from the very beginning; only lack of awareness has deceived you. Nobody else has deceived you, only lack of awareness. You were not alert enough to see things as they were. Otherwise, how could pleasure turn into pain! If there were really pleasure, as time passed, it would have become greater and greater pleasure. That is how it should be.

You sow the seed of a mango tree; as it grows, will it become the fruit of a neem tree, bitter? If in the first place the seed was of the mango, it will be a mango tree, a big mango tree. Thousands of mangoes will come out of it, sweet. But if you plant a mango tree and in the end it turns out to be a neem tree, bitter, absolutely bitter, what does it mean? It means the tree has not deceived you but you mistook the seed of a neem tree for the seed of a mango tree.

Otherwise, pleasure grows more pleasurable, happiness grows more and more happy. Finally it turns into the highest peak of bliss; but then one has to be aware when one is sowing the seeds. Once you sow the seeds, you are caught because then you cannot change. Then you will have to reap the crop also. And you are reaping the crop. You always reap the crop of misery and you never become aware that something must be wrong with the seed. Whenever you have to reap misery, you start thinking that somebody else has been deceiving you: the wife, the husband, the friend, the family, the world, but somebody else. The devil or somebody is playing tricks on you. This is avoiding facing the reality that you have sown wrong seeds.

Lack of awareness is taking the painful as pleasurable. And this is the criterion. Ask Patanjali, Shankaracharya, Buddha; this is the criterion: if something turns finally into pain, it must have been painful from the beginning. The end is the criterion, the final fruit is the criterion. You should judge a tree by the fruit; there is no other way to judge it. If your life has become a tree of misery, you should judge that the seed was wrong, something that you have done wrong; move back.

But you never do that. You will commit the same mistake again. If your wife dies and you had thought many times that if she died it would be good -- it is difficult to find a husband who has not thought many times that if his wife died it would be good -- 'I am finished and I am not going to look at another woman again' -- but the moment the wife dies, immediately the idea of another woman comes into the mind. The mind starts thinking again, 'Who knows? This woman was not good but the other woman can be. This relationship didn't come to a beautiful end but that doesn't close all the doors; other doors are open.' The mind starts working. You will fall into the same trap again and you will suffer again. And you will always think, 'Maybe this woman and that woman....' It is not a question of a woman and a man, it is a question of being aware.

If you are aware, then with everything that you do you will do looking at the end. You will be fully alert to what is going to be in the end. Then if you want it to be painful, if you want to live in pain and misery, it is up to you to choose. But then you cannot make anybody else responsible. You know perfectly well that you sowed the seed and now you have to reap it. But who is so foolish that alert, aware, he will sow bitter seeds? For what?

AND LACK OF AWARENESS IS TO TAKE THE NON SELF FOR THE SELF:

These are the criteria.

You have taken the non self for the self. Sometimes you think you are the body, sometimes you think you are the mind, sometimes you think you are the heart; these are the three traps. Body is the outermost layer. When you feel hungry have you not always said, 'I am hungry'? -- lack of awareness. You are just the knower that the body is hungry; you are not hungry. How can consciousness be hungry? Food never enters consciousness; consciousness is never hungry. In fact, once you come to know consciousness, you will find that it is always satiated, never hungry. It is always perfect, absolute; it lacks nothing. It is already the very pinnacle, the very peak, the ultimate growth; it is not hungry. And how can consciousness be hungry for food.? -- body needs it.

A man of awareness will say, 'My body is hungry.' Or, if awareness goes even deeper, he will not say 'my body'; he will say, 'This body is hungry, the body is hungry.'

One great Indian mystic went to America. His name was Ramteerth. He always used to speak in the third person. He would never use 'I'. It looked awkward because people who didn't know him couldn't follow what he was saying. One day he went back to the house where he was staying in America. He went in laughing, enjoying, his whole body laughing a belly laugh. The whole body was shaking with laughter. The family asked, 'What is the matter, what has happened? Why are you so happy? Why are you laughing?' He said, 'It happened on the street. A few urchins started throwing stones at Ram' -- Ram was his name -- 'and I said to Ram, "Now see!" And Ram was very, very angry. He wanted to do something but I didn't cooperate, I stood aside.' The family said, 'We cannot follow what you mean. You are Ram. About whom are you talking?' Said Ramteerth, 'I am not Ram, I am the knower. This body is Ram and those urchins cannot throw stones at me. How can a stone be thrown at consciousness? Can you hit the sky with a stone? Can you touch the sky with a stone?'

Consciousness is a vast sky, a space; you cannot hit it. Only body can be hit with a stone because body belongs to matter; matter can hit it. Body belongs to matter. It feels hungry for food. Food can satisfy it, hunger will kill it. Consciousness is not the body.

Lack of awareness is when you take your body as yourself. Ninety percent of your lives' miseries are because of this: lack of awareness. You take the body as yourself and then you suffer. You are suffering in a dream. The body is not yours. Soon it will not be yours. Where were you when your body was not there? Where were you before your birth, what face had you then? And after the death, where will you be and what will your face be? Will you be a man or a woman? Consciousness is neither. If you think that I am a man, this is lack of awareness. Consciousness? How can consciousness be divided into sex? -- it has no sex organs. If you think you are a child or a young man or an old man, you are again

lacking in awareness. How can you be old, how can you be young? Consciousness is neither. It is eternal, it is the same: it is not born, it doesn't die and it remains -- it is life itself.

Or, take the mind -- that is the second, deeper layer. And it is more subtle and nearer to consciousness. You take your mind to be yourself. You go on saying: 'I, I, I.' If somebody contradicts your idea you say, 'This is my idea,' and you fight for it. Nobody debates for truth; people discuss and debate and fight for their 'I'. 'My idea means me. How dare you contradict? I will prove that I am right!'

Nobody is bothered about truth. Who bothers? -- it is a question of who is right, not a question of what is right. But then people are identified, and not only ordinary people, even people who are religious.

A man renounces the family, the children, the market-place, the world, and goes to the Himalayas. You ask him, 'Are you a Hindu?' and he says, 'Yes.' What is this Hinduism? Is consciousness Hindu, Mohammedan, Christian? It is the mind. Lack of awareness is if you get identified with the non self and think it is the self. And then there is the heart, the nearest to consciousness but still far away. There is body, thought and feeling. When you feel, you have to be very, very aware to feel that it is not you who feels. It is again a part of the mechanism. Of course, it is the nearest to consciousness. That's why heart is the nearest to consciousness, head just in between, and body the farthest away. But still, heart is not you. Even feeling is a phenomenon: it comes and goes; it is a ripple, it arises and dies; it is a mood, it exists and then doesn't exist. You are that which will always exist, always and always, forever and forever.

LACK OF AWARENESS IS TAKING THE NON SELF FOR THE SELF.

Then what is awareness? Awareness is to be aware that you are not the body, not because the Upanishads say so or Patanjali says so -- because you can cram it into your mind that you are not the body. You can go on repeating every morning and evening, 'I am not the body' -- that will not help. It is not a question of repetition, it is a question of deep understanding. And if you understand, what is the point of repeating?

Once a sannyasin, a Jain monk stayed with me. Every morning he would sit and chant a Sanskrit mantra: I am not the body, I am not the mind; I am the purest Brahma. He chanted and chanted and chanted for one and a half hours every morning. On the third day I said to him, 'Have you not known it? Then why do you chant? If you have known it, it is foolish. If you have not known it, it is again foolish because just by repeating how can you know?'

If a man goes on repeating, 'I am a man of great potential, sexual potential,' you can be certain that he is impotent. Why repeat, 'I am a man, and very potent and powerful?' And if a man repeats this for one and a half hours every morning, what does it mean? It shows that something that is just the opposite is in the mind; deep down he knows that he is impotent. Now he is trying to befool

himself with, 'I am a very powerful man.' If you are, you are. There is no need to repeat it. I told the Jain monk, 'This shows that you have not known. This is a perfect indication that you are still identified with the body. And by repeating, how can you get out of *itl Understand that repetition is not understanding.'

To understand, watch. When hunger comes, watch whether it is in the body or in you. When illness comes, watch where it is, in the body or in you. An idea comes, watch where it is, in the mind or in you. A feeling arises, watch. By being more and more watchful you will attain to awareness. By repetition nobody has ever attained.

EGOISM IS THE IDENTIFICATION OF THE SEER WITH THE SEEN.

You are there behind your eyes, just standing as if someone is standing behind a window and looking out. The man who is looking out of a window is just like you, looking out of the eyes towards me. But you can get identified with the eyes, you can get identified with the seeing. Seeing is a capacity, a vehicle. Eyes are just windows; they are not you.

Patanjali says, 'Through the five senses you get identified with the vehicles, and then out of these five arises the ego.' Ego is the false self. Ego is all that which you are not and you think you are.

A man standing in the window starts thinking that he is the window. What are you doing behind the eyes? -- you are looking through the eyes. Eyes are the windows, ears are the windows; you are hearing with the ears. You stretch your hand towards me and I touch you; hand is just a vehicle. You are not the hand. And this you can watch, and this you can experiment with.

Many times it happens that something happens just in front of your eyes and you miss. Sometimes you have read the whole page and suddenly you become aware that you have been reading, but you have not read a single word. You don't remember what you have read, and you have to go back. What happened? If you were the eyes how could this be possible?

You are not the eyes. The window was vacant, looking at the page. The consciousness behind the window was not there, it was engaged somewhere else. The attention was not there. You may have been standing at the window with closed eyes, or your back was to the window, but you were not looking out of the window. It happens every day -- suddenly you realize that something has happened and you have not seen, you have not heard, you have not read. You were not there, you were somewhere else thinking some other thoughts, dreaming some other dreams, moving in some other worlds. This window was empty; only eyes were there.

Do you know the empty eye? Go and see a madman; you can see an empty eye there. He looks at you and doesn't look. You can see that he looks at you and he is not looking at you at all. His eye is empty. Or you can go to a saint who has achieved; his eye again is also empty. It is not like the madman's, but something

similar to it -- he looks through you. He does not stop at you, he goes beyond you. Or he looks not at your body, but at you. He penetrates: he leaves your body, your mind, your heart and he simply jumps on you. And you don't know who you are.

That is why a saint's look seems to be going through you. He does not stop at you, because for the saint, the ego that you think you are is not you. He bypasses the ego; he simply looks into you. A madman looks with an empty eye because his consciousness is not there. A saint also appears to be looking with an empty eye, because his consciousness is absolutely there. And he penetrates you so deeply, to the very depths of your being where you have not reached yet. That's why he looks as if he is not looking at you, because the you that you are identified with is not the reality for him, but the you that you are not aware of is the reality for him.

Egoism is the identification of the seer with the seen, with the vehicle. If you drop identification with the vehicles, ego drops. And there is no other way to drop the ego. Don't get identified with the body: eyes, ears, mind, heart, and suddenly there is no ego. You are, in your total purity, but there is no ego there. You are for the first time in your total presence, but no ego is there, no 'I' process, nobody saying, 'I am.'

ATTRACTION, AND THROUGH IT, ATTACHMENT, IS TOWARDS ANYTHING THAT BRINGS PLEASURE. REPULSION IS FROM ANYTHING THAT CAUSES PAIN.

These are your two ways of being here in the world: you are attracted towards something which you feel causes pleasure, you feel repelled, repulsed by something which you think causes pain. But if you become more and more alert, you will have a total mutation. You will be able to see that whatsoever causes pleasure also causes pain -- pleasure in the beginning, pain in the end. Whatsoever causes pain also causes pleasure -- pain in the beginning, pleasure in the end. These are the two ways in the world.

One is the way of the householder. Try to understand it -- it is very, very significant. One is the way of the householder, the grahstha. He lives through attachment, attraction. Whatsoever he feels will cause pleasure. he moves towards it. He clings to it and finally he finds pain and nothing else, anguish and nothing else.

Just the opposite is the way of the monk, one who has renounced the world. He does not cling to pleasure. On the contrary, he starts clinging to pain, austerities, torture. He lies down on a bed of thorns, goes on a long fast, stands for years, does not sleep for months. He does just the opposite because he has come to know that whenever there is pleasure in the beginning, in the end there is pain. He has reversed the logic; now he seeks the pain. And he is right -- if you seek pain there will be pleasure in the end.

But a man who practices pain becomes incapable of feeling pain. A man who practices pain becomes incapable of pleasure for small things, just small things. You cannot understand. For a man who has been fasting for a month, ordinary bread and butter and salt is such a great feast. A man who has been lying down on thorns, if you allow him to lie down just on the ground, on the plain ground, no emperor could sleep so beautifully.

But both are two aspects of the same coin, and both are wrong. The monk has just reversed the process: he is standing in a shirshasan, a head stand, but he is the same man. Both are attached: one is attached to pleasure, the other is attached to pain.

A man of awareness is unattached. He is neither a grahstha, a householder, neither is he a monk. He does not move to the monastery and he does not go to the mountains. He remains wherever he is -- he simply moves 'withinwards'. On the outside there is no choice for him. He does not cling to pleasure and he does not cling to pain. He is neither a hedonist nor a self torturer. He simply moves 'withinwards' looking at the game of pleasure and pain, light and shadow, day and night, life and death. He moves beyond both. Because there is duality, he moves beyond both, he transcends both. He simply becomes alert and aware, and in that awareness for the first time something happens which is neither pain nor pleasure, but which is bliss. Bliss is not pleasure; pleasure is always mixed with pain. Bliss is neither pain nor pleasure, bliss is beyond both.

And beyond both you are. That's your nature, your purity, your crystal purity of being -- just a transcendence. You live in the world but the world is not in you. You move in the world but the world doesn't move in you. You remain untouched wherever you are. You become a lotus flower.

Yoga: The Alpha and the Omega, Vol 4

Chapter #4

Chapter title: To become free in an unfree society

24 April 1975 am in Buddha Hall

The first question:

Question 1

ARISING OUT OF ONE OF YOUR ANSWERS THE DAY BEFORE YESTERDAY, I FELT YOU DIDN'T GIVE SUFFICIENT VALUE TO WESTERN MAN FOR THE USE OF THE DREAM AS ONE OF THE MEANS TO CONSCIOUSNESS. I'M THINKING PARTICULARLY OF JUNG'S TECHNIQUES IN HIS PSYCHOLOGY OF SELF REALIZATION.

YES, I don't give much value to Freud, Jung, Adler, or Assagioli. Freud, Jung, Adler, and others, are just children playing on the sand of time. They have gathered beautiful pebbles, beautiful colored stones, but when you look at the ultimate, they are just children playing with pebbles and stones. Those stones are not real diamonds. And whatsoever they have gained is very, very primitive. You will have to go slowly with me to understand.

Man can be physically ill; then the physician, the doctor is needed. Man can be psychologically ill; then a little help can be given by Freud and Jung and others. But when man is existentially ill, neither a physician nor a psychiatrist can be of any help. Existential illness is spiritual. It is neither of the body nor of the mind, it is of the total -- and the total transcends all parts. The total is not just a composition, a composition of the parts. It is something beyond the parts. It is something that holds all the parts into itself. It is a transcendence.

And the illness is existential. Man suffers from a spiritual illness. Dreams won't be of any help towards that. What in fact can dreams do? At the most they can help you to understand your unconscious a little bit more. Dreams are the language of the unconscious; the symbols, indications, hints and gestures of the unconscious; a message from the unconscious to the conscious. Psychoanalysts can help you to interpret the dreams, they can become mediators, they can tell you what your dream means. Of course, if you can understand your dream, you will come a little closer to your unconscious. This will help to make you more adjusted with your unconscious. You will have a little understanding. Your two parts, the conscious and the unconscious, will not be so far apart; they will be a little closer. You will not be split as much as before. A little unity, a sort of unity will exist in you. You will be more normal, but to be normal is nothing. To be normal is not even worth talking about. To be normal means you are as you should be ordinarily; nothing else has happened, nothing from the beyond has penetrated you. You will be a more adjusted person in the society also. Of

course, you will be a little better husband, a little better mother, a little better friend, but only a little.

But this is not self realization. And when Jung starts talking about self-realization through dream analysis, he is talking very stupidly. It is not self-realization, because self realization comes only when there is no mind. Dreams interpreted are not interpreted; they belong to the mind, they are part of the mind. And no psychology of the West -- except for Gurdjieff, Eckhart and Jacob Boehme -- no psychology of the West goes beyond mind. And these few people, Jacob Boehme, Eckhart, and Gurdjieff, in fact don't belong to the West, they belong to the East. Their whole standpoint is Eastern. They are born in the West, but their attitude, their way of life, their very understanding is of the East. When I say 'of the East', always remember that I don't mean geographically.

To me, East is a standpoint and West is also a standpoint. I am not concerned with geography. 'West' is a way of looking at things, 'East' is also a way of looking at things. When East looks at things it looks at the total, and when West looks at things it always looks at the part. The Western attitude is analytical -- it analyzes. The Eastern attitude is synthetic -- it synthesizes, it tries to find the one in the many. The Western attitude tries to find the many in the one.

The Western attitude has become very efficient in analyzing, dissecting, taking things apart. Even a movement like the Psychosynthesis of Assagioli is not a real synthesis, because the very standpoint is missing. First Freud and Jung have taken things apart, they have broken the whole, and now Assagioli is trying to put those parts together somehow.

You can dissect a man into parts, he was alive; when you have dissected him, he is no longer alive. Now you can put the parts back again, but the life will not come. It will be a dead corpse. And even parts put together again will not make it a whole. What Freud and Jung did, Assagioli is simply repenting for. He is putting the parts together again but it is a corpse. There is no synthesis in it.

You have to look at the whole, and the whole is something totally different. Now even biologists have become aware, even medicine is becoming more and more aware every day that when you take the blood out of a man to examine it, it is no longer the same blood that was running through the man because now it is dead. You are examining something else. The blood circulating in man is alive. It belongs to a whole, a system; it runs through it. It is as alive as a hand of the body. You cut the hand -- it is no longer the same hand. How can the blood be the same when you take it out of the body, take it to the lab and examine it? It is no longer the same blood.

Life exists as a unity, and the Western standpoint is to dissect, to go to the part, to understand the part and through the part to try to comprehend the whole. You will always miss. Even if you can comprehend like Assagioli, then that comprehension will be like a corpse: somehow put together but with no living unity in it.

Freud and Jung worked with dreams. It was a discovery in the West, a great discovery in a way, because the Western mind had completely forgotten about sleep, about dreams. Western man has existed for at least three thousand years without thinking about dreams and about sleep. Western man has been thinking as if only the waking hours are life, but the waking hours are only one third. If you live sixty years, you will be asleep for twenty years. One third of life will be in dreams and in sleep. It is a big phenomenon; it takes one third of your life. It will not be simply discarded; something is happening there. It is part of you, and not a small part but a major part. Freud and Jung brought back the concept that man has to be understood through his dreams and his sleep, and much has been done along that line. But when Jung starts thinking that this is something towards self realization, then he has gone too far.

It is good. For psychological health it can be helpful, but psychological health is not existential health.

You may be physically healthy, you may be psychologically healthy, but you may not be existentially healthy at all. On the contrary, when you are psychologically and physically healthy, for the first time you become aware of the existential anxiety, of the anguish inside. Before it you were so occupied with the body and the mind and the illnesses that you couldn't afford to look at the inward being. When everything is set right: body functions well, mind is not in any trouble, suddenly you become aware of the greatest anxiety in the world -- the existential, the spiritual. Suddenly you start asking, 'What is the meaning of it all? Why am I here, for what?' This never occurs to an ill man because he is too occupied with the illness. First he has to look after the body, and then he will think. Then he has to look after the mind, and then he will think. Body and mind, if healthy, will allow you for the first time to be really in trouble. And that trouble will be spiritual.

When Jung talks about his analytical psychology as a way to self realization, he does not know what he is saying. He himself is not a self realized man. Go deep into Jung's life, or Freud's life, and you will find them ordinary human beings. Freud got as angry as anybody, even more than ordinary people. He hated as much as anybody. He was jealous, so much so that when a fit of jealousy came to him, he would fall on the ground and become unconscious. This happened many times in Freud's life. Whenever jealousy would take him, he would be so disturbed that he would fall into a swoon, a fit. This man, self-realized? Then what about Buddha? Then where will you put Buddha?

Freud lived with ordinary human ambition; the political mind. He was trying to make psychoanalysis a movement just like communism, and he tried to control it. He tried to control it just like any Lenin or Stalin, even more dominatingly. He even declared Jung to be his successor -- and look at Jung's pictures! Whenever I have come upon a picture of Jung, I always look at it very deeply; it is a rare thing. Always look at Jung's pictures; you will see everything written on the face: the ego. Look at his nose, the eyes, the cunningness, the anger; every illness is

written on the face. He lived as an ordinary, fear-ridden man. He was very afraid of spirits, ghosts, and very jealous, competitive, argumentative, quarrelsome.

The West really does not know what self-realization is, so anything becomes a self-realization. The West is not aware of what self-realization means. It means such an absolute silence that it cannot be disturbed by anything. Such absolute nonbeing; how can possessiveness, ambition, jealousy exist in it? With a no mind, how can you dominate, how can you try to dominate? Self realization means the complete disappearance of the ego. And with the ego, everything disappears.

Remember, the ego cannot disappear through the interpretation of dreams. On the contrary, the ego may get stronger, because the gap between the conscious and the unconscious will be less. Your ego will be strengthened, your mind will be stronger. The less trouble there is in the mind, the more strong mind will be. You will have a new lease for the ego. So what psychoanalysis can do is to make your ego more grounded, more centered; to make your ego stronger, more confident. Of course, you will be able to exist in the world better than before, because the world believes in the ego. You will be more able to fight in the struggle for survival. You will be more confident about your self, less nervous. You will be able to achieve a few ambitions more easily than if you were troubled inside and the unconscious and conscious were in a constant quarrel within. But this is not self realization. On the contrary, it is ego realization.

The whole Western psychology up to now has not come to the point of non-ego. It is still thinking in terms of the ego: how to make the ego more strongly rooted, centered; how to make the ego more healthy, normal, adjusted. The East takes the ego itself as the disease; the whole mind is the disease. There is no choice about it -- conscious and unconscious both have to go. They have to go and that's why the East has not tried to interpret. Because if something has to go, why bother about its interpretation? Why waste time? It can be dropped. Look at the difference: the West is somehow trying to make an adjustment between the conscious and the unconscious and strengthen the ego, so that you become a more adjusted member of society, and also a more adjusted individual inside. With the rift bridged, you will be more at ease with the mind. The East has been trying to drop the mind, to go beyond it. It is not a question of adjustment to the society, it is a question of adjustment to existence itself. It is not a question of an adjustment between the conscious and unconscious, it is a question of the adjustment of all the parts that constitute your whole being.

Dreams are important. If a man is ill, dreams are important; they show symptoms of the illness. But you don't know about the man who has no dreams. Dreaming is a pathology in itself; dream itself is pathology. Buddha never dreamed. What would Freud have done? If Freud had been there, what would he have done with a Buddha? What would he have interpreted about him? -- there was nothing to interpret. If Freud had gone inside Buddha, he would not have found anything to interpret. His whole psychology would have been absolutely useless.

It happened that in America, there was a man who was very, very efficient in reading other people's thoughts -- a mindreader. He was always a hundred percent right. He would sit before you; you would close your eyes and start thinking, and he would close his eyes and start talking about what you were thinking. Immediately that you would think, the thought would be transferred and he would receive it. This is an art. Many people know about it. It can be learned, you can do it, because thought is a subtle vibration. If you are receptive the other mind becomes a broadcasting station, you become the receiver. Thought is a broadcast because ripples arise in the electricity around the man. If you are silent enough, receptive, you will catch them.

When Meher Baba was in America, somebody brought a man to Meher Baba. The man had lived for many years in silence. The man sat before Meher Baba, closed his eyes and meditated and meditated and meditated. Again he would open his eyes and look at Meher Baba. It took too long; people became worried. They said, 'You never took such a long time.' The man said, 'Well, what to do? This man is not thinking at all. There is no thought.'

If Freud or Jung were near Buddha, or if they had come to me, they would not have found anything to interpret, they would not have found any thought to catch.

The East says, 'Dreaming itself is pathology.' It is a sort of illness; it is a disturbance. When you are really silent, thinking disappears in the day and dreaming disappears at night. Thinking and dreaming are two aspects of the same thing: during the day while you are awake, it is thinking, and at night while you are asleep, it is dreaming. Dreaming is a primitive way of thinking; thinking in pictures just as children think. That's why in children's books we have to make many colored pictures. Children cannot move with words very much. By and by, they will move. You have to draw a big mango, and write in small letters, 'mango'. First they will see the picture, and then they will become associated with the word. By and by, the picture will become smaller and smaller and disappear. Then the word 'mango' will do.

A primitive mind thinks in pictures just like children do. When you are asleep, you are a primitive. The whole civilization disappears, culture disappears, society disappears. You are no longer part of the contemporary world, you are a primitive in the cave. Because the unconscious mind has remained uncultivated, you start thinking in pictures.

Dreaming and thinking are both the same. When dreaming stops, thinking stops; when thinking stops, dreaming stops. The whole effort in the East has been: how to drop the whole thing. We are not worried about how to adjust it or how to interpret it, but how to drop it. And if it can be dropped, then why bother about the interpretation? Why waste time?

Sooner or later the West is going to realize this, because now meditative techniques are penetrating into the West. Meditations are the way of dropping dreaming, thinking, the whole complex of the mind. And once they are dropped,

you attain to a well-being not of the mind. You attain to something which is not even conceivable in your state of mind right now. You cannot even imagine it, what it will be like when you don't think, when you don't dream, when you will just be.

Psychoanalysis or other trends take such a long time: five years, three years, just interpreting dreams. The whole thing seems to be so boring, and only few people can afford it. Even those who can afford it, what do they gain out of it? Many people have come to me who have been through psychoanalysis; no self realization has happened. They had been in psycho, analysis for many years. Not only have they been psychoanalyzed, they have psychoanalyzed many others and nothing has happened, they remain the same, the ego is the same. On the contrary, they are a little firmer, stronger. And the existential anxiety continues.

Yes, I don't place much value on Freud and Jung, because my attitude is: how to drop the mind? It can be dropped and it takes less time to drop it, it is easier to drop it. In fact, it can also be dropped without anybody's help.

The East stumbled upon the fact near about five thousand years ago. They must have interpreted, because in the ancient Eastern books there are interpretations of dreams. I have not come across a single new discovery which has not already been discovered in the East somewhere in the past. Even Freud and Jung are nothing new. It is a rediscovering of the old territory again. In the East they must have discovered, but at the same time they discovered that you can go on interpreting the mind and there is no end to it: it goes on dreaming, it goes on creating new dreams again and again.

In fact, no psychoanalysis is ever complete. Even after five years it is not complete. No psychoanalysis can ever be complete because the mind goes on weaving new dreams. You go on interpreting, it goes on weaving new dreams. It has infinite capacity -- it is very creative, very imaginative. It ends only with life, or, it ends with meditation if you take the jump and die on your own. Death is needed for the mind, not analysis. And if death is possible, what is the point of analysis? These are two absolutely different things and you have to be aware. Jung and Freud are geniuses gone astray; great intellects, but wasting their time. And the problem is that they have discovered so many things about the mind, but they themselves cannot use it -- and that should be the criterion.

If I discover a technique of meditation and I cannot meditate myself, what meaning can my discovery carry? But that too is different in the East and the West. In the West they say, 'Maybe the physician cannot heal himself, but he can heal you.' In the East we have always been saying, 'Physician, heal thyself first. That will become the criterion of whether you can do it to others or not.' In the West they don't ask, they don't ask that. In the West science goes on its own. Personal questions are not asked because science is thought to be an objective study, no thing to do with the subjectivity. It may be so in science, but psychology cannot be absolutely objective. It has to be subjective too, because mind is subjective.

The first thing that should be asked of Jung is, 'Have you realized yourself?' But he was really very egoistic. He was thinking that he had realized. He was reluctant to come to India. Only once he came, and he was reluctant to go and see a saint, even a saint like Ramana Maharshi. He was reluctant, he would not go. What was there for him to learn? -- he had everything already. And he knew nothing, just a few fragments of some dreams that he had interpreted -- and he thought that he had interpreted life.

You go on interpreting dreams, and you think dreams are the reality. In the East our standpoint is just the opposite. We have been looking into life and we have found that life itself is a dream. You think that by interpreting dreams you have interpreted reality. Just on the contrary, we have looked into life and found that it is nothing but a dream. And why this reluctance? The East was a fear to Jung. He was afraid of the East and there was something in it: he was afraid of the East because the East would reveal the reality of his own understanding -- that it was false. Had he been to Ramana, had he been to some other mystic in the East, he would have immediately realized that whatsoever he had attained was nothing. It was just on the steps of the temple. He had not entered the shrine yet. But in the West, anything goes. Without their knowing what self-realization is, they call it self realization. You can call it any thing; it depends on you.

Self realization is coming to no-self, coming to an absolute emptiness within, coming to the point where you are not. The drop has dissolved into the ocean and only the ocean exists. Then who dreams? Then who is left there to dream? The house is empty, there is nobody.

The second question:

Question 2

YOU SAID THAT IMITATION OF ANY KIND, EVEN IMITATION OF A BUDDHA, IS ALIEN TO PURE CONSCIOUSNESS. BUT WE SEE THAT ALL OUR CULTURAL LIFE IS NOTHING BUT IMITATION. IN THAT CASE, IS CULTURE ITSELF ALIEN TO RELIGION?

Yes, culture, society, civilization, all are alien to religion. Religion is a revolution, a revolution in your cultural conditioning, a revolution in your social conditioning, a revolution in all the spheres that you have lived and you are living. Every society is against religion. I'm not talking about your temples and mosques and churches that society has created. Those are tricks. Those are things to befool you. Those are substitutes for religion, they are not religion. They are to misguide you. You need religion: they say, 'Yes, come to the temple, to the church, to the gurudwara. Here it is religion. You come and pray and the preacher is there who will teach you religion.' This is a trick. Society has created false religions: those religions are Christianity, Hinduism, Jainism. But a Buddha, or a Mahavira, or a Jesus, or a Mohammed, always exist beyond society. And

society always fights with them. When they are dead, then the society starts worshipping them, then the society creates temples. And then there is nothing; the reality is gone, the flame has disappeared. Buddha is no longer there in the statue of a Buddha. In the temples you will find the society, the culture, but not religion. But what is religion?

In the first place, religion is a personal thing. It is not a social phenomenon. You alone go into it, you cannot go into it with a group. How can you go into samadhi with somebody else? Not even your nearest, not even your closest will be with you. When you go inwards, everything will be left out: the society, the culture, the civilization, enemies, friends, lovers, beloveds, children, wife, husband -- everything will be left, by and by. And a moment comes when you also will be left out. Then only, the flowering; then the transformation. Because you are also a part of the society, a member of society: a Hindu, a Mohammedan, a Christian, an Indian, a Chinese, a Japanese. First, others will be left; then, by and by, nearer ones will be left, closer ones will be left. Finally you will come to yourself, which is also a part of the society, trained by the society, conditioned by the society: your brain, your mind, your ego -- given by the society. That too has to be left outside the temple. Then you enter in your absolute aloneness. Nobody is there, not even you.

Religion is personal. And religion is revolutionary. Religion is the only revolution in the world. All other revolutions are false, pseudo, games, not revolutions. In fact, because of those revolutions, the real revolution is always postponed. They are anti-revolutions.

A communist comes and he says, 'How can you change yourself unless the whole society is changed?' And you feel, 'Right. How can I change myself? How can I live a free life in an unfree society?' The logic seems relevant. How can you be happy in an unhappy society? How can you find bliss when everybody is miserable? The communist hits, he appeals. 'Yes,' you say, 'unless the whole society is happy, how can I be?' Then the communist says, 'Come, let us first have a revolution in the society.' And then you start on a march, morcha, gherao, all types of nonsense. You have been caught in the trap. Now you are going to change the whole world.

But have you forgotten how long you are going to live? And when the whole world is changed, by that time you will not be here. You will have lost your life. Many stupid people are losing their whole lives marching against this and that, for this and that; trying to transform the whole world and postponing the only transformation which is possible, and that is self-transformation.

And I tell you, you can be free in an unfree society, you can be blissful in a miserable world. There is no hindrance from others; you can be transformed. Nobody is hindering you except you yourself. Nobody is creating any obstacle. Don't bother about the society and the world because the world will continue. And it has continued the same for ever and ever. Many revolutions come and go and the world remains the same.

If all the revolutionaries could be revived from their graves -- Lenin and Marx -- they would not be able to believe that the world has remained the same and the revolution has happened. In Russia or in America, nothing is different, just a formal difference. Forms differ; the basic reality remains the same, the basic misery of man remains the same. Society will never come to any utopia. This word 'utopia' is very beautiful. The very word means: that which never comes. The word 'utopia' means: that which never comes. It is always coming but it never comes; always the promise but the goods are never delivered. And this will be so. It has been so. There is only one possibility: you can change.

Politics is social, religion is personal. And whenever religion becomes social, it is part of politics. It is no longer religion. Islam and Hinduism and Jainism, they are politics. They are now no longer religion; they have become social.

It is a personal understanding.

You, in your 'deepest core of being, realize that a change is needed, that as you are, you are wrong; as you are, you are creating a hell around you; as you are, you are the very seed of misery. You realize this in the deepest core of your being, and the very realization becomes a change. You drop the seed; you move in a different dimension. It is personal, it is not cultural.

And that's why it is so difficult for you to become religious. You would like the society to teach you. If religion could be taught, you all would have become religious. But religion cannot be taught. It is not a teaching, it is a jump into the unknown. It needs courage, not learning. And who can teach you courage? And how can courage be taught? Either you have it or you don't have it, so try to find out if you have courage. And if you try to find it, everybody will find somewhere hidden in him a vast possibility for courage. Because without courage, life is not possible.

Life is a risk every single moment. How can you live without courage? How can you breathe without courage? The courage is there, but you are unaware. Find the courage, give the responsibility of a personal commitment. Forget about the world and the utopias, and change yourself. And this is the beauty: if you change yourself you have already started changing the world. Because with your change a part of the world has changed. You are an organic part of the world. Even if one part changes, it will affect the whole because the whole is one; everything is related.

If I change, I change the whole world in a way. The world will never be the same because one part -- one millionth, but still one part -- has changed, has become totally different, is no more of this world. Another world has penetrated through me. The eternity has penetrated into time. God has come to dwell in a human body; nothing can be the same, everything will change through me.

Remember this, and remember also that religion is not an imitation. You cannot imitate a religious person. If you imitate, it will be a pseudo-religion -- false, insincere. How can you imitate me? And if you imitate, how can you be true to yourself? You will become untrue to yourself. You are not here to be like me.

You are here to be just like yourself. You are not here to be like me; you are here to be just like yourself, like you.

I have heard about a Jewish mystic, Josiah. He was dying and somebody asked, 'Josiah, pray to Moses, and ask him to help you.' Josiah said, 'Forget about Moses. Because when I am dead, God will not ask me why I am not like Moses. He will ask why I am not like Josiah. He will not ask me, "Why are you not like Moses?" That is not my responsibility, to be like Moses. If God wanted me like Moses, He would have made me a Moses. He will ask me, "Josiah, why are you not like Josiah?" And that is my trouble: my whole life I have been trying to be like somebody else. But at least now, at the last moment, leave me alone! Let me be myself, because that is the face I should show to God. And that is the only face that He will be waiting for.'

Be authentically yourself. You cannot imitate. Religion makes everybody unique. No Master who is really a Master will insist that you imitate him. He will help you to be yourself, he will not help you to be like him.

And all culture is imitation. The whole society is imitative. That's why the whole society is more like a drama than like a reality. Hindus call it maya -- a game, a play, but not real. Parents are teaching their children to be like themselves. Every body is pushing and pulling everybody else to be like himself -- a whole chaos all around.

I was staying with a family, and I was sitting on the lawn. The small child of the house came, and I asked, 'What are you thinking to become in your life?' He said, 'Difficult to say, because my father wants me to be a doctor. My mother wants me to be an engineer; my uncle, he wants me to become an advocate, because he is an advocate. And I am confused. I don't know what I am going to become.' I asked him, 'What do you want to become?' He said, 'But nobody has asked me that!' I told him, 'You think about it. Tomorrow you tell me.' The next day he came and he said, 'I would like to become a dancer, but my mother won't allow, my father won't allow.' He told me, 'Help me. They will listen to you.'

Every child is being pushed and pulled to become something else. That's why there is so much ugliness all around. Nobody is himself. If you become the greatest engineer in the world, even that will not be a fulfillment if it was not your own urge. And I tell you, you may become the worst dancer in the world; that doesn't make any difference. If it was your own urge, you will be happy and fulfilled.

I have heard about a great scientist who won a Nobel Prize. He was one of the greatest surgeons the world has ever known. And on the day when he received the Nobel Prize, somebody said, 'You must be happy' -- because he was not looking happy at all. His face was sad. Somebody asked, 'You must be happy. Why are you looking so sad? This is the greatest prize, the greatest reward the world can give to you, the greatest honor. Why are you not happy? And you are one of the greatest surgeons in the world.' He said, 'That is not the point. When the Nobel Prize was given to me, I was thinking of my childhood. I had never

wanted to become a surgeon. It has been forced on me. My whole life has been a wastage. What will I do with this Nobel Prize? I would have liked to become a dancer. Even the lousiest, that would have done; I would have been fulfilled. That was my urge.'

Remember this: why do you feel so discontented? Why do you feel so discontented; why do you feel always so dissatisfied for no particular reason at all? Even if everything is going well, something is missing. What is missing? -- you have never listened to your own being. Somebody else has manoeuvred, manipulated you, somebody else has dominated you, somebody else has forced you into a life-pattern which was never yours, which you never wanted. I tell you, even if it happens that you become a beggar, don't be worried if that is your urge. Find the urge and follow it, because God will not ask, 'Why are you not a Mahavir? Why are you not a Mohammed, or why are you not a Zarathustra?' He will ask Josiah, 'Why are you not a Josiah?'

You have to be yourself, and the whole society is a great imitation, a false show. That's why there is so much discontent on every face. I look into your eyes and I see discontent, unfulfillment. Not even a small breeze comes to you which gives you happiness, ecstasy -- it is not possible. And ecstasy is possible. It is a simple phenomenon: be natural and loose and follow your own inclination.

I'm here to help you to be yourself. When you become a disciple, when I initiate you, I am not initiating you to be imitators. I am just trying to help you to find your own being, your own authentic being -- because you are so confused, you have so many faces that you have forgotten which is the original one. You don't know what your real urge is. The society has confused you completely, misguided you. Now you are not certain of who you are. When I initiate you, the only thing that I want to do is to help you come to your own home. Once you are centered in your own being, my work is finished. Then you can start. In fact, a Master has to undo what the society has done. A Master has to undo what the culture has done. He has to make you a clean sheet again.

That's the meaning of a Master giving you a rebirth: again you become a child, your past cleaned, your slate washed. How can you come to the first point where you had entered into this world, forty, fifty years ago? And the society got hold of you, trapped you, led you astray. For fifty years you have wandered and now suddenly you have come to me. I have to do only one thing: to wash clean whatsoever has been done to you, to bring you back to your childhood, to the initial stage from where you started the journey, and to help you to start the journey again.

The third question:

Question 3

YOU SAID THAT TO BE IMPRESSED BY SOMEONE IS TO BECOME IMPURE AND UNNATURAL. BUT WITHOUT BEING IMPRESSED BY YOUR PERSON QUALITY AND WORDS, HOW CAN A SEEKER BECOME YOUR DISCIPLE?

If you are impressed by words and personality you can never become a disciple; you will become an imitator. And a disciple is not an imitator. But I understand your trouble -- you know only one way of being related, and that is, being impressed. That's what the society has done to you. If you are impressed, you think you are related. Then you don't know how to become a disciple. You know only how to become a student, a shadow phenomenon.

When you listen to me, forget about being impressed. When you listen to me, just listen. Be with me, open -- don't try to judge either way. Whatsoever I am saying, you simply be open listen, allow it and allow me to penetrate you, but don't judge. Don't say, 'Yes, it is right,' because then you are impressed. If you say, 'No, this is not right,' then you are trying not to be impressed. One is a positive impression, another is a negative impression, and both ways will be wrong. Don't say yes to me, don't say no to me. Why can't you just be here without saying yes or no? Listen, watch, allow things to happen. If you say yes, that yes means: now you are ready to imitate. If you say no it means: no, you are not going to imitate me, you are going somewhere to imitate somebody else. You have some other guru, some other Master whom you will imitate. This man is not for you. You are seeking somebody who can become an ideal for you, and you can become a shadow. And you can find many -- many enjoy becoming the ideals because ego feels very, very good. When so many people imitate a person, it feels wonderful for the ego -- 'I am the ideal of so many people. I must be absolutely right, otherwise why are so many people following me?' The greater the crowd behind a man, the more strong the ego becomes. So there are people who would like you to imitate but I am not one of them, I am just the opposite. I don't enjoy your imitation. Once you start, I feel very sorry for you. I discourage it in every way.

Don't imitate me. Just watch, listen, feel. In this listening, watching, feeling, just being aware here with me, by and by your energy will start falling on your own center. Because listening to me, the mind stops. Watching, the mind stops. Being here with me, open, the mind stops. In that stopping of the mind, the phenomenon is happening -- you are going back to the source of your own being, you are falling to your own center. The disturbance of the mind is not there; suddenly you gain a balance, you are centered.

And that is what I would like. From that falling to your own source and center will arise your life. Not because of the impressions that I leave on you; I don't want to leave any impressions. And if they are left, I am not responsible. You must have done something yourself. You must be clinging to those words, impressions. It is subtle just to be without judgment, just to be listening, watching, being, sitting with me.

My talking is nothing but an excuse to help you to sit with me, to help you to be here with me. I know, because I can sit in silence, but then your mind will chatter. You will not be silent. So I have to talk so that your mind is not allowed to chatter. You become engrossed, involved in listening. The mind stops. In that gap you reach to your own source. I am to help you to find your center, and this is the real discipleship. It is really totally different to what people think that discipleship is. It is not following, it is not imitating, it is not making an ideal of the Master. It is nothing of that sort. It is to allow the Master to help you to fall toward your own center.

The fourth question:

Question 4

YOU SAY TO DO THAT WHICH FITS YOUR OWN NATURE. BUT I HAVE DIFFICULTY KNOWING WHETHER WHAT I DO IS MY NATURE OR MY EGO. HOW DOES ONE DISTINGUISH THE VOICE OF ONE'S NATURE FROM THE MANY VOICES OF THE EGO?

Whenever you listen to the voice of the ego, sooner or later there will be trouble. You will fall into the trap of misery. This you have to watch: ego always leads into misery, always, unconditionally; always, categorically, absolutely. And whenever you listen to nature, it leads you to a well-being, a contentment, a silence, a bliss. So this should be the criterion. You will have to make many errors; there is no other way. You have to watch your own choice, from where the voice is coming, and then you have to see what happens -- because the fruit is the criterion.

When you do something, watch, be alert. And if it leads to misery, then you know well that it was ego. Then the next time, be alert, don't listen to that voice. If it is nature, it will lead you towards a blissful state of mind. Nature is always beautiful, ego always ugly. There is no other way but trial and error. I cannot give you a criterion so that you can judge every thing, no. It is subtle and complex and all criteria fall short. You will have to make your own efforts to judge. So whenever you do something, listen to the voice from within. Make a note of it, of where it leads. If it leads to misery, it was certainly from the ego.

If your love leads to misery, it was from the ego. If your love leads to a beautiful benediction, a blessedness, it was from nature. If your friendship, even your meditation, leads you to misery, it was from the ego. If it were from nature everything would fit in, everything would become harmonious. Nature is wonderful, nature is beautiful, but you have to work it out.

Always make a note of what you are doing and where it leads. By and by, you will become aware of that which is ego and that which is nature; which is real and which is false. It will take time and alertness, observation. And don't deceive yourself -- because only ego leads to misery, nothing else. Don't throw the

responsibility on the other; the other is irrelevant. Your ego leads to misery, nobody else leads you into misery. Ego is the gate of hell, and the natural, the authentic, the real that comes from your center, is the door to heaven. You will have to find it and work it out.

If you work it out diligently, soon you will be absolutely certain of what is from nature and what is from the ego. Then don't follow the ego. In fact, then you will by yourself not be following the ego. There will be no need to make an effort; you will be simply following the natural. The natural is Divine. And in nature the supernatural is hidden. If you follow the natural, by and by, by and by, slowly and slowly, without even making any noise, suddenly one day the natural will disappear and the supernatural will appear. Nature leads to God, because God is hidden in nature.

First, be natural. Then you will be flowing in the river of the natural. And one day the river will fall into the ocean of the supernatural.

The fifth question:

Question 5

YOU SAID THERE IS NO NEED TO TAKE SHORTCUTS. ARE NOT YOUR MEDITATIONS SHORTCUTS? -- BECAUSE YOU SAID EARLIER THAT YOUR MEDITATIONS ARE FOR TAKING AN IMMEDIATE JUMP.

The immediate jump is the longest way. Because to be ready for the immediate jump, it will take many years, even many lives to be ready for it. So when I say 'immediate jump', do you take it immediately? Have you taken the jump? Just by my saying so you have not taken it. I say 'immediate', but the immediate for you may take many lives.

A jump is never a shortcut, because a jump is not a way. There are long ways and there are short ways. A jump is not a way at all; it is a sudden phenomenon. To be ready for the jump means to be ready to die. To be ready to jump means to be ready to jump into the unknown, into the insecure, into the uncharted. That readiness will take many, many years.

Don't think that an immediate jump is a shortcut -- it is not. Shortcuts are when somebody says to you, 'Take a mantra, do the mantra for fifteen minutes in the morning and fifteen minutes in the evening, and then you need not do anything else. Within fifteen days you will already be a meditator.'

In the West people are so conscious of time that they are always victims. Somebody comes and says, 'This is the short cut. My way is not the bullock-cart way but the jet way,' as Maharishi Mahesh Yogi says. He says, 'I give you a shortcut, just a mantra to repeat for fifteen minutes in the morning and fifteen in the evening. And within two weeks, you are already enlightened.'

In the West people are in so much of a hurry: they want instant coffee, they want instant sex, they want instant God; shortcut, packaged, everything prefabricated.

Time is too much in the Western head, too much, and that is creating many tensions inside. Anybody can come and say, 'This is the panacea and everything can be solved within just fifteen minutes.' And what do you do? -- you sit and repeat a mantra.

The East has been repeating mantras for millions of years and nothing has happened. And within two weeks of TM training, you become enlightened? These types of stupid things continue because you are in a hurry. Somebody or other will exploit you.

I was reading a book the other night, a collection of small essays by Richard Church. The name of the book is A STROLL BEFORE THE DARK. In that book he remembers one incident that happened to one of his friends.

A friend who was much too time-obsessed was travelling by train. Suddenly he became aware that he had forgotten his wristwatch, so he was very worried. The train stopped at a small station. The friend looked out of the window as the porter was passing. He asked the porter about the time. The porter said, 'I don't know.' The friend said, 'What! You, a railway man and you don't know what time it is? Don't you have a clock in the station?' The porter said, 'Yes the clock is there. But why should I be distressed with time?' The friend said, 'Why should I be distressed by time? The clock is there; that is none of my business.'

It's wonderful, the porter saying, 'Why should I be distressed with time?' People are distressed with time, and in the West much too distressed -- time and time and time. They say that time is money, and time is flowing, going out of the hand continuously, therefore a shortcut is needed. Somebody immediately supplies the demand.

Time is not running short. Time is eternal; there is no hurry. Existence moves in a very lethargic way. Existence moves very slowly, just like the Ganges flows in the plains -- slow, as if not flowing at all. Still it reaches the ocean.

Time is not short, don't be in a panic. Time is enough. You relax. If you relax, even the longest path will become the short est. If you are in a panic, even the short path will become very long -- because in panic, meditation is impossible. When you are in a panic, in a hurry, the very hurry is the barrier. When I say, 'Take the jump' -- and you can take the jump immediately -- I am not talking about shortcuts or longcuts. I am not talking about the way at all, because a jump is not a way. A jump is a courageous moment -- it is a sudden phenomenon.

But I don't mean that you can do it right now. I will go on insisting, 'Take the jump immediately, as soon as possible.' This insistence is just to help you to prepare for it. Some day you may be ready. Somebody may be ready right now -- because you are not new; for many lives you have already been working. When I say, 'Take the immediate jump,' there may be someone who has been working for many lives, and just standing on the brink, on the abyss, and afraid. He may gather courage and take the jump. Somebody who is very far away, thinking that the immediate jump is possible, will gather hope and start walking.

When I say something, it is a device to help many sorts of people in many sorts of situations. But my path is not a short cut, because no path can be a shortcut. The very word is deceptive. Life knows no shortcuts because life has no beginning. God knows no shortcuts. God is not in a hurry -- eternity is there. You can work it out slowly. And the more patiently, the more slowly, the more unhurriedly you work, the sooner you will reach. If you can be so patient, so infinitely patient that you are not worried about reaching at all, you may reach right now.

Yoga: The Alpha and the Omega, Vol 4

Chapter #5

Chapter title: Prati-prasav: the primal of the ancients

25 April 1975 am in Buddha Hall

9. FLOWING THROUGH LIFE IS THE FEAR OF DEATH, THE CLINGING TO LIFE, AND IT IS DOMINANT IN ALL, EVEN THE LEARNED.

10. THE SOURCES OF THE FIVE AFFLICTIONS CAN BE ABOLISHED BY RESOLVING THEM BACKWARDS TO THEIR ORIGIN.

11. THE OUTWARD EXPRESSIONS OF THE FIVE AFFLICTIONS DISAPPEAR THROUGH MEDITATION.

LIFE SEEMS to be an endless chain of miseries. From birth to death one suffers and suffers; still one wants to live. One continues to cling to life.

Albert Camus has said somewhere, and very rightly, 'The only metaphysical problem is suicide.' Why don't you commit suicide? If life is such a misery, such a hopeless affair, why don't you commit suicide? Why be at all? Why not not be? Deep down, this is the real philosophical problem. But nobody wants to die. Even people who commit suicide, commit suicide in hope that by committing suicide they will get to a better life, but clinging to life remains. Even with death, they are hoping.

I have heard about one Greek philosopher who taught his disciples nothing else but suicide. Of course, nobody ever followed him. People listened; he was a very articulate man. Even while listening to him about suicide -- it looked beautiful, worth listening to -- nobody followed him. He himself lived to the very ripe age of ninety. He himself didn't commit suicide. While on his death-bed, somebody asked, 'You taught continuously about suicide. Why have you yourself not committed it?' The old, dying philosopher opened his eyes and said, 'I had to be here just to teach people.'

Clinging to life is very deep. Patanjali calls it abhinivesh, lust for life. Why is it there if there is so much misery? People come to me, and with deep anguish they talk about their miseries, but they don't seem to be ready to leave life. Even with all its miseries, life seems to be worthwhile. From where does this hope come? -- it is a paradox and has to be understood.

In fact, you cling to life more if you are miserable. The more miserable you are, the more you cling. A man who is happy does not cling to life. This will look paradoxical on the outer surface, but if you penetrate deeply, you will understand what is the matter. People who are suffering are always hopeful, optimistic. They always hope that something is going to happen tomorrow. People who have lived in deep misery and hell have created heaven, the idea, the

paradise. It is always tomorrow; it never comes. k is always there, hanging like a bait in front of you somewhere in the future.

It is a trick of the mind: heaven -- the greatest trick of the mind. The mind is saying, 'Don't be worried about today, tomorrow is paradise. Just somehow pass through today. It is nothing compared to the happiness that is waiting for you tomorrow!' And tomorrow seems to be so near. Of course it never comes, it cannot come. Tomorrow is a non existential thing. Whatsoever comes is always today, and today is hell. But the mind consoles; it has to console, otherwise it will be almost impossible to bear -- the misery is intolerable. One has to tolerate it.

How can you tolerate it? The only way is hope, hope against all hopes, dream. The dream becomes the consolation. The dream dilutes your miseries today. The dream may not come, that is not the point, but at least today you can dream and tolerate the misery that is there. You can postpone. Your desires can go on hanging there in the future, unfulfilled. But the very hope that tomorrow will be coming and everything will be okay helps you to pull along, to persist.

The more miserable a man, the more hopeful; the more happy a man, the more hopeless. That is why beggars never renounce the world. How can they renounce? Only a Buddha, a Mahavir -- born in palaces as princes -- renounce the world. They are hopeless; they have nothing to hope for. Everything is there and still there is misery. A beggar can hope because nothing is with him: when everything is there, there will be heaven and paradise and everything will be a happiness. He has to wait and make arrangements for the tomorrow to happen. There is nothing left for a Buddha. Everything is available; all that is possible is already there. Then how to hope? For what to hope?

That is why I insist again and again that only in an affluent society does religion become possible. A poor society cannot be religious. A poor society is bound to become communist, because communism is the hope of the tomorrow, the heaven: 'Tomorrow everything is going to be distributed equally, tomorrow there is going to be no rich man and no poor man, tomorrow is the revolution. The sun will rise and everything is going to be beautiful. The darkness is only today. You have just to tolerate it and fight for tomorrow.' A poor society is bound to be communist.

Only does a rich society start feeling hopeless. And when you start feeling hopeless about life, the real hope becomes possible. When you feel so very frustrated with life that you are at the brink of committing suicide, you are ready to leave this whole misery. Only in that moment of crisis is transformation possible.

Suicide and sadhana are the two alternatives. When you are ready to commit suicide, you are ready to be transformed -- never before it. When you are ready to leave the whole life and all its miseries, only then is there a possibility that you may be ready to transform yourself. Transformation is the real suicide. If you kill your body, that is not a real suicide. You will get another body again, because the mind remains the old. To kill the mind is the real suicide, and that is what yoga

is all about: killing the mind, attaining to the ultimate suicide. From there, then there is no coming back.

But man clings to life because man is miserable. You would have thought otherwise: that a miserable man should not cling to life. What is there that life has given to him? Why should he cling? Many times the idea must have come to you, seeing a beggar on the road, in the gutter, blind, suffering from leprosy, without feet, without hands; the idea must have passed through your mind, 'Why is this man clinging to life? What is left there now? Why can't he commit suicide and be finished?'

I remember: in my childhood a beggar with no legs used to come. He was carried in a small cart by the wife. He was blind, the whole body a stinking corpse. You couldn't come near him. He was suffering from incurable leprosy -- almost dead, ninety nine percent dead, only one percent alive but somehow breathing. I used to give him something. One day I asked him, just out of curiosity, 'Why are you living -- for what? Why can't you commit suicide and be finished with such a miserable life?' Of course, he became angry. He said, 'What are you saying?' He was angry. He wanted to hit me with his staff.

It might appear to you that a miserable man should commit suicide, or at least think about finishing it. But never -- a miserable man never thinks about it, he cannot. Misery creates its compensation, misery creates its antidote. Heaven is the antidote -- 'Tomorrow, everything is going to be all right. It is only a question of a little more patience.'

A beggar always lives in the future. And you are a beggar if you live in the future. That is the criterion to judge whether a man is an emperor or a beggar: if you live in the future you are a beggar; if you live right here, now, you are an emperor.

A man who is blissful lives here and now. He doesn't bother about the future. The future means nothing; future has no meaning for him. Future in fact is non-existent; this moment is the only existence. But that is possible only for a blissful man. For a miserable man, how can this moment be the only existence? Then it will be too much -- unbearable, impossible. He has to create the future. He has to create a dream somewhere, somehow, to compensate for the misery.

The deeper the misery, the more the hope. Hope is a compensation. A miserable man never commits suicide, and a miserable man never comes to religion. A miserable man clings to life. The more happy you are, the more you will be ready to give up life at any moment -- any moment, with no clinging. You can put your life out just like worn out clothes; it doesn't matter at all.

Not only that; if you are really blissful and the death knocks at the door, you will welcome it. You will embrace death, and therein you will transcend death. Let me repeat: death comes and knocks at your door, and if you are afraid and you hide somewhere in the corners, in the cupboards, and you cry and you want to live a little more, you are a victim. You will have to die many times. A coward dies a thousand and one times. But if you can open the door, welcome death as a

friend, embrace death, therein you have transcended death. Now you are deathless. For the first time, now you attain to a life which is not misery, the life of which Jesus talks: life in abundance; the life of which Buddha talks: the life of ecstasy, of nirvana; the life about which Patanjali is talking: eternal, beyond time and space, beyond death.

Misery creates its own compensation. Once you are caught in the trap, the more you will cling to life, and the more you will become miserable. That is the second part: the more you cling to life, the more you will be miserable because clinging itself creates misery, clinging creates more frustrations. When you don't cling to something, if it is lost you are not miserable. When you cling to a thing and it is lost, you go mad. The more you cling to life, the more and more you will find every day that you are becoming miserable. Anguish is being added to your being more and more. A moment comes when you are nothing but an anguish, a screaming anguish. And when this happens, you cling more. This is a vicious circle.

Just observe the whole phenomenon. Why are you clinging? You are clinging because you have not yet been able to live. The very clinging to life shows that you have not yet been alive, you have lived a dead life, you have not yet been able to enjoy the blessings of life, you have been insensitive, you have lived a closed life. You have not been able to touch the flowers, the sky, the birds. You have not been able to flow with the river of life; you are frozen. Because you are frozen and you cannot live, you are miserable. Because you are miserable you are afraid of death because if death comes right now and you have not lived life yet, you are finished.

There is an old story. In the days of the Upanishads there was a great king, Yayati. His death came. He was a hundred years old. When death came he started crying and weeping. Death said, 'This doesn't suit you, a great emperor, a brave man. What are you doing? Why are you crying and weeping like a child? Why are you trembling like a leaf in a strong wind? What has happened to you?' Yayati said, 'You have come and I have not yet been able to live. Please give me a little more time so that I can live. I did many things, I fought in many wars. I accumulated much wealth, I have made a great kingdom. I have added much to my father's wealth but I have not lived. In fact, there was no time to live, and you came. No, this is unjust. You give me a little more time!' Death said, 'But I have to take somebody. Okay, make an arrangement. If one of your sons is ready to die for you, I will take him.'

Yayati had one hundred sons, thousands of wives. He asked, he called his sons. The older ones wouldn't listen. They had themselves become cunning and they were in the same trap. One, the eldest, was seventy. He said, 'But I have also not lived. What about me? At least you have lived a hundred years, I have lived only seventy. I should be given a little more of a chance.' The youngest, who was just sixteen or seventeen, came, touched his father's feet, and said, 'I am ready.' Even death felt compassion for this boy. Death knew that he was innocent, not versed

in the ways of the world, did not know what he was doing. Death whispered in the ear of the boy, 'What are you doing? You fool! Look at your father. At the age of a hundred he is not ready to die, and you are just seventeen! You have not even touched life.' The boy said, 'The life is finished! Because my father at the age of a hundred feels still that he has not been able to live, so what is the point? Even if I live a hundred years, it is going to be the same. It is better to let him live my life. If he cannot live in a hundred years, then the whole thing is pointless.'

The son died and the father lived a hundred years more. Again death knocked and again he started crying and weeping. He said, 'I completely forgot. I was again increasing wealth, expanding the kingdom, and the hundred years have gone as if in a dream. You are again here and I have not lived.' And this continued.

The death came again and again and she would take one of the sons. Yayati lived for one thousand years more.

A beautiful story, but the same happened again. One thousand years passed and death came. Yayati was trembling and weeping and crying. Death said, 'But now it is too much. You have lived one thousand years and you again say that you have not been able to live.' Yayati said, 'How can one live in the here and now? I always postpone: tomorrow and tomorrow. And tomorrow? -- suddenly you are there.'

Postponing life is the only sin that I can call sin. Don't postpone. If you want to live, live here and now. Forget the past, forget the future; this is the only moment, this is the only existential moment -- live it. Once lost it cannot be recovered, you cannot reclaim it. -

If you start living in the present, you will not think of the future and you will not cling to life. When you live, you have known life, you are satisfied, satiated. Your whole being feels blessed. There is no need for any compensation. There is no need for death to come after a hundred years and see you trembling and weeping and crying. If death comes right now you will be ready: you have lived, you have enjoyed, you have celebrated. A single moment of really being alive is enough, and one thousand years of an unreal life are not enough. One thousand or one million years of an un-lived life are not worth while; and I tell you, a single moment of lived experience is an eternity unto self. It is beyond time; you touch the very soul of life. And then there is no death, no worry, no clinging. You can leave life any moment and you know that nothing is left. You have enjoyed it to the very full, to the very brink. You are overflowing with it, you are ready.

A man who is ready to die in a deep celebrating mood is the man who has really lived. Clinging to life shows that you have not been able to live. Embracing death as part of life shows that you have lived well. You are contented. Now listen to Patanjali's sutra. It is one of the most profound, and very, very significant for you.

FLOWING THROUGH LIFE IS THE FEAR OF DEATH, THE CLINGING TO LIFE, AND IT IS DOMINANT IN ALL, EVEN THE LEARNED.

It is flowing through life. If you watch your mind, if you observe yourself, you will find that whether alert or not, a fear of death is continuously there. Whatsoever you do, the fear of death is there. Whatsoever you enjoy, just around the corner the shadow of death is always there, persisting. It follows you. Wherever you go, you go with it. It is something within you. You cannot leave it outside, you cannot escape from it; the fear of death is you.

From where does this fear of death come? Have you known death before? If you have not known death before, why are you afraid of it, of something which you don't know? If you ask the psychologists, they will say, 'Fear is relevant if you know what death is. If you have died before, fear seems relevant.' But you don't know death. You don't know whether it is going to be painful or whether it is going to be ecstatic. Then why are you afraid?

No, the fear of death is not really a fear of death, because how can you be afraid of something which is unknown, which is not known at all? How can you be afraid of something which is absolutely unknown to you? Fear of death is not really fear of death. Fear of death is really clinging to life.

Life is there and you know well that you are not living it, it is bypassing you. The river is bypassing you, you are standing on the bank, and it is going continuously out of your hands. The fear of death, basically, is the fear that you are incapable of living and life is going. Soon, there will be no time left, and you have been waiting and you have always been preparing. You are obsessed with preparations.

I have heard about a German scholar who accumulated one of the greatest libraries in the world, from all the countries, from all languages. He was never able to read a single book because he was always accumulating: going to China to find a very rare book written on human skin, then running to Burma, then coming to India, then to Ceylon, then to Afghanistan -- his whole life. By the time he was seventy, he had accumulated a vast collection of books, rare books. He was always postponing, and he would read them when the library was complete. And death came. When he was dying, tears started flowing from his eyes. He asked a friend, 'What to do now? No time is left. The library is ready but my life is spent. Do something! Fetch any book from the library, read something from it so that I can understand. At least I can be satisfied a little.' The friend went to the library, fetched a book, came back -- but the scholar was dead.

This happens to everybody, to almost everybody; you go on preparing for life. You think millions of preparations have to be made first and then you will enjoy, and then you will live -- but by that time, life is gone. Preparations are made but there is nobody to enjoy them. This is the fear, you know it deep down in your guts, you feel it: that life is flowing by, every moment you are dying, every moment you are dying.

It is not fear of a death somewhere in the future coming and destroying you. It is happening every moment. Life is moving and you are absolutely incapable and closed. You are already dying. The day you were born you started dying. Every moment of life is also a moment of death. The fear is not of some unknown death which is waiting in the future, the fear is right now. Life is flowing out of the hands and you seem to be incapable, you cannot do anything. Fear of death is basically a fear of life which is flowing out of your hands.

Then afraid, you cling to life. But clinging can never become a celebration. Clinging is ugly, clinging is violent. The more you cling to life, the more you will become incapable.

For example: you love a woman, you cling to her. The more you cling, the more you will force the woman to escape from you because your clinging will become a burden on her. The more you try to possess her, the more she will think of how to get free, how to escape from you. And I tell you, life is a woman; don't cling to it. It follows those who don't cling to it. It comes in abundance to those who don't cling to it. If you cling, the very clinging puts life off, your beggarliness puts life off.

Be an emperor, be a sovereign. Live life but don't cling to it, don't cling to anything. Clinging makes you ugly and violent. Clinging makes you a beggar and life is for those who are emperors, not for those who are beggars. If you beg you will not get anything. Life gives much to those who never beg. Life becomes a constant blessing for those who remain unclinging to it. Live it, enjoy it, celebrate it, but don't be miserly, don't cling to it. This clinging to life gives you the fear of death because the more you cling, the more you see that the life is not there -- it is going, it is going, it is going. Then the fear of death arises.

FLOWING THROUGH LIFE IS THE FEAR OF DEATH, THE CLINGING TO LIFE, AND IT IS DOMINANT IN ALL, EVEN THE LEARNED.

Because your learned are just as foolish as you are. The learned have not learned anything. In fact, they have memorized things. Great scholars, pundits, they know much about life, but they don't know life. They always know about and about. They move round and round, never penetrating to the center. They are as afraid or sometimes even more afraid than you because they have wasted their lives in words. Words are just bubbles. They have accumulated much knowledge, but what is knowledge compared to life?

You can know many things about love without knowing love. In fact, if you know love, what is the need to know about love? You can know many things about God without knowing God. In fact, if you know God, what is the need to know about God? -- that will be foolish, stupid. Always remember that knowing about is not knowing. Knowing about is just moving in a circle, never touching the center.

Patanjali says, 'Even the learned, those who are versed in scriptures, theologies, can discuss, debate for their whole lives, they can talk and talk and argue about millions of things, but meanwhile the life is flowing by. The cup of life, they have not tasted. They don't know what life is. They have lived in words, linguistic games. They will also be afraid.'

So remember, Vedas and Bibles won't help; Korans and Dhammapadas won't help. Knowledge is of no use as far as life is concerned. You may become a great scientist or a great philosopher or a great mathematician, but that doesn't mean that you know life. To know life is a totally different dimension.

To know life means: to live it, to be unafraid, to move into the insecurities because life is an insecure phenomenon; to move into the unknown because life is every moment unknown, it is always changing and becoming new; to become a traveller of the unknown and to move with life wherever it leads; to become a wanderer.

That is the meaning of sannyas to me: to be always ready to leave the known and the comforts of the known and move in to the unknown. Of course, with the unknown there are insecurities, inconveniences, discomforts. To move into the unknown means to move into the dangerous. Life is dangerous; it is full of dangers and hazards. Because of this, people start closing themselves. They live in imprisonments, cells -- dark but comfortable. Before death comes, they are already dead.

Remember, if you choose comfort, if you choose security, if you choose the familiar, then you will not choose life. Life is an unknown phenomenon. You can live it but you cannot possess it in your hands, you cannot cling to it. You can move with it wheresoever it leads. You have to become like a white cloud, moving wherever the wind leads it, not knowing where it is going.

Life has no goal. If you are in search of a certain goal you will not be able to live. Life is goal-less. That's why it is infinite, that's why the journey is endless. Otherwise, the goal will be reached, and then what will you do when the goal is reached?

Life has no goal. You achieve one goal and thousands of new goals are ahead. You reach one peak and you are thinking that this is the last, 'I will rest.' But when you reach to the peaks, many more peaks are revealed, higher peaks are still there. It is always so; you never come to the end. That is the meaning of God being infinite, life being endless: no beginning and no end. Afraid, closed into yourself, caved in, you will cling, and then you will be miserable.

FLOWING THROUGH LIFE IS THE FEAR OF DEATH, THE CLINGING TO LIFE, AND IT IS DOMINANT IN ALL, EVEN THE LEARNED.

Without knowing death you are afraid. Something must be there deep inside, and this is the thing: your ego is a false phenomenon. It is a combination of certain things; it has no substance in it, no center. The ego is afraid of death. It is

just like when a small child has made a house of playing-cards and the child is afraid, afraid of the breeze coming in. The child is afraid that the other child may come near to the house. He is afraid of himself, because if he does anything, the house can fall immediately.

You make a house on the sand; you will be always afraid. The rock is not there in its foundations. Storms come and you tremble because your whole house trembles; any moment it can fall. The ego is a house of playing-cards, and you are afraid. If you really know who you are, the fear disappears, because now you are on the rock of the infinite, the deathless.

The ego is going to die because it is already dead. It has no life of its own; it reflects only your life. It is like a mirror. Your being is eternal. That's why even the learned are afraid of death, because by learning you cannot know your being. The being is known by unlearning, not by learning. You have to empty your mind completely. Emptied completely even of your feeling of self, emptied, suddenly in that emptiness you feel the being for the first time. That being is eternal. No death can happen to it. Only that being can embrace death, and therein know that you are deathless. The ego is afraid.

Patanjali says: THE SOURCES OF THE FIVE AFFLICTIONS, KLESHAS, CAN BE ABOLISHED BY RESOLVING THEM BACKWARDS TO THEIR ORIGIN.

Prati-prasav: this is a very, very significant process, the process of prati-prasav. It is the process of reabsorbing back to the cause, bringing effect back to the cause; the process of involution. You must have heard the name of Janov, the man who has rediscovered Primal Therapy. Primal Therapy is part of prati-prasav. It is one of the oldest techniques of Patanjali. In Primal Therapy, Janov teaches people to go back to their child hood. If there is something, some trouble, some problem, then you go back to the original source from where it started. Because you can go on trying to solve the problem, but unless you go to the roots, it cannot be solved. Effects cannot be solved; they have to be forced back to the cause. It is just as if a tree is there and you don't want the tree, but you go on cutting the branches, the leaves, and again more branches sprout. You cut one leaf, three leaves come. You have to go to the roots.

For example, a man comes who is afraid of women. Many people come to me. They say that they are afraid of women, very afraid. Because of that fear, they cannot make a meaningful relationship, they cannot relate; the fear is always there. When you are in fear, the relationship will be contaminated by the fear. You will not be able to move totally. You will relate halfheartedly, always afraid: the fear of being rejected, the fear that the woman may say no. And there are other fears. If this man goes on trying Emile Coue-type methods, if he goes on repeating, 'I am not afraid of women, and every day I am getting better,' if he tries such things he can suppress the fear temporarily, but the fear will be there and will come again and again and again.

In Primal Therapy, he has to be thrown back. A man who is afraid of women shows that he must have had some experience with the mother which has caused fear, because the mother is the first woman. Your whole life you may be related with many women as wife, as mistress, as daughter, as friend, but the image of mother will persist. That is your first experience. Your whole structure of relationship with women will be based on that foundation, and that foundation is your relationship with your mother. So if a man is afraid of women, he has to be led back, he has to step backwards in memory, he has to go back and find the primal source from where the fear started. It may be an ordinary incident, very minor, he may have completely forgotten it. But if he goes back, he will find the wound some where.

You wanted to be loved by the mother, as every child wants, but the mother was not interested. She was a busy woman. She had to attend many associations, clubs, this and that. She was not willing to give the breast to you because she wanted a more proportioned body. She wanted her breasts to be intact and not destroyed by you. She wanted her breasts to be always young so she denied the breast to you. Or, there may have been other problems in her mind. You were not an accepted child; like a burden you have come, never wanted in the first place. But the pill didn't work and you were born. Or, she hated the husband and you had the face of the husband -- a deep hatred, or something or other. But you have to go back and you have to become a child again.

Remember, no stage of life is ever lost. Your child is still within you. It is not that the child becomes the young man, no. The child remains inside, the young man is imposed over it, then the old man is superimposed over the young man, layer by layer. The child never becomes the young man. The child remains there, a layer of young man comes over it. The young man never becomes the old; another layer, of old age, comes over it. You become like an onion -- many layers -- and if you penetrate, all the layers are Still there, intact.

In Primal Therapy Janov helps people to go backwards and become children again. They kick, they cry, they weep, they scream, and the scream is no more of the present. It doesn't belong to the man right now, it belongs to the child who is hidden behind. When that scream, that primal scream comes, many things are immediately transformed.

This is one part of the method of prati-prasav. Janov may not be aware that Patanjali, almost five thousand years ago, taught a system in which every effect had to be led to the cause. Only the cause can be resolved. You can cut the roots, and then the tree will die. But you cannot cut the branches and hope that the tree will die. The tree will thrive more.

'Prati-prasav' is a beautiful word; 'prasav' means birth. When a child is born it is prasav. Prati-prasav means you are again born in the memory, you go back to the very birth, the trauma when you were born, and you live it again. Remember, you don't remember it, you live it, you relive it again.

Remembering is different. You can remember, you can sit silently, but you remain the man you are: you remember that you were a child and your mother hit you hard. That wound is there, but this is remembrance. You are remembering an incident as if it happened to somebody else. To relive it is pratiprasav. To relive it means that you become the child again. Not that you remember; you become the child again, you live it again. The mother is hitting you not in your memory, the mother hits you again right now: the wound, the anger, the antagonism, your shrinking back, the rejection, and your reaction, as if the whole thing is happening again. This is prati-prasav. And this is not only as Primal Therapy, but as a methodology for every seeker who is in search of the life abundant, of truth.

These are the five afflictions: avidya, lack of awareness; asmita, the feeling of the ego; rag, attachment; dwais, repulsion; and abhinivesh, lust for life. These are the five miseries.

THE SOURCES OF THE FIVE MISERIES, KLESHAS, CAN BE ABOLISHED BY RESOLVING THEM BACKWARDS TO THEIR ORIGIN.

The last is abhinivesh: lust for life; the first is lack of awareness. The last has to be resolved to the first, the last has to be brought to the first. Now move backwards: you have lust for life, you cling to life. Why? Patanjali says, 'Go backwards.' Why do you cling to life? -- because you are miserable. And the misery is created by dwais, repulsion. The misery is created by dwais -- violence, jealousy, anger -- repulsion. How can you live if you have such negative things around you? Through these negativities, wherever you look, life seems to be not worth living. Wherever you look through the negative, everything looks dark, dismal, a hell. Lust for life has to be resolved backwards, then you will find dwais. If you go downwards, backwards with clinging to life, behind it you will find the layer of repulsion. That's why you have not been able to live. All the societies, cultures, they force many repulsions on you.

If you read Hindu scriptures or Jain scriptures, they teach repulsion. They say that if you are in love with a woman, first see what the woman is. What is a woman? -- just a structure of bones, flesh, blood, mucus, ugly things. Look inside the woman; the beauty is skin-deep. And behind the skin there is everything ugly, repulsive.

If you are taught by such people, whenever you are in love you will not be able to love the woman because the repulsion will come. You will feel the repulsion arising, and how is love possible with repulsion? And if you have been taught by these foreigners who poison the very sources of life, you will be miserable. Without love, how can you be happy? You will be miserable. When you are miserable you will cling to life.

So Patanjali says, 'Clinging to life is the uppermost layer. Go deep; behind it you will find a layer of repulsion, dwais.' But why are you repelled? Go deeper and

you will find attachment. You are attracted towards a thing and if you are attracted, only then can you be repelled. If you are not attracted you cannot be repelled. Attraction can create a repulsion; repulsion is the other pole of attraction. Go deeper -- another layer you will find is *asmuta*, the feeling of ego, 'I am.' And this 'I' exists through attachment and repulsion. If *rag*, *dwais*, attraction and repulsion both fall, 'I' cannot stand there. 'I' will fall with it.

You, your ego, exists through your ideas of good and bad, ideas of love and hate, ideas of what is beautiful and what is ugly. Duality create6 the ego. So behind the duality of *rag* and *dwais*, you will find the ego. Why does this ego exist? Patanjali says, 'Go still deeper and you will find lack of awareness. The root cause of the whole misery of life is lack of awareness. This is the cause, the primal cause of the whole thing. You cannot find it with *abhinivesh*, lust for life; that is a fruit, a flower, the last phenomenon. In fact, it is not the cause. Go back.

THE SOURCES OF THE FIVE AFFLICTIONS CAN BE ABOLISHED BY RESOLVING THEM BACKWARDS TO THEIR VERY ORIGIN.

Once you know the cause, everything is resolved. And this is the cause.. lack of awareness. What to do? Don't fight with your clinging, don't fight with your attachment and repulsion, don't even fight with the ego. Just become more and more aware. Just become more and more alert, watchful, mindful. Remember more and more and become alert. That very alertness will dissolve everything. Once the cause is dissolved, the effects disappear.

Ordinary morality teaches you changes on the surface. So called religions teach you how to fight with effects. Patanjali is giving you the very science of religion: the very root cause can be dissolved. You have to be more aware. Live life with alert ness: that is the whole message. Don't live like a sleepy man, or a drunkard living in a hypnosis. Be conscious of whatsoever you are doing. Do it, but do it with full consciousness. Suddenly you will see many things disappear.

A thief came to Nagarjuna, a Buddhist mystic. The thief said, 'Listen, I have been to many teachers and many Masters. They all know me because I am a famous thief, in fact, the master thief of this kingdom, so I am known all over. Just the moment I reach them they say, "First you have to leave stealing, robbing people. First drop your way of life and then something can happen." But that I cannot do. So the thing stops then and there. Now I have come to you. What do you say?

Nagarjuna said, 'Then you must have gone to thieves, not to Masters. Why should a Master be worried about your stealing or not stealing? I am not concerned. You do one thing. you go on stealing, robbing people -- but rob them with awareness.' The thief said, 'This I can do.' And he was caught, trapped.

After two weeks passed, he came back to Nagarjuna and said, 'You are a deceiver, you have tricked me. Last night I entered for the first time into the palace of the King, but because of you I tried to be alert. I opened the treasury. Thousands of precious diamonds were there, but because of you I had to come

out of the palace empty-handed.' Nagarjuna said, 'Tell me what happened.' The thief said, 'Whenever I would be alert and I would try to take those diamonds, the hand would not move. If the hand moved, then I was not alert. For two, three hours I struggled. I tried to be alert and take those diamonds, but it was impossible. Many times I took those diamonds, but then I was not alert so I had to put them back. Whenever I was alert, the hand would not move.' Nagarjuna said, 'That's the whole thing. You have understood the point.'

Without alertness you can be angry, violent, possessive, jealous. These are the offshoots but not the roots. With alertness you cannot be angry, you cannot be jealous, you cannot be aggressive, violent, greedy. Ordinary morality teaches you not to be greedy, not to be angry. That is ordinary morality. That doesn't help much. At the most a little suppressed personality is created. Greed remains, anger remains, but you can have a little social morality. It may help as a lubricant in the society, but nothing much happens.

Patanjali is not teaching ordinary morality. Patanjali is teaching the very root of all religion, the very science of religion. He says, 'Bring every effect to the cause.' And the cause is always unalertness, unawareness, avidya. Become aware, and every thing disappears.

THE OUTWARD EXPRESSIONS OF THE FIVE AFFLICTIONS DISAPPEAR THROUGH MEDITATION.

You need not be worried about them; you just meditate more, become more aware. First the outward expressions disappear: anger, jealousy, hatred, repulsion, attraction. Their outward expression disappears first, but the seeds remain with you. Then one has to go very, very deep, because you think you are angry only when you are angry -- that is not true. An under ground current of anger continues even when you are not angry. Otherwise, from where will you get the anger when the time comes? Somebody insults you and suddenly you are angry. Just a second before you were happy, smiling, and the face changes; you have become a murderer. From where did you get this? It must have been there, an underground current available to you always. Whenever need arises, opportunities arise, suddenly the anger flares up.

First, meditation will help you. The outward expressions will disappear. But don't be satisfied with that because basically, if the underground current remains, then at any time there is a possibility; the flare up can be brought. In a certain situation again the expression can come. Never be satisfied with that outward expression disappearing; the seed has to be burned. The first part of meditation helps you to bring the outward expression to the basic current: on the outside you become silent, but inside, things continue. Then the meditation has to go still deeper.

That is Patanjali's distinction between samadhi and dhyana. Dhyana is the first stage, meditation is the first stage with which outward expressions disappear;

and samadhi is the last stage, the ultimate meditation where the seeds are burned. You have reached the very source of being and life. Then, you don't cling to anything. Then, you are not afraid of death. Then, in fact, you are not; then you are no more. Then God abides in you, and you can say, 'aham brahmasmi,' I am the very divine, the very ground of existence.

Yoga: The Alpha and the Omega, Vol 4
Chapter #6
Chapter title: The existentialist cul-de-sac
26 April 1975 am in Buddha Hall

The first question:

Question 1

PATANJALI SAYS, 'DO NOT CLING TO LIFE,' AND THIS IS EASY TO UNDERSTAND AND FOLLOW. BUT HE ALSO SAYS, 'DO NOT LUST FOR LIFE.' ARE WE NOT TO ENJOY IN THE PRESENT ALL THAT NATURE HAS TO OFFER US: FOOD, LOVE, BEAUTY, SEX ETC? AND IF THIS IS SO, IS IT NOT LUST FOR LIFE?

PATANJALI SAYS that lust for life is a barrier, a barrier to enjoying life, a barrier to being really alive, because lust is always for the future; it is never for the present. He is not against enjoyment. When you are in the moment enjoying something, there is no lust in it. Lust is a hankering for the future, and this has to be understood.

People who are not enjoying their lives in the present have lust for life in the future. Lust for life is always in the future. It is a postponement. They are saying, 'We cannot enjoy today so we will enjoy tomorrow.' They are saying, 'Right this moment we cannot celebrate, so let there be a tomorrow so that we can celebrate.' Future arises out of your misery, not out of your celebration. A really celebrating person has no future; he lives this moment, he lives it totally. Out of that total living arises the next moment, but it is not out of any lust. Of course, when out of celebration the next moment arises, it has more capacity to bless you. When out of celebration the future arises, it goes on becoming more and more rich. A moment comes when the moment is so total, so whole, that time completely disappears.

Time is a need of the miserable mind. Time is a creation of misery. If you are happy there is no time -- time disappears.

Watch it..from another dimension: have you observed that whenever you are in misery, time moves very slowly? Somebody is dying, somebody you love, somebody you would like to be alive, and you are sitting by the side. The whole night you sit by the side of the bed and the night looks as if it is an eternity. It seems not to be ending at all; it goes on, and on, and on. The clock on the wall seems to be moving very, very slowly. In misery, time moves slowly. When you are happy -- you are with your beloved, your friend, you are cherishing the moment -- time goes fast. The whole night has passed and it seems that it has been only a few moments or a few minutes. Why does this happen? -- because

the clock on the wall doesn't bother about whether you are happy or unhappy; it moves on its own. It never goes slow, never goes fast with your moods. It is always moving with the same pace, but your interpretation differs. In misery time becomes bigger, in happiness time becomes smaller. When somebody is in a blissful mood time simply disappears.

Christianity says that when you are thrown into hell, the hell is going to be eternal, never-ending. Bertrand Russell has written a book, WHY I AM NOT A CHRISTIAN -- he gives many reasons. One of them is this: 'Whatsoever sins I have committed, it is impossible to think that eternal punishment can be just. I may have committed many sins. You throw me in hell for fifty years, a hundred years, fifty lives, a hundred lives, one thousand lives, but eternal punishment cannot be just.' Eternal punishment seems to be simply unjust, and Christianity believes in only one life. How can a man commit so many sins in one life, a life of just sixty or seventy years, so that he becomes worthy of being punished for eternity? It looks simply absurd! Russell says, 'Whatsoever sins I have committed and whatsoever I have been thinking to commit but have not committed yet; if I confess all my sins, committed, uncommitted, imagined, dreamed, then too the hardest judge cannot send me to jail for more than five years.'

And he is right, but he misses the point. Christian theologians have not been able to answer. Hell is eternal not because it is eternal, but because it is the greatest misery -- time moves not. It appears that it is eternal. If in bliss time disappears, then in the deepest misery, which is hell, time continues so slowly, as if not moving at all. A single moment of hell is eternal. It will appear to you that it is not ending, not ending, not ending.

The theory of eternal hell is beautiful, very psychological. It shows simply that time depends on the mind; time is a mind-oriented phenomenon. You are in misery, there is time; you are happy, there is no time. The lust for life is lust for more time. It shows that whatsoever you have gained is not enough, you are not satiated yet. 'Give me more time so that I can be satiated. Give me more life, more future, more space to move, because all my desires are yet unfulfilled.' That's what a man who is lusting for life goes on praying for, 'Lord, give me more time, because all my desires are still there. Nothing has been a fulfillment, I am not contented, I am not satiated and time is flowing fast. Give me more time.' This is the meaning of lust for life: lust for more time.

What do you mean by life? -- life means more time in the future. What do you mean by death? -- death means no future. If death comes right now, future ends, time ends. That's why you are afraid of death, because it will not give you space and all your desires are unfulfilled. Patanjali is not against life. In fact, because he is not against life he is against lust for life. If you live life to its totality, enjoy it to the deepest possibility, allow it to happen, then there will be no lust for life.

Be more sensitive, alive, aware, and then you will not hanker for more time. In fact, for a man who is satiated with life, death looks like rest, great relaxation, not the ending of life. He is not afraid of it, he welcomes it; a full rich life lived, then

death comes in the night, as the night. The whole day you worked, now you prepare the bed and go to rest.

There are people who are afraid of night. I used to stay in Calcutta with a very rich man who was as afraid of night as people are afraid of death. He could not sleep, and he could not sleep because he was resting the whole day. Then how could he expect sleep? He was rich, he had everything, so he didn't do anything. Only poor people walk on their legs, only poor people do things.

Somewhere, Camus writes that a time will come in future when, really, people will be so rich that they will not even love. They will send their servants to do it. In fact a rich man should not have. Why bother about the whole effort? -- you can send a servant. That's what rich men are doing: servants have to be sent to live life, and they rest.

When you rest the whole day, how can you sleep in the night? The need is not created. A man works the whole day, lives, and by the evening-time he is ready to fall into oblivion, into darkness. The same happens if you have lived a true life, an authentic life. If you have really lived it, death is a rest. Evening comes, night falls, and you are ready; you lie down and wait. When you live rightly you don't ask for more life because more is already there, more than you can ask is already there, more than you can imagine has already been given to you. If you live every moment to its total intensity, you are always ready to die.

If death comes right now to me I am ready, because nothing is incomplete. I have not postponed anything. I have taken my morning bath and enjoyed it. I have not postponed anything at all for the future, so if death comes there is no problem. Death can come and take me right now. There will not even be a slight idea of future because nothing is incomplete.

And you? -- everything is incomplete. Even the morning bath you could not take well because you had to come to listen to me; you missed it. You move according to the future and then you go on missing. If this missing becomes a habit, and it becomes one, then you will miss my talk also because you are the same man who missed the morning bath, who missed the morning tea, who somehow finished it but remained incomplete. It is hovering around your head. All that you have left incomplete is still like buzzing bees around you. Now this becomes a habit. You will listen to me but you are getting ready to go to the office, or to the shop, or to the market; you have already moved. You are only physically sitting here. Your mind has moved in the future. You will never be anywhere. Wherever you are, you are already moving somewhere else. This incomplete life creates lust for life. You have to complete many things.

How can you afford to die right this moment? I can afford to, I can enjoy -- everything is complete! Remember this, Patanjali, Buddha, Jesus -- nobody is against life. They are for life, all for life, but they are against lust for life because lust for life is a symptom of a man who has been missing life.

The second question:

Question 2

MANY OF THE EXISTENTIALIST THINKERS OF THE WEST -- SARTRE, CAMUS ETC. -- HAVE COME TO REALIZE THE FRUSTRATION, HOPELESSNESS AND MEANINGLESSNESS OF LIFE, BUT THEY HAVE NOT KNOWN THE ECSTASY OF A PATANJALI. WHY? WHAT IS MISSING? WHAT WOULD PATANJALI HAVE TO SAY TO THE WEST AT THIS POINT?

Yes, a few things are missing in the West which were not missing for Buddha in India. Buddha also reached to a point where Sartre is: the existentialist despair, the anguish, the feeling that all is futile, that life is meaningless. But when Buddha reached this point, that everything is meaningless, there was an opening in India; it was not the end of the road. In fact, it was only the end of one road but another opened immediately; the closing of one door but the opening of another.

That is the difference between a culture which is spiritual and a culture which is materialist. A materialist says, 'This is all; there is nothing else to life.' A materialist says that all that you see, that is all that reality is. If that becomes meaningless, then there is no door open. A spiritualist says, 'This is not all, the visible is not all, the tangible is not all.' When this is finished, suddenly a new door opens and this is not the end. When it is finished, it is only a beginning to another dimension.

This is the only difference between a materialist conception of life and a spiritualist conception of life -- the difference of world views. Buddha was born into a spiritualist world view. He also realized the meaninglessness of all that we do, because death is there and death will finish everything, so what is the point of doing or not doing? Whether you do or don't do, death comes and finishes everything. Whether you love or not, old age comes and you become a ruin, a skeleton. Whether you live a poor life or a rich life, death annihilates both; it does not bother about who you are. You may have been a saint, you may have been a sinner -- for death it makes no difference. Death is absolutely communist; it treats everybody equally. The saint and the sinner both fall down into the dust -- dust unto dust. Buddha came to realize this, but the spiritual world view was there, the milieu was different.

I have told you the story of Buddha: He comes to see an old man; he realizes that youth is just a passing phase, a momentary phenomenon; a wave in the ocean rising and falling, nothing of permanence in it, nothing of the eternal in it; just like a dream, a bubble ready to burst any moment. Then he sees a dead man being carried. In the West the story would have stopped here: the old man, the dead man. But in the Indian story, after the dead man he sees a sannyasin -- that is the door. And then he asks his driver, 'Who is this man, and why is he in ochre robes? What has happened to him? What type of man is he?' The driver says,

'This man has also realized that life leads to death and he is in search of a life which is deathless.'

This was the milieu: life doesn't end with death. Buddha's story shows that after seeing death, when life feels meaningless, suddenly a new dimension arises, a new vision -- sannyas: the effort to penetrate into the deeper mystery of life, to penetrate deeper into the visible to reach the invisible, to penetrate matter so deeply that matter disappears and you come to the basic reality, the reality of spiritual energy, the Brahma. With Sartre, Camus, Heidegger, the story ends with the dead man. The sannyasi is missing, that is the missing link.

If you can understand me, that is what I am doing: creating so many sannyasis, sending them to the whole world, so that whenever there is a man who comes to understand, like Sartre, that life is meaningless, a sannyasi must be there to follow, to give a new vision that life doesn't end with death. A phase ends, but not life itself.

In fact, life starts only when death has come because death ends only your body, not your innermost being. The life of the body is only a part, and a very peripheral part, a superficial part.

In the West, materialism has become the world-view. Even so-called religious people in the West are all materialists. They may go to church, they may believe in Christianity, but that belief is not even skin deep. It is a social formality. One has to go to church on Sunday; it is the thing to do, the right thing to do to remain 'the right people' in the opinion of others. You are the right people doing the right things -- a social formality. But inside, everybody has become a materialist.

The materialist world-view says that with death everything ends. If this is true, then there is no possibility of any transformation. And if everything ends with death then there is no point in continuing to live. Then suicide is the right answer.

It is simply wonderful to see Sartre going on living. He should have committed suicide a long time ago because if he had really realized that life is meaningless, then what is the point? Either he has realized it or he is still hoping against it and has not realized it. What is the point of carrying the whole thing again and again every day, of getting up out of bed? If you have really felt that life is meaningless, how can you get out of bed the next morning, for what? To repeat the same old nonsense again? -- meaningless. Why should you breathe at all?

This is my understanding: if you have really realized that life is meaningless, breathing will stop immediately. What is the point? You will lose interest in breathing, you will not make any effort. But Sartre goes on living and living and doing millions of things. The meaninglessness has not really penetrated very deeply. It is a philosophy; not yet a life, not yet an intimate happening inside, just a philosophy. Otherwise, the East is open; why shouldn't Sartre come? The East says, 'Yes, life is meaningless, but a door then opens.' Then let him come to the East and try to find the door.

And it is not only that somebody has said it; for almost ten thousand years many have come to realize this point, and you cannot delude yourself about it. Buddha lived for forty years in ecstasy with not a single moment of misery. How can you pretend? How can you live a forty year life acting as if you are ecstatic? And what is the point of acting? And not only one Buddha -- thousands of Buddhas are born in the East, and they have lived the most blissful of lives with not a single ripple of misery arising.

What Patanjali is saying is not a philosophy, it is a realized fact, it is an experience. Sartre is not courageous enough, other wise there would be two alternatives: either commit suicide, be true to your philosophy, or seek a way to life, a new life. In both ways, you leave the old. That's why I insist that whenever a person comes to the point of suicide, only then does the door open. There there are two alternatives: suicide or self transformation.

Sartre is not courageous. He talks about courage, sincerity, authenticity, but is none of these. If you are authentic, then either commit suicide or seek a way out of the misery. If the misery is final and total, then why do you go on living? Then be true to your philosophy. It seems that this despair, anguish, meaninglessness, is also verbal, logical, but not existential.

It is my feeling that the existentialism of the West is not really existentialist; it is again a philosophy. To be existentialist means it must be a feeling, not a thinking. Sartre may be a great thinker -- he is, but he has not felt the thing, he has not lived it. If you live despair, you are bound to come to a point where something has to be done, radically done, immediately done. A transformation becomes urgent, becomes your only concern.

You have also asked what is missing. The world view, the spiritual world view is missing in the West. Otherwise, many Buddhas could be born. The season is ripe -- despair, meaninglessness is felt; it is in the air. The society has achieved affluence and found it lacking. Money is there, power is there, and man feels deep down totally impotent. The situation is ripe, but the world view is lacking.

Go to the West and give the message. Spread the word, the world-view of spirituality, so that those who have come to the end of their travels in this life should not feel that it is the end -- a new door opens. Life is eternal. Many times you will feel that everything has ended and suddenly something again starts. A world view of spirituality is lacking. Once that world-view is there, many will start moving into it.

The trouble is that many so called religious teachers from the East are moving in the West, and they are more materialist than you. They are there simply for the money. They cannot give you the world view of spirituality. They are salesmen. They have found the market because the season is ripe.

People are hankering for something, not knowing what. People are finished with this so-called life, frustrated, ready to take a jump into something unknown, un-lived yet. The market is ready for people to exploit, and there are many

merchants from the East. They may be called Maharishis, that makes no difference. Many merchants, salesmen, are moving in the West. They are just there for the money.

With a real Master, you have to come to him, you have to seek him, you have to find him, you have to make efforts. A real Master cannot go to the West because just by going the whole point will be lost; the West has to come to him. And it will be easier for Western people to come to the East to learn the inner discipline, the awakening, and then go to the West and spread the new milieu. It will be easier for Western people to learn in the East, to be here in the atmosphere of a spiritual Master, and then carry back the message -- because you will not be materialist if you go and spread the news in the West. You will not be materialist because you have been enough, you are finished with it.

When poor people from the East go to the West, of course they start accumulating money. That's simple. The East is poor and now the East is not hankering for spirituality, it is hankering for more money, more material gadgets, more engineering and atomic science. Even if a Buddha were to be born, nobody will talk about him in the East, but a small toy sputnik is released by India and the whole country goes mad and happy. What stupidity! A small atomic explosion, and India feels very happy and proud because she has become the fifth atomic power.

The East is poor, and the East is now thinking in terms of matter. A poor mind always thinks about matter and all that matter can give. The East is not in search of spirituality. The West is rich and now the West is ready to seek.

But whenever there is a Master, one has to seek him. Through the very seeking many things happen. If I come to you, you will miss me. If I come and knock at your door, you will think I have come to seek something from you; that will become the closing of your heart. No, I will not come to your house and knock. I will wait for you to come and knock, and not only knock, I will also force you to wait -- because that is the only way that your heart can be opened.

I don't know what Patanjali would have said to the West. How can I know? Patanjali is Patanjali; I am not Patanjali. But this is what I would like to say: the West has come to a point where either suicide or a spiritual revolution will happen. These are the only two alternatives. I'm not saying this only about individual people, individual persons. This is so for the West as a whole. Either the West will commit suicide through atomic war for which it is preparing, or there will be a spiritual awakening. And there is not very much time left. Within this century, in just twenty five years more, the West will either commit suicide or the West will know the greatest spiritual awakening that has ever happened in the history of man. Much is at stake.

People come to me and they say, 'You go on giving sannyas without considering whether the person is worthy or not.' I tell them that time is short, and I don't bother about it. If I give sannyas to fifty thousand people and only fifty prove to be true, that will be enough.

The West needs sannyasis. The story there has gone to the point where the dead man is being carried. Now a sannyasi has to appear in the West. And the sannyasi should be Western, not Eastern, because the Eastern sannyasi will become a victim, sooner or later, of all that you can give to him. He will start selling; he will become a salesman because he comes from the starved East. Money is his god.

The sannyasi should be Western: one who comes from the roots of the West, who realizes the meaninglessness of life, who realizes the frustration of the whole effort towards materialism, who realizes the futility of all Marxism, communism, and all materialist philosophies. This frustration is in the blood of Western man now, in the very bones.

That's why my whole interest is to make as many Western people sannyasis as possible and send them back home. Many Sartres are waiting there. They have seen the death. They are waiting to see the ochre robe, and with the ochre robe, the ecstasy that follows.

The third question:

Question 3

A BUDDHA LIVES WITH THE HIGHEST SENSITIVITY AND SO HE ENJOYS ALL HIS BODILY NEEDS. IS NOT SEX ALSO A BODILY NEED? THEN WHY DOES IT DISAPPEAR IN A BUDDHA?

Many things will have to be understood.

First: sex is not an ordinary need, like food. It is very extra ordinary. If food is not given to you, you will die, but without sex you can live. If water is not given to you, the body will die, but without sex you can live. If air is not given to you, you will die within seconds, but without sex you can live your whole life.

This is the first difference, and why is it so? Because sex is basically not the need of the individual, it is the need of the race. The race will die if sex is not allowed, but you will not die. Man will die; it is not individual, but collective. Sex is a racial need, not individual. If everybody becomes a brahmachari, a celibate, then humanity will disappear, but you will live. You will live for seventy years or even more, because you will save much energy. A man who was going to live seventy years may be able to live a hundred years without sex, because his energies will be conserved. But without sex the race will die.

This is the first difference: food is needed for you, sex is needed for others. Sex is needed for the future generations to come. You have already come so there is no problem. Your parents needed sex for you to come. If they had remained celibates, you would not be here, but they would have lived, it would have been no problem for them. They would have lived even better because you created many troubles for them.

That's why nature has given you such a deep hypnosis about sex, otherwise humanity will disappear. Nature has made you completely obsessive about sex -- it forces you. You try to escape from the trap, and you feel trapped -- whatsoever you do, wherever you go, sex follows you. Nature cannot afford k. Otherwise, sex in itself is such an ugly act that if you were allowed freedom, then I don't think anybody would choose it. It is enforced.

Have you ever thought about yourself copulating? -- how ugly it looks! That's why people hide themselves when they copulate; they want privacy so that nobody looks at them. But just think, imagine yourself copulating. The whole thing seems to be absurd, foolish. What are you doing? If there were no obsession inside you to do it, nobody would do it. But nature cannot afford not to let you do it, so nature has given you a deep inner hypnosis about it. It is chemical, it is hormonal. In the bloodstream particular hormones are flowing which force you.

Now biologists say that if those hormones can be taken out of you, sex will disappear. Injections can be given to you of those hormones and sex becomes very powerful. Even in an old man of seventy or eighty years old whose body is no longer capable of moving into sex, the hormones can be injected and he will start behaving like a foolish young man. He will start chasing women. He may even be in a wheelchair but he will chase women. It is not that one is chasing, it is the hormonal chemical system in the body.

A child is born, the hormones are not ripe; they will take time to ripen. He will become capable of the sexual urge at about fourteen. Up to that time there is no problem. The sex hormones are getting ripe, the glands are getting ready. Suddenly, at fourteen, they explode and the child goes crazy. He cannot understand what is happening.

The age between fourteen and eighteen is one of the most awkward. The child cannot understand: 'What is happening?' Something has taken possession of him. It is a possession! Nature has taken possession -- now you are ready, now the body is ready, now nature forces you to reproduce. Fantasies arise, dreams; you cannot escape. Wherever you look, if you are a man you can see only woman, if you are a woman, only man. k is a sort of madness. Of course, nature has to create it, otherwise there would be no reproduction.

Your individual life is not at stake if you become celibate. No, nothing is at stake. On the contrary, you will live more deeply, more easily because energy will be conserved.

That is why in the East people discovered this: they discovered that sex brings death sooner. So those who wanted to live longer, for their own reasons, they dropped sex completely. For example, Hatha yogis who want to live longer because they have very slow moving methods, bullock cart methods -- they need a very long time to finish them, they need tong life to finish their yoga, to come to the final Enlightenment -- they dropped sex completely. And how did they drop it? They created particular postures which change the hormonal flow in the

body. They created certain bodily exercises in which the semen is reabsorbed back into the blood. They did tremendous things with the body; even discharged semen could be reabsorbed back into the body.

They created many methods to absorb the sex energy because sex energy is life energy; a child is born out of it. If you can absorb the energy back into your own system, you will be very, very strong. You can live longer. In fact, old age can be simply dropped. You can be young to the very end.

There are differences. Food is an individual need. If you stop it you will die. Sex is not an individual need, it is a possession. If you can stop, you will gain much out of it. But stopping can be of three types: you can suppress the desire; that will not help -- your sex energy will become perverted. That's why I say it is better to be natural than to be perverted. Jain monks, Buddhist monks, Christian, Catholic monks, who have all lived in exclusively male societies, male groups -- out of a hundred monks, ninety percent are either masturbatory or homosexual. That has to be so, because where will the energy go? And they have only been suppressing, they have not transformed the hormonal system, the chemistry of the body. They don't know what to do so they simply suppress. Suppression becomes perversion. I am against methods of the first type. It is better to be natural than to be perverted, because perversion is falling below nature, it is not going beyond.

Then there is the second type which has tried to change the hormonal system of the body: Hatha yogis, yoga asanas. And there are many ways to change the chemistry of the body. The second methods are better than the first, but still I am not in favor of them. Why? Because if you change the body, you are not changed. An impotent man is celibate, but it is useless. Through Hatha Yoga methods you will become impotent; the hormones will not be there functioning, or the glands will be damaged and they cannot function, but this is not a spiritual growth. You have destroyed the mechanism, you have not gone beyond it.

And this too can lead to other types of problems in life. You will become afraid of many things. You will be afraid of woman because the moment she comes near, your changed chemistry will again take the old pattern, a flow. A woman has a certain energy: the feminine energy, which is magnetic and changes your body-energy. So Hatha yogis became afraid of women. They escaped to the Himalayas and the caves. Fear is not a good thing, and if you are afraid, you are in it. It is as if a man becomes blind so that he cannot see woman, but that won't help much.

The third type of method is to become more aware. Don't change the body -- as it is, it is good. Let it remain natural; you become more aware. Whatever happens in the mind and in the body, become aware. On gross and subtle layers become more and more conscious. Just by being conscious, by being a witness, you rise higher and higher and higher -- and a moment comes when just because of your height, just because of your peak consciousness, the valley remains there but you are no more part of the valley; you have transcended it. The body remains sexual, but you are not there to cooperate with it. The body remains

absolutely natural, but you have gone beyond it. k cannot function without your cooperation. This happens in a Buddha.

The word 'buddha' means one who has awakened. It does not belong to Gautam Buddha alone. 'Buddha' is not a personal name, it is a quality of being. Christ is a Buddha, Krishna is a Buddha, and thousands of Buddhas have existed. k is a quality of being -- and what is that quality? -- awareness. The flame of awareness goes higher and higher and a moment comes when the body is there, fully functioning and natural, sensitive, sensual, alive, but your cooperation is not there. You are a witness now, not a doer -- sex disappears.

Food will not disappear; even a Buddha will need food because it is a personal need, not a social need a racial need. Sleep will not disappear, it is a personal need. All that is personal will be there, all that is racial will disappear -- and this disappearance has a beauty of its own.

If you look at a Hatha yogi you will see a crippled being. You cannot see any grace coming from his face. He has destroyed his chemistry, he is not beautiful. If you see a repressed monk, he is even more ugly because from his eyes and face you will see all sorts of lust falling all around. He will have a sexual atmosphere around him -- ugly and dirty. A natural man is better; at least he is natural. But a perverted man is ill and he carries illness around him.

I am in favor of the third, but for the meantime you remain natural. No need to suppress, no need to try any methods to cripple the body -- no need. Be natural and go on working for your Buddhahood. Be natural and become more and more alert and aware. A moment will come when sex simply disappears. When it disappears on its own, it leaves behind it such a glow, such grace, such beauty. Don't force it to disappear otherwise it will leave behind many wounds and you will always remain with those wounds. Let it go by itself. Simply be a watcher and don't be in a hurry. Nature is good, nature is beautiful; you be natural. Unless you become supernatural, don't fight with nature. Let the higher come in. And this is my attitude about everything: don't fight with the lower, pray for the higher. Work for the higher and let the lower be left untouched. If you start fighting with the lower you will have to remain there with the lower; you cannot move from there. Be natural so that nature does not disturb you and you are left alone to rise higher. Pray for the higher, meditate for the higher, try for the higher and leave nature as it is. Soon the supernature will arise. Out of nature comes the supernature, and then there is grace, then there is beauty, then there is incomparable beatitude.

From another dimension it will be good for you to know: sex belongs to the body, love belongs to the subtle body, prayer belongs to the center, to the very ground of your being. Sex belongs to the periphery, prayer belongs to the center, and between the center and the periphery is love. Buddha is prayerful compassion; he has reached the center. Before you reach the center, just moving in between from the periphery to the center, you will be loveful, very, very deeply loving. On the periphery you will be lustful, you will be sexual. And it is

the same energy. On the periphery sex is a need, between the periphery and the center love is the need. The energy is the same but you have changed, so the need changes. At the center, prayer, compassion is the need -- the energy is the same. So Buddha is not starved of sex; the same energy has become compassion. A man of love is not starved of sex, the same energy has become love. So the question of needs has to be understood.

The need exists in the body, but if you move from the body, deeper, the need changes. The need follows you. If you are filled too much with sexual imagery, fantasy, that shows only that you exist on the periphery. Move from there. You go on working on the periphery. For millions of lives you have been working there and the need has not been fulfilled. It cannot be fulfilled. No need can be fulfilled -- remember this. You eat; after eight hours, six hours, you are again hungry. No need can be fulfilled. It is a temporary fulfillment. You have sex -- after a few hours again you are ready. Needs cannot be fulfilled because they move in a circle.

Move higher than your needs. I am not saying fight with the needs; allow them, enjoy them while you are there. Why fight? -- enjoy. Don't create guilt because the more guilt you create, the more suppression, the more difficult it will be for you to move from there. Enjoy it while you are there. If you love, you have sex, enjoy it. Don't feel guilty, and don't feel a sinner. Sin well! If you are sinning then at least be efficient.

I am reminded of Luther. Pecca Fortiter, a disciple, asked Luther, What to do? I cannot stop sinning.' Luther said, 'Sin stronger.' Absolutely right. I have never felt very much sympathy with Luther's thoughts, but about this I am absolutely with him: stronger, sin stronger. If you cannot stop then why bother? Sin stronger because only at the extreme is transformation possible. Lukewarm people are never transformed.

Never be lukewarm. That is the only stupidity you can go on committing. Because when you are boiling one hundred percent, only then does the evaporation happen. Lukewarm, you can remain lukewarm for many, many lives and nothing will happen. Move to the extreme. If you are in sex, move into it totally. Don't create any conflict, don't withhold anything. And meanwhile go on working. Let sex be there on its own. You go on working for awareness. Meditate more and more and by and by you will see that the same energy is changing, transforming.

When you change, the energy changes because energy belongs to you. When your standpoint changes, the energy has to change its level. When your plane of being changes, then energy has to follow you. It is your energy.

When you move towards the center, by and by, you will suddenly realize that sex is disappearing and love is gaining strength. You are becoming more and more loving. Now the love is not a lust. Love is not like fire, it is a very cool light. Sex is fiery, it is fire. It is like hot sun. Love is like cool moon; it gives you light, but very cool, calm. A silence pervades love. Then, by and by, sex will become

more distant, more distant, more distant, and the same energy will be moving in love. You will not feel starved. Rather, on the contrary, you will feel more fulfilled, because love fulfills more. It is the higher form of sex, and every time you go higher, you feel more fulfilled because higher forms are more subtle energies. They are not gross, they are more subtle. They fulfill, they give you more. Then go on rising into awareness. A day comes when suddenly you are rooted in the center, centered. Now love also takes a new dimension; it becomes compassion.

What is the difference? In sex you are concerned with yourself, not concerned with the other at all. You simply use the other. That's why sexual partners continuously fight, because an inner feeling is there, 'The other is using me.' Sexual partners cannot come to a point of harmony. They will have to fight again and again, because the woman thinks the man is using her -- and she is right! Nothing is wrong in it. And the man thinks the woman is using him. And whenever somebody uses you as a means you feel hurt; it seems like an exploitation. The man is concerned with his own sex, the woman is concerned with her own sex -- neither is moving towards the other. The movement is not there. They are two selfish people, self centered, exploiting each other. If they have to talk about love and sing and be poetic, that is just allurements, persuasion, seduction -- but they are not concerned with the other. Once the man has used the woman, he turns over and goes to sleep, finished -- a thing to be used and thrown away.

In America they have made plastic women and plastic men. They work perfectly well. A plastic woman, if you play with her breasts, the breasts get an erection, they become warm. You can make love to a plastic woman and it is as fulfilling as any woman; even more because there is no fight, no conflict. Finished, you can throw the woman and go to sleep. That's all that people are doing. Whether the woman is plastic or real makes no difference. And the woman goes on using the man.

Whenever you use another as a means it is immoral. The other is an end in himself, but the other becomes an end in himself only in the second stage of your being, when you love. Then you love for the other. Then you are not using. Then the other is important, significant. The other is an end in himself or herself. You are grateful. No exploitation is possible in love; you help the other. It is not a bargain. You enjoy helping, you enjoy sharing and you are grateful that the other gives you an opportunity to share.

Love is subtle. The grosser realm of sex is left. The other has become an end but still there is a need, a subtle need. Because when you love a person a subtle expectation is hidden somewhere that the other should love you, even though unconsciously. It follows like a shadow that the other should love you. There is still a need to be loved -- better than sex but still an expectation. And that expectation will be the jarring note in love. It is not yet perfect.

Compassion is the highest quality of love, the highest purity. Now expectation is also not there. The other is not a means, the other is an end. And now you don't expect anything, you simply give whatsoever you can give. Expectation has completely gone. A Buddha is a total giver. He goes on giving, he enjoys giving. k is simple sharing. Now it has become compassion -- the same energy and the same need on different planes of being. That's why sex disappears in a Buddha, because it reappears as compassion.

The fourth question:

Question 4

YOU SPOKE OF THE LIVES OF JUNG AND FREUD, AND I HAVE HEARD THAT JANOV HAS NOT TRIED HIS OWN METHODS, AND HE SEEMS TO BE A VERY, VERY AMBITIOUS MAN. CAN YOU COMMENT ON HIS METHODS AND WHETHER HE HAS HEALED HIMSELF AT ALL?

That's the problem in the West with all the thinkers -- they have not tried their own methods. In fact, they have stumbled upon those methods not as part of their spiritual search. They have stumbled upon those methods working on their patients.

Freud stumbled upon psychoanalysis, and I say 'stumbled' because it was accidental. It was just groping in the dark. He was working on patients -- he was a doctor, trying to help. By and by he became aware that there are many illnesses which are not physical, so you go on treating them physically and nothing happens. Then he became interested in hypnosis because something could be done through hypnosis. Through hypnosis he started working. For many years he was a hypnotist working with his teacher and helping people. Then, by and by, he became aware that in fact hypnosis was not helping. There was no need to hypnotize a person and make him unconscious. Even if a person, fully conscious, started relating whatsoever came to his mind, whatsoever floated from the unconscious to the conscious mind, if he went on saying it, that would give a release. He started trying that. That's how psychoanalysis was born: free association of thoughts. He had never tried anything on himself. He remained the same man, he attained to no maturity.

The same has happened with others, and with Janov also. He had been working with patients and he stumbled upon the fact that if a patient can live backwards to the very trauma of birth, when the child is born and he screams for the first time -- that is the primal scream -- if a person can go backwards to the very point when he comes out of the womb and takes his first breath, then many things are simply resolved, many problems disappear. Just by living them again, they disappear. He has not tried it on himself. He is not a healed person.

Freud was very ambitious. He thought himself to be a prophet inaugurating a great world movement. And he was jealous, as political leaders are always

jealous, conspiratorial, spying on his own disciples and associates, continuously afraid that somebody was going to destroy his movement, take possession of the movement, become the leader; always afraid.

And it was the same with Jung. If you look into Jung's eyes.... Get a picture of Jung, it is worth studying. Hidden behind his glasses are very cunning eyes; the very face is egoistic. Janov is very ambitious and his new books show his ambition clearly. He has stumbled accidentally upon a small method which is not a system, just a fragment, but now he thinks he has discovered the whole truth. Now he thinks this Primal Therapy is all that is needed, that this will lead everyone to the ultimate nirvana. This is foolish. This is ambition.

The second thing to remember about all the Western thinkers who have become influential there is that they have been working with ill people, patients. They have not come across healthy people, so whatsoever their findings, their findings are based on pathology. A healthy person is absolutely different from a pathological person. Freud never came across a healthy man. There is no question of it because the healthy man never goes to the physician or the doctor. Why should he go? Unless you are mentally ill, why should you go to a headshrinker? There is no need. You go only because you are ill, so only ill humanity goes to these people: Freud, Jung, Adler, Janov. On these ill people they base their philosophies.

This is bound to be unbalanced, and not only unbalanced, but also in a certain way very dangerous because these ill specimens of humanity are not the real representatives. They are ill. It is just as if you come to know only blind men because you are a doctor of eyes, so only blind people come to you and then you think about man as blind. Mentally ill people come to you, then you think of man as mentally ill. That is wrong because unless healthy people exist, is illness possible?

All the Western psychologies are based on pathology, and a real psychology is needed that is based on the healthy person. The perfect psychology has to be based on Buddha like people, not just healthy people.

So there are three types of psychologies. One, pathological: all Western psychologies are pathological. Only very recently some wholistic trends which think about the healthy person are gaining strength, but they are just at the beginning. Even the first steps have not been taken. There are psychologies of the second type which think about the healthy person, which are based on the healthy mind -- those are the Eastern psychologies. Buddhism has a very, very penetrating psychology; Patanjali has his own psychology. They are based on healthy people: to help a healthy person become more healthy, to help a healthy person attain to greater health. Pathological psychologies help m people to become healthy.

Then there is a third type. What Gurdjieff used to call the ultimate psychology is as yet undeveloped. That type has to depend on Buddha. It has not been developed yet, because where to go to study a Buddha, and how to study a

Buddha? And only one Buddha won't do, you will have to study many. Then only can you come to conclusions. But some day that psychology will happen, it is a must. It must be there because only that can give you the total perception into human consciousness.

Freud, Jung, Janov, they all remain ill. They have never worked it out on themselves. Stumbling in the dark, groping in the dark, they come to some fragments and then they think that those fragments are complete systems. Whenever a fragment is claimed as a complete system it becomes a lie. A fragment is a fragment.

Eastern psychologies are for healthy people, to help you to become more whole. And my effort will be to work out a psychology of the third type, the psychology of Buddhas, because that will give you the perfect penetration into the whole of human consciousness.

Psychologies based on pathologies are good; they help ill people. But that can never be the goal. It is good, but just to become healthy, normal, is nothing much. Just to be normal is nothing much because everybody else is normal. It is bad to be ill because you suffer, but it is not much good to be normal because normal people are suffering in millions of ways. In fact, to be normal means only to adjust to the society. The society itself may be abnormal, the whole society may be itself ill. To adjust to it only means you are normally abnormal, that's all. That's not much of a gain. You have to go beyond social normality. You have to go beyond the social madness. Then only, for the first time do you become healthy.

Eastern psychologies: Yoga, Zen, Sufism, all help healthy people to become more healthy and holy. The third type of psychology is needed, urgently needed, because without it you don't have the goal, the perception of the very end. That has to be worked out. Gurdjieff tried his best but couldn't succeed. The climate was not ripe. I am trying towards that again. It is difficult to succeed in it, but the possibility is there and one has to go on trying. If even a little more light is thrown on the perfect, the last, the ultimate psychology of man, even that is good, very helpful.

Yoga: The Alpha and the Omega, Vol 4

Chapter #7

Chapter title: Awareness: the fire that burns the past

27 April 1975 am in Buddha Hall

12. WHETHER FULFILLED IN THE PRESENT OR THE FUTURE, KARMIC EXPERIENCES HAVE THEIR ROOTS IN THE FIVE AFFLICTIONS.

13. AS LONG AS THE ROOTS REMAIN, KARMA IS FULFILLED IN REBIRTH THROUGH CLASS, SPAN OF LIFE, AND TYPES OF EXPERIENCES.

14. VIRTUE BRINGS PLEASURE; VICE BRINGS PAIN.

MAN APPEARS to be in the present, but that is only an appearance. Man lives in the past. Through the present he passes, but he remains rooted in the past. The present is not really time for the ordinary consciousness. For the ordinary consciousness, the past is real time, the present just a passage from the past to the future, just a momentary passage. The past is real and the future also, but the present is unreal for the ordinary consciousness. Future is nothing but the past extended. Future is nothing but the past projected again and again.

The present seems to be non-existent. If you think of the present, you will not find it at all because the moment you find it, it has already passed. Just a moment before when you had not found it, it was in the future. For a Buddha-consciousness, for an awakened being, only the present is existential. For ordinary consciousness, unaware, sleepy like a somnambulist, the past and future are real, the present is unreal. Only when one awakes is the present real; the past and future both become unreal.

Why is this so? Why do you live in the past? -- because mind is nothing but an accumulation of the past. Mind is memory: all that you have done, all that you have dreamed, all that you wanted to do and could not do, all that you have imagined in the past, is your mind. Mind is a dead entity. If you look through the mind, you will never find the present, because the present is life, and life can never be approached through a dead medium. Life can never be approached through dead vehicles. Life cannot be touched through death.

Mind is dead. Mind is just like dust gathering on a mirror. The more dust gathers, the less the mirror is mirror like. And if the layer of dust is very thick, as it is on you, then the mirror does not reflect at all.

Everybody gathers dust. Not only do you gather, you cling to it, you think it is a treasure. The past is gone; why do you cling to it? You cannot do anything about it. You cannot go back, you cannot undo it. Why do you cling to it? It is not a treasure. And if you cling to the past and you think it is a treasure, of course your mind will want to live it again and again in the future. Your future cannot be

anything but your modified past -- a little refined, a little more decorated. But it is going to be the same because the mind cannot think of the unknown; the mind can only project the known, that which you know.

You fall in love with a woman and the woman dies. Now how are you going to find another woman? The other woman is going to be a modified form of your dead wife; that is the only way you know. Whatsoever you do in the future will be nothing but a continuation of the past. You can change a little -- a patch here, a patch there, but the main part will remain the same, just the same.

Somebody asked Mulla Nasrudin when he was lying on his deathbed, 'If you are again given a life, how are you going to live it Nasrudin? Would you make any changes?' Nasrudin pondered with closed eyes, thought, meditated, then opened his eyes and said, 'Yes, if I am again given a life, I will part my hair in the middle. That has always been my wish, but my father always insisted that I not do it. And when my father died, the hair had become so conditioned that it could not be parted in the middle.'

Don't laugh. If you are asked what you will do again with your life, you will make slight changes just like this: a husband with a slightly different nose, a wife with a little different complexion, a bigger or smaller house; but they are nothing more than parting your hair in the middle -- trivia, not essential. Your essential life will remain the same.

I look into your eyes and I see this. You have done it many, many times: your essential life has remained the same. Many times you have been given lives. You have lived many times; you are very, very ancient. You are not new on this earth, you are older than the earth because you have lived on other earths also, other planets. You are as old as existence. This is how it should be because you are part of it. You are very ancient, but repeating the same pattern again and again.

That's why Hindus call it the wheel of life and death; 'wheel' because it goes on repeating itself. It is a repetition: the same spokes come up and go down, go down and come up. Mind projects itself, mind is past, so your future is not going to be anything other than the past.

And what is past? What have you done in the past? Whatsoever you have done -- good, bad, this, that -- whatsoever you do creates its own repetition. That is the theory of karma. If you were angry the day before yesterday, you created a certain potentiality for anger: to be angry again yesterday. Then you repeated it, you gave more energy to the anger, the mood of anger, you rooted it more, you watered it. Now today you will repeat it again with more force, with more energy. And then tomorrow you will again be a victim of today.

Each action that you do or even think about has its own ways of persisting again and again, because it creates a channel into your being. It starts absorbing energy from you. You are angry, then the mood goes and you think that you are angry no more; then you miss the point. When the mood has gone nothing has happened; only the wheel has moved and the spoke that was up has gone down. The anger was there on the surface a few minutes ago, the anger has now gone

down into the unconscious, into the depth of your being. It will wait for its time to come again. If you have acted according to it, you have reinforced it, then you have again given a lease for its life. You have given it again a power, an energy. It is throbbing like a seed under the soil waiting for the right opportunity and season, then it will sprout.

Every action is self-perpetuating, every thought is self-perpetuating. Once you cooperate with it you are giving energy to it. Sooner or later it will become a habitual form. You will do it and you will not be the doer; you will do it just because of the force of habit. People say that habit is second nature. This is not exaggeration. On the contrary, this is an understatement. In fact, habit finally becomes first nature and nature becomes secondary. Nature becomes just like an appendix or footnotes in a book, and habit becomes the main part, the main body of the book.

You live through the habit; that means that the habit lives basically through you. The habit itself persists, it has an energy of its own. Of course it takes the energy from you, but you cooperated in the past, you are cooperating in the present. By and by, the habit will become the master and you will be just a servant, a shadow. The habit will give the commandment, the order, and you will be just an obedient servant. You will have to follow it.

It happened that one Hindu mystic, Eknath, was going for a pilgrimage. The pilgrimage was going to last for at least one year because he had to visit all the sacred places of the country. Of course, it was a privilege to be with Eknath, so many people, a thousand people, were travelling with him. The thief of the town also came and said, 'I know that I am a thief and not worthy enough to be a member of your religious group, but give me a chance also. I would like to come for the pilgrimage.' Eknath said, 'It will be difficult, because one year is a long time and you may start stealing people's things. You may cause trouble. Please drop this idea.' But the thief was insistent. He said, 'For one year I will drop stealing, but I have to come. And I promise you that for one year I will not steal a single thing from anybody.' Eknath agreed.

But within a week trouble started, and the trouble was this: things started disappearing from people's luggage, and even more puzzling -- because nobody was stealing them -- things would disappear from somebody's bag and they would be found in somebody else's bag after a few days. The man in whose bag they would be found would say, 'I have not done anything. I really don't know how these things have come to be in my bag.'

Eknath suspected, so one night he pretended to sleep but he was awake, he watched. The thief appeared near about midnight, in the middle of the night, and he started changing things from one person's luggage to another person's. Eknath caught him red handed and he said, 'What are you doing? And you had promised!' He said, 'I am following my promise. I have not stolen a single thing. But this is my old habit. In the middle of the night if I don't do some mischief, it is impossible for me to sleep. And for one year, not to sleep? You are a man of

compassion. You should be compassionate towards me. And I am not stealing, things are found again and again. They don't go anywhere but are just exchanged from one person to another. And moreover, after one year I have to start my stealing again, so it will be good practice also.'

Habits force you to do certain things; you are a victim. Hindus call it the theory of karma: each action that you repeat, or each thought -- because thought is also a subtle action in the mind -- becomes more and more powerful. Then you are in the grip of it. Then you are imprisoned in the habit. Then you live the life of an imprisoned man, a slave. And the imprisonment is very subtle: it is of your habits and conditioning and the actions that you have done. It is all around your body and you are entangled in it, but you go on thinking and befooling yourself that you are doing it. When you get angry, you think you are doing it. You rationalize it and you say that the situation demanded it: 'I had to be angry, otherwise the child would go astray; if I were not angry then things would go wrong, then the office would be in a chaos, then servants won't listen; I had to be angry to manage things, to discipline the child. To put the wife in her right place I had to be angry.' These are rationalizations. That's how your ego goes on thinking that you are still the boss, but you are not. Anger comes out of old patterns, out of the past. And when anger comes you try to find an excuse for it.

Psychologists have been experimenting and they have come to the same facts as the Eastern esoteric psychology: man is a victim, not a master. Psychologists have put people in total isolation, with every comfort possible. Whatsoever was needed was given to them but they didn't come in any contact with other human beings. They lived in isolation in an air conditioned cell -- no work, no trouble, no problem, but the same habits continued. One morning, with no reason now -- because every comfort was fulfilled, there was no worry, there was no excuse to be angry -- and the man would find suddenly that anger was arising.

It is within you. Sometimes, suddenly sadness comes for no apparent reason at all, and sometimes one feels happy, sometimes one feels euphoric, ecstatic. A man deprived of all social relationships, isolated in total comfort, supplied with every need, moves through all the moods that you move through in relationship. That means that something comes from within and you hang it on somebody else. That is just a rationalization. You feel good, you feel bad, and these feelings are bubbling from your own unconsciousness, from your own past. Nobody is responsible except you. Nobody can make you angry, and nobody can make you happy. You become happy on your own, you become angry on your own, and you become sad on your own. Unless you realize this, you will always remain a slave.

The mastery of one's self comes when one realizes, 'I am absolutely responsible for whatsoever happens to me, whatsoever happens, unconditionally. I am responsible, absolutely.' In the beginning it will make you very, very sad and depressed because if you can throw the responsibility on the other, you feel good that you are not in the wrong. What can you do when the wife is behaving in

such a nasty way? You have to be angry. But remember well, the wife is behaving nastily because of her own inner mechanisms. She's not nasty to you. If you were not there she would be nasty to the child. If the child were not there she would be nasty to the plates -- she would have thrown them on the floor. She would have broken the radio. She had to do something; nastiness was coming up. It was just coincidence that you were found reading your newspaper and she became nasty to you. It was just coincidence that you were available in a wrong moment.

You are angry not because the wife is nasty. She may have supplied the situation, that's all. She may have given you a possibility to be angry, an excuse to be angry, but the anger was bubbling up. If the wife were not there you would have been angry all the same -- with something else, with some idea, but anger had to be there. It was something that was coming from your own unconscious.

Everybody is responsible, totally responsible for his own being and behavior. In the beginning it will give you a very depressed mood that you are responsible, because you have always thought that you want to be happy -- so how can you be responsible for your unhappiness? You always desire blissfulness, so how can you be angry on your own? And because of this you throw the responsibility on the other. If you go on throwing responsibility on the other, remember that you will always remain a slave because nobody can change the other. How can you change the other? Has anybody ever changed the other? One of the most unfulfilled wishes in the world is to change the other. Nobody has ever done that. It is impossible because the other exists in his own right -- you cannot change him. You go on throwing responsibility on the other but you cannot change the other. And because you throw the responsibility on the other, you will never see that the basic responsibility is yours. The basic change is needed there inside you.

This is how you are trapped: if you start thinking that you are responsible for all your actions, for all your moods, in the beginning a depression will take over. But if you can pass through that depression, soon you will feel light because now you are freed from the other, now you can work on your own. You can be free, you can be happy. Even if the whole world is unhappy and unfree it makes no difference. Otherwise, how is a Buddha possible? And how is a Patanjali possible? How am I possible? The whole world is the same. It is just the same as it is for you, but a Krishna goes on dancing and singing; he's freed. And the first freedom is to stop throwing responsibility on the other, the first freedom is to know that you are responsible. Then Many things become immediately possible. The whole philosophy of karma is that you are responsible. Whatsoever you have sown in the past you are reaping. You may not be able to follow the link between the cause and the effect, but if the effect is there, the cause must be there some where in you.

That is the whole method of prati-prasav: how to move from the effect to the cause, how to go backwards and find the cause, from where it is coming up.

Whatever happens to you -- you feel sad, just close your eyes and watch your sadness. Follow where it leads, go deeper into it. Soon you will come to the cause. Maybe you will have to travel long, because this whole life is involved; and not only this life, but many other lives are involved. You will find many wounds in you which hurt, and because of those wounds you feel sad; they are sad. Those wounds have not gone dry yet; they are alive. The method of prati-prasav, the method of going back to the source, from the effect to the cause, will heal them. How does it heal? Why does it heal? What is the phenomenon implied in it?

Whenever you go backwards, the first thing you drop is throwing the responsibility on others, because if you throw the responsibility on the other you go outwards. Then the whole process is wrong: you try to find the cause in the other: 'Why is the wife nasty?' Then the 'why' goes on penetrating into the wife's behavior. You have missed the first step and then the whole process will be wrong. Why am I unhappy? Why am I angry? -- close the eyes and let it be a deep meditation. Lie down on the floor, close the eyes, relax the body and feel why you are angry. Just forget the wife; that is an excuse -- A, B, C, D, whatsoever, forget the excuse. Just go deeper into yourself, penetrate the anger. Use anger itself as a river; into the anger you flow and the anger will take you inwards. You will find subtle wounds in you.

The wife looked nasty because she touched a subtle wound in you, something which hurts. You have always thought that you are not beautiful, your face is ugly, and there is a wound inside. When the wife is nasty she will make you aware of your face. She will say, 'Go and look in the mirror!' Something hurts. You have been unfaithful to the wife and when she wants to be nasty, she will bring it up again, 'Why were you laughing with that woman? Why were you sitting with that woman so happily?' A wound is touched. You have been unfaithful, you feel guilty; the wound is alive. You close the eyes, feel the anger, let it arise in its totality so that you can see it completely, what it is. Then let that energy help you to move towards the past, because the anger is coming from the past. It cannot come from the future of course. The future has not yet come into being. It is not coming from the present.

This is the whole standpoint of karma: it cannot come from the future because future is not yet; it cannot come from the present because you don't know at all what it is. The present is known only by the awakened ones. You live only in the past so it must be coming from somewhere else in your past. The wound must be somewhere in your memories. Go back. There may not be one wound, there may be many: small, big. Go deeper and find the first wound, the original source of all anger. You will be able to find it if you try, because it is already there. It is there; all your past is still there. k is like a film, rolled and waiting inside. You unroll it, you start looking at the film. This is the process of prati-prasav. It means going backwards to the very root cause. And this is the beauty of the process: if you can

consciously go backwards, if you can consciously feel a wound, the wound is immediately healed.

Why is it healed? -- because a wound is created by unconsciousness, unawareness. A wound is part of ignorance, sleep. When you consciously go backwards and look at the wound, consciousness is a healing force. In the past, when the wound happened, it happened in unconsciousness. You were angry, you were possessed by anger, you did something: you killed a man and you have been hiding the fact from the world. You can hide it from the police, you can hide it from the court and the law, but how can you hide it from yourself? -- you know, it hurts. And whenever somebody gives you an opportunity to be angry you become afraid because it could happen again, you could kill the wife. Go back, because at that moment when you murdered a man or you behaved in a very angry and mad way, you were unconscious. In the unconscious those wounds have been preserved. Now go consciously.

Prati-prasav, going back, means going consciously to things which you have done in unconsciousness. Go back -- just the light of consciousness heals. It is a healing force. Whatsoever you can make conscious will be healed, and then it will hurt no more.

A man who goes backwards releases the past. Then the past is no more functioning, then the past has no more grip on him and the past is finished. The past has no place in his being. And when the past has no place in your being you are available to the present, never before it. You need space; the past is so much inside -- a junkyard of dead things. There is no space for the present to enter. That junkyard goes on dreaming about the future, so half the place is filled with that which is no more and half the place is filled with that which is not yet. And the present? -- it simply waits outside the door. That's why the present is nothing but a passage, a passage from the past to the future, just a momentary passage.

Be finished with the past! Unless you are finished with the past you are living a ghost life. Your life is not true, it is not existential. The past lives through you, the dead goes on haunting you. Go backwards -- whenever you have an opportunity, whenever something happens in you: happiness, unhappiness, sadness, anger, jealousy, close the eyes and go backwards. Soon you will become efficient in travelling backwards. Soon you will be able to go back in time and then many wounds will open. When those wounds open inside you, don't start doing anything. There is no need to do. You simply watch, look, observe; the wound is there. You simply watch, give your watching energy to the wound, look at it. Look at it without any judgment because if you judge, if you say, 'This is bad, this should not be so,' the wound will close again. Then it will have to hide. Whenever you condemn then the mind tries to hide things. That's how the conscious and unconscious are created. Otherwise, mind is one; there is no need for any division. But you condemn. Then the mind has to divide and put things in the dark, in the basement so you cannot see them -- and then there is no need to condemn.

Don't condemn, don't appreciate. You simply be a witness, an unattached observer. Don't deny. Don't say, 'This is not good,' because that is a denial and you have started suppressing. Be detached. Just watch and look. Look with compassion and the healing will happen.

Don't ask me why it happens because it is a natural phenomenon. It is just as at a hundred degrees, water evaporates. You never ask, 'Why not at ninety nine degrees?' Nobody can answer that. It simply happens that at a hundred degrees water evaporates. There is no question, and the question is irrelevant. If it evaporated at ninety nine degrees, you would ask why. If it evaporated at ninety eight, you would ask why. It is simply natural that at a hundred degrees water evaporates.

The same is true of the inner nature. When a detached, compassionate consciousness comes to a wound, the wound disappears, evaporates. There is no why to it. It is simply natural, it is how it is, it is how it happens. When I say this I say it from experience. Try it and the experience is possible for you also; this is the way.

Through prati-prasav one becomes free of the karmas. Karmas try to insist on the future; they don't allow you to go to the past. They say, 'Move into the future. What will you do in the past? Where are you going? Why waste time? Do something for the future!' Karmas always insist, 'Go into the future so the past remains hidden in the unconscious.' Start the reverse process, the prati-prasav. Don't listen to the mind which says to go into the future. Watch -- mind is always saying something about the future. It never allows you to be here. It is always forcing you to move into the future.

Go back into the past. And when I say to go back into the past I am not saying that you should remember the past. Remembering won't help; remembering is an impotent process. This distinction has to be remembered: remembering is not of any help -- it may even be harmful -- but reliving. They are totally different. The distinction is very subtle and has to be understood.

You remember something: you remember your childhood. When you remember your childhood you remain here and now. You don't become the child. You can remember, you can close your eyes and you can remember when you were seven years of age running in a garden -- you see it. You are here and the past is seen like a film: you are running, the child is running trying to catch butterflies. You are the seer and the child is the object. No, this is not right; this is remembering. It is impotent, it will not help.

Wounds are deeper. They cannot be revealed by remembering, and remembering remains a part of the conscious mind. All that is very, very significant has been hidden in the unconscious, so you remember only useless things, or you remember only those things which your mind accepts.

That's why every man says that his childhood was a paradise. Nobody's has ever been. Why does everybody say that childhood was a paradise? You would like to be a child again, but ask the children. No child wants to be a child, every child

is trying to become a grown-up and thinking how soon he can do it. No child is happy with childhood because he says, 'Grown-ups are powerful.' Every child feels helpless, and helplessness cannot be a very good feeling. Every child feels pushed and pulled from here and there, as if he had no independence. Childhood looks like a slavery to the child; he has to depend on others for everything. If he wants ice cream he has to ask and beg, and everybody is there to teach that ice cream is bad. The child thinks, 'Then why does God make ice cream?' All the things that the parents force him to eat are bad, he does not like them, and all the things that he likes to eat are bad for the parents. They say, 'This will be disturbing, your stomach will go wrong' and this will happen and that will happen. It seems to the child that all the good vitamins are put in wrong things, and wrong things have been put in good things. The child is not happy at all; he wants to be finished with this whole nonsense. He wants to grow up and be a free man. But later on these same children will say that the childhood was a paradise. What has happened?

Whatever is bad, ugly, is thrown into the unconscious because the ego does not want to look at it. All miseries are forgotten and all happinesses remembered. You go on cherishing happinesses and you go on forgetting miseries. This is a choice. That's why later on everybody says that childhood was paradise, because you have tried to forget all that was wrong. Your childhood as you remember it is not true, it is fictitious. It is a fiction created by the ego. So if you remember you will remember the happy things, not the unhappy things. If you relive, you will relive the total: happy, unhappy, all.

And what is reliving? -- reliving is to become the child again; not to look at the child as running in the garden, but to be the child running. Don't be a watcher -- become. This is possible because the child still exists in you, it is part of you. Layer upon layer, all that you have lived exists in you. You were a child, it is there; then you became young, it is there; then you became old, it is there. Everything is there, layer upon layer. You cut the trunk of a tree and each layer is there. In the depth, in the center-most place you will find the first layer. The tree was a very small plant; the first layer is there, the second layer is there. You can count the years because each year is one layer and the tree accumulates. You can count the age of the tree, how old it is. Not only trees, but even stones, rocks, have layers.

Everything is an accumulated phenomenon. You are the first seed that happened in your mother's womb. Still it is there. And then after it millions of layers were added every day, thousands of things were happening. They are all there, accumulated. You can be again, because you had been. You have just to step back. So try reliving.

Prati-prasav is reliving the past. You close your eyes, lie down and move backwards. You can try it in a simple way. It will give you the knack of it. Every night you can lie down on the bed and move backwards towards the morning. Lying down on the bed is the last thing -- make it first; and now move

backwards. What did you do before lying down? -- you took a glass of milk; take it again, relive. You had a fight with the wife; relive. Don't judge because there is no need now to judge. It has happened. Don't say good or bad, don't bring in valuations. You simply relive, it has happened. You go backwards: early in the morning when the alarm clock woke you up, listen to it again. Just go and try to live every moment of the day, unwinding the clock. You will feel very, very refreshed and you will fall into a beautiful sleep because you are finished with the day. Now the day is no more hanging on you. You have relived it consciously.

In the day it was difficult to be conscious; you were involved in so many things. And you don't have such consciousness that you can take it to the market yet. Maybe in the temple, for a few seconds it happens. Maybe meditating, for a few seconds you will become aware. You don't have enough of it to carry it to the market, to the shop, to the world of affairs where you become unconscious. Again you fall into the old somnambulistic habit. But lying down on your bed, you can be conscious. Just watch, relive, let everything happen again. In fact, that's how it happens to a Buddha.

You relive consciously in the night: the wife said something, then you said something, then she reacted; Then how did the whole thing arise? How did you become angry and hit her, and how did she start crying?

And then you had to make love to her. Go into the minutest details, everything. Be watchful. It is easier because nothing is involved. The world is there no more. You can watch and relive it. The moment you are reaching the morning you will feel so silent and the oblivion of sleep will be descending on you, not as an unconsciousness, but as a beautiful darkness, velvet like -- you can touch it, you can feel it. The warmth surrounds you like a mother. And then you move into the night.

You will have less dreams because dreams are created by the unlived day. Millions of things are happening. You cannot live all of them and you cannot live them with alertness. They're mainly hanging. Dreams are a hang over of the whole unlived day, or a day lived unconsciously; that is the same thing. A day half-heartedly lived, somehow lived, dragged, as if you are drunk, is how the dreams are created. Dreams are just to complete the whole process that has been left incomplete in the day.

Mind is a perfectionist; it doesn't want anything to be incomplete. It wants to complete it and that's why the whole night you dream. But if you can relive the day, dreams will fall, and a day comes when suddenly there are no dreams. When there are no dreams, then for the first time you taste what sleep is.

Patanjali says that samadhi is just like sleep, the ultimate ecstasy is just like sleep, with only one difference: sleep is unconscious and samadhi is conscious. Sleep is one of the most beautiful phenomena, but you have never slept because you are so consistently dreaming.

In the whole night there are almost eight cycles of dreaming and each cycle persists for almost forty minutes. If you sleep for eight hours then there are eight cycles of dream, and each dream cycle persists for forty minutes. Between two dreams you have only twenty minutes, and that too is not very deep because another dream is getting ready. One dream finishes, the actors have gone behind the curtain, but there is much activity because they are getting ready, painting their faces and changing their dresses. They are getting ready and soon the curtain will be up; they will have to come.

So when between two dreams a twenty minute gap is given to you, that too is not very peaceful. Hidden behind is the basement; preparation is going on. It is just like the peace between two wars: the First World War, the Second World War, and the peace between the two. People count those as peaceful days -- they were not. They could not be. Otherwise how could you prepare for the Second World War? Those were not peaceful days. Now they have found a right word; they call it 'cold war'. There is a hot war, and between two hot wars, a cold war; that is the preparation behind the screen.

Between two dream cycles there is a twenty minute gap; it is like an interval. Everything is getting ready and you are also getting ready. It is not non-tense, it is tense.

When you relive the whole day, dreaming stops. Then you fall in such a bottomless depth. You go on falling and falling and falling as if a feather is falling into an abyss -- it is. It has a tremendous beauty. And this is only if you go backwards into the day. This is just to learn the knack of it; then you can do it for your whole life.

Go backwards to the very moment when you screamed and you were born. Remember, it has to be relived, not remembered -- because how can you remember? And you can scream again, the first scream, what Janov calls the primal scream. You can scream again as if you are reborn, as if you are again a child coming out of the passage of the mother's womb. It is a difficult passage, hard. You struggle to come out and it is painful, because for nine months you have been living in such a paradise as the womb.

Our whole science has not yet been able to create a more comfortable thing than the womb. It is perfect. The child lives absolutely without any responsibility, with no worries, no thinking about bread and butter, or the world, or the relationship -- no worries. Because there is nobody else, there is no question of any relationship. He feeds on the mother with not even the worry of having to digest anything. The mother digests and the child simply gets the digested food. There is not even the worry to breathe. The mother breathes, the child simply gets the oxygen and he floats in the water.

Hindus have a picture of Vishnu. They say that Vishnu floats on the ocean. You must have seen the picture: on the bed of a snake he rests; the snake protects and Vishnu sleeps. That picture is really a symbolization of the womb. Every child is a Vishnu, a God incarnate -- at least in the womb. Everything is perfect, nothing

is lacking. The water that he floats in is just exactly like the ocean water, with the same chemicals, the same salt. That's why a pregnant woman starts eating more salt and salty things, hankers after salty things: the womb needs more salt. It is the exact chemical situation as in the ocean and the child floats in the ocean, perfectly comfortable. The temperature remains exactly the same. Whether it is cold outside or hot makes no difference, the mother's womb carries exactly the same temperature for the child. He lives in perfect luxury. Coming out of that luxury in a dark passage, narrow, painful, the child screams.

If you can go back to your birth trauma you will scream, and you will scream if you relive. A moment will come when you will feel that you are the child, not the one who is remembering.

You are coming out of the birth passage; a scream comes. This scream vibrates your whole being, it comes from the very grounds of your being, the very roots of your being. That scream will relieve you of many things. You will again become a child, innocent -- that is a rebirth. This too is not enough because this is only for one life. If you can do it for one life, you can enter into other lives. You go to the very, very first day, the day of creation. Or, if you are a Christian then the terminology of Adam will be good: you go back, and again you are in the Garden of Eden. You have become Adam and Eve. Then all your past karmas, habits, conditionings are dissolved, washed away. You have entered heaven again. This is the process of *prati-prasav*. Now, enter these sutras.

WHETHER FULFILLED IN THE PRESENT OR THE FUTURE, KARMIC EXPERIENCES HAVE THEIR ROOTS IN THE FIVE AFFLICTIONS.

We talked about five *kleshas*, five afflictions, five causes which create misery. All actions, whether fulfilled in the present or the future, karmic experiences, have the roots in the five afflictions. The first affliction is *avidya*, lack of awareness, and the other four are by-products of it. The last is *abhinivesh*, lust for life. All the karmas that you do are born basically out of lack of awareness.

What does it mean, and what will be said when Buddha walks, eats, sleeps? Are those not karmas? No, they are not. They are not karmas because they are born out of awareness. They don't carry any seed for the future. If Buddha walks it is in the present. It has nothing to do with the walking in the past. It is not out of the past that he is walking. It is a present need, right now, here and how. It is spontaneous. If Buddha feels hungry, he eats, but it is spontaneous, here and now. The distance has to be understood.

This has been one of the theological problems in the East: Buddha lived for forty years after his enlightenment; what about those actions that he did during the forty years? If they had become seeds then he would have had to be born again. Or is there some difference?

They don't become seeds, they don't become....

You take your food every day at one o'clock in the day. It can be taken in two ways. You look at the clock and suddenly you feel the hunger pains in the stomach. This is hunger out of the past. It is not spontaneous because every day you have been eating at one o'clock. One o'clock reminds you that it is the time to be hungry. Not only does it remind you, it triggers the whole body and the whole body starts feeling hunger. You will say that just by being reminded, one cannot feel hungry -- right. But the body follows your mind. Immediately the body is reminded that it is one o'clock, 'I must be hungry.' The body follows suit: in the stomach you feel the churning of hunger. This is a false hunger created out of the past. If the clock says it is only twelve, if somebody has put the clock one hour backwards, you will look and you will say that there is still one hour -- 'I can go on doing my work' -- there is no hunger.

You live out of the past and habit: your hunger is a habit, your love is a habit, your thirst is a habit, your happiness is a habit, your anger is a habit. You live out of the past. That's why your life is so meaningless, with no significance, with no lustre in it, with no splendor. It is a desert-like phenomenon with no oasis.

A Buddha lives in the spontaneity of the moment. If he feels hunger, he feels hunger not because of the past. Right now, the body is hungry. His hunger is real, true. Right now he feels thirsty. The thirst is there; it has not been triggered by the mind. You live through the mind. Buddha has no mind; the mind has been washed clean. He lives through his being, what soever happens, whatsoever he feels like. That's why people like Buddha can say, 'Now, I am going to die.' You cannot say it. How can you say it? You have never felt anything spontaneous. You feel hungry because the time is there; you feel like loving because an old habit pattern is repeated. You have not known death in the past, so how will you recognize death when death comes? You will not be able to recognize it; death will come. A Buddha recognizes death.

When death came, Buddha told his disciples, 'If you have to ask something you can ask, because I am going to die.' A man who has lived spontaneously will feel hunger when the body is hungry, will feel thirsty when the body is thirsty, will feel death coming when the body is dying. It is simply strange that people die and they cannot see that the body is dying, they cannot feel. They have become so unfeeling, so mechanical, robot-like.

Death is a great phenomenon. When you can feel hunger, why can't you feel death? When you can feel that body is going sleepy, why can't you feel that body is going into death? No, you cannot feel. You can feel only out of the past, and in the past there has been no death so you don't have any experience. The mind carries no memory so when death comes, it comes, but the mind is unaware. Buddha says, 'Now you can ask if you have to ask something, because I am going to die.' And then he sits under a tree and dies consciously.

First he removes himself from the body, then the subtle layers, the subtle body, then he goes on moving inwards. In the fourth step he dissolves. He takes four steps withinwards. In the fourth step, he dissolves; he takes four steps inwards.

Buddha doesn't die because of death, he dies himself. And when you die yourself it has a beauty of its own, it has a grace. Then there is no fight.

When a man is aware he lives in the moment, not out of the past. This is the difference: if you live out of the past then the future is created, the wheel of karma moves; if you live out of the present then there is no wheel of karma. You are out of it, you have dropped out of it. No future is created.

The present never creates future, only the past creates future. Then life becomes a moment-to-moment phenomenon with no continuity with the past. You live this moment. When this moment has gone another moment is there. You live another moment, not out of the moment gone but out of your awareness, alertness, out of your feeling, your being. Then there is no worry, no dreams, no imagination in the future, no hangover from the past. One is simply weightless; one can fly. Gravitation loses meaning. One can open the wings, one can be a bird in the sky, and one can go on and on and on. There is no need to return back. There is nowhere to come back to; a point of no return is reached.

What is to be done? With the accumulated past karmas you have to do the method of *prati-prasav*: you have to go back wards, living, reliving so that the wounds are healed. You are finished with the past -- the wound is closed.

The second thing is that when the past account is closed, then you are finished with it: all the records burned, the seeds burned, as if you never existed, as if you are born right this moment; fresh, fresh like the dewdrops in the morning. Then live with awareness. Whatever you did with your past memories, now do the same with your present phenomena. You relived with consciousness, now live every moment with consciousness. If you can live every moment with consciousness you don't accumulate karmas, you don't accumulate wounds, you don't accumulate at all. You live an unburdened life.

This is the meaning of *sannyas*: to live unburdened. Clean the mirror every moment so that no dust gathers, and the mirror will always reflect life as it is. To live an unburdened life, to live a life without any gravitation, to live a life with wings, to live a life of the open sky is to be a *sannyasin*. In old, ancient books it is said that a *sannyasin* is a bird of the sky -- he is! Just as the birds in the sky don't leave any footprints, he leaves no footprints. If you walk on the earth, you leave footprints.

A man who is unaware walks on the earth -- not only on the earth but on wet earth, leaves footprints -- the past. A man of awareness flies like a bird; he leaves no footprints in the sky, nothing is left. If you look backwards there is sky, if you look forward there is sky -- no footprints, no memories.

When I say this I don't mean that if a Buddha knows you, he will not remember you. He has memories, but no psychological memories. Mind functions, but it functions as a mechanism, separately. He is not identified with the mind. If you go to Buddha and you say, 'I have been here before, do you remember me?' he will remember you. He will remember you better than anybody else because he has no burdens. He has a clean, mirrorlike mind.

You have to understand the difference, because sometimes people think that when a man becomes perfectly alert and aware and the mind is dropped, he will forget everything. No, he does not carry anything, he remembers. His functioning is better now: mind is more clear, mirror like. He has existential memories, but he doesn't have any psychological memories. The distinction is very subtle.

For example: you came to me yesterday and you were angry at me. You come again today and I will remember you because you had come yesterday. I will remember your face, I will recognize you, but I don't carry the wound of your anger. That is for you to do. I don't carry the wound that you were angry. In the first place I never allowed the wound to be there. When you were angry it was something that you were doing to your self, not to me. It was just a coincidence that I was there. I don't carry the wound. I will not behave as if you are the same person that was angry yesterday. The anger will not be between me and you. The anger will not color the relationship in the present. If anger colors the present relationship, this is psychological memory; a wound is carried.

And a psychological memory is a very falsifying process: you may have come to ask to be forgiven, and if I am carrying the wound, I cannot see your present face which has come to be forgiven, which has come to repent. If I see the old face of yesterday I will still see anger in the eyes, I will still see the enemy in you; and you are no more the enemy if you have repented. The whole night you couldn't sleep, and you have come to be forgiven. I will behave in such a way because I will project yesterday onto your face. That yesterday will destroy the whole possibility of the new being born. I will not accept your repentance, I will not accept that you are feeling sorry. I will think that you are cunning. I will think that there must be something else behind it because the anger, the face of an angry man is still there, in between me and you. I may project it so much that it will become impossible for you to repent. Or, I may project it so deeply that you will completely forget that you had come to be forgiven. My behavior may again become a situation in which you become angry. And if you become angry, my projection is fulfilled, strengthened. This is psychological memory.

Existential memory is okay, it has to be there. A Buddha has to remember his disciples: Anand is Anand and Sariputra is Sariputra. He is never confused about who is Anand and who is Sariputra. He carries the memory but it is just part of the brain mechanism, functioning apart, as if you have a computer in the pocket and the computer carries the memory. Buddha's brain has become a computer in the pocket, a separate phenomenon. It doesn't come into his relationships. He does not carry it always. When it is needed he looks into it, but he is never identified with it.

When a person lives with full awareness in the present -- and with full awareness you cannot live anywhere else because when you are aware, only the present is there; the past, the future are no more, the whole life becomes a present

phenomenon -- then no karma, no seeds of karma are accumulated. You are freed from your own bondage, the bondage created by yourself.

And you can be free. You need not wait for the whole world to be freed first. You can be blissful. You need not wait for the whole world to be freed from miseries. If you wait, you will wait in vain -- it is not going to happen.

This is an inner phenomenon: to be free from bondage. You can live totally free in a totally unfree world. You can live totally free; even in a prison it makes no difference, because it is an inner attitude. If your inner seeds are broken, you are free. You cannot make Buddha a prisoner. Throw him in the prison but you cannot make him a prisoner. He will live there, he will live there with full awareness. If you are in full awareness you are always in moksha, always in freedom. Awareness is freedom, unawareness is bondage.

AS LONG AS THE ROOTS REMAIN, KARMA IS FULFILLED IN REBIRTH THROUGH CLASS, SPAN OF LIFE, AND TYPES OF EXPERIENCES.

If you carry the seeds of karma, those seeds will be fulfilled again and again in millions of ways. You will again see the situations and opportunities where your karmas can be fulfilled.

For example, you may have many riches, you may be a rich man. You may be wealthy but you are a miser and you live a life of a poor man -- this is karma. In the past lives you have lived like a poor man. Now you have riches but you cannot live those riches. You will find rationalizations. You will think that the whole world is poor so you have to live a poor life. But you will not donate your riches to the poor, you will live a poor life, and the riches will be lying in the bank. Or, you may think that a poor life is the religious life, so you have to live a poor life. This is a karma, a seed of poverty. You may have riches but you cannot live them; the seed will persist.

You may be a beggar and you can live a rich life. You can be a beggar, and sometimes beggars are richer than rich people. They live freely. They don't worry about what is going to happen. They have nothing to lose, so whatsoever they have, they enjoy it. It cannot be less than what it is, so they enjoy. A poor man lives a rich life if he carries the seeds of a rich life, and those seeds will always find possibilities, opportunities to be fulfilled. Wherever you are, it will not make much difference. You will have to live through your past.

VIRTUE BRINGS PLEASURE; VICE BRINGS PAIN.

If you have done virtuous karmas, good actions, then you will have much pleasure around you. Even with nothing around you, you will have a pleasant attitude towards life, a pleasant outlook. You will be able to see the bright lining in dark clouds. You will enjoy simple things, small things, but you will enjoy them so much that they will be rich, richer than rich things. You can walk like an

emperor in a beggar's robe. If you have done virtuous karmas, pleasure follows. If you have done vice, bad karmas -- violent, aggressive, harming to others, then pain follows. It is just an outcome, a natural outcome, remember.

Christians, Jews, Mohammedans think that God punishes you because you do bad. You do good and God appreciates you, gives you gifts, presents of pleasant things. Hindus are more scientific: they don't bring God in. They simply say, 'This is a law' -- just like a law of gravitation, if you walk balanced, you don't fall, you enjoy the walk; if you walk unbalanced like a drunkard, you fall and a bone is fractured. It is not that God is punishing you because you did wrong, it is just a simple law of gravitation. You eat well, good things, health follows; you eat wrongly, wrong things, disease follows. Not that somebody is punishing you. Nobody is there to punish you, just the law, just nature -- Tao, rit.

This law of karma is simple. If you bring God in then things become complicated, very complicated. Sometimes a bad man is enjoying life, and sometimes we see a good man suffering, so the question arises about what God is doing. He seems to be unjust. If He is just, then the bad should suffer and the good should enjoy life more.

The problem is: if God is absolutely just, then you cannot make Him compassionate, because then where will compassion fit? If a God is just then He cannot be compassionate, because compassion means that if somebody has done wrong but goes on praying, you forgive him. Hence, prayer becomes very meaningful in the Christian, Jewish, and Mohammedan worlds -- 'Pray, because if you pray God will forgive you. He is compassion.' That means that He will be unjust. If a man has not prayed and he has been a sinner, he will be punished and thrown in hell. And a man who has prayed and has been a greater sinner will enter heaven. This seems to be unjust. Just because of prayer? And what is prayer? Is it a sort of bribery? What is a prayer? A sort of buttering? What do you do in prayer? -- you 'butter' God.

Hindus say, 'No, don't bring God in because complications will arise. Either He will be just -- then there will be no space for compassion, or He will have compassion -- then He cannot be just.' Because of this people will think that good and bad deeds are not really relevant, only prayer, a pilgrimage to the sacred place. Hindus say, 'It is a simple law of nature; prayer will not help. If you have done bad you will have to suffer. No prayer can help.' So don't wait for prayer, and don't waste your time in praying. If you have done bad you will have to suffer; if you have done good you will enjoy.

But nobody is distributing these things to you, there is no personality in the world -- it is a law, impersonal. This is more scientific. It creates less complexities and solves more problems. The Hindu concept about the law of nature, rit, is in every way compatible with the scientific attitude towards the world. Then what can you do? You committed bad, you committed good; pleasure or pain will follow like a shadow. How does it come? What should be done?

There are two attitudes in the East: one is that of Patanjali and the other is that of Mahavir. Mahavir says, 'If you have done wrong then you have to do right to balance it, otherwise you will have to suffer.' That seems to be too much, because for many lives you have been doing millions of things. If everything has to be balanced, it will take millions of lives. And even then the account will not be closed because you will have to live these millions of lives, and you will be continuously doing things which will create more future. Everything leads to another thing, one thing to another; everything is intertwined. Then there seems to be no possibility of freedom.

Patanjali's attitude is another attitude. It goes deeper. The question is not of balancing the good; the past cannot be undone. You have killed a man in the past -- Mahavir's attitude is, 'Now you do good things in the world.' But even if you do good things, that man is not revived. That man is killed, killed for ever. That murder will remain forever as a wound inside you. You may console yourself that you have created so many temples and dharamsalas, and you have donated millions of rupees to people. Maybe it's a consolation, but the guilt will be there. How can you balance a murder? It cannot be balanced. You cannot undo the past. Patanjali says, 'The past is nothing but memory; it is a dream phenomenon, it is no more there. You can undo it just by going into pratiprasav. You go backwards, relive it: murder that man again in your memory, in your reliving. Feel that wound again. Feel the pain of when you murdered the man. Live the whole misery again and this is how that wound will be healed and the past will be washed.'

With Patanjali liberation seems possible, with Mahavir it seems to be impossible. That's why Jainism could not spread very much. Moksha seems to be almost impossible, unbelievable. Patanjali has become one of the bases of the Eastern esotericism. Mahavir remained on the fringe, just on the boundary. He could never become the centered force. He's much too concerned with action, and he believes in the reality of actions too much. Patanjali says, 'Actions are just like dreams. The whole world is nothing but a big stage, and the whole life is nothing but a drama. You did it because you were unaware. If you had been aware, there would be no problem.'

Now become aware, and bring the energy of awareness to your past. It will burn the whole past: pain and pleasure will both disappear, good and bad will both disappear. And when both disappear, when you transcend the duality of good and bad, you are liberated. Then there is neither pleasure nor pain. Then there comes a silence, a profound silence. In this silence arises a new phenomenon, satchitananda. In that silence, in that profound silence, truth happens to you, consciousness happens to you, bliss happens to you. I am all in favor of Patanjali. That's why Mahavir's whole standpoint became more and more moralistic. The Jain religion has completely forgotten yoga. You will not find Jain munis, monks, doing yoga -- never. They are just balancing their actions. They are continuously thinking of what to do and what not to do. They have completely forgotten how

to be. What to do and what not to do, 'should' and 'should not' -- their whole standpoint is concerned with actions -- don't walk in the dark, because some insects may be killed, and then the karma; don't eat in the night because in the dark, some insects may fall, flies may fall in the food and you may eat them, and it will be a murder. Don't eat this, don't do that. Don't even walk in the rains because when the earth is wet, many insects walk on the earth, many insects are born in the rains. They are continuously worried about actions, karmas; what to do and what not to do. Their whole standpoint is just concerned with the outward phenomena. They have completely forgotten how to be. They don't do yoga, they don't meditate. They are action-oriented; Patanjali is consciousness-oriented.

Many more people attain to nirvana through Patanjali. Through Mahavir, rarely, very few; the whole standpoint seems to be impossible. So listen to Patanjali well. Not only listen, but try to imbibe the spirit. Much is possible through him. He's one of the greatest scientists of the inner journey in the world.

Yoga: The Alpha and the Omega, Vol 4

Chapter #8

Chapter title: The psychology of the buddhas

28 April 1975 am in Buddha Hall

The first question:

Question 1

YOU SAID THAT YOU ARE TRYING TO DEVELOP THE THIRD TYPE OF PSYCHOLOGY, THE PSYCHOLOGY OF THE BUDDHAS, BUT WHERE WILL YOU GET BUDDHAS FOR STUDY?

TO BEGIN with, one is already here, and sooner or later he will turn many of you into Buddhas. If one is there, many become immediately possible because the one can work as a catalytic agent. Not that he will do something, but just because he is there things start moving on their own. That's the meaning of a catalytic agent. Sooner or later, many of you will turn into Buddhas, because everyone is basically a Buddha. How long can you delay in recognizing it? How long can you postpone it? Difficult -- you will try your best to postpone, to delay, to create millions of difficulties, but how long can you do this?

I am here to push you somehow into the abyss, where you die and the Buddha is born. The problem is always in finding the one. Once the one is there the basic fulfillment, the basic requirement is fulfilled. Then many become immediately possible. And if many are there, then thousands become possible. The first works like a spark, and a small spark is enough to burn the whole earth. This is how it has happened in the past. Once Gautam became a Buddha, thousands by and by had to become. Because it is not a question of becoming; you are already that. Somebody has to remind you, that's all.

Just the other day I was reading one of Ramakrishna's parables. I love it. I read it again and again whenever I come across it. It is the whole story of the Master being a catalytic agent.

The story is: A tigress died while giving birth to a cub, and the cub was brought up by goats. Of course, the tiger believed himself to be a goat also. It was simple, natural; brought up by the goats, living with the goats, he believed that he was a goat. He remained a vegetarian, eating and chewing grass. He had no conception. Not even in his dreams could he dream that he was a tiger, and he was a tiger.

Then one day it happened that an old tiger came across this herd of goats and that old tiger could not believe his eyes. A young tiger was walking amidst the goats! Neither were the goats afraid of the tiger nor were they aware that the tiger was walking amongst them; the tiger was also walking like a goat. The old

tiger somehow got hold of the young tiger, because it was difficult to catch hold of him. He escaped -- he tried, he cried, he screamed. He was afraid, he was shivering with fear. All the goats escaped and he was also trying to escape with them, but the old tiger got hold of him and pulled him towards the lake. He would not go. He resisted just the way that you are doing with me. He tried his best not to go. He was scared to death, crying and weeping, but the old tiger wouldn't allow him. The old tiger still pulled him and took him to the lake.

The lake was silent like a mirror. He forced the young tiger to look into the water. He saw, with tearful eyes -- the vision was not clear but the vision was there -- that he looked just like the old tiger. Tears disappeared and a new sense of being arose; the goat started disappearing from the mind. He was no more a goat, but he could not believe his own enlightenment. Still the body was shivering a little, he was afraid. He was thinking, 'Maybe I am imagining. How can a goat turn so suddenly into a tiger? It is not possible, it has never happened. It never happens that way.' He couldn't believe his own eyes, but now the first spark, the first ray of light had entered into his being. He was no more the same really. He could never be the same again.

The old tiger took him to his cave. Now he was not so resistant, not so reluctant, not so afraid. By and by he was getting bold, gathering courage. He started walking like a tiger as he went to the cave. The old tiger gave him some meat to eat. It is difficult for a vegetarian, almost impossible, nauseating, but the old tiger wouldn't listen. He forced him to eat. When the nose of the young tiger came near the meat, something happened: from the smell, something deep in his being which had been fast asleep was awakened. He was pulled, attracted towards the meat, and he started eating. Once he tasted the meat, a roar burst through his being. The goat disappeared in that roar, and the tiger was there in his beauty and splendor.

This is the whole process, and an old tiger is needed. That is the trouble: the old tiger is here, and howsoever you try to dodge, this way and that, it is not possible. You are reluctant, you are difficult to bring to the lake, but I will bring you. You have been eating grass your whole life. You have completely forgotten the smell of meat, but I will force you to eat it. Once the taste is there, the roar will burst. In that explosion the goat will disappear and a Buddha will be born. So you need not worry about where I am going to get so many Buddhas to study, I will produce them.

The second question:

Question 2

WHAT DO YOU MEAN BY THE PSYCHOLOGY OF THE BUDDHAS? THERE HAVE BEEN THOUSANDS OF BUDDHAS IN THE EAST. HAD THEY NOT CREATED A PSYCHOLOGY OF THE ENLIGHTENED ONES? HAD NOT

SAGES LIKE KAPIL, KANAD, BADARAYAN, PATANJALI, ETC., ESTABLISHED THE THIRD PSYCHOLOGY?

No, not yet. There are many problems. For the third psychology to be established the first two need to be completed. If you make a three storey house, the first two have to be completed, and only then can the third be raised. In the past, the psychology for the pathological man never existed, the first sort of psychology never existed. Nobody bothered to enter into the realm of mental disease, particularly not in the East. Nobody bothered because the disease could be got rid of without getting into it. There was no need to analyze it, there was no need to travel into the pathological mind, there was no need to do anything about it. Certain techniques existed and still those techniques exist. You could simply cut it off.

For example, in Japan whenever there is a madman, some body gone neurotic, they take him to the Zen monastery, they take him to the religious people of the town. This has been one of the oldest ways: take him to the religious man. And what is done in the monastery? -- nothing. In fact, nothing is done. When a madman is brought to the monastery, they don't bother to analyze, diagnose. They don't bother to think about what type of disease this is. There is no need because the disease can be dropped. They put the madman into an isolated room far away from the monastery, just in the corner, at the back. His needs are fulfilled: food is given and whatsoever he needs, but nobody talks about him, nobody pays any attention to his madness. The East knows that the more you pay attention to it, the more you feed the madness. The whole monastery remains indifferent, as if nobody has come in.

Indifference is one of the techniques, because a madman really needs much attention. It may be that he became mad just to get attention. That's why psychoanalysis cannot be of much help, because the psychoanalyst gives so much attention to the mad, the neurotic, the psychotic, that he starts thriving on that attention: for years together somebody is paying attention to you.

You must have observed that neurotic people always force others to be attentive towards them. They will do anything if they can get the attention. In a Zen monastery they don't give any attention, they remain indifferent. Nobody bothers and nobody thinks that he is mad, because if the whole group thinks that he is mad that thinking creates vibrations that help the madman to remain mad. For three weeks, four weeks, the mad man is allowed to be with himself. Needs are fulfilled but no attention is given, no special attention; indifference is maintained. Nobody thinks that he is mad. And within three or four weeks, the madman, remaining with himself, by and by gets better. The madness subsides.

Even now they do the same in Zen monasteries. Western psychologists have become aware of the fact. Many have gone to Japan to study what is happening, and they have been simply wonder-struck. They work for years and nothing happens; and in a Zen monastery, without doing anything, the madman left to

himself, and things start happening. Madmen need isolation. They need rest, they need indifference, they need inattention, and the waves that were rising in their minds, the tensions, simply dissolve and disappear. After the fourth week the man is ready to leave the monastery. He thanks the people there, the abbot and others, and leaves. He is completely okay.

In the East because of this, because of these techniques, the first sort of psychology was never developed. And unless the first sort of psychology is there, the second sort is impossible. The pathological mind has to be understood in its details. It is one thing to help a madman to come out, it is another thing to create a psychology of madness. A scientific approach is needed, a detailed analysis is needed. In the West they have done that; the first type of psychology is there. Freud, Jung, Adler and others have created the psychology for the pathological man. They may not be very helpful to people who are in trouble, but they have fulfilled another requirement. That requirement is scientific: they have created the first sort of psychology. Immediately, the second becomes possible. The second is the psychology for the healthy man.

Fragments of the second always existed in the East, but always fragments, never a compact whole. Why fragments? -- because religious people were interested in how to make an ordinary healthy man move towards the transcendental. They search a little, not in details, not to the very end, because they were not interested in creating a psychology. They were interested only in finding some foothold, some jumping-board in the healthy mind from where a jump into meditation, a jump into the ultimate could be taken. Their interest was different. They didn't bother about the whole terrain.

When a person simply wants to take a jump into the river, he does not search the whole bank. He finds a space, a small rock, and from there he jumps. There is no need to search the whole territory. Fragments of the second psychology existed in the East. In Patanjali they are there; in Buddha, in Mahavir and in others -- just a few fragments, a part of the territory. The whole approach was not scientific, the approach was religious. More was not needed. Why should they have bothered about it? Just by clearing a small ground, from there they could take off into the infinite. Why try to clear the whole forest? -- and it is a vast forest.

The human mind is a vast phenomenon. The pathological mind in itself is a vast phenomenon. The healthy mind is even bigger than the pathological mind, because the pathological mind is just a part of the healthy mind, not the whole. Nobody ever goes completely mad; nobody can. Just a part goes berserk, just a part becomes ill, but nobody goes completely mad. It is just like in physiology: no one's body can go absolutely ill. Have you seen anyone's body absolutely ill? That would mean that all the illnesses possible to humanity have happened to one man's body. That is impossible, nobody goes that far. Somebody has a headache, somebody has a stomachache, somebody has fever, this and that -- a part. And the body is a vast phenomenon, a universe.

The same is true about the mind: the mind is a universe. The whole mind never goes mad and that's why mad people can be brought back. If the whole mind went mad, you could not bring it back, there would be no possibility. If the whole mind goes mad, to where would you bring it back? Just a part, a part goes astray. You can bring it back, fit it into the whole again.

In the West now the second type of psychology is passing through the birth pains with Abraham Maslow, Eric Fromm, Janov and others. It is a wholistic approach: not thinking in terms of disease but thinking in terms of health; not basically concentrating on pathology but basically concentrating on healthy humanity. The second psychology is being born, but still it is not complete. That's why I say that it is just in the birth pains, it is coming into the world. Sooner or later it will start growing fast. Only then is the third type of psychology possible. That is why I say that it never existed.

Buddhas have existed, millions of them, but no psychology of the Buddhas, because nobody ever tried to search the awakened mind especially to create a scientific discipline out of it. Buddhas have existed, but nobody has tried to understand the phenomenon of Buddhahood in scientific ways.

Gurdjieff was the first man in the whole history of humanity who tried. Gurdjieff was rare in this sense, because he was a pioneer into the third possibility. As it always happens with pioneers, it was difficult, very difficult to penetrate something which had remained always unknown, but he tried. He has brought a few fragments out of darkness, but it became more and more difficult because his greatest disciple, P.D. Ouspensky, betrayed him. There was a difficulty: Gurdjieff himself was a mystic not versed in the world of science; he was not a scientific mind. He was a mystic, he was a Buddha. The whole effort depended on P.D. Ouspensky because he was a scientific man: one of the greatest mathematicians ever born and one of the most profound thinkers this century has known. The whole thing depended on Ouspensky. Gurdjieff was to sow the seeds and Ouspensky was to work it out, define it, philosophize it, make scientific theories out of it. It was to be a constant cooperation between the Master and the disciple. Gurdjieff could sow, but he could not put it in scientific terms and he could not put it in such a way that it could become a discipline. He knew what it was but the language was lacking.

With Ouspensky the language was there, absolutely perfect. I don't see another comparison -- Ouspensky would write so perfectly that even an Albert Einstein would feel jealous. He had really a very trained, logical mind. You must read one of his books, the TERTIUM ORGANUM. It is a rare phenomenon. Ouspensky says in the book, just in the beginning, 'There are only three books in the world: one is Aristotle's ORGANON, the first organ of thought; the second is Bacon's NOVUM ORGANUM, the second principle of thought; and the third is TERTIUM ORGANUM.' 'Tertium Organum' means the third canon of thought. Ouspensky says -- and when he says this he is not proud or egoistic or anything, 'Even before the two existed, the third was in existence.' He says in TERTIUM

ORGANUM, 'I am bringing the very base of all knowledge.' And it is not egoistic; the book is really rare.

The whole effort of Gurdjieff depended on a deep cooperation between Ouspensky and himself. He was to lead and Ouspensky was to formalize it, to formulate it, to give it a structure. The soul was to come from Gurdjieff and the body was to be supplied by Ouspensky, and Ouspensky betrayed him in the middle. He simply left Gurdjieff. That was always a possibility because he was such an intellectual and Gurdjieff was absolutely anti intellectual. It was almost an impossibility that they would continue their cooperation.

Gurdjieff demanded absolute surrender -- as Masters have always demanded; and that was difficult for Ouspensky -- as it is always difficult for every disciple. And it is more difficult when a disciple is very intellectual. By and by, Ouspensky started thinking that he knew all. That is the deception that intelligentsia creates easily. He was such an intellectual man that he formulated everything and he started feeling that he knew. Then, by and by, the rift started.

Gurdjieff was always demanding absurd things. For example, Ouspensky was thousands of miles away and Gurdjieff sent him a telegram: 'Come immediately, leave everything.' Ouspensky was in financial, family trouble, and many things, and it was almost impossible for him to leave immediately, but he left. He sold everything, he dropped the family and he immediately ran. When he arrived, the first thing Gurdjieff said was, 'Now you can go back.' This was the thing that started the rift. Ouspensky left and never came back -- but he missed. That was just a test for the total surrender.

When you are totally surrendered, you don't ask, 'Why?' The Master says, 'Come,' you come; the Master says, 'Go,' you go. Had Ouspensky gone that day as simply as he had come, something deep inside him which was frustrating his whole growth would have dropped. But it was too absurd for a man like Ouspensky that Gurdjieff ask suddenly, and that he come. He must have come with many expectations because he was thinking that he had sacrificed so much: the family, the problems, the finances, the service -- he had dropped everything. He must have been thinking that he was a martyr. He had come and without even greeting him, the first thing that Gurdjieff said, looking at him, was, 'Now you can go back.' It was too much; he dropped out.

By the dropping out of Ouspensky, the whole effort to create a psychology of the third dimension stopped. Gurdjieff tried and tried; he tried to find somebody else. With many people he worked, but he could not find one of the calibre of Ouspensky. Ouspensky's growth stopped, and Gurdjieff's work for the third psychology stopped. Together they were wonderful; separate, both became crippled. Ouspensky remained intellectual, Gurdjieff remained a mystic. That was the trouble. That was why it could not happen.

I am again trying to work in the third dimension, and I have not taken the risk that Gurdjieff took. I am not depending on anybody; I am Gurdjieff plus Ouspensky. It is hard work to live in two different dimensions, it is very hard.

But anyway, it is good because nobody can betray me and stop my work, nobody. I am continuously moving in the world of no-mind, and in the world of words and books and analysis. Gurdjieff had a division of labor: Ouspensky was working in the library and he was working in himself. I have to do both -- so that the same thing is not repeated again. I have been working continuously on both levels and there is every possibility that the effort can succeed. I am studying you and you are growing, by and by.

To become a Buddha itself is one thing. The thing happens so suddenly: one moment before you were not a Buddha, and one moment afterwards you are a Buddha. It happens so suddenly when it happens in yourself that there is no space in which to study it. With you I can study very slowly. The more you dodge and resist, the better I can study you: what is happening, how it happens. I have to study many people, only then can it happen. A psychology cannot depend on one man because individuals are so different, so unique. I may have become a Buddha, but I am a unique person. You may become a Buddha, but you are a unique person. There are at least seven types of people that exist in the world so at least seven Buddhas have to be studied very, very deeply, one belonging to each type. Only then will the psychology be possible.

Ouspensky talks about seven types of men. All those seven types and their growth have to be understood: what types of obstacles they create, what type of escapes they try, and how their escapes and their resistances can be broken. With each type it is going to be different. Unless all seven types are known, studied deeply, step by step, layer by layer from the very beginning, from A to Z, the psychology cannot be formulated. It never existed before but it can exist in the future.

The third question:

Question 3

AS YOU HAVE SAID, MY LIFE HAS BEEN A MISERY -- BUT SINCE COMING TO YOU THE MISERY HAS GONE. THOUGH I KNOW THAT MY LIFE IS NOT YET BLISSFUL, A SATISFACTION HAS COME WITH EVERYTHING THAT HAPPENS TO ME. THIS HAS CREATED A LACK OF DESIRE TO DO MEDITATION, TO SEEK AT ALL. I AM JUST HAPPY TO FLOAT ALONG. AM I JUST LAZY?

This moment comes to every seeker: when the negative is no more but the positive has not come, when the misery has gone but the bliss has not happened, when the night is no more but the sun has not risen. This is a good indication that you are growing. And then, immediately, one starts feeling relaxed, floating, and everything as it happens is so beautiful. The mind says, 'Why bother? Why meditate at all?' If you listen to the mind, soon the night will be back, the misery will enter. Don't listen to the mind. You continue meditating but with a different

attitude now: meditate as if you are floating in it. Don't make too much effort in it. That's all that is needed. Meditate effortlessly, but meditate. Don't be lazy. In laziness again the old will come back because the bliss has not yet happened. Once bliss happens -- when you feel absolutely contented, when you come to a point where you even forget about contentment, it is so absolute -- only then can meditation be dropped. It drops automatically.

At two points the idea of dropping comes: the first point is this, what the questioner has asked: when darkness disappears, misery is no more, and you feel so good. This is just an absence of misery. If a mind which has remained in misery is non miser able, it almost looks like happiness, it almost looks like blissfulness. Don't be deceived by the appearance. Much still has to be done -- but now, do it in a different way, that's all. Now do meditations very relaxedly; don't strain, float -- but continue doing because much more has to happen yet. The journey is not ended. You may have come to a point where you can relax under a tree and the shade is cool, but don't forget that this can only be an overnight stay. In the morning you have to walk again. Until you completely disappear, the journey has to be continued. But now change the quality; float. Effortlessly move into meditation.

So you know the difference? Somebody swims in the river, there is effort; but then he simply floats, lies down on his back, remains in the river but with no more swimming. Floating, the river takes him with the current and he floats towards the sea. In the beginning one has to swim in a meditation because there are many resistances created by the mind; you have to fight them.

In the second step you have to float with the river. In the third step you have to become the river -- then there is no question. Then you can drop, but there is no question of dropping; it drops automatically. Meditation, when complete, drops automatically. You need not worry about it. When it is complete it will drop just like a ripe fruit drops to the earth.

But don't be lazy. Mind can play games with you and it can destroy whatsoever you have attained. A little you attain with much effort, and the mind can deceive you and can say that now there is no need. You are feeling so happy -- feel happy -- but you are feeling so happy because of the meditations. If you drop meditations, immediately the happiness that you are feeling will disappear and then you will be again in misery.

The fourth question:

Question 4

ACCORDING TO LAING, THE FIRST NINE MONTHS FROM CONCEPTION ARE NOT NECESSARILY BLISSFUL, AND JANOV'S FINDINGS DO NOT CONFIRM FREUD'S BIRTH TRAUMA THEORY. PLEASE WOULD YOU SPEAK A LITTLE MORE ABOUT THIS?

To me, Freud still remains true. Not only Freud, but Buddha, Mahavir and Patanjali all say that birth is painful, that it is a trauma. But it is difficult to come to a final conclusion. A child is born and nobody knows how the child feels: whether the child feels blissful in the womb or not; or, while being born, passing through the birth canal and coming into the wider world, whether he feels pain when he screams, whether there is pain or not. Who will decide?

There are two ways to decide: one is objective observation. That's what Freud has done, what Laing, Janov, and others are doing. You can observe what is happening, but observation remains outside. You don't really know what is happening. Both these interpretations are possible: you can say that the child is blissful inside the womb because there is no worry, nothing for the child to do, everything is supplied, the child simply rests; or, because the child is confined, imprisoned, all that affects the mother affects the child. If the mother is ill, the child is ill. If the mother falls and breaks her bones, the child is hurt. He will carry that wound for his whole life. If the mother has a headache it is bound to affect the child because the child is joined, he is not separate. If the mother is miserable, in anguish, the child must be affected. The child's very soft, delicate nervous system will be constantly hammered by the feelings, moods, and happenings in the mother. How can the child be happy and blissful inside? If the mother makes love while the child is inside the womb, the child suffers because when the mother makes love, she needs more oxygen for herself and the oxygen supply for the child is cut. There is a power shortage and the child feels suffocated.

Because of this, one scientist has been trying to prove -- a Jewish scientist of course, because Jews believe in not making love while the woman is pregnant; he has made much out of this finding -- that for nine months when the mother is pregnant, love should not be made to her because the child will suffer. There is a certain ground in this, because the oxygen of the mother will be needed by her own body. That's why, while making love, a man and a woman start breathing fast and deep. More oxygen is needed by the body and the mother goes into a fever. The body temperature rises high and the child feels suffocated. These are the findings from the outside.

If one has to decide between Freud and Laing, the decision can never be complete because both are outsiders. But I have an insider's view, and that's why I say that Freud is right and Laing is not right. A Buddha has an insider's view. When a man like Buddha is born, he is born perfectly aware. When a man like Buddha is in the womb, he is aware.

How this happens has to be understood. When a man dies in perfect awareness, his next birth will be perfectly aware. If you can die in this life fully aware, not becoming unconscious when you die; you remain perfectly conscious, you see every phase of death, you hear every step and you remain perfectly aware that the body is dying; the mind is disappearing and you remain perfectly aware; then suddenly you see that you are not in the body and consciousness has left the

body. You can see the dead body lying there and you are floating around the body.

If you can be aware while you are dying, this is one part of birth, one aspect. If in this one aspect you are aware, you will be aware when you take conception. You will float around a couple making love and you will be perfectly aware. You will enter into the womb perfectly aware. The child is conceived and in that small seed, the first seed, you will be perfectly aware of what is happening. For nine months in the mother's womb you will be aware. Not only will you be aware, but when a child like a Buddha is in the womb of the mother, the quality of the mother changes. She becomes more aware; a light burns within. How can the house remain unlighted? The mother immediately feels a change of consciousness.

To become the mother of a Buddha is a rare opportunity. The very phenomenon transforms the mother. Just the opposite is true of the ordinary child: he is confined by the mother's body, mind, consciousness -- it is an imprisonment. When a Buddha is born, when the mother of a Buddha is pregnant, just the opposite happens: the mother is part of the greater consciousness of Buddha. Buddha surrounds her like an aura. She dreams about Buddha.

In India we have recorded the dreams of these mothers: of Buddha's mother, Mahavir's mother, and other TEERTHANKARAS' mothers' dreams. We have really never bothered about any other dreams; we have only analyzed the dreams of the mothers of Buddhas. That is the only dream analysis that we have done. That is going to become a part of the third type of psychology.

When a Buddha is to be born, the mother moves through particular dreams because thousands of times the same dreams are repeated again and again. That means that the Buddha consciousness inside the mother creates certain phenomena in her mind and she starts dreaming in a particular dimension. For example, Buddhists say that when a Buddha is inside the mother, the mother dreams of a white elephant. That is a symbol, a symbol of something very rare -- because a white elephant is one of the rarest things in India, almost impossible to find. A rare being is there and the white elephant symbol is just an indication. And a series of dreams follow.

When Buddha says that birth is a suffering, it is an insider's view. Mahavir says that birth is a suffering, it is pain, it is a trauma. Mahavir and Buddha both say that to be born and to die, these are the two greatest sufferings. That carries more meaning than any Laings or any Freuds can ever carry. But Freud's view coincides with this, and this is my own experience also.

The nine months in the mother's womb are the most comfortable. Of course, a few episodes happen but they are exceptions. Otherwise, those nine months are without any news, because news is always bad news. Almost nothing happens. One simply floats in a wonderful ecstasy. But birth is a trauma, it is very painful. It is just as if you pull a tree out of the earth -- how does the tree feel?

Now we have instruments to judge how a tree feels when uprooted. A child feels the same when he comes out of the mother. The mother is the earth and the child had roots in the mother up to then. Now he is uprooted, thrown out. The pain is very great. If you can trust me, I say that the pain is greater than death. Death is number two, birth is number one. And it should be so because birth makes death possible. In fact, the suffering that starts with birth ends with death. Birth is the beginning of suffering, death is the end. Birth has to be more painful - it is! And after nine months of total rest, relaxation, not a worry, nothing to do, after those nine months it is such a sudden shock to be thrown out, that never again will there be such a shock to the nervous system, never again! Every other shock is minor.

If you become bankrupt you will be shocked, but it is nothing, nothing compared to the birth trauma. Your wife dies: you feel, you cry, you weep. But just time is needed; the wound is healed and you are chasing other women. Your child dies, you feel deeply hurt; something will always remain of the hurt in your being. But it is nothing compared to the birth trauma, when you are uprooted from the earth. You can be aware in this uprooting, and only then will what I am saying be meaningful.

This can be contradicted by outer findings. To me it is irrelevant because whatsoever I am saying, I am saying about my own birth. And if you really want to know, then prepare yourself to be more and more aware so that when you die this time, you die in full awareness. Then you will automatically be born with full awareness. If you die unconsciously, you are born unconsciously. Whatsoever happens in death will happen in birth because death is nothing but death on this side -- on that side it is birth. It is the same door. If you enter the door consciously, you will get out of the door consciously. Death is this side of the door, birth is that side of the door.

The fifth question:

Question 5

RECENTLY THE WEST HAS DEvised MANY TECHNIQUES TO RETURN TO THE SOURCE. THESE TECHNIQUES ALL SEEM TO HAVE ONE THING IN COMMON: THEY ADMIT THAT AN INDIVIDUAL CANNOT AUTHENTICALLY RETURN TO THESE TRAUMATIC EXPERIENCES BY HIMSELF. THE MIND IS TOO DEVIOUS, THE EGO TOO COMPLEX, SO ANALYSIS HAS BEEN INVENTED: PRIMAL THERAPY, FISHER-HOFFMAN, AND THE KARMA-CLEANING TOOLS OF ARICA, TO NAME A FEW. THE BASIC PREMISE SEEMS TO BE THAT THE INDIVIDUAL WILL NOT PURSUE THIS JOURNEY ALONE; THE OTHER IS NEEDED -- THE DYNAMICS OF A GROUP, OR AN OBJECTIVE GUIDE. IS IT NECESSARY TO BECOME SO SELF CONSCIOUS ABOUT THE PAST? DOES THIS NOT RESOLVE ITSELF AS ONE GOES DEEPER INTO MEDITATION?

First, there is no absolute necessity for going into the past. If you really meditate, everything is automatically resolved. But if your meditation is not going well, then going into the past can be a great help. So it is not an absolute necessity to go into the past. If you are going well in meditation, forget about it. If you are not going well in meditation, only then does it become important. Then it can be a great help. Then it will solve the difficulties of meditation, but it is a secondary, a complementary phenomenon.

Prati-prasav, going into the past, is a complementary technique to meditation. First try meditation; if it works, forget about the past. There is no need to go into the past. If you feel that meditation is not functioning, something comes again and again like a cul-de-sac, a deadlock happens, a block comes and you cannot move, that means that your past is very loaded -- you will need prati-prasav. You will need to go into the past while simultaneously working for meditation. If meditation works well, that means that your past is not very loaded, you don't have blocks in the past. Simply meditation will do. But if the blocks are there and meditation is not working, then, as a help, prati-prasav is wonderful -- going into the past helps tremendously.

It is up to you. First work hard on meditation, make every effort to know whether it can happen or not. If you feel that it is not possible, nothing is happening, only then look at prati-prasav. It is a good method, but secondary. It is not a very primary thing.

The second thing is that it is absolutely true that alone you cannot go, alone you cannot grow. Alone, it will take millions of lives to come to a certain conclusion, to come to a certain being, and that too is not certain. It is not possible for many reasons, because whatsoever you are is a closed system and the system is autonomous, self sufficient. It works on its own and it has very deep roots in the past. The system is very sufficient and efficient. To come out of the system is almost impossible unless somebody helps you. Some foreign element is needed to give you a break, to give you a shock, to jog you out. It is just as if you are asleep -- and you have been asleep for many, many lives. How can you make yourself awake? Even to start you will have to be at least a little awake, and even that little awakening is not there. You are completely asleep; you are in a coma. Who will start working? How will you wake yourself? Somebody is needed, somebody who can shock you out of the coma, who can help you to come out. Even an alarm clock will be helpful.

A group is needed. Because once you are awakening, the whole past will try to bring you back to the unconscious state because the mind follows the path of least resistance. You will fall asleep again and again. Either a perfect Master is needed who can help you to come out of it, or a group of seekers if the perfect Master is not available, so the people in the group can help each other.

Gurdjieff used to say, 'It is as if you are in a forest, afraid of wild animals, but you have a group. Ten people are there, so you can do one thing: while nine are

asleep, one remains awake.' If there is some danger from wild animals, thieves or robbers, he wakes the others. If he feels that he is falling asleep, he wakes others. But one remains alert -- that becomes the protection. If a perfect Master is available, if a Buddha is available, then there is no need to work in a group because he is aware twenty four hours. If he is not there, then the second possibility is to work in a group. Sometimes somebody comes to a little awareness; he can help. By the time he starts falling asleep, somebody else has come to a little awareness. He helps, and the group helps.

It is as if you are imprisoned: alone it would be difficult for you to get out because heavy guarding is there. But if all the prisoners unite and make a united effort to get out, the guards may not prove enough. But if you know somebody who is out, side, outside of the prison and can be of some help, then there is also no need for the group effort. Somebody from the outside can create situations: he can throw a ladder, he can bribe the guard, he can drug the guard; he can do something from the outside because he is free. He can find ways to create a situation so that you can come out. A perfect Master is like a man who is outside the prison. He has much freedom to do something. Many possibilities are there and all are open to him because he is free. If you don't have a contact with a Master who is free, out of the prison, then the only possibility for the prisoners is to create a group.

That's why in the West many types of groups are working: Arica, Gurdjieff groups, and others. Group consciousness is becoming more and more important in the West. It is good. It is better than Maharishi Mahesh Yogi, it is better than Bal Yogeshwar -- because these are not Masters. It is better to work in a group, because the man who says that he is outside is not outside; he is also inside. The man who says that he has got contacts on the outside has no contacts outside. He is just deceiving you. In the West there is only one man from the East, and he is Krishnamurti. If you can be with Krishnamurti it can be helpful, but it is difficult to be with him. He has been trying to help people in such an indirect way that even the people who are helped will not ever be able to know that he has been helping. This has created trouble. Otherwise, all so-called Masters in the West are just salesmen, nothing of worth.

If you can find a Master, that is the best, because even in a group you will all be prisoners, fast asleep. You may try, but it will take a long time. Or, it may not succeed at all, because you will all be of the same calibre, the same plane of consciousness. For example, Arica people are people of the same consciousness working together, groping in the dark. Something may happen, something may not happen. One thing is certain, and that is that nothing is certain. There is just a probability.

Gurdjieff is not there and all the Gurdjieff groups are more dominated by Ouspensky's books than by Gurdjieff. In fact, all the groups are Ouspensky groups, not exactly Gurdjieff groups. Much is not possible. You can talk about theories, you can explain to each other, but if you belong to the same plane of

consciousness, much talking, much discussion, much know ledge will happen, but not knowing, not awakening. When Gurdjieff was there it was totally different -- a Master was there. He could have brought you out of your imprisonment.

The first thing is to seek a Master who can help you. If it is impossible to find a Master, then make a group and a group effort. Alone is the last possibility. These are the three ways: alone you work, with a group you work, or with a Master you work. The best is with a Master, the second best is with a group, the third is alone. Even people who have attained to the ultimate alone have been working through many lives with Masters and groups. So don't be deceived by the appearance.

Even Krishnamurti goes on saying that alone you can attain. But why does he insist on this, that alone you can attain? This is because his method is an indirect method. He will not allow you to know that he is helping, and he will not say to you, 'Surrender to me.' There is so much ego in the West, and he has been working the whole time in the West. The ego is so much that he cannot say, 'Surrender to me,' as Krishna said to Arjuna -- 'Leave everything and come and surrender to me.' Arjuna was of a different world, the East, which knew how to surrender, which knew the ugliness of the ego and the beauty of surrender. Krishna could say this without any ego on his part. The assertion seems to be very egoistic: 'Come and surrender to me.' But Krishna could say it naturally, and Arjuna never raised the question, 'Why do you say this? Why should I surrender to you? Who are you?' In the East, surrender was accepted as a known path. Everybody knew, was raised in the very knowledge that finally, one has to surrender to a Master. It was simple, it fitted.

Krishnamurti worked in the West. He himself was raised by Masters. In a very, very esoteric way, he was helped by the Masters. Masters who were in the body and Masters who were not in the body all helped him, they helped him to flower. But then he worked in the West and he became aware, as anybody will become, that the West is not ready to surrender. So he cannot say like Krishna, 'Come and surrender to me.' For the Western ego, the best way is that you can attain on your own. This is a device: no need to surrender to a Master. This is the base to attract you: no need to surrender, no need to drop your ego, you be yourself. This is a device and people got trapped in that device. They thought that there was no need to surrender, that they could be themselves, that there was no need to learn from the other, only one's own effort is needed. Continuously, for years they have been going to Krishnamurti. For what? -- to learn? If you can be alone then why go to Krishnamurti? Once you have heard that he says, 'Alone you can attain,' you should be finished with him. But you have not been finished with him. In fact, unknowingly you have become a follower. Without your knowledge you have been trapped. Deep down, the surrender has happened. He is saving your surface ego to kill you deep down. His way is indirect.

But nobody attains alone. Nobody has ever attained alone because many, many lives one has to work. I have worked with Masters, I have worked with groups, I have worked alone, but I tell you that the ultimate phenomenon is a cumulative effect. Working alone, working with a group, working with Masters; it is a cumulative effect. Don't insist on going alone, because that very insistence will become a barrier. Seek groups. And if you can find a Master, you are fortunate. Don't miss that opportunity.

The sixth question:

Question 6

CAN PRATI-PRASAV, THE PROCESS OF GOING BACKWARDS, BE THAT OF UNLEARNING INSTEAD OF RELIVING?

They are both the same: when you relive, you unlearn. Reliving is a process of unlearning. Whatsoever you relive disappears from you. It has been unlearned, it leaves no marks, the slate is clean. You can call it a process of unlearning, it is the same.

The seventh question:

Question 7

ACCORDING TO PATANJALI, IF GOOD AND BAD ARE DREAM-LIKE, THEN HOW CAN KARMAS EXIST?

Because you believe in dreams, you believe that they are true! Karmas exist because of your belief. For example, in the night you had a nightmare: somebody was sitting on your body with a dagger in his hand and you were feeling that you were being killed, and you tried and tried to escape from the situation but it was difficult. Then just out of fear you woke up. You know now that it was a dream, but the body still continues trembling a little, perspiring. You are still afraid and you know that this was just a dream. But your breathing is not easy and natural yet. It will take a few minutes. What has happened? In the nightmare you believed that it was real. When you believe it is real, it affects you as reality. Karmas are dream-like. You murdered somebody in your past life; that is a dream, because in the East the whole life is taken as a dream -- good, bad, all. But you believe that it was real, so you will suffer. If you can come to understand right now that all that has happened was a dream, all that is happening is a dream, and all that is going to happen is a dream; only your consciousness is real, everything else that happens is a dream; the seeing is dream, only the seer is real; then suddenly all karmas are washed. Then there is no need to go into the process of prati-prasav. They are simply washed. Suddenly, you are out of them. This is the method of vedanta where Shankaracharya insists that the whole

life is a dream. The insistence is not because he is a philosopher -- he is not. When he says that the world is maya, it is not a philosophy, it is not metaphysics. It is a method. It is an understanding. If you believe in some thing it affects you as real; your belief makes it real. If you believe that it is not real, it cannot affect you. It may even be real, but then too, it cannot affect you.

For example, you are sitting in a dark room and suddenly you see something in the room. You feel it is a snake... fear, panic. You put the light on but there is nothing, just a piece of newspaper that moved in the breeze. And you felt a snake was moving. What happened? You believed it was real, and your belief made it real -- as real as any real snake -- and you were affected by it. Just take the opposite case: a real snake is there the next night and you are sitting in the dark. You see some thing moving and you think it must be the same piece of paper again, and you are not afraid, you are not affected. You go on sitting as if it is nothing. Reality doesn't affect you. Reality is not the question. Belief makes it real; belief affects you. The more you become aware, the more life will look like a dream. Then, nothing affects you. That's why Krishna says to Arjuna in the Gita, 'You don't be bothered, you kill. This is all a dream.' Arjuna was afraid because he thought that these people standing in front were enemies, that they were real. To kill them would be a sin, and to kill millions of them -- how much sin would be on him! And how was he going to balance it with goodness? It would be impossible. He said to Krishna, 'I would like to escape to the jungles. This fight is not for me. This war seems to be too much of a sin.' Krishna went on insisting, 'You don't bother. Nobody dies because the soul is eternal. Only the body dies, but the body is already dead, so don't be too disturbed. It is all like a dream, and even if you don't kill those people, they will die. In fact, their moment of death has come and you are just to help. You are not killing them; through you, the whole is killing them. You take it as a dream. You don't think about it as real.' This is the whole attitude of Vedanta. Vedanta is a method in which, by and by, you become aware of the dream like quality of life. Once you become attuned to this feeling, that all is dream, all karmas are finished. Whatsoever you did makes no sense. If in the night you were a thief or a murderer, in the night you were a monk, a saint, in the morning will it make any difference? Was the dream that you were a murderer sin, and the dream that you were a saint virtuous? Will it make any difference? Dreams are all dreams. Saint or sinner, both are dreams. In the morning both have disappeared, evaporated. You cannot make any distinction between a good dream and a bad dream, because to be good or to be bad a thing needs to be real. There is no need if you can look at life, watch it, understand it, and see that it is a great dream going on and on. Only the seer is the real, and all that is seen is the dream. Suddenly, you become aware and the whole world disappears. Not that these trees will disappear, not that you will disappear or I will disappear, but the world that you used to know disappears. A totally different reality is revealed. That reality is Brahman.

Yoga: The Alpha and the Omega, Vol 4

Chapter #9

Chapter title: The seer is not the seen

29 April 1975 am in Buddha Hall

15. THE DISCRIMINATING PERSON REALIZES THAT EVERYTHING LEADS TO MISERY BECAUSE OF CHANGE, ANXIETY, PAST EXPERIENCE, AND THE CONFLICTS THAT ARISE BETWEEN THE THREE ATTRIBUTES AND THE FIVE MODIFICATIONS OF THE MIND.

16. FUTURE MISERY IS TO BE AVOIDED.

17. THE LINK BETWEEN THE SEER AND THE SEEN THAT CREATES MISERY, IS TO BE BROKEN.

LIFE IS a mystery, and the first mysterious thing about life is that you can be alive and you may not have life at all. Just being born is not enough to have life. To be born is just an opportunity. You can use it to have life, and you can miss it also. Then you will live a dead life. Only apparently will it look like life, but deep down there will be no alive current in you.

Life has to be attained, one has to work for it. It is like a seed in you: it needs much effort, soil, right soil, care, love, awareness. Only then does the seed sprout. Only then is there the possibility that someday the tree will bear fruit, someday it will flower. Unless you reach to the state of flowering you are alive just in name, but you have missed the opportunity. Unless life becomes a celebration, it is not life at all.

Ecstasy, nirvana, enlightenment, whatsoever you want to call it -- that is the flowering. If you remain miserable, you are not alive. The very misery shows that you have missed the step. The very misery is an indication that life is struggling within to explode, but the cocoon is too hard. The shell of the seed is not allowing it to come out; the ego is too much and the doors are closed. Misery is nothing but this struggle of life to explode into millions of colors, into millions of rainbows, into millions of flowers, into millions of songs.

Misery is a negative state. In fact, misery is nothing but the absence of ecstasy. This has to be understood deeply, otherwise you will start fighting with the misery, and nobody can fight with an absence. It is just like darkness: you cannot fight with darkness. If you fight, you are simply being stupid. You can light a candle and the darkness disappears, but you cannot fight with the darkness. With whom will you fight? Darkness is not existential, it is not there. It is not something that you can throw out, kill, or beat out. You cannot do anything to darkness. If you do something, your own energies will be dissipated and darkness will remain there just the same, unaffected. If you want to do

something with darkness, you have to do something with light, not with darkness at all. You have to light a candle, and suddenly there is no darkness.

Misery is like darkness; it is nothing existential. And if you start fighting with misery, you can go on fighting with misery but more misery will be created. It is just an indication, a natural indication to your being that life is still struggling to be born. The candle is not yet lighted, hence misery. The absence of ecstasy is misery, and something can be done for ecstasy, but nothing can be done with misery. You are miserable and you go on trying to solve it. Here, on this point, the path of a religious and an irreligious man divide, they separate. The irreligious man starts fighting the misery, trying to create situations in which he will not be miserable, starts pushing the misery somewhere out of his eyes, out of his vision. The religious man starts seeking ecstasy, starts seeking the blissfulness, starts seeking satchitananda -- you may call it God. The irreligious person fights with the absence, the religious person tries to bring the existential: the presence of light, of bliss.

These paths are diametrically opposite; nowhere do they meet. They may run parallel for miles together, but they meet nowhere. The irreligious person has to come back to the point from where these two paths divide and separate. He has to come to an understanding that to fight with darkness, with misery, is absurd. Forget about it and, rather, strive for light. Once light is there you need not do anything else; misery disappears.

Life is there only as a potentiality. You have to work it out, you have to bring it to an actual, existential state. Nobody is born alive, only with the possibility of being alive. Nobody is born with eyes, only with the possibility of seeing. Jesus goes on saying to his disciples, 'If you have ears, listen; if you have eyes, see.' Those disciples were as you are: they had eyes, they had ears. They were not blind or deaf. Why did Jesus go on saying that if they had eyes they would see? He was talking about the capacity to see a Christ; he was talking about the capacity to hear a Christ. How can you hear a Christ if you have not heard your own inner voice? -- impossible. Because Christ is nothing but your inner voice. How can you see a Christ if you have not been able to see yourself? Christ is nothing but your self in its absolute glory, in its final flowering.

You live as a seed. There are a few reasons why one goes on living like a seed, and ninety nine per cent of people live like seeds. There must be something in it. To live like a seed feels comfortable. Life seems to be dangerous. Remaining like a seed, one feels more secure. It has a security around it. A seed is not vulnerable. Once it sprouts, it becomes vulnerable: it can be attacked, it can be killed -- animals are there, children are there, people are there. Once a seed sprouts into a plant, it becomes vulnerable, insecure; hazards start.

Life is a great adventure. In the seed, hidden in the seed you are secure, protected. Nobody is going to kill you. How can you be killed if you are not alive? -- impossible. Only when you are alive can you be killed. The more alive you become, the more vulnerable. The more alive you become, the more dangers

are around you. A perfectly alive man lives in the greatest of dangers. Hence, people like to live like seeds -- protected, secure.

Remember, life, the very nature of life is insecurity. You cannot have a secure life, you can only have a secure death. All insurances are for death. There can be no life insurance. All insuring is to protect, to secure, to remain closed. Life is dangerous, millions of dangers are around. That's why ninety nine percent of people decide in favor of remaining seeds. But what are you protecting? -- there is nothing to protect. What are you securing? -- there is nothing yet to secure. A seed is as dead as a pebble on the path. And if it remains like a seed, there is bound to be misery. There is bound to be misery because it was not meant to be like that. It was not its destiny to be a seed, but to come out of it. The bird has to leave the egg-shell for the vast, dangerous sky where everything is possible.

And with all those possibilities, death is also there. Life takes the risk of death. Death is not against life, death is the very background in which life flowers. Death is not the opposite of life. It is just like a blackboard on which you write with white chalk. You can write on a white wall but then the words will not show. On a blackboard, whatsoever you write with white shows. Death is like a blackboard: the white lines of life show upon it. It is not against; it is the very background. Those who want to be alive have to decide one thing: they have to decide to accept death. Not only must they accept death, they have to welcome it. Every moment they have to be ready for it. If you don't accept death, you will remain dead from the very beginning. That is the only way to protect -- you will remain a seed. The bird will die in the egg... many birds die in the egg.

You are here. If you want any help from me, let me break your egg: your securities, your bank balances, your life insurances -- let me make you vulnerable. Invulnerable, you will remain in the egg, and soon you will be a rotten thing. Come out of it. The egg is to protect you, not to kill you. It is not meant that you should always remain in the egg. It is good -- it protects in the beginning, when you are too soft to come out. But when you are ready, then the egg has to be broken. How, soever comfortable and secure you are, a single minute more in the egg and you will lose the possibility, you will lose the opportunity to be alive and fly in the sky. Of course, dangers are there, but dangers are beautiful. A world without dangers would be ugly, and a life without dangers cannot be very alive.

Hence, deep down in every man and in every woman, there is an urge to live dangerously. That is the urge for life. That's why you go to the mountains, that's why you go for an unknown journey, that's why man tries to go to the moon, that's why somebody tries to reach Everest, and somebody starts on a voyage at sea in a small handmade boat. There is a deep urge for danger; that urge is for life. Don't kill that urge, otherwise you will be here and not alive.

If you understand me well, when I make you a sannyasin, when I initiate you into sannyas I initiate you into a life of insecurity, vulnerability. Sannyas is the jump out of the egg, and the egg is the ego. Ego is a protection. Ego is like a

subtle wall around you. That's why ego is so very touchy. Somebody says something or somebody just smiles at you, and by the way he smiles you are hurt. You start protecting yourself; you are ready to fight. Ego is a readiness to fight with whatsoever appears to be dangerous. Ego is a constant fight against life, because life is dangerous. From wherever life tries to reach you, the ego is there like a rock protecting you. Step over this rock, break this egg of the ego, come out of it.

The sky is dangerous. I don't say that there is no danger. I cannot say that; there is danger. There are dangers upon dangers. But life thrives on danger, danger is the food. Danger is not against life; danger is the very food, the very blood, the very oxygen for life to be there.

Live in danger: that is the meaning of sannyas. The past protects you -- the known, the familiar. You feel at home with the past. The future is unfamiliar, unknown. With the future you feel alien, strange. The future is always a stranger knocking at the door. You always open the door for the future. In fact, you would like your future to be just like your past, a repetition. This is fear. And remember, you always think that you are afraid of death, but I tell you, you are not afraid of death, you are afraid of life.

The fear of death is basically fear of life, because only life can die. If you are afraid of death, you will be afraid of life. If you are afraid of falling down, you will be afraid of rising up, because only a wave that rises falls back. If you are afraid of being rejected you will become afraid, afraid to approach any body. If you are afraid of being rejected, you will become incapable of love. Afraid of death, you become incapable of life. Then you live just for the name's sake, and only miseries, darkness, and night surround you.

Just being born is not enough; necessary, but not enough. You have to be born twice. Hindus have a word for it: they call it dwij, the twice-born. One birth, the first birth from your parents is just a possibility, a potential phenomenon, not actual yet. A second birth is needed. It is what Jesus calls resurrection: a second birth in which you break all the shells, all the eggs, all the egos, all the past, the familiar, the known, and you move into the unknown, the strange, the existence full of dangers. Every moment there is the possibility of death. And with the possibility of death, every moment you become more and more alive.

In fact, life never dies, but that is an experience of one who knows what life is. You have never gathered courage enough to come out of the egg shell. How can you know what life is, and how can you know that life is deathless? You will die; life never dies. You will live in misery because you are the negation of life ego is the negation of life. Negate the ego and life will happen to you. Hence the insistence of all great ones -- Jesus, Buddha, Mohammed, Mahavir, Zarathustra, Lao Tzu -- they all insist on only one thing: negate the ego and life will happen to you in abundance. But you cling to the ego. Clinging to the ego is clinging to darkness, to misery. These sutras are very beautiful; try to understand them.

THE DISCRIMINATING PERSON REALIZES THAT EVERYTHING LEADS TO MISERY BECAUSE OF CHANGE, ANXIETY, PAST EXPERIENCES, AND THE CONFLICTS THAT ARISE BETWEEN THE THREE ATTRIBUTES AND THE FIVE MODIFICATIONS OF THE MIND.

Life is misery as you know it, life is bliss as I know it. Then we must be talking about different things, because how can life be misery for you and bliss for me? We are not talking about one and the same thing. When you talk about life, you are talking about a life in the seed, a life just in hope, a life of dreams, fantasies; not a real authentic life. You are talking about a life which only desires but doesn't know, which only hankers but never reaches; a life which is constantly feeling suffocated but thinks that suffocation is comfort; a life which is a miserable hell but always thinks that something is going to happen out of this hell -- heaven is to be born out of this hell.

How can a heaven be born out of hell? How can ecstasy be born out of your miseries? No, miseries will be born out of your miserable life more and more. A child is not so miserable as an old man becomes. It should be just the opposite, because the old man has lived life so much. He must be reaching near the peak, the peak of experiences, the flowers. But he is nowhere near that. Just on the contrary, life has not been a rising wave, he has not reached to any heaven. Rather, he has descended into a deeper and deeper hell. A child seems to be more heavenly than an old man. This is simply absurd; it goes against nature. A child is just a seed. An old man must become a very ancient oak, a great tree; but he is not. He has reached into darker realms of hell. It is as if life is a falling, not a rising phenomenon, as if you are falling towards more and more dark realms, not rising towards the sun.

What happens to an old man? A child is miserable, an old man is also miserable. They are both on the same path. A child has just started the journey and the old man has accumulated all the miseries of the whole journey.

Out of hell, heaven is not born. If you are miserable today, how do you think tomorrow can be happy and blissful? Tomorrow will come out of you. From where else can it come? Tomorrow doesn't come out of the clock; tomorrow, your tomorrow, comes out of you. All your yesterdays together, plus today, is going to be your tomorrow. It is simple arithmetic: today you are unhappy and miserable; then how, how is it possible that tomorrow is going to be happy and blissful? -- impossible! Until you die, it is impossible. Because with your death, all yesterdays die. Then it will not come out of your miseries; then it will be a fresh phenomenon, something which happens for the first time. Then it will not come out of your mind, it will come out of your being. You become *dwij*, twice born.

Try to understand the phenomenon of misery. Why are you so miserable? What creates so much misery? I watch you, I look inside you; miseries upon miseries, layers upon layers. It is really a miracle how you continue living. It must be that

hope is stronger than experience, dream is stronger than reality. Other, wise, how could you continue living? You have nothing to live for except the hope that tomorrow something, somehow, is going to happen which will change everything. Tomorrow is the miracle -- and this you have been thinking for many, many lives. Millions of tomorrows came, became todays, but the hope survives. Again hope goes on living. You live not because you have life, but because you have hope.

Omar Khayam says somewhere that he asked great doctors, theologians, priests, philosophers, 'Why does man go on living?' Nobody could answer. They all shrugged their shoulders. Says Omar Khayam, 'I reached many who were known for their knowing, but through the same door I had to come back. Then desperate, not knowing whom to ask, I cried to the sky one night. I asked the sky, I told the sky, 'You must have been here! You must have seen all the miseries that have existed in the past; millions and millions miserable. You must know why people go on living!' A sound came from the sky, 'Because of hope.'

Hope is your only life. With the thread of hope you can tolerate all miseries. With just a dream of heaven, you forget the hell all around you. You live in dreams; dreams sustain you. Reality is ugly. Why does so much misery happen and why can't you see why it is happening? Why can't you find the cause of it?

To find the cause of misery, one has to stop evading it. How can you know a thing if you evade it? How can you know a thing if you escape? If you want to know something, you have to encounter it face to face. Whenever you are miserable, you start hoping; tomorrow immediately becomes more important than today. This is evasion. You have escaped and now hope is functioning as a drug: you are miserable, you take the drug and you forget. Now you are drunk, drunk with hope. There is no drug like hope. No marijuana, no LSD is comparable. Hope is the ultimate LSD. Because of hope you can tolerate everything, everything! Thousands of hells are nothing.

How does this mechanism of hope function? Whenever you are in misery, sad, depressed, you immediately escape from it, you try to forget it. That's how it continues. The next time you are miserable -- and you will not have to wait long; the moment my talk is finished you will be -- don't try to escape. My talk may also be functioning as an escape -- you listen to me, you forget yourself. You listen to me, you have to be attentive towards me, but towards yourself you turn your back. You forget, you forget what your real situation is. I talk about bliss, I talk about ecstasy. That is real to me, but to you it becomes a dream. Again it becomes the hope that if you meditate, if you work for it, then it is going to happen to you also. Don't use it as a drug. You can use a Master as a drug, and you can be drugged.

My whole effort is to make you more aware, so whenever you are in misery don't try to escape. Hope is the enemy. Don't hope, and don't dream against the reality. If you are sad, then sadness is the reality. Remain with it; remain with it, don't move, concentrate on it. Face it, let it be. Don't move to the opposite of it. It is

going to be a very bitter experience in the beginning, because when you face sadness, it surrounds you from every, where. You become like a small island and sadness is an ocean all around -- and such great waves of sadness! One feels afraid, one feels a trembling to the very being. Tremble, be afraid. Only don't do one thing -- don't escape. Let it be, penetrate deeply into it. See, watch -- don't judge. You have been doing that for millions of lives. Just watch, penetrate into it. Soon, the bitter experience will not be so bitter. Soon, out of the bitter end, counter arises reality. Soon you will be moving, penetrating deeper and deeper -- and you will find the cause, what the cause of misery is, why you are so miserable.

The cause is not outside, it is within you, hidden in your misery. Misery is just like smoke. Somewhere there is fire inside you; penetrate deep into the smoke so you can find the fire. Nobody can put the smoke out because it is a by-product. But if you put the fire out, the smoke disappears of its own accord. Find the cause, the effect disappears because then some. thing can be done. Remember, only with the cause can some. thing be done, never with the effect. If you go on fighting with the effect, all fight is in vain. That is the meaning of Patanjali's method of prati-prasav: go back to the cause, penetrate the effect and reach to the cause. The cause must be there some where. The effect is just like smoke surrounding you; but once the smoke surrounds you, you escape into hope. You dream about days when there will be no smoke. This is all foolish. Not only is it foolish, but suicidal, because this is how you are missing the cause.

Patanjali says 'the discriminating person'. The Sanskrit word is vivek -- it means awareness, it means consciousness, it means discriminating force. Because through awareness, you can discriminate between what is what: what is real, what is false, what is the effect and what is the cause.

The discriminating person, the man of vivek, the man of awareness, realizes that everything leads to misery.

As you are, everything leads to misery. And if you remain as you are, everything will go on leading to misery. It is not a question of changing the situations, it is a question of a very deep-rooted thing within you. Something within you frustrates the very possibility of bliss. Something in you goes against your flowering into a blissful state. The man of awareness comes to know that everything leads to misery, everything.

You have done everything, but have you watched that everything leads to misery? If you hate, it leads to misery; if you love, it leads to misery. There seems to be no logical system in life. A man hates, it leads to misery. Simple logic will say that if hate leads to misery then love must lead to happiness. Then you love, and love also leads to misery. What is this? Is life absolutely absurd, irrational? Is there no logic? Is it a chaos? You do what soever you want, and finally comes misery. It seems that misery is the road and every road leads to it. From wherever you want to start, you can start: right, left, in the middle; Hindu, Mohammedan, Christian, Jain; man, woman, knowledge, ignorance, love, hate

everything leads to misery. If you are angry it leads to misery; if you are not angry, that too leads to misery. It seems that misery is there and whatsoever you do is irrelevant. Finally, you come to it.

I have heard a story, and I have loved it always.

A psychoanalyst was visiting a madhouse. He asked the superintendent about a madman who was crying and weeping and beating his head against the wall. He had a beautiful picture of a woman in his hand. Asked the psychoanalyst, 'What has happened to this man?' The superintendent said, 'This man loved this woman very much. He went mad because the woman did not agree to marry him. That's why he has gone mad.' Logical, simple, but next door to him was another madman and he was also crying and weeping and beating his head. He had a picture of the same woman in his hand, and he was spitting on the picture and using four letter words. Asked the psychoanalyst, 'What has happened to this man? He has the same picture. What is the matter?' The superintendent said, 'This man was also madly in love with that same woman, and she agreed and married him. That's why he is mad.'

Whether a woman rejects or accepts makes no difference; whether you get married or you don't get married makes no difference. I have seen poor people in misery, I have seen rich people in misery. I have seen failures in misery, I have seen those who have succeeded in misery. Whatsoever you do, finally you come to the goal, and it is misery. Does every road lead to hell? What's the matter? Then there seems to be no choice.

Yes, everything leads to misery -- if you remain the same. I will tell you another thing: if you change, everything leads to heaven. If you remain the same, it is you, not what you do. What you do is irrelevant. Deep down, it is you. Whether you hate -- you will hate -- or whether you love -- you will love -- it is you who finally creates the phenomenon of misery or ecstasy, misery or bliss -- unless you change. Just changing from hate to love, from this woman to that woman, this house to that house, won't help. You are wasting time and energy. You have to change yourself. Why does everything lead to misery?

Patanjali says: THE DISCRIMINATING PERSON REALIZES THAT EVERYTHING LEADS TO MISERY BECAUSE OF CHANGE, ANXIETY, PAST EXPERIENCE....

These words have to be understood. In life, everything is a flux. With such a flux of life you cannot expect anything. If you expect you will be in misery, because expectations are possible in a Fixed and permanent world. In a fluctuating, flux-like world, no expectations are possible. You love a woman; she seems to be very, very happy, but next morning she is not. You loved her because of her happiness, you loved her because she was always smiling, you loved her because she had a quality of being cheerful. But next morning, the cheer has disappeared. The quality is there no more and she has just become the opposite of her own

self. She is miserable, angry, sad, quarrelsome, bitchy -- what to do? You cannot expect; everything changes, everything changes every moment. All your expectations will lead you into misery. You marry a beautiful woman, but she can fall ill and the beauty can disappear. Measles can appear and the face can become distorted. Then what will you do?

Mulla Nasrudin's wife said to him once, 'You don't seem to love me anymore. Do you remember, or have you forgotten that before the priest you had promised that you would always love me; whether in happiness or in unhappiness, that you would always love me; you would always stand with me in pleasure and in sadness?' Mulla Nasrudin said, 'Yes, I promised. I did promise and I remember it well: whether it be a happy moment or an unhappy moment, I would be with you. But I never said to the priest that I would love you in your old age. That was never a part of the promise.'

But old age comes; things change. A beautiful face becomes ugly, a happy person becomes unhappy, a very soft person becomes very hard. Singing disappears and quarrelsome attitudes appear. Life is a flux and everything changes. How can you expect? You expect, then there is misery.

Says Patanjali, 'Because of change, misery happens.' If life were absolutely fixed and there were no change -- you love a girl and the girl remains always sixteen years of age, always singing, always happy and always cheerful, and you also remain the same, fixed entities -- of course then you would not be persons, life would not be life. It would be stony, but at least expectations would be fulfilled. But there is a difficulty: boredom will come out of it, and that will create misery. Change will not be there, but then there will be boredom.

If things don't change, then you get bored. If the wife goes on smiling and smiling every day, every day, after a few days you will become a little worried -- 'What has happened to this woman? Is her smile real or is she simply acting?'

In acting you can go on smiling. You can create such a discipline of the mouth. I have seen people who even in sleep are smiling; politicians and those types of people who have to continuously smile. Then their lips take a permanent shape. If you tell them not to smile, they cannot do anything. They will have to smile, it has become a fixed mode. But then boredom is created, and boredom will lead you to misery.

In heaven everything is permanent, nothing changes; every thing remains just as it is -- everything beautiful. Bertrand Russell in his autobiography writes, 'I would not like to go to paradise or heaven because it would be too boring.' Yes, it would be too boring. Just think of a place where all priests, prophets, teerthankaras and Buddhas have gathered, and nothing changes, everything remains static -- no movement. It will look like a painted picture, not really alive. How long can you live in it? Russell is right; one will get bored, bored to death. Russell says, 'If this is going to be heaven, then hell is preferable. At least some change will be there.'

In hell everything is changing, but then no expectations can be fulfilled. This is the trouble with the mind. If life is flux, expectations cannot be fulfilled. If life were a fixed phenomenon, expectations could be fulfilled so much that one would feel bored. Then there would be no zest, enthusiasm. Everything would become dull, tepid -- no sensation, no excitement, nothing new happens. In this life where you are living, change creates misery, anxiety. There is always anxiety within you, ALWAYS I say. If you are poor, there is anxiety: how to attain to riches? If you become rich, there is anxiety: now how to retain that which you have attained? There is always fear of thieves, robbers, and the government -- which is an organized robbery -- taxation, and communists are always coming. If you are poor you are in anxiety: how to attain to riches? If you have attained you are in anxiety: how to retain that which you have attained?but anxiety continues. Just the other day a couple came to me and the man said, 'If I'm with the woman there is anxiety, because it is a continuous fight. I'm not happy. If I'm not with the woman, it is continuous anxiety; I am alone.' Without the woman, then loneliness be comes the anxiety. With the woman, the other brings his or her own problems. And problems are not doubled when two persons meet, they are multiplied. Man cannot live alone be cause loneliness creates anxiety. Man cannot live with a woman, because woman creates anxiety. The same is true for the woman also. Anxiety has become just the style of your life; whatsoever happens, anxiety remains. Past experiences, samskaras, create misery because whenever you move through an experience, it creates a groove in you. If the experience is repeated many, many times, the groove becomes more and more deep. Then if life moves in different ways, and the energy is not flowing in that groove of your past experiences, you feel unfulfilled. But if life continues the same, and the energy goes on flowing from the same groove, you feel bored. Then you want excitement. If excitement is not there, you feel, 'What is the use of going on living?'

You cannot eat the same food every day. I can eat the same food; leave me out. You cannot eat the same food every day. If you eat the same food you feel frustrated because the same food every day loses taste, excitement. If you change food every day, that too will create anxiety and trouble, because the body gets adjusted to the food. And if every day you change, the body chemistry changes and the body feels uncomfortable. The body feels comfortable if you take the same food, but then the mind doesn't feel comfortable.

If you live through your past habits the body will always feel comfortable, because body is a mechanism. It doesn't hanker for the new, it simply wants the same. The body needs routine. Mind always needs change, because mind itself is a flux phenomenon. Not even for a single moment does mind remain the same; it goes on changing.

I have heard that Lord Byron was said to have lived with hundreds of women. At least sixty women are absolutely known; there is proof that he loved sixty women. He didn't live very long, so he must have been changing women on

alternate days. But one woman caught him and she forced him to marry her. She would not yield until he married her, she would not give her body until he married her. She knew that he had been in affairs with many women. And once he had made love to a woman, he simply forgot that woman completely -- finished. It was the mind of a romantic poet, and poets are never faithful. They cannot be; they live with the mind. Their mind is a flux, like their poetry. It is a vibrating phenomenon. The woman insisted, she was stubborn, so Byron had to yield; he had to marry her. She became very fascinating to him because she would not yield. It became a question of his ego.

As they were coming out of the church, the church bells were still ringing, and the guests were departing. They were on the church steps and Byron held the hand of the woman, the newly wed woman. He had not even made love to her yet, and suddenly he saw another woman passing the road. He forgot the woman whose hand he was holding completely, and he said to the woman, 'This is wonderful, but for a single moment when I saw that woman passing, I forgot you completely, my marriage and everything. Your hand was not in my hand; I didn't know about it.' The woman had also seen it; you cannot deceive women. Even before you have looked towards another woman, they know. The very flicker of the idea in your mind, and they detect it. They are great detectors, lie-detectors. The woman had also seen it, and she said, 'I knew.'

This is the mind. He is now finished with that woman, married and finished, attained and finished. There is no excitement now. Now she is possessed, a property. The challenge is there no more.

The challenge creates anxiety because you have to fight your way. Then when you have attained, possessed, it creates another anxiety: the anxiety that you are finished. The whole affair is there no more. It is already boring, already dead. Anxiety is always there because the way you live creates anxiety. You cannot be satisfied. Through past experiences, samskaras, you become attuned to particular phenomena and the mind says that excitement is needed, change is needed. Then the whole body gets disturbed. Then that too creates anxiety.

... AND THE CONFLICTS THAT ARISE BETWEEN THE THREE ATTRIBUTES AND THE FIVE MODIFICATIONS OF THE MIND.

Then there is a continuous fight between mind modifications and the three attributes which Hindus say constitute your being. They say that sattwa, rajas, and tamas are the three constituents of the human personality. Sattwa is the purest, the very essential of all goodness, of all purity, of all saintliness, the holiest element in you. Then there is rajas, the element of energy, vigor, strength, power; and tamas, the element of laziness, inertia and entropy. These three constitute your being. And it seems that Hindus have a great insight into it, because these are the three things that physicists say are the constituents of matter, of the very atomic energy. They may call it the electron, proton, and

neutron, but those are differences of name only. Hindus call it sattwa, rajas and tamas. Scientists agree that three types of qualities are needed for matter to exist, or for anything to exist. Hindus say that these three qualities are needed for the personality to exist; not only for the personality, but for the whole existence to exist.

Patanjali says that these three are against each other and that creates trouble. And all three are in you. The element of laziness is there, otherwise you would not be able to sleep. People who suffer from insomnia suffer because the tamas element is not in them in enough quantity. That's why tranquillizers help, because a tranquillizer is a tamas creating chemical. It creates tamas in you, laziness. If people are too rajas, too full of vigor and energy, they cannot sleep. That's why in the West insomnia has now become a universal problem. In the West there is too much of rajas, the energy element. That's why the West has ruled all over the world. A small country like England continued to rule half the world. They must have been very rajas. A country like India with sixty crores of people now remains poor; there are so many people doing nothing. They become more and more burdensome. They are not assets, they are burdens on the country. There is too much tamas, laziness. And then there is sattwa which is against both. These three elements constitute you. And they are all going in three different dimensions. They are needed, they are all needed in their oppositeness because through their tension you exist. If their tension were lost, if they became harmonious, death would happen. Hindus say that when these three elements are in tension, existence exists, there is creation; when these three elements come to a harmony, existence dissolves, there is pralaya, there is de-creation. Your death is nothing but these three elements coming to a harmony in the body -- then you die. If the very tension is not there, how can you live?

This is the problem: you cannot live without these three tensions -- you will die. And you cannot live with them because they are opposite and they pull you in different directions. You must have felt many times that you are being pulled in different directions. One part of you says, 'Be ambitious'; another part says, 'Ambition will create anxiety. Rather, meditate, pray, become a sannyasin.' One part says that sin is beautiful, sin has an attraction, a magnetic force in it: 'Enjoy, because sooner or later death will take over. Dust goes unto dust and nothing remains. Enjoy before death takes over, don't miss.' One part of you says this and another part of you says, 'Death is coming, everything is futile. What is the point of enjoying?' These are not the same parts of you speaking. You have three parts in you. In fact there are three egos, three individuals in you.

Patanjali says, as Mahavir says, that man is polypsychic. You don't have one psyche, you have three minds; and three minds can become three thousand through permutations, combinations. You have many minds, you are polypsychic; each mind is pulling you somewhere else. You are a crowd. Of course, how can you be at ease, how can you be blissful? You are like a bullock cart which is being pulled in different directions by many bullocks, one yoked to

the north, one yoked to the west, and one yoked to the south simultaneously. It cannot go any where. It will create much noise and, finally, a collapse, but it cannot reach anywhere. That's why your life remains a life of emptiness. These three are in conflict, and then modifications of the mind, vrittis, are in conflict with the gunas.

For example, I know a man who is a very lazy man. And he was telling me, 'If I had no wife, I would have rested. I had enough money, but this wife would go on forcing me to work. It was never enough for her.' Then the wife died. So I told the man, 'You must be happy. Why are you crying? You be happy! You are finished with the wife, and now you can rest.' But he was crying and weeping like a child. He said, 'Now I feel lonely. And it has become a habit.' Wives and husbands become habits. He said, 'Now it has become a habit. Now I cannot sleep with out a woman.' I told him, 'Now don't be foolish! Don't try to get remarried, because your whole life you have suffered, and another woman is going to be again a woman -- she will force you. Again, your money will not be enough.'

I have heard about a very rich man, Rothschild. Somebody asked him, 'How have you attained so much wealth? How could you attain? What was the desire? How did you become so ambitious?' He was born a poor man, and then he became the richest man in the world. He said, 'It is because of my wife. I was trying to attain as much wealth as possible because I wanted to know whether my wife could be satisfied or not. I failed -- she was always asking for more. There was a competition between us. I was trying to attain more and more, and I wanted to see a day when she would say, "It is enough." She never said it. Because of that competition I continued earning, continued earning madly. Now I have attained so much wealth that I don't know what to do, but my wife is still not satisfied. If one day I want to relax and not get up early in the morning, she comes and says, "What is the matter? Are you not going to the office."'

I told this man, 'Don't get into a trap again. Your whole life you have wanted to rest, and even now she is here.'

A lazy man wants to rest, but when he lives with the wife, a modification happens in the mind. Now a woman becomes part and parcel of his being. He cannot live with her because maybe she fights every day, but that too becomes part of habit. If there is nobody to fight with when he comes home, he will not feel homey.

I have heard that Mulla Nasrudin went into a restaurant. The waitress said, 'What you need, I am ready to do.' He was the first customer that day, and it was in India. The first customer has to be treated and welcomed like a guest, because he starts the day. Mulla Nasrudin said, 'Treat me in a homey way. Bring things.' The waitress brought things, whatsoever he ordered: coffee, this and that. Then she asked, 'Anything else?' Mulla Nasrudin said, 'Now sit in front of me and nag. I am feeling homesick.'

Even if the wife fights every day, it becomes a habit. You cannot afford to lose it, you miss it. I told the man, 'Don't bother again now. It is just a modification of the mind, a habit. You are a lazy man.'

For lazy men, brahmacharya is best. They should remain celibate. They can rest, relax and do whatsoever they want to do with themselves. They can do their own thing and nobody is there to nag. He listened to me. It was difficult, but he listened to me. After two years, he retired from the service, so I said, 'Now you are perfectly at ease; now you rest. Your whole life you have been thinking of it.' He said, 'That's right. But now after forty years of working, it has become a habit, and I cannot remain unoccupied.'

Retired people die sooner than they were going to die originally almost ten years sooner. If a man was going to die at eighty, retire him at sixty and he will die at seventy. Unoccupied -- what to do? -- one slowly dies.

Habits are formed and mind takes modifications. You are lazy but you had to work, so mind has become habituated to work. Now you cannot relax. Even if you are retired you cannot sit, you cannot meditate, you cannot rest, you cannot go to sleep. I see that people are more restless on holidays than ordinary days. Sunday is a difficult day; they don't know what to do. On the six working days, they are waiting for Sunday. For six days they hope that Sunday is coming: 'One day more and Sunday is coming, and then we will rest.' And from the very morning on Sunday, they are at a loss for what to do.

In the West, people start on their Sunday or weekend trips: they go to the sea or to the mountains. There is a mad rush all over the country; everybody is running somewhere. Nobody thinks that everybody else is going to the sea, so where are they going? -- the whole town will be there. It would have been better if they had remained at home. That would have been more sea like. You are alone and the whole town is gone. Everybody has gone to the seashore. And more accidents happen on holidays, people are more tired. They drive a hundred miles there and a hundred miles back, and they are tired. I have heard it said that on Sunday, people get so tired that on Monday, Tuesday and Wednesday, these three days they take to rest and revive the spirit, and for three days they wait and hope again for Sunday. When Sunday comes again, they are again tired.

People cannot rest because rest needs a different attitude. If you are lazy and you work, mind will create something. If you are not lazy, then too mind will create something. Mind and your gunas will always be in conflict. Patanjali says that these are the reasons people are in misery. So what to do? -- how can you change these reasons? They are there, they cannot be changed. Only you can be changed.

FUTURE MISERY IS TO BE AVOIDED.

Don't think about the past. The past is finished and you cannot undo it. But future misery can be avoided, has to be avoided. How to avoid it?

THE LINK BETWEEN THE SEER AND THE SEEN THAT CREATES MISERY, IS TO BE BROKEN.

You have to be a witness to your gunas, attributes, modifications of the mind, tricks of the mind, games, traps of the mind, habits, samskaras, past, changing situations, expectations: you have to be aware of all these things. You have to remember only one thing: the seer is not the seen. Whatsoever you can see, you are not that. If you can see your habit of laziness, you are not that. If you can see your habit of constant occupation, you are not that. If you can see your past conditionings, you are not those conditionings. The seer is not the seen. You are awareness and awareness is transcendental to all that it can see. The observer is beyond the observed.

You are a transcendental consciousness. This is vivek, this is awareness. This is what a Buddha attains to and remains in constantly. It will not be possible for you to attain it constantly, but even if for moments you can rise to the seer and beyond the seen, suddenly, misery will disappear. Suddenly, clouds will not be in the sky and you can have a little glimpse of the blue sky -- the freedom that it gives and the bliss that comes through it. In the beginning, only for moments will it be possible. But by and by, as you grow into it, as you start feeling it, as you imbibe the spirit of it, it will be more and more there. A day will come when suddenly there are no clouds left anymore; the seer has gone beyond. This is how future misery can be avoided.

In the past you suffered; in the future there is no necessity to suffer. If you suffer, you will be responsible. And this is the key, the master key: always remember that you are beyond. If you can see your body, then you are not the body. If you close your eyes and you can see your thoughts, then you are not the thoughts -- because how can the seer be the seen? The seer is always beyond. The seer is the very beyondness, the very transcendence.

Yoga: The Alpha and the Omega, Vol 4
Chapter #10
Chapter title: The alchemy of celebration
30 April 1975 am in Buddha Hall

The first question:

Question 1

THE MORE I WATCH MYSELF, THE MORE I EXPERIENCE THE FALSENESS OF MY EGO. I HAVE STARTED TO FEEL LIKE A STRANGER TO MYSELF, NO LONGER KNOWING WHAT IS FALSE. THIS LEAVES ME WITH AN UNCOMFORTABLE FEELING OF HAVING NO GUIDELINES, AS I SENSED I HAD BEFORE.

THIS happens; this is bound to happen. And remember that one should be happy that it has happened. It is a good indication. When one starts on the inner journey everything seems to be clear, rooted; because the ego is in control and the ego has all the guidelines, the ego has all the maps, the ego is the master. When you move a little further into the journey, the ego starts evaporating, seems to be more and more false, seems to be more and more a deception, a hallucination. One starts awakening out of the dream, then guidelines are lost. Now the old master is no more the master, and the new master has not yet arisen. There is a confusion, a chaos. This is a good indication. Half the journey is over, but there will be an uncomfortable feeling, an uneasiness, because you feel lost, a stranger to yourself, not knowing who you are. Before, you knew who you were: your name, your form, your address, your bank balance -- everything was certain, this was you. You had an identification with the ego. Now the ego is evaporating, the old house is falling and you don't know who you are, where you are. Everything is murky, cloudy, and the old certainty is lost.

This is good because the old certainty was a false certainty. It was not a certainty, in fact. Deep behind it there was uncertainty. That's why, when the ego evaporates, you feel uncertain. Now the deeper layers of your being are revealed to you -- you feel a stranger. You were always a stranger. Only the ego deceived you into feeling that you knew who you were. The dream was too much, it looked too real. In the morning when you are coming out of a dream, suddenly, you don't know who or where you are. Have you felt this feeling some times in the morning? -- when suddenly, out of a dream you are awakened, and for moments you don't know where you are, who you are and what is happening? The same happens when one comes out of the dream of the ego. Discomfort, uneasiness, uprootedness will be felt, but one should be happy about it. If you become miserable about it, you will fall back to the old state of affairs where

things were certain, where everything was mapped, charted, where you knew, where guidelines were clear.

Drop uneasiness. Even if it is there, don't be too impressed by it. Let it be there, watch, and that too will go. Soon uneasiness will disappear. It is just there because of the old habit of certainty. You don't know how to live in an uncertain universe. You don't know how to live in insecurity. The uneasiness is there because of the old security. It is just because of the old habit, a hang over. It will go. One just has to wait, watch, relax, and feel happy that something has happened. And I tell you, it is a good indication. Many have returned back from that point just to feel comfortable again, at ease, at home. They have missed. They were just coming nearer the goal, and they turned back. Don't do that; go ahead. Uncertainty is good, nothing is wrong with it. You have only to be tuned, that's all.

You are tuned with the certain universe of the ego, the secure universe of the ego. Howsoever false on the surface, everything seems to be perfectly as it should be. You need a little tuning with the uncertain existence.

Existence is uncertain, insecure, dangerous. It is flux -- things moving, changing. It is a strange world; get acquainted with it. Have a little courage and don't look backwards, look forward; and soon the uncertainty itself will become beautiful, the insecurity itself will become beautiful.

In fact, only insecurity is beautiful, because insecurity is life. Security is ugly, it is a part of death -- that's why it is secure. To live without guidelines is the only way to live. When you live with guidelines, you live a false life. Ideal guidelines, disciplines -- you force something on your life, you mold your life. You don't allow it to be, you try to make something out of it. Guidelines are violent and all ideals are ugly. Through them you will miss yourself. You will never attain to your being.

Becoming is not being. All becoming, and all effort to become something, will force something on you. It is a violent effort. You may become a saint, but in your saintliness there will be ugliness. I tell you, and I emphasize it: to live life without any guidelines is the only saintliness possible. Even then, you may become a sinner; but in your being a sinner, there will be a holiness, a saintliness.

Life is holy; you need not force anything upon it, you need not mold it, you need not give it a pattern, a discipline and an order. Life has its own order, it has its own discipline. You simply move with it, you float with it, you don't try to push the river. The river is flowing -- you become one with it and the river takes you to the ocean. This is the life of a sannyasin: a life of happening, not of doing. Then your being reaches, by and by, above the clouds, beyond the clouds and conflicts. Suddenly, you are free. In the disorder of life you find a new order. But the quality of the order is totally different now. It is nothing imposed by you, it is intimate to life itself.

Trees also have an order, rivers, mountains, but those are not orders imposed by moralists, puritans, priests. They don't go to somebody to find the guidelines. Order is intrinsic; it is in life itself. Once the ego is not there to manipulate, to push and pull here and there -- 'Do this and that' -- when you are completely freed from the ego, a discipline comes to you, an inner discipline. It is unmotivated. It is not seeking something, it simply happens: as you breathe, as when you feel hungry and you eat, as when you feel sleepy and you go to bed. It is an inner order, an intrinsic order. That will come when you become tuned with insecurity? when you become tuned with your strangeness, when you become tuned with your unknown being.

In Zen they have a saying, one of the most beautiful: when a person lives in the world, mountains are mountains, rivers are rivers. When a person moves into meditation, now mountains are no more mountains, rivers are no more rivers. Everything is a confusion and a chaos. But when a man has attained to satori, to samadhi, again rivers are rivers and mountains are mountains. There are three stages: in the first, you are certain with the ego, in the third you are absolutely certain with the non ego, and just in between the two, the chaos, when the certainty of the ego disappears and the certainty of life has not come yet. This is a very, very potential moment, very pregnant. If you become afraid and turn back, you will miss the possibility.

Ahead is the real certainty. That real certainty is not against uncertainty. Ahead is the real security, but that security is not against insecurity. That security is so vast that it contains insecurity within itself. It is so vast that it is not afraid of insecurity. It absorbs insecurity into itself, it contains all contradictions. So somebody can call it insecurity and somebody can call it security. In fact it is neither, or both. If you feel that you have become a stranger to yourself, celebrate it, feel grateful. Rare is this moment; enjoy it. The more you enjoy, the more you will find that the certainty is coming nearer to you, coming faster and faster towards you. If you can celebrate your strangeness, your uprootedness, your homelessness, suddenly you are at home -- the third stage has come.

The second question

Question 2

THE WEST SEEMS TO BE SUFFERING FROM TOO-MUCHNESS EVEN IN SPIRITUAL MATTERS. THERE ARE SO MANY DIFFERENT TRIPS, IT IS LIKE TRYING TO DECIDE WHICH BRAND OF CEREAL IS BEST WHEN YOU HAVE HUNDREDS TO CHOOSE FROM. HOW CAN WE TELL THE WEST ABOUT YOU WITHOUT MAKING YOU SEEM LIKE JUST ANOTHER BOX OF CORNFLAKES ON THE MARKET?

The world is a market, and nothing is wrong with it being a market. Why are you so against the market? The market is beautiful! You can go to the mountains for a

rest, but eventually one has to come back to the market. The market is reality. Mountains may be holidays, but holidays are not so real as the reality of the market.

You must have seen the ten ox-herding pictures of Zen. They are beautiful. In the first picture, the bull is lost. The bull is a symbol of self, and the owner of the bull is in search. He goes into the forest; he cannot see where the bull has escaped, where the bull is hiding, but he goes on searching. In the next picture he finds the footprints of the bull. In the third picture he sees, somewhere far away, just the back of the bull; he can see the tail. In the fourth picture he can see the whole bull and he catches hold of the tail. In the fifth he has tamed the bull. In the sixth he rides on the bull toward home. This is the way the story goes. In the seventh the bull is transcended, and in the eighth the bull and the owner of the bull have both disappeared. In the ninth picture, the world starts appearing again: trees, mountains, flowers, but you cannot see the bull or the bull-owner. In the tenth picture the bull-owner is back and is standing in the market-place. Not only is he standing in the market-place, but he is carrying a bottle of alcohol.

In the olden days only eight pictures existed. The eighth picture is empty; nothing is there. That is the highest peak of meditation, where everything disappears; the seeker and the sought, everything disappears -- just emptiness. But then a great Zen Master felt that this was incomplete. The circle was not complete: one had to come back to the world. Mountains are good, but the circle was incomplete if you remained in the mountains. One had to come to the market place. Then he added two more pictures, and I feel that he did well. Now the circle is complete. You start from the market-place and you come back to the market-place. The market is the same, but you are not the same. The world remains the same, but you are not the same. One has to come back to it.

This is how it has always happened. Mahavir left -- for twelve years he remained in silence in the mountains, in the forest. Then, suddenly, one day he was back in the market-place. Buddha left -- for six years he remained in isolation. Then one day, suddenly he was in the market place standing and gathering people to tell them what had happened to him. Jesus went to the mountains for forty days. But how can you live in the mountains forever? -- the circle will be incomplete. Whatsoever you attain in the mountains has to be given back to the market.

The first thing is: don't be antagonistic to the market. The whole world is a market. Antagonism is not good. And what is wrong with being a box of cornflakes? Cornflakes are wonderful! They have as much possibility of Buddhahood as you.

I must tell you a few anecdotes.

One Zen Master, Lin Chi, was weighing flax. One seeker came while he was weighing flax and asked, 'I am in a hurry and I cannot wait, but I have a question to ask. What is Buddhahood?' The Master didn't even look at the seeker; he

continued weighing and he said, 'One pound of flax.' It has become a code in Zen -- one pound of flax. Then why not one pound of cornflakes?

Even flax has the possibility, the potentiality of Buddhahood. Everything is holy and divine. When you condemn something, something is wrong with you.

Once, Lin Chi was sitting under a tree and a man asked, 'Is there any possibility for a dog to become a Buddha? Can a dog become a Buddha? Is a dog potentially a Buddha also?' What did Lin Chi do? -- he jumped on all fours and he barked, 'Woof, woof!' He became a dog and he said, 'Yes, nothing is wrong, nothing is wrong at all in being a dog.'

This is the attitude of a real religious man: that the whole life is divine, unconditionally. Nothing is wrong with being a box of Cornflakes on the market, so don't be afraid of telling people about me and don't be afraid of the market. The market has always been there and will always be there. And in the market anything goes. Wrong things will also be sold; nobody can prevent that. But because of wrong things, people who have some thing right to sell in the market become afraid. They always become afraid, and they think, 'How to put such a thing on the market where everything that is wrong is going on?' But this is not helping in any way. Rather, on the contrary, you help the wrong thing to be sold. In economics there is a law that says that false coins force real coins out of circulation. If you have a false coin and an authentic coin, the human tendency is to first try to circulate the false coin. You want to get rid of it; keep the authentic coin in your pocket and circulate the false coin in the market. That's why so many false coins are in circulation. Somebody has to bring the authentic coin to the market. And once you bring the authentic coin to the market, the very authenticity works.

Just look -- even if false things go on, why not the real thing? But people who have the real thing are always afraid of unnecessary problems. Many people I know are afraid even to tell people about me. They think, 'When the right moment comes -- then.' Who knows when it will come? They think, 'How can I say? I have not yet experienced much.' Then they think that if you talk about me it becomes like another advertisement. If you talk on the T.V. or on the radio, or you write articles in the newspaper, it looks like you are selling something. It looks cheap. But people who are selling bad and false things are not afraid of this, they are not bothered. They are not even bothered about whether any cornflakes are inside the box or not. They are simply selling beautiful boxes, but empty. They are not afraid.

This is how bad people put right people out of circulation. They are not bothered about whether something is cheap; they simply go on shouting loudly. And of course when somebody shouts loudly, people hear. When somebody shouts so loudly and with such confidence, people are caught in it.

Don't be afraid. Just by your being afraid you cannot take the wrong things off the market. The only way to put them out is to bring the right thing. And if you

have the right thing, then shout from the roof tops. Don't be bothered; shout as loudly as you can. That is the only way that things move in the world.

Jesus has said to his disciples, 'Go to the farthest corners of the earth. Convert people and cry from the house tops, so that everyone can hear. Then everybody can come to know what truth is.' Buddha has said to his disciples, 'Go, and don't be stopped for long periods in one place, because the earth is big.' The word of Buddha is, 'charaiveti, charaiveti' -- go on, go on! Many are still there to hear the word. Don't stop, don't rest -- charaiveti charaiveti! Go forward continuously, go on, because the whole earth is waiting for the message.

Don't be afraid. If you feel that you have the right Cornflakes for people, go to the market place. Don't hesitate, gather courage. Because just boxes are being sold, when you have cornflakes in the box that is the only way that those empty boxes can be put out of circulation. There is no other way. Nothing is wrong with it. The market place is just a free competition for everything. You have as much chance to win as everybody else.

These problems always bother people who have something; they always hesitate. They hesitate because maybe if they say something, people may reject them. Who knows? And good people are always hesitant; bad people are always dogmatic, stubborn. That's why the world is won more by the bad people -- and good people are always standing outside the market, thinking, 'What to do and what not to do?' By the time they decide, the whole market is filled with false things.

In the West particularly this is so, because now in the West a man to man approach has become impossible. You have to use all the communication media. In Buddha's time it was totally different -- Buddha would move and meet people face to face. No newspapers existed, no radio, no television. But now to meet people personally is impossible, particularly in the West, unless you use the mass media. And when you use the mass media, of course, it looks like meditation is also a commodity. You have to use the same terms, you have to use the same language, you have to persuade people in the same way as other people are persuading for other things. If you say that this meditation is the ultimate in meditations, it will look like a commercial because there are many who are saying this. They are saying about soaps that: 'This is the ultimate in soaps, this is the ultimate in perfumes!' There are perfumes named 'ecstasy'. Sooner or later, someone is going to name a perfume 'satori', 'samadhi'. You have to use the same terms, the same language; there is no other way. You have to use the same methods, but nothing is wrong with that.

I have been in the mountains and I have come back to the market place. Can't you see the bottle of alcohol in my hands? I am in the market place now. You have to be bold. Go and use all the mediums that are available now. You cannot do it like a Buddha, you cannot do it like a Jesus -- those days are over. If you go on doing it like that, then it will take millions of years to spread the news. By the time the news reaches people, the thing will be already dead. So while the Cornflakes are fresh, hurry, reach the people.

The third question:

Question 3

CAN YOU TALK TO US MORE ABOUT CELEBRATION? IS IT POSSIBLE TO CELEBRATE MISERY?

It is possible because celebration is an attitude. Even about misery you can take an attitude of celebration. For example: you are sad -- don't get identified with sadness. Become a witness and enjoy the moment of sadness, because sadness has its own beauties. You have never watched. You get so identified that you never penetrate the beauties of a sad moment. If you watch, you will be surprised at what treasures you have been missing. Look -- when you are happy you are never so deep as when you are sad. Sadness has a depth to it; happiness has shallowness about it. Go and watch happy people. The so-called happy people, the playboys and playgirls -- in clubs, in hotels you will find them, in theatres -- are always smiling and bubbling with happiness. You will always find them shallow, superficial. They don't have any depth. Happiness is like waves juSt on the surface; you live a shallow life. But sadness has a depth to it. When you are sad it is not like waves on the surface, it is like the very depth of the Pacific Ocean: miles and miles to it.

Move into the depth, watch it. Happiness is noisy; sadness has a silence to it. Happiness may be like the day, sadness is like the night. Happiness may be like the light, sadness is like darkness. Light comes and goes; darkness remains -- it is eternal. Light happens sometimes; darkness is always there. If you move into sadness all these things will be felt. Suddenly you will become aware that sadness is there like an object, you are watching and witnessing, and suddenly you start feeling happy. Such a beautiful sadness! -- a flower of darkness, a flower of eternal depth. Like an abyss without any bottom, so silent, so musical; there is no noise at all, no disturbance. One can go on falling and falling into it endlessly, and one can come out of it absolutely rejuvenated. It is a rest.

It depends on the attitude. When you become sad you think that something bad has happened to you. It is an interpretation that something bad has happened to you, and then you start trying to escape from it. You never meditate on it. Then you want to go to somebody: to a party, to the club, or put the T.V. on or the radio, or start reading the newspaper -- something so that you can forget. This is a wrong attitude that has been given to you -- that sadness is wrong. Nothing is wrong with it. It is another polarity in life.

Happiness is one pole, sadness is another. Blissfulness is one pole, misery is another. Life consists of both, and life is a ritual because of both. A life only of blissfulness will have extension, but will not have depth. A life of only sadness will have depth, but will not have extension. A life of both sadness and blissfulness is multi dimensional; it moves in all dimensions together. Watch the

statue of Buddha or sometimes look into my eyes and you will find both together -- a blissfulness, a peace, a sadness also. You will find a blissfulness which contains in it sadness also, because that sadness gives it depth. Watch Buddha's statue -- blissful, but still sad. The very word 'sad' gives you wrong connotations -- that something is wrong. This is your interpretation.

To me, life in its totality is good. And when you understand life in its totality, only then can you celebrate; otherwise not. Celebration means: whatsoever happens is irrelevant -- I will celebrate. Celebration is not conditional on certain things: 'When I am happy then I will celebrate,' or, 'When I am unhappy I will not celebrate.' Celebration is unconditional; I celebrate life. It brings unhappiness -- good, I celebrate it. It brings happiness -- good, I celebrate it. Celebration is my attitude, unconditional to what life brings.

But a problem arises because whenever I use words, those words have connotations in your mind. When I say 'Celebrate', you think one has to be happy. How can one celebrate when one is sad? I am not saying that one has to be happy to celebrate. Celebration is gratefulness for whatsoever life gives to you. Whatsoever God gives to you, celebration is a gratitude; it is a gratefulness. I have told you and I will tell you again....

A Sufi mystic was very poor, hungry, rejected, tired of the journey. He went to a village in the night and the village wouldn't accept him. The village belonged to the orthodox people, and when orthodox Mohammedans are there it is very difficult to persuade them. They wouldn't even give him shelter in the town. The night was cold and he was hungry, tired, shivering with not enough clothes. He was sitting outside the town under a tree. His disciples were sitting there with great sadness, depression, even anger. And then he started praying and he said to God, 'You are wonderful! You always give me whatsoever I need.' This was too much. A disciple said, 'Wait, now you are going too far, particularly on this night. These words are false. We are hungry, tired, with no clothes, and a cold night is descending. There are wild animals all around and we are rejected by the town, we are without shelter. For what are you giving your thankfulness to God? What do you mean when you say, "You always give me whatsoever I need?"' The mystic said, 'Yes, I repeat it again: God gives me whatsoever I need. Tonight I need poverty, tonight I need being rejected, tonight I need to be hungry, in danger. Otherwise, why should He give it to me? It must be a need. It is needed and I have to be grateful. He looks after my needs so beautifully. He is really wonderful!' This is an attitude that is unconcerned with the situation. The situation is not relevant.

Celebrate, whatsoever the case. If you are sad, then celebrate because you are sad. Try it. Just give it a try and you will be surprised -- it happens. You are sad? -- start dancing because sadness is so beautiful, such a silent flower of being. Dance, enjoy, and suddenly you will feel that the sadness is disappearing, a distance is created. By and by, you will forget sadness and you will be celebrating. You have transformed the energy.

This is what alchemy is: to transform the baser metal into higher gold. Sadness, anger, jealousy -- baser metals can be transformed into gold because they are constituted of the same elements as gold. There is no difference between gold and iron because they have the same constituents, the same electrons. Have you ever thought about it, that a piece of coal and the greatest diamond in the world are just the same? They don't have any difference. In fact coal pressed by the earth for millions of years becomes a diamond. Just a difference of pressure, but they are both carbon dioxide, both constituted of the same elements.

The baser can be changed into the higher. Nothing is lacking in the baser. Only a rearrangement, a recomposition is needed. That is the whole of what alchemy means. When you are sad, celebrate, and you are giving a new composition to sadness. You are bringing something to sadness which will transform it. You are bringing celebration to it. Angry? -- have a beautiful dance. In the beginning it will be angry. You will start dancing and the dance will be angry, aggressive, violent. By and by, it will become softer and softer and softer, when suddenly, you will have forgotten anger. The energy has changed into dancing.

But when you are angry, you can't think of dancing. When you are sad, you can't think of singing. Why not make your sadness a song? Sing, play on your flute. In the beginning the notes will be sad, but nothing is wrong with a sad note. Have you heard, in the afternoon sometimes, when everything is hot, burning hot, fire all around, and suddenly from a mango grove you can hear a cuckoo start singing? In the beginning, the note is sad. She is calling her lover, her beloved, on a hot afternoon. Everything is fiery all around, and she is hankering for love. A very sad note, but beautiful. By and by, the sad note changes into a happy note. The lover starts responding from another grove. Now it is no more a hot afternoon; everything is cooling down in the heart. Now the note is different. When the lover responds, everything has changed. It is an alchemical change.

You are sad? -- start singing, praying, dancing. Whatsoever you can do, do, and by and by, the baser metal is changed into a higher metal -- gold. Once you know the key, your life will never be the same again. You can unlock any door. And this is the master key: to celebrate everything.

I have heard about three Chinese mystics. Nobody knows their names. They were known only as the 'Three Laughing Saints', because they never did anything else; they simply laughed. They moved from one town to another, laughing. They would stand in the market place and have a good belly laugh. The whole market-place would surround them. All the people would come, shops would close and customers would forget for what they had come. These three people were really beautiful -- laughing and their bellies waving. And then it would become an infection and others would start laughing. Then the whole market-place would laugh. They had changed the quality of the market. And if somebody would say, 'Say some thing to us,' they would say, 'We have nothing to say. We simply laugh and change the quality.' When just a few moments before, it was an ugly place where people were thinking only of money --

hankering for money, greedy, money the only milieu around -- suddenly these three mad people came and they laughed, and changed the quality of the whole market-place. Now nobody was a customer. Now they had forgotten that they had come to purchase and sell. Nobody bothered about greed. They were laughing and they were dancing around these three mad people. For a few seconds a new world opened.

They moved all over China, from place to place, from village to village, just helping people to laugh. Sad people, angry people, greedy people, jealous people: they all started laughing with them. And many felt the key -- you can transform.

Then, in one village it happened that one of the three died. Village people gathered and they said, 'Now there will be trouble. Now we have to see how they laugh. Their friend has died; they must weep.' But when they came, the two were dancing, laughing and celebrating the death. The village people said, 'Now this is too much. This is unmannerly. When a man is dead it is profane to laugh and dance.' They said, 'You don't know what has happened! All three of us were always thinking of who was going to die first. This man has won; we are defeated. The whole life we laughed with him. How can we give him the last send off with anything else? -- we have to laugh, we have to enjoy, we have to celebrate. This is the only farewell that is possible for the man who has laughed his whole life. And if we don't laugh, he will laugh at us and he will think, "You fools! So you have fallen again into the trap?" We don't see that he is dead. How can laughter die, how can life die?'

Laughter is eternal, life is eternal, celebration continues. Actors change but the drama continues. Waves change but the ocean continues. You laugh, you change and somebody else laughs, but laughter continues. You celebrate, somebody else celebrates, but celebration continues. Existence is continuous, it is a container. There is not a single moment's gap in it. But the village people could not understand and they could not participate in the laughter this day.

Then the body was to be burned, and the village people said, 'We will give him a bath as the ritual prescribes.' But those two friends said, 'No, our friend has said, "Don't perform any ritual and don't change my clothes and don't give me a bath. You just put me as I am on the burning pyre." So we have to follow his instructions.'

And then, suddenly, there was a great happening. When the body was put on the fire, that old man had played the last trick. He had hidden many fireworks under his clothes, and suddenly there was diwali! Then the whole village started laughing. These two mad friends were dancing, then the whole village started dancing. It was not a death, it was a new life.

No death is death, because every death opens a new door -- it is a beginning. There is no end to life, there is always a new beginning, a resurrection.

If you change your sadness to celebration, then you will also be capable of changing your death into resurrection. So learn the art while there is still time.

Don't let death come before you have learned the secret alchemy of changing baser metals into higher metals. Because if you can change sadness, you can change death. If you can be celebrating unconditionally, when death comes you will be able to laugh, you will be able to celebrate, you will go happy. And when you can go celebrating, death cannot kill you. Rather, on the contrary you have killed death. But start it, give it a try. There is nothing to lose. But people are so foolish that even when there is nothing to lose, they won't give it a try. What is there to lose?

If you are sad, then I say celebrate, dance, sing. What are you to lose? At the most, sadness will be lost, nothing else. But you think it is impossible. And the very idea that it is impossible will not allow you to give it a try. And I say it is one of the most easy things in the world, because energy is neutral. The same energy becomes sadness; the same energy becomes anger; the same energy becomes sexuality; the same energy becomes compassion; the same energy becomes meditation. Energy is one. You don't have many types of energies. You don't have many separate pockets of energy where this energy is labelled 'sadness' and this energy is labelled 'happiness'. Energies are not pigeon-holed, they are not separated. There exists no watertight compartment in you. You are simply one. This one energy becomes sadness, this one energy becomes anger. It is up to you.

One has to learn the secret, the art of how to transform energies. You simply give a direction and the same energy starts moving. And when there is a possibility of transforming anger into bliss, greed into compassion, jealousy into love... you don't know what you are losing. You don't know what you are missing. You are missing the whole point of being here in this universe. Give it a try.

The fourth question:

Question 4

HAVING LISTENED TO YOUR TALKS CONTINUOUSLY FOR TWO YEARS NOW, I SEE THAT YOU CONTRADICT ALMOST EVERY SINGLE STATEMENT YOU MAKE. IS THERE REALLY ANYTHING ONE CAN DO EXCEPT WATCH AND WAIT?

Yes, I contradict every single statement, every single word that I utter. I have not a philosophy to teach, rather, I have an existence to indicate. No doctrine is being taught to you here. No dogma is being given to you here. I am not a philosopher. I am just as contradictory as existence itself. I don't have any choice. Existence is contradictory: it contains night and day, summer and winter, devil and divine -- it contains all. And I am no more. At the most, I am just a window to existence. I have to be contradictory. And if you go on thinking of what I say, you will be in a greater and greater confusion every day. Don't pay much attention to what I say, give your attention to what I am.

My statements may be contradictory -- they are. If you don't see the contradiction it is because you love me. They are contradictory, but I am not contradictory. They both exist in me, but there is no disharmony in me. That's what you have to pay attention to, that's what you have to see. There exists a deep harmony in me; I am not in a conflict. If there were a conflict then I would have gone absolutely mad. With so many contradictions, how can a person carry on, how can a person live, breathe?

They don't create any discord in me. Everything is in accord. Rather, on the contrary, they help the harmony, they make it richer. If I were a man of a single note, just repeating the same note again and again, I would be consistent. If you want to have a consistent man, absolutely consistent, go to J. Krishnamurti. He is absolutely consistent. For forty years he has not contradicted himself even once. But I see that's why much richness is lost, much richness that life has, is lost. He is logical; I am illogical. He is like a garden: everything is consistent, planted, logical, rational. I am like a wild forest: nothing is planted. If you are after logic too much, then it is better to choose Krishnamurti than me. But if you have any feeling for the wilderness, for the wild forest, only then will you be able to get attuned with me. I open you to all that life is. I don't choose what to say, I don't choose what has to be taught -- I have no choice. I simply say whatsoever happens in that moment. I don't know what is going to be the next sentence. Whatsoever, I will assert it. I don't have a pre-formulated pattern. I am as inconsistent as life is. And the whole point of being inconsistent is so that you don't cling to any dogma. If I am consistent, you will cling.

There are Krishnamurti followers; they cling to his word as dogma. I have seen very intelligent people, very, very intelligent people who have been listening to him for thirty or forty years. They come to me and they say, 'Nothing has happened. We have listened to Krishnamurti, and whatsoever he says feels true, appears to be right, exactly the right thing, but then nothing happens. Intellectually we understand him, but nothing happens.' I tell them, 'If you have been listening to him for forty years and intellectually you feel he is right but nothing happens, then drop that intellectuality and come to me. Be with an absolutely irrational man. If through reason nothing has happened, maybe it can happen through 'irreason'. Immediately they say, 'But you are contradictory! Sometimes you say this, sometimes you say that, and we don't know what to do.' I don't really want you to do something, I want you to be. I don't want to make you intellectuals. They are too many; the world is full of them and they live a very miserable life. You cannot find more miserable people than intellectuals. They commit suicide even while they live. They live a suicidal life, meaningless. Meaning is irrational, the very poetry of life is contradictory. Nothing can be done about it. It is the nature of life, the way existence is.

I am not here to indoctrinate you to a certain standpoint. That's why I can talk about Krishnamurti to you. He is also right, but with only one standpoint of being right. I talk to you about Gurdjieff: he is also right, but with only one

standpoint of being right. And they are contradictory: Gurdjieff believes in method, in a group, a school, techniques, training, discipline, very hard discipline; Krishnamurti believes in no method, no meditation, no group, no Master, no discipleship. I say to you that both are right, but both are only partly right. Together they become whole.

Life is so vast that neither Krishnamurti nor Gurdjieff can adjust it. Life is so vast that nobody can exhaust it. All standpoints can be in it, even opposite standpoints, and they are also true. There are people who have attained through methods, Masters; and there are people who have attained without Masters, without methods. There are people who are hindered by Masters and methods, and there are people who are hindered by the teaching that there is no need for a Master and no need for meditation, no need for a methodology. There are so many types of people, and it is good. There is variety. So no single doctrine can be true. It may be true for a few people, but for other people it will be untrue. That's why so many doctrines exist in the world. Buddha exists, Jesus exists, Mohammed exists: such totally different people, and all true.

I am trying an absolutely new experiment: to bring you all together. This in itself is going to be a discipline for you -- it is. If you have been listening to me for years, it is a discipline already. It has been a meditation. I give you one standpoint: I will talk on Patanjali. I will give you one standpoint and I will create a structure in you. The next day I will start talking on Tilopa and I will demolish the structure. It is painful for you because you start clinging. When you make a structure, you start clinging to it. The moment I see that you have started clinging to theories, immediately I have to bring the opposite in to demolish them. Many times you will build a house, and many times I will abolish it. Many times you will feel that an order has happened, and I will again create the disorder. What is the point? The point is that one day you will become aware; you will listen to me but you will not create an order, you will not create a structure. Because what is the point if I am going to destroy it the next day? You will simply listen to me without any clinging to words, theories, or dogmas. The day that you can listen to me without creating a structure within yourself and I see that you have listened to me and there is emptiness, I have done the thing.

Listening to me for years will bring you finally to it. You will have to come to it, because what is the point? You start bringing an order, a discipline; by the time it is ready, I come and demolish it.

There is a Tibetan story about Marpa. His Master told him to make a house, alone, with nobody's help. It was difficult to bring the stones and bricks from the village to the monastery. It was four or five miles distant. Marpa carried everything alone; it had to be done. And it was to be a three storey house, the biggest that was possible in Tibet in those days. He worked hard, day and night. Alone he had to do everything. Years passed, the house was ready, and Marpa came back happy. He bowed down to the Master's feet and said, 'The house is ready.' The Master said, 'Now set it on fire.' Marpa went and burned the house.

The whole night and the whole next day the house burned. By the evening there was nothing left. Marpa went, bowed down and said, 'As you ordered, the house has been burned.' The Master looked at him and said, 'Start tomorrow morning again. A new house has to be built.' And it is said that it happened seven times. Marpa became old, just doing the same thing again and again. He would build the house -- and he became very, very efficient, by and by. He started building the house sooner, in less time. Every time the house was ready, the Master would say, 'Burn it!' When the house was burned the seventh time, the Master said, 'Now there is no need.'

This is a parable. It may not have happened, but this is what I am doing to you. The moment you listen to me you start creating a house inside: a structure of theories, a consistent whole, a philosophy to live by, a dogma to follow, a blueprint. The moment I see that the house is ready I start demolishing it. And this I will do seven times, and if it is needed, seventy times. I am waiting for the moment when you will listen and you will not gather words. You will listen, but you will listen to me, not what I say. You will listen to the content, not the container; not the words but the wordless message. By and by, this is going to happen. How long can you carry on building a house knowing well that it is going to be demolished? That's the meaning of all my contradictions. Even Krishnamurti, who says that no theory is needed, has created a theory in people, because he is not contradictory. He has created such a deep rooted theory in people. I have seen many types of people, but nothing like Krishnamurti followers. They cling, absolutely they cling, because the man is so consistent. For forty years he has been saying the same, again and again. The followers have made sky scrapers. In forty years, continuously, on and on, their building goes on and on and on.

I won't allow you to do this. I want you to be absolutely empty of words. This is the whole purpose of my talking to you. One day you will realize that I am talking and you are not creating a structure. Knowing well that I am going to deny whatsoever I am saying, you don't cling. If you don't cling, if you remain empty, you will be able to listen to me, not to what I say. And it is totally different to listen to the being that I am, to listen to the existence that is happening right now, in this moment.

I am just a window: you can look through me and the beyond opens. Don't look at the window, look through it. Don't look at the frame of the window. All my words are frames: just look through them. Forget the words and the frame... and the beyond, the sky is there. If you cling to the frame, how, how are you going to take wing? That's why I go on demolishing the words, so that you don't cling to the frame. You have to take wing; you have to go through me, but you have to go away from me. You have to go through me but you have to forget me completely. You have to go through me, but you need not look back. A vast sky is there. I give you just a taste of that vastness when I contradict. It would have

been very much easier for you if I were a consistent man saying the same thing again and again, conditioning you to the same theory again and again. You would be vastly happier, but that happiness would be stupid because then you would never be ready to take wing in the sky.

I won't allow you to cling to the frame; I will go on demolishing the frame. This is how I push you towards the unknown. All words are from the known and all theories are from the known. The truth is unknown, and the truth cannot be said. And whatsoever can be said cannot be true.