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THERE WAS ONCE A WOMAN WHO ABANDONED THE RELIGION IN WHICH SHE HAD BEEN BROUGHT UP. SHE LEFT THE RANKS OF THE ATHEISTS TOO, AND JOINED ANOTHER FAITH. THEN SHE BECAME CONVINCED OF THE TRUTH OF YET ANOTHER. EACH TIME SHE CHANGED HER BELIEFS, SHE IMAGINED THAT SHE HAD GAINED SOMETHING, BUT NOT QUITE ENOUGH. EACH TIME SHE ENTERED A NEW FOLD SHE WAS WELCOMED, AND HER RECRUITMENT WAS REGARDED AS A GOOD THING, AND A SIGN OF HER SANITY AND ENLIGHTENMENT. HER INWARD STATE, HOWEVER, WAS ONE OF CONFUSION. AT LENGTH, SHE HEARD OF A CERTAIN CELEBRATED TEACHER, IMAM JAFAR SADIK, AND SHE WENT TO SEE HIM. AFTER HE HAD LISTENED TO HER PROTESTATIONS AND IDEAS, HE SAID, 'RETURN TO YOUR HOME, I SHALL SEND YOU MY DECISION IN A MESSAGE.' SOON AFTERWARDS THE WOMAN FOUND A DISCIPLE OF THE SHEIK AT THE DOOR. IN HIS HAND WAS A PACKET FROM THE MASTER. SHE OPENED IT, AND SAW THAT IT CONTAINED A GLASS BOTTLE, HALF FULL WITH THREE LAYERS OF PACKED SAND -- BLACK, RED AND WHITE -- HELD DOWN BY A WAD OF COTTON. ON THE OUTSIDE WAS WRITTEN: 'REMOVE THE COTTON AND SHAKE THE BOTTLE TO SEE WHAT YOU ARE LIKE.' SHE TOOK THE WADDING OUT AND SHOOK THE SAND IN THE BOTTLE. THE DIFFERENT COLOURED GRAINS OF SAND MIXED TOGETHER, AND ALL THAT SHE WAS LEFT WITH WAS A MASS OF GREYISH SAND.

MAN is a paradox. And man is the only animal, the only being, that is paradoxical -- that is man's uniqueness. Man's special being is his innermost paradox. All other animals are non-paradoxical.

A tree is a tree, and a dog is a dog, but man is never in a state of isness. He is always becoming, growing. Man is always surpassing himself; that is his paradox. And it is at his very core of being. It is not accidental, it is very fundamental. Once you understand this paradox you have your first glimpse about human-ness -- what man is.

Man is always a project, a becoming. His being consists of becoming -- this is the paradox. He is always between that which he was and that which he is going to be. He is always between his past and future -- a bridge hanging between two eternities, the past and the future. He is a surpassing, a continuous surpassing.

Man is never content with that which he is; he is trying to go beyond, always trying to go beyond. Whatsoever he is doing, all his effort is basically how to become something more, something higher, something better.

Man is a progress, a wayfarer, a pilgrim -- and his life is a pilgrimage, a non-ending pilgrimage, that goes on and on. A dog is born, a tree is born.... The tree is born with all its tree-ness and the dog is born with all its dog-ness. Man is not a given fact; man is born only with a possibility, with a potential. Man is born as a blank, as a nothingness; nothing is written.

All other beings have a certain essence, a certain soul. In man it is just the reverse. His existence comes first and then he starts seeking for his essence. In other animals essence comes first, then existence. They already bring a built-in programme; they never grow, they remain the same. That's why they look so innocent, so unworried, so non-tense. Look into the eyes of a cow -- how peaceful, calm, tranquil she is. There is no anxiety no anguish, no clouds. Look into the eyes of a man. They are always cloudy. They always have anguish, there is always trembling: the trembling of, 'Whether I am going to make it or not?' -- the trembling of, 'Whether I will be able to find myself or not?' -- the trembling of, 'Whether I will be fulfilled or remain unfulfilled?'

The animals are at ease, relaxed; man is a tension. This is his glory and this is his anguish too. This is his dignity and this is his problem too. It is his glory because he is capable of creating himself -- he is a god. And it is his anguish because the possibility is always there that he may fail, he may not be able to create himself. Who knows? It is glory because of freedom -- he has not been programmed. He is the only animal who remains without a programme. He has not been given a map, he has not been ordered.

Man is the only being who is uncommanded. with no orders. He comes into existence empty and then he starts groping for his being. Then he starts groping and creating and searching. Man is an adventure.

But with the adventure is uncertainty, insecurity, failure, fear. One can always go wrong. There is more possibility of going wrong, less possibility of being right. There are a thousand and one ways -- which one is the right one? You are always anxious. And whatsoever you choose you choose with uncertainty because you can never be certain whether this path will lead to your goal or will end in a cul-de-sac somewhere -- whether it will reach anywhere or will just end in a desert.

Man's glory is his freedom: that he can create himself, that he can be himself, that nothing is forced on him, that he is open-ended. And man's misery is because he cannot be certain, can never be certain that he is on the right path, that whatsoever he is doing is meaningful or not.

Man is the only animal who goes mad. He has problems to face, to solve, to grow beyond. This is the first thing I would like you to understand.

There was a great Sufi Master -- one of the greatest in all the ages -- Al-Ghazzali. He says: 'On the path of human growth from man to God -- from man the potential to man the actual, from possibility to reality -- there are seven valleys.' These seven valleys are of immense importance. Try to understand them because you will have to pass through those seven valleys. Everybody has to pass through those seven valleys.

If you understand rightly what to do with a valley you will be able to go beyond it, and you will attain to a peak -- because each valley is surrounded by mountains. If you can pass through the valley, if you don't get entangled in the valley, if you don't get lost in the valley, if you don't become too attached to the valley, if you remain aloof, detached, a witness, and if you keep on remembering that this is not your home, that you are a stranger here, and you go on remembering that the peak has to be reached, and you don't forget the peak -- you will reach to the peak. With each valley crossed there is great celebration.

But after each valley you have to enter another valley. This goes on. There are seven valleys. Once you have reached the seventh then there are no more. Then man has attained to his being, he is no longer paradoxical. There is no tension, no anguish. This is what in the past we have called Buddhahood. This is what Christians call the state of being a Christ. This is what Jainas call Jinahood -- becoming victorious. There are many names, but the basic idea is that unless man becomes God he remains in anxiety. And to become God these seven valleys have to be crossed.

And each valley has its own allurements. It is very, very possible that you may get attached to something and you will not be able to leave the valley. You have to leave it if you want to enter the second valley. And after each valley there is a peak, a great mountain peak. After each valley there is jubilation and the jubilation goes on becoming more and more intense. And then finally, in the seventh valley, you attain to the cosmic orgasm -- you disperse. Then only God is.

Listen to these seven valleys and try to understand them. And don't think Al-Ghazzali is talking about something philosophical. Sufis are not interested in philosophy at all. They are very practical people. If they

say something they mean it. If they say something, it is said for the seeker. It is not said for the curious ones, not for intellectuals, but for those who are on the path, those who are really working hard to have a glimpse of the truth. It is for the seekers.

The first valley.... The first valley is called the valley of knowledge.

Naturally, knowledge has to be the first because man starts by knowing. No other animal has knowledge; only man knows, only man collects knowledge. Only man writes, reads, talks. Only man has language, scriptures, theories. So knowledge has to be the first valley.

The negative part of the valley is that you can become knowledgeable, you can get hooked on knowledge. You can forget the real purpose of knowing and you can become attached to knowledge itself. Then you will be accumulating more and more knowledge and you can go on for lives together accumulating knowledge. You will become a great scholar, a pundit, but you will not become a knower.

The way of the knower is utterly different from the way of knowledge.

There are two things when knowledge happens: the content of knowledge -- you know something -- and the consciousness, the mirror, you who knows. If you become too attached to the content of knowledge rather than to the capacity of knowing, you will be lost in the valley. That part which can make you entangled, hooked, attached, I call negative.

If you become knowledgeable then you are lost; you cannot cross the first valley. And the more knowledge you have, the more confused you will become -- because there is no way to decide what is true. Everything that you hear, if rightly put before you, logically placed before you, will look right. There is no other way for you to decide; there is no criterion. That's why it goes on happening. You go to one Master and you hear him, and he looks right. Then you go to another Master and you hear him, and he looks right. You read one book and it looks right; you read another book -- maybe just the opposite -- and that too has its logic, and it looks right. There is no way to decide what is right. And if you go on accumulating you will go on accumulating contradictions -- opposite statements. And there are millions of standpoints and sooner or later you will become just a crowd of many philosophies and systems. That is not going to help. That will become the greatest hindrance.

So the first thing is that in the valley of knowledge one has to remain alert that one has to be emphatically concerned with the capacity of knowing -- not with the object, not with the content. One should emphasise witnessing, one should become more and more alert and aware, then one becomes a knower. Not by knowing many things but just by becoming more aware, one becomes really a knower.

The path of knowledge has nothing to do with scriptures, opinions, systems, beliefs. It has something to do with the capacity to know -- you can know. You have this immense energy of being conscious. So be concerned with the container, the consciousness, and don't be concerned with the content.

Don't be concerned with the known, be concerned with the knower. Knowledge is a double-arrowed phenomenon. One arrow points to the known, another arrow points to the knower. If you go on looking to the known you will be lost in the valley. If you start looking to the knower you cannot be lost, you will be able to transcend the valley. And once you transcend the valley of knowledge there is great, great joy -- because you have understood something very essential in you, something that is going to remain to the very end, something that is very fundamental: the capacity to know, the capacity to be conscious.

So if you look at the knower, if you become more alert about the knower, you have used the positive.

The second valley is called the valley of repentance.

When you start looking at who you are, naturally great repentance arises. Because of all that you have done wrong, all that you have done and should not have done, you start feeling repentance. So a great peak comes with consciousness -- but suddenly, with consciousness, conscience arises. Remember, the conscience that you have is not the true conscience. It is a pseudo-coin; it is given by the society.

People have told you what is right and what is wrong; what is moral, what is immoral. You don't know exactly what is moral or what is immoral. But after crossing the first valley you will be able to know exactly what is right and what is wrong. And then suddenly you will see what wrong you have done -- how many people you have been hurting, how sadistic you have been with others, how masochistic you have been with yourself, how destructive, violent, aggressive, angry, jealous, you have been up to now. All that will come to your vision. That is a natural by-product of becoming conscious -- conscience arises.

This conscience has nothing to do with the ordinary conscience that you have -- that is borrowed. So you can have it and still it does not hurt; it does not give pain so real that you can be transformed through it.

You only know so-so what is right, and you go on doing the wrong, you go on doing whatsoever you want to do. Your knowledge of the right does not create any difference in you. You know that anger is bad but you remain angry. On the one hand you know that anger is bad, on the other hand there is no problem, you continue to be angry. On the one hand you know that possessiveness is not good, and on the other hand you go on hoarding, you go on possessing -- not only things but you even start possessing persons. You possess your wife, your husband, your children -- as if they are things, as if they can be possessed. You destroy through your possessiveness, and you know it is wrong.

This borrowed conscience does not help, it simply burdens you. With the first valley crossed, your own conscience arises. Now you know exactly what is wrong and it becomes impossible to do otherwise. This is the point where the Socratic dictum becomes meaningful -- that 'Knowledge is virtue'.

Now the negative part of the valley of repentance.... The negative part is that you may become too worried about the guilt concerning the past -- that you have done this wrong and that wrong, and you have been doing millions of wrongs. You have been unconscious here for so long that if you start counting all of that, it will create a kind of morbidity. You will become so guilty that, rather than growing, you will fall into great darkness.

So if guilt arises and you become morbid and you become too troubled by the past, you will remain in the second valley. You will not be able to surpass it. If the past becomes too important, then naturally you will be continuously crying and weeping and beating your chest and saying, 'What wrong I have been doing!'

The positive part is that you should become concerned with the future, not with the past. Yes, you have noted that you have been wrong, but that was natural because you were unconscious. So there is no need to feel guilty. How could one be right when one was unconscious? You have taken note of it -- that your whole past has been wrong -- but it does not create a burden on your chest. You take note of it. That taking note helps you because you will not be able to do it again -- you are finished with it. You feel sad that you have been hurting so many people in so many ways, but you feel joyous also, simultaneously, because now it will not happen any more. You are freed from past and guilt! You don't become concerned about it, you become concerned about the future, the new opening.

Now you have your own conscience; now the future is going to be totally different, qualitatively different, radically different. You will be thrilled with the adventure. Now you have your own conscience, and your conscience will never allow you to do wrong again. It is not that you will have to control -- when the real conscience has arisen there is no need to control, no need to discipline. The right becomes the natural thing. Then the easy is the right and the right is the easy.

In fact, once the conscience has arisen in you, if you want to do wrong you will have to make great effort to do it. And even then there is not much possibility of succeeding.

Without your own conscience you have to make much effort to be right, and even then you don't succeed. So one is thrilled. One feels sad for the past but one is no longer burdened, because the past is no more. That is the positive part -- that one should feel that the transformation has happened, that the blessing has arrived, that God has given you the greatest gift of conscience. Now your life will move in a totally new dimension, on a new track.

This is where real morality is born, virtue, SHEELA.

The third valley.... The third valley is called the valley of stumbling blocks.

Once the conscience has arisen you will now be able to see how many blocks exist. You have eyes to see how many hindrances there are. There are walls upon walls. There are doors too but they are few and far between. You will be able to see all the stumbling blocks.

Al-Ghazzali says there are four: one, the tempting world -- the world of things. They are very fascinating. Lust is created. Why have all the world religions been saying that one has to go beyond the temptation of the world? -- because if you are tempted too much by the world, and you hanker too much for the worldly things, you will not have enough energy to desire God. Your desire will be wasted on things.

A man who wants to have a big house, a big balance in the bank, great power in the world, and prestige, puts all his desiring, invests all his desiring in the world. Nothing is left to seek God.

Things are not bad in themselves. Sufis are not against things, remember. Sufis say that things are good in themselves. but one who has started seeking for God and the ultimate truth cannot afford them. You have a certain quality and certain quantity of energy. The whole energy has to be put into one desire. All the desires have to become one desire, only then can God be attained, only then can you surpass this third

valley.

Ordinarily we have many desires. The religious person is one who has only one desire, whose all other desires have fallen into one big desire -- just as small rivers, small streams, small tributaries fall and become the big Ganges -- like that. A religious person is one whose all other desires have become one desire: he desires only God, he desires only transcendence.

So the first is the tempting world; the second is people -- attachments to people.

Sufis are again, remember, not against people, but they say that one should not become attached to people. Otherwise that very attachment will become a hindrance, a stumbling block to God. Be with your woman and be with your man, be with your children, be with your friends, but remember that we are all strangers here and our togetherness is just accidental. We are travellers, we have met on the road. For a few days maybe we will be together -- feel thankful for that -- but sooner or later, ways part. Your wife dies, she goes on her own way, and you will never know where. Or, your wife falls in love with somebody else, and your ways part. Or you fall in love with somebody else. Or your son becomes grown-up and he takes his life into his own hands and moves away from you -- every son has to move away from the parents.

We are together on this road for only a few days and our being together is just accidental. It is not going to be forever. So be with people, be lovingly with people, be compassionately with people, but don't become attached -- otherwise your attachment will not allow you freedom enough to go beyond.

So the second is people, attachments. The third Al-Ghazzali calls Satan, and the fourth, the ego.

By Satan the mind is meant -- the mind that you have accumulated in the past. Although conscience has arisen, although you have become more conscious than ever, the mechanism of the mind is still there lurking by the side. It will lurk a little longer still. It has been with you for so long that it cannot leave you suddenly. It takes time. And it waits and watches -- if some opportunity is there it will immediately jump and take possession of you. It has been your master, you have functioned as a slave. The mind cannot accept that you have become a master so suddenly. It takes time.

The mind is a mechanism, it is always there. For the seeker, the mind is the Devil. All the stories about the Devil are nothing but about the mind. The Devil -- or Satan, as Sufis call the Devil -- is just a mythological name for the mind.

When the Devil tempts Jesus, do you think some Devil is standing there outside? Don't be foolish! There is no Devil standing outside. The temptation is coming from Jesus' own mind. The mind says, 'Now that you have become so miraculously powerful, why bother about other things? Why not have the kingdom of the whole world? You can have it! It is just within your reach. You can possess the whole world, you have so much power. You are so spiritually high. Your SIDDHIS are released. You can have all the money and all the prestige that you want. Why bother about God and religion? Use this possibility!' Mind is tempting.

And when Jesus says, 'Don't come in my way. Go away!' he is not talking to some Devil outside. He is simply saying to the mind, 'Please don't come in my way. I am no longer concerned with the desires that you have, I am no longer concerned with the projects that you have, I am on a totally different journey. You know nothing about it, you keep quiet.'

And the fourth is ego -- one of the greatest stumbling blocks on the path of seeking. When you start becoming a little conscious, when your conscience arises, and you start seeing the stumbling blocks, a great ego -- from nowhere -- suddenly takes possession of you: 'I have become a saint, a sage. I am no longer ordinary, I am extraordinary!' And the problem is that you ARE extraordinary! It is true! So the ego can prove it. That is the greatest problem, because the ego is not just talking nonsense. It is sensible. It is exactly so!

Still one has to be alert that if you get entangled with the ego, with the idea that 'I am extraordinary' then you will always remain in the third valley. You will never be able to reach the fourth, and the fourth will bring more flowers and higher peaks and greater joys -- and you will miss.

This is the place where SIDDHIS -- spiritual powers -- become the most hindering thing.

The negative part is to start fighting with these stumbling blocks. If you start fighting, you will be lost in the valley. There is no need to fight. Don't create enmity. Just understanding is enough.

Fighting means repression. You can repress the ego, you can repress your attachment to people, you can repress your lust for things, and you can repress your Satan, your mind, but the repressed will remain, and you will not be able to enter into the fourth valley.

Only those who have no repressions enter the fourth valley. So don't start repressing.

The positive part is: take the challenge -- that the ego is challenging you. Don't take it as an enmity, take it rather as a challenge to go beyond. Don't fight with it; understand it. Look deep into it. Look into the

mechanism of it: how it functions, how this new ego is arising in you, how this mind goes on playing games with you, how you become attached to people, how you become attached to things. Look into the how of it with cool observation, with no antagonism. If you become antagonistic in any way, then you are caught. If you become indulgent, you are caught. If you become antagonistic, you are caught. And these two are the easiest things. People know only two things: either they know how to become friends or they know how to become the enemy. That is the only ordinary understanding possible.

The third thing will help. Be watchful, witnessing; neither inimical nor friendly. Be indifferent. Just see that they are there, because if you take any feeling attitude -- for or against -- the feelings will become bondages. Feeling means that you become attached. Remember, you are as attached to your enemies as you are attached to your friends. If your enemy dies, you will miss him as much as you will miss your friend -- sometimes even more, because he was giving some meaning to your life. Fighting with him, you were enjoying a trip. Now he is no more. The ego that was being fulfilled by fighting with him will never be fulfilled again. You will have to find a new enemy.

So don't make enemies and don't make friends. Just see. Be very, very scientifically observant. That is the positive thing to do. Explore what ego is, and explore joyously. Explore what lust is, and explore joyously.

Then comes the fourth valley: the valley of tribulations.

Entry into the unconscious happens in the fourth valley. Up to now you were confined to the world of the conscious. Now, for the first time, you will enter into the deeper realms of your being, the unconscious, the darker part, the night part. Up to now you were in the day part. It was easier. Now things will become more difficult. The higher you go, the more you have to pay. With each higher step the journey becomes more arduous and the fall becomes more dangerous. And one has to be more alert. On each step more awareness will be needed, because you will be moving on higher planes.

The valley of tribulations is the entry into the unconscious. It is the entry into what Christian mystics have called 'the dark night of the soul'. It is the entry into the mad world that you are hiding behind yourself. It is very weird, it is very bizarre. Up to the third a man can proceed without a Master, but not beyond the third. Up to the third one can go on one's own. With the fourth a Master is a must.

And when I am saying that one can go up to the third on one's own, I don't mean that one has to go and I don't mean that everybody will be able to go. I am simply talking of a theoretical possibility. Up to the third it is theoretically possible that a man can go without a Master. But with the fourth, the Master becomes an absolute necessity -- because now you will be sinking into darkness. You don't yet have any light of your own that you can use in that darkness. Somebody else's light will be needed -- somebody who has gone into that dark night and for whom it has become possible to see in that darkness.

The negative part of the valley of tribulations is doubt -- great doubt will arise! You don't know what doubt is you don't know yet! All that you think is doubt is nothing but scepticism, it is not doubt. Doubt is an altogether different phenomenon.

Somebody says, 'God is'; you say, 'I doubt.' You don't doubt. How can you doubt? You are only being sceptical. You are only saying, 'I don't know.' Rather than saying 'I don't know' you are using a very strong word 'doubt'. How can you doubt? Doubt is possible when you are facing a reality.

For example, you have never seen a ghost. And you say, 'I doubt the existence of ghosts.' That is not doubt, that is just being sceptical. You are simply saying, 'I have never come across one so how can I believe. I doubt.' That is not doubt. Doubt will be when one day, passing through the cemetery, you suddenly come across a ghost! Then your whole being will be shaken. Then you will be for the first time in a state where doubt arises: whether that which you are facing is true or an hallucination.

Doubt is very existential; scepticism is intellectual. Scepticism is only in the mind; doubt enters into your very being, your whole body-mind-soul. Your totality is shaken.

In this dark night of the soul, doubt arises. Doubt about God -- because you were seeking for more light and this is happening, just the opposite. You were seeking for more bliss and you have fallen into the dark night. A great doubt arises about whether you are going right, about whether this seeking is worth it -- because you were seeking for gold, you were seeking for great light and great enlightenment and nirvana and samadhi and satori, and instead of satori and samadhi, this dark night has overwhelmed you. Even those lights that used to be there are there no more. Even those certainties that used to be there are there no more.

You used to know certain things; now you know nothing. You had some security. Even that is gone. The very earth underneath your feet has slipped away; you are drowning. Then doubt arises. Then you start

feeling that maybe this whole religious trip is nonsense, maybe there is no God, maybe you were tooling yourself, maybe you have chosen something absurd. It was better to live in the world, to be of the world. It was better to have many more things: to enjoy power, to enjoy sex, to enjoy money. What have I done? I have lost all and this is the result!

To every seeker this moment comes. And if this doubt arises, then naturally one starts defending oneself against the darkness. One creates an armour around oneself against the darkness, the invading darkness. One has to protect oneself. If you do that you will be thrown back again to the conscious part of your mind. You will miss the mystery of darkness. Light is beautiful, but nothing compared with darkness. Darkness is more beautiful, more cooling, more deep. Darkness has depth; light is shallow. And unless you are able to welcome darkness you will not be able to welcome death.

So the first teaching is that you have to accept, welcome, relax. This darkness is the first glimpse of God. It is dark, but later on you will understand that it was not dark. It was really that for the first time you had opened your eyes towards God and it was too dazzling, that's why it looked dark. It was not dark; darkness was your interpretation.

Look at the sun for a few seconds and soon you will be surrounded by darkness. It is too much; you cannot bear it. A man can go blind by looking at the sun too long. Look at the sun for a few seconds and then go into your house and you will find the whole house full of darkness. Just a moment before you were there and you could see everything. Now you cannot see anything; you will stumble over things.

That it is dark is interpretation. But it is natural. Later on when you have transcended the valley then you will be able to look back and see the reality. Only a Master can hold your hand in this dark night of the soul and make you confident, can say to you and convince you -- 'Don't be worried. It only looks dark, it is not dark. It is the first meeting with God. You are coming closer.'

There are three things to be understood: sleep, death and samadhi.

Sleep is like death. In the East we say it is the small death, the tiny death. We die every night and disappear into the dark night. Then comes death -- a bigger death than sleep. The body disappears but the mind remains and is born again. Then comes the ultimate death -- samadhi -- where body disappears and mind disappears and only the innermost core, consciousness, remains. That is the ultimate death.

In the fourth valley you encounter the first glimpse of how the ultimate death is going to happen to you. If you reject it, if you defend yourself against it, if you create an armour, you will be thrown back to the third valley, and you will miss. And once you have missed the fourth you will always remain afraid to go again into it.

My observation about people is that people who have entered into the fourth valley some time in their past lives, and have become too frightened and escaped from it, are the people who are always afraid of anything deeper. Love -- and they will be afraid. Orgasm -- and they will be afraid. Friendship -- and only so far; beyond that they will be afraid. Discipleship -- and they will be afraid. Surrender -- and they will be afraid. Prayer -- they will be afraid. They will be afraid of all those things that can again bring them to that fourth valley. They may not be consciously aware of why they are afraid.

The fourth valley is very important because it is just in the middle. There are seven valleys, the fourth is just in the middle. Three are on this side and three are on that side. The fourth is immensely significant; it is the bridge. The Master is needed on this bridge because you pass from the known to the unknown, from the finite to the infinite, from the trivial to the profound.

The positive part is trust, surrender; the negative part is doubt, defence. The Master starts teaching you about trust and surrender from the very beginning so that by and by it becomes your climate -- because it will be needed when you enter into the fourth valley.

Sometimes people come to me and they say, 'Why can't we be here without surrendering? Why can't we meditate and listen to you and be benefitted as much as we want? What is the point of surrendering?'

They don't understand. In the beginning it may not look very relevant. Why? For what? You can listen to me without surrendering and you can meditate here without surrendering. You can pass through growth groups without surrendering. It seems perfectly okay. Surrendering does not seem to be needed at all. But you don't know what is going to happen in the future. For that, preparation has to be made right now. You cannot wait for that moment. If preparation has not been made before, then you will miss. Then when the right time comes, when your house is on fire and you have not dug the well yet, and you start digging it, by the time it is ready, the house will be gone.

One has to dig the well before the house catches fire! So right now it may not seem relevant. I can understand. Logically it is not relevant right now. Listening to me, what surrender is needed? Meditating,

what surrender is needed? But when you enter the fourth valley, surrender will be needed. And you cannot suddenly learn the ways of surrender. You have to go on learning them before the need arises. Surrender has to become your climate.

The fifth valley... the thundering valley.

In the fifth valley you enter death. In the fourth you entered sleep, darkness; in the fifth you enter death. Or, if you like to use modern terminology for it: in the fourth you enter the personal unconscious; in the fifth you enter the collective unconscious. Great fear arises because you are losing your individuality.

In the fourth you were losing light, day, but you were there. In the fifth you are losing yourself -- you don't feel as if you are, you are dispersing, you are melting. Your feeling that 'I am a centre' starts becoming vague, cloudy.

With entry into death, entry into the collective unconscious, great fear arises, great anguish is felt -- the greatest anguish that you will ever feel -- because there comes the question: to be or not to be? You are disappearing; your whole being will hanker to be. You would like to go back to the fourth. It was dark, but at least it was good -- you were there. Now, the darkness has become more dense. Not only that, you are disappearing into it. Soon not even a trace will be left of you.

The negative part is clinging to the self. That's why great teachers -- Buddha or Jalaludin Rumi -- insist -- 'Remember, no-self, anatta.' Sufis call it fana -- one disappears. And one should prepare for this disappearance, one should be ready -- not only ready but in a deep welcome. It is going to bring great joy, because all your misery is contained in your ego. The very idea that 'I am' is your ignorance. The very idea that 'I am' creates all kinds of anxieties and problems for you. The ego is the hell.

Jean-Paul Sartre has said: 'Hell is other people.' That is not right. The hell is YOU, the hell is the ego! If other people feel like the hell, they feel like the hell also because of the ego -- because they hurt it continuously. They go on pushing your buttons. Because you have this wound of the ego everybody seems to hurt you. It is just your idea that 'I am special' and when somebody does not recognise it, it gives pain. When you don't have any idea of being special -- what Zen people call 'to become ordinary' -- if you become ordinary, then this valley can be crossed. If you become nobody, then this valley can easily be crossed.

So the negative part is clinging to the self and the positive part is relaxing into no-self, into nothingness -- being ready to die, willingly, joyously, voluntarily.

Then comes the sixth valley -- the abysmal valley.

One disappears. In the fifth, one was disappearing; in the sixth, one is no more. One is a memory of the past, one disappears. In the fifth, one was entering into death; in the sixth, death has happened, one has died, one is no more. That's why it is called the 'abysmal valley'. It is the most painful, because it is the sixth -- the last but one. One passes into the greatest pain of not being, of nothingness. One cannot believe it -- because in a certain sense one is, and in a certain sense one is no more. The paradox has come to the ultimate peak. One is and one is not. One can see one's own corpse -- one is dead -- and still one knows that one is seeing, so one must be in some way, in some sense. All the past ideas of the self have become irrelevant. A new idea of self arises.

Death happens, one disappears. This is what Christians call crucifixion. Nothingness has arrived; one is just an empty sky. Hindus call it samadhi, Zen people call it satori.

And the negative part complains. It will be good to remind you. At the crucifixion Jesus shows both attitudes. First he complains. He looks at the sky and says, 'Why? Why have you forsaken me? Why have you abandoned me?' This is the negative part. He is complaining. He is dying and no help is arriving. He is on the cross -- and deep down somewhere there must have been a lurking desire that God's hand will arrive and everything will be okay and the cross will become a crown and he will descend with new glory. Somewhere there must have been a lurking desire in the very unconscious core of his mind -- he may not have been aware of it. He had waited long enough, the last point had come. He had carried his cross on the hill, he had suffered all kinds of humiliation, but he had waited, patiently waited -- waited for this moment. Now his hands have been nailed. Now it is a question of seconds and he will be gone. Now there is no time left to wait any more and the help has not come and God is not visible. Hence the cry, 'Why have you forsaken me? Why have you abandoned me?' This is the negative part, natural even to a man like Jesus.

If you think of your past and then complain -- 'I have been doing all that was asked of me to do, all that you have ordered me to do. I have followed you blindly, and this is the result? This is the fulfilment...?'

The positive part is deep gratitude. With the second, the positive part, one forgets the past, one looks

into the future and one trusts. The last test has come, the ultimate test, and one feels grateful that 'If this is your will, let it be done.' That's what Jesus did. He showed both the attitudes. First he showed the negative -- which is very human. I love Jesus because he showed that. He was very human. That's why he used to say again and again, 'I am the Son of Man.' As many times as he says 'I am the Son of God' he says 'I am the Son of Man.'

He was eternity come into time; he was the beyond come into the world. He belonged to both the world and the beyond. That's how each Master belongs -- to both. One foot is in this world, the other foot is in the other. And on the crucifixion day, in that moment when all is disappearing, Jesus shows both attitudes. First, he shows the attitude of being 'Son of Man'. He says, 'Why? Why have you abandoned me? I have hoped, I have prayed, I have lived a life of virtue -- and this is the fulfilment? This is the reward?'

But then he immediately understands that he is missing the point. If this is the will of God then this has to be so. He surrenders. The positive is gratitude, surrender.

With 'Why have you abandoned me?' he recognises his complaint, his humanity. He must have laughed in that moment, he must have seen his limitation as a human being, and he dropped it. Immediately he says, his immediate statement is, 'Thy kingdom come, Thy will be done.' Gratitude has arisen, surrender is total. Now there is nothing more.

Jesus dies as Son of God. And the gap is very, very tiny. In just a split second he changed from being man into God. The moment complaint changes into trust, you change from human into God. He becomes prayer. 'Thy will be done.' Now he is no more. Now he has no will of his own.

And then comes the seventh valley, which is the last, the ultimate -- the valley of hymns, the valley of celebration.

Rebirth, resurrection, happens in the seventh valley. That is the meaning of the Christian idea of resurrection -- that Christ is reborn, reborn in the body of glory, reborn in the body of light, reborn in the body divine. Now there is no positive, no negative. Now there is no duality. One is ONE. Unity has arisen -- what Hindus call ADWAITA. The dual has disappeared. One has come home.

The valley of the hymns.... Al-Ghazzali has given it a beautiful name. Now there is nothing left -- just a song, a song of celebration, praise of God, utter joy. This is what I call the ultimate orgasm.

If I were going to name this valley I would call it the valley of total orgasm. Only celebration is left. One has flowered, bloomed. The fragrance is released. Now there is nowhere to go. Man has become that for which he was seeking, searching, struggling.

Man is a paradox. He is not what he is. He is that which he is not yet. But the day you realise the ultimate, you will have a laugh arising in your very heart, because then you will know that you were always this. It was just unknown to you. The future was contained in you, just hidden. You had to discover it. These seven valleys are the valleys of discovery.

This is a beautiful map; this is the Sufi map.

Now this story.

THERE WAS ONCE A WOMAN WHO ABANDONED THE RELIGION IN WHICH SHE HAD BEEN BROUGHT UP. SHE LEFT THE RANKS OF THE ATHEISTS TOO, AND JOINED ANOTHER FAITH. THEN SHE BECAME CONVINCED OF THE TRUTH OF YET ANOTHER. EACH TIME SHE CHANGED HER BELIEFS. SHE IMAGINED THAT SHE HAD GAINED SOMETHING, BUT NOT QUITE ENOUGH. EACH TIME SHE ENTERED A NEW FOLD SHE WAS WELCOMED, AND HER RECRUITMENT WAS REGARDED AS A GOOD THING, AND A SIGN OF HER SANITY AND ENLIGHTENMENT. HER INWARD STATE, HOWEVER, WAS ONE OF CONFUSION.

This woman was lost in the first valley -- the valley of knowledge -- and she got hooked to the negative. She became knowledgeable. She went to this school and to that; she went to this teacher and that; she studied this doctrine and that; and each time she started something new she would be thrilled. It would be a kind of honeymoon. And sooner or later she would be fed up with it and she would start moving and searching again.

The total result was that she gathered much knowledge of diverse nature, much knowledge of contradictory systems. All those systems work, remember -- never forget it! Each system works, but it works in its purity only. If you mix it with many systems it will never work. It will be like you take a few

parts from a Mercedes-Benz and a few parts from a Rolls Royce and a few parts from a Chevrolet and a few parts from a Ford and a few parts from a truck and a few parts from somewhere else, and you put them together. They are all useful, but this mechanism that you have created out of them is not going to work. A part that was functioning in a certain mechanism will not be able to function with other kinds of parts. Each system is an organic whole. It is complete in itself. If you listen to Mahavira and find a few beautiful thoughts, and then you go to Buddha and listen and find a few beautiful thoughts, and you make a concoction -- a KEDGEREE -- you will become confused. Those fragments that you have taken from Mahavira were beautiful, but they belonged to a certain system; they were organic parts of a certain whole. They can function only in that whole, they cannot function with anything Buddhist. And the Buddhist fragments are beautiful, but only in a Buddhist system.

Now this woman became more and more confused. And this woman is very representative of many people -- many people here also -- who have been going to this teacher and that, to this system and that, and go on gathering. And they think that just by gathering a few wise statements they are going to become wise. They are utter fools! They will simply go mad.

Each system is perfect and works. But don't mix it with anything else; let it function on its own.

This woman ABANDONED THE RELIGION IN WHICH SHE HAD BEEN BROUGHT UP. Then she became an atheist -- she abandoned religion itself. Then she JOINED ANOTHER FAITH -- she abandoned atheism too. And THEN SHE BECAME CONVINCED OF THE TRUTH OF YET ANOTHER. EACH TIME SHE CHANGED HER BELIEFS, SHE IMAGINED THAT SHE HAD GAINED SOMETHING, BUT NOT QUITE ENOUGH.

She was just collecting fragments, wise sayings. These wise sayings may look wise, may be useful to the system from which they have been taken, but they become useless the moment you take them out.

It is said of a Hindu mystic that he went begging. And a woman looked at his eyes.... He had beautiful eyes. Saints have beautiful eyes, nobody can have eyes like a saint -- the depth, the joy, the feeling that one has arrived, the relaxation, the rest, the compassion. The woman became immensely attracted to the eyes. She started following the mystic.

One day the mystic asked, 'What is the matter? Why do you go on following me? I don't see any religious search in you.'

The woman confessed. She said, 'In fact, I don't have anything to do with religion. I have simply become attracted to your eyes; you have beautiful eyes.'

The mystic said, 'You go home. Tomorrow I will come to your home.'

She was very happy. She thought that the mystic was also interested in her. She took a bath, perfumed her body, decorated everything with flowers, cleaned the whole house. With great expectation and hope she was waiting. And then came the mystic. She could not believe it! He had taken his eyes out and he had brought them on a plate.

And he said, 'You keep them, otherwise you have to follow me unnecessarily. You keep these eyes. You can have them. I don't have much use for them because whatsoever I needed to see I have seen. And it doesn't look good that you go on following me just because of these eyes. You keep them.'

But are these eyes, eyes any more? They are not. They were eyes only when they were in the organic unity of the body. Now they are nothing. Now you can look into them and you will not find any depth. You can look into them and you will not find any compassion or any love. There is nothing!. They are just ordinary pebbles, meaningless. The meaning is always in the totality.

So never think that you can become wise by collecting wise sayings. That is not possible. In this age many people have tried that. In India, Mahatma Gandhi was trying it -- take a few things from the Koran and a few things from the Bible and a few things from the Gita and a few things from the Dhammapada, and collect them and make a concoction. That concoction he used to call the synthesis of all religions. This is just meaningless. You cannot create a synthesis of all religions. It will be like you cut off one of my hands and a leg of Krishnamurti and the head of Meher Baba, and put them all together and call it synthesis of all religions. It will not be of any use. It will stink! It will be ugly. That's what Mahatma Gandhi has done.

No synthesis is possible, and no synthesis is needed! No synthesis is needed between a rose-bush and the lotus -- they are perfectly beautiful as they are. Lotus is lotus, rose is rose, Islam is Islam, Hinduism is Hinduism, Zen is Zen, Sufism is Sufism. And Judaism is Judaism, and Jainism is Jainism. They are perfectly beautiful as they are. They are not lacking anything. Each system is complete.

Now this woman gathered something from everywhere. And each time she went to a new school.... Of

course, whenever a new recruit comes, the people feel very good. It proves that they are right. This woman has been to that Master and that Master and that Master -- and she has left, abandoned all. And now she has come to THEIR Master! So their Master must be the highest Master, the greatest Master. So they all welcomed her and they recruited her and regarded it AS A GOOD THING AND A SIGN OF SANITY AND ENLIGHTENMENT.

It was not sanity; she was going insane. And it was not enlightenment; she was getting farther away every day. But to know that, she had to come to a real Master.

HER INWARD STATE, HOWEVER, WAS ONE OF CONFUSION. AT LENGTH, SHE HEARD OF A CERTAIN CELEBRATED TEACHER, IMAM JAFAR SADIK....

Only a real Master can be shocking. All others who are just pseudo are never shocking. How can they shock? You are their customers, they have to persuade you -- they cannot shock you. They have to adjust themselves to you. In fact, they always say what you want to hear, they never say that which will be shocking -- otherwise you may leave them.

I know. I have been in contact with millions of people in this country. And because I went on shocking them, by and by they left. They were not here to listen to the truth, they were here to listen to THEIR truth -- and they had nothing. they had no truth at all. If they had had truth, there would have been no need to come to listen to me in the first place. But they thought that they had the truth. If they go to a pseudo-Master he will say the thing that they want to hear. He will accommodate himself to them. And whenever a Master accommodates himself to you, beware -- he is no Master! Because if he is accommodating himself to you, how can he transform you? He is your follower. He is trying to console you. He cannot be a transforming medium.

Transformation is painful. A Master has to work with a hammer in his hand.

This woman came to Imam Jafar Sadik. When she came to him....

AFTER HE LISTENED TO HER PROTESTATIONS AND IDEAS, HE SAID, 'RETURN TO YOUR HOME, I SHALL SEND YOU MY DECISION IN A MESSAGE.'

That's the way of the Sufis. They are very, very experimental people, and very practical and down to earth. Rather than saying anything, he says, 'I will send a message. You go home.' He must have seen the reality of the woman -- that she was already too confused. Saying anything to her would be confusing her more. Right now nothing could be taught to her. Right now she did not need to learn any more, she had already learned enough. She needed unlearning. So he didn't say anything.

SOON AFTERWARDS THE WOMAN FOUND A DISCIPLE OF THE SHEIK AT THE DOOR. IN HIS HAND WAS A PACKET FROM HIS MASTER. SHE OPENED IT, AND SAW THAT IT CONTAINED A GLASS BOTTLE, HALF FULL WITH THREE LAYERS OF PACKED SAND -- BLACK, RED AND WHITE -- HELD DOWN BY A WAD OF COTTON. ON THE OUTSIDE WAS WRITTEN: 'REMOVE THE COTTON AND SHAKE THE BOTTLE TO SEE WHAT YOU ARE LIKE.'

SHE TOOK THE WADDING OUT AND SHOOK THE SAND IN THE BOTTLE. THE DIFFERENT COLOURED GRAINS OF SAND MIXED TOGETHER, AND ALL THAT SHE WAS LEFT WITH WAS A MASS OF GREYISH SAND.

Sadik is trying to show her -- 'You have become just a confusion. You have become mixed with all kinds of colours, and the result is that you are just grey. You don't have any colour.'

And these three layers of sands are very significant.

Sufis say there are three ways to God: knowledge, love, action -- just as Hindus say: DHYAN MARGA, BHAKTI MARGA, KARMA MARGA. This is because man has three faculties: the faculty of cognition, the faculty of feeling, and the faculty of action. The body is the source of action; the heart is the source of feeling, love, devotion; and the intellect is the source of cognition, knowledge, knowing.

Because of these three faculties in man, there are three doors. Through these three doors man can enter into the divine. Action is black because it is the lowest. Feeling, love, is white because it is the highest. And between the two is the intellect -- red. The intellect is painted red because it is very aggressive, bloody; it has the colour of blood. The heart is painted white by Sufis because it is innocent, pure. White is the symbol

of renunciation.

You can ask the physicists. The physicists say that the colour white means that all the rays of the sun have been turned back. The colour black means that all the rays of the sun have been absorbed. The red means that only the red is turned back; the green means that only the green is turned back. Each ray of light has seven colours. If a certain thing absorbs all the colours, it becomes black. If a certain thing renounces all the colours, it becomes white. So black is indulgence, white is renunciation.

Love is sacrifice, love is renunciation. When you love you are ready to give all. By giving, you become white. Intellect is very aggressive, always in a fighting mood -- argumentative; hence the colour red. Action is the lowest -- body-rooted. But all these three doors are there.

There were three layers of sand in the bottle; the bottle was half full. And the Master said, 'Remove the wad, shake the bottle and see what happens. That is your situation. There is something from the people who talk about love and live in love; and something from the people who talk about knowledge and live through intelligence; and something about the people who talk about action and live through action -- and they have all become mixed in you. and now you don't have any colour any more. You are just greyish -- a confusion.'

This must have been a great shock to the woman -- because everywhere else she had gone before she had been welcomed, and everywhere they had told her that now she had become enlightened because she had chosen the right Master. Now she had come to the right door. Now she had become sane. Up to now, wandering here and there, she had been mad. She was recruited with great welcome. But Sadik hammered her. He did not even feel it right to say anything to her. He sent a message -- a very practical device to show her her state of consciousness. She was lost in the first valley. She could not go beyond the first valley.

The story is of great significance. Many of you are lost in the first valley. If you want to go to the second, you will have to drop all the rubbish that you have gathered in your mind. All kinds of thoughts you will have to drop. You will have to unlearn.

Unlearning is the positive path. Through unlearning you will have a new attitude arising in you -- you will be less concerned with the known, you will be more concerned with the knower. And once you have dropped all your knowledge it will be very clear to you whether it is action that is going to be your door, or it is love, or it is knowledge. Right now you are a greyish mass.

Meditate over this story, and meditate over the seven valleys. Let me repeat it again: man is a paradox. Man is the only being who tries to surpass himself. Man is the only being who has a great longing to transcend. This is man's glory, because this is God's gift to man; and this is man's anguish too.

Now it depends on you whether you will make it into a blessing or into a curse.

Sufis: The People of the Path, Vol 2

Chapter #2

Chapter title: Diamonds Regained

28 August 1977 am in Buddha Hall

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The first question:

I HAVE OFTEN THOUGHT THAT IF CHILDREN WERE RAISED IN A FREE AND LOVING ENVIRONMENT

RATHER THAN THE INSANE SOCIETY THAT WE GREW UP IN, THEY WOULD ALL MATURE INTO FREE, LOVING, ENLIGHTENED BEINGS. BUT IF THIS WERE SO, MANY OF THE PRIMITIVE SOCIETIES WOULD BE OVERFLOWING WITH ENLIGHTENED BEINGS. WHY IS THIS NOT SO?

The first thing: before you can get to yourself, you will have to lose yourself. The child is born in innocence, and if the child never loses his innocence he will never become enlightened. Enlightenment means that you have lost it and regained it -- paradise lost and regained. It is part of enlightenment that first you must lose it.

It is like a fish who has always lived in the ocean -- it is impossible for the fish to know the ocean. It is very obvious to those who are standing outside but it is not so obvious to the fish. It has been born into it, it is part of it, it is like a wave. To know the ocean, a little separation is needed, a little distance is needed. The fish will remain unaware of the ocean and will die. But take the fish out, let the fish out, throw the fish on the bank, on the hot sand, and there will be pain and there will be suffering -- but in that suffering the fish will know for the first time that she has been living in the ocean. And for the first time a great thirst, a great desire will come to go back to the ocean. And she will make efforts to go back.

And if she succeeds and reaches back into the ocean there will be great joy. She had been in the ocean forever but there had been no joy. But now there will be joy, now she will be thrilled, blessed! Now each moment will be a kind of ecstasy. And it is the old, the same ocean she was born in. What difference has happened? A new consciousness has arisen. The fish is no longer innocent, the fish is enlightened.

In primitive societies you will not find Buddhas, you will not find Christs. Primitive societies live in the ocean. Innocence you will find, a childlike innocence you will find, an animal-like innocence you will find -- but you will not find a Buddha. A Buddha is one who has recognised his innocence. This recognition makes the difference. But to recognise, you first have to lose.

I can understand. Your question is very relevant. If this insane society drives you into neurotic paths, then the logical mind will say then why are the primitives not all enlightened? This society drives you into madness but through that very driving you start moving away from your innermost core. Suffering arises, and a great desire to come back home arises. That desire is what religion is all about -- to come back home.

What the society has done you will have to undo. Religion is against the society, the antidote to society. That's why when religion becomes part of society it is no longer religion. It becomes Christianity, Hinduism, Jainism, Judaism. Then it is no longer religion. Religion is basically against society. It has to be -- because society takes you away from yourself and religion brings you back to your own being. It destroys, demolishes, all that the society has done. But before it can demolish, the society has to do something.

So Buddhas exist only in a very cultured society. Enlightened people exist only in a very insane society. It will look paradoxical, but this is how it is.

If you look from this standpoint then you will be rebellious but you will not be against the society. There is a difference. You will be very compassionate, even towards all this insanity that is created by the society. It is part of the game. It makes enlightenment possible.

Take another example. A man has lived always in health. He does not know what a fever is; he does not know what a headache is. He does not know any kind of illness. Can you imagine him feeling his health? It is not possible. In the very nature of things he will never know what health is. And he is healthy. So to know that one is healthy and the well-being of health, health alone is not enough. One can be healthy, perfectly healthy, and one may not be aware of it -- because the awareness comes from the opposite. The awareness comes from a dialectical process. The thesis must be opposed by the antithesis. Health must fall into illness, then you become aware of what you have lost. And if you can regain it there is great joy.

There is a Sufi story....

A very rich man was searching for bliss, for truth -- or whatsoever name you want to give to his search. He had much money and he was ready to offer any amount of this money to anybody who could give him a key. He went from one teacher to another, but nobody could supply him with happiness. He was ready to pay any price; that was not a problem at all.

He was carrying a big load of diamonds in a bag and he would put the bag before a Master and he would say, 'Now take this, but tell me the secret of bliss.'

Then he came to a Sufi teacher. The Sufi was sitting under a tree. The rich man came on his horse with his famous bag -- it had become famous all over the country -- and he put the bag before the Master and

said, 'I am in search of happiness and I am ready to pay anything. Here are many diamonds -- crores of rupees worth. You can take them, but give me happiness.'

And the Sufi Master did something. Sufis are people who do. Rather than answering, they create a situation. The Master simply jumped upon the bag and ran away!

For a second, the rich man could not believe what was happening. Such a famous Master! And then he suddenly realised what had happened. The Master had gone with his diamonds! So he started shouting and running after the Master. But in that village the Master knew every street every nook and corner. And the rich man was running after him and shouting, 'I have been robbed! My whole life's treasure has been robbed! This is a thief. Catch hold of him. This is no longer a Master. This is a fraud. This man is a cheat.' And he was shouting and running. But he could not get hold of the Master because the Master knew the streets of the town.

The whole town gathered. The whole town started collecting around the rich man and they said, 'Don't be worried.' But he said, 'Why should I not be worried? I have been completely destroyed. All that I had was in the bag and that man has escaped with it.' And he was crying and he was as miserable as one can be.

Then the whole crowd and the rich man went in search and found the Master sitting back under his tree with the bag in the place where the rich man had put it. And his horse was standing there. The rich man came and jumped on his bag. Holding the bag close to his heart he gave a great sigh of relief and he said, 'Thank God!'

And the Sufi Master said, 'Are you happy or not? This is the key to happiness. Are you happy or not? Tell me.' And the man said, 'Really, I have never been so happy!'

In a primitive society people are innocent. They are like Adam and Eve in the Garden of Eden. They have not yet tasted the fruit of the tree of knowledge. A civilised person is Adam expelled. He has tasted the fruit of the tree of knowledge. He is no longer innocent, he is corrupted.

But Adam cannot become Christ. That is not possible. You first have to fall to rise, you have to lose to get. Adam prepares the way for Christ. By being expelled from innocence, a new possibility arises -- he can re-enter again, he can re-enter the innocence. This second innocence -- what Hindus call 'second birth', DWIJ -- this second birth, this second innocence, is qualitatively different from the first. The first was ignorant innocence. It was not aware of itself. It was not luminous, it was dark. The second kind of innocence is luminous. A light burns in it. It is aware of itself. It is not only innocence, it is innocence plus awareness.

So in a way even this insane society does something beautiful to you -- it takes away your bag of diamonds. It creates the possibility of being happy. If you are stuck in it then something has gone wrong, otherwise there is nothing wrong. Going away is part of coming back. Go as far away as possible and coming back will be as beautiful as can be. Go as distant from God as you can. The farther you go, the more ecstatic the coming back will be.

So in a primitive society enlightened people don't exist. They exist only in an insane society. That is the first thing.

The second thing: even a primitive society is not really absolutely primitive. In fact, no society can be absolutely primitive. Society as such means that civilisation has entered, even if it is primitive. It may be a primitive civilisation, maybe it does not have cars and roads and aeroplanes -- that does not matter. That does not make a society a society.

A society is made out of rules, regulations, taboos, inhibitions. Even in a primitive society they are there. they are crude, gross, as primitive as the society is primitive. but they are there. No society can exist without rules. Society means rules. No society can exist without taboos. Society means taboos. No society can exist without repressions. Society means repressions. Society means that the individual has to fight with the mass. In that very fitting, the individual loses his innocence. He becomes corrupted.

So the second thing to remember is that even a primitive society is a society, so there is some possibility of being enlightened. But the more the society becomes complex, the more there is a possibility of becoming enlightened. The more there is a possibility of becoming insane, the more there is a possibility of becoming enlightened.

Now it will depend on you how you use the situation. A civilised society creates a great possibility. You can get obsessed, you can get stuck, you can become frozen -- that is your choice. Otherwise, the more complex the society is, the closer you are to becoming enlightened. You can use that opportunity.

Buddha was born in a very complex Hindu society. That was the peak of Indian civilisation, the golden

age. The society was very complex, very sophisticated. Buddha was born into it. And all the twenty-four TEERTHANKARAS of the Jainas, Buddha, and all the AVATARAS of the Hindus -- Krishna, Ram and others -- they all came from the very sophisticated layer of the society. They were all aristocrats. They didn't come from the low strata. They were all kings or sons of kings. Why? Because at that peak the insanity drives you really the whole distance away from God. And then the turning becomes possible.

I am not saying that the turning is going to happen inevitably -- I am not saying that. It will depend on you. If you become aware of the insanity that you are living in, you will start turning. If you don't become aware of the insanity and you remain asleep in it, you may continue to remain insane.

It is not an accident that the East is no longer much interested in religion. The East is so poor now and society has fallen so low; it is no longer sophisticated, it is no longer aristocratic. Its problems are very physical, down-to-earth. It cannot think of spiritual problems.

It is no accident that the West is becoming more and more interested in religion. The Americans particularly are becoming very deeply involved with religion -- because now America is at the peak of civilisation, of sophistication, of luxury, of affluence. Exactly the same thing happened two thousand and five hundred years ago in India, when India was the golden bird -- just as America is today. America is modern India.

The sun is going to rise in the West. The East is deserted. The East is a potential field for communism, not for religion. Eastern countries are by and by turning communist. Communism can only be the religion of the East -- it is the lowest kind of religion.

So the American mind, particularly the cultured American mind, is interested in Buddha, not in Marx; is interested in Krishna, not in Marx. But the Chinese mind is interested in Marx, Lenin, Mao. The Indian mind is interested in Gandhi, in Marx, in socialism, in communism. When you are hungry, your religion can only be communism. When your bodily needs are fulfilled, when your mental needs are fulfilled, then there is no way other than to be religious. Then you will start seeking meditation, satori, samadhi.

The second question:

BEFORE COMING TO POONA I THOUGHT I KNEW SOMETHING ABOUT HELPING. NOW I FEEL I KNOW NOTHING ABOUT HELPING. THE MOST I CAN DO IS BE PRESENT WITH A CLIENT AND FOLLOW MY INSTINCTS AT THAT MOMENT. IT IS A VERY SCARY PLACE.

Now you are in fact beginning to be a helper, a therapist. When you start losing that ego of being a therapist, feeling starts flowing through you. That ego is an obstruction. A real therapist does not know that he is a therapist, he is just a medium for God to flow through.

And I can understand why you are feeling scared -- because all your expertise and all your past has existed around a subtle ego, around 'I'. Now that seems to be relevant no more. When the past seems to be relevant no more, one feels scared. One is losing knowledgeability and that was your support, that was the ground on which you were standing. You used to know this and that, you used to know how to help, what to do, what was needed... now all that is disappearing. Now you will not know what to do and you will not know the right answer to every question.

But now, for the first time, if you remain available to the patient, your client, the right answer will come through you. It will vibrate through you. It will not be your answer, that is true, it will be no longer your answer -- it will be God's response through you.

That's my whole work here. I am preparing a new kind of therapist, a totally new kind of therapist, whose function is not to do something to the patient, but just to be available. Their presence will be a healing presence, miracles will happen through them, but they will not be able to say, 'I have done this.' God will be doing the miracle, or the unknown, or the whole. And for the first time you will be really a help, a great help.

But for a few days, a few months, a few years.... It depends. If you relax into this, surrender into this, this hesitation will disappear soon. If you don't surrender, if you go on resisting, then it will take many months or many years. Or maybe you may succeed in resisting and it may disappear again. Then you will miss a great opportunity -- a door was opening but you didn't allow it to open.

My observation is that when a musician becomes a real musician, he throws away all musical

instruments. He need not have them. Now the music arises in his innermost core; it is not produced by any instruments. When an archer becomes a real archer, he throws away his bow and arrows. There is no need for them. When a healer really becomes a healer, he forgets that he is a healer.

A man of knowing becomes completely innocent, unburdened of knowledge. And the process is.... I am not saying that you need not have any training -- no, not at all. I am not saying that you need not know anything about psychoanalysis, psychiatry, medicine -- I am not saying that. I am saying that you have to know all that and one day you have to forget it too. I am not saying that suddenly a man who does not know anything about archery can become an archer just by surrendering, no. First one needs to know -- that is the first part. One has to learn. Then the second part, and the higher part, is that when you have learned all, forget the learning.

In Zen they say that if a person wants to become a great painter he should first learn painting for twelve years -- day in, day out. He should go on learning all that is possible about colours, painting, canvases, techniques, and after twelve years he should throw away his canvas, his brush, his colours, and for twelve years he should forget all about painting. He should never touch it, never talk about it. And then one day he should start painting again. Now the painting will have something original about it. All that is needed as technique is there, but it is no more in the conscious mind, it is no more a part of the ego. It has gone deep into the unconscious. Those twelve years of training, learning, have become part of his blood and bones.

Then for twelve years he has simply forgotten about it. So from the conscious mind all has disappeared. If you ask him anything, he will not be able to say anything. He will not be able to talk about painting any more. Now he will paint like an innocent child who does not know anything, and yet in his painting will be all the expertise of the technician. Now two great things will be meeting in him: the innocence of the child and the knowledgeability of the expert. When these two things meet, there is great creativity.

What happens ordinarily? One can become just an expert, a technician... then you can paint, and you can paint perfectly, but something will be missing. The soul will be missing. The painting will be perfect. Nobody will be able to find any fault, that is true, but that is not enough for a painting -- that nobody can find any fault. That is not enough. It is needed, but it is not enough. It is necessary, but not enough. Something more is needed. Just to say about a painting that there is no fault in it, is not praise.

If a poet brings a poem and you say, 'Yes, it is perfectly as it should be. There are no mistakes, no linguistic mistakes, no grammatical mistakes, no mistakes in the rhythm -- everything is perfectly okay,' this is not praising it. It may be dead. It has to be dead. Life is not there. It is a corpse. Everything seems to be perfect but something very essential is missing.

I have heard about a madman who escaped from his mad asylum. He was a professor of philosophy -- and a very clever man. When he escaped from the mad asylum, naturally he started thinking about how to avoid detection -- because they would be searching for him immediately. All over the country a search would be made. He was a dangerous madman and the police would be looking for him.

So he thought it over. What to do? How not to be caught again? And he found a very, very perfect solution. He knew why people had started to think that he was mad -- it was because he used to make such absurd statements. So he thought, 'I should do one thing. I should never make any absurd statements. Secondly, I should make only statements which are absolutely certain, with which nobody can find any fault. I will say only things which are proved by science and I will not say a single thing which cannot be proved. Unimpeachable, impeccable will be my statements.'

So he searched in his memory. He was a great scholar, a very famous professor. He remembered a few statements which were perfect. Nobody could find fault with them. For example: 'The earth is round. Two plus two is four' -- things like that. That was his whole conversation. You could say anything and he would say, 'The earth is round. Two plus two is four.' He would say things like that. He would only say things like that.

Within three days he was caught. He was very much surprised. Why? When he was caught he told the superintendent, 'But I am puzzled. Not a single statement have I made which can be proved wrong. Can you prove that the earth is not round? What was wrong in it? How could they detect that I am mad?'

There was nothing wrong in it -- obviously, certainly. The statement was perfectly true -- the earth is round and two plus two is equal to four. But it is irrelevant! Somebody is talking about his woman and you say, 'The earth is round.' It is irrelevant. It is meaningless.

A technician goes on doing the right things but they have no meaning. He can make a beautiful painting but something is missing -- meaning is missing. You cannot find any fault with his colour, you cannot find any fault with his drawing -- you cannot find any fault. If you have to find fault you will be not able to. But

that is not the point. Where is the meaning? Where is the significance? Something is missing. The total is missing. It is a mechanical phenomenon. The organic unity is missing. That organic unity comes out of innocence, not out of expertise.

So there are painters who are only technicians. Because of these technicians there was a great revolt in the world of painting. People revolted. They stopped going to the art colleges, they stopped learning painting, and they said, 'We will be free painters.' So they started free painting. Now their painting may be original, it may have some significance, but they are incapable of painting it on the canvas. They don't know how to mix colours, they don't know how to draw. The idea in their mind may be great, but they have no expertise to bring to the canvas. That's what has happened to modern painting. Looking at a modern painting it is very puzzling. You don't know what you are looking at. The man seems to be original but he seems to know nothing about painting.

I have heard....

Once a rich man came to Picasso. He wanted two of his paintings and only one painting was ready. And the man was ready to give him any amount of money. So Picasso said, 'You wait. I will bring two paintings.' He went in and he cut the painting in two.

Now if you cut Picasso's painting in two, or even in four, it does not make any difference -- because it is just a mad jumble of colours. And he sold that one painting as two.

Another story about Picasso....

His paintings were being exhibited and the critics were surrounding one painting especially. His paintings were strange, but that was the strangest he had ever done. And they were really full of praise -- like anything. And then came Picasso and he said, 'Who has put it upside-down?' The painting was upside-down!

Or another story....

A rich woman asked Picasso to do her portrait. He did it. He took many months. And he was going to get millions of dollars out of it.

Then the woman came and she said, 'Everything is okay, but I don't like the nose.' So Picasso said, 'Okay. Come after seven days.'

And then he was sitting before his painting, very much worried. And the woman who used to live with him in those days asked, 'Why are you so worried? I have never seen you so worried.' He said, 'The problem is -- where have I painted the nose? I cannot find it.'

Somebody can be very technically expert -- then the thing goes dead -- and somebody can be very innocently, childishly original but then, then again it can't be a real painting. Zen people are right. A painting needs both the innocence of a child and expertise -- both together. Then a great synthesis arises.

One has to learn and then to forget -- that's my whole approach here. My approach about therapy is the same. This is my approach about everything -- that first you have to know, and then you have to forget all that you know. Then the knowing goes into your blood. It becomes an unconscious milieu around you. It goes on functioning from the unconscious. And in the conscious you remain very, very innocent, original. Then there is great joy.

You ask me: BEFORE COMING TO POONA I THOUGHT I KNEW SOMETHING ABOUT HELPING. NOW I FEEL I KNOW NOTHING ABOUT HELPING. Good! That's how it should be. Now the real helping will start.

THE MOST I CAN DO IS TO BE PRESENT WITH A CLIENT AND FOLLOW MY INSTINCTS AT THAT MOMENT. That word 'instinct' will change soon and you will start feeling intuitions instead of instincts. I can understand why you have used the word 'instincts' -- because you don't yet know about the phenomenon of intuition. Let me explain it to you.

When the body functions spontaneously, that is called instinct. When the soul functions spontaneously, that is called intuition. They are alike and yet far away from each other. Instinct is of the body -- the gross; and intuition is of the soul -- the subtle. And between the two is the mind, the expert, which never functions spontaneously. So there is no corresponding word for the psychological realm. For the physical, instinct; for the spiritual, intuition -- but between the two is the mind. Mind means knowledge. Knowledge can never be spontaneous. So there is no corresponding word like intuition or instinct for the psychological realm.

I can understand why you have used the particular word 'instinct'. In the beginning it will feel like that because you are not aware of your soul yet. But good, let it be instinct. Instinct is far better than intellect. Instinct is deeper than intellect and intuition is higher than intellect. Both are beyond the intellect, and both are good.

First one becomes alert about instinct, then by and by one will become alert about intuition. And then there will be a kind of meeting of these two. Then both words disappear; then there is totality, TATHATA. Then one functions as a total organic unit. That is the moment when you become an instrument of God.

The third question:

ONE OF THE KEY WORDS TO MY AND OTHERS' EXPERIENCES HERE IS 'ENERGY'. I CAN FEEL IT -- SOMETIMES MORE, SOMETIMES LESS -- AND I ALSO FEEL THAT OPENING MYSELF MORE TO EXPERIENCING IT, IS LETTING IT DO THE JOB OF CHANGE. STILL IT PUZZLES ME AS IT IS A TOTALLY NEW CONCEPT TO ME AND I SHOULD LIKE TO KNOW MORE ABOUT IT. IS IT AN INNER OR AN OUTER PHENOMENON, OR BOTH? CAN ONE MISUSE IT? PLEASE EXPLAIN.

The question is from Sucheta. She has stumbled upon one thing which is very significant -- energy. That's what we are producing here.

To those who come as spectators, it remains unavailable. Those who come just to see what is happening will not be able to see it. And this is the real happening. But it is invisible. You have to become a participant, only then will you know about it.

There are two ways of knowing a thing. One is that of the spectator. You go to the movie, you sit in your chair and you see whatsoever goes on moving on the screen. You are a spectator. This is one of the problems for the modern mind. The modern mind has become a spectator. Somebody is dancing -- you are watching. People are glued to their chairs before their TV sets for five, six, seven hours. The average in America is five hours. It is as if the TV set is their god and they are worshipping. They are just glued. They cannot get up, they are almost paralysed -- just watching, just looking. Somebody is making love -- people are watching. Somebody is wrestling -- people are watching. Somebody is dancing -- people are watching. Somebody is singing -- people are listening. People have become spectators.

And when you become a spectator, much is lost. Your life becomes very superficial -- because God is not available through being a spectator, God is available only through participation. If you want to know what dance is, dance. Don't be a spectator. Don't go on looking. You don't know what dance is if you only see a dancer. You just know the movements of the dancer, you don't know how it feels from within the dancer -- how it feels to the dancer, what joy, what ecstasy, what is happening in the innermost core of the dancer. Great things are happening. If there is a real dancer, great things are happening.

When Nijinsky used to dance, sometimes he would make leaps which were physically impossible. Scientists could not figure it out. That big a leap was not possible because of gravitation. And another phenomenon was that when he jumped, coming back to the earth he would fall as if he was a weightless feather. So slowly! It had never happened before. It couldn't happen. It should not happen. But it WAS happening. And they were puzzled.

And it did not always happen. If Nijinsky wanted it to happen, it would not happen. The moment he would will it, he would miss. If somebody had come just to photograph him, he would not be able to make that kind of leap. And he would feel very humiliated. It was nothing that he could do. It only used to happen when he used to disappear in his dance. Then by and by he became more aware of it -- that when he was not, when the dancer disappeared in the dance, then it happened. Then suddenly gravitation no longer functioned; it was as if another kind of law started working -- levitation. It was as if he started being pulled upwards.

You cannot know it from the outside. You can see Nijinsky jumping, you can watch -- but you don't know what is happening inside him. Inside him something like a satori was happening. The West was not aware of these phenomena, that's why nobody told him that this was a satori. Had he been to the East -- in a Sufi country, in a Zen country, or a Taoist country -- it would have been immediately recognised. And great possibilities would have opened.

Just the reverse happened in the West. Nijinsky went mad because he became so disoriented. He could not figure out what it was. He became so afraid of it -- as if he was being possessed by some evil spirit or something. That which could have become the door to God became a door to a madhouse. He needed a Master in that moment. He needed one who had realised this inner phenomenon. The Master would have been of great help. But he was not aware that he needed a Master; he was not aware that anything religious was happening. He became disturbed. He became afraid of himself.

How can you see what is happening to Nijinsky? I am here. I am talking to you. You can listen to my words but you can't see from where they are coming. You cannot see my heart.

So one way is the way of the spectator. Another way is the way of the participant. Two kinds of people come here. Spectators come; they miss the whole thing. The whole thing looks like a crazy trip. What are people doing? What is happening to these people? Why so much dancing? Why so much singing? Why so much crying and weeping? What is happening to these people? What kind of meditation is this? Spectators come, and they are puzzled. They cannot figure it out.

Only by being a participant will you know what is happening. And if you are a participant then 'energy' will be the word that will become the most important -- that is what is happening around here.

Sucheta is right. She has stumbled on the right thing. ONE OF THE KEY WORDS TO ME AND TO OTHERS' EXPERIENCES HERE IS 'ENERGY'. I CAN FEEL IT -- SOMETIMES MORE, SOMETIMES LESS -- AND I ALSO FEEL THAT OPENING MYSELF MORE TO EXPERIENCING IT, IS LETTING IT DO THE JOB OF CHANGE.

Perfectly true. You will feel it sometimes more and sometimes less, not because it is sometimes more and sometimes less, but because you are sometimes more sensitive and sometimes less sensitive. The energy is continuously flowing, the river is continuously flowing -- it depends on your sensitivity how much you will be able to feel it in a certain moment. It is not that sometimes the energy is here and sometimes it disappears, it is here twenty-four hours. It is going to be here as long as I am here, or, for those who are sensitive enough, it will be available after I am gone. It depends on you.

So when it is flowing less, then watch -- you must have become a spectator. Then it is flowing less. When it is flowing more, watch. You must be a participant -- then it is flowing more. So keep it as a key. Whenever it is less, just become aware that you must become more of a participant. You must have fallen into the trap of being a spectator.

That's why I insist that while you are meditating, keep your eyes closed, have a blindfold, so that you don't become spectators. Otherwise the tendency is there. It is so ingrained. Your whole culture has prepared you to become spectators. So even if meditation is happening to you, and you are moving into energy, suddenly the idea arises, 'See what is happening to others.' And you miss. If you open your eyes, a great change has happened: you have fallen from being a participant and you have become a spectator. And this is not a small distance, it is as far away as earth and sky. And then suddenly it is no longer flowing. You are no longer here. If you want to be here, the only way to be here is to be a participant.

And if you are a participant, you need not do the job of change. The energy will do it. Let me do it. Allow me. It will happen. All that is needed from your side is not to resist. All that is needed from your side is openness, co-operation -- a loving co-operation, not a fearful defence. And, yes, you need not bother about change. The change happens very easily.

STILL IT PUZZLES ME. It will puzzle you in the beginning. The puzzling phenomenon comes because you are no longer in control, you are no longer the master of it. You cannot manage it, you cannot will it; it is beyond you, it is bigger than you. That's why it puzzles you. We are always puzzled by the bigger because we always want something which we can define, which we can hold in our hands, which we can possess. Anything bigger than you puzzles you -- because the mind feels so tiny. It falls short and cannot figure it out. And once the mind feels 'I cannot figure it out' it starts freaking, it starts getting so frightened that it can start thinking of escaping.

Many people escape from here. Once the energy takes possession of them and things start happening.... And they always wanted them to happen -- this is how human mind functions. They came here in the first place for something to happen. If it doesn't happen, they are angry. If it starts happening, they are frightened. Fear and anger are the same energy. Fear is negative anger and anger is positive fear. The difference is only of positivity and negativity. And this is how people are working. If it doesn't happen, they are angry -- as if I am not doing it to them. They are not co-operating, that is the only thing. But they are angry at me -- as if I am doing it to others and not to them. They go on writing letters to me. That something is happening to somebody else, why is it not happening to them? -- as if I am responsible. It is not happening to you because you are not co-operating.

And it cannot happen to you if you are expecting. Your very expectation is a barrier. And it cannot happen to you if you are competitive, if you are thinking that it is happening to your girlfriend or your boyfriend or somebody and it is not happening to you. If you are competitive, it is not going to happen to you. All competition is out of the ego. Then you are angry.

And if it happens, then you become frightened. Then you become so afraid that you start thinking of

where to go now and of how to escape from this place -- because something is happening which is crazy. It is crazy -- crazy in the sense that you don't have any idea of what it is, you don't have any mind to explain it, you don't have any philosophy to make it clear to you.

STILL IT PUZZLES ME, Sucheta says, AS IT IS A TOTALLY NEW CONCEPT TO ME. Right, it is a totally new phenomenon. Don't call it a concept. It is not a concept, it is a reality. It is not an idea. This energy is not an idea. It is the most pregnant force in the world. It is through this force that people are transformed. It is alchemical. It is about this force that alchemists have been talking down the ages. It is this chemistry that transforms the gross into the subtle, that transforms the iron into gold, that changes the lower into higher, that transforms sex into prayer energy, that makes you capable of moving into different planes, higher planes, higher plenitudes. It is not a concept.

But I can understand what she means. she is saying that she has no philosophy to figure it out. But there is no philosophy and I cannot supply it. Nobody has ever been able to supply any philosophy to figure it out. It is so big; philosophies are so small. Philosophies are in the mind of man and this is universal energy. Mind cannot contain it. And you should not try to do that, otherwise the mind will come in and will disturb your receptivity for it.

AND I SHOULD LIKE TO KNOW MORE ABOUT IT. Forget. Knowing more about it is not going to help; being more into it is going to help. And being more into it is the only way to know more about it. Don't do the reverse.

Ordinarily our mind says, 'First know more about it, then go into it.' That seems to be more clever. But it doesn't work. The mind says, 'First know, then go into it. Without knowing, jumping into it is dangerous, can be dangerous. You may be lost. Or you may not come back again. Who knows? Whether this is good or bad, divine or devil, who knows? So first know everything about it.' But there is no way to know anything about it without going into it. That is the danger, that is the risk, the gamble.

That's why I call sannyasins the gamblers. They are ready to go into the unknown with me without any hitch or hesitation. I cannot give them any guarantee. It is not possible in the very nature of things. A guaranteed truth is a lie. The truth cannot be guaranteed. One has to go into it with a throbbing heart. One has to take the risk. The danger is there. Either you will become enlightened or you will go mad -- that danger is there.

That is why a Master is needed, and a great love for the Master is needed -- so you can trust him. So that when things start going out of your hand, he can take them in his hand. If you don't trust him, then madness is going to happen. So I never suggest to anybody to go into this unknown without a Master.

I know that sometimes it happens that a person can go without a Master, but that should be an exception, it should not be made a rule. We can forget about it. Yes, it happens that once in a while a man escapes danger and reaches to truth without being guided. But that should be thought of as accidental; one should not make an ideal of it. It is far better, far happier, far more joyous and celebrating, to go with somebody who knows the way, who has been on the way again and again.

Sufis say that if you want to ask the way to a certain peak, ask the man who comes down and goes up every day. Ask the postman who goes to the mountain peak to deliver the post -- who comes every day and goes every day. Ask the man who knows the path so perfectly that he can go with a blindfold, he can go in darkness without any light. Ask that man.

But I cannot give you any knowledge about it. There exists none. Experience is the only way to know it. I can give you an invitation; I can tell Sucheta, 'Come along with me. Drop your resistances -- Conscious and unconscious. Drop your fears. And also drop this mind which wants things to be explained.' There are things which cannot be explained because there are things which are mysterious. And those are the real things. That which can be explained is meaningless; it is trivial, it is mundane. All that is beautiful, all that is true, all that is great, is beyond explanations. It is a mystery. You have to go into it. You have to savour it.

AND I SHOULD LIKE TO KNOW MORE ABOUT IT. It is good that you want to know more about it but the way to know is to be more into it.

IS IT AN INNER OR AN OUTER PHENOMENON, OR BOTH? It is neither -- because for energy there is no in nor out. In and out are our divisions created by the ego. It is like your house. You say that this is inside my house and this is outside. Do you think that the sky is divided between the inner and the outer because you have made a small wall? The sky is not divided. The sky remains undivided, indivisible. There is no in and no out. It is one sky. The sky that is inside your house is the same sky that is outside your house. And there is no way to cut it into parts.

And so is energy. It is one vitality, it is one God, it is one life. All is one unto it. It is neither lower nor

higher, neither inner nor outer, neither material nor spiritual. All divisions are egoistic. It knows no divisions.

IS IT AN INNER OR OUTER PHENOMENON, OR BOTH? CAN ONE MISUSE IT? No, there is no possibility. You cannot misuse it because before you can get it, you have to disappear. You get it only with the condition that you are not -- so who can misuse it? If you are, you never get it. This is a built-in protection. Nobody can misuse it -- because before you can get it, you have to disappear utterly. That is a basic requirement. Nobody can misuse God. It is prohibited by its inner mechanism -- because before you enter the shrine of God you have to disappear.

And once you are not, who is there to use or misuse? Forget the word 'misuse'. You cannot even use it! It starts using you. You become just instrumental -- a passive vehicle, a hollow bamboo. God starts flowing through you. When he starts singing, you become a flute; otherwise you are a hollow bamboo, you remain a hollow bamboo. All songs are his. He uses you. You cannot use, you cannot misuse, because you are no more.

The fourth question:

OSHO, WHY DO YOU GO ON SAYING, 'WHEN YOU FIND A MASTER,' WHEN YOU ARE RIGHT IN FRONT OF ME?

The question is from Anand Vimoksha. I go on repeating it because although I may be in front of you, you are not in front of me. And unless we both confront each other, unless we are face-to-face, heart-to-heart, I will have to go on repeating it.

Vimoksha, I am in front of you, but where are you? You are not in front of me. You are still hiding; you are still hiding in your cave. You are still afraid to come out and confront me. It is a confrontation, it is an encounter. And I have to go on calling you, 'Come forth! Come out!' That's why I have to repeat again and again, 'When you find a Master.'

The Master has found you but you have not yet found the Master. I have chosen you but you have not yet chosen me, Vimoksha. It has to become your choice too -- then there will be a meeting. And in that meeting will be a disappearance of me and you.

The fifth question:

YOU SAY ONE SHOULD NOT FEEL GUILTY, BUT HOW IS IT POSSIBLE TO AVOID IT? THE SLIGHTEST NEGATIVE EMOTION OR QUALITY, IF TURNED INWARDS, KILLS ONESELF; IF TURNED OUTWARDS, KILLS OTHERS. IT SEEMS TO ME THAT UNLESS AND UNTIL ONE HAS FULLY REALISED THE SPIRIT OR BECOME ENLIGHTENED THERE MUST ALWAYS BE A DEEP EXISTENTIAL HUMILIATION.

The question is from Hannah.

First, there is no existential humiliation as such. There are only psychological humiliations. And they are created by you.

Existence knows nothing of humiliation because existence knows nothing of the ego. Have you ever seen a tree humiliated? Have you ever seen a rock humiliated? Have you ever seen anybody except man humiliated?

Watch nature and you will be surprised. If two dogs are fighting, they don't start fighting like human beings. They are not so foolish. They first show to each other how much 'I am.' They bark, they jump, they show their chests, they show their teeth. They simply show that this is 'I am.' What you are, you show, and the other shows, and then it is decided -- because they are not foolish. There is no need to fight. Then it is decided who is stronger. Then the one who is the weak one shows his back, puts his tail between his legs and goes away.

But there is no humiliation. Remember, if you think that the one who is going away with his tail between his legs is humiliated, you are wrong. You are bringing your human mind in it. It is a simple decision. If I ask you which is bigger -- two or three? -- and you say three, is two humiliated. Foolish! Just

foolish! They are wise people, these dogs. They have decided without any violence, without any conflict. Just by a mock fight they have decided. What is the point of going into a real fight when it is decided that one is weak? Of course the stronger will win, so why go into it?

The one who has left the field is not a coward, remember. He exposed his whole heart, put everything on the table, was not hiding any card, not even a trump card. Seeing that the other has all the great cards and he doesn't, it is finished. There is no need to fight and there is no need to feel humiliated -- 'God has made him a bigger dog and God has made me a smaller dog -- so it is finished.'

A man came to a Sufi Master and asked him, 'Why am I not like YOU?' And the Sufi Master said, 'You puzzle me. I can ask the same thing -- "Why am I not like YOU?" -- and become very humiliated. I am not like you either. God never makes two persons alike. You are you, I am me.'

A man came to a Zen Master and asked the same thing, 'Why are YOU so pious, so beautiful, so graceful? Why am I not like you?' And the Master said 'come outside.' And he took him outside and he showed him two trees standing in his garden. One was very big, whispering to the clouds; another was very small.

He said, 'Look, one is big and one is small, but I have never seen the smaller one asking the bigger one, "Why am I not like you?"' And I have lived here for many years. There is no problem. The big is big; the small is small. The small is happy in being small; the big is happy in being big. There is no comparison so there is no humiliation.'

Hannah is an egoist. I remember many years ago when she took sannyas. It was not much of a sannyas either. But I never say no. Just out of politeness I never say no. Why should I say no? She took sannyas at Mount Abu -- it must be five or six years ago. When I gave her a name.... I remember the name I gave her; it was one of the most beautiful that we can give in India. I gave her the name 'Ganga'. That is the most beautiful river, the most sacred to the Hindus. And on the sides of this river Ganga has flowered all that has been beautiful in India. The Vedas were written there, the Upanishads were sung there, Buddha talked there, Mahavira walked there. All the twenty-four TEERTHANKARAS, Krishna and Ram and Buddha, and all the great saints -- they all owe something to the Ganges, to Ganga.

Hannah immediately refused. She said, 'I don't like this name. My name, Hannah, is beautiful.' Just out of politeness I said, 'Okay, I will keep your old name.' But that very moment, she became closed to me and she has remained closed to me. Since then I have not been able to make any contact. She refused me! I gave her sannyas, but she refused me. Her own ego and her own name and her own past was too much.

Remember, it is the ego which feels humiliation, it is not existence. Existence has no humiliation. The bigger the ego you have, the more humiliated you will feel. And remember, the reason is your ego. Existence is completely unaware of any kind of humiliation. The rose is not humiliated before the lotus because the lotus is so big. And the marigold is not humiliated before the rose because the rose has such a beautiful fragrance. Nobody is comparing. Nobody has any ego to compare. Nobody is competing. Existence is pure silence as far as comparison is concerned. It is our psychological cancer, the ego, which feels humiliation.

The second thing: You SAY ONE SHOULD NOT FEEL GUILTY, BUT HOW IS IT POSSIBLE TO AVOID IT? THE SLIGHTEST NEGATIVE EMOTION OR QUALITY, IF TURNED INWARDS, KILLS ONESELF; IF TURNED OUTWARDS, KILLS OTHERS. There is no need to turn it anywhere, in or out. You can simply watch it and it disappears, evaporates. It goes neither in nor out.

For example, anger has arisen in you. It is a negative poison. Now there are three possibilities of response. Hannah mentions only two; she knows only two. Many people know only two. One is to throw this anger, this fire and poison onto the other. Then it is destructive. And naturally, after you have burned the other, wounded the other, you will feel guilty. I can understand. You will feel foolish, you will feel stupid, you will feel that you have done something wrong. You should not have done this.

Or the other possibility is that you don't throw the anger on the other, you turn it inwards. Then you hurt yourself. Then you wound yourself. Then you will have stomach ulcers. Then this fire will rage inside you. Then you will always be sitting on top of a volcano. You will never be at ease; you will be always restless. All joy will disappear from your life.

The society, the church, the state, is in favour of the second. The society says, 'Don't be angry with the other. Do whatsoever you want to do with it -- swallow it -- but don't be angry with the other.' If you suffer from ulcers, that is your business. If you suffer from cancer, that is your business. And the society has given you explanations such that the cancer need not be connected at all with your anger; the ulcer need not be connected with your anger.

If you swallow anger today the ulcers won't appear just today -- they will take years. Maybe after forty years of swallowing the anger, the ulcers will appear. And after sixty years of swallowing the anger, cancer will appear. So you will not be able to relate anger with the cancer. You will not be able to find any reason to show that it is anger that has created the cancer. That seems to be so far-fetched.

The society has decided that you should just behave rightly. The society protects the other because the society consists of the other. The society says that you can be self-destructive, that is your business. The society is against murder but it is not against suicide. It is suicide if you turn your negative emotions inwards. I am against both because both will create guilt and both will create complexities.

What is my approach? My approach is that if anger is there -- watch. Witness that anger is there. Don't do anything about it. There is no need to do. Just look at it. And you will be surprised that just by looking at it, it starts disappearing. The cloud sooner or later disperses, is gone. And when the cloud is gone and you have not done anything about it -- neither throwing it out nor throwing it in -- you will not feel any guilt ever.

And this is how one should relate to all kinds of negative emotions. Be a witness. Just watch it. Sufis call IT SAHADA -- be a witness. Hindus call it SAKSHIN -- be a witness. Just watch. Don't do anything. Doing is not needed. All doing is wrong. If you do anything about it, something is going to be wrong -- because you will be doing under its impact. If you do it to others, it will be wrong; if you do to yourself, it will be wrong. Anything done under the impact of a negative emotion is going to be wrong. And then later on guilt will arise.

But there is a way not to do -- be a watcher, just be a witness. See it. It is there. You are not it, you are the seer. Sit silently when you are angry, when you are jealous, when you are full of hatred. Close your doors. Sit silently. Let the anger be there, let the anger flash in front of you, let the hatred move like a movie -- and you be a watcher.

And you will be surprised. It cannot be there forever, one thing is certain. Sooner or later it goes. It only takes minutes to go. And when it is gone, it is gone; it leaves no trace behind it. No guilt is created. And a man who does not create guilt is religious. I call a man who does not create any kind of guilt religious.

The sixth question:

BELOVED OSHO. THIS MORNING IN THE LECTURE I WAS FAST ASLEEP AND SUDDENLY FELT A HARD WEIGHT ON MY BACK. AT FIRST I THOUGHT I MUST BE SNORING OR MAKING A NOISE AND SOMEONE MUST HAVE WOKEN ME TO STOP ME, BUT I FOUND OUT THAT NO ONE HAD HIT ME. WHAT WAS IT?

The question is from Sheela.

I have not answered it up to now because each day when I wanted to answer she was asleep again! It is not a new question! I have been waiting. But today she is awake so I thought that this is the moment.

Sheela, can't you recognise my hand when I wake you?

Sufis: The People of the Path, Vol 2

Chapter #3

Chapter title: Here, Now, This....

29 August 1977 am in Buddha Hall

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IMAM MUHAMMED BAQIR IS SAID TO HAVE RELATED THIS ILLUSTRATIVE FABLE:
'FINDING I COULD SPEAK THE LANGUAGE OF ANTS, I APPROACHED ONE AND ENQUIRED, "WHAT IS GOD LIKE? DOES HE RESEMBLE THE ANT?"
'HE ANSWERED, "GOD! NO, INDEED -- WE HAVE ONLY A SINGLE STING, BUT GOD, HE HAS TWO!"'

What is God?

Al-Hillaj Mansoor says:

it is the gathering together then the silence
then the loss of words and the awareness
then the discovering and the nakedness.
and it is the fire clay then the fire
then the clarity and the cold
then the darkness then the sun.

and it is the orgy then the casting away of cares
then the wish and the approach
then the conjunction then the joy.
and it is the strain then the relaxation
then the disappearance and the separation
then the union...
then the fusion.

What is God?

It depends on you. Your God will be your God, my God will be my God. There are as many Gods as there are possibilities of looking at God. It is natural. We cannot go beyond our plane; we can only be aware of God through our eyes, through our minds. God will be just a reflection in our small mirror. That's why there are so many concepts about God.

It is like the moon in the sky on a full moon night. There are millions of rivers and reservoirs and oceans and small streams and small puddles on the road -- they will all reflect God, they will all reflect the moon. A small puddle will reflect the moon in its own way and the big ocean will reflect it in its own way.

Then there is great controversy. Hindus say something, Mohammedans say something else, Christians say something else again -- and so on, so forth. The controversy is foolish. The conflict is meaningless. God is reflected in millions of ways, in millions of mirrors. Each mirror reflects in its own way. This is one of the fundamentals to be understood. Not understanding this fundamental there is naturally antagonism between religions, because they all think, 'If our standpoint is right then the other has to be wrong.' Their rightness depends on the other's wrongness. This is stupid. God is infinite, and you can look at him through many ways, through many windows. And naturally you can look at him only through yourself -- you will be the window. Your God will reflect God as much as it will reflect you; you will both be there.

When Mansoor says something, he is saying something about himself. This tremendously beautiful statement -- 'THEN THE UNION... THEN THE FUSION' -- is much more about al-Hillaj Mansoor than about God. This is Mansoor's God. This is Mansoor's unique experience.

Mansoor was murdered, crucified, like Jesus. Mohammedans could not understand him. This happens always. You cannot understand any point higher than your own. It becomes a danger to you. If you accept it, then you accept that there is some possibility which is higher than you. That hurts the ego, that humiliates. You would like to destroy a Mansoor or a Christ or a Socrates just for a single reason: that you cannot conceive, you cannot concede, that there is a possibility of some higher standpoint than yours. You seem to believe that you are the last thing in existence; that you are the paradigm, that you are the climax, that there is no beyond. This is the attitude of the stupid and the irreligious mind. The religious mind is always open. The religious mind is never confined by its own limitations. It keeps remembering that there is

no end to growth; one can go on growing.

It is said in the Bible that God created man in his own image. This is a human statement; it says nothing about God. It simply says something about man. It is man writing about himself. Naturally man thinks in terms which are anthropomorphic. Man thinks in terms of man being the centre of existence. God created man in his own image. He has to... at least in human scriptures he has to follow the human mind and the human ego.

Just the contrary is the case. Man has created God in his own image. Man's God is a human God. You can see. You can go into the temples and you can see the images of God. They are made in the form of human beings -- a little better, more beautiful. but still a modification, a decoration of the human body. They have human eyes with a little more compassion. Just a little more is added. The ideal human being, that's what our Gods are.

When Nietzsche declared that God was dead. he was, in fact. not saying anything against God himself. He was simply saying that the God that we have followed up to now is no Longer applicable because man has grown up. The God that we have been following up to now was a childish, juvenile God. Humanity was juvenile. Somebody worshipping a stone as God is saying a very, very primitive thing. His statement is very primitive, pagan. Somebody worshipping an idol is a little better, but still limited. All forms are limited. Somebody worshipping a tree... a little more alive because the tree has a kind of vitality. God is vital; the tree participates in god so it is vital. God is green and fresh and so is the tree; and God blooms and the tree blooms. There is an at-oneness.

But a tree is a tree. It may be a faraway reflection of the divine, but to worship the tree as God is ignorant. Somebody worshipping a river may be right in his own way -- because the river also expresses the divine, everything expresses him -- but everything expresses him in a limited way. He is all. So no single thing can express him in his totality. How can a single thing express him in his totality? If you worship the tree, what about the river? If you worship the river, what about the sun? If you worship the sun, what about the moon? You are worshipping only one thing -- and because it is limited and one, it cannot represent all.

When Nietzsche said 'God is dead', he was saying that all formulations of God up to now have become irrelevant. Man has gone beyond them; man has become more mature. Man needs new Gods every time. As man becomes more mature he needs a more mature God. Look in the Old Testament. God is ferocious, very jealous. God declares, 'I am a very jealous God. If you worship somebody else I will be your enemy. I will torture you in hell. I will throw you into fire.' This seems to be a very primitive God; seems to be conceived of by a Genghis Khan -- not very cultured, not very sophisticated yet.

The Hindu God is far more sophisticated. Krishna with his flute is far more cultured. But Buddha reaches to the very peak because he drops the idea of God. He talks about godliness. The very word 'God' makes God like a thing: defined, clear-cut, solid, concrete, like a rock. Buddha drops the very idea. He says, 'There is godliness but there is no God. There is divineness. Existence is full of divineness, BHAGWATA, but there is no God like a person sitting there on a golden throne controlling, managing, creating. No, there is no God as a person. The whole existence is full of divinity, that is true. It is overflowing with godliness.'

Now this is a far higher concept. we drop the limitations of a person. We make god more like a process. The ancient concept says that God created the world, he was the creator. Buddha does not agree. He says, 'God is creativity, not a creator.' God is one with his creativity. So whenever you are creating something you participate in God.

When a painter is lost in his painting, when he is completely absorbed in his painting, he is no longer an ordinary painter. He is divine in that moment of absorption. THEN THE UNION... THEN THE FUSION.

A dancer lost utterly in his dance is a human no more; hence the beauty, hence the utter beauty. Even those who are just spectators, even they start feeling something strange, incredible, fantastic, happening.

It happened that for nine years before al-Hillaj Mansoor was crucified he was confined in a jail. And he was tremendously happy because he used those nine years for constant meditation. Outside there were always disturbances, distractions -- friends, followers, the society, the world, the worries. He was very happy. The day he was put into jail he thanked God from his very heart. He said, 'You love me so much. Now you have given me complete protection from the world and there is nothing left except you and me.' THEN THE UNION... THEN THE FUSION.

Those nine years were of tremendous absorption. And after those nine years it was decided that he had to be crucified, because he had not changed a bit. On the contrary, he had gone farther in the same direction. His direction was that he started declaring, 'I am God -- AN-EL-HAQ! I am the truth, I am the reality.'

His Master, al-Junaid, tried to persuade him in many ways -- 'Don't say these things! Keep them inside

you, because the people won't understand it and you will be getting into trouble unnecessarily!

But it was beyond Mansoor. Whenever he was in that state -- what Sufis call HAL -- whenever he was in that state, he would start singing and dancing. And those utterances would simply overflow; it was not possible for him to control them. There was nobody to control; all control was lost. Junaid understood his state, but he knew the state of the people too -- that sooner or later Mansoor would be thought to be anti-religious. His declaration, 'I am God,' was a fact, his experience was there behind it, but people didn't understand it. They would take it as arrogance, as ego, and there would be trouble. And the trouble came.

After nine years they decided that he had not changed a bit; in fact he had grown deeper into it. Now he was continuously declaring, 'AN-EL-HAQ! I am the truth! I am God!' So finally they decided that he had to be crucified.

When they went to take him out from his prison cell, it was very difficult -- because he was in a HAL, in that mystic state. He was no longer a person, he was just pure energy. How to drag pure energy out? The people who went there were just struck dumb! What was happening in that dark cell was so fantastic! It was so luminous. Mansoor was surrounded by an aura not of this world. Mansoor was not there as a person. Sufis have TWO words for it: one is BAKA, another is FANA. BAKA means you are defined by a personality, you have a definition around you, you have a demarcation line that this is you. FANA means that you are dissolved into God and you don't have any definition. BAKA IS like an ice cube and FANA is like the ice cube which has melted and become one with the river.

This constantly happens to the mystics: they move from baka to FANA, from FANA to BAKA. It is almost like day and night. By and by there comes a kind of rhythm. Sometimes you will find the mystic in the state of BAKA -- and when you find him in the state of BAKA you will see the most unique individuality that has ever been seen. In the state of BAKA he will be a unique individual -- very original, very pure, clear-cut. he will be like a peak standing against the sky, or like a star in the dark night -- so clear, so separate, so individual. That is the meaning of BAKA -- individual.

You will not find these kinds of individuals in the ordinary world. There are people but not individuals, persons but not individuals. A person is one who has no individuality; he is just an anonymous part of a mass. He lives like they live, he talks like they talk, he eats like they eat, he goes to the movie that they go to, he purchases the car that they purchase, he makes a house like they make -- he is continuously following 'they', the mass, the collectivity, the crowd. He is not himself; he is very confused. His boundary lines are very messy. They are there but they are in a mess; they are not clear-cut. If you look into him you will not find him there. You will find layers upon layers of conditioning. He will be a Mohammedan because he was born in a Mohammedan house. He will be a Hindu because he was born into a Hindu family. He will be reciting the Gita because his father used to recite it -- and his father's father. For ages they have been reciting it, so he is reciting it. It all seems accidental. He has no uniqueness in him. He is just a part. He lives like they live, he dies like they die. He lives their life, he dies their death. He never asserts himself, he is never rebellious. This is the state of the ordinary personality. This is not individuality.

Individuality arises only when you become very clear-cut, when you attain an original shape of your being, when you do your thing, when you don't care what others say, when you are ready to sacrifice your whole life for your freedom, when freedom becomes your ultimate value and nothing else matters -- then you become BAKA, individual. And this is the paradox: only individuals can go into FANA, into that utter dissolution, desolation, into that utter disappearance.

First you have to be, only then can you disappear. If you are not, then what is going to disappear? First you have to detach yourself from the crowd, only then can you take the jump. So this is the paradox: the man in the state of BAKA can go into the state of FANA, and only he can go.

The mass man cannot go into FANA because he does not know who he is. He has no address yet, he has no name yet, he has no identity yet. He is just a number. He can be replaced very easily, he's replaceable. He is just a part doing a certain kind of work. He is a function. For example, he may be an engineer. If he dies, you can put another engineer there and nobody will miss him. Or he may be a doctor. If he dies, you place another doctor there and nobody will miss him. He is a replaceable part, he is a function.

But the man of BAKA is not a function; he has a totally different kind of quality in his being. He will be missed forever and ever. Once he is gone you cannot replace him. You cannot replace Jesus. You can replace the pope of the Vatican; many times you have replaced him. Each time one pope dies he is replaced. You can replace the Shankaracharya of Puri very easily, there is no problem -- one dies and you put another there. But you cannot replace the original Shankaracharya. You cannot replace Jesus, you cannot replace Mohammed. Once gone they are gone forever. They exist as unique individuals -- that is the state of BAKA.

And they are the only people capable of going into FANA. It looks contradictory, because FANA means losing all your definition, losing all your being.

But first you have to have the being to lose it. How can you lose it if you don't have it? How can you renounce it if you don't have it? So the paradox is only apparent. It has a very, very universal law behind it. First you have to have something in order to drop it. First gather together. IT IS THE GATHERING TOGETHER THEN THE SILENCE. First gather together, integrate, become BAKA, and then you can go into FANA.

This man, Mansoor, became a man of unique individuality. Wherever he went he was immediately recognised; it was impossible to miss him. He came to India too. In fact, because his Master, al-Junaid, told him, 'It is better if you start travelling into other countries, otherwise you will be caught,' he travelled to faraway countries. Everywhere he was recognised immediately. He was a king of kings. You could not miss him. If he was standing in a crowd of ten thousand people, you would be able to see him. He had BAKA; he was crystal clear. His presence was immense, huge, enormous. Once you had seen him, all other persons would look pale, faint, flat. So sooner or later he would be recognised and he would have to leave the country because trouble would arise.

He went to many countries in the Middle East, but wherever he went it was okay for a few days -- he could live without being recognised -- but not for long. So finally he went back and said to Junaid, his Master, 'It is futile. I get caught everywhere. So why not here?'

When this man was being carried from the cell, the officers who had come to take him out could not find exactly where he was. He was there, utterly there. The whole cell was full of a radiance, a presence -- very solid yet indefinable. They could not enter the cell. They stood there in awe, in wonder -- 'What to do?' Finally they gathered courage. They tried to pull him out but they could not. Then there was only one way: his Master al-Junaid was asked to come and help because the time was passing and Mansoor had to be crucified and they could not get him out.

Al-Junaid came and he said, 'Mansoor, now listen. A thousand and one times I have told you to surrender to God. If he wants you to be crucified, then be ordinary and be crucified. Let him do his work. Enough is enough?' And when al-Junaid shouted, Mansoor came back out of the FANA into the BAKA. Again there was a demarcation line; he was no longer a cloud, he became concrete and solid. The boundaries appeared. The Master had come and he had to listen to his Master.

Then he was taken to the gallows. It was very difficult to kill him. One thousand wounds were made on his body -- still he was alive. Then they started cutting off his limbs, but still he was alive -- because on the cross he again lost the state of BAKA and went into the state of FANA. He got lost again into ecstasy, into that energy that is God.

God is energy for a man of the state of Mansoor. God is consciousness for the man of the state of Buddha. God is love for Christ. He is not a person. These three L's have to be learned: God is love, life, light. You have heard about the three R's. The three R's make you civilised. These three L's make you religious.

Be more alive -- so much so that you become one with life. Then let love arise so much that you start overflowing with love. Then you know no boundaries. Then out of you a new kind of light starts arising, a luminousness. These three 'L's' have to be learned, and those three 'R's' have to be forgotten.

The whole philosophy of Sufism is to approach God as cosmic energy, with no concept. But we all have concepts and all concepts are juvenile, childish. God cannot be conceptualised.

We have been given concepts by others; we have learned them. They are just suggestions from the mass, ideas put into your head. Christians have an idea of an old man with a white beard, very ancient-looking, sitting there on a golden throne surrounded by angels, controlling the world. There is nothing wrong about it, but there is nothing right either. It is good enough to satisfy the curiosity of small children, children also need some idea about God, but one has to grow out of this childishness.

We go on hammering certain ideas into the heads of small children.

I have heard....

The clergyman said to Mrs. Mott whose baby was just christened, 'Oh, Mrs. Mott, I have never seen a child that was so well behaved at a christening.'

Mrs. Mott said, 'Well, it's because my husband and I have been practising on him with a watering can for a week.'

If you practise on a child for one week with a watering can, of course.... It becomes habitual. And that's what has been done to humanity down the ages -- ideas have been practised on you. Those who practise them don't know what they are doing; they are in the same trap. Their parents practised those ideas on them. They don't know what they are, what they are talking about. If you insist too much on asking what exactly the word 'God' means, you will make anybody and everybody uncomfortable. So asking questions is not supported; one has to accept these things, one has to believe these things. Nobody likes answering if you ask too much. If you go on asking, you make the other person very uncomfortable because you start seeing and touching his buttons. It is also a belief for him; he does not know what God is.

It is just out of fear that children have been trained, and out of fear they go on clinging. That's why whenever you are afraid you start thinking more of God. In a dark night, passing through a cemetery, you are bound to remember God. When you are alone, ill, in difficulties, in frustration, in anxieties, in misery, you remember God. God is more associated with misery. If you are happy, you tend to forget God. God has no association with happiness. In reality, it should be just the other way -- when you are happy you can approach God more easily because a happy mind is a flowing mind, a happy mind is an open mind, a happy mind is more vulnerable, more delicate.

An unhappy mind is closed. How can a mind that lives in fear be open? It is not possible.

I have heard....

A young man wanted to pass an old man in a wagon on a country road, but the old man would not pull over.

Finally when he had passed the old man, he took his pistol out and walked back to the wagon. 'Old man, do you know how to dance?' he asked, shooting at the ground near the old man's feet and laughing uproariously as he began to jump up and down.

When the young man started back, the old man grabbed his concealed shotgun and said, 'Young man, did you ever kiss a mule?'

The young man said, looking into the barrel of the shotgun, 'No, but I always wanted to.'

Out of fear you can create anything. And your God is created out of fear. Your God is nothing but your fear instinct. It is not your experience.

A little boy in Aberdeen, Scotland, was disciplined by his mother, who used to say to him when he was naughty, 'Now, God won't like that.' And when he was particularly unruly or disobedient, she would say, 'God will be angry.'

Usually these admonitions were sufficient, but one night when she had prunes for his dessert at supper, he rebelled. He refused to finish the prunes on his plate. She pleaded, she coaxed. Finally she said, 'Now, God won't like this. God doesn't like little boys who refuse to finish all their prunes.'

But the little fellow was quite unmoved. She went on further to say, 'God will be angry.' But for some reason or other the little boy stubbornly refused to take the last two prunes which lay on his plate... dark blue, wrinkled tokens of his rebellion.

'Well,' said the mother, 'you must now go to bed. You have been a very naughty boy, and God is angry, really angry.'

So she packed him upstairs and put him to bed. No sooner had she come down than a violent thunderstorm broke out. The lightning was more vivid than usual. The thunder clumped up and down the sky with shattering reverberations. The suddenly angry wind threw handfuls of rain against the windows. It was a most violent storm, and she thought her little son would be terrified and that she should go up and comfort him. Quietly she opened his bedroom door, expecting to find him whimpering in fear, perhaps with the covers pulled over his head. But to her surprise he was not in bed at all; he had gone to the window. With his face pressed against the window pane, she heard him mutter, 'My, my, such a fuss to make over two prunes!'

But that's how your God is.

You have been brought up in fear and you have been brought up in greed. Because of fear and greed you go on believing in a certain idea of God. That idea is as absurd as your greed and your fear. It has nothing to do with God, it has something to do with you and your psychology.

If you really want to know what God is, then you will have to drop all kinds of fear and all kinds of

greed. You will have to drop, in reality, your whole psychology, your whole mind. God is an experience of the state of no-mind, FANA; when you are no more, dissolved, then you know what God is.

So, a few things.... God is not a concept, a theory, a hypothesis, an explanation, a philosophy -- not at all. How can you make a concept of something that you don't know? You don't know God, you have never encountered God, so what-soever you think about him is borrowed, is pseudo. The real has to be your experience. Otherwise, God is a kind of explanation -- because there are problems in life and there are puzzles in life and there are mysteries in life, and you always find it difficult to explain them. Birth is there and death is there, and this whole tremendously beautiful existence is there. From where does it come? Who creates it? Why is it created? Why is it at all? Why is it rather than not? A thousand and one questions arise in the mind and you need some comfortable, convenient explanation so you can rest and sleep well. God is a blanket explanation. It covers all your problems. In a single concept you explain everything.

Whenever you say 'God knows', you simply mean 'I don't know'. But it is a very tricky strategy. You don't say 'I don't know', you say 'God knows'. It gives you a kind of feeling that you may not know it but there is somebody who knows -- and that is your God and he takes care, you need not worry. Father knows, mother knows, God knows, somebody knows. So why bother? You can remain unburdened. But let me tell you, God is not an explanation. And those who cling to explanations will never know what God is.

God is the dropping away of all explanations and all theories and all philosophies. God is the dropping away of all kinds of thinking, because thinking is a barrier. How can you think about the unknown? You can think only about the known. Thinking is just chewing the same thing over and over again. You can think only that which you have known already. Thinking never gives you anything original; it cannot, it is not in its nature. And God is the most unknown phenomenon. God means the totality. It is not known. All explanations are kinds of deceptions -- deceiving yourself, deceiving others, that you know.

A sincere, honest seeker will drop all explanations. That is what is meant when al-Hillaj says,

IT IS THE GATHERING TOGETHER THEN THE SILENCE

-- the silence which comes when you drop all explanations, all theories, all philosophies.

THEN THE LOSS OF WORDS

-- then the words are not needed at all. When all theories and all explanations and philosophies have been dropped, what are you going to do with words?

THEN THE LOSS OF WORDS AND THE AWARENESS

-- when words are lost, in that silence awareness arises.

THEN THE DISCOVERING AND THE NAKEDNESS

-- you are utterly naked. Before God you have to be utterly naked, with no explanations, no philosophies surrounding you. You have to be as naked as possible, totally nude, empty, undressed. Then only is there a possibility of contacting God.

God is not a person -- that is the second thing to remember. It is human to think about God as a person. When we think about God as a person it looks warmer. Lao Tzu says 'Tao', but Tao doesn't seem so warm. You cannot hug Tao. Tao cannot hug you. Buddha says 'Dhamma' -- the law. But the law seems to be cold. You need some warm embrace, you need a God who can love you, who can caress you, who can kiss you, who can take you close, who can hold your hand. This is human desire, desire for warmth.

But existence has no obligation to fulfill your desires. Your desire is all right, but your desire simply shows that you are missing love, not God. Try to understand it. Your desire simply shows that you have missed your parents -- your mother, your father, or you have missed a beloved. Your desire simply shows that there is some hankering for love that you are projecting on to God. So God becomes a person. You transform God into a person because OF your need. But this is your need, and there is no necessity that your need has to be fulfilled. You have to understand your need and drop it. That's why my insistence is never to remain unfulfilled in your love, otherwise you will never find the real God.

Love as much as you can. Love human beings, love animals, love trees, love rocks, mountains, rivers -- love as much as you can. Let there be great experience of love so that your love-need is fulfilled, so that one day you can transcend love.

Just the other day there was a question from Ananda Prem. WHY, she asks, DO SPIRITUAL PERSONS WANT TO GO BEYOND LOVE? This is why. Because if you are not yet satisfied in your love, you will go on projecting love-needs onto God. And that will be a false God, that will be your projection. That will be your idea, not the reality of God. You cannot see the reality of God. You will see God in terms of what you would like him to be; you cannot see that which is. You will have a kind of wish fulfilment.

So Freud is not absolutely wrong when he says that God is a kind of wish fulfilment. He's right about ninety-nine per cent of people. He's right about Ananda Prem. Ananda Prem is suffering from a love-need. She tries to find a lover and she cannot, because she has a certain idea of a lover. The very idea becomes an obstruction. She searches for a perfect lover. Yes, it is very difficult in the first place to find a perfect lover, and if you can find one, the perfect lover will not be in any kind of need. A needy person cannot relate to a perfect lover. Only a perfect lover can relate to a perfect lover. Both will be without needs. Their love will be of a totally new kind; it will be a kind of sharing. It is not that they need each other; just because they have so much they want to give it.

A perfect lover is one who is as happy alone as when he is with the beloved; there is no difference. Then he is a perfect lover. But he is as happy alone.

Now Ananda Prem goes on searching for a perfect lover, and because she cannot find the perfect lover and ordinary human beings are just worthless for her, now she can start projecting upon God. She writes in her question: WHAT ABOUT MEERA? MEERA LOVED GOD IN THE FORM OF KRISHNA, STILL SHE ATTAINED. Yes, she loved God in the form of Krishna, but Meera's love is the love of a perfect human being. She has no need, she does not want anything from Krishna; she simply goes on giving. She has a song to sing, she sings. She has a dance to dance, she dances. She has nothing to get, she only gives. And she gets a thousandfold -- that is another thing, but she has nothing to get.

If you want to become Meera, Ananda Prem, first you will have to be fulfilled about human love-needs -- otherwise your Krishna will be false, it will not be Meera's Krishna. Your Krishna will be just your imagination, your Krishna will be just a projection of a repressed desire. Your Krishna will have much sexuality. First be finished with the human needs. And the only way to be finished is to go into them. I am not against them, remember, and I am not saying that something is wrong in them. There is a great lesson in them and it can be learned only by going through them. Go through them, don't demand the impossible -- otherwise love will not happen.

Remember the limitation of human beings, and remember your limitations. And whatsoever kind of love is possible, go into it. don't hanker for the impossible, otherwise you will miss even the possible. And the impossible cannot happen. The impossible happens only the other way round: go through the possible, let the possible be finished with, let your being come out of it fulfilled -- then the impossible can also happen. You have become capable of it.

If people's love-needs are not fulfilled, they go on projecting onto God -- and poor God suffers unnecessarily. When I was reading Ananda Prem's question I became very, very sad for God. If Ananda Prem starts loving God, then think about God too! -- because he cannot go to the court, he cannot say no; he just has to suffer your love.

First go through human turmoil, human anguish -- the joys of human love and the miseries of human love. Let yourself become ripe through it. Then only do you have the fragrance which can be offered to God, not before it. First become a lotus. Come out of the mud of desire. And remember, the lotus comes out of the mud. Out of desiring comes the state of desirelessness -- the lotus of desirelessness. Seeing the futility of desire again and again and again, one day one becomes so mature that one drops the very desire. In that very dropping is the meeting. When there is no desire there is nothing to hinder you from seeing God. Then God is all over the place, then only God is. But God is not a person.

Christians say that God is a father. God is not a father. That simply shows somehow that your father-need is still unfulfilled. There are people who say that God is a mother. That simply shows that their mother-need is unfulfilled. There are some who think that God is a lover. Then their love-need is not fulfilled. What you say about God shows something about you. If you think of God as a father, it simply shows that you are unsatisfied with your father, that you are not yet reconciled with your father, that you have become too dependent on your father. You need a father in the sky now. Maybe your father is dead and you cannot live without a father, or maybe your father is far away and you cannot live without your father. You are still

immature and childish; you need somebody to cling to. Then you will create God the father.

God is neither father nor mother nor lover nor beloved. God is not a person at all.

God is energy, cosmic energy. God is continuous creativity. God is love, life, light. God is not an object of experience either. It is not that one day you will encounter God as an object of experience. God is not an object and God is not a subject either. When subject and object meet and disappear into each other, FANA, then there is a new kind of experience -- what Krishnamurti calls 'experiencing'. It is not even experience, because the very word experience seems to be finished, complete, rounded. God is never complete, never finished; it is always an ongoing affair, always open, always flowering, always moving. God is a dynamic energy. God is a process, not a thing.

So, an experiencing.... And what is an experiencing? What is the difference between experience and experiencing? The difference is that in experience you remain separate from the object. For example, you are listening to me. This can happen in two ways. For those who are here just as spectators, as listeners, as an audience, it is an experience. I am here separate from them; they are there separate from me. I am an object and they are the subject. They are there centred in their egos listening to me. And they are continuously judging whether this is right or wrong, whether this applies or not, whether this can be practised or not, whether this agrees with their scripture or not -- they are continuously judging inside. This will be an experience.

But those who are in deep love with me, who are not standing against me, who are not there as a subject listening to me, who get lost into it, who are en rapport with me, involved with me, involved with me as if they are listening to themselves, to their own heartbeat -- then there is not an experience but experiencing. Then I am not here separate from them, and they are not there separate from me. Then there is a union and a fusion.

God is an experiencing.

If you want to know what God is you will have to learn the art of experiencing. Then there is no need to go to a mosque or to a temple or to a church. Wherever experiencing happens there is the church, there is the temple, there is the mosque. Looking at a roseflower, if you disappear into the roseflower and the roseflower disappears into you -- the observer becomes the observed and there is no distinction left, there are not two things confronting each other but a meeting, merging, melting into each other -- then boundaries are no longer there. Somehow you have entered into the rose and the rose has entered into you. And this is possible, this transfiguration is possible. Because it is possible, religion is relevant, meaningful -- otherwise religion won't be meaningful. Being with the roseflower, you enter into God. Then all possibilities can be used as doors to the divine.

I have heard....

Bernard Synon writes: Think of a man driving up a country hill road, who upon reaching the top, stops his car and walks over to a nearby five-barred gate. Leaning on it he gazes with pleasure at the vista spread out before him. There is a sky of breathless blue, full of birds wheeling lazily in the warm sun. Fields of emerald green ripple in the soft breeze, while on the hillsides cattle and sheep graze peacefully. The whole scene is one of tranquil beauty and the man draws a deep breath saying, 'It is really lovely.'

At that moment another car draws up and the first man is joined by another. 'Beautiful, isn't it?' murmurs the first man.

The other man is silent for a moment, then says thought-fully, 'Have you ever considered what is really happening out there? These graceful birds who wheel in the sky are seeking food. How graceful do they look to the insects they gobble? or to the writhing worms they drag from the earth with cruel and rending beaks?'

The first man shifts uneasily, 'Ah, come now!'

The other man speaks again. 'Those sheep so peacefully grazing -- they are being fattened and will soon be dragged to the slaughterhouse trembling with fear as they smell the blood-stained floor on which they will die. Their little lambs will be snatched away to dangle from butchers' hooks.'

The first man is silent as the voice continues.

'This emerald green grace rippling in the sun -- within it murder and mayhem are constantly taking place as spiders devour flies and large insects devour the smaller. If the sounds could be interpreted and magnified, screams of pain and fear would reverberate throughout this lush meadow.'

The first is a poet; he looks through the eyes of positivity. The second is a critic; he looks through the

eyes of negativity. Bernard Synon ends this small parable here. I would like to bring another man, the mystic, in.

A third car comes and out gets a mystic who listens to the stories of both the men and laughs. And he says, 'Life is not either/or. Life is both/and. You are both right, but life is more than that. Yes, there is dark night and there is bright day, there is summer and there is winter, and there is life and there is death. You are both right, but you have chosen one standpoint against the other. You see only half the picture of life and you try to impose that half on the whole. Then you go wrong. I don't choose, I simply accept as it is.'

Yes, there is death and there is life and both are intertwined. Seeing both together one transcends; one transcends to a higher peak. Then one is no longer dominated by any standpoint. Then you see life and death as part of each other, and then you are so transcendental to- both that you see eternity. Then there is neither beauty nor ugliness, there is simply truth.

Beauty is choosing one standpoint, ugliness is choosing another standpoint. Truth is not choosing any standpoint at all. Truth is not choosing.

God is not any aspect of reality. God is all the aspects together without any choice. If you choose, you miss; if you don't choose, there is no way to miss. But there is a problem... When you choose, you can remain yourself -- all choice feeds the ego. When you don't choose, you disappear. You disappear with your choice, likes, dislikes. You cannot exist without choosing. The ego cannot exist without choice. Choice is its very breath. Just as you cannot exist if the breath disappears, so ego cannot exist without choosing, without taking a standpoint, without being for or against. Once you don't take any standpoint, you disappear. In that disappearance is God.

You will never meet God, remember. Nobody has ever met God. When people say that they have met God, what they mean is that they have disappeared, only God is. The ego disappears and then there is experiencing -- continuous, constant, eternal. That energy, that everflowing energy, is what God is.

So remember, God is not an object of experience, neither is he the subject of experience -- God is experiencing itself. God is not static but a process -- evolving, expanding, exploding, exploring. It goes on and on. It is an adventure; it is a pilgrimage from nowhere to nowhere. God is not there in the heavens or somewhere else -- God is not there, God is here. And God is not then, God is now. And God is not that, God is this.

If you can understand these few words: here, now, this.... These three words are the three pillars of Sufism, of Zen, of all that is essential religion. These three words -- let them vibrate in your being again and again: here, now, this.

Those who think of God as that -- far away, somewhere else -- are just imagining, and missing the obvious which is just close by. God is not far away. He is closer than you are to yourself. He's your innermost core, how he can be far away? And God is not then, there -- in the past, in the future. It is not that God used to walk in the days of Moses and talk to people, it is not that God used to talk to Mohammed and will not talk to you. It is not that he used to sing songs to the seers of the Upanishads and he has forgotten you or abandoned you. God is now. God is always now. God is never past, never future. In relationship to God, past and future are meaningless words. You cannot say 'God was', you cannot say 'God will be'. You have always to say 'God is'. There is only one tense: is, present. And God is here this very moment.

If you can be in a state of experiencing, God is here, now, this. If you cannot be in the state of experiencing, God is never, nowhere. This state of experiencing is what Sufis call medi-tation. But this God here, now, this, is a dangerous God. You have to disappear for it to be. You have to dissolve into it. It is risky. We have created substitutes to avoid the risk.

It was announced in church that a substitute preacher would preach.

A little boy leaned over and asked his mother, 'What is a substitute?'

'Well, for example, son, if you threw your baseball through the window and broke it, and we didn't have another real pane, we could put a piece of cardboard in the window... that is what we call a substitute.'

When the substitute minister had finished preaching that morning, the little boy leaned over and said, 'Mother, this sure is not a substitute... he is a real pain!'

All your substitutes are real pains because no substitute can ever satisfy. No substitute can ever fulfil, no

substitute can ever quench your thirst. But man is very cunning and goes on creating substitutes. Your temples are substitute temples, your teachers are substitute teachers, your prayers are substitute prayers. Your own prayer has not arisen yet, and you have not yet found the temple of experiencing. But remember, you choose these substitutes, and then you suffer. And when you suffer, you blame God.

I have heard....

Cohen, aged eighty-six, had lived through beatings in Polish pogroms, concentration camps in Germany, and dozens of other anti-Semitic calamities.

'Ah, Lord!' he prayed, sitting in the synagogue. 'Isn't it true that we are your chosen people?'

And from the heavens boomed a voice, 'Yes, Cohen, the Jews are my chosen people!'

'Well, then,' wailed the old man, 'isn't it time you chose somebody else?'

No people are God's chosen people. You have chosen to be God's chosen people -- and then you suffer. Jews have suffered for a really long time. And all their misery can be condensed into this single thing: they have chosen to be the chosen people of God. That very ego has created great antagonism. And they are stubbornly clinging to it. The more they have suffered, the more stubborn they have become.

But God has not chosen anybody. How can God choose? All is his. All is he. There is no question of choice. But we choose our ideas and then those ideas become prisons, calamities. Beware! If you are suffering, then look back -- you must have chosen something wrong, otherwise you cannot suffer. This is my basic observation after observing thousands of people and their miseries. Whenever I see somebody suffering and in misery, I have by and by become absolutely certain about one thing -- that he is responsible, that he has chosen some wrong ideas, that he has chosen some wrong notions. But those who suffer always throw the responsibility on others. And sometimes it seems very unjust. If a couple comes to me and the wife or the husband is miserable but the other partner is not miserable at all, the miserable partner tries to throw the responsibility on the other -- 'He is responsible for my misery.'

It seems very hard to tell the person who is in misery that he must be responsible for his misery -- because nobody else can be responsible for his misery. If the other is happy he must have chosen different values. He must have chosen values that give happiness, health, wholeness. If you have chosen wrong values, you suffer, but you can always manipulate and interpret in such a way that your suffering seems as if it has been done to you, Nobody can make you suffer. It is always basically you who decide whether to suffer or not. In every situation you can take a standpoint from which you can get out of suffering, and in every situation you can take a standpoint from which you can create as much suffering as you like. But people like to suffer. There is a reason for it: the more they suffer the more they are. In suffering the ego feels strengthened; in bliss it disappears.

So you go on saying that you need bliss, that you seek bliss, but when I look into you I find just the opposite. You seek misery, you live on misery, you look for misery. You go on saying that you seek bliss and you go on looking for misery. Unless this mechanism is understood perfectly well, you will never be able to know what God is. God is bliss. And bliss is possible only when you have understood the phenomenon of how you create your misery. Substitutes create misery.

For example, you wanted to love a woman but love is dangerous, unsocial, rebellious. And who knows what might happen? So you settled for marriage. Now marriage is a substitute for love. You will never be happy, you will be miserable. Of course you will be comfortably miserable, conveniently miserable -- but miserable all the same. You will have a certain security, a good bank balance, prestige, respect, but you will not be happy. Look at your respectable people. They have all that they always thought would help them, they have it. Money they have, power they have, prestige they have. But look into their eyes -- they are deserts. Not a single flower blooms, there is no joy. They are just dragging themselves somehow. They settled for a substitute.

Go and sit by the corner of a temple or a mosque and watch people coming and going. Do you see any celebration? Do you see any real joy? Do you see any dance? -- nothing! People just walk into the temple as part of their formal duty, and get out as soon as they can. They have to fulfil a certain duty; they have to show society that they are religious people -- it pays. But there is no joy. The temple is a substitute.

See people praying. Not a single tear comes to their eyes. See people praying. No radiance is on their faces. Not even a ripple of dance is around them. And they go on praying for their whole life. It is a sheer wastage of time and energy. They have chosen a substitute. Beware of substitutes. Only then can you find God. God has no substitute. God is the really real, the truth.

Now this small parable.

IMAM MUHAMMED BAQIR IS SAID TO HAVE RELATED THIS ILLUSTRATIVE FABLE:
'FINDING I COULD SPEAK THE LANGUAGE OF ANTS, I APPROACHED ONE AND ENQUIRED, "WHAT IS GOD LIKE? DOES HE RESEMBLE THE ANT?"
'HE ANSWERED, "GOD! NO, INDEED -- WE HAVE ONLY A SINGLE STING, BUT GOD, HE HAS TWO!"

That's how all your religions and philosophies are -- God is just your magnified ROOP, form. You have one sting, he has two. You live seventy years, he lives eternally. You become old, he never becomes old. But the difference is of quantity, not of quality. Your God is your projected, reformed, modified, decorated form. Your God is you as you would like to be.

Sufis: The People of the Path, Vol 2

Chapter #4

Chapter title: Earth and Sky Apart

30 August 1977 am in Buddha Hall

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The first question:

WHY DID VAN GOGH KILL HIMSELF? WHY DID HEMINGWAY PUT A SHOTGUN IN HIS MOUTH AND BLOW THE TOP OF HIS HEAD OFF? WHY DO THEY POISON THEIR RIVERS, THEIR AIR AND THEIR OWN FOOD? WHY DO THEY JUSTIFY IT ALL WITH THEIR REASONING, PSYCHOLOGY AND LAWS? WHY DO THEY COME HERE FOR A COUPLE OF MONTHS, AND WHY DO YOU HAVE SO MUCH COMPASSION FOR THEM? I AM SICK AND TIRED OF THEM!

The question is from Prageet.

First, there are suicides and suicides. Each suicide has something unique about it -- as each life has something unique about it. Your life is yours and your death is also going to be yours. Sometimes it is possible that your life may not be yours, but it is not possible that your death may not be yours.

Life can be anonymous. If you live with others, you can compromise too much, you can imitate -- but death is always unique because death is alone. You die alone. There is no society. They don't exist in your death. The crowd, the mass, is there when you are alive, but when you die you die absolutely alone, utterly alone.

Death has a quality.

So sometimes it happens that a man may commit suicide because he has become tired of the anonymous existence. He has become tired of all the compromises that one has to make in order to live. That's why van Gogh committed suicide -- he was a rare man, one of the greatest painters ever. But he had to make compromises every moment of his life. He got tired of those compromises; he could no longer tolerate being part of the crowd mind. He killed himself in order to be himself. He was only thirty-three or something

when he killed himself. If he had been in the East there would have been another alternative: suicide or sannyas. These are the two alternatives which every man who has some sense of life, of individuality, has to choose between.

In the West nothing like sannyas has been in existence. If you become a Christian monk that is again a compromise; you still remain part of the society. Even if you go out of the society you remain part of It. The society goes on controlling you -- it has a remote control system. It does not allow you to really go out of it. You remain a Christian, you remain a Catholic, even when you have moved to a monastery. It does not make much difference.

In the East, sannyas has a totally different flavour. The moment you become a sannyasin you are no longer a Hindu, you are no longer a Mohammedan, you are no longer a Christian. The moment you become a sannyasin, you drop out of all collectivities. You become yourself. You will be surprised to know that in the East people don't commit suicide as much as in the West. And the difference is big -- too big to be just accidental. In the East we have created a creative kind of suicide, that is sannyas. You can still live, but you can live in your own way. Then the need for suicide disappears, or becomes very much less.

In the West it always has happened that the unique individuals have to commit suicide. The mediocre go on living, the unique have to commit suicide. A van Gogh, a Hemingway, a Mayakovski, a Nijinsky -- these are unique individuals. Either they have to commit suicide or they have to go mad -- the society drives them mad. The society puts so much pressure on them that either they have to yield to the society and become just anonymous, or they have to go mad, or they have to commit suicide. And all are destructive alternatives.

Nietzsche went mad; that was his way of committing suicide. Nijinsky committed suicide; that was his way of going mad. Nietzsche had the same quality as a Buddha. Had he been in the East he would have become a Buddha, but the West does not give that alternative at all. He had to go mad. Van Gogh had a unique quality of tremendous intelligence, creativity. He could have moved on the path of sannyas and samadhi, but there was no door open. He got tired; just going on living a compromise was hurting too much. It was not worth it. One day he completed his painting -- the painting that he had always wanted to do -- and that day he felt, 'Now there is no need to make any compromise with anybody for any reason. I have done my paintings, I have done my best. It is time to disappear.'

He had always wanted to paint a sunrise. He had painted sunrises for years, but still something was missing and lacking and he would paint again and again. The day his painting was complete and he was fulfilled and satisfied and contented that it had happened -- that very moment it was absolutely clear to him that now there was no need -- 'I was only waiting for this painting. I am fulfilled in it, I have bloomed. Now why make compromises? For what?' He committed suicide.

He was not mad, he was simply not mediocre. His suicide was not a crime, his suicide was simply a condemnation of your so-called society which asks for so many compromises. Mediocre people are ready to compromise; they have nothing to lose. In fact they feel very good being part of a crowd, of a mob, because in the crowd they need not think about themselves as mediocre; all are just like them. They can lose themselves in the crowd. They can lose themselves and forget themselves in the mass mind, and in the mass mind they have no responsibility. They need not bother whether they are intelligent or unintelligent; they need not bother whether they are asleep or awakened.

But a man who has some soul in him will find it continuously heavy to go on degrading himself, to go on compromising for small ordinary trivia, meaningless things -- for bread and butter, for a house, a shelter, for clothes.

Van Gogh was very poor because his paintings wouldn't sell. His paintings were at least a hundred years ahead of his time. That is always so. The greater a man's intelligence, the bigger is the distance between the people that exist by his side and the people for whom his painting, his poetry, his assertions, will be meaningful. He comes before his time.

That's why Buddha's assertions are still relevant, still fresh; not rotten, not old. His time is coming now. It is as if he came two thousand five hundred years before his time.

Vincent van Gogh's paintings are now becoming great paintings; great appreciation has arisen for him. He came a little early. They always do. His brother used to give him enough money just to keep his body and soul together, because his paintings wouldn't sell. So just enough money.... And van Gogh would eat for half the week and for half the week he would fast to save money to paint.

Just think how difficult it was for him to live. Nobody would appreciate his painting. Once it happened that his brother made an arrangement. He told a friend, 'You go and purchase at least one painting. At least

once in his life he should have the joy of somebody purchasing his painting. You take money from me. Go and purchase a painting.'

The friend went. Van Gogh was very happy. This was the first man who had come to appreciate his painting. But soon he recognised the fact that the man was not interested.... Van Gogh was thrilled! He was dancing and he was showing his paintings, all the paintings that he had done. But the man was not interested, he was just fulfilling a duty. He said, 'Anyone will do. You just give me any painting and take this money.'

It hurt van Gogh even more. He threw the man out with his money and he said, 'I suspect it is my brother behind it. He always wanted somebody to purchase my painting and it seems he has sent you. You get out from here! I am not going to sell. I wanted somebody to love my painting, to see what I have done, but you are not the person. You don't have any perception, you don't have any aesthetic sense, you don't know what paintings mean. You simply get out!'

So not a single painting was sold. Starving, fasting, he was painting three days, four days a week. And for three, four days he would be able to eat. The day he completed the painting that he always wanted to complete....

He was madly in love with the sun. The sun is the source of life. Maybe the sun was his symbol for God, maybe through the sun he was searching for God. The day he painted his sunrise, he committed suicide. This suicide is not a crime, it is simply a shout against the mediocre society that we have created in the world. It is simply a protest that for those who have life. this society is not worth living in. This society is only for the mediocre. This society is only for those who really don't want to love, who just want to drag.

But each suicide will have a different quality to it.

You ask why Hemingway committed suicide. Hemingway's suicide has another flavour, different from van Gogh's. Hemingway's whole search was the search for freedom. Birth happened; it was not your choice. You were thrown into life -- as the existentialists say. You were thrown into it, it was not your choice. Nobody ever asked you whether you wanted to be born or not. So birth is not freedom. It has already happened.

The next most important thing is love, but that is also not possible to do. When it happens, it happens; you cannot manage it, you cannot will it. If you want to love a person just through will, it is impossible. It happens when it happens -- suddenly you are in love, That's why we use the phrase 'falling in love'. You 'fall' into it. But you cannot will it; it comes from the unknown. It is just like birth. It is as if God manages that you fall in love with this person; it is as if the decision comes from the blue. You are not the decisive factor, you are more like a victim. You cannot do anything against it. If it happens you have to go into it; if it does not happen you can do whatsoever you want and it will not happen. Nobody can produce love on order.

And the most important three things in life are birth, love, death. Death is the only thing that you can do something about -- you can commit suicide.

Hemingway's search was for freedom. He wanted to do something that HE had done. He had not managed birth, he had not managed love, now there was only death. There was only one thing which if you wanted to do, you could do. It would be your act, an individual act, done by you.

Death has a mysterious quality about it; it is a very strange paradox. If you are standing by the side of a small baby, just born, and if somebody asks you to say something absolutely certain about the baby -- the baby is in his crib, asleep, relaxing -- what can you say absolutely certainly? You can say only one thing: that he will die.

This is a very strange thing to say. Anything else is uncertain. He may love, he may not love. He may succeed, he may fail. He may be a sinner, he may be a saint. All are 'maybes', there is nothing certain about anything. It is not possible to predict anything. There is only one thing you can say -- and it looks very absurd at the side of a baby who has just been born -- only one thing is absolutely certain: that he will die. This prediction can be made, and your prediction is never going to be wrong.

So death has a certain quality of certainty about it -- it is going to happen. And at the same time it has something absolutely uncertain about it too. One never knows when it is going to happen. There is certainty that it is going to happen and uncertainty about when it is going to happen. Both this certainty and uncertainty about death make it a mystery, a paradox. If you go on living, it will happen -- but then again it will come from out of the blue. You will not be the decisive factor. Birth happened, love happened -- was death also to happen? That made Hemingway uneasy. He wanted to do at least one thing in life to which he could have his own signature, about which he could say 'This I did'. That's why he committed suicide.

Suicide was an exercise in freedom.

You cannot know anything about death unless you go into it. Hemingway's attitude was that if it is going to happen then why be dragged into it? Why not go into it on your own? It is going to happen. His whole life's concern was death, that's why he became so interested in bullfights. Death was very close by. He was constantly attracted by the theme of death -- what it was. But you cannot know. Even if somebody is dying in front of you, you don't know anything about death. You simply know that the breathing has disappeared, that this man's eyes won't open again, that this man will never speak again, that his heart is no longer beating -- that's all. But this is nothing. How can you know about death from these things? The mystery remains a mystery, you have not even touched it.

You can know it only by going into it. But if you are dragged into it there are more possibilities of your becoming unconscious -- because you are being dragged into it. Almost always people die unconsciously. Before death happens they become so afraid, so very afraid, that a kind of coma surrounds them and protects them. It is a natural anaesthetic. When you go for an operation, you need an anaesthetic -- and death is the greatest operation there is: the soul and body will be torn apart. So nature has some built-in mechanism -- before you start dying you go into a coma; all consciousness disappears. In the first place your consciousness was not very much. Even while you were alive, it was just a tiny flicker. When the wind of death comes, that flicker is gone -- there is complete darkness.

Hemingway wanted to go into death fully conscious. It was a conscious exercise in dying. But that is possible only through suicide or through samadhi. These are the only two possibilities. You can die consciously in only two ways. You can commit suicide; you can manage your own death. You can have your revolver ready, contemplate it, put it to your chest or your head, pull the trigger yourself consciously, see the explosion and see death. This is one possibility. It is a very destructive possibility.

Another possibility is to go more and more into meditation, to attain to a state of awareness that cannot be drowned by death. Then there is no need to commit suicide. Then whenever death comes, let it come. You will be dying fully alert, aware, watchful. So it is suicide or sannyas, suicide or samadhi.

And in the West, sannyas and samadhi have not been available. That's why these two very rare people committed suicide. And they have not been understood. People think that they were kind of ill, neurotic, mad, morbid, unhealthy. They were not. I am not saying that all people who commit suicide are the same. There are neurotic people who will commit suicide. There are morbid people who are more concerned with death than they are concerned with life, who enjoy destructiveness. They are self-destructive mechanisms who go on poisoning themselves.

I'm not talking about all suicides -- but you have asked about these two. And there are as many as people commit suicide. But these two are very rare. These two are very potential. If Vincent van Gogh or Hemingway had been in the East or had had the Eastern attitude, they would have flowered as great sannyasins.

And then you ask: WHY DO THEY POISON THEIR RIVERS, THEIR AIR AND THEIR OWN FOOD? That is again creating a mass suicide very slowly.

When you live unintelligently, insensitively, you live such a dull kind of life that your interest naturally starts moving towards death. That's why there are constant wars. And the periods that you call days of peace are not much concerned with peace, they are only preparations for a new war. So either you are in war or you prepare for war. There are only two kinds of periods in history: actual fighting and preparation for the fighting. There has never been a period of peace. The peace is absolutely false, pretentious. Underneath the peace, underground, you are preparing for another war.

Why is there so much attraction for war? -- because only when people are dying do they become a little alert. When there is danger you become a little alert. You don't know how to be alert in any other way. That's why when there is war you will see people's faces more alive. Something is happening. Otherwise nothing happens. It is the same old tale told by an idiot, full of fury and noise, signifying nothing. Every day you get up and the same life starts in the same rut. Every night you go to bed and you have again ended a repetition of a day. And you can be certain that tomorrow you will do the same again. When war happens, things are no longer a routine; suddenly there is news in the air; something new is happening. So people are destructive -- they create war.

And they create many kinds of war. They have been constantly fighting with nature. And nature is our life, nature is our very source. But even a man like Bertrand Russell writes a book with a title, CONQUEST OF NATURE. Conquest? the very idea is aggressive. It is as if we are against nature or nature is against us.

We are one. We are nature. The trees are nature -- are people not nature? The air is nature and the sun and moon are nature -- are the eyes and the smiles and the tears not nature?

Just as the earth goes on growing into trees, so it goes on growing into people too. It is the same nature, it is the same ecology, it is one whole -- and it is interdependent. And everything depends on everything else.

But the Western mind has been very aggressive. Nature has to be conquered. You have to fight amongst yourselves, you have to fight with nature; not only that, you have to fight with yourself. These are the three fights: man fights with other men, man fights with nature, man fights with himself. When man fights with other men it is politics. When man fights with nature it is science. And when man fights with himself it is religion. This is a foolish kind of approach -- as if the whole thing depends on fighting.

Whom do you call the religious man? -- the one who fights with himself continuously, repressing, cutting his life into fragments, choosing, judging, destroying, becoming split and schizophrenic. This is the same attitude -- an aggressive, violent attitude. It shows in politics because it is the same man. It shows in religion because it is the same man. It shows in what you do with nature.

You ask me: WHY DO THEY POISON THEIR RIVERS, THEIR AIR AND THEIR OWN FOOD? -- because they are poisoned with violence. So whatsoever they do becomes poisonous. They are suicidal because they don't know what life is and they don't know how to live it. They don't know the joy and the celebration. They don't know that it is a gift, that it is a great gift. They don't know gratitude. So they go on being destructive in every possible way.

The Western attitude has been growing more and more towards death and every day it is bringing death closer to this planet. Any day this planet can explode into utter annihilation. The whole intelligence -- technology, science, politics, everything -- is directed towards one thing: how to commit a global suicide.

But it is the same man. I would like you to become just the contrary: the man who loves, who does not fight; the man who loves himself. That's why my religion is a love for yourself. The man who loves himself loves others. Then there will be a totally different kind of politics; it will be based on love. The man who loves himself and loves other people, loves nature too -- because trees are people, birds are people, animals are people. Then there will be a different kind of science in the world. But the science has to come from religion, because religion is the deepest core. Because you hate yourself, you hate others, you hate nature. Those are just reverberations of the original hate that you go on carrying with yourself.

WHY DO THEY JUSTIFY IT ALL WITH THEIR REASONING, PSYCHOLOGY AND LAWS? What else can they do? One has to justify everything. In fact, when you are doing something wrong, you have to justify it immediately, otherwise you yourself will become aware of the wrong that you have done. And you will be a criminal in your own eyes. To avoid that, you have to find rationalisations.

Once a scientist was staying with me. I love my garden to be a jungle, so I had a beautiful jungle around my house. The scientist said to me, 'Are you aware of what you are doing? If you allow these trees to grow so close to the house they will run over the house. These are dangerous things. There is a constant fight between man and trees. If you don't keep them away, within years their roots will enter into your walls and they will destroy your house.' He said, 'I hate trees.'

That has been the attitude of man: destroy. If you take that attitude then everything becomes inimical -- even poor trees, innocent trees. And there is some fact to it, so you can base your reasoning on it. Yes, it is true that if trees are left to grow completely in freedom then they will run over your towns and your houses. That's true, it is factual. But to base your whole life on that small fact and make it a philosophy, is wrong.

The other thing is as much a fact as this -- we exist with the trees. Destroy all the trees and you will die. You breathe oxygen in, trees exhale oxygen. You exhale carbon dioxide, trees inhale carbon dioxide. So when you are surrounded by trees you are more alive. It is not just poetry. 'When you go into a jungle and a great jubilation comes to your heart, you suddenly feel more alive -- as if the greenery makes you also green. It is not just poetry, it is pure science. It is because there is more oxygen, more life throbbing all around, more vitality. And when you breathe that oxygen in, your blood is purified; you can throw the toxins out more easily and you live at the maximum.

So there is a partnership with the trees: they take your poison in and purify it and create oxygen for you; you take oxygen in, you use the oxygen and throw the carbon dioxide outside. Trees use carbon dioxide as their food. So there is an absolute partnership. Man cannot live without trees and trees cannot live without man.

Animals are needed for trees and trees are needed for animals. They are not separate; they are part of one rhythm. This too is a fact. And life should not avoid this. One has to understand the totality of it; and

one has to live in such a way that no one fact becomes, or pretends to become, the whole. There is no need to destroy. There is no need to fight. That is the approach of Tao, the approach of Sufism, Zen.

There is a famous Zen story....

A king told his old carpenter that he would like a certain table. The old man said, 'I am very old and my son is yet not ready. He is learning by and by. But I will try, I will do my best. Give me time.'

For three days the old man disappeared in the forest. After three days he came back.

The king asked, 'It takes three days to bring a little wood for the table?'

The old carpenter said, 'Sometimes it takes three days, sometimes three months. And sometimes you may not find wood for three years. It is a difficult art.'

The king was puzzled. He said, 'Explain it. What do you mean? Explain in detail.'

And the man said, 'First I have to go on a fast -- because only when I am on a fast does my mind by and by slow down. When my mind slows down, all thoughts disappear. All aggression disappears. Then I am no longer violent, then there is pure compassion and love -- a different vibe. When I feel that vibe of no-mind, then I go into the forest, because only through that vibe can I find the right tree. With aggression, how can you find the right tree?' And I have to ask the trees themselves whether one of them is willing to become a table. I go, I look around, and when I feel that this tree is willing.... That willingness can be felt only when I have no mind. So there is fasting, meditating -- and when I become absolutely empty, I simply roam around with the trees to have a feel. 'When I feel that this tree fits, I sit by its side and ask its permission -- "I am going to cut a branch from you. Are you willing?" If the tree says yes wholeheartedly only then do I cut -- otherwise who am I to cut its branch?'

Now this is a totally different approach. There is no fight between the man and the tree, there is a friendship. The man tries to fall in rapport with the trees, and he asks their permission. This is absurd for a Western mind. The Western mind says, 'What nonsense are you talking about? Asking a tree? Have you gone crazy? And how can the tree say yes or no?' But now even Western science is gradually becoming aware that the tree can say yes or no. Now sophisticated instruments exist which can detect the moods of a tree -- whether the tree is willing, whether the tree is unwilling, whether the tree is happy or unhappy? Now subtle instruments have been developed -- just like a cardiogram. You can have a cardiogram of the tree. Electronic instruments can detect the moods of the tree.

When a woodcutter comes around the tree the tree is shaken with fear, is sad, is afraid, clings to her life. No Taoist will cut a tree in that state, no, not at all. If the tree is not willing, then who are we? When the tree on its own is ready to share, then only can it be cut.

Now this table will have a different quality to it. It has been a gift from the tree; it has not been taken away. The tree has not been robbed, it has not been conquered. It will not be difficult to understand that this table will have a different vibe to it. It will have something sacred about it. If you put this table in your room you will create a certain kind of space around the table which will not be possible with other tables. It will be there befriending you because you befriended it. It will be there as part of your family, not as a limb cut from an enemy.

The Western mind has been too aggressive against itself and against nature. It has created schizophrenia against people, it has created politics, war, and it has created the ecological crisis.

But things have gone now to the extreme. Either man has to turn back and drop the Western aggressive attitude or man has to get ready to say goodbye to this planet. This planet cannot tolerate man any more; it has already tolerated him for long enough.

WHY DO THEY COME HERE FOR A COUPLE OF MONTHS AND WHY DO YOU HAVE SO MUCH COMPASSION FOR THEM?

They need compassion because only through compassion will they learn compassion. There is no other way to learn it. If they can feel my compassion and my love, they will start being compassionate and being loving. It is only in the milieu of love that one learns love. I am just creating a climate here. It is not a teaching, it is a climate.

And I don't have anything else to give. To whosoever comes I can give my love and my compassion -- because that is all that I have.

And Prageet says: **I AM SICK AND TIRED OF THEM.**

If you are sick and tired of them then you are one of them. That very attitude of being sick and tired is violent.

Why this question? Such a long question has arisen in Prageet's mind, and this is his first question. He has been here for almost two years. Why has such a long question arisen? He has a very violent mind. He is a good groupleader, but a very violent one. He runs the gestalt and the bio-energetic groups and he goes on beating people. And he had never asked this question up to now. But just a few days ago one guy beat him really hard. Hence the question.

If you are tired and sick of them, you are one of them. Feel compassion, feel love. Help people through love and compassion. I know that sometimes you have to be hard too, just because of compassion, but that is another quality of hardness. Sometimes you have to push their buttons, but when you push their buttons, naturally they can go to the extreme -- they can hit you. A real groupleader is always in danger. That is the risk. You provoke people to bring their negativities to the surface, and when those negativities come to the surface, naturally you can be one of the targets. You are in danger.

But a groupleader will accept it with gratitude. When somebody hits a groupleader, he will bow down to him and say thank you -- because that is what he wanted. He was creating a situation in which the anger could bubble up and burst. Once that anger has gone, the man will have a totally different kind of energy. The group process is a catharsis; it is a process of taking the pus out of your system. But when you are taking pus out of a system, sometimes a few drops of pus may fall upon your clothes -- that's natural. When you do surgery your hands will be bloody and you will need a good bath after it. Don't be angry. Otherwise you become part of them.

Now Prageet says, 'I don't want to lead any groups nor do I want to rolf people. Maybe I could work in the garden?' No, not at all. I love my trees!

The second question:

IN ANSWERING MY QUESTION, YOU KEPT REFERRING TO ME AS 'SHE'. SO YOU HAVE FOUND ME OUT. EVEN GROWING A BEARD, I COULD NOT DECEIVE YOU. ONLY ONE SMALL REQUEST: MAY I KEEP THE SWAMI IN THE FRONT OF MY NAME?

Sorry, Ma Anand Sucheta. I goofed again.

Yes, it has happened. Just the other day Swami Anand Sucheta asked a question and I continued to refer to him as she.

Now there are two other Suchetas, both are she. One Sucheta is he, two Suchetas are she. They have also written questions to me. But the swami who asked the question has really understood the point of it. 'Swami' was clearly there, 'swami' was written on the question -- but for two reasons I was goofing. One was that Anand Sucheta really has the heart of a woman. By growing a beard it makes no difference.

There is a biological he and she and there is a psychological he and she. Sometimes when I am giving sannyas to a person I have to think twice whether to call him ma or swami. Not to create an embarrassing situation for you I go on giving swami and ma according to your biological body. But sometimes it is very clear that to call this person 'swami' seems absolutely wrong. He has such a feminine heart and his path is going to be love. He is so receptive.

Just the other night Prabha was here. Now he has a heart of a woman. He is a very big man physically, but he has a very, very soft vulnerable heart of a woman -- a very loving heart. His psychological being is a she. And that is really more important because my work is concerned not with your biology but with your psychology.

But I am happy that Anand Sucheta understood the point. He says: IN ANSWERING MY QUESTION, YOU KEPT REFERRING TO ME AS 'SHE'. SO YOU HAVE FOUND ME OUT. EVEN GROWING A BEARD I COULD NOT DECEIVE YOU. ONLY ONE SMALL REQUEST: MAY I KEEP THE SWAMI IN FRONT OF MY NAME?

That you can go on keeping. But go on knowing that you are feminine. And be joyous about it -- because my understanding is that the feminine mind is closer to God than the masculine mind. The masculine mind is the Western mind and the feminine mind is the Eastern mind. The masculine mind is aggressive and the feminine mind is receptive. And God comes easily to those who can receive him -- like a womb; to those who can become pregnant with him.

Go on keeping your swami name. That is for others. But for your own self go on remembering. Become

more and more feminine. Allow your femininity to take possession of you.

Secondly, although Swami Anand Sucheta asked the question, the question was more relevant to one of the Ma Anand Suchetas. She did not ask it but really she should have asked it. It was more relevant.

So when sometimes I goof, I goof for reasons. Try to find out why. Meditate over it. When I make a mistake, meditate over it and you will always be enriched by it.

The third question:

EVERY TIME YOU COME AND GO IN THE LECTURE, I AM WORRIED YOU MAY MISS A STEP AND FALL.
P.S. YOU LOOK SO DRUNK.

That's true. But I have been drunk for so long that you need not be afraid. For twenty-five years I have been that way. In the beginning it really was difficult to walk. I was very much afraid myself that I might fall any moment. Somehow the body had become so distant and there was such a gap -- earth and sky apart. It took time for me to settle down. Although everything has settled down, that drunkenness is still there. This is God-drunkenness. Once you have drunk from the spring of the divine you are never in a state of being undrunk. Once is enough. A drop of it is enough to drown you forever. You need not drink again and again; you will never become thirsty again.

I can understand your question, but don't be worried. Somehow... I call it 'somehow' because I am not managing it. I cannot manage it because I am not there to manage it; it has managed itself. Somehow I remain drunk and I remain aware.

Sufis have a particular principle about it -- it will be meaningful to understand it. They call it an oscillation between the two states, AHWAL. The two states are BAKA and FANA: individuality and dissolution of the individuality. Between these two there has to be a kind of rhythm, a synchronisation. There are people who are in their BAKA, but they don't know anything about FANA. Then there are people who are in their FANA, but they forget how to come back to HAKA. Both are lopsided.

A kind of balance is needed between the two -- drunkenness and awareness. One has to be drunkenly aware, or alertly drunk. That is the highest alchemy -- where opposites meet and they become one. That is the greatest synthesis.

It is said of al-Junaid, Master of al-Hillaj Mansoor, that he used to impose disciplines to establish a rhythm between these two polarities. It is reported that the Master once ordered a disciple, al-Shibli... al-Shibli later on became a great Master himself. This man, al-Junaid, created many Masters. He had a great creative energy to create Masters. He was one of the Masters of Masters. When al-Shibli attained his satori, his samadhi, his FANA, he became incapable of coming back to the BAKA. He was so drunk, so lost, that the Master was very angry with him.

He said, 'You listen, Shibli! First you were clinging to your BAKA state. Now you have moved to the other and now you cling to it. Clinging remains. Clinging has to go. one has to be more liquid. One has to be capable of moving from one to the other easily, smoothly -- just like a pendulum that swings from left to right, right to left. Without any hitch, hesitation, without any clinging, one has to attain to that smooth movement.'

But al-Shibli could not follow. Then the Master said, 'If your self-discipline is not sufficient to restrain your mystic states, AHWAL, it is better that you admit yourself to a mad asylum for a time.'

This is strange advice from a Master -- 'Go to a madhouse, admit yourself, and stay there until you attain a discipline by which you can be alert and drunk together.'

This has been one of the greatest problems on the path of the ultimate ecstasy, and you will find this phenomenon in many ways. You see Buddha. Buddha is drunk and alert together. Ramakrishna is not alert. He is drunk. Something of the balance is missing. If you ask me, I cannot tell you to make Ramakrishna a goal. When Ramakrishna would get into his FANA state, for days he would remain almost unconscious. Once he remained unconscious in a coma for 5 or 6 days. And when he came out of it he started crying, and he started asking God, 'Take me back. Let me go into that again.' He became like a child. It is better than the state of BAKA -- this ecstasy is good -- but there is a higher stage to it. That is Buddha's state. He is drunk

and yet alert. One has never seen him unconscious. He has managed the ultimate synthesis.

The way of ecstasy is also the way of sobriety, because it is the science of the knowledge of states. As Sheik ibn Ajiba has said, 'A drunkenness with consciousness of the state is higher than drunkenness with forgetfulness. Ecstasy is not the goal but the means; nevertheless an absolutely essential means.'

So you need not be afraid. I am drunk and alert together. My drunkenness takes care that I don't become so much alert that I am fixed in the HAKA. My awareness takes care that I don't become fixed in the state of FANA. They help each other like the two wings of a bird -- they are opposite and yet complementary. With one wing you cannot fly, you will need both wings.

And that is my teaching. My whole effort here is to make you alert and drunk together. Hence I go on telling you to dance and abandon yourself in dance, and I go on teaching you ways of meditation, awareness, vipassana -- so that both can grow together. The day you are drunk, suddenly you will find a light burning in you which keeps you alert. And certainly, as Ajiba says, a drunkenness with awareness is higher than a drunkenness with forgetfulness.

The fourth question:

DURING THE DAY WHEN I AM BOUNCING AROUND, I COMPLETELY LOSE MYSELF. I AM ENJOYING, BUT WHERE DOES MEDITATION COME IN?

The very enjoyment is what meditation is all about.

The question is from Vidya. Now she is hankering for some misery. She is enjoying but she cannot enjoy enjoying; she wants to create some trouble for herself. It is very difficult to be really happy and happy with happiness. Once you are happy you start looking for some trouble. You cannot believe that you can be happy, that you can really be happy. Something must be wrong. When you are miserable you are perfectly happy -- that is your state, you know it, you are well acquainted with it; that is your identity. When you are miserable you are happy, because you know that this is how you are -- but when you are happy then you start becoming miserable. You cannot trust happiness, it is so unknown.

That's what meditation is: to enjoy, to celebrate.

Hoping to develop his son's character, a father once gave him a penny and a quarter as he was leaving for Sunday school. 'Now, Peter, you put whichever one you want to in the offering plate,' he said.

When the boy returned, his father asked which coin he had given. Peter answered, 'Well, just before they sent around the plate the preacher said, "The Lord loveth a cheerful giver," and I knew I could give the penny a lot more cheerfully than I could give the quarter, so I gave it.'

I perfectly agree with the boy. Whatsoever is cheerful is good. Whatsoever makes you cheerful is religious. Let cheerfulness be your only religion, the only law. Let there be no other law. Just enjoy and enjoy tremendously, totally. Meditation will come like a shadow. It is meditation coming; it is the sound of the footsteps of meditation coming to you.

The fifth question:

IT IS A LONG, LONG JOURNEY BETWEEN THE PREPARATION AND THE ULTIMATE; BETWEEN THE STATE OF ROBOPATHOLOGY AND ENLIGHTENMENT. MUST ONE SUFFER DURING THE PERIOD OF THE 'JOURNEY' OR IS THERE A POSSIBILITY OF PEACE? PLEASE EXPLAIN.

It depends on you. It depends on what attitude you take about it. Waiting can become great joy if you trust that it is going to happen, if you trust that it is coming closer every moment. If you trust that it has already started happening because you have started moving towards it, then each moment that passes will make you more and more joyous. The home is coming closer.

But you can be very miserable if you take the attitude -- 'How long do I have to wait? How far is the goal? Why have I to wait so long? Why have others reached? Why are others reaching before me?' Then

you can create a thousand and one problems for yourself and you can get miserable. And remember, the law is that the more miserable you get in your waiting, the longer the waiting will be -- because God cannot happen in a miserable mind. The happier the waiting, the closer you are coming. If your waiting can be your total joy, God will happen this very moment -- no time gap is needed. It all depends on your patience.

But when I say patience, I don't mean a negative quality, I mean a joyous patience -- thrilled, expectant. It is going to happen! When it is going to happen is not the point -- it is going to happen.

It all depends on how you interpret. Interpretation is a process that has to be understood very deeply. You can see a rose bush and you can start counting the thorns. If you count the thorns, there are millions. And in that very counting you will become incapable of seeing the rose. Counting the thorns, being hurt by the thorns, your hands will be bloody. You will be angry, you will be frustrated, you will be in despair -- and your eyes will not be capable of seeing the rose. How can you see the rose with so many thorns? Thorns will be floating in your eyes. Your eyes will be covered by thorns; you will not be able to see the rose. Even if you have a glimpse of the rose you will not be able to trust. How can the rose happen? You know only thorns, you know only the pain of the thorns. The rose seems to be an impossibility. Maybe it is a dream, maybe you have imagined it, maybe it is a hallucination or something. But in the very nature of things it cannot happen -- it is so contrary to the experience of thorns. I hen it becomes impossible. By and by you will become oblivious of the rose. Then it no longer exists for you.

But if you look at the rose, if you feel the rose, if you become rosy with the rose, if you allow the fragrance to move into your innermost core, if you feel the wetness of the flower, the dewdrops on it, the sunrays dancing, if you see the utter joy of the flower, the incomparable beauty of it -- in that very vision of the rose the thorns start receding. They may be on the bush but they don't exist for you. They can't exist for you; your eyes are full of the rose. And when your eyes are really full of the rose -- not only your eyes but your heart too -- then you will be surprised to find that the thorns don't matter. Even if there are ten thousand thorns for one rose, only the rose matters, the thorns don't matter. Your whole outlook has changed and you will look at thorns with a new vision. You will see the thorns not as enemies of the rose but as bodyguards of the rose. They are guarding it; they are friends; they protect -- otherwise it will not be possible for the rose to survive. Those thorns are a must.

Once you have started seeing the beauty of life, ugliness starts disappearing. It becomes at the most a shadow. If you start looking at life with joy, sadness starts disappearing. You cannot have both heaven and hell together, you can have only one. It is your choice. And you can have it any moment. If you want hell, you can have it right now. If you want the heaven, you can have that too. It is absolutely your responsibility; it is your choice.

It depends how you interpret.

I would like to tell you a few anecdotes....

Thirty nuns arrived in purgatory. 'Now girls,' said the angel in charge. 'I want every one of you who was ever sexually involved in any kind of relationship on the earth to stand up -- and remember, no fibbing. I have ways of checking up on you.'

Sheepishly twenty-nine of the nuns stood up, but the thirtieth remained seated.

The angel nodded and put in a phone call to the devil. 'Satan,' he said, 'I'm sending down thirty nuns to you -- and I advise you to be particularly careful of one. She's stone deaf!'

Now this is your interpretation. This shows more about the mind of the angel than anything about the woman who has kept silent and has not stood up.

Another scene....

The Pearly Gates. St. Peter interviewing a new arrival. St. Peter: Name?

New Arrival: Melvin.

St. Peter: Did you ever gamble, drink, or smoke when you were on earth?

Melvin: No.

St. Peter: Did you ever steal, lie, cheat, or swear?

Melvin: No.

St. Peter: Were you promiscuous?

Melvin: No.

St. Peter: Tell me what kept you there so long?

This shows the mind of St. Peter, nothing about Melvin.

The third.... 'Rabbi Jacobs, I need fifty dollars to get out of debt,' sobbed Gottlieb. 'I keep praying to God to help, but he has not sent it!'

'Don't lose faith,' said the rabbi. 'Keep praying.'

After Gottlieb left his house, the rabbi felt sorry for him. 'I don't make much money' he thought, 'but that poor man needs it. I will give him twenty-five dollars out of my own pocket.'

A week later, the rabbi stopped Gottlieb and said, 'Here God sent this to you!'

Back in his home, Gottlieb bowed his head, 'Thank you, Lord!' he said, 'But next time you send money, don't send it through Rabbi Jacobs -- that crook kept half of it!'

It all depends on you, on how you look at things. You can see each day surrounded by two nights or you can see each night surrounded by two days. And it really makes a lot of difference. Let your waiting be joyous. You are waiting for God. Let it be a song in your heart. Let it be prayerful. Let it be a celebration. Only celebration is sacred.

Just the other day I was reading a statement of a German philosopher, Martin Heidegger. He says, 'I have not come across anything in the world which can be called sacred.' Now this man must have lived a very poor life, an utterly poor life, if he could not name, could not vouch for, could not be a witness to a single thing that he could call sacred. His life must have been one of utter frustration. He has not known any song, he has not known any joy. He has not seen a smile on a child's face, he has not seen tears. He has not heard the birds singing and he has not seen roses and lotuses flowering, and he has not looked at the stars. He has missed.

The whole of life is sacred.

Once it happened that Buddha asked one of his disciples, 'Can you find anything which is worthless in life? If you can, then bring it.' The disciple thought for many days and Buddha enquired every day, 'What is happening? Have you not yet found anything worthless?' And after a month or two the disciple came and he said, 'Sorry. I looked all around. I looked very hard. I could not sleep because you had put a question and I had to find the answer. But I could not find anything worthless.'

Then Buddha said, 'Now another task. Find anything which has worth. How many days will you take for it? You took months for the first.' And the disciple laughed. He said, 'No need to take any time.' He just took a straw from the ground and gave it to Buddha. And he said, 'This is enough proof. This has worth.'

Buddha blessed the disciple and he said, 'This is how one should look at life. This is the right attitude -- SAMYAK DRUSHTI, right vision.' And Buddha said, 'I am happy with you -- that you took months and still you could not find anything worthless. You could not find a single instance of something meaningless. And now for the meaningful, for that which has worth, you have not taken even a single second. Yes, this is how it is. The whole life is sacred.'

Buddha has lived a rich life, spiritually rich. Heidegger must have lived in misery.

How can you say that life has nothing sacred in it? Each moment is sacred. But you need the eyes to see that sacredness. God is not missing from existence; only your vision is not yet tuned to it.

You ask: IT IS A LONG, LONG JOURNEY BETWEEN THE PREPARATION AND THE ULTIMATE.... The length of that journey depends on you. It can be long, very long; it may not be so long. It may be very short. The goal depends on you -- how long is not a fixed phenomenon. It cannot be measured. It becomes long if you look through misery, anguish, anxiety, antagonism. If your eyes are full of sadness, you create a long distance. If your eyes are full of joy, it is here, it is now, it is this.

The sixth question:

OSHO.... YOU ARE SO CRAZY!!! HOW DOES IT FEEL TO BE TOTALLY CRAZY?

Just far out!!!

And the last question:

BELOVED MASTER, HAS IT HAPPENED? HAS IT FINALLY HAPPENED? IS THAT YOU INSIDE MY HEART, SO CLEAR AND CONSTANTLY WITH ME NOW?

Yes, Divya. It has happened. But don't grab it -- otherwise it can disappear again. Let it be there, but don't become greedy -- otherwise out of your greed you can crush it. Let it be there but don't take it for granted. The moment you take it for granted, it disappears. It is there, it has happened.

It is going to happen to all as it has happened to you. But remember, it is very fragile, it is very subtle. You cannot keep it in a fist. The moment you close, you kill it. If you remain open, it will be there. Never expect it to be there and it will be there. If you start expecting then you create hindrances.

Yes, it has happened. But now you will have to be even more alert not to destroy it. It is not so hard -- when it has not happened it is not so hard, the work is not so hard. The real work starts when it starts happening, because then you have to be very, very careful and very conscious. A single moment of unconsciousness and you can destroy it.

Sufis: The People of the Path, Vol 2

Chapter #5

Chapter title: Layer Upon Layer

31 August 1977 am in Buddha Hall

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THE SUFI MASTER, AJNABI SAID, 'WRITE TO MULLA FIROZ AND TELL HIM THAT I HAVE NO TIME TO ENGAGE HIM IN CORRESPONDENCE, AND THEREFORE HAVE NOTHING TO SAY TO HIS LETTER.'
THE DISCIPLE, AMINI, SAID, 'IS IT YOUR INTENTION TO ANNOY HIM WITH THIS LETTER?'
AJNABI SAID, 'HE HAS BEEN ANNOYED BY SOME OF MY WRITINGS. THIS ANNOYANCE HAS CAUSED HIM TO WRITE TO ME. MY PURPOSE IN WRITING THE PASSAGE WHICH ANGERS HIM WAS TO ANGER SUCH AS HE.'
AMINI SAID, 'AND THIS LETTER WILL ANGER HIM FURTHER?'
AJNABI SAID, 'YES. WHEN HE WAS ENRAGED AT WHAT I WROTE, HE DID NOT OBSERVE HIS OWN ANGER, WHICH WAS MY INTENTION. HE THOUGHT THAT HE WAS OBSERVING ME, WHEREAS HE WAS ONLY FEELING ANGRY. NOW I WRITE AGAIN, TO AROUSE HIS ANGER, SO THAT HE WILL SEE THAT HE IS ANGRY. THE OBJECTIVE IS FOR THE MAN TO REALISE THAT MY WORK IS A MIRROR IN WHICH HE SEES HIMSELF.'
AMINI SAID, 'THE PEOPLE OF THE ORDINARY WORLD ALWAYS REGARD THOSE WHO CAUSE ANGER AS ILL-INTENTIONED.'
AJNABI SAID, 'THE CHILD MAY REGARD THE ADULT WHO TRIES TO REMOVE A THORN FROM HIS HAND AS ILL-INTENTIONED. IS THAT A JUSTIFICATION FOR TRYING TO PREVENT THE CHILD FROM GROWING UP?'
AMINI SAID, 'AND IF THE CHILD HARBOURS A GRUDGE AGAINST THE ADULT WHO REMOVES THE THORN?'
AJNABI SAID, 'THE CHILD DOES NOT REALLY HARBOUR THAT GRUDGE, BECAUSE SOMETHING IN HIM KNOWS THE TRUTH.'
AMINI ASKED HIM, 'BUT WHAT HAPPENS IF HE NEVER GETS TO KNOW HIMSELF, AND YET CONTINUES TO IMAGINE THAT OTHERS ARE MOTIVATED BY PERSONAL FEELINGS?'
AJNABI SAID, 'IF HE NEVER GETS TO KNOW HIMSELF, IT MAKES NO DIFFERENCE AS TO WHAT HE

THINKS OF OTHER PEOPLE, BECAUSE HE CAN NEVER HAVE ANY APPRECIATION OF WHAT OTHERS ARE REALLY LIKE.'

AMINI ASKED, 'IS IT NOT POSSIBLE, INSTEAD OF AROUSING ANGER A SECOND TIME, TO EXPLAIN THAT THE ORIGINAL WRITING WAS COMPOSED FOR THIS PURPOSE, AND TO INVITE MULLA TO REVIEW HIS PREVIOUS FEELINGS?'

AJNABI SAID, 'IT IS POSSIBLE TO DO THIS, BUT IT WILL HAVE NO EFFECT. RATHER IT WILL HAVE AN ADVERSE EFFECT. IF YOU TELL THE MAN YOUR REASON HE WILL IMAGINE THAT YOU ARE EXCUSING YOURSELF, AND THIS WILL AROUSE IN HIM SENTIMENTS WHICH ARE HARMFUL ONLY TO HIM. THUS, BY EXPLAINING, YOU ARE ACTUALLY ACTING TO HIS DETRIMENT.'

AMINI SAID, 'ARE THERE NO EXCEPTIONS TO THIS RULE -- THAT MAN MUST LEARN THROUGH REALISING HIS OWN STATE, AND THAT HIS STATE CANNOT BE EXPLAINED TO HIM?'

AJNABI SAID, 'THERE ARE EXCEPTIONS. BUT IF THERE WERE ENOUGH EXCEPTIONS TO MAKE ANY DIFFERENCE TO THE WORLD, WE WOULD NOT BY NOW HAVE ANY MULLA FIROZES LEFT.'

MAN'S being is very simple, but his personality is not. The personality is very complex. The personality is like an onion -- there are many layers of conditioning, corruption, poisoning. Hidden behind many layers -- what Sufis call filters -- is man's simple being. But that simple being is behind so many filters that you cannot see it. And hidden behind these many filters, you cannot see the world either -- because whatsoever reaches you is corrupted by the filters before it reaches you. Nothing ever reaches you as it is; you go on missing it. There are many interpreters in between.

You see something. First your eyes and your senses falsify. Then your ideology, your religion, your society, your church -- they falsify. Then your emotions -- they falsify. And so on and so forth. By the time it reaches to you it has almost nothing of the original, or so little that it makes no difference. You see something only if your filters allow it, and the filters don't allow much.

Scientists agree with the Sufis. Scientists say we see only two per cent of reality. Only two per cent! Ninety-eight per cent is missed. When you are listening to me you will hear only two per cent of what has been told, of what has been said. Ninety-eight per cent will be lost. and when the ninety-eight per cent is lost, that two per cent is out of context. It is as if you have taken two pages from a novel, at random -- one from here, one from there -- and then you start reconstructing the whole novel from these two pages. Ninety-eight pages are missing. You have no inkling what they were; you don't even know that they were. You have only two pages and you reconstruct the whole novel again. This reconstruction is your invention. It is not discovery of truth, it is your imagination.

And there is an inner necessity to fill the gaps. Whenever you see that two things are unrelated, the mind has an inner urgency to relate them. Otherwise it feels very uneasy. So you invent a link, you fix those loose things with a link, you bridge them. And you go on inventing a world that is not there.

So before we can enter into this small but immensely valuable dialogue between the Master and the disciple, you will have to understand these layers, these filters.

Gurdjieff used to call these filters 'buffers'. They protect you against reality. They protect your lies, they protect your dreams, they protect your projections. They don't allow you to come into contact with reality because the very contact is going to be shattering, shocking. Man lives through lies.

Frederick Nietzsche is reported to have said, 'Please don't take the lies away from humanity, otherwise man will not be able to live. Man lives through lies. Don't take the fictions away, don't destroy the myths. Don't tell the truth because man cannot live by truth.' And he is right about ninety-nine point nine per cent of people. But what kind of life can there be through lies? It will be a big lie itself. And what kind of happiness is possible through lies? There is no possibility; hence humanity is in misery. With truth is bliss; with lies there is only misery and nothing else.

But we go on protecting those lies. Those lies are comfortable, but they keep you protected against bliss, against truth, against God.

Sufis say that man is exactly like an onion. And religion is the art of how to peel the onion and come to it's innermost core. And what is the innermost core of an onion? Have you ever peeled an onion? You go on peeling one layer. another layer, and another, and so on and so forth. Then a point comes when the last layer is taken off and only emptiness is left in your hand. That is FANA. If you go on peeling your being, the last layer will be of being -- BAKA -- and beyond that will be emptiness -- FANA.

So you can think in this way: at the very innermost core there is emptiness, pure sky, nothingness, FANA. The first layer around FANA is that of BAKA, individuality -- what religions call the self, ATMAN, the soul. But the soul is already a step away from your being. The self is already distant from your being. Buddha has the right word for it. He calls it ANATTA, no-self. Your innermost being is a non-being.

Nothing is there, or only nothing is. The first layer, the first fence that surrounds it, is BAKA, individuality.

This is your true and simple being: non-being surrounded by being, defined by being.

The real core is empty but the emptiness has to be defined by something -- otherwise there will be no division between you and anything else. So a thin, a very thin, layer of being divides you. But that being is also a circumference not the centre. At the centre is FANA, dissolution, disappearance. Even at the point of BAKA, individuality, you don't meet God, you are still there. Very little is left of you, but there is still just a thin line -- even that has to disappear in FANA. Then you enter God.

Start from the other end. Start peeling the onion.

The first layer is made of corrupted physical senses. Never for a single moment think that your physical senses are as they should be -- they are not. They have been trained. You see things if your society allows you to see them. You hear things if your society allows you to hear them. You touch things if your society allows you to touch them.

Man has lost many of his senses -- for example, smell. Man has almost lost smell. Just see a dog and his capacity to smell -- how sensitive is his nose! Man seems to be very poor. What has happened to man's nose? Why can't he smell so deeply as a dog or as a horse? The horse can smell for miles. The dog has an immense memory of smells. Man has no memory. Something is blocking the nose.

Those who have been working deep into these layers say that it is because of the repression of sex that smell is lost. Physically man is as sensitive as any other animal, but psychologically his nose has been corrupted. Smell is one of the most sexual doors into your body. It is through smell that animals start feeling whether a male is in tune with the female or not. The smell is a subtle hint. When the female is ready to make love to the male she releases a certain kind of smell. Only through that smell does the male understand that he is acceptable. If that smell is not released by the feminine sexual organism, the male moves away; he is not accepted.

Man has destroyed smell because it will be difficult to create a so-called cultured society if your sense of smell remains natural. You are moving on the road and a woman starts smelling and gives you a signal of acceptance. She is somebody else's wife; her husband is with her. The signal is there that you are acceptable. What will you do? It will be awkward, embarrassing.

Your wife is walking with you and there is no smell from her body, and suddenly a man passes by and she gives the signal. And those are very unconscious signals; you cannot control them suddenly. Then you will become aware that she is interested in the other man, that she is welcoming the other man. That will create trouble. So down the centuries man has destroyed smell completely.

It is not just accidental that in cultured countries much time is wasted in removing all kinds of smell from the body. The body odour has to be completely destroyed by deodorants, deodorant soaps. It has to be covered by layers of perfume, strong perfume. These are all disguises; these are ways to avoid a reality that is still there.

When you make love, both male and female release a certain kind of smell. That smell has to be destroyed because if the man is making love to the woman and the woman is not really into it she will not release the smell. The man will be offended, hurt. He will immediately feel that the woman is not having any orgasm. And the male ego will feel very offended. The smell has to be destroyed completely, so that the man never knows that the woman was simply pretending that she was having an orgasm, just making empty gestures, befooling him, buttressing his ego. And he feels satisfied because the woman looks satisfied. But once the smell is destroyed, there is no way to detect whether she is really satisfied or not.

Smell is very sexual, that's why we have destroyed the nose, utterly destroyed the nose. Even in language you can see the difference. To see means one thing; to hear, one thing -- but to smell means just the opposite. To see means a capacity to see, but to smell does not mean the capacity to smell. It means that you are smelly. Even in language the repression has entered. And the same has happened with other senses.

You don't see people eye to eye; or, if you do see them, it is only for a few seconds. You don't see people really; you go on avoiding. If you see, it is thought to be offensive. Just remember, do you really see people? Or do you go on avoiding their eyes? -- because if you don't avoid them then you may be able to see a few things which the person is not willing to show. It is not good manners to see something that he is not willing to show, so it is better to avoid. We listen to, the words, we don't see the face -- because many times the words and the face are contradictory. A man is saying one thing and he is showing another. Gradually we have completely lost the sense of seeing the face, the eyes, the gestures. We only listen to the words. Just watch this and you will be surprised how people go on saying one thing and showing another. And nobody detects it because you have been trained not to look directly into the face. Or, even if you look, the look is

not that of awareness, not that of attention. It is empty; it is almost as if you are not looking.

We hear sounds by choice. We don't hear all kinds of sounds. We choose. Whatsoever is useful we hear. And to different societies and different countries, different things are valuable. A man who lives in a primitive world, in a forest, in a jungle, has a different kind of receptivity for sounds. He has to be continuously alert and aware of the animals. His life is in danger. You need not be alert. You live in a cultured world where animals don't exist any more and there is no fear. Your survival is not at stake. Your ears don't function perfectly because there is no need.

Have you seen a hare or a deer? How attentive they are, how sensitive. Just a small sound -- a dead leaf stirred by the wind -- and the deer is alert. You would not have noticed it at all. And great music surrounds life, subtle music surrounds life, but we are absolutely unaware of it. There is great rhythm -- but to feel it you will need more alert ears, more alert eyes, a more alert touch.

So the first layer is of corrupted physical senses. We see only what we want to see. Our whole body mechanism is poisoned. Our body has been made rigid. We live in a kind of frozenness; we are cold, closed, unavailable. We are so afraid of life that we have killed all kinds of possibilities through which life can make a contact with us.

People don't touch each other, they don't hold hands, they don't hug each other. And when you hold somebody's hand, you feel embarrassed, he feels embarrassed. Even if you hug somebody, it feels as if something wrong is happening. And you are in a hurry to get away from the other's body, because the other's body can open you. The warmth of the other's body can open you. Even children are not allowed to hug their parents. There is great fear.

And all fear is basically, deep down, rooted in the fear of sex. There is a taboo against sex. A mother cannot hug her son because the son may get sexually aroused -- that is the fear. A father cannot hug his daughter. He is afraid he may get physically aroused. Warmth has its own ways of working. Nothing is wrong in being physically aroused or sexually aroused. It is simply a sign that one is alive. that one is immensely alive. But the fear, the sex taboo, says keep away, keep a distance.

Sudha's father was dying; he was very old. He was my sannyasin. And Sudha was very much puzzled because before he died his hands would go again and again to his genital organs. His hands had to be pulled away. And she was puzzled and worried, naturally. What was happening to her father? Was there some sexual repression? Why did his hands go to the sexual organs, to the genitals, again and again? And he was almost unconscious.

It happens to many people when they are dying. One of the reasons is repression, but only one. They are losing the social consciousness; they are losing the conditioning. This first layer of corrupted senses is disappearing; death is moving in. And they are becoming small children again. Small children play with their genital organs; they have not yet been corrupted. They enjoy their bodies, they love their bodies. They are playful about it, it is fun.

Now the man is no longer old; he is becoming younger again. Death is taking the layer away -- that is one thing. Another thing is that when a man dies, for a single moment all his senses become totally alive as they would have been if they had not been corrupted. It is like a flame before a lamp goes out -- the flame burns brightly, with intensity, for a single second. Exactly the same happens when life is going out. For a single moment the last effort is made to live, and one burns bright with total sensitivity.

Another reason: when a man is dying the circle is complete -- naturally death is very close to birth. Death is very close to life; it is the very crescendo of life. Life comes out of sex energy and life is moving back into sex energy.

But all our senses are corrupted. We have not been allowed to be natural -- hence man has lost dignity, innocence, grace, elegance. This is the first layer. And because of all these repressions the body has become non-orgasmic. There is no joy -- it has happened both to man and woman, in almost the same way, but man has gone deeper into corruption than woman -- because man is perfectionistic, neurotically perfectionistic. Once he gets an idea, he tries to go to the very extreme of it. Women are more practical, less perfectionistic, less neurotic, more earthly, more balanced, less intellectual, more intuitive. They have not gone to the very end. It is good that women have not become as neurotic as men -- that's why they still retain some dignity, some grace, some roundness of being, some poetry. But both have been corrupted by the society, both have become hard. Men more, women a little less, but the difference is only of degrees.

Because of this layer, everything that enters you has to pass this filter first, and this filter destroys, interprets, manipulates, gives new colours of its own, projects, invents -- and the reality becomes very garbed. When this layer disappears.... That is the whole effort of yoga: to make your body alive, sensitive,

young again, to give your senses their maximum functioning. Then one functions with no taboos around; then lucidity, grace, beauty flow. Warmth arises again, openness -- and growth happens. One is constantly new, young, and one is always on an adventure. The body becomes orgasmic. Joy surrounds you.

Through joy the first corruption disappears. Hence my insistence to be joyous, to be celebrating, to enjoy life, to accept the body -- not only to accept it, but to feel grateful that God has given you such a beautiful body, such a sensitive body, with so many doors to relate to reality: eyes and ears and nose and touch. Open all these windows and let life's breeze flow in, let life's sun shine in. Learn to be more sensitive. Use every opportunity to be sensitive so that that first filter is dropped.

If you are sitting on the grass, don't go on pulling it up and destroying it. I had to stop sitting on the lawn -- I used to give darshan on the lawn -- because people would go on destroying the grass, they would go on pulling on the grass. I had to stop it. People are so violent, so unconsciously violent, they don't know what they are doing. And they were told again and again, but within minutes they would forget. They were so restless they didn't know what they were doing. The grass was available to their restlessness so they would start pulling it up and destroying it.

When you are sitting on the grass, close your eyes, become the grass -- be grassy. Feel that you are grass, feel the greenness of the grass, feel the wetness of the grass. Feel the subtle smell that goes on being released by the grass. Feel the dewdrops on the grass -- that they are on you. Feel the sunrays playing on the grass. For a moment be lost into it and you will have a new sense of your body. And do it in all kinds of situations: in a river, in a swimming pool, lying on the beach in the sunrays, looking at the moon in the night, lying down with closed eyes on the sand and feeling the sand. Millions of opportunities are there to make your body alive again. And only you can do it. Society has done its work of corruption, you will have to undo it.

And once you start hearing, seeing, touching, smelling, then you smell the reality.

The second layer is of conditioning: social, political, religious, ideological -- belief systems. Belief systems make you non-communicative. If you are a Hindu and I am a Mohammedan, immediately there is no communication. If you are a man and I am a man, there is communication, but if you are a communist and I am a fascist -- communication stops. All belief systems are destructive to communication, and the whole life is nothing but communicating -- communicating with trees, communicating with rivers, communicating with sun and moon, communicating with people and animals. It is communication; life is communication.

Dialogue disappears when you are burdened with belief systems. How can you really be in a dialogue! You are already too full of your ideas and you think they are absolutely true. When you are listening to the other, you are just being polite, otherwise you don't listen. You know what is right, you are simply waiting until this man finishes and then you jump upon him. Yes, there can be a debate and a discussion and argumentation, but there can be no dialogue. Between two beliefs there is no possibility of dialogue. Beliefs destroy friendship, beliefs destroy humanity, beliefs destroy communion.

So if you want to see and hear and listen, then you will have to drop all belief systems. You can't be a Hindu, you can't be a Mohammedan, you can't be a Christian. You can't afford these kinds of nonsense; you have to be sensible enough to be without beliefs.

Caged in one's own system you are unavailable, and the other is unavailable to you. People are moving like windowless houses. Yes, you come close, sometimes you clash with each other -- but you never meet. Yes, sometimes you touch, but you never meet. You talk, but you never communicate. Everybody is imprisoned in his own conditionings; everybody is carrying his own prison around him. This has to be dropped.

Beliefs create a kind of smugness, and beliefs stop exploration because one becomes afraid. Maybe you come across something which is against your belief -- then what? It will disturb your whole system, so it is better not to explore. Remain confined to a dull, dead, defined world; never go beyond it. It gives you an 'as if' kind of knowledge -- as if one knows. You don't know anything -- you don't know anything about God, but you have a certain belief about God. You don't know anything about truth but you have a theory about truth. This 'as if' is very dangerous. This is a kind of hypnotised state of the mind.

Males and females, all have been conditioned -- although in different ways. Man has been conditioned to be aggressive, to be competitive, to be manipulative, to be egoistic. Man has been prepared for a different kind of work: to be the exploiter, to be the oppressor, and to be the master. Women have been given belief systems to be the slaves. They have been taught how to submit. They have been given a very, very small

world, the household. Their whole life has been taken away from them. But once the belief system settles in, the woman accepts it and remains confined to it. And the man accepts his belief system and remains confined to it.

Men have been taught not to cry; tears are not manly so men don't cry. Now what kind of foolishness is this? Crying and weeping sometimes has such a therapeutic effect -- it is needed, it is a must, it unburdens. Man goes on burdening himself because he cannot cry and cannot weep; it is unmanly. And women have been taught to cry and weep. It is perfectly womanly, so they go on crying and weeping even where it is not needed -- it is just a belief system. They use it as a strategy to manipulate. The woman knows that through argument she will not be able to win over the husband, but she can cry -- that works. So that becomes her argument.

Man is corrupted in one way: he cannot cry. And the woman is corrupted in another way: she starts crying and uses crying as a strategy to dominate. Crying becomes political -- and when your tears are political they lose beauty, they are ugly.

This second conditioning is one of the most difficult things to get rid of, it is very complex. You have a certain political ideology, a certain religious ideology and thousands of other things jumbled together in your mind. They have become so much a part of you that you don't think they are separate from you. When you say 'I am a Hindu,' you don't say that 'I have a belief called Hinduism,' no. You say 'I am a Hindu.' You are identified with Hinduism. If Hinduism is in danger you think you are in danger. If somebody burns a temple you think you are in danger. Or, if somebody burns the Koran, you think you are in danger because you are a Mohammedan.

These belief systems have to be dropped. Then understanding arises; then readiness to explore, then innocence arises. Then you are surrounded by a sense of mystery, awe, wonder. Then life is no longer a known thing, it is an adventure. It is so mysterious that you can go on exploring; there is no end to it. And you never create any belief, you remain in a state of not-knowing. On that state Sufis insist very much, and so do Zen Masters -- in fact, all great Masters of the world insist on that state. If they agree on any one thing, it is the state of not knowing.

Remain constantly in the state of not-knowing. If you happen to know something, don't make a belief out of it. Go on dropping it, go on throwing it. Don't let it surround you, otherwise sooner or later it will become a hard crust and you will not be available again to life. Remain always childlike -- then communication becomes possible, then dialogue becomes possible. When two people who are in a state of not-knowing talk, there is meeting -- they commune. There is nothing to hinder. You will be able to understand me only if you are in a state of not-knowing, because I am in that state continuously.

With me, communion is possible if you drop your belief systems, otherwise they will hinder the path.

The third filter, the third layer, is pseudo reasoning, rationalisation, explanations, excuses. All are borrowed. Not a single one is your own authentic experience, but they give a kind of satisfaction. You think you are a very rational being. You cannot become rational by accumulating borrowed arguments and proofs. The real reason arises only when you are intelligent. And remember, there is a difference between an intellectual and the man whom I call intelligent. The intellectual is hidden behind the pseudo reasoning. His reasoning may be very logical but it can never be reasonable. His reason is just pseudo, it appears like reason.

Listen, I have heard....

The man was drowning. 'Help, I can't swim! I can't swim!' he cried. 'I can't either,' said the old man sitting on the river bank chewing tobacco. 'But I'm not hollerin' about it!'

Now this is perfectly rational, 'Why are you hollerin' about it? You can't swim, neither can I. So keep quiet.'

But you are sitting on the bank and he is in the river; the situation is different, the context is different.

When Buddha says something, you can repeat the same thing but the context is different. When Mohammed says something, you can repeat exactly the same thing. but it will not mean the same thing -- because the context is different. And the context matters, not what you say. It is not what you say but who you are that matters.

I have heard....

Donnegan sat in the confessional. 'Father,' he moaned, 'I have done something so bad, you are going to

throw me out of the church.'

'What did you do, my son?' asked the priest.

'Yesterday,' said Donnegan, 'I saw my wife sashaying in front of me and it got me so excited I grabbed her, ripped off her clothes, threw her down on the floor, and we had sex right then and there.'

'That is a little unusual,' said the priest, 'but no reason for excommunication.'

'Are you sure you're not going to throw me out of the church?'

'Of course not.'

'Well,' said Donnegan, 'they threw us out of the super-market!'

It all depends on the context -- who you are, where you are. It depends from what point of view, from what experience, you utter. I use the same words that you use, but they don't mean the same, they can't mean the same. When I utter them I utter them, when you utter them you utter them. The words are the same but because they come from different spaces they carry a different meaning, a different connotation, different flavours, a different music.

The pseudo reasoning is just apparent reasoning, it is not knowing. It is more for the sake of finding excuses; it is more for the sake of argumentation. In this kind of deceiving, the male mind is very expert. This is the male mind's expertise. He has learned the art very deeply. This filter is very, very strong in the male mind.

Real reasoning arises only when pseudo reasoning has been dropped. What is real reason?

Karl Jaspers has defined it perfectly. He says: Reason is openness, reason is clarity, reason is the will to unity. Reason uses logic, its methods and categories of understanding, just to transcend them. Reason is the ultimate flowering of wisdom.

But not pseudo reasoning. Beware of the pseudo. The pseudo always creates a filter and the real always becomes a door. The real is always a bridge and the pseudo is always a block.

This third, pseudo reasoning layer is one of the greatest disturbances in your being.

The fourth layer is emotionality, sentimentalism. It is pseudo feeling, much ado about nothing, much fuss. The female mind is very expert at this. It is kind of empty; it is just on the surface. It is impotent sympathy; it does not do a thing. If somebody is ill, you sit by their side and you cry. Your crying is not going to help. In the house 1S on fire and you cry. That is not going to help either. This pseudo kind of feeling has to be detected, otherwise you will never know what real feeling is. The real feeling is involvement, commitment. It is empathy not only sympathy. It is action.

Whenever you really feel something in your heart, it immediately transforms you, it becomes action. That is the criterion -- your feeling becomes action. If your feeling just remains a feeling and never becomes an action, then know well it is pseudo. Then you are deceiving yourself or somebody else.

Many times people come to me and they say, 'Osho, we feel much love for you. We understand what you say, but....' That 'but' destroys all that they have said before. They say, 'We feel that what you are saying is right, that what you are doing is right, but we cannot become sannyasins.' If you feel that what I am saying is right, if you feel that what I am saying is truth, then how can you avoid becoming sannyasins? It is impossible. Then your feeling would become action, then your feeling would become commitment -- otherwise what is the point?

One can never go against one's heart. If you are still going against your own heart then you must have a pseudo heart -- a pretender. Just as the third is the field for male expertise, the fourth is the field for female expertise.

The fifth layer is corrupted, poisoned instincts, repression, disfiguration.

Gurdjieff used to say that all your centres are overlapping each other, are misplaced, are interfering with each other, are trespassing, and you don't know what is what. Each centre in its own functioning is beautiful, but when it starts interfering into somebody else's functioning, then there is great difficulty; then the whole system goes neurotic.

For example, if your sex centre functions as a sex centre, it is perfectly good. But people have been repressing it so much that in many people the sex centre does not exist in their genitals, it has moved into their head. This is what overlapping is. Now they make love through their head -- hence the great importance of pornography, visualisation. Even while making love to your woman you may be thinking of some beautiful actress -- that you are making love to her. Then suddenly you become interested in making love to your woman. In fact, your own woman is non-existent. It is a kind of masturbation. You are not

making love to her, you are making love to somebody else who is not there. You go on fantasising in the head.

Religious repression has disturbed all your centres. It is very difficult even to see that your centres are separate. And, functioning in its own field, each centre is perfectly right. When it interferes with another field, then problems arise. Then there is a confusion of your totality. Then you don't know what is what.

Sex can be transformed when it is confined to its own centre, it cannot be transformed from the head. It has created a pseudo centre in the head.

I have heard....

From time to time, saints are allowed to visit the earth in disguise. Saint Theresa had long wanted to pay a visit to Hollywood, but Gabriel, who was in charge of the roster, thought that even a saint would not be able to come through unscathed after visiting the movie capital.

Eventually, however, Saint Theresa persuaded him that no harm would come to her, and she set off on the first available earth-bound cloud.

The weeks stretched into months without any word from earth, so one day a very worried Gabriel put through a telephone call to Los Angeles.

The connection was made, the phone rang, and finally a voice said, 'Terry here -- who is this? Gabby-darling! How absolutely marvellous to hear from you.... '

Now Saint Theresa is no longer Saint Theresa -- she is Terry. And Gabriel is no longer Gabriel -- he is Gabby-darling. Hollywood has corrupted Saint Theresa.

Your so-called saints are only avoiding the world; they are repressed beings. If opportunities are made available to them, they will fall far lower than you. They are just somehow holding themselves back because of the fear of hell and the greed for heaven. But whatsoever you have repressed because of fear or greed remains there. It not only remains there, it becomes unnatural, perverted, moves into deeper realms of your consciousness and unconsciousness. And then it becomes very difficult to uproot it.

Gurdjieff was a Sufi. His whole teaching comes from Sufi Masters. He introduced methods into the Western world of how to demarcate each centre, and how to allow the centre to function in its own field. The head should function as far as reason is concerned, that's all.

Have you watched? Sometimes people come to me and they say, 'I think I love you.' I think I love you! Love has nothing to do with thinking. How can you think that you love me? But they don't know how to function from the heart directly, even the heart has to go via the head. They cannot simply say, 'I love you.'

Just the other night a beautiful Italian woman took sannyas. I gave her the name 'Prem Nishanga'. She was a woman of the heart, something rare. She was so happy she almost started dancing. There was no need to say anything, her whole body said it. She went into such ecstasy that you can go on saying in a thousand ways, shouting with joy, and it will not be as deep as just by going into ecstasy. I don't know what she was saying because she was saying it in Italian, but her face, her eyes, her hands, her whole body was saying it. There was no need to understand her language; the language was irrelevant. When you say from the heart, no language is needed. When you say from the head, only language can say; there is no other way to say it.

Watch and observe. Let the head function as reason, let the heart function as feeling, let the sex centre function as sex. Let everything function in its own way. Don't allow mechanisms to mix into each other, otherwise you will have corrupted instincts.

When instinct is natural, untabooed, spontaneous, without any inhibition, there is a clarity in your body, a harmony in your body. There is a humming sound in your organism.

The fifth layer is also male expertise.

The sixth layer is corrupted intuition.

There is a phenomenon called intuition of which we have become almost unaware. We don't know that anything like intuition exists -- because intuition is the sixth layer. Those five layers are so thick that one never comes to feel the sixth.

Intuition is a totally different kind of phenomenon from reason. Reason argues; reason uses a process to reach a conclusion. Intuition jumps -- it is a quantum leap. It knows no process. It simply reaches to the conclusion without any process.

There have been many mathematicians who could do any kind of mathematical problem without going into its process. Their functioning was intuitive. You just say the problem and before you have even said it, the conclusion will come. There has not been a time-gap at all. You were saying it, and the moment you

finished, or even before you finished, the conclusion has come. Mathematicians have always been puzzled by these freak phenomena. These people -- how do they do it? If a mathematician were going to do this problem it might take three hours or two hours or one hour. Even a computer will take at least a few minutes to do it, but these people don't take a single moment. You say it, and instantly....

So in mathematics, intuition is now a recognised fact. When reason fails, only intuition can work. And all the great scientists have become aware of it: that all their great discoveries are made not by reason but by intuition.

Madame Curie was working for three years upon a certain problem and was trying to solve it from many directions. Every direction failed. One night, utterly exhausted, she went to sleep, and she decided.... The incident is almost like Buddha. That night she decided, 'Now it is enough. I have wasted three years. It seems to be a futile search. I have to drop it.' That night she dropped it, and went to sleep.

In the night she got up in her sleep, she went to her table and wrote the answer. Then she went back, and fell into sleep. In the morning she could not even remember, but the answer was there on the table. And there was nobody in the room, and even if there had been somebody, the answer would not have been possible. She had been working for three years -- one of the greatest minds of this age. But there was nobody and the answer was there. Then she looked more minutely: it was her handwriting! Then suddenly the dream surfaced. She remembered it as if she had seen a dream in the night in which she was sitting at the table and writing something. Then by and by everything surfaced. She had come to the conclusion from some other door which was not reason. It was intuition.

Buddha struggled for six years to attain samadhi, but could not. One day he dropped the whole idea of attaining. He rested under a tree and by the morning it had happened. When he opened his eyes he was in samadhi.

But first the reason had to be exhausted. Intuition functions only when reason is exhausted. Intuition has no process; it simply jumps from the problem to the conclusion. It is a shortcut. It is a flash.

We have corrupted intuition. Man's intuition is almost absolutely corrupted. Woman's intuition is not corrupted as much -- that's why women have something called a 'hunch'. A hunch is just a fragment of intuition. It cannot be proved. You are going to take a flight and your woman simply says that she is not going and she will not allow you to go either. She feels as if something is going to happen. Now this is nonsense. You have much work to do, everything is planned, and you have to go -- but your woman won't allow it. And the next day you read in the newspapers that the aeroplane was hijacked, or it crashed and all the passengers died.

Now the woman cannot say how she knows. There is no way. It is just a hunch, just a feeling in the guts. But that too is very corrupted, that's why it is just a flash. When all the five other layers have disappeared and you have dropped fixed ideas -- because you have been taught that reason is the only door to reach to any conclusion -- when you have dropped this fixation, this reason fixation, intuition starts flowering. Then it is not just like a flash, it is a constantly available source. You can close your eyes and you can go into it and always you can get the right direction from it.

That's what Fischer-Hoffman people think of as the guide. If the process really goes in.... It is very difficult, because those five layers have to be crossed first. And I don't think many people are capable of it, even those who are in Fisher-Hoffman therapy. But the idea is perfectly right -- if those five layers are broken then something arises in you which can be called the guide. You can always go into your intuition energy and you will always find the right advice. In the East that is what they have called the inner guru, your inner Master. Once your intuition has started functioning, you need not go and ask any outer guru for any advice.

Intuition is to be in tune with oneself, totally in tune with oneself. And out of that tuning, solutions arise from nowhere.

And the seventh and the last layer of falsity is the pseudo self, the ego; the notions of being unique, special, exceptional; the notions of doing one's own thing... and you don't know who you are, you don't know what your thing is.

Notions of the ego go on corrupting you. Then you cannot listen to the truth. And this becomes a problem every day.

Just the other day I was talking about Hannah. Rather than understanding what I said, rather than understanding, rather than feeling my compassion -- because why else should I say it? -- she immediately went to the office and cancelled the darshan appointment which she had. She became very angry. Now I was talking about her ego, but rather than seeing it, she acted out of it again. She missed the point again.

And the other day I was also talking about Prageet. He was better than Hannah. He asked for an appointment, he took it more rightly. Of course he was very much shaken; it was hard to digest, hard to swallow. But he tried his best to see the point of it. He made every effort that he could.

Or, for example, I go on hammering on Chinmaya, again and again. I never hammer anybody else as much as I hammer Chinmaya, but he takes it absolutely rightly, in the exact way as it should be taken. And each hammering has become a growth in him; each hammering has helped him -- he is moving.

Hannah got stopped there. She may lose contact with me.

This is the last layer: a very subtle pseudo sense of self.

When these seven are broken, you come to the state of BAKA, real individuality, And when you have real individuality then there is a possibility of having a real non being. From real individuality, BAKA, YOU can have the jump into FANA. Then you can offer yourself to God. This is the whole process.

Now this beautiful dialogue between a Master and his disciple. Now you will be able to understand.

THE SUFI MASTER, AJNABI, SAID, 'WRITE TO MULLA FIROZ AND TELL HIM THAT I HAVE NO TIME TO ENGAGE HIM IN CORRESPONDENCE, AND THEREFORE HAVE NOTHING TO SAY TO HIS LETTER.'

Mulla Firoz must have been a very learned man of those days. 'Mulla' means a pundit, a scholar, a learned man. He must have been offended and annoyed by Ajnabi's assertions. Masters are there to shock. And when there is a man of knowing, the greatest shock is to those who think they know and don't know. The knowledgeable man immediately feels offended, because the man of knowing has his own source of knowing. He talks from there. And the man of knowledge looks into the scripture. He has no source to check upon, he has no authentic experience of his own. He lives in pseudo reason, pseudo ego, argumentation, verbal knowledge, belief systems and all that.

THE SUFI MASTER, AJNABI, SAID, 'WRITE TO MULLA FIROZ AND TELL HIM THAT I HAVE NO TIME TO ENGAGE HIM IN CORRESPONDENCE, AND THEREFORE HAVE NOTHING TO SAY TO HIS LETTER.'
THE DISCIPLE, AMINI, SAID, 'IS IT YOUR INTENTION TO ANNOY HIM WITH THIS LETTER?'

That is the intention always of all the Masters: to annoy you, because only if you are annoyed can you be changed. If you are annoyed then there is a possibility, then you start moving.

AJNABI SAID, 'HE HAS BEEN ANNOYED BY SOME OF MY WRITINGS. THIS ANNOYANCE HAS CAUSED HIM TO WRITE TO ME. MY PURPOSE IN WRITING THE PASSAGE WHICH ANGERS HIM WAS TO ANGER SUCH AS HE.'

That was his purpose and it was fulfilled. He wanted to anger people such as Mulla -- the knowledgeable people.

AMINI SAID, 'AND THIS LETTER WILL ANGER HIM FURTHER?'

AJNABI SAID, 'YES. WHEN HE WAS ENRAGED AT WHAT I WROTE, HE DID NOT OBSERVE HIS OWN ANGER, WHICH WAS MY INTENTION. HE THOUGHT THAT HE WAS OBSERVING ME, WHEREAS HE WAS ONLY FEELING ANGRY. NOW I WRITE AGAIN, TO AROUSE ANGER, SO THAT HE WILL SEE THAT HE IS ANGRY. THE OBJECTIVE IS FOR THE MAN TO REALISE THAT MY WORK IS A MIRROR IN WHICH HE SEES HIMSELF.'

This you have to keep in your mind constantly, because this Is happening here every day. If I say something, never be bothered about me. don't think why I have said this, rather, on the contrary, just look inside yourself at what it has done to you. I said something about Hannah. Now there are two possibilities. She can think, 'This man is wrong, he is offending me, he is insulting me, humiliating me, degrading me' -- something like that. Then she has missed the point. But if she starts watching and observing, 'Why am I angered? Why is there this annoyance in me? Why am I disturbed?' then she is on the right track. Then she will come closer to me than she ever was before.

Always remember this. What I say, how I say it, why I say it -- there is no way for you to decide. There is no way for you even to understand. All that you can do in your situation right now is see what happens to you. If I slap your face, don't be worried why I slapped you -- whether I am an angry man or an aggressive man or violent -- don't be worried about that. Just close your eyes, and go into meditation and see why you are feeling offended. Why? Watch your mind. That is going to help.

That's why I don't want mediocre people here who have just come out of curiosity to listen to me. This is not a school; nothing is being taught here. This is just an alchemical-lab; something is happening here. It is a process of transformation. If you remember this you will be benefitted immensely.

'YES, WHEN HE WAS ENRAGED AT WHAT I WROTE, HE DID NOT OBSERVE HIS OWN ANGER, WHICH WAS MY INTENTION. HE THOUGHT THAT HE WAS OBSERVING ME, WHEREAS HE WAS ONLY FEELING ANGRY. NOW I WRITE AGAIN, TO AROUSE HIS ANGER...'

The Master is saying, 'Out of compassion I will give him another opportunity.'

... SO THAT HE WILL SEE THAT HE IS ANGRY. THE OBJECTIVE IS FOR THE MAN TO REALISE THAT MY WORK IS A MIRROR IN WHICH HE SEES HIMSELF.'

That's what a Master is: a mirror in which you see yourself. If sometimes you see that your face is ugly, don't try to destroy the mirror -- change your face. By destroying the mirror you will not become beautiful; by escaping from the mirror you will not become beautiful.

Yesterday, the whole day, continuously, Prageet thought about escaping: 'How to escape from here?' But again and again he remembered that he had not to escape, he had to face it. Again and again he remembered and cooled down, and again and again the idea was there pulling him to escape from here. That is natural, it is understandable. But if you can remember for even a few single moments and you can remain with me and can go on facing the mirror, sooner or later you will have to change.

There are only two possibilities: either escape from the mirror -- then you will never see your face and you can believe that you are beautiful -- or go on facing the mirror, go on seeing your ugliness. And all kinds of methods and processes are being made available to you so that you can change your face.

Just a few days before there was a man who took sannyas. He said he was a beautician. I told him, 'I am also a beautician. I do the same work. I change people's faces -- not the faces that you can see from the outside but the faces, the original faces, that are hidden deep behind all kinds of facades, all kinds of layers.'

AMINI SAID, 'THE PEOPLE OF THE ORDINARY WORLD ALWAYS REGARD THOSE WHO CAUSE ANGER AS ILL-INTENTIONED.'

That's what Hannah thought. That's what for a few moments even Prageet thought. That's what Chinmaya used to think in the beginning. But now he has crossed that point. I have been hammering him so much -- how long can you go on thinking? One day or other one has to become aware that something is wrong somewhere inside oneself, and that it has to be dropped.

AJNABI SAID, 'THE CHILD MAY REGARD THE ADULT WHO TRIES TO REMOVE A THORN FROM HIS HAND AS ILL-INTENTIONED. IS THAT A JUSTIFICATION FOR TRYING TO PREVENT THE CHILD FROM GROWING UP?'

AMINI SAID, 'AND IF THE CHILD HARBOURS A GRUDGE AGAINST THE ADULT WHO REMOVES THE THORN?'

AJNABI SAID, 'THE CHILD DOES NOT REALLY HARBOUR THAT GRUDGE, BECAUSE SOMETHING IN HIM KNOWS THE TRUTH.'

This is of immense value, this statement. Yes, something in you always knows the truth. Something in Hannah knows the truth. It is impossible not to know the truth. Maybe it is not very clear, it is hazy -- but something in you always knows the truth... that it is because of compassion, because of love, that you have been hammered upon. Otherwise there is no need.

AMINI ASKED HIM, 'BUT WHAT HAPPENS IF HE NEVER GETS TO KNOW HIMSELF, AND YET CONTINUES TO IMAGINE THAT OTHERS ARE MOTIVATED BY PERSONAL FEELINGS?'
AJNABI SAID, 'IF HE NEVER GETS TO KNOW HIMSELF, IT MAKES NO DIFFERENCE AS TO WHAT HE THINKS OF OTHER PEOPLE, BECAUSE HE CAN NEVER HAVE ANY APPRECIATION OF WHAT OTHER PEOPLE ARE REALLY LIKE.'
AMINI ASKED, 'IS IT NOT POSSIBLE, INSTEAD OF AROUSING ANGER A SECOND TIME, TO EXPLAIN THAT THE ORIGINAL WRITING WAS COMPOSED FOR THIS PURPOSE, AND TO INVITE MULLA TO REVIEW HIS PREVIOUS FEELINGS?'

A very reasonable standpoint of the disciple, but remember that sometimes reasonable things are not very useful. They don't work. You will agree with the disciple, with what he is saying. This seems to be very, very reasonable -- 'What is the point of angering him, annoying him twice? Will it not be better to explain to him why in the first place you said things to annoy him? Would it not be better to explain?'

AJNABI SAID, 'IT IS POSSIBLE TO DO THIS, BUT IT WILL HAVE NO EFFECT.'

A Master is not interested in being polite, in following the rules of etiquette, manners, etcetera. A master is interested only in creating an effect, in creating an action, in creating a response. Yes, he could explain to the Mulla what had happened. That may satisfy him, that may cool him down. His anger may disappear, he may no longer feel annoyed -- but that is not the point. That is not going to create the effect that the Master wants. The Master wants the Mulla to see that he is only a man of knowledge, not yet a man of knowing; that he was not wise. Explanation will make the Mulla more knowledgeable. He will have one more explanation. That is not going to shatter his ego.

'IT IS POSSIBLE TO DO THIS, BUT IT WILL HAVE NO EFFECT. RATHER IT WILL HAVE AN ADVERSE EFFECT. IF YOU TELL THE MAN YOUR REASON HE WILL IMAGINE THAT YOU ARE EXCUSING YOURSELF, AND THIS WILL AROUSE IN HIM SENTIMENTS WHICH ARE HARMFUL ONLY TO HIM. THUS, BY EXPLAINING YOU ARE ACTUALLY ACTING TO HIS DETRIMENT.'

AMINI SAID, 'ARE THERE NO EXCEPTIONS TO THIS RULE -- THAT MAN MUST LEARN THROUGH REALISING HIS OWN STATE, AND THAT HIS STATE CANNOT BE EXPLAINED TO HIM?'

AJNABI SAID, 'THERE ARE EXCEPTIONS. BUT IF THERE WERE ENOUGH EXCEPTIONS TO MAKE ANY DIFFERENCE TO THE WORLD, WE WOULD NOT BY NOW HAVE ANY MULLA FIROZES LEFT.'

There are not many. There are some exceptions but there are not many -- that's why they are exceptions. They are few and far between. They can be counted out; they need not be reckoned.

A Master has to function in such a way that the rule is fulfilled, not the exception -- because ninety-nine point nine per cent of people follow the rule. Sometimes there is a rare person but that rare person need not have any help from anybody; he will come to his realisation sooner or later. It may be only a question of time. That exceptional intelligence need not be worried about. The Master has to function in such a way that the common mind, the normal mind, the usual mind, the non-exceptional mind, starts moving and changing.

This small discussion between the Master and the disciple is of immense significance for you. That's why I have chosen it. Remember those seven layers of the onion. Unless you drop them you cannot see things as they are, you cannot see that which is. And from your very childhood you have been corrupted. Your whole life up to now has been a life of poisoning, and only you can drop it. I can show you the way but I cannot take it away from you. If I start taking it away you will snatch it and escape, you will think that you are being robbed. I can only show you the way. You have to follow it.

Meditate over this small dialogue. It is especially for you.

Sufis: The People of the Path, Vol 2

Chapter #6

Chapter title: An Eternal Recurrence

1 September 1977 am in Buddha Hall

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The first question:

RECENTLY, MIND ALMOST STOPPING, I HAVE SUDDENLY FELT MYSELF AND EVERYTHING AROUND ME TO BE EXISTING EXACTLY AS IN JESUS' TIME. AND THERE HAS BEEN A VERY STRONG SENSE OF JESUS HIMSELF. COULD YOU SAY SOMETHING ABOUT THIS KIND OF PHENOMENON?

The question is from Somendra.

It is the same drama enacted again and again; the script remains the same, only the actors change. Friedrich Nietzsche has a very beautiful theory about it: the theory of eternal recurrence. It may not be true in the details, but the idea is significant and profound.

It is like seasons -- summer comes, followed by the rains, and then comes winter and again summer. In summer there will be summer flowers; in the rains there will be rain flowers; in winter there will be winter flowers. No single flower will ever be repeated, but the essential idea will be repeated again and again. It is an eternal recurrence.

The story is the same. In its basics it is never different. It may be Krishna or Christ, Mahavira or Mohammed... actors change, different players participate, but the essential core of it is eternally the same. So when you move deeply in meditation -- as Somendra is doing every day -- and when the mind is almost stopping -- as he says in his question -- you become aware of many things which were already there, but of which you were not aware.

Jesus is very deep in the Western consciousness. He is an archetype. Whenever you see something closely resembling it, your unconscious will release the archetype to your conscious. Because Somendra has lived as a Christian for many lives, Christ has gone very deep into his consciousness. He cannot remember Krishna, he has no relationship with Krishna. That symbol, that metaphor, does not exist in his unconscious mind. If he had been a Hindu for many lives, then he would have felt as if it was the time of Krishna. Or if he had been a Buddhist for many lives, then he would have felt the presence of Buddha. But it is the same. Buddha's body is different from Jesus' body, but what is hidden behind the body is not different -- that inner purity, that inner innocence, that primal innoCenCe is the same.

In Somendra's unconscious, Jesus is very deep. And Jesus will be felt by many of you for another reason also. Although Somendra was not there in Jesus' time, there are many people here who were. The greater number of my sannyasins are Jews. It is not accidental, it can't be accidental. Jews don't exist in India -- not at all. So many Jews reaching me -- there must be something profound in it. They have missed Jesus and an unconscious search continues. And in a very unconscious way they are smelling something here. This time they don't want to miss. More and more Jews will be coming. That time they missed; it was difficult to accept Jesus in those days.

In these two thousand years much has happened. Jesus is more relevant now, more in tune with human consciousness now. Because Jesus was a Jew it was very difficult for Jews to accept him -- as it is difficult for Hindus to accept me. Mind plays strange games. If somebody is born into your religion it becomes very difficult for your ego to accept him as enlightened. Or if somebody is born in the same village as you, it becomes even more difficult. Or if you have been studying with somebody in the same school and suddenly the rumour arises that he has become enlightened or has been chosen by God as his prophet. you will reject the idea outright. You know the man from his childhood, you know him in and out -- how can he become the chosen one of God? While you are there, how can God choose him? How can God dare? If he was going

to choose. he would have chosen you. It becomes very difficult for the ego.

India is going to miss me for the simple reason that I have been born here. This accident is going to be a calamity for India. You don't see many Indians here. You may not have looked at it in this way. Why are they not here? It is very difficult for their egos to accept me, particularly Jainas -- the small religious group of Jainas in India. It was an accident that I was born a Jaina. You will not find them here. Sometimes you will find a few Hindus here, but the number of Jainas will be smaller. And even smaller will be the number of that particular sect -- in the Jaina sect there is this smaller sect -- to which I belonged in this accidental birth.

The number of Jainas is very small -- thirty lakhs in India -- and among Jainas there are many sects. One sect, a very small sect, is SAMHIYA -- the word comes from samadhi -- those who only believe in samadhi. It is the same word that has become SANMI in Japanese, and later on satori. You will rarely find a SAMHIYA here, impossible. There are only a few thousand. They all know me, they are well-acquainted with me, but that is the problem -- because of that they cannot come here.

India is going to miss. Apart from India, nobody is going to miss; everybody else will be more in tune with me.

Jews have come in great numbers. They have the feeling that something is happening here. The same drama is being enacted again in the twentieth century -- something of Christ's consciousness. And they can accept me more easily than they could ever have accepted Jesus. He was a Jew, a carpenter's son -- it was almost impossible to accept him.

More of you by and by will start feeling a kind of DEJA VU, as if this is no longer the twentieth century, as if these twenty centuries have suddenly disappeared from your consciousness, as if you are again in the days of Jesus in Jerusalem walking with him, or by Galilee moving with him, or in Bethlehem. To many of you that dream will unfold, because to understand me, that will be the closest metaphor for the Western consciousness.

No Hindu will ever feel that something of Christ is happening here. If he ever comes to feel anything, he will feel Krishna. No Buddhist will feel something about Christ. If he ever feels anything, he will feel something about Buddha. These are archetypes, metaphors in the unconscious, and when you come closer to your depth you start releasing the poetry of your soul.

So Somendra is right. He says: RECENTLY, MIND ALMOST STOPPING, I HAVE SUDDENLY FELT MYSELF AND EVERYTHING AROUND ME TO BE EXISTING EXACTLY IN JESUS' TIME. AND THERE HAS BEEN A VERY STRONG SENSE OF JESUS HIMSELF. COULD YOU SAY SOMETHING ABOUT THIS PHENOMENON?

It is tremendously significant. Go deeper into it. Don't give any resistance to it. This will also disappear. Just as the conscious disappears, one day the unconscious also disappears. But to live in unconscious metaphors is better than to live in the conscious, because they are deeper. And he is perfectly right in saying 'mind almost stopping', because if it stops absolutely then even Jesus will disappear. These are all mind things ultimately; all words, all metaphors, are mind things. Just a little of the mind is left -- be ready, Somendra, to drop that too. But there is no hurry, and don't be impatient, and don't fight with it. It is going on its own, it is on its deathbed.

The second question:

AFTER TODAY'S DISCOURSE I MET SATYA ON THE STAIRS. SHE WAS LAUGHING. I WANTED TO SOB, BUT FELT I MUST LIGHTEN UP AND LAUGH, THAT SHE WAS POSITIVE AND I WAS NEGATIVE. I LAUGHED A LIE. COULD I BE TRUE TO MYSELF AND MEET HER IN THAT MOMENT?

The question is from Vandana.

This is something to be understood by everybody.

Satya is in a laughing space. Something is stirring in her. She is not the laughing type, she is the crying type. When she came here, whenever she would come to me she would start crying. Tears were easier for her. Now suddenly tears have disappeared and laughter has arisen -- and such a mad laughter that she goes on laughing for hours. It has almost become painful to her. The whole night she goes on laughing.

Naturally one becomes afraid. What is happening? For no reason at all? She has not been the laughing

type, so her whole life she has repressed her laughter. Her type was the crying one, the sad. Now suddenly the type is changing, swinging from one polarity to another polarity. Before it stops in the middle and a balance arises, it has to go to the other polarity.

Her whole life she repressed laughter, unknowingly. Now the repression has disappeared, the lid has been taken off. Now she cannot cry, the tears are there no more. The whole life's laughter is coming up with a vengeance! It is almost hysterical. But it is a beautiful space because it is an indication of a great change, a transformation, an alchemical change. Tears are becoming laughter. Soon laughter will also disappear. As tears have disappeared, laughter will disappear. Then she will come to the exact middle; then there will be great balance, an equilibrium. That equilibrium is the goal.

Neither the negative nor the positive is the goal, because both are half. Yes, if you have to choose between the negative and the positive, choose the positive. That is a lesser kind of evil, that's all. But if you have a choice between tranquillity and the positive, then choose tranquillity. Then the positive is nothing, then the positive is almost negative in comparison to tranquillity. If there is only one choice -- tears or laughter -- then laughter is good. But if there is a choice of being silent, then tears and laughter both have to be dropped. One becomes silent.

She will soon come to that silence. After this storm of laughter, there will be a great silence. It always comes after the storm. This is a release, a release of repressed laughter. It has to be taken off her consciousness. It is being taken off, and she is pouring like anything.

Now Vandana says: AFTER TODAY'S DISCOURSE I MET SATYA ON THE STAIRS. SHE WAS LAUGHING. I WANTED TO SOB, BUT FELT I MUST LIGHTEN UP AND LAUGH, THAT SHE WAS POSITIVE AND I WAS NEGATIVE. I LAUGHED A LIE. COULD I BE TRUE TO MYSELF AND MEET HER IN THAT MOMENT?

Yes, there is no other way to meet anybody. Meeting is possible only if you are true, because only two true persons meet. Satya is laughing, and logically Vandana thought, 'If I also laugh there will be a kind of dialogue. We will be both in the same space.'

But how can you be both in the same space? Her laughter is true, your laughter is a lie. These are not the same thing. A true laughter and a laughter that is not true are poles apart. How can you meet? Truth and falsity can never meet. If Vandana had sobbed, as she was feeling, there would have been a meeting. But that looks illogical -- somebody is laughing and you start crying? That looks illogical. It looks like you are going in a different direction. Then how will there be a meeting? But let me tell you, you are not going in a different direction. If you are being true and she is being true, you are going in the same direction. It does not matter what kind of truth is happening to you.

If Vandana had cried great tears, if she had wept as she was feeling, if she had been true to her feeling, there would have been a meeting; then the laughter and the crying are not opposite because both are true. Only two truths can meet; only two truths can have a dialogue.

But she missed the point, as many of you would have missed. The logical mind says, 'She is laughing, and if I cry then we will fall apart. Then how will there ever be a communion between us?' And then the mind said, 'She is positive and you are negative.' That doesn't matter. You can meet a positive person through your negativity. The only thing needed is the same earth of truth, the same ground of truth.

Positive and negative can meet. In fact, they meet beautifully. In fact, it happens sometimes that positive and positive cannot meet and negative and negative cannot meet, because they don't have the pull of the opposite. There is a kind of homosexuality when positive and positive are there and when negative and negative are there. Meeting is more easy and more enriching when it is heterosexual. Laughter and crying can meet very beautifully. That is the meeting of man and woman, day and night, life and death.

You can ask the scientist, the physicist... he will say, 'Only opposite poles meet. The positive repels the positive; the negative repels the negative. Only negative and positive meet.' If you bring two positive magnets close they will repel each other; if you bring one negative and one positive together they will join together in a marriage.

So the only thing needed is truth. Don't be worried about the positive and the negative. Don't listen to the logical mind, because the logical mind is absurd. Life is bigger than logic.

Just see... Vandana feeling like crying and crying and Satya laughing -- both are true. Then there is a common ground, then they are moving in the same direction, then they can hold hands. Satya may go on laughing and Vandana may go on crying, but there will be a kind of marriage in that moment, there will be great communion in that moment -- both are being true. Remember, it is only truth that connects. It is only truth that bridges.

Don't be worried about the negative and the positive. The only thing that has to be remembered always is authenticity. All falsehood creates barriers.

The third question:

WHY ARE PEOPLE SO FAKE?

People are so fake because it pays, it is a good policy. If you are true, you will be in danger. You can be true only in a true society where truth is respected, loved. This society exists through lies. Here truth is not respected, here truth is crucified, here truth is killed. Lies are enthroned. That's why politics becomes so important in this world -- because politics is the game of lies. And the politicians become the most important people in the world. They should be the last. They become the first because this world -- this whole society -- is based on lies. And if you live with liars and you will live with this falsehood all around you, you have to be fake. It pays, it is economical, it is safe. It protects you -- otherwise people will be against you. If you are true and they are all living through lies, they cannot tolerate you.

From the very beginning a child starts learning that lies pay. If the child tells the truth, he is beaten; if the child tells the truth, it creates a kind of embarrassment for the parents. If the child is being truthful, nobody is for him, everybody is against him. If he is Lying, then he can protect himself. A lie becomes a kind of umbrella. And if he is Lying in tune with the parents' lies, then there is no problem at all. He can exist very smoothly. And children are very perceptive, sensitive; they learn whatsoever they see around.

I have heard....

Returning after a lengthy absence to his family's spot on the beach, the youngster found them preparing to leave.

'Come along,' said the mother, 'we are going to a restaurant for a good dinner.'

'I am not hungry,' said the boy. 'I have eaten seven ice cream cones and three frankfurters.'

'Where on earth did you get seven ice cream cones and three frankfurters?' asked his astounded mother.

'You didn't have any money.'

'I didn't need money. I just wandered all around the beach crying as if I was lost.'

'Crying as if I was lost....' Now the child has learned a great trick. If the child pretends that he is lost, it pays. And that is the whole secret of why people are fake -- it pays. Whenever you are true, it harms you. And who is there to harm himself, and for what? The lie is a survival measure.

I have heard....

An art collector chanced upon a painting bearing the signature 'Picasso'. He purchased it immediately, hoping that it would prove to be very valuable. But a nagging doubt about the possibility of its being a forgery compelled him to seek out Picasso's home.

After much waiting he finally gained a moment of Picasso's time, and showed him the painting.

'It is a fake!' snapped the great painter, and slammed the door shut.

The collector was crestfallen and determined not to be taken in again. However, some time later, he came across a different painting, also bearing the signature 'Picasso'. He carefully researched the history of this painting and purchased it only after fully documenting its authenticity. However, even with legal proof that this was a genuine Picasso, he still felt a twinge of doubt, and resolved to satisfy his doubts by again visiting him.

When he finally gained a moment of Picasso's time, the great painter took one look at the painting, and said, 'It is a fake!'

'But, Picasso,' pleaded the art collector, 'I researched this painting thoroughly. I can prove that you yourself painted it.'

To this Picasso replied, 'I often paint fakes.'

It happens. Even a painter starts learning what sells. Not all Picasso's paintings are originals. More of them are fake, although they have been painted by him. Then what does he mean by saying that it is a fake? He is simply saying that he is just copying it from his other paintings; it is not original, it is a copy. It does

not matter who is copying -- somebody else or Picasso himself.

It almost always happens that when a person gets a Nobel Prize he never produces anything original afterwards. He goes on repeating his old story in new ways. Because it has paid so much, he is stuck. He thinks it sells so he goes on writing the same thing again and again. It has never happened, up to now, that after getting a Nobel Prize, a poet or a novelist has been able to do anything original again. The Nobel Prize is a kind of death knell, the person is finished -- because now he knows what pays, now he has found the secret of success, now he has the key, so why bother trying other keys? They may not be so successful. Why bother about other directions and dimensions of creativity? One knows the right way to do a thing, so one goes on doing the right thing again and again and again, and becomes fake.

People are false because they have found a key. They know what makes life secure, comfortable, convenient, safe -- although convenience, comfort, safety, security, don't bring any kind of blessing. They bring all kinds of miseries, they don't bring any happiness in life. Happiness comes only through being original. Unless you have your original face you will never be blessed.

But to have your original face you will have to pass through many inconveniences, discomforts. The path is arduous. Keep it in mind that whenever you face a choice between convenience and joy, always choose joy, otherwise you will become fake. Whenever you have a choice between comfort and some adventure, choose the adventure, howsoever arduous, otherwise you will become a fake. Whenever you have a choice between security and insecurity, let insecurity be your love. Never choose security. Security makes people dead and dull. A perfectly secure person is already in his grave, he is no longer alive. If you are alive there is bound to be insecurity -- the more alive, the more insecure.

A really totally alive person lives moment to moment in insecurity. But then there is great thrill. And he is always on the verge of the unknown and he is always moving into something mysterious. The mysterious cannot be secure. Don't depend on bank balances, don't depend on marriage, don't depend on a comfortable and well-paying job, don't depend on family, society and state. People who have depended on those things are all around. You can see them -- how dead they are, how dragging is their life, how sad are their eyes. Not a single song is in their heart and you will never feel any dance in their feet. Impossible. You can go on searching in their life and you will find desert and more desert, not a single oasis. Love does not bloom; celebration they have not known.

I have heard....

An Indian died -- a very religious man, ritualistic, formal. He had been doing all the kinds of things that the scriptures commanded. So he was very, very certain of reaching paradise. When he reached there he looked through the door and he was surprised. The paradise looked almost like India, no difference, none at all.

So he asked the angel standing at the gate, 'What is the matter? It looks almost like India, I don't see any difference. Paradise is almost like our land, our country.'

And the man standing on the door said, 'What are you talking about? And why do you go on bowing down to me? This is not paradise and I am not an angel!'

This story is beautiful.... It is hell and the man standing on the door is not an angel but the Devil! But hell will look like India. Hell will look like anything that you have become accustomed to. If you are a German then hell will look like Germany, if you are Japanese then hell will look like Japan, if you are English then hell will look exactly like England.

Hell is that which you know. Meditate over it: hell is that which you are acquainted with; hell is the past, the known, the well-trodden path. Heaven is something unknown, something that you cannot compare with your past, cannot compare with your experience, there is no comparison. It is utterly new! Utterly! Absolutely! It is discontinuous. You have never known anything like it.

But if you live a life of comfort and convenience and ritual and formality and lies, if you live a fake life, a pseudo life, you live in hell. And you will be living in hell in the future too. You are creating it around yourself. Shake yourself up and get out of your dull and dead so-called life. Start living again. And don't think about what pays! It is always the wrong thing that pays in this world. The right thing never pays because there are no more people who can pay for the right thing. If you do something wrong you will be paid very much.

Just think, a poet is not paid, but a general is. And the general is doing the wrong thing -- killing people. He is a murderer. The soldier is paid, not a painter. Those who bring death into the world, they are paid.

Can't you see it? The army people are the well-paid people. They are the butchers and murderers, but they are the most well-paid, well-fed. They live in good houses, have all the facilities of life. Look at the poet who goes on singing songs of love -- he will be a beggar. Think of the musician who brings music to your door -- he is a beggar. All that is right is not paid; it cannot be paid. The world is so wrong. The politicians are highly paid, highly respected. The newspapers are continuously full of their news. Have you ever seen anything else than politics in the newspapers? And these are the most mischievous people in the world. These are the people who make the earth a hell. But they are the well-paid people.

Remember, if you think in terms of payment, you will be fake. If you want to be paid in this world with comfort, luxury, you will have to be fake. If you really want to be alive, then don't bother whether it pays or not. If it pays, good; if it doesn't pay, good.

But then you will be living a life of great enrichment. You may not be rich, but your life will be enriched. You may not have fame, but you will have joy; you may not be known in the world, but you will be known to God. And that is all that is worth anything.

And I am not saying that you all have to carry your crosses on your shoulders continuously. No, I am not saying that. I never demand the impossible. When you live with false people there is no need to create unnecessary conflict either. Avoid. Go on searching for your life, your original face, but there is no need to be in conflict every day, every moment -- otherwise it becomes a problem, an unnecessary wastage of energy. Follow the rules of ordinary life, just as one follows the rules of a game. On the roads in India they say: Keep to the left -- so keep to the left. It is nothing of any importance. In America they keep to the right. That too is perfectly okay. When in America keep to the right, when in India keep to the left. And if some mad country exists somewhere where you have to keep in the centre, keep in the centre. Don't be worried.

But always know that this is nothing fundamental. It has nothing to do with any truth. It is a convenience. And when there are so many people.... You need not create inconvenience for others. You are at freedom to create all kinds of inconveniences for yourself -- that is your freedom -- but you need not create inconveniences for others.

I have heard....

The great maestro, Toscanini, was as well-known for his ferocious temper as for his outstanding musicianship. When members of his orchestra played badly, he would pick up anything in sight and hurl it to the floor. During one rehearsal a flat note caused the genius to grab his valuable watch and smash it beyond repair.

Shortly afterwards, he received from his devoted musicians a luxurious, velvet lined box containing two watches -- one a beautiful gold timepiece, the other a cheap one on which was inscribed: For rehearsals only.

So keep that in mind. When you are moving in the world, moving with people, there is no need to carry your cross. There is no need to go on shouting loudly that you are a martyr or a Jesus or a Mansoor, there is no need. Follow the rules of the game. It is just a game.

But remember always that the game should not become your whole life. That's all I would like my sannyasins to remember. That's why I don't take you out of society. Never has it been done before. For a single reason it has never been done before -- the reason was that Buddha would not allow his sannyasins to live in the world. The problem was that if the sannyasin was to be true, it would be difficult to live in the world -- because with people you have to be polite, formal, many times. In life you cannot continuously remember that you have to be true; people are so false. Just out of compassion, out of politeness, sometimes you may have to keep yourself quiet, not to say a word -- because if you say something it is going to hurt people unnecessarily. Or sometimes you will have to do something which is not true. You can't be absolutely yourself when you are living with so many people. So Buddha said to his sannyasins, 'Leave the world. Sacrifice your relationships to be true.' Others who decided to live in the world sacrificed their truth to live in relationship.

Both are lopsided. You can leave the world, but then you will be leaving many opportunities to grow. You can go to a Himalayan cave and sit there. Of course there will be no need to lie because there will be nobody to lie to, nobody to talk to, nobody to relate to. You will be alone in the cave, you will be perfectly true, you can have your original face -- but then you don't have any opportunities as challenges to provoke you into growth. You are out of life, and only in life do people grow.

Life is a great opportunity. In the cave you will be secluded, all alone, dull and dead. You will again

become dead because you will not have any possibility of responding. Yes, you will not be telling any untruth, but to whom are you going to say the truth? You will not be angry, right, but you will not be loving either. So this is something meaningless. Anger is dropped but love also disappears. So the old kind of sannyasin becomes cold. They don't have any anger -- a good thing -- but they don't have any love. And that can't be praised.

It is as if a person was afraid of illness so he committed suicide. Now he will never be ill, that's true, but he will never be alive either. This is throwing the baby out with the bath water. I am not in support of it.

But up to now these have been the two alternatives given to humanity. One is to leave the world, to shrink into yourself -- that is a kind of dull life again. Or, to live in the world and be false, because it is too troublesome to be true.

I am giving you the golden mean: live in the world and don't be of the world. You will need to be very, very alert -- more alert than Buddha's sannyasins. They did not need to be alert, they could go to sleep in their caves. You will have to be very, very alert, and you will have to keep two watches -- one for rehearsals only, and one, the real one, for yourself. You will have to become a great actor. But when you act consciously you are not fake. When a conscious act is there and you know that it is just an act, then it is not going to destroy your life. But when you forget that this is an act and you become identified with it, then you become worldly.

So the old definition of the worldly is to live in the world, and the definition of the non-worldly is to not live in the world to get out of it. My definition is different. The worldly is one who gets into his act and becomes unconscious and forgets that this is an act. It is as if you are playing on the stage, acting some role. For example, you are in a drama playing the role of Jesus or Pontius Pilate and you forget that it is a role, and when the curtains fall and you come home you come as Pontius Pilate or Jesus Christ. Then you will be in trouble.

It has happened sometimes. Once it happened to an actor who was playing Abraham Lincoln continuously for one year around the United States. Every day the party travelled from one town to another town, and he was Abraham Lincoln. One year is a long time. He got mixed up. After one year he forgot his real identity, who he was, and he started saying that he was Abraham Lincoln. At first people thought he was joking, but then it became serious. He came home but he came as Abraham Lincoln. His wife tried to persuade him to get out of his role, his father tried to convince him that he was not Abraham Lincoln, but he wouldn't listen. And he wouldn't wear ordinary clothes either, he would wear the clothes that he had been wearing on the stage. And he would walk like Abraham, he would stutter like Abraham, and his face had also become like Abraham's. For one year he was pretending and pretending and pretending. It became so difficult that they had to bring him to a psychiatrist. The psychiatrist tried hard, from one direction and another, but he wouldn't say anything else except 'What are you saying? Have you gone mad? I am Abraham Lincoln!' There was no way....

They have a lie-detector mechanism in America which they use in the courts. The person concerned stands on the mechanism unaware that there is a mechanism underneath. It is like a cardiogram-type thing. It makes a graph of your heartbeats. When you are speaking the truth there are smooth lines, when you are suddenly ready to speak an untruth there is a gap -- because the heart knows something else. And the graph is broken. So when you lie it can be seen in the graph. The graph becomes shaken or broken.

For example, if somebody asks you, 'What is the time on your watch?' you look and you say, 'Nine o'clock.' There is no need to lie. The graph is running smoothly. And if somebody asks, 'How many people are here?' you count and you say, 'Ten.' There is no need to lie. The graph is going smoothly. Then the person asks, 'Are you the murderer of this man?' Your heart says, 'Yes!' because it knows, and you say 'No.' So there is a conflict between the heart and you, and that conflict shakes the graph. Then it can be shown where you lied.

So the psychiatrist suggested that this Abraham Lincoln be put on the lie detector. There only would they be able to see whether he was lying or not. Now the man who was Abraham Lincoln had got fed up with all kinds of treatments and psychiatry and medicine and tranquillisers, and all kinds of suggestions and everybody pretending to be wise and patronising him. So he decided that day that although he was Abraham Lincoln it was better to say he was not. 'Be finished with it! Inside I know that I am, but for the outside I will just tell them and be finished with it. Otherwise life will become a problem!'

Standing on the lie detector, they asked him different questions and he answered. Then they came to the real question -- they asked, 'Are you Abraham Lincoln?'

He said, 'No!' And the detector said he was Lying.

He had got so much in tune with the idea, that in his deepest core he knew that he was Abraham Lincoln. Now just on the surface he was lying.

If this happens, then you are a worldly man. That is my definition of a worldly man -- one who gets into his act and forgets to come out; one who remains hooked there. This is the worldly man. And the sannyasin, the other-worldly, is the man who goes on playing acts, who knows they are acts, who never gets hooked by any act. When he comes home, he plays the act of being the husband and the father and the wife. These are all games. Play beautiful, play artistically, play aesthetically, but there is no need to get hooked -- that YOU ARE a father, that you ARE a mother, that you ARE this or that. Or you are a doctor, you are an engineer, you are this and that -- these are functions. When you are treating a patient, be in the role of being a doctor, but when there is no patient and you are sitting alone in your room, there is no need to be a doctor. Otherwise you are doing the same stupid thing as that man who became Abraham Lincoln.

I used to stay at a friend's house in Calcutta. He was a Justice of the High Court in those days, now he is a Chief Justice somewhere. His wife told me, 'My husband respects you so much, he loves you so much, that you are the only person who can be of some help to me.' I said, 'What is the matter?' She said, 'He is always the Justice -- even at home, even with children. He never comes out of that role. Not only that, even in bed with me, while he is making love, he is the Justice. And I have to treat him as "Your Majesty", "Your Honour". He expects that. And I feel as if I am a criminal standing before him always to be judged. And the whole house becomes sad when he comes in. When he goes out there is joy that the Justice has gone.'

This is happening to almost everybody, more or less. I call the man worldly who does not know how to play a game and gets too serious about it.

My sannyasin is a new entry into the world of religion. He will live in the world, he will play all kinds of games, and he will know that these are all games and he will never be hooked by any game. And he will always be able to get out of any act easily, and he will go on searching for his original face. He will not be lost in the acts that he has to put up with.

This is of immense importance. If he lives in the world in a worldly way, he becomes dead. If he becomes an old traditional kind of sannyasin, he shrinks and becomes dead. Both are ways of death. Life is where opposites meet. Life is where day and night meet. Life is in the world and yet only for those who can remain beyond it. Be a lotus flower -- in the water and yet untouched by it.

The fourth question:

I AM MUCH CONFUSED ABOUT THE FOLLOWING QUESTION. I AM TRAINED AS A PHYSICIAN AND I HAVE ALWAYS FELT DEEPLY THAT IT IS A GOOD THING. BUT INTRINSIC IN MY WORK, IN MY ACTIVITY, IS A REFUSAL TO ACCEPT ILLNESS AND DEATH, DISEASE AND HUMAN SUFFERING. VERY DEEP, THEREFORE, IS A REFUSAL TO ACCEPT LIFE OR EXISTENCE AS IT IS. VERY DEEP IS A DESIRE TO CORRECT SOME OF THESE MECHANISMS OF NATURE. ALL MY PROFESSIONAL ACTIVITY IS GOADED BY A FEAR, A DEEP PERSONAL FEAR, OF SICKNESS, SUFFERING AND DEATH. I DO NOT KNOW HOW TO VIEW MY WORK IN THE LIGHT OF THE WHOLE. PLEASE SHOW THE LIGHT OF EXISTENCE ON THIS AREA OF CONFUSION FOR ME.

This is a significant question, but the question arises because of a wrong attitude in Western medicine.

In the East we have a totally different outlook. The polar opposite to Western medicine is the Taoist attitude about medicine. You will have to understand a few things.

First, the questioner says: I AM MUCH CONFUSED ABOUT THE FOLLOWING QUESTION. I AM TRAINED AS A PHYSICIAN, AND I HAVE ALWAYS FELT DEEPLY THAT IT IS A GOOD THING. BUT INTRINSIC IN MY WORK, IN MY ACTIVITY, IS A REFUSAL TO ACCEPT ILLNESS AND DEATH, DISEASE AND HUMAN SUFFERING.

Now, a distinction has to be made. Illness, disease and suffering are one thing; death is totally different. In the Western mind, illness, disease, suffering and death are all together -- packed in one package. From there problems arise.

Death is beautiful; illness is not, suffering is not, disease is not. Death IS beautiful. Death is not a sword that cuts your life, it is like a flower -- an ultimate flower -- that blooms at the last moment. It is the peak. Death is the flower on the tree of life. It is not the end of life but the crescendo. It is the ultimate orgasm. There is nothing wrong in death; it is beautiful -- but one needs to know how to live and how to die.

There is an art of living and there is an art of dying, and the second art is of more value than the first art. But the second can be known only when you have known the first. Only those who know how to live rightly know how to die rightly. And then death is a door into the divine.

So, the first thing: please keep death apart. Only think of illness, disease and suffering. You need not fight against death. That is creating trouble in the Western mind, in the Western hospitals, in Western medicine. People are fighting against death. People are almost vegetating in the hospitals, just alive on drugs. They are forced to live unnecessarily when they would have died naturally. Through medical support their death is being postponed. They are of no use, life is of no use for them; the game is over, they are finished. Now to keep them alive is just to make them suffer more. Sometimes they may be in a coma, and a person can be in a coma for months and years. But because there is an antagonism against death it has become a great problem in the Western mind: what to do when a person is in a coma and will never recover, but can be kept alive for years? He will be a corpse, just a breathing corpse, that's all. He will simply vegetate; there will be no life.

What is the point? Why not allow him to die? There is the fear of death. Death is the enemy -- how to surrender to the enemy, to death?

So there is great controversy in the Western medical mind. What to do? Should a person be allowed to die? Should a person be allowed to decide whether he wants to die? Should the family be allowed to decide whether they would like him to die? -- because sometimes the person may be unconscious and cannot decide.

But is it right to help somebody to die? Great fear arises in the Western mind. To die? That means you are murdering the person! The whole of science exists to keep him alive.

Now this is stupid! Life in itself has no value unless there is joy, unless there is dance, unless there is some creativity, unless there is love -- life in itself is meaningless. Just to live is meaningless. A point comes when one has lived, a point comes when it is natural to die, when it is beautiful to die. Just as when you have been doing work the whole day, a point comes when you fall asleep. Death is a kind of sleep -- a deeper sleep. You will be born again in a newer body with a newer mechanism, with new facilities, with new opportunities, new challenges. This body is old and one has to leave it; it is just a dwelling.

But there are people who are even afraid of sleep. Just a few days ago I was reading a book in which the author says, 'There is no need to sleep. It is a wastage of time.' A person lives almost one-third of his life in sleep -- and that is not living at all, because he creates nothing, he does not work. What is the point of keeping a man asleep? Sooner or later they will start finding drugs so that a man can avoid sleep completely. Just think of the world where sleep will become impossible, they won't allow you even to sleep.

In Russia they have invented instruments to teach children while they are asleep. Now will you not leave even sleep alone. It is called hypno-teaching. A tape recorder is connected and the whole night the tape recorder goes on teaching mathematics, history, geography. The child has been tortured the whole day in the school, now you cannot even allow him rest. The Western mind is too utilitarian. It does not believe in rest, it believes in work. Its whole ethos is that of work, not of relaxation. And in the morning the child has to go to school again. You will create more neurotic people in the world if you don't even allow sleep.

And this author suggests that there is a possibility that through some drugs sleep can be completely removed and a man can live awake for seventy years. Just think of the nightmare! These people who are against sleep are against death too. They are against any kind of relaxation, let-go. Just go on fighting.

In the East we have a different outlook: death is not the enemy but the friend. Death gives you rest. You have become tired, you have lived your life, you have known all the joys that can be known in life, you have burnt your candle totally. Now go into darkness, rest for a while and then you can be born again. Death will revive you again in a fresher way.

So the first thing: death is not the enemy.

The second thing: death is the greatest experience in life if you can die consciously. And you can die consciously only if you are not against it. If you are against it you become very panicky, very afraid. When you are so afraid that you cannot tolerate that fear there is a natural mechanism in the body which releases drugs into the body and you become unconscious. There is a point beyond which endurance will not be possible; you become unconscious. So millions of people die unconsciously and miss a great moment, the greatest of all. It is samadhi, it is satori, it is meditation happening to you. It is a natural gift.

If you can be alert and you can see that you are not the body.... You will have to see, because the body will disappear. Soon you will be able to see that you are not the body, you are separate. Then you will see you are separating from the mind too. Then the mind will disappear. And then you will be just a flame of

awareness, and that is the greatest benediction there is.

So the first thing: don't think of death as illness, disease and human suffering.

The second thing: illness, disease and suffering are bad because they happen only when you are not natural. Something has gone wrong. Health is natural, death is natural, but disease is not natural. Disease is simply an indication that something is going wrong in your nature. For example, you have eaten too much and there is pain in your stomach. This pain is not natural, you have done something unnatural. You have not slept for two, three days, because you were running after money and it was not possible for you to sleep. Or you were fighting an election and it was not possible to sleep, or to afford that much time for sleep. You were on an election campaign, so you have not slept for three days and now the head is becoming neurotic, bursting; there is great pain in the head. This is just a symptom. Nature is saying to you. 'Come back to me. You have gone too far away.'

Man is free and he can be unnatural. Many kinds of diseases happen only when we go somewhere astray from nature. If man lives naturally there will be no disease.

But man cannot live naturally continuously because man also has freedom. Sometimes you can eat a little too much -- that is your freedom. And sometimes you can go on a fast -- that too is your freedom. Man is the only animal in the world who has freedom: that is his dignity. But freedom brings dangers. The first danger is that you can go against nature. And nature is so polite that it does not shout, it whispers. Nature is very silent; its voice is very still and small. It goes on saying, 'Don't do it, don't do it, don't do it,' and it goes on tolerating. There is a point beyond which it cannot tolerate and the disease erupts.

Now, what is the physician meant to do? In the East the physician does not fight disease, the physician is not meant to destroy the disease. The physician is simply meant to bring the man back to nature.

The questioner asks: BUT INTRINSIC IN MY WORK, IN MY ACTIVITY, IS A REFUSAL TO ACCEPT ILLNESS, DISEASE AND HUMAN SUFFERING. VERY DEEP THEREFORE, IS A REFUSAL TO ACCEPT LIFE OR EXISTENCE AS IT IS. VERY DEEP IS A DESIRE TO CORRECT SOME OF THESE MECHANISMS OF NATURE.

Yes, the desire is perfectly right. But it is not to correct some mechanisms of nature, it is to correct some mechanism which has gone against nature.

The physician is not correcting nature, he is only correcting man. This is a totally different vision. The physician is not correcting nature. Nature is always correct. Sometimes man can be wrong, because he has freedom. The physician corrects man.

You will be surprised to know that in China there has been a traditional concept -- a very ancient tradition -- that when a person falls ill he stops paying his physician. Otherwise he has to pay, if the person remains healthy he has to pay; if he falls ill then he stops paying. That means that the physician has not been looking at nature and has not been helping nature and has not been helping him to keep 'right', in tune with nature. The physician has failed.

This is a very strange outlook. When you are ill you go to the doctor and you pay. In China, for centuries they have been paying when they are healthy. They go to their doctor and pay because they are healthy -- the doctor keeps them healthy. When they are ill, they stop paying. Why should they pay? The doctor has not been doing his job. His job is to keep people natural. This will be the vision of the future. Sooner or later, this vision has to come.

The doctor is not against nature, the doctor is only putting people right because people have the freedom to go wrong. They can.

So there is no need to keep yourself miserable -- that you are doing something good, but then there is a refusal to accept disease and illness. Yes, there is a refusal to accept disease and illness, but disease and illness are not natural, they are a going astray. Put man right. You are not fighting against the whole, you are fighting for the whole against man. Let it be looked at in this way.

The questioner says that he is afraid -- it is as if he is fighting against the whole. If the whole wants disease then let it be there. If this is the will of the whole then let it be there, he should surrender.

You are not fighting the whole when you are fighting the disease, you are fighting a part which is going against the whole. If the part is in tune with the whole, in harmony, there will be no disease, no illness.

But man has freedom. And with freedom many dangers enter.

If you go into the forest, into the jungle, you will be surprised to see that animals are almost never ill. I am not talking about the animals who live in a zoo -- they are ill. They have become human imitators. To live with humans is very dangerous. But in a jungle, living in a wild situation, animals live and die -- they are never ill. They never eat too much because they don't have that much freedom. They never fast, they

don't have that much freedom, they don't have that much consciousness. They don't do anything that is unnatural. They go on doing the natural thing, and they keep healthy.

Once I went into a reserve forest with a few of my friends. One lady was with me who was really fat, exceptionally fat. She was just sitting by my side in the jeep when we went into the forest. That forest has thousands of deer, and a row of deer was passing and we were watching. I told the lady, 'Just watch for one thing. See if you find any deer that is fat.' Thousands of deer passed and the lady became very, very embarrassed because she could not find a single deer that was fat. They were all alike, there was not a single fat deer -- because deer can't eat too much. And when deer don't eat too much they never have to diet, there is no need. A physician is not needed.

Illnesses like tuberculosis or cancer don't happen in nature. Cancer-happens only in a very higher kind of civilisation.

In India the ancient name for tuberculosis is 'the royal disease'. It used to happen only to kings. It is called RAJ YASHIMA -- only to the kings. It never happened to poor people. It couldn't happen. A poor person can't suffer that much for tuberculosis to happen. Then by and by poor people became rich, then the tuberculosis became more and more available to everybody.

Cancer is a new phenomenon. It is absolutely new. It is not mentioned in any ancient medicine manual -- Taoist or Hindu -- it is absolutely new. It had to wait for the twentieth century to happen. A great tension is needed for it to happen. So much unnatural tension is needed for it to happen that it was not possible before. Only we can afford cancer; we have become affluent enough to have it. And our minds are becoming neurotic with desires -- we are running in all directions, we are falling apart.

You need not be worried that you are fighting against nature or against the whole. You are not fighting against nature, you are fighting against the stupidity of the part which has gone against the whole. You are bringing the person back to the whole.

And remember always, a physician never heals, he cannot heal. He can only make the healing force of the whole available to the patient. It is the whole that heals. It is not the physician and it is not the medicine either that heals. The medicine and the physician and the hospital all bring the part back closer to the whole, where healing happens. the physician and the medicine were just instrumental.

You need not be worried. You are in the service of nature. You can be happy that you are doing something beautiful.

The last question:

There are two questions connected. First:

A COUPLE OF YEARS AGO, I HAD ALL THE SYMPTOMS OF A HEART ATTACK AND WAS TAKEN TO HOSPITAL FOR FIVE DAYS, BUT THERE WAS NO HEART ATTACK. AND LATELY I HEAR THAT OTHER PEOPLE HAVE HAD THE SAME FEELING. WHAT DOES IT MEAN?

The question is from Sheela.

And the second question is from Satya:

SO MANY PEOPLE AT THE ASHRAM SEEM TO BE HAVING SOMETHING HAPPENING TO THEIR HEART RECENTLY: PAIN IN THE HEART, BURNING IN THE HEART, FEELING LIKE THEIR HEART IS ABOUT TO BREAK WITH LOVE, WITH GRATITUDE. I HAVE A TICKLE IN MY HEART. SHEELA SAYS THAT WHEN YOUR LONG ARM HIT HER IN THE LECTURE THE OTHER DAY, SHE FELT IT IN HER HEART. WHAT IS HAPPENING?

First: the physical heart is not your real heart. The real heart exists just behind the physical heart. The real heart is not part of your physical mechanism at all. The real heart exists in the soul -- it is the centre of the soul.

The physical heart is the centre of the body and the spiritual heart is the centre of the soul. They both

exist together, side by side. Just behind the physical is the spiritual heart. And it is going to happen to many people, this misunderstanding.

When the spiritual heart starts opening, you will have ripples in your physical heart too. They correspond, they are very close together. When something vibrates in the spiritual heart, you will feel echoes in the physical heart too. In fact, you will first feel it only in the physical heart because you don't know anything about the spiritual heart. Your first awareness of it will be of the physical heart getting some strange feelings. Sometimes it can be that of burning, sometimes it can be that of throbbing, sometimes it can be that of bursting, sometimes it can be almost like a heart attack.

It has been happening down the ages to all meditators. Whenever people go deep into meditation this is bound to happen. The spiritual heart starts trembling, opening, the petals bloom, and the physical heart starts catching the vibrations, the echoes. But this is a beautiful sign. Don't be afraid of it. Soon you will become aware of the spiritual heart, then all symptoms from the physical will disappear.

The first symptoms will be of uneasiness, restlessness. It is so because something new is happening and you are not accustomed to it. When you become a little more accustomed to it, more harmonious with it, you will see that it is not restlessness, it was just a new taste that you had not known before. It disturbs you. When it becomes well-acquainted, well-known, it will give you a new kind of peace, silence. And great love will arise out of it.

Just a few days before one old sannyasin came to me, and he said, 'A strange thing has happened' -- and he is very old, seventy or seventy-five -- 'I had the feeling of a heart attack, so I went to the doctor and they examined me and they said there was nothing wrong. I was absolutely healthy and normal. So what is happening to me?'

I told him jokingly that it was not a heart attack, it was a love attack.

Yes, when your spiritual centres start opening you will have love attacks. Your body will feel the trembling, the restlessness. Soon it will settle, and when it settles you will have a new being -- a new plane of being. You have moved from the physical to the spiritual.

Between the physical heart and the spiritual heart is the mind. That is the only barrier. The whole effort of meditation is to disperse the mind. Once the mind is dispersed, the physical heart and the spiritual heart both start dancing together. Then a great beauty arises. And it is not only spiritual, it will be seen in your physical face too. A grace, a new quality of energy will be around you. And not only will you feel it, others will feel it too. You will have a new vibe.

This is going to happen to many people because many people are meditating and they are really working hard. But I am not saying that if sometimes you start feeling something going wrong in the heart you are not to go to the physician. You have to go! Sometimes it may be a heart attack. You have to go. If it is not a heart attack the physician will tell you that it is not. But you have to check it.

This question is important because it is relevant to many of you. To many it has happened, and to many it is going to happen, and to many more. But always, when you have something happening in the body, go to the physician and be checked. If it is nothing, there is no problem. If there is something, you can take medicine.

So don't think that it is always the spiritual heart because sometimes it may not be. Sometimes it may be the physical heart and if you don't go to the physician you can be in danger.

Sufis: The People of the Path, Vol 2

Chapter #7

Chapter title: Full Emptiness

2 September 1977 am in Buddha Hall

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THIS INTERCHANGE BETWEEN THE SUFI MYSTIC, SIMAB, AND A NOBLEMAN NAMED MULAKAB, IS PRESERVED IN ORAL TRANSMISSION AS A DIALOGUE OFTEN STAGED BY WANDERING DERVISHES.

MULAKAB: 'TELL ME SOMETHING OF YOUR PHILOSOPHY SO THAT I MAY UNDERSTAND.'

THE MYSTIC REPLIED: 'YOU CANNOT UNDERSTAND UNLESS YOU HAVE EXPERIENCE.'

MULAKAB: 'I DO NOT HAVE TO UNDERSTAND A CAKE TO KNOW WHETHER IT IS BAD.'

SIMAB: 'IF YOU ARE LOOKING AT GOOD FISH AND YOU THINK THAT IT IS A BAD CAKE, YOU NEED TO UNDERSTAND LESS, AND TO UNDERSTAND IT BETTER, MORE THAN YOU NEED ANYTHING ELSE.'

MULAKAB: 'THEN WHY DO YOU NOT ABANDON BOOKS AND LECTURES IF THE EXPERIENCE IS THE NECESSITY?'

SIMAB: 'BECAUSE THE OUTWARD IS THE CONDUCTOR TO THE INWARD. BOOKS WILL TEACH YOU SOMETHING OF THE OUTWARD ASPECTS OF THE INWARD, AND SO WILL LECTURES. WITHOUT THEM YOU WILL MAKE NO PROGRESS.'

MULAKAB: 'BUT WHY SHOULD WE NOT BE ABLE TO DO SO WITHOUT BOOKS?'

SIMAB: 'FOR THE SAME REASON THAT YOU CANNOT THINK WITHOUT WORDS. YOU HAVE BEEN REARED ON BOOKS; YOUR MIND IS SO ALTERED BY BOOKS AND LECTURES, BY HEARING AND SPEAKING, THAT THE INWARD CAN ONLY SPEAK TO YOU THROUGH THE OUTWARD. WHATEVER YOU PRETEND YOU CAN PERCEIVE.'

MULAKAB: 'DOES THIS APPLY TO EVERYONE?'

SIMAB: 'IT APPLIES TO WHOM IT APPLIES. IT APPLIES ABOVE ALL TO THOSE WHO THINK IT DOES NOT APPLY TO THEM!'

SUFISM is an alchemy. It is the science to trans-form lead into gold, the lower into the higher, the outer into the inner. It is the science to transform the world into God.

Remember, Sufism is not a philosophy, it is a science. It does not believe in speculation, it believes in experience. It does not believe in logical thinking, it believes in experimentation. Only experiment decides what is true; nothing else can be decisive. Only when you know do you know -- there is no other way to know.

Sufism does not trust in beliefs. It wants you to drop all kinds of beliefs because they will be the barriers to knowing. A belief is a pseudo kind of knowing -- you really don't know but because you believe, because you have believed so long, you start feeling as if you know. All your beliefs have to be taken away from you. You have to be left in ignorancE and innocence. Only from there is experimentation possible.

Science presupposes nothing -- no belief, no a priori belief. There is no presupposition at all. Science starts with a blank mind.

These are the three things you will have to understand deeply. The first is art. Art does not bother much about the object. it has its own projections. Art uses the object as a screen on which to project its subjectivity. When you see a woman's face or a child's face or a flower, art is not concerned with the objective -- with what is there -- art is concerned with what you make of it, what you project onto it. Beauty is not part of the objective, beauty is your dream that you bring to the object -- then the object looks beautiful.

Art invents, art does not discover. It is not interested in discovery, it is inventive, it is imaginative, it is projective. That is the basic meaning of the word 'poet'. The original root comes from POETES -- POETES means one who creates. Art is creative.

But what can you create? Whatsoever you create will be your mind projection. Art creates beauty. Science is not creative in that sense. Science is discovery. Whatsoever is there, science only uncovers it. It does not invent, it has no idea to project. Science is objective; art is subjective. With art you have some projections, some ideas as a requirement. Before you come to the rose-flower you have to come with some dreams in your mind, you have to nourish dreams. When those dreams are overflowing they will overflow onto the roseflower, they will surround the roseflower with a glory, with an aura, and you will see something which is not there. You will see something which is really inside you and is only reflected from the outside back to you. Art is a dream; it is dream stuff.

Science is objective. The basic requirement of science is to go nude, naked; to go without any prejudice; to go without any idea of what the case is; just to be there, impartial, objective, with no thoughts in the mind

-- so that you can watch what-soever is there. Reality reveals itself if you can be a witness. A pure witnessing is what science is.

And then there is philosophy. Art at least projects onto something outside. Science does not project at all; it allows the outside to reveal its truth. And philosophy? It is pure subjectivity. It does not even bother about the screen. Art at least bothers about the screen -- the screen has to be there, then it can project. Philosophy is pure speculation. You close your eyes and you go into your thoughts and you can go on and on forever. It is an endless procession of thoughts.

Philosophy is pure subjectivity, science is pure objectivity, art is just in the middle of the two -- a little of philosophy and a little of science, a little of objectivity and a little of subjectivity. Art is a mixture.

Religion can be of three types. It can either be philosophic or it can be artistic or it can be scientific. Sufism is the third kind of religion. It believes in experiment, in experience; it does not believe in beliefs. It trusts only the truth that is already there. You have only to uncover it.

To start with, Sufism says that you have to prepare yourself so that no prejudices, no conditionings, come in between you and the truth. The journey starts with you dropping beliefs, theories, philosophies, systems. Only when you are empty of all thought are your eyes ready, receptive. Then you can see.

The state in which human beings ordinarily exist is called NAFS by Sufis. The word means: desire-nature -- what Hindus call VASANA and what Buddhists call TANHA -- the desire to have more, the desire to possess, the desire to be powerful, the desire to be this or that. You are full of these desires, NAFS, and because of these desires you cannot see what truth is. Your desires go on overcrowding your consciousness and if the consciousness is too overcrowded by desires there is no possibility of seeing the truth.

When you are full of lust, you start seeing things according to your lust. When you are full of desire you start projecting, you start seeing things which are not there. According to your desire you start colouring things.

One day just go into the marketplace. Well-fed, satisfied with your food, go, have a stroll on the street. And then another day fast and go again on the same street. you will be surprised -- it is not the same street. When you are well-fed you see certain things; on the same street, when you are hungry, you see totally different things. When you are on a fast, hungry, you will see restaurants, hotels, things like that. You will go on missing the shoe-store and other things. When you are well-fed you will not see the restaurants and the hotels at all. You may not have any idea that they exist there.

You constantly choose according to your desire. When you are full of sexuality you will see women, if you are a man; or if you are a woman, you will see men. When sexuality disappears you stop seeing man and woman, you stop dividing that way. It simply does not matter. It is pointless.

The first thing that you see in the other is whether he is man or woman. Have you watched it. You never forget it. You can forget everything -- you can forget the name of the person, the face of the person -- but you neVer forget whether the person is man or woman. Why? Have you ever forgotten that about anybody? Have you ever wondered whether he is man or woman? 'I knew him twenty years ago. I don't remember his name, I don't remember his face, I don't remember anything about him.... ' but have you ever wondered whether he was man or woman? No that you remember. That goes deep in you -- because of nafs. The first thing you look into is whether the person is man or woman.

Just a few days ago it happened that a Japanese man took sannyas and Mukta told me that he was a she -- some mistake from the office on her chart. So I gave him sannyas and gave him a 'Ma' name, but he was a man. And you know the Japanese, they are so polite they will not say no. I have heard that the Japanese have no equivalent word to no, they always say yes -- hal. They are just being polite.

So he accepted even that. He didn't say, 'I am a man. I am not a woman.' Only later on was it known that he was a man and I had given him a 'Ma' name.

What happened? When you don't have nafs you don't look into another's sexuality. That doesn't matter. That does not matter at all. You are not concerned with the form of his body -- whether he has breasts or not, whether he has a beard or not. You don't see it that way. Once nafs has disappeared, once the desire-nature has disappeared, the other is a person, a pure person. Maleness, femaleness are irrelevant facts. Who bothers? Otherwise those are the most pertinent and relevant facts. The first thing that you see in the other is a reflection of your nafs.

Sufis say nafs is the state where man exists, and through nafs there is no possibility of seeing God -- because nafs can only see sexuality, money, power. Nafs is blind to God. Unless you drop nafs you will not see God -- and God is everywhere. Only GOd is. All is God. Nothing else is. But you will not see God, you

cannot see God. To see God you will have to drop nafs.

Why does nafs become such a barrier? What exactly is nafs? Nafs is a neurotic hunger which cannot be satisfied. That's why it is neurotic -- because there is no way to fulfil it. The more you fulfil it, the more it grows. Nafs is a constant hankering to have more -- of whatsoever. If you have money you want to have more money, if you have a beautiful woman you want to have a more beautiful woman, if you have power you want to have more power -- always more and more and more. Now this more cannot be satisfied. In the very nature of things the desire for more cannot be satisfied -- because whatsoever you have, your desire for more remains.

You have ten thousand rupees -- your desire for more says, 'Have one thousand more. Eleven thousand will be okay.' When you have eleven thousand the desire-nature says, 'Have twelve thousand.' And so on, so forth. You can have millions, it will not make a bit of difference. Ten thousand rupees or ten million rupees, it will not make a bit of difference, not even an iota -- because the desiring-nature always goes on asking for more. You have ten million rupees, the desiring-nature says, 'Have eleven million rupees.' It is the same mind. When you had ten thousand it was saying, 'Have eleven thousand,' now you have ten million it says, 'Have eleven million.' The proportion remains the same.

The desire nature, nafs, is like the horizon -- it always looks as if it is just there, maybe ten miles away. If you rush you can reach it within two hours. But you will never reach it. After two hours, when you look, you will find that it has again receded back, and the distance is the same.

This goes on -- that's why all the religions have called this desire-nature the source of all kinds of mirages, illusions. It creates an illusion, an illusory line, there -- the horizon. The horizon does not exist because the earth and the heaven never meet anywhere. And the earth is round. It just appears that somewhere the earth and sky are meeting -- just yonder, there. And it seems so close that it seems worthwhile to try. It remains always so close and always so distant. Between you and the horizon the distance is constant. It is the same distance.

The desire for more cannot be satisfied. And because the desire for more cannot be satisfied, you cannot see that which is. You always hanker for that which is not, so your mind is somewhere else and you cannot see that which is very obvious and surrounds you. You see the horizon; you don't see yourself. You see the distant; you don't see the close-by. And God is your neighbour, God is really inside you, you are God. But that is very close and you don't have any time or energy to look for the close. You will have time and energy only when your desire for the distant has disappeared.

NAFS is a neurotic state of mind. Just look inside yourself and you will always find NAFS. Why does this NAFS exist at all? What is the reason for its existence in the first place?

Man is afraid of his inner emptiness -- so much so that the inner seems almost a kind of death. Look within and there is emptiness and nothing else -- a silence, an eternal silence, never disturbed, not even a ripple arises there. Not even you are there -- because you are noisy, you are the crowd. At the innermost core of your being there is pure emptiness, and that creates fear. One wants to fill it with something, one wants to stuff it with something, one wants to become something so that this emptiness can be dropped. That's the reason why nafs exists. It is because of the fear of inner emptiness that you go on stuffing yourself.

You may have watched it. When you are feeling very empty, you start eating, when you are feeling very lonely you start eating, when you are missing your beloved or lover you start eating too much. You stuff yourself. You just want to have a feeling of fullness. But no food goes into your inner emptiness, it only stuffs your stomach. It is destructive to your body if you eat too much. And you remain empty.

Somebody becomes a food addict, somebody becomes a power addict, somebody becomes a money addict -- they are all addictions. These are the real drugs. LSD or marijuana are nothing compared to money, compared to power. These are the really destructive elements. And I am not saying that LSD or marijuana are not destructive; they are destructive, but they are nothing compared to money or power.

Whenever you are trying to fill your inner emptiness with anything, you are going against God -- because that inner emptiness is the face of God. When you stop stuffing yourself with food, money, power, etcetera, etcetera, then suddenly you become aware of who you are.

Sufis say that the first thing to be understood, experienced, is NAFS, and by understanding it there is a dropping. It is not that you have to drop it -- just to see it is to drop it, just to realise the fact and the absurdity and the neurosis of it is to drop it. That dropping has a beautiful name -- Sufis call it TAMBAH.

TAMBAH means turning; TAMBAH means exactly what Jesus says when he says 'repent'. The original root word from which 'repent' comes has nothing to do with repentance. It means 'return to the source'.

Return -- that is the meaning of repent. It has no idea of guilt in it, just return to your source. Sufis call it TAMBAH, Patanjali calls it PRATYAHAR -- turning towards oneself -- and Mahavira calls it PRANKRAMANA -- coming back home. It is the same process.

First understand the nature of NAFS, desire, desire for more, that mad, neurotic desire for more -- understand it, and TAMBAH happens. Seeing the futility of it you turn back. Then you don't rush towards the horizon, you start moving towards yourself. A one-hundred-and-eighty-degree turn, an about-turn, that's what TAMBAH IS.

Through this turning the third thing starts happening -- Sufis call it HAL. HAL means a state of being, but a temporary one; an altered state, a changed state of being; a state of no-mind, but for single moments, like flashes. For a single moment you are rooted in your being and again you are uprooted. It comes like lightning. HAL means a state of consciousness, but temporary.

In the beginning it will happen only in a momentary way -- sometimes it will be there and sometimes it will not be there. It will be like a ray of light in your darkness, or a single star in the dark sky, clouded sky. And sometimes you will be able to see it and sometimes you will not be able to see it. This is called HAL, what in America they now call 'altered states of consciousness'. In fact, I have heard a suggestion from somebody that now they should be told to change the name of the United States of America. Jimmy Carter should be told to change the name to Altered States of America. That will be more relevant. The consciousness is changing. Man is more interested in consciousness now than ever.

NAFS is interested in the content -- the content that you can fill your consciousness with. The content may be money or food or knowledge or something else, but NAFS is interested in the content. After TAMBAH, after the turning in, one becomes interested, not in the content, but in consciousness itself. What is this inner emptiness that you want to fill? First see it, know it, first become acquainted with it, first have a real taste of it, have a bite of it and chew it and see whether it is something to be filled or something to be enjoyed. And the moment you have a taste of it, then everything you have tasted before will look worthless. This emptiness is fullness itself; this inner emptiness is the greatest joy there is; it is a benediction.

First you will have HALS, states -- sometimes like a flash you will be enlightened -- but then it is gone and you have fallen into misery again, deeper than before. If you don't create a NAFS for the HALS.... There is a possibility that you may start hankering for more -- then you have fallen back. Then you have turned back again. Again you have created a horizon, again the mind has come in, again there is the desire-nature.

Remember it -- to many people here, HALS happen. When the HAL happens, when you have a taste of that state, naturally you start desiring more. You become very, very desirous. A great longing arises -- how to have it every day? And how to have it again and again -- morning, afternoon, evening, night -- how to have it more?

I can understand. It is so beautiful, it is such a benediction, that one would like to have it. But if you start expecting, desiring, you will miss even the HALS. Even these flash-like lightnings will disappear, even these moments will be no more -- because they can happen only when NAFS is not there. If you enjoy the HAL and you don't become desirous of it -- when it is there you feel grateful, when it is gone you don't hanker for it, you wait without desiring, you wait patiently, without demanding -- it will come more and more.

Then comes the fourth state -- HALS become permanent. That is called MAGAMA. MAGAMA means that one has arrived. Then it is always there. Then- it is not that it happens to you -- now you are it. From NAFS to MAGAMA, this is the journey of a Sufi. And the whole journey consists of experiment, experience. It is existential.

You will have to go a little deeper into the details of the state of NAFS because the more you are acquainted with it, the more is the possibility for TAMBAH, for conversion, for repentance, for pratyahar, for that great leap and change of direction.

There are three states of NAFS, there are three kinds of sleepy people in the world. Just the other day there was a question: You SAY MAN IS ASLEEP, BUT ARE ALL MEN ASLEEP IN THE SAME WAY? No, they are not. Everybody is asleep but there are differences in sleep too, very significant differences.

The first are called the hostiles. They are asleep. They are asleep in their rage, in their anger, in their hostility, hatred, in their violence, in their aggressiveness, in their ambition. The first kind of sleep is that of the hostile.

You can see people. The hostile person is very apparent. He is always angry about everything. He is destructive. He wants to destroy everything. The hostiles become the revolutionaries -- Mao, Stalin, Lenin.

They want to destroy. They want to destroy the whole past, they want to destroy the whole society. Of course, when you want to destroy, you cannot destroy as a pure act -- you have to give a utopia to peoples' minds, like an opium. All utopias are opioms. You have to tell them, 'We are going to change the society for a better state, that's why we are destroying' -- otherwise nobody will support it. You have to create a dream. When you create the dream and people become infatuated with the dream, then you can destroy.

That beautiful society never comes; it has never come, it is never going to come. That's why a man like Buddha never talks about the society. No social revolution is going to happen. Who is going to do it? The hostiles do it. They are really interested in destruction. The idea of creating a better society is just a strategy to destroy, to destroy without guilt.

This hostile person is one extreme. His anger is not particularly directed towards something, he is simply angry about everything. He is angry. He has no object of anger -- everything and everybody seems to be inimical to him. Not only persons but things look inimical towards him. He is inimical, that's why the whole existence looks inimical. His basic attitude is negative. His sleep is a very, very angry sleep.

One thing is good about him -- he is hot. He is not cold. He is really burning, boiling. He can be changed more easily than the other two kinds because he is hot. His fire is alive -- wrongly directed, but the direction can be changed. He has power. If his direction is changed, if his anger becomes a fuel for inner transformation, he can become a Buddha easily.

It is not just a coincidence that all the great Masters in India came from the warrior race -- KSHATRIYAS. Brahmins have not produced so many enlightened people. One would have expected that Brahmins would have produced more enlightened people because they are well-versed people -- logically, philosophically, in every way. They are good people but they have not produced many enlightened people. Buddha was a warrior, so was Mahavira, so was Neminath, so was Adinath, and so on, so forth. The twenty-four TEERTHANKARAS of the Jainas, Buddha, Ram, Krishna, Nanak -- they are all KSHATRIYAS, they all come from the warrior race. It is not accidental. If the hostile person changes, he can become a Buddha very easily. So this is the best kind of sleep -- the hostile sleep.

That's why my work here consists first of making you hot through encounter, through other cathartic groups, through Dynamic meditation, Kundalini. The whole point is to create more fire in you, to bring your hostility to the surface -- because from there, there is a possibility of change.

The second kind of sleep and the second kind of people are the phonies. This is the other extreme. One extreme is the hostile, the other extreme is the phony. These are the goody-goody people -- always smiling, false and pseudo, always deceptive, never true. The hostile is true. He shows his face -- whatsoever it is. It is ugly, certainly ugly, but he shows it. The phony has an ugly face but he has a mask. You never see his real face.

The politician and the priests, these are the phonies. The Brahmins could not produce so many enlightened people -- they are the phonies. They are always trying to be sweet. This is a trick to protect themselves. These are the people who are very repressed. They go on repressing all hostility. The hostility remains but goes into the basement, hides in the unconscious.

The hostile is a simple person. You can always trust an angry person, remember. Never trust a person who is always smiling. I have heard about people who even smile in their sleep. They are so phony that the smile has become almost a fixed state of affairs. The lips have become paralysed in a smile. The lips cannot do anything else. The smile has become material, concrete. It is not a thing that comes from the heart, it is a painted thing.

This is the person who is very orthodox. The first kind becomes revolutionary, the second kind is orthodox. He always believes in the rule; he is very obedient to society. In whatsoever society he is, he is obedient to it. He does not bother about what he is obedient to; he is simply obedient. These people become very respectable, naturally -- because they obey the society. They never do anything wrong, they are always right. Their ego trip is for the right. They ride on the right -- they are the righteous people. They always do the right thing, they never do the wrong thing. Naturally they get all kinds of respect and honour from the society. These are the respectable people.

The second kind is more difficult because the sleep of the second kind has more sweet dreams in it. The first kind is suffering from nightmares. Remember, when you suffer from a nightmare there is every possibility for you to awake. It always happens. When you really go into a nightmare and when the nightmare becomes too much, you are suddenly awake, your sleep is broken. The nightmare itself automatically works against the sleep. But when you are sleeping a sweet sleep and you are seeing beautiful dreams of paradise and heaven, then there is no problem -- the sleep can continue. A sweet dream defends

the sleep, a nightmare is against the sleep.

So the second kind, the respectable person, is the least religious person in the world. And, naturally, he is very cold. He cannot afford to be hot. These are the people who, if they come to this ashram, they immediately escape.

There is one woman -- she has been here for one month -- she only listens to me and then she escapes. She goes on writing letters to me: 'I want to see you, Osho, but I can't do your meditations. They are dangerous. And I can't go to any group because they are dangerous too. I can only listen to you. I love what you say.'

But what kind of love is this? If you love what I say, then that love will lead you naturally into what I am saying to do. If you avoid the meditations, if you avoid the groups that go on here, then what kind of love is this?

With words you know that no change is going to happen. You can absorb words -- you have become very, very expert at absorbing words. And with words you are free. You can interpret in your own way. You can drop a few words, you can add a few words, you can change the very quality of what I say. But you cannot change the meditation and you cannot change a group process like encounter. You will have to go into it. And one is afraid.

Now this woman is a phony. She is in a deeper kind of sleep than a hostile person. A hostile person can be changed because he is hot. This woman is phony. She is cold, ice cold. When the water is hot it is very close to evaporation -- just a little more heat and it will evaporate. When you have ice cubes, first you have to melt them, then you have to heat them. The process is longer.

The third kind, the most difficult kind, are the zombies -- the hostiles, the phonies and the zombies. The zombie is just in the middle -- he is neither hostile nor phony. He is just in the middle, he is both. He is dead. He is neither hot nor cold, he is impotent. He has not taken any side, he is afraid. He just hangs in the middle. He cannot decide. So he has decided to be just a machine.

These people -- the zombies -- are just dead. They are walking, talking corpses. They are mechanical. They only know life as a rut, as a routine. They are ritualistic. The zombies become great saints and mahatmas; the hostiles can become revolutionaries, criminals, sinners; the phonies are very respectable people, the gentleman and the lady.

Just yesterday I was reading about a court decision in the United States of America. In some American state there was a case for a divorce and the magistrate ruled that a person who is divorcing his wife and a woman who is divorcing her husband should not be called gentleman and lady -- they are simply man and woman.

I was surprised. In the twentieth century? And in America, out of all other lands! The magistrate ruled that a person who is divorcing is no longer a gentleman, he is just an ordinary man. He cannot be addressed as 'gentleman'. And the lady who is divorcing -- of course, how can she be a lady? Impossible. No respect should be shown to them, that's what the magistrate was saying.

These phonies get all the respect. They are the gentlemen and the ladies. They become the priests, the politicians; they are the powerful people. And the zombies become the saints and the mahatmas. Only they can, only they can afford to. They are so dead. They sit just like dead statues.

It is said that once a seeker came to Rinzai, the great Zen Master. And the seeker said, 'I have been to other monasteries, I have learned much. Now I come to you, the greatest Master of this age.'

Rinzai looked at the man. He must have seen that he seemed to be a zombie. Rinzai said, 'What have you learned? Just show me.'

Now this was a rare question. He had been to other Masters, other teachers, other monasteries -- they never asked, 'Show me.' Yes, they asked questions and he answered perfectly well because he was very well-versed. For thirty years he had been in the profession of seeking, so he knew all the trade secrets -- but, 'Show it!' How do you show your philosophy?

He could not think of anything else so he just closed his eyes and sat in a Buddha ASANA, absolutely like a statue. And Rinzai laughed, hit him hard on the head and said, 'You fool! Get out from here! We have enough Buddhas. Can't you see in the temple?' Rinzai used to live in a temple which was known as the Ten Thousand Buddha Temple. There were ten thousand statues. He said, 'Look, we have ten thousand fools like you. Marble statues. We don't need any more. Get out! Simply don't show your face again!'

Zombies can become great mahatmas because they are so dead. Life has shrunken in them. It is not that

they have become desireless, no. they have become lifeless. When there is no life there is no desire -- but that is not the point. A real sage is one who has no desire and absolute life. The false saint is one who has killed his life because that is the simplest way to kill his desire. But he is dead.

These are the three kinds of sleepy people and these are the three kinds of NAFS. You have to watch your own -- what kind of NAFS YOU have. If you are a hostile, be happy, things are easier. If you are a phony, be happy, things are a little more difficult but still possible. If you are a zombie then still be happy that you have understood that you are a zombie -- some possibility is there!

Now this beautiful dialogue.

THIS INTERCHANGE BETWEEN THE SUFI MYSTIC, SIMAB, AND A NOBLEMAN NAMED MULAKAB, IS PRESERVED IN ORAL TRANSMISSION AS A DIALOGUE OFTEN STAGED BY WANDERING DERVISHES.

MULAKAB: 'TELL ME SOMETHING OF YOUR PHILOSOPHY SO THAT I MAY UNDERSTAND.'

It looks like a very relevant question. 'TELL ME SOMETHING OF YOUR PHILOSOPHY SO THAT I MAY UNDERSTAND' -- as if by telling some-thing one can understand.

We believe too much in words -- as if the word itself is the truth, as if the letter is the spirit. It is not, but we have been brought up on words. All that we know is words. So naturally the seeker comes to the Master, the mystic, Simab, and asks, 'TELL ME SOMETHING OF YOUR PHILOSOPHY.'

Now Sufism has no philosophy. Sufism cannot be told. It can be lived, it can be experienced, but it can't be told. And it is not that Sufis have not tried to tell it, they have tried to tell it, but it goes on slipping. That's what I go on doing. I go on telling it but it goes on slipping. No word ever does any justice to truth; all words falsify. Sufis agree perfectly with Lao Tzu when he says, 'The Tao that can be said is Tao no more. The truth that can be uttered has already become a lie.'

You will have to experience it on your own. But man is imitative, so entirely imitative, that he just imitates other peoples' words, their philosophies, their beliefs.

I have heard....

Two men and a young lady were on the Pullman going to California and decided they had better get acquainted.

One man said, 'My name is Paul, but I'm not an apostle.'

The other said, 'My name is Peter, but I'm not a saint.'

The girl muttered, 'My name is Mary, and I don't know what the hell to say.'

That's how it goes. We just see what is happening, what people are doing, and we do it. We imitate.

In sleep, man remains a monkey, and as far as sleepers are concerned Darwin is perfectly right that man is born out of the monkey. Otherwise how can you explain so much monkeyish-ness, imitativeness?

The new minister stood at the church door greeting parishioners as they departed after the close of the service. The people were generous in complimenting the clergyman for his sermon, except for one fellow who said to him, 'Pretty dull sermon, Reverend.'

And in a minute or two the same man appeared again in line and said, 'Pretty dull sermon, Reverend.'

Once again the man appeared, this time muttering, 'You really didn't say anything at all, Reverend.'

When he got the opportunity, the minister pointed out the triple-threat pest to one of the deacons and enquired about him.

'Oh, don't let that guy bother you,' said the deacon. 'He's a poor soul who goes around repeating whatever he hears other people saying.'

Just watch your mind. What have you got there? Anything original? Anything authentically yours? Or do you just go on repeating what other people are saying? Drop that repetitiveness, then the door opens to experience. Philosophy is not going to help -- only insight into your being will help.

An elderly lady had a parrot that was using offensive language. Every time the lady would come into the room it would say, 'I wish she was dead, I wish she was dead.'

She told her pastor about it and he said, 'I have a parrot, too, but it is never rude. You bring your parrot over and leave it for several weeks, and maybe it will take up my parrot's good behaviour.'

So she did. Returning for it after a time, she opened the door and walked in. Her parrot saw her and said, 'I wish she was dead.' Then the minister's parrot chimed in and said, 'Amen, Lord, grant her request.'

Even parrots are not as parrot-like as man. Man is more of a parrot than the so-called parrots. And if parrots repeat and imitate, they can be pardoned, forgiven, but man cannot be forgiven. Never forgive yourself for imitativeness otherwise you will remain an imitator. Stop forgiving yourself for imitativeness. Let imitativeness be the original sin. And when I say original sin, I mean it.

The word 'sin' is very beautiful. It means separation. If you are imitative you will remain separate from your real self; if you are imitative you will remain separate from God -- because only your original self can have a meeting with God. This false, this pseudo mask cannot have any encounter with God. The false cannot encounter the real, only the real can encounter the real.

MULAKAB: 'TELL ME SOMETHING OF YOUR PHILOSOPHY SO THAT I MAY UNDERSTAND.'
THE MYSTIC REPLIED: 'YOU CANNOT UNDERSTAND UNLESS YOU HAVE EXPERIENCE.'

Understanding is a by-product of experience, a shadow of experience, a consequence of experience. It is not a pre-requirement. You need not have understanding to experience -- just the reverse is the case. You need experience to understand a thing. You cannot understand unless you have experienced. And God is not a hypothesis, God is not speculation, it is not that we think God is -- God is, whether we think or not. We can go on denying God, that doesn't make any difference -- God still is. God is existential. Whether you believe or disbelieve has no effect on reality. Your belief, your disbelief, is not going to change that which is. So what is the point of belief, disbelief? Drop them and try to see whatsoever is the case. When that has been looked into, understanding arises.

MULAKAB: 'I DO NOT HAVE TO UNDERSTAND A CAKE TO KNOW WHETHER IT IS BAD.'

Very logical. In life you need not experience many things -- still you feel that you know. But the same logic cannot be extended towards God.

In life you are living with sleepy people who function through belief. If you follow their belief you will have a convenient life. Your belief will help you to remain comfortable and convenient. But with God you are not searching for convenience or security or safety, with God you are hankering for truth.

Just the other day I was reading about a college in America. Suddenly it got a great donation, a great endowment, and it decided to become a university. So they wanted a motto for the university door. They decided that the motto should be in Sanskrit, not in Latin, not in Greek, and they decided that the motto should mean something like this: Truth unfolding like a flower.

So they searched in America for the greatest Sanskrit scholar and they approached a professor who was a world-renowned authority on Sanskrit. And they said, 'This is what we want as a motto on the university door: Truth unfolding as a flower. Please translate it into Sanskrit. We want to put it in Sanskrit.'

The professor refused. He said, 'It cannot be translated into Sanskrit because the Eastern mind says that truth has no unfolding, truth simply is. It does not grow. It is not an unfolding. You discover it, you grow towards it, but truth never grows. You come close or you go away, but truth remains the same. Growth happens in you, not in truth. So truth is not unfolding, and truth is not a flower -- because the flower is sometimes in the seed and sometimes in the tree and sometimes in the bud. And then it flowers. It has a temporal procession. Truth simply is; it is not evolution. It is simply there. It has no past, no present, no future. It is eternally the same.'

I agree with that Sanskrit scholar. He was right. It is not that it cannot be translated into Sanskrit, it can be translated into the Sanskrit language -- but it will not be the spirit of the East. The translation will be false. It will not show the right understanding about truth.

If you believe or you disbelieve, you remain distant. There is something between you and truth -- your

belief or your disbelief.

If you want to know the truth, you need not have anything between you and the truth, you have to remove all furniture -- the furniture of the mind. You have just to see. Your eyes have to be completely unclouded.

Simab: 'IF YOU ARE LOOKING AT GOOD FISH AND YOU THINK THAT IT IS A BAD CAKE, YOU NEED TO UNDERSTAND LESS...'

-- because your understanding is wrong, upside-down. It is a fish and you think it is a bad cake. Your knowledge is not going to help you. It is better that you have less knowledge. No knowledge will be the most perfect thing, then there will be nothing to distract you from the truth. All knowledge distracts. When you know, IT interferes -- hence one has to be innocent. Only innocents know -- because those who think they know are already corrupted by knowledge.

'... YOU NEED TO UNDERSTAND LESS, AND TO UNDERSTAND IT BETTER...'

Now the word 'understanding' is being used in two different senses: one in the sense of knowledge and the other in the sense of meditation; one in the sense of intellectuality, the other in the sense of intelligence.

The English word 'meditation' comes from a Sanskrit root 'MEDHA'. MEDHA means intelligence. In fact, it would be more correct to call it 'MEDHA-tation' rather than 'meditation' -- because meditation has a wrong connotation in the Western mind. It appears as if you are thinking about something, meditating upon it. No, to bring it closer to home it will be MEDHA-tation. MEDHA means intelligence -- not thinking about something, just being intelligent, alert, aware, pure, innocent.

When you don't have any knowledge, you know; when you have knowledge, your eyes are covered and you cannot know.

'IF YOU ARE LOOKING AT GOOD FISH AND YOU THINK THAT IT IS A BAD CAKE, YOU NEED TO UNDERSTAND LESS, AND TO UNDERSTAND IT BETTER, MORE THAN YOU NEED ANYTHING ELSE.'

Now the seeker wants to know more about the Sufi philosophy, and the mystic says, 'If you really want to understand more about the Sufi philosophy it will be good if you don't know anything at all. Come with that state of mind we call not-knowing.'

MULAKAB: 'THEN WHY DO YOU NOT ABANDON BOOKS AND LECTURES IF EXPERIENCE IS THE NECESSITY?'

That's how the logical mind goes -- either or. The logical mind is always divided into either or. It does not know how to connect opposite polarities. It does not know how to use the words 'and' and 'both'.

First Mulakab wants to know about Simab's philosophy, the Sufi philosophy; then, because he is saying there is no philosophy, there is only experience, Mulakab moves the other extreme -- if not this, then the other. Then he says, 'THEN WHY DO YOU NOT ABANDON BOOKS AND LECTURES IF EXPERIENCE IS THE NECESSITY?'

Many people come to me and they say to me too, 'You go on saying that it cannot be said, but why do you go on talking then? You go on repeating again and again that theories and philosophies and systems are of no help, they are barriers, but you still go on talking to us. Then why, why do you talk at all?'

That is the logical mind: either talk with the condition that through talk truth can be understood, or don't talk at all. But both will be absurd positions.

The Master has to talk in such a way that he makes you aware that talk is not going to help. The Master has to use words in such a way that you don't get entangled with words. The Master has to explain many things to you and to simultaneously keep you alert so you don't get caught in explanation. The Master has to use the mind to relate to you because you exist in mind and there is no other way to relate to you. But he has to keep you alert, he has to remind you again and again that this is not the whole thing, that this is just the beginning, that this is not even the real thing. the real is to come. He has to keep you alert so that you can move -- move from words to wordlessness, from theories to truth, from philosophies to experience.

A moment comes when the Master can be silent, but that is possible only when the disciple has come to relate to the Master in a totally different way -- from the heart.

Even when Buddha was alive, and when thousands of disciples were there, when he kept silent one day only one disciple, Mahakashyap, understood it -- out of those thousands of disciples.

It is said of a Zen Master, Huen Shah, that one day he was about to preach a sermon when a bird began to sing nearby. He remained silent, pointed to the bird, and left. Later on he said he could not have improved upon the bird, that's why he remained silent. The bird was saying the same truth that he was going to say and in a far superior way. But I don't know what happened to the disciples -- whether anybody understood it, whether anybody got the message.

Even with Buddha only Mahakashyap smiled when Buddha kept silent and looked at a lotus flower in his hand. All were anxious to hear the words and he was not speaking and not speaking. And then Mahakashyap laughed and Buddha called him and gave the lotus flower to him and said to the other disciples, 'That which can be said through words I have said to you, and that which cannot be said through words I have given to Mahakashyap.'

Yes, there is something beyond the words, but you have to be prepared through words for the beyond.

But this logical fallacy happens. The logical mind believes that either everything is possible through words or nothing is possible through words.

A disciple of the Holy Yehudi had taken upon himself the discipline of silence, and for three years had spoken no words save those of the Torah and prayer. The Yehudi sent for him and said, 'Young man, how is it that I do not see a single word of yours in the world of truth?'

Yehudi was one of the Hassid Masters.

When the young man justified himself by speaking of 'the vanity of speech' the Yehudi replied, 'He who only learns and prays is murdering the word of his own soul. Whatever you have to say can be vanity or it can be truth.'

Listen to it again.

Yehudi said, 'Whatever you have to say can be vanity or it can be truth. Come to me after the Evening Prayer and I shall teach you how to talk. Real words are not vain; vain words are not real.'

Yes, there is a reality to words too. It is not ultimate, it is only indicative. It is like a gesture. When I am pointing to the moon with my finger, my finger is not the moon. Don't mistake it. And don't start clinging to my finger, that is not the moon. But don't move to the other extreme -- if the finger is not the moon then how can you indicate the moon by the finger? That is absurdity again. Either you cling to the finger because you say, 'You are showing the finger,' or you say, 'Then don't show the finger -- the finger is not the moon.'

But the moon can be indicated by the finger and the finger is not the moon. The words can become indicative; they are gestures.

MULAKAB: 'THEN WHY DO YOU NOT ABANDON BOOKS AND LECTURES IF EXPERIENCE IS THE NECESSITY?'

SIMAB: 'BECAUSE THE OUTWARD IS THE CONDUCTOR TO THE INWARD. BOOKS WILL TEACH YOU SOMETHING OF THE OUTWARD ASPECTS OF THE INWARD, AND SO WILL LECTURES. WITHOUT THEM YOU WILL MAKE NO PROGRESS.'

The outward and the inward are not so different. The outward is also part of the inward, the outermost part, of course. And the inward is also part of the outward, the innermost part of the outward, of course. But they are not separate, they are together. Never separate them. They are one reality, just like the circumference and the centre. The centre cannot exist without the circumference, and the circumference cannot exist without the centre. If the circumference is there without the centre it cannot be called the circumference, and if the centre is there without the circumference of which it is the centre, it is not the centre any more. Of what? The centre depends on the circumference as much as the circumference depends on the centre. The surface is part of the depth as the depth is part of the surface. This is the right

understanding.

SIMAB: 'BECAUSE THE OUTWARD IS THE CONDUCTOR TO THE INWARD.'

Many times it happens that people come to me and they say, 'We want to be sannyasins but what is the use of the outward: the dress and mala and things like that?' A woman wrote to me, 'Osho, I love you and I want to surrender to you but I cannot surrender to the orange dress and I hate your mala.'

This is the logical mind. The logical mind says, 'The inner is the inner and the outer is the outer, so love Osho from the inner. What is the need of any outward show?' But when you are hungry, you eat something from the outside. You don't say, 'Hunger is inside and I cannot go to Vrindavan and I don't care a bit about food. What is the need of food? Hunger is inside.'

But the inside hunger is fulfilled, satisfied, by outside food -- because the outside is constantly changing into the inside. When you eat, you chew, you digest; it becomes the inside. And what is inside is constantly becoming your outside. Life is changing always -- moving from the inside to the outside, from the outside to the inside. It is a tremendous movement between polarities.

So don't create such logical problems for yourself. Don't divide. You are one. In and out, you are both. Hence sannyas has to be both together -- inner and outer.

Just look at the absurdity. You say, 'I love you, Osho, but I hate your mala.' This is not possible. One thing must be wrong: either you don't love me or you can't hate the mala. If you hate the mala you can't love me; if you love me you can't hate the mala. But I can understand why the statement is possible. You divide the outer and the inner.

When you love a man or a woman you divide the outer and the inner. You say, 'I will not touch your body because I love you from the inside and what is the point of touching your body? I love you but I hate your body,' Have you said that to any woman some time? -- 'I love you but I hate your, body.' She will never forgive you. Have you said that to any man, 'I love you tremendously but don't touch me, don't make any outward show. What is the point of hugging and kissing and embracing? No need. We can love as inner centres.' But is that love going to grow? Is that love going to fulfil? Is that love going to become a contentment? It is not possible.

SIMAB: 'BECAUSE THE OUTWARD IS THE CONDUCTOR TO THE INWARD. BOOKS WILL TEACH YOU SOMETHING OF THE OUTWARD ASPECTS OF THE INWARD, AND SO WILL LECTURES. WITHOUT THEM YOU WILL MAKE NOT PROGRESS.'

MULAKAB: 'BUT WHY SHOULD WE NOT BE ABLE TO DO SO WITHOUT BOOKS?'

Logic wants to be consistent and life is not consistent. Logic says that if books are not needed then they are not needed. Then why can't we do without them? Then why don't you be consistent? Why are you not consistent? Either say books are useless and burn them or say they are useful and worship them.

But a man who understands life is not an extremist. He says, 'Books can be used, but there is no need to worship them. Books can be used, but there is no need to burn them.' Both are extremist, partial standpoints.

Sufis will not agree with the Zen Masters burning scriptures, because when you burn the scriptures it shows that you are still too much attached to them -- otherwise why burn them? Why take so much trouble? You have some attachment, some obsession -- either you can worship or you can burn but you cannot just use them. Sufis are more down to earth.

People simply jump from one extreme to another the logic always can deceive you because it pretends a kind of consistency.

A little man tip-toes up M.G. Road, stopping at intervals to scatter some kind of powder here and there on the street from a bag in his hand. His behaviour is so odd that he soon attracts a crowd of followers. A policeman decides to investigate and approaches the man.

'What's in that bag?' says the policeman.

'Waffle dust,' says the little man.

'What's that?' asks the policeman.

'Waffle dust is my own discovery,' says the man, 'and is for the eradication of most varieties of poisonous snakes, lions, tigers, elephants, etcetera, etcetera.'

'But there are no snakes, no lions, no tigers, no elephants on M.G. Road,' explains the policeman. 'I know,' says the little man. 'This is pretty powerful stuff.'

This is very consistent. It is because of this stuff that you will not see any elephants, tigers, lions. This is pretty powerful stuff.

Logic is very self-fulfilling. It creates a very consistent world of concepts. If you decide that the scriptures are useful then logic says: 'Worship them. Put them on a high pedestal. They are truth, embodied truth.' Or if you say: 'Truth is not in the words,' then scriptures are meaningless, then throw them away, burn them. Either worship them or insult them.

But the really practical man, the pragmatic man, will use them. He will neither worship nor insult them -- because both are emotional attitudes. You don't worship a timetable and you don't burn a timetable either -- you simply use it. All scriptures are timetables for the inner journey. They are not the inner journey, remember, they are maps. The map of India is not India. Seeing the map of India you have not visited India, but there is no need to burn it because it is not India. It can be helpful. It can be helpful. It can be of tremendous help. It can bring you to the real India.

And a road map is a must when you are travelling in a strange land. A road map contains many things -- except one thing: how to fold it! It can be used. That is the pragmatic standpoint.

MULAKAB: 'BUT WHY SHOULD WE NOT BE ABLE TO DO SO WITHOUT BOOKS?'

SIMAB: 'FOR THE SAME REASON THAT YOU CANNOT THINK WITHOUT WORDS. YOU HAVE BEEN REARED ON BOOKS; YOUR MIND IS SO ALTERED BY BOOKS AND LECTURES, BY HEARING AND SPEAKING, THAT THE INWARD CAN ONLY SPEAK TO YOU THROUGH THE OUTWARD. WHATEVER YOU PRETEND YOU CAN PERCEIVE.'

We have been reared on books. Our mind is nothing but words, logic, philosophy. If this mind has to be converted then it has to be approached in a way it can understand. Hence Masters use words, Masters even use logic. Masters use all that is of any help to you.

But their whole effort is to take you beyond yourself. They use words to go beyond words and they use your mind to drop it, to become mindless, to become a no-mind.

MULAKAB: 'DOES THIS APPLY TO EVERYONE?'

Again this is logic trying to find consistency. 'DOES IT APPLY TO EVERYONE?' Logic always generalises, and reality is not a generalisation. Unique individuals are here, there are no generalisations. Have you ever seen a human being? You see Teertha, you see Maneesha, you see Sudha, you see Sheela, you see Madhuri -- you see many people. but you never see a human being. A human being is a generalisation. You will never come across a human being. You will always come across concrete men, women, not human beings. Concrete. Logic lives in generalisations.

MULAKAB ASKED: 'DOES THIS APPLY TO EVERYONE?'

SIMAB: 'IT APPLIES TO WHOM IT APPLIES. IT APPLIES ABOVE ALL TO THOSE WHO THINK IT DOES NOT APPLY TO THEM!'

This is of tremendous importance. Keep it always in your consciousness.

'IT APPLIES ABOVE ALL TO THOSE WHO THINK IT DOES NOT APPLY TO THEM!'

-- because that is the last deception the mind can play. That is the last trick, strategy, of the mind to protect itself -- 'It does not apply to me.' You always become a victim of that trick -- 'It does not apply to me.'

Here people write to me: 'Osho, what you said was perfectly beautiful. Many people will be benefitted by it, many -- but not me.'

I have heard about a man who used to come to a church to listen to a priest, and every day, whenever he

was leaving, he would say to the priest, 'You did well. You hammered well. All those people needed it.'

By and by it became a kind of drag to the priest. This man was so egoistic. It was an everyday thing. Whenever the priest would speak, in the end the man was waiting and he would say, 'You did well. You hammered well. These people needed it. They deserved it. You put them right. That is going to help them.'

And the priest was waiting for the right opportunity to talk to this man. Then one day it happened. It was raining hard and only this man turned up. Nobody else was there. So the priest thought, 'Now, let us see what he says.' And the man was waiting.

When the priest finished and the man was going out he said, 'You did well. They would have been benefitted very much if they had been here. Poor fellows. They missed. I feel sorry for them!'

Remember that all that is being said by Masters is said to you, to you in particular. Don't bring others in. And if you feel that it does not apply to you then it applies to you certainly and absolutely. Whenever you want to make an exception for yourself, beware. You are being befooled by your mind. Beware, and escape from the trap. And if you are aware and you escape from the trap you can become the exception. By not thinking you are the exception, you can become the exception. By not thinking you are great, you can become great. By not thinking you are very humble, you can become humble. All that is good is unselfconscious, it is innocent.

Sufis: The People of the Path, Vol 2

Chapter #8

Chapter title: A Holiday from Sanity

3 September 1977 am in Buddha Hall

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The first question:

EVERY TIME I FALL IN LOVE, THINGS START TO CRASH ALL AROUND ME. I GUESS THAT I LOSE MY CENTRE BUT IN THIS STATE I DON'T KNOW IF I HAVE A CENTRE OR NOT. THINGS GET CONFUSED AND CRAZY.

The question is from Krishna Priya.

The first thing: you don't yet have a centre. That which you feel as a centre is just the ego. It is not your true centre. It is a pseudo feeling, very illusory. So when you fall in love, ego has to disappear. In love, the ego cannot exist. Love is something far more true, far more authentic than you are. That's why you will always feel that things start getting a little bit crazy -- because you cannot control them. The controller is no more. When the ego is not there, who is there to control or to discipline? Then you are in a chaos.

But that chaos is far more beautiful than the ugly ego. Out of that chaos all the stars are born. Out of that chaos you are born anew. It is a rebirth. Each love affair is a new birth.

So don't take it negatively. Don't think that you are losing something in love -- you have nothing to lose. If you have something then there is no way to lose it. If you have the real centre then love supports that centre, integrates it, makes it more crystallised. Truth helps truth.

For example, if there is darkness in the room and you bring a lamp, the darkness is destroyed. But if there is light -- there is a lamp -- then the room has more light than before. The light is doubled.

The ego is like darkness, a false entity. It only appears to be there, it has no positive reality. When the light of love comes, darkness goes out. If you have the real centre -- what Gurdjieff calls crystallisation or what Hindus call ATMAN or what Sufis call ROOH, spirit -- if you really have it then each love will make it more and more clear, more and more transparent, more and more available. Each love affair will be a step -- and you will be moving higher in crystallisation.

So this is the first thing to be understood: don't choose the ego, always choose love. When it is a question between the real and the unreal, choose the real, even if sometimes the real brings inconvenience. It does bring inconvenience. We have chosen the unreal because it is convenient -- for no other reason have we chosen it. There is just one reason: it is convenient. You will have to go through inconvenience. That inconvenience is what I call TAPASHCHARYA, austerity, SADHANA. That's what it means to be initiated into a path.

Always choose the real, howsoever bad and howsoever painful and howsoever destructive it looks. Even if it feels like death, choose it -- and you will be benefitted by it. Never choose the comfortable the convenient, the bourgeois, other-wise you will live the life of a hostile -- if you are fortunate -- or the life of a phony if you are not so fortunate, or, if you are not fortunate at all, the life of a zombie.

Love brings you out of your ego, out of your past, out of your patterned life. Hence it appears to be a confusion.

Priya's observation is right. She says: EVERY TIME I FALL IN LOVE, THINGS START TO CRASH ALL AROUND ME. She really falls in love. I have been watching her love affairs. When she falls, she really falls! It is never so-so, it is never lukewarm. She really goes mad, berserk. And it is happening again, that's why she has put this question.

But that's good. There is nothing to be worried about. Lose the ego. Sometimes to be mad is a basic necessity to remain sane. If you are always sane then your sanity is suspect. Then you must be carrying a great neurosis hidden behind you, and any day it can explode, it can erupt. You are sitting on a volcano. It is good to have a few holidays from sanity. Sunday is good. Sometimes forget all about your sanity, all about your rules, discipline, controlled behaviour, and all that nonsense. Sometimes be on a holiday, relax, and go berserk.

If you go berserk deliberately, consciously, fully aware, it is going to be an incredible experience. and you are never in danger. When you go berserk consciously you can come back. You know how you entered into it and you know how to get out of it.

When you don't go consciously, when you are thrown by a volcano inside you, when it is not your choice, but just an accident, when it is not that you have chosen the holiday but you have been forced to go on a holiday, then it is not within your capacity to come back. That's what happens to mad people. They become mad only when they have accumulated so much madness that now it is not possible for them to control it. It overwhelms them. And then they cannot come back.

Here, living with me, I am teaching you one basic principle of remaining sane -- that is, deliberately, consciously, with effort, to sometimes go mad. It is a good experience. You remain available to both polarities -- sanity/insanity. You swing. You have freedom.

The person who is always sane is not free and the person who is always insane is not free either. But the person who can swing from sanity to insanity, and can easily swing, smoothly, with no barrier, has great freedom. These are the people who have known what life is. All the mystics are mad and all the mad people could have become mystics, but they missed. And when you go on your own you can come back. That is my basic teaching here. I teach you to be mad consciously.

So Priya, go into it. Don't be afraid. All that you lose is not worth keeping.

The second thing. She says: I GUESS I LOSE MY CENTRE BUT IN THAT STATE I DON'T KNOW IF I HAVE A CENTRE OR NOT. That too is good observation. You don't have one yet. The ego has to go utterly, only then will the real centre be seen. When the clouds have disappeared you will see the sun.

Only after you have moved in deep love and the ego has really been dropped -- there is something very valuable which can be got only if you drop the ego, and that price has to be paid -- when you have really loved deeply, then a new kind of integration will arise in you.

Love does two things: first it takes the ego away, then it gives you the centre. Love is a great alchemy.

There are three kinds of love -- I call them love one, love two, love three. The first love is object-oriented; there is an object of love. You see a beautiful woman, really graceful, with a proportionate

body. You are thrilled. You think you are falling in love. Love has arisen in you because the woman is beautiful, because the woman is nice, because the woman is good. Something from the object has stirred love in you. You are not really the master of it; the love is coming from the outside. You may be a very unloving person, you may not have the quality, you may not have that benediction, but because the woman is beautiful you think love is arising in you. It is object-oriented.

This is the ordinary love. This is what is known as eros. It is lust. How to possess this beautiful object? How to exploit this beautiful object? How to make her your own? But remember, if the woman is beautiful she is not only beautiful for you, she is beautiful for many. So there will be many people falling in love with her. And there is going to be great jealousy, competition, and all kinds of uglinesses that come in love, in so called love.

Mulla Nasruddin married a very ugly woman, the ugliest possible. Naturally the friends were puzzled and they asked Mulla, 'You have money, you have prestige, you could have got any beautiful woman that you wanted, why have you chosen this ugly woman?'

He said, 'There is a reason for it. I will never suffer from jealousy. This woman will always be faithful to me. I cannot believe anybody falling in love with her. In fact, even I am not in love with her. It is impossible. So I know nobody can love her.'

With Mohammedans it is a tradition that when the wife comes for the first time she asks the husband -- because the Mohammedan woman has to remain behind a purdah, behind a curtain, she cannot show her face to everybody -- so the woman asks the husband, 'To whom can I show my face and to whom am I not allowed to show my face?'

So when the woman asked Mulla, 'To whom can I show my face and to whom am I not allowed to show it?' Mulla said, 'You can show it to everybody except me!'

If you are falling in love with a beautiful woman or a beautiful man, you are getting into trouble. There is going to be jealousy, there is going to be murder, there is going to be something. You are in trouble. And from the very beginning you will start possessing so that there is no possibility of anything going wrong or beyond your control. You will start destroying the woman or the man. You will stop giving freedom. You will encroach on the woman from all sides and close all the doors.

Now the woman was beautiful because she was free. Freedom is such an ingredient in beauty that when you see a bird on the wing in the sky, it is one kind of bird, but if you see the same bird in a cage, it is no longer the same. The bird on the wing in the sky has a beauty of its own. It is alive. It is free. The whole sky is his. The same bird in a cage is ugly. The freedom is gone, the sky is gone. Those wings are just meaningless now, a kind of burden. They remain from the past and they create misery. Now this is not the same bird.

When you fell in love with the woman, she was free; you fell in love with freedom. When you bring her home you destroy all possibilities of being free, but in that very destruction you are destroying the beauty. Then one day suddenly you find that you don't love the woman at all -- because she is beautiful no more. This happens every time. Then you start searching for another woman and you don't see what has happened; you don't look at the mechanism, at how you destroyed the beauty of the woman.

This is the first kind of love -- love one. Beware of it. It is not of much value, it is not very significant, it has no value. And if you are not aware you will remain trapped in love one.

Love two is: the object is not important, your subjectivity is. You are loving so you bestow your love on somebody. But love is your quality, it is not object-oriented. The subject is overflowing with the quality of love, the very being is loving. Even if you are alone you are loving. Love is a kind of flavour to your being.

When you fall in love, the second kind of love, there is going to be greater joy than the first. And you will know -- because this love will know -- how to keep the other free. Love means to give all that is beautiful to the beloved. Freedom is the most beautiful, the most cherished goal of human consciousness, how can you take it away? If you love a woman really, or a man, the first present, the first gift, will be the gift of freedom. How can you take it away? You are not the enemy, you are the friend.

This the second kind of love will not be against freedom, it will not be possessive. And you will not be worried very much that somebody else also appreciates your woman or your man. In fact, you will be happy that you have a woman whom others also appreciate, that you have chosen a woman whom others also desire. Their desire simply proves that you have chosen a diamond, a valuable being, who has intrinsic value. You will not be jealous. Each time you see someone looking at your woman with loving eyes you

will be thrilled again. You will fall in love with your woman again through those eyes.

This second kind of love will be more a friendship than a lust and it will be more enriching to your soul.

And this second kind of love will have one more difference. In the first kind of love, the object-oriented, there will be many lovers surrounding the object, and there will be fear. In the second kind of love there will be no fear and you will be free not to bestow your love only on your beloved, you will be free to bestow your love on others too.

In the first, the object will be one and many will be the lovers. In the second, the subject will be one and it will be flowing in many directions, bestowing its love in many ways on many people -- because the more you love, the more love grows. If you love one person then naturally your love is not very rich; if you love two, it is doubly rich; if you love many, or if you can Love the whole humanity, or you can love even the animal kingdom, or you can love even trees, the vegetable kingdom -- then your love goes on growing. And as your love grows, you grow, you expand. This is real expansion of consciousness. Drugs only give you a false idea of expansion; love is the basic ultimate drug that gives you the real idea of expansion.

And there is a possibility.... Albert Schweitzer has said 'reverence for life' -- all that lives has to be loved. Mahavira in India has said the same thing. His philosophy of AHIMSA, non-violence, says love all that lives. But one man, one contemporary in america, Bugbee, has gone even one step further than Mahavira and Schweitzer. He says, 'Have reverence for things too.' That is the ultimate in love. You don't only love that which lives, you love even that which is. You love the chair, you love the pillars, you love things too -- because they are also there. They also have a kind of being.

When one has come to this point -- that you love the whole existence irrespective of what it is, that love becomes unconditional -- it is turning into prayer, it is becoming a meditation.

The first love is good in the sense that if you have lived a loveless life it is better than no love. But the second love is far better than the first and will have less anxiety, less anguish, less turmoil, conflict, aggression, violence. The second kind of love will be more of a love than the first kind, it will be more pure. In the first, the lust is too much and spoils the whole game -- but even the second love is not the last. There is love three -- when subject and object disappear. In the first the object is important, in the second the subject is important, in the third there is transcendence -- one is neither a subject nor an object and one is not dividing reality in any way: subject, object, knower, known, lover, loved. All division has disappeared. One is simply love.

Up to the second you are a lover. When you are a lover something will hang around you like a boundary, like a definition. With the third, all definition disappears. There is only love; you are not. This is what Jesus means when he says. 'God is love' -- love three. If you misunderstand the first, you will never be able to interpret rightly what Jesus' meaning is. It is not even the second, it is the third. God is love. One is simply Love. It is not that one loves, it is not an act, it is one's very quality.

It is not that in the morning you are loving and in the afternoon you are not loving -- you are love, it is your state. It is not a HAL, it is a MAGAMA. You have arrived home. You have become love. Now there is no division. All duality has disappeared.

The first kind of love is 'I-it'; the other is taken as a thing. That's what Martin Buber says 'I-it'. The other is like a thing. You have to possess. My wife, my husband, my child... and in that very possession you kill the spirit of the other.

The second kind of love Martin Buber calls 'I-thou'. The other is a person. You have respect for the other. How can you possess somebody you respect? But Martin Buber stops at the second; he has no understanding about the third love. Martin Buber cannot understand Jesus. He remains a Jew. He goes up to 'I-thou'. It is a great step from 'I-it' to 'I-thou' but it is nothing compared to the step that happens from 'I-thou' to no dualism, to ADVARTA, to oneness, where only love remains.

Even 'I-thou' is a bit of a tension-creating phenomenon -- you are separate and the beloved is separate. And all separation brings misery. Unless one becomes totally one with the beloved, with the loved one, some kind of misery is bound to remain lurking by the side. In the first the misery is very clear, in the second the misery is not so clear; in the first it is very close, in the second it is not so close, it is far away -- but it is there. In the third it is no more.

So Priya, I would like you to learn more of love. Move from the first to the second and keep it in your consciousness that the third is the goal. And don't be worried about losing yourself. Lose yourself -- because that is the only way to find yourself.

The second question:

IT HAS BEEN SAID: 'YOU LIVE ONLY ONCE, BUT IF YOU LIVE IT RIGHT, ONCE IS ENOUGH.'

Anurag, once is more than enough!

The third question:

WHY DO YOU TELL WOMEN SANNYASINS NOT TO HAVE BABIES?

-- because I cannot tell it to men sannyasins!

The fourth question:

WHEN A MAN LIVES WITH TWO WOMEN AT THE SAME TIME DOES IT MAKE ANY DIFFERENCE TO HIS ENERGY?

Are you mad or masochistic or something? Is not one woman enough for you?

I have overheard....

Mulla Nasruddin's son was asking, 'Mulla, why does the law not allow men to marry two women or more?'

And Mulla said, 'If a man cannot protect himself the law protects him!'

Even to manage one will be difficult for you right now. The question is unsigned. The person must have been afraid to ask it. The very fear shows that you have a kind of alertness about what you are asking.

If you are still in love one then you will be in great trouble. You will be disrupted, torn apart between two women. With love one, one woman is more than enough.

With love two there is no problem -- but then it is not a question of two women. Then the question about the object of love is not relevant. Then it depends on you -- how much love you have and how much you can share.

But the questioner must be somewhere in the first kind of love where one wants to grab as many women as possible because it is an 'I-it' relationship. Just as you would like to have two houses, three houses, just as you would like to have more money in the bank, so you want to have many more women. In the ancient days it was the only way to know whether a man was rich or not -- to see how many women he had. Kings used to have hundreds. Just thirty years ago the Nijam of Hyderabad had five hundred women. In fact, he was not capable of recognising all of the women. But it was a kind of prestige. He could afford them.

But women are not things, they are persons. They are souls as much as you are.

The question must have been asked by a man. You would like to possess as many women as you can. This very possessiveness shows an unloving heart. You must be somewhere in the first kind of love, where love is an 'I-it' relationship. Move from there. Even one woman will be enough of a misery to you. Two will be too much.

But you may be a masochist. Then it will be a different matter altogether. A masochist is one who wants to suffer, who loves being miserable, who is happy only when he is miserable. A masochist is one who wants to torture himself. If you are a masochist then it is okay. But to be a masochist is not a good thing, it is a neurosis. You will need psychiatric treatment.

But if your love has moved from the first then the question will not be relevant at all. Then it is not a question of having two women or one -- it is not a question of having at all. With the second kind of love it is a question of being. You love. You love as many people as are available. And you love in different ways: somebody you love as your wife, somebody you love as your friend, somebody you love as your daughter, somebody you love as your sister, somebody as your mother. and it is possible also that you can share one

kind of love with many people. But first attain to the second kind of love. Then it is not a problem at all.

And problems utterly disappear with the third kind of love -- you are simply love. Then you can go on loving, there is no end to it. You have infinite energy. But right now you will not be able to go on loving, and never do anything beyond your capacity otherwise you will become more miserable. First learn how to love one woman -- at least learn how to love one woman. Let it become an 'I-thou' relationship. If you create a conflict with two women around you, you will not be able to move smoothly from 'I-it' to 'I-thou'.

The fifth question:

THE BIBLE SAYS: 'WAIT AND EVERYTHING SHALL BE GIVEN TO YOU.' OSHO, WHAT DO YOU SAY?

I say, 'Wait, and if you receive, it shall surely be a miracle.' Just because you wait there is no obligation on existence's part to give it to you -- because you may be asking for the wrong thing.

As I know people, out of a hundred, ninety-nine point nine per cent of them ask for the wrong thing. If God is compassionate he cannot give those things to you. Your desire is your desire; it is part of your mind, it is part of your ego. God cannot fulfil it, should not fulfil it. If he fulfils it you will be going more and more astray, far away. You will be moving in the dark night and you will be losing all possibilities of re-entering the source of light.

No, all your desires cannot be fulfilled. In fact, your desire as such cannot be fulfilled. Your desire is going to be a wrong desire. You are wrong, how can your desire become right? There are no right desires and wrong desires, there are only right persons and wrong persons. The wrong person is the one who has desires and the right person is the one who has no desires. When there are no desires everything is fulfilled.

Now this will look like a paradox. When you don't have any desire, everything is fulfilled. Then you get that which is needed, then you get that which is beneficial. And you are always happy because it is always a gift.

The sixth question:

WHY DO YOU CALL MEN MONKEYS? ISN'T IT INSULTING TO THE DIGNITY OF MAN?

Monkeys think otherwise. They don't like to be compared with men; they think it is against the dignity of monkeys. When Darwin said that man has come out of the monkeys, has evolved out of the monkeys, monkeys were very angry. Great treatises have been written by the monkeys proving that man is a fall and not an evolution.

And there are arguments for it. Man has fallen from the tree to the earth. It is a fall. And man has become less than he was. Ask any monkey. Just try to follow a monkey and it will be impossible. How strong a monkey is! Man is no longer strong. Man is almost impotent in comparison to the monkey. See the joy of the monkeys. Man is so sad.

In the first place why should man think that his dignity is insulted or he is humiliated? Monkeys are beautiful people. Yes, I know they have not produced Buddha, Rumi, Junaid -- that's true -- but they have not produced Genghis Khan, Tamburlaine, Alexander, Adolf Hitler, either. They have not been creating wars and killing and murdering. Monkeys are vegetarians. Monkeys are very good people. And they are always happy and always in the mood of fun and always celebrating.

Yes, man can rise very high -- beyond humanity -- but man can fall very low -- below animals. And up to now, the record of going higher than humanity is not great. Once in a while, out of millions, one person rises to become a Buddha, a Junaid, or a Mohammed. But the others remain lurking in the darkest, muddiest consciousness.

I am reminded of a beautiful story. It happened just a few months ago. It happened in the election days. A few things sell very well in the election days. One of those things is the white hand-spun Gandhi cap. It sells only when there are elections. Everybody becomes a Gandhian. Once the election is over, people forget all about Gandhi -- and it is good that they forget all about Gandhi because whatsoever he has taught

is almost nonsensical. But when there is an election, everybody is a Gandhian; even those who are suspected of murdering him, even they become Gandhians.

So Gandhi caps were in great demand and a man was doing great business. He was rushing from one town to another selling Gandhi caps. One day he was coming home from another neighbouring town. He was very tired; business had been really great. He had sold almost one thousand caps. Just a few -- fifty, sixty -- caps were left in his bag. And he was very tired.

So underneath a Banyan tree he rested for a while. He fell asleep. When he woke up he saw that the bag was empty and all the caps were gone. He could not believe it because he could not see anybody around. Then he looked up -- and it was really a beautiful scene! All the monkeys were sitting and enjoying the Gandhi caps. You could have found Morarji Desai and Charan Singh and Jagjivan Ram -- all kinds of people were there. And they were really grinning and smiling. It was a trip!

At first the man also enjoyed. But then he thought, 'Sixty caps are gone. What to do now? How to get these sixty caps back?' Then he remembered that monkeys are imitators. Only one cap was left on his head. So he shouted, 'Abracadabra!' just to catch the attention of the monkeys. And they all looked at what was going on. Then he threw away his cap. The moment he threw away his cap, all the monkeys threw away their caps. They are imitators.

He collected the caps, laughed loudly, and came home. The next day he had a fever and could not go selling. So he sent his young son. He told him the story -- 'If by chance, something like this happens, remember: first shout the mantra "Abracadabra!" and then throw away your cap and you will get all your caps back. In case something like this happens, I am telling you -- just to be safe.'

So the son went and it was a good day and he sold many, many caps. When he was coming back, by a coincidence it happened that as he came near the Banyan tree he also felt very tired. And it was so shady, with such beautiful foliage, and it was such a beautiful place to rest. So he put down his bag and went to sleep. When he opened his eyes exactly the same thing had happened. It was a miracle! The bag was empty. He looked up -- Morarji Desai, Charan Singh, Jagjivan Ram were, all sitting there, all the great Gandhians with their Gandhi caps. And they were really enjoying and thumping and they looked more hilarious than the father had told in the story.

But the son was not puzzled. He knew the secret. So he shouted, 'Abracadabra!' and threw his cap. And monkeys almost went crazy. They went crazy with laughter and shook the tree as if it was an earthquake. And do you know what happened? One monkey who had not got a cap came down and took the son's cap. They had learned a lesson!

Monkeys are intelligent people. Now even the cap that was Left had gone.

Man learns more slowly than monkeys. Man goes on repeating the same mistakes again and again. What kind of dignity are you talking about? If you look at the history of man it is the same mistakes being repeated again and again. It is almost mechanical -- the same wars, the same violence, the same rape on nature, the same destructiveness. Down the ages it is the same story.

Only once in a while is there an oasis in this desert of so-called humanity -- a Buddha, a Mansoor. But they are so rare and so exceptional they can be counted out. They need not be counted in. They are so exceptional that we cannot believe they really existed -- they look like metaphors, they look like myths, maybe inventions of the human mind. Just to keep his dignity, just to keep the idea of his dignity, man has created Buddhas and Mahaviras and Krishnas and Christs. Many people suspect that they ever existed.

And their suspicion has a reason. If you look around, you see man in such a state, in such an ugly and neurotic state, it is impossible to believe that a Buddha is possible. Buddha is such an exception and the ordinary neurotic man is the rule. That's why people suspect that they may be wish-fulfilments. That's what Sigmund Freud says -- that all these great people are just wish fulfilments. Man wants to be like that so he creates mythologies.

What dignity are you talking about? Without man the earth will be far more beautiful. It will be less poisoned. The rivers will be again pure, the air will be again unpolluted, trees will again grow, animals will again start roaming, birds will again fly. Do you think that without man the earth will miss much? Yes, it will miss your poisoning, your pollution, your destruction, your wars, your blood. It will miss these things but it will be far more beautiful. Things will be far more silent and musical; in more harmony.

And I am not saying that man has no dignity. I never agree with people like B. F. Skinner. Skinner has written a book, BEYOND FREEDOM AND DIGNITY, in which he says man is not free and has no dignity either. No, I am not saying that. Man can have dignity, but one should not accept it as a given fact. It has to be created. It is potential but not actual. It is possible, but that possibility is only a perhaps. It has not

already happened; you cannot take it for granted. Just by being born as a man you don't have any dignity; you just have the face of a man and all kinds of animality inside.

You will be surprised to know that the English word 'beast' comes from a Sanskrit word PASHU. On the surface they don't seem to be related at all -- PASHU, beast. But in Egypt PASHU became PASHT, and then it became BAST, and then it became 'beast'. And your English word 'bastard' also comes from PASHU -- PASHT, BAST, 'bastard'. Bastard means not knowing your father. That is the situation with animals. Who the father is no animal can say. When a man cannot show his father, cannot identify his father, we call him a bastard.

'Beast' and 'bastard' come from a Sanskrit word PASHU, and PASHU IS tremendously important. PASHU comes from another root PASH -- PASH means bondage. One who is in bondage is a PASHU, IS an animal. One who is still in the bondage of the ego, still in the bondage of the mind, still in the bondage of desire, lust, thoughts, is a PASHU, IS an animal.

So man is man only on the surface. Only a Buddha is a real man in the depth. If Buddha is standing by your side, you will both look alike -- but only on the surface. Your faces resemble each other but deep down you are utterly different, radically different. You live at the lowest rung and he lives at the highest rung. The difference is vast, almost infinite.

Man has dignity in the sense that man can become a Buddha, but not just by being a man. Nobody is born as a man. Humanity has to be searched for, discovered, created. So don't think that because you are born like a human animal you are a man. No, not yet. You can become one, that is your dignity, but you are not it already. It is your dignity, it is your freedom, to choose to become or not to become -- and millions choose not to become. Very rarely, few and far between, does somebody choose to become. So millions live in a kind of disgrace, in a kind of state of sin, a state of fallen consciousness. People live at the minimum.

And unless you live at the maximum you don't have any dignity. You CAN have it, but you don't have it. Strive for it, make effort for it. Before death comes become really a man.

The seventh question:

BROWN HAS SAID: 'THE ULTIMATE PROBLEM IS NOT GUILT BUT THE INCAPACITY TO LIVE. THE ILLUSION OF GUILT IS NECESSARY FOR AN ANIMAL THAT CANNOT ENJOY LIFE, IN ORDER TO ORGANISE A LIFE OF NON-ENJOYMENT.'

I will not agree -- because man is born with the capacity to live. Everybody is born with the capacity to live -- that's what birth means: the capacity to live. Then somewhere on the way man loses the capacity to live, becomes non-orgasmic, becomes sad, serious, dull, stupid.

Each child is born intelligent, full of joy, wonder, adventure, enquiry; each child is born open-ended. But somewhere, some where near the age of three or four, between three and four, the child is distracted by the society, loses all contact with his original capacities, and becomes a false entity. Up to the age of three the child remains a part of nature, flowing, happy about nothing at all, happy for no reason, just happy. Just watch a child. What has he got to be happy about? But he looks like he is on the top of the world. With small things he can be so happy -- just collecting pebbles on the seashore and he can be more happy than you are ever going to be. Even if you collect KOHINOORS YOU will not be as happy. Just with pebbles, coloured stones, or rushing after a butterfly, a child seems to be so joyous.

Somewhere near the age of three the child becomes civilised. We force him. We initiate him into civilisation -- and civilisation up to now has been a kind of insanity, a madhouse. We force the child to become more and more intellectual and less and less intelligent. We force the child to be more and more prosaic and less and less poetic. We force the child to become more and more concerned about the non-essential -- money, prestige, power, ambition -- and more and more uninterested in the real joys of life. We turn the child from a playful being into a worker. The work ethic enters. Now duty becomes more important than love; formality becomes more important than informal flow; manners become more important than truth; policy becomes more important than authenticity.

Once the child has learned these strategies he is no longer happy, and when a child is no longer happy then he needs some reason for why he is unhappy. First we make him unhappy, then naturally one day he is going to ask, 'Why am I unhappy?' Then you have to find reasons. Hindus say it is because in your past lives

you have committed bad karmas. Christians say it is because of the original sin -- because Adam committed a sin of disobedience to God: that's why. And so on, so forth.

Now look at the whole stupidity of it. First you destroy the capacity to enjoy, then naturally, when the child becomes non-enjoying, when he asks, 'Why am I miserable? Why am I unhappy? Why can't I be happy? What has gone wrong?' Naturally you cannot say what has gone wrong. You may not even be aware of it. You cannot say that you have put him on the wrong track. You may not have put him on the wrong track knowingly, you may have simply given it as a heritage. Your fathers, your mothers, your society, have given it to you; you have given it to your children. Each generation gives its neurosis to the new generation. Madnesses go on living. People go on changing, madnesses go on living.

You may not be aware that each child is born with infinite potentiality to be happy. Each child is orgasmic. But one day or other he is going to ask and you have to provide answers. So you create guilt. You say, 'Because you have committed sins in your past life.' You or Adam and Eve, that doesn't matter, anybody, X,Y,Z, will do -- you just have to give an explanation that something has gone wrong in the past. And the past is beyond your capacity, you cannot do anything. What can I or you do about Adam and Eve? How can we manage him not eating the apple? It is impossible. He has eaten it. It has already happened. We cannot undo it. And it is not a drama that is happening right now.

One day I heard two small children -- a boy and a girl, a brother and a sister -- playing. The boy hit the girl very hard and she started screaming. The mother came and asked, 'What is the matter? Why have you hit your sister?' And the boy said, 'We were playing Adam and Eve and rather than giving me the apple she ate it herself.'

Now this is not a drama. We cannot change it any more. It has already happened. Adam has eaten the fruit of knowledge. You cannot do anything; you simply feel guilty.

Hindus look more rational. They are. But that doesn't make much difference. Hindus say it looks absurd that you should suffer for Adam's sin. They make it more rational. They are rational people; they have been philosophising for centuries. They say it is your past karmas. In your past life you have done wrong. Now who is going to suffer? You are the one to suffer for your wrong. It looks more logical.

But it is not. You go on asking a Hindu pundit, 'Then okay, in my previous life I did wrong. What about if I was also suffering in my previous life? How far back can you go? There must be a first life somewhere. Why did I do something wrong in my first life? There is no other life to precede it so you cannot throw the responsibility on the previous life. Why did it happen in the first place?' It is absurd. Nobody has the answer.

In fact, it has not happened in the Garden of Eden and it has not happened in your past life; It has happened in your present life and it has happened in your parents' house and it has happened in your school and it has happened in your society, in your country, and it has been done by the parents and the priests and the politicians. These are the culprits, these are the criminals.

They have taken your joy and they have given you wrong things. They have taken real, nutritious food from you and they have given you lollipops. Even if it tastes good, it does not satisfy hunger. Even if it tastes good, it does not fulfil, it does not make you strong. Yes, ambition tastes good. It is a lollipop. Fame, success, taste good, but deep down you remain poor.

Look at your so-called rich people, look a little deeper into them, and they are beggars, worse than beggars. Sometimes it is possible that a beggar may have something inside him -- a luminous being. Buddha was a beggar, so was Mahavira. But look at your kings and your rich people -- dull and dead. No joy surrounds them. They just go on dragging somehow.

And you have been put on the same track. Somebody is needed to take you out of this conditioning. That's the function of a Master -- to uncondition you, to take all the conditioning that your parents have given you. The Master is basically against your parents and against your society and against your politicians, hence it is not accidental that the politicians and the parents and the society and the priests are always against a real Master whenever he happens. That is where the conflict is.

That's what I am doing here -- taking your wrong conditioning so that your joy can erupt again. It is there, that spring is there, nobody can destroy it. It is existential, it is part of your being, nobody can take it away -- it has just been blocked. The spring is there and the fresh water is still running there -- but rocks have been put around you. You have been blocked. Once those rocks have been taken away again you will become a child. It will be a rebirth. Again you will start flowing. Again your eyes will have lustre and your

face will have joy. Again you will become luminous. That's what Jesus means when he goes on saying, 'Only those who are like children will be able to enter into the kingdom of my God.'

You ask: BROWN HAS SAID: 'THE ULTIMATE PROBLEM IS NOT GUILT BUT THE INCAPACITY TO LIVE. THE ILLUSION OF GUILT IS NECESSARY FOR AN ANIMAL THAT CANNOT ENJOY LIFE, IN ORDER TO ORGANISE A LIFE OF NON-ENJOYMENT.'

How have you been destroyed in your childhood? That has to be looked into. You were born capable of living -- everybody is -- then your capacity to live was taken away. And the way, the trick, that was used to take it away was to give you false ideals, pseudo ideals; to move you in directions which are futile, meaningless; to put you on tracks which go nowhere, which always end in a cul-de-sac. And naturally when you are in a cul-de sac and your life is not going anywhere -- or running in circles -- an explanation is needed. 'Why has this happened to me? Why has this happened to ME and not to others?'

That too is in the mind of everybody -- 'Everybody else is happy, only I am miserable' -- because you look only at the faces. And people manage their faces. They have masks. They don't want to show their misery -- what is the point? They keep it hidden. So when you look around you may see that everybody seems to be happy -- only you are miserable. And that's how everybody is thinking -- 'Everybody else seems to be happy, only I am miserable.' All are miserable.

Misery is there because the society has distracted you. It is not that man is born with an incapacity to live, no, that is not the problem. That's why I don't agree. The problem is not that man has no capacity for joy -- man has -- the problem is that man is not allowed to grow in a natural way.

There are vested interests which don't allow man to go into joyous ways. They need a miserable man. For their own purposes the miserable man is more suitable than a happy man, because a happy man is a rebel and a miserable man is never a rebel. A miserable man is always ready to obey, always ready to submit. A miserable man is so miserable that he cannot stand on his own; he knows that on his own he is just miserable. So he is ready to fall into anybody's trap.

Any politician can become the leader if people are miserable. Then any stupid person can become your leader, your prime minister, your president -- because he can promise you things, he can promise you great things. And you are so miserable that you trust the promises. If you are happy, nobody can deceive you by promising -- because you need not have any promise, you are already happy. With a happy world politicians will disappear.

When you are unhappy you start thinking, 'Maybe this life is wasted, maybe I could not manage this life, but if I can manage the next one, the coming one, that is more than enough to ask.' You go to the priest. The priest promises you good in the other life. The politician promises something good in the future in this life, and the priest promises you something good in the other life beyond death. Both go on promising. Promises are needed by miserable people. If you are happy, you will not go to the politician and you will not go to the priest. For what? You are already happy, you are already in paradise. Then the whole profession of the priest and the politician disappears.

These are the exploiters. These are the people who are sitting on your heart and blocking your energies. They can remain in power only if you are miserable. Remember it. By being miserable you are helping a gang of exploiters. Be happy and you bring the greatest revolution in the world.

Sometimes people come to me and they ask, 'Why don't you teach something so that the society can be changed?' That's what I am doing -- but I am doing it very fundamentally. I don't teach you any social revolution. I don't say to you, 'Go and overthrow this government.' That is meaningless because those who will overthrow the government will become your exploiters. It never changes anything. Down the ages man has been changing the government and the social structure and the economic structure but basically nothing ever changes. Again and again the same thing happens. Man is caught. All hopes are hopeless.

But I am doing something really revolutionary. radical -- I am trying to make you happy. It may not be very obvious to you how it is concerned with the revolution of the society -- it is. A happy person is beyond being oppressed, exploited, because a happy person needs no promises. A happy person is already happy so he is not worried about paradise or after-life. That is all nonsense A happy person is not worried about tomorrow; the morrow takes care of itself. Jesus says: Look at the lilies in the field They don't think of the morrow, they don't toil, they don't labour. They live an unworried existence. They are just there. But I say unto you that even Solomon attired in all his beautiful, valuable dresses was not so beautiful as these lily-flowers.

That's what sannyas is all about. I would like you to become a lily, a flower, unconcerned about the future, unconcerned about the past. The past is no more and the future is not yet. Only the present is there.

Bloom in it, be happy in it, rejoice in it, celebrate in it, and you bring a great revolution in the world -- because you will be getting out of all the traps of the priests and the politicians.

The priests and politicians create guilt in you. They do the harm and then they make you feel guilty. They destroy your capacity to live, to love, to delight, and then they throw the responsibility on you -- 'It is your sin, it is your wrong-doing that has made you so miserable.' Then they create guilt.

But the basic problem is conditioning. Man should be helped to live a natural life, man should not be conditioned to live an unnatural life. The basic problem is not an incapacity to live -- you are born with the capacity to live -- the basic problem is how not to allow others to destroy that capacity. Once they destroy, they bring guilt in also. Guilt is their protection. They protect themselves behind the garb of guilt. First they kill you and then they make you guilty that you have committed suicide.

The seventh question:

WHY DO I ALWAYS ACT OUT OF FEAR?

It is the same thing. Fear has been put very deep down into you. You have been made afraid, you have been frightened, you have been put into a very, very fearful state of consciousness.

The child is born helpless but the child is not fearful, remember. He is helpless but not fearful. The child can go and play with a snake and the child can go and try to ride on a lion. The child is not fearful. The child is helpless, that is true. He is delicate, vulnerable. He needs your help to grow. But you exploit his helplessness; you start changing the colour of his helplessness you make it, you turn it into fearfulness; you reduce it to fearfulness. And it is very easy to change helplessness into fearfulness.

Because the child is helpless you can always make him feel fear. You can say to him, 'We are not going to give you food today,' or 'We are going to lock you in the bathroom,' or 'We will give you a good beating if you do this.' Or the mother can say, 'I am going to leave,' or 'I am going to renounce you.' Or the father can say, 'I will never come home if you do this again.' You can make the child very afraid. He is so helpless he cannot live without you. He does not even know how to survive without you. And it is not possible for him to survive without you.

Because of this you can exploit him, you can make him afraid. When he is afraid you are powerful. When he is afraid, you know his buttons. Then you can manage whatsoever you want him to do and whatsoever you don't want him to do. Then you can force your ideas, your religions, your ideologies, your patterns, on him. You have been miserable and you know that you have been miserable; now you will be forcing the same thing on him and you will make him miserable. If you really love your child there is one thing you will never do -- you will never make him like you. But every father and every mother always wants the child to be just like him. People feel very happy.

Once a child was born. The father was my colleague in the university. He invited me to see the child. He was thrilled. And on the way to his home he said, 'Somebody has said that the child looks like me and many people are saying that the child looks exactly like me.'

When I went to see I told the father, 'He looks like you but please remember not to make him like you.' He said, 'What are you saying? What else can I do? My child has to be like me.'

Now this father is on an ego trip -- as all fathers are. Why does the child have to be like you? Maybe the face looks like you, that is okay. The face does not matter. What matters is his spirit. He has his own spirit. If you try to make it like you it will be a good ego trip for you. People try to be immortal in this way. They will die but their child will live -- and he will be just like them, just as fucked-up as they are, just as miserable as they are, just as neurotic as they are.

I told the father, 'As far as I know, you have been coming to me many times, for many years, and you have been coming to me because you are miserable. And you want this small child to be just like you? Then he will be miserable. If you really love the child then make a decision, an absolute decision and commitment, that you will avoid one thing -- that is that the child should be like you. He can be anybody else -- in being somebody else there is some chance of being happy -- but at least one thing is certain: if he is like you he will be as miserable as you are.'

But that's what goes on. You ask me: WHY DO I ALWAYS ACT OUT OF FEAR? Because you are still not free of your parents. All fear is from your parents. You may have grown in age but you have not

grown in consciousness. Drop your parents.

And I am not saying anything against your parents. I have all compassion for them. Their parents have done the same thing to them. They have suffered a lot. I am not saying be angry with them, I am saying just get rid of them. Drop the conditioning that they have unknowingly put into you. Be free of them, and then you will also have a great compassion and love for them. You will feel sorry for them.

This new collection box has some new features. When you drop in a quarter or more it doesn't make a sound. Drop in a dime and it tinkles a bell. A nickel blows a whistle and a penny fires a shot, and when you don't drop anything in, the box takes your picture.

Now that's how religion creates fear in you.

I have heard....

A minister went hunting up in the mountains. Suddenly a big bear went for him. He took off so fast you could play checkers on his coat tail, but he couldn't find any place to hide.

Suddenly he saw a tree -- but the lowest limb was twenty feet from the ground. He made a frantic leap for it, but missed it. However, he grabbed it on the way down.

You are full of fear. You are just fear and trembling and nothing else. And everybody else lives on your fear. So nobody is going to help you to drop it because everybody lives on it.

Your wife will not help you to drop it because she lives on it. Wives make their husbands very afraid. Your husband will not help you to drop it, because once you drop fear you may drop the husband himself. It may be just because of fear that you go on staying with this ugly man. Your children will not like you to drop fear. Because you are afraid, your children have some power over you. Your parents will not like you to drop fear. Nobody will like you to drop fear. You have to decide to drop it -- because it is against you and in favour of all. It is destructive for you and a good opportunity for everybody to exploit you.

And the last question:

BELOVED OSHO, I AM SUFFERING FROM WRITER'S BLOCK! I WONDER, HOW IS IT THAT LATELY, AS I FEEL MORE AND MORE OVERWHELMING GRATITUDE AND LOVE, I BECOME LESS AND LESS ABLE TO EXPRESS IT? IT PAINS ME THAT I CANNOT SHARE WHAT I AM EXPERIENCING. YOUR LOVE-SICK BARD, MANEESHA.

It happens, Maneesha. The more you feel for me, the more you will feel incapable of expressing it.

Superficial feelings can be expressed easily; words are adequate for them. Deeper feelings cannot be expressed adequately words are not adequate for them. Words are too superficial. When the feeling goes very deep, it goes beyond words. You can feel it, you can be thrilled by it, you can feel the pulsation all over your body and being, but you cannot put it into words. You can try and you can feel that you have failed. When you put it into words something very tiny comes up -- and it was so huge when you were experiencing it, so enormous. It was so overwhelming. Now you put it in a word and it is just a drop -- and it was an ocean when you were feeling it.

I can understand Maneesha's problem. She is my bard and the deeper she goes into me and into herself, the more and more difficult it will be for her, the more and more incapable she will feel: But that's a good sign. That's a sign that something really tremendous is happening.

Go on trying to express -- because even if it cannot be expressed, it has to be expressed. Even if you cannot put the ocean of your heart into the words, don't be worried. If even only a few drops get into them, that's good -- because even those few drops will lead people towards me, even those few drops will give them a taste, a taste of the ocean.

And remember one thing, even a single drop of the ocean is as salty as the whole ocean. And even a single drop of the ocean is as much water as the whole ocean. It may be small but it has the same flavour. It may be very small but it has the same secret. If you can understand a single drop of water you have understood all the water that exists on the earth or other planets. Even if water exists on some unknown planet, it will be H₂O. We don't know, but if water exists on some unknown planet, it will be H₂O and

nothing else. We know the secret. A single drop of water has the secret.

So don't be worried. The song is going to become and more difficult. The deeper you go, the more you will feel dumb. The deeper you go, the more you will feel that silence is needed, the more you will want to sing the song in silence. But silence will not be understood by people. And Maneesha is my bard so she cannot be allowed.

So let the writer's block be there. I will go on hammering on it and destroying it. And you go on singing your song.

Sufis: The People of the Path, Vol 2

Chapter #9

Chapter title: The Touch of the Master

4 September 1977 am in Buddha Hall

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THERE WAS ONCE A SUFI WHO WANTED TO MAKE SURE THAT HIS DISCIPLES WOULD, AFTER HIS DEATH, FIND THE RIGHT TEACHER OF THE WAY FOR THEM.

HE THEREFORE, AFTER THE OBLIGATORY BEQUESTS LAID DOWN BY LAW, LEFT HIS DISCIPLES SEVENTEEN CAMELS, WITH THIS ORDER:

'YOU WILL DIVIDE THE CAMELS AMONG THE THREE OF YOU IN THE FOLLOWING PROPORTIONS: THE OLDEST SHALL HAVE HALF, THE MIDDLE IN AGE ONE-THIRD, AND THE YOUNGEST SHALL HAVE ONE-NINTH.'

AS SOON AS HE WAS DEAD AND THE WILL WAS READ, THE DISCIPLES WERE AT FIRST AMAZED AT SUCH AN INEFFICIENT DISPOSITION OF THEIR MASTER'S ASSETS. SOME SAID, 'LET US OWN THE CAMELS COMMUNALLY.' OTHERS SOUGHT ADVICE AND THEN SAID, 'WE HAVE BEEN TOLD TO MAKE THE NEAREST POSSIBLE DIVISION.' OTHERS WERE TOLD BY A JUDGE TO SELL THE CAMELS AND DIVIDE THE MONEY; AND YET OTHERS HELD THAT THE WILL WAS NULL AND VOID BECAUSE ITS PROVISIONS COULD NOT BE EXECUTED.

THEN THEY FELL TO THINKING THAT THERE MIGHT BE SOME HIDDEN WISDOM IN THE MASTER'S BEQUEST, SO THEY MADE ENQUIRIES AS TO WHO COULD SOLVE INSOLUBLE PROBLEMS. EVERYONE THEY TRIED FAILED, UNTIL THEY ARRIVED AT THE DOOR OF THE SON-IN-LAW OF THE PROPHET, HAZRAT ALI.

HE SAID, 'THIS IS YOUR SOLUTION. I WILL ADD ONE CAMEL TO THE NUMBER. OUT OF THE EIGHTEEN CAMELS YOU WILL GIVE HALF -- NINE CAMELS -- TO THE OLDEST DISCIPLE. THE SECOND SHALL HAVE A THIRD OF THE TOTAL, WHICH IS SIX CAMELS. THE LAST DISCIPLE MAY HAVE ONE-NINTH, WHICH CAMEL -- IS LEFT OVER TO BE RETURNED TO ME. THIS WAS HOW THE DISCIPLES FOUND THE TEACHER FOR THEM.

SUFISM depends absolutely on the concept of the Master. Without the Master there is no Sufism. Sufism does not believe in the books, it believes in the living Master. One has to come to somebody who has come to know by himself. The books may contain great wisdom, but there is no way to decode it. If you decode it, you will decode it according to your mind. That will falsify the book.

Islam is known as the religion of the book -- the Koran. Hinduism is also known as the religion of the book -- the Veda. And so is the case with Christianity. The word 'bible' simply means the book.

But Sufism insists that the book cannot help you. No book can help you. Sufis of course have a book which they call The BOOK OF THE Books, but it is empty. Nothing is written in it -- not even a single word. That is their attitude about books -- that although many things will be there, for you it will remain

empty, because you can read only that which you know.

Just the other day I heard somebody ask Mulla Nasruddin, 'Why did Jesus say "Blessed are the poor in spirit"?'

Mulla thought for a while and then said, 'Blessed are the poor in spirit for they have no money to buy booze.'

Another time somebody asked Mulla Nasruddin, 'And what is the eleventh commandment?' He said, 'Thou shalt not get caught.'

Your mind will become your master when you are reading a book, and the mind is the problem. This mind can continue perfectly well with a book. The book is dead. The mind has to interpret, comment, decide what the meaning is. So when you are reading a book, you are reading your own mind in an indirect way. The book goes on throwing you back to yourself.

You may become very learned but you will never become a man who really knows. You will know many things about God but you will never know God. And you will know many things about truth but you will never know truth. And to know ABOUT IS just meaningless. To know is the thing, not to know ABOUT. To know about means you have missed. But the books can give you a very, very strong feeling that you know; without knowing at all you can have the feeling that you know -- and that will become your greatest barrier to knowing. That will become a China Wall around you; your bridges will be broken. How to bridge? How to connect? How to attain to this connection with the divine?

The divine seems so far away; the divine seems almost impossible. The God is not obvious; the God is not close by. You look all around and the existence seems to be almost empty of God. That's what Martin Heidegger says -- 'I have not found a single thing in the world which I can call sacred.'

From the ordinary standpoint he is right. Where can you find the sacred? The sacred is missing -- not because the sacred is not there, but because you don't know how to feel the sacred. You have not yet evolved that intuitive capacity that can feel the sacred. God is far away; the world is very close by. Matter is all around and you never come across the spirit. Hence religion remains just a theory, it never becomes an experience.

Sufism believes that you can approach God only through a Master.

A Master is one who can become a *via media*, who will be just between you and the divine -- a door through whom you can have a glimpse. He knows -- not as knowledge but as experience. His experience has transformed him, transfigured him, transported him to another world. A Master lives in two realities together, a Master is a paradox. One of his feet is in the world, his other foot is in God. From one side he is just like you and from another side he is just the opposite of you. A Master is a paradox. Through the paradox of the Master you will be able to reach the divine; there is no other way.

So the first step for a seeker is to fall in love with a Master, to seek a Master. If you can find a Master, half the journey is over. In fact, the most arduous part is over. To find the Master is the basic requirement of becoming a Sufi. Sufi seekers travel for thousands of miles in search of a Master, in search of the man with whom they can feel in tune, with whom they can vibrate into the unknown, with whom they can take the first step beyond the known.

So the first thing, the first and the most important thing, is to find a Master. Sufis say that the greatest blessing of life is to be with a Master. If you are not with a Master, you have missed the whole opportunity. Then you live with the non-essential; then you never come in contact with the essential. And the only way to come in contact with the essential is to be connected with someone who is in contact.

It is almost like.... Have you seen somebody in a circus or in a carnival, or in an exhibition sitting on an electric chair? The chair looks ordinary. You can't see that the chair is an electric chair, vibrating with electricity. And you can't see -- because it is not visible to the eyes -- that the man's whole body is electrified. But if you touch the man, you get a shock. The man who is sitting on the electric chair is electrified. You cannot see, but if you touch you are immediately connected with electricity.

So is the case with a Master. He's electrified by the divine. It may not be visible to those who are just spectators; it may become an experience only for those who come close and touch.

Once you have touched a Master or the Master has touched you, something that has never been in your consciousness has happened. And from that knowing there is no way to fall back. It is irreversible. And once you have felt it, then you know it is. And then you can see the same flame in the trees and in the rivers

and in the people. Maybe it is not so clear, maybe it is clouded, hidden behind smoke, asleep, but it is the same whether asleep or awake, hidden behind a cloud of smoke or burning brightly with no smoke. It is the same flame. Once you have touched a Master or you have been touched by a Master...

Michelangelo painted the Day of Creation in the Sistine Chapel. He changed the whole story, the biblical story. And even the people who were making the Sistine Chapel, who were financing it, and the pope -- even they could not detect that he had done something utterly new, something which is not in the Bible.

The Bible says that God created Adam. He created Adam with mud, humus -- hence the word 'human'. And then God breathed into the nostrils of Adam -- he breathed life. Now Michelangelo must have thought -- I was looking in his diaries, there are many references. -- he must have thought for many days, 'To paint this will look a little awkward. God breathing into the nostrils of Adam? It will look a little awkward to paint it.' So he changed it. He painted one of his most famous paintings: God touching Adam, not breathing. There is just God's finger there from the unknown. God is high in the heaven, in the clouds; Adam is on the earth. A finger just comes and touches Adam. and that touch makes him alive.

Nobody thought that he had changed the whole story. It is not so in the Bible -- not by touch but by breathing into him was Adam made alive. But Michelangelo was a student of Sufism. He was deeply interested in Sufism, and he must have come across the idea of the touch of the Master -- that the disciple becomes alive by the touch of the Master.

Yes, it is a touch. It is the jump of a flame from one lamp to another lamp. Once you have felt it -- and it is a feeling, there is no way of describing it -- once you have felt it, you have become aware of the sacred. Then it is all over, then only it is.

So Sufis say that the greatest blessing of life is to find a Master -- one who knows, one who sees, one who is. You ARE only when you are in God -- before that you are just empty, before that you are a house without a Master, before that you are just a dwelling where nobody dwells, before that you only think that you are, but you are not. You are very momentary, you are bubble-like. You don't have any integrity, you don't have any centre, you don't have any soul.

Gurdjieff, who was immensely impressed by Sufi ideas, who was, in fact, a Sufi Master, introduced a very new concept into the Western mind. In fact, nobody had talked about it in that way before. Gurdjieff introduced the idea that you have no soul. The soul has to be created. Don't remain placid, smug, and don't remain confident that you have a soul. All the great religions have told you that you have a soul, that it is already there -- but Gurdjieff introduced a very new insight. He said that the soul is not there; there is only a possibility of it. You can have it, but you may miss it. There is no certainty about it. You have to create it. Yes, if you want, you can create it, but don't take it for granted. Don't think that it is already there inside you.

This is a Sufi insight. Sufis say that only the Master is. You are not. One who has seen God exists for the first time. You exist only when you confront God. You exist only when God looks into your eyes and you look into his eyes. You exist only when you are touched by God and you touch God. Before that, your existence was just an emptiness, a dark night of the soul. It was just a stumbling, a hoping, a waiting. It was very insubstantial; it was dreamstuff. It had no reality in it.

A Master is one who is REALLY there. He has presence. He has a kind of radiance. And you can find it and you can observe it. Sometimes just sit near a hotel or by the side of the road and watch people passing by. Start looking for one thing: can you make a distinction? Most people walk like empty shells -- and they are many, they are the majority -- but sometimes you come across a person who has a kind of presence. You can observe that he is surrounded by an aura, you can feel that he has magnetism. You may have unknowingly observed sometimes that while you were sitting with a few friends, another person comes and suddenly the whole company becomes alive -- as if the coming of this new man infuses you with life. Just a moment before, all was dull, you were sad, you were just dragging, talking -- talking rubbish. One has to talk. You were passing time. Then a man or a woman enters and suddenly there is a radiance; everything flares up, everything heightens, everything is turned on. Nobody is off. A man of presence has entered.

It happens rarely, because men of presence are rare. It is very rare to find two men of presence in one company, it is very rare. But whenever a man of presence is there, it is loud and clear. If you are even a little bit alert you can see the quality. The empty man exhausts you. If you are sitting by the side of the empty man, he is a parasite. His emptiness pulls your energy into himself, and there it disappears. He is like a black hole.

Physicists say there are black holes in space. If anything comes into the area of the black hole it will be

simply sucked in and it will disappear out of existence. A black hole is a star which has collapsed, collapsed into itself. And a star is a big thing. This earth is very small. The sun is sixty thousand times bigger than the earth and our sun is a very, very mediocre star. There are suns -- stars -- which are a million times bigger. When a star collapses, dies -- everything has to die, whatsoever is born has to die -- when a star dies, it collapses into itself towards its centre. It has great gravitation. Because of the gravitation everything is sucked in. It creates a great negative atmosphere around itself and whatsoever comes close by will be sucked in.

Einstein has said that even sunlight, even sunrays coming closer, will not be able to get back. Now ordinarily it is very difficult to keep the sunlight caught; it will be reflected. But from a black hole it will not be reflected, it will simply be caught and will disappear. Anything that comes too close to the black hole will simply go out of existence.

A man who is empty is a small black hole. That's why you sometimes feel very tired by meeting a certain person. You avoid him. Even to say hello to him on the road is tiring. Just by passing him he takes something of you, a lump of energy disappears. You are poorer by just saying hello to that man or seeing that man. He is an empty, negative space. Whosoever comes by, he sucks. These people are tiring people, exhausting people, parasitical.

Just the opposite is the case when a man has presence. When a man has presence he is showering energy. He has too much energy. He is overflowing with energy. Whenever you come close to such a man you are blessed. Suddenly you feel the shower. You are close by a waterfall. You feel cool, you feel tranquil, you feel vital. You feel a kind of power and also a kind of poetry arising in you -- all together. You would like to be with this man again and again. Just to be in the vicinity of this man is life-enhancing.

The man of presence spreads his energy all around. He is reaching people and he has something to give. He is a giver. He is an emperor. That's why in the East we have called sannyasins 'swami'. 'Swami' means a Master -- one who has something to give, one who is not a beggar.

A person who is empty, who has no soul yet, is a beggar. He is constantly begging, he is a begging bowl. He will take something from you. If you go into a crowd, and you have any understanding about your life and the way energy functions, you will always feel that you come home a little less than you went. A chunk of your being has been taken by the crowd. The crowd is always tiring, exhausting, because in crowds you will not find a man of presence; you will find only people who are absent, only people who ate sleepy, only people who are empty.

The Master is a man of presence. He has utter authenticity, a substantial being, he has soul. This soul has to be created -- you are just a dwelling. You have to provoke the guest to come, you have to invite the guest to come. The house is ready but the guest has not come yet.

Sufis say, 'How are you going to learn the ways of being present unless you are in the presence of a man who is present?' That's what a Master is. A Master is not a teacher; a Master is a magnetic force, a magnetic field of positive energy, of presence.

Sufis say that whenever you come to the Master you have BARAKA, YOU have grace. That is the meaning of the Hindu SATSANGA -- being in the presence of the Master to receive his grace. He is giving, and you are not obliged when you receive his grace, because even if you had not been there he would have given. Even if nobody had been there he would have given -- that is just natural. As rivers flow, as a flower opens and the fragrance is released, so is it the natural thing with a Master. He has bloomed and the fragrances are released to the winds. Whether somebody will receive them or not, that is not the point. If somebody can receive them, he will be blessed; if nobody receives them, then too the Master will go on showering. He does not shower especially for you -- he cannot help it, he has to shower. Just as light goes on showering from a lamp, and fragrance from a flower, so is the case with a Master.

Sufis are right. They say that a Master is one who knows, one who sees, one who is. That has to be remembered: one who is. To come into the presence of one who is, is the first step on the path. Before that, all is futile; before that, all is frustrating. The fulfilment starts only when you have become connected with one who is fulfilled. And this relationship between a Master and a disciple is a love affair; it is not a rational thing. It is more of feeling than of thinking.

So those who think too much may go on missing. Only those who feel can connect. Remember, this shift has to happen: from thinking you have to go to feeling. Feeling is closer, closer to something in you that is called intuition. Thinking is the farthest point from intuition. Thinking is a kind of tuition. You have been taught by others -- that is tuition. Something that has not been taught to you and blooms in you, that is intuition. Nobody has taught you -- no school, no university, no college. Nobody has said anything about it

to you. It explodes in you -- that is intuition. You need not go anywhere, you only need to go inside yourself. Feeling is closer to intuition.

I don't expect the impossible. I don't say just be intuitive -- that you cannot do. Just now if you can do one thing -- move from thinking to feeling -- it will be enough. Then from feeling to intuition it is very easy. But to move from thinking to intuition is very difficult. They don't meet, they are polarities. Feeling is just in the middle. From feeling, thinking and intuition are at the same distance. If you go this way you reach thinking; if you go that way you reach intuition.

In feeling both meet and merge. Something of thinking remains in feeling and something of intuition too. Then you can choose.

To find a Master means to have a change in your mind -- you have to become more feeling. If you go to a Master with all kinds of thoughts, those thoughts will not allow you to be there. The thoughts will not function as bridges, they will function as walls.

People are so alone because they don't create bridges, they create walls -- and then they suffer. And the walls are created by you. When you are searching for a Master, remember that you have to change from thinking to feeling. When you come to a man whom you can feel as a presence.... Even if you are very caught up in your thinking, the presence will be felt. It is such a vital thing that you will feel it -- but then you have to allow it and you have to slip more and more into the feeling space so you can be more and more in contact with the presence that is there. Once the contact starts happening, then it takes you on the greatest journey of your life, the greatest adventure, the greatest ecstasy.

The first step, Sufis say, is to come into the presence of one who is present. Before that, all is frustration; before that, there is no life. Only after that is there life. Life starts only when you are connected with a Master. Before that, it was only a dream, a mirage. Before that, it was only thoughts and thoughts and thoughts, a desert land. Only feelings bloom; thoughts never bloom. Thoughts are very unproductive, uncreative, because they are borrowed. They are never original. Not a single reality can be created by thought; not a single reality can be discovered by thought. Thought is very impotent. All that is known is known by feeling; all that is discovered is discovered by feeling; all that is created is created by feeling.

The second step is surrender... and then there are no more steps. The whole path is covered in just two simple steps: one is coming in contact with someone who is in contact with God, and the second is to surrender to him. Sufis say that two simple steps are enough. In two steps the journey of millions of miles is finished. The first is the most arduous. Once you have come into the presence, by and by you will start surrendering. You cannot resist long. The real thing is to come in contact.

Sometimes it happens that you don't come in contact, and you surrender. Then your surrender is false, then your surrender is from the mind, then your surrender is just pseudo. Then you are pretending that you have surrendered. but you have not surrendered. It is just a strategy -- you want to exploit the man of presence. There is no way to exploit him. You want to gain something. You think, 'Okay, if surrender is the condition, I will surrender.' But your surrender cannot be surrender. Surrender has to happen, you cannot do it, you cannot will it. If you will it, you can take it back. If you do it, you can undo it. Surrender is a happening.

So go step by step. And there are only two steps. First be suffused with the presence of a Master, be drunk -- and then a surrender comes on its own. You start feeling that you are bowing down. Don't be in a hurry. Sometimes it happens that you do things in a hurry -- in this age particularly, hurry is one of the problems. Everybody is in a hurry, wants to do everything fast and soon. So if you come to a Master and you hear that surrender is needed, you are ready to surrender. You say, 'Why not? Let us see. If something happens, good; if nothing happens, there is nothing to lose.' But this surrender won't help. This is not the surrender Sufis are talking about, that's why they say it is the second step, not the first. The first is to be in the presence of the Master.

There is a sannyasin, Praghosh, who goes on writing to me again and again -- 'Why, Osho? You look very ordinary to me.' I have not answered him yet but now the right moment has come to answer. I don't LOOK ordinary, I AM ordinary. But what is his problem? I'm not worried by my ordinariness, I'm immensely happy with it. So why is Praghosh in trouble? His trouble is that he wants me to be very, very extraordinary -- a man of miracles or something. Some nonsense is in his mind. He wants me to be stupid -- to produce ash or Swiss watches or do some miracles. He is in search of a magician, not of a Master.

This search is of the ego. He wants me to be very extra-ordinary so that his ego can feel very good that it has surrendered to an extraordinary man. If by my touch I cure people, if by my touch I make dead people alive, then Praghosh will be very happy: this is the man to surrender to. But then you will not be

surrendering to me. It will be your ego-trip. You will feel very good and satisfied that you are the disciple of such an extraordinary man.

Sufis don't believe in miracles. They think they are stupid and only stupid people are attracted towards miracles. A Master is ordinary. A Master is a normal man -- a regular. A Master is so ordinary that he has no kind of ego in him. All extra-ordinariness is a kind of ego. A Master is simply nobody. His ordinariness is a nobodiness. Only people who suffer from inferiority seek extraordinariness. If one has come home there is no search for extraordinariness, there is no search for speciality. To be ordinary is so extraordinarily beautiful.

But I can understand his trouble. He wants to have an ego trip through me. So he is disturbed -- Osho is not doing any kind of miracles. He is a sannyasin, but what kind of surrender is this? This is not surrender. He has not even come into my presence yet, he has not yet got what I call that 'connectivity'. He has not been touched by me and he has not touched me yet. And he is a sannyasin. He must have been in a hurry. He should have waited a little.

Just the other day his woman came -- Urmi, his woman. And she was crying and she was saying, 'What to do, Osho? Praghosh puts me on such a high pedestal. He almost thinks of me as if I am a goddess, and then he makes me feel guilty because I am a human being. He expects me to be a goddess, and if I don't behave like a goddess, then he makes me feel guilty.' While she was relating her misery and story I was thinking, 'So he is doing that to you too.' That's what he wants to do with me and to me. He wants to put me on a high pedestal -- to be a miracle man or something extraordinary that doesn't happen.

Once he has put me on a high pedestal he will be in control. Then he will be powerful over me because he will have the control. If he wants to take me off the pedestal -- it is his pedestal, he can. That's what he is doing to his woman too. First he puts her on a high pedestal and then he tortures her. He becomes powerful.

How the ego goes on playing tricks! You have to watch. On the surface it looks just the opposite -- that he is such a humble man, and he puts his woman in such a high place that she is a goddess. You will think he is very humble. He is not. He is very tricky; he is being very political. And he may not be consciously doing it; it may be just his unconscious ego trip. Once you have put the woman up as a goddess, you are powerful. Then she cannot be human, then you can find faults with her, and then she will be afraid of you. Afraid, because you can put her down any time. That is what he wants to do with me too.

First he wants to put me on a high pedestal, then he becomes powerful. Now see the game. Even the disciple wants to become powerful over the Master. If I am ordinary, then he is no longer powerful, then he cannot put me anywhere lower than I am. I am just on plain ground -- where can he put me down to? Then he has no power. Otherwise he can come and say, 'Osho, you are so high, don't do this, don't say that.'

I have been watching this. For these twenty years I have come in contact with millions of people and this has been one of my observations -- that everybody wants to control the Master. People come to me and they say, 'You should not say this because that will bring your image down. You should not say this.'

An Indian came just a few days ago and he was saying, 'You should not talk about homosexuality, even if somebody has asked the question. And even if it is not wrong, you should not say so, otherwise people will think you are in support of homosexuality.' He was saying that this would tarnish my image.

People have been suggesting all kinds of things to me during these past twenty years: you should not do this. you should not say this. I used to stay in Jaina families. They would tell me, 'You should not eat in the night because if you eat in the night and somebody comes to know, they will wonder what kind of saint you are.' Now if I want to be on their pedestal I have to be hungry!

I stayed in one ashram -- Vinoba's ashram -- and I got up at six. Vinoba got up at three. So his disciples came to me and they said, 'What are you doing? You should get up at three, otherwise people in this ashram will wonder what kind of saint you are -- because we have become accustomed to seeing the saint get up at three.'

I said, 'Don't think that I am a saint -- I am going to sleep up to six. What you think about me is of no value. I'm not going to disturb my sleep just to be your saint. Forget about it.'

'You should not do this, you should not be that, you should not say that, you should not comment on this' -- so many advisors. And they all think they love me, and they all think they are followers, disciples. They are just helping their Master to have a good public image. And they go on saying, 'We don't say that you are wrong. We are just saying it because of the public image.'

Now this Praghosh wants to put me on a high pedestal, then he becomes powerful. then if I want to remain on the high pedestal I have to look to Praghosh. Where is Praghosh? Otherwise I will not be on that high pedestal. Who will put me that high? Remember, Praghosh, expecting me to be extraordinary is just

your ego. You want to be a disciple of an extraordinary man, then your ego will feel very, very enhanced, fulfilled.

I am ordinary, and I am absolutely ordinary. I don't look ordinary -- that is again a trick. He is asking me 'Why do you look so ordinary?' He is not saying 'You are ordinary.' He cannot believe that I am ordinary. Maybe I'm just pretending to be ordinary, then there is some hope for him. Some day or other I will show my extraordinary miracles. Praghosh, you are hoping against hope. It is not going to happen. I am simply ordinary. It is not that I am pretending or playing a game of being ordinary. I am ordinary. And because I am ordinary there is a possibility for you to surrender. And I'm not going to do anything that can give you any notion that I am extraordinary, I am not going to do anything. Only then will your surrender be true.

If you can surrender to an ordinary man, the ego will disappear. Sufis have never done miracles. Sufis have always been very, very ordinary people. That is one of the basics of Sufism -- because the Master exists to help you surrender and he can help you to surrender only when he is nobody. If he is somebody then being connected with him will make you feel somebody. You will feel good that you are no ordinary person -- you are connected to an extraordinary person, so you are extraordinary.

Connected to a nobody -- that's what surrender is. And through surrender you will come to see that the ordinary life is so full of beauty and benediction. These trees are ordinary and these birds are ordinary and this sky is ordinary and this earth is ordinary, and God is ordinary. There is no ego, so who bothers to be extraordinary? Existence is ordinary but this ordinariness is so beautiful; it is a beauty. And to be ordinary is to be religious.

Those who are here with me and who are really connected with me will know what I am talking about. Why this hankering for the extraordinary? There must be some kind of inferiority complex in Praghosh, so he's seeking some superior being. If he cannot be superior, at least he can be the follower of a superior being. But it is an urge coming out of an inferiority complex. In surrender you surrender all -- your inferiority complex, your superiority complex, your ego, your humbleness -- you surrender all. A surrender has to be total. You put yourself in a bundle and you throw it at the feet of the Master and you say, 'I disappear from this moment.' And from that moment there is no question.

How can there be a question from that moment? Then you don't question the Master. It is finished. Question before you surrender as much as you want to question, but once you have surrendered, there is no need. And if the questioning still continues, if you are still suspicious and doubtful, then the surrender has not happened.

The first step is to come in contact with a Master, and the second is surrender. And then, Sufis say, the whole journey is complete.

How to find a Master? Not by thought, of course. By thinking, you go on keeping yourself in the same rut. In the same old rut, in the past. By thinking, you remain old, you stop all possibilities of being new. And watch, you are constantly thinking, there is a constant chattering inside -- the internal talk. Even while you are listening to me -- look in for just a second -- the chattering continues, there is a constant internal talk.

This internal talk divides you from reality. Once this internal talk disappears, even for a few moments, you are one -- one with reality, one with the Master, one with the beloved, one with God. Whenever you want to be one with something -- with your woman, with your man, with your Master, with your God, with the existence -- whenever you want to be one with something, in a unison, this internal talk has to disappear. That is the only barrier.

Without dropping internal talk, you cannot find a Master. The question arises in many people's minds: 'How to find a Master?' You will have to learn ways to be silent. And when you come into the presence of somebody who is present, sit silently. Collect yourself together, calm down, don't think -- because thinking is an activity -- just be. It will be difficult, but if you try, then for a few moments it will happen. They will be very, very small moments, just intervals; they come and they go. But even in that interval, like a flash, something will descend on you. You will be connected, disconnected, connected, disconnected, but it will happen. And once you have touched somebody who is, for even a single moment, you will know the taste of it. Even a drop of it will give you the taste of it. And then all other tastes start disappearing; then that taste becomes your only taste. Then all desires start converging into one desire -- how to be with this man and how to be totally with him? And every day it goes on growing. One day suddenly you find you are surrendered. Yes, one day you find you are surrendered. It takes you unaware, you were not planning to surrender -- it has happened.

Internal talk is the way of the old self, is the way to remain hung-up with the past, is the way to remain in the ego. And you are constantly thinking, day in, day out. It is always there like an undercurrent. Once it

is broken, you fall into the world of intuition.

Intuition is hiding there just behind this layer of internal talk, so learn how to be without internal talk. That is the way to find a Master. And it will be easier for you to learn sitting by the side of the sea, looking at the roaring waves -- when there is nothing much to think about, and you can just go on looking. Lying down on the grass looking at the sky, in the night looking at the stars, watching the trees -- there is nothing much to think about. There is no need to think about stars. They are there, so beautifully there, you can just be with them.

Learn first to be with nature, because nature is silent. It does not respond, it knows no language. So you will be able to fall below the level of internal talk. And then start searching, then start looking for people who have a presence. When you come near a person who has a presence you will suddenly see that you are infused with energy, you are vibrating with a new rhythm. A dance has entered you. Each cell and fibre of your being is pulsating. You are very close to something immense, something incredible.

It is said of Buddha that on the day he became enlightened he started feeling a few hours before that that day something immense was just around the corner. It was driving him crazy. He could not figure out what it was, but something was there around the corner, something was going to happen. That urgency became very, very penetrating. At the last moment, just a few hours before he became enlightened.... It was almost like a pregnant woman. Her nine months are over and any moment it is going to happen, the child is going to happen. But the pregnant woman knows, she has a visible symptom -- the child is there kicking inside her belly. But when you are going to be reborn into Buddhahood, into satori, samadhi, nothing is visible. And something is kicking in the belly.

Buddha was sitting underneath the tree where he became enlightened and a woman offered him some sweets in a bowl. He ate the sweets and went to the river to wash the bowl. And it was coming, it was everywhere, he could feel it. It became so urgent that he did something which he had never done before. He put the bowl in the river and he said, to no one in particular, to existence itself, 'If something is going to happen, give me some indication. Don't drive me crazy.'

Buddha did not believe in any God so he could not address God. He was not talking to anybody in particular, he was simply talking to existence, or talking to himself. 'Give me a visible indication. Let this be the indication: if this bowl starts flowing upstream then I will be satisfied that something is going to happen -- because it is so heavy on me.' And the story is beautiful. The story says that the bowl started floating upstream. Within seconds it disappeared upstream. Then Buddha was satisfied. Then he rested underneath the tree. 'Yes, it is going to happen.' And by the morning it had happened.

This is just a parable. Don't take it literally. Don't think that the bowl really started floating upstream. It simply says that to be connected with God is as absurd a phenomenon as a bowl floating upstream. It is against all the so-called laws, against the law of gravitation. It is against all the so-called laws that we are aware of. It is a new phenomenon, it is a new law functioning. Things are upside-down. What has never happened before is going to happen. The consciousness was always empty; now it is going to be fulfilled. The consciousness was always going outwards; now the consciousness is going inwards. That is the meaning of the bowl floating upstream. The consciousness was always going low, downwards; now it is rising high, upwards; that is the meaning of the bowl floating upstream. A new law penetrates.

To be connected with a Master is the beginning of a new world, a new universe. For that you will have to sacrifice the old. And to sacrifice the old, nothing else is needed -- only the internal talk has to be sacrificed. That keeps you a captive in the old reality. That is the world that has to be dropped, that is the world that has to be renounced. And that is what surrender is. When you have seen something new which you have never seen before, when you have felt the presence of a man who IS, who is a man of God, then this is what is needed: you surrender your internal talk, you bow down.

In the East this has been symbolic -- the disciple puts his head at the feet of the Master. It is just symbolic, it has nothing to do with your physical head. It is simply symbolic. The head is the symbol of thinking, of mind. The disciple puts his mind at the Master's feet and he says, 'Now you take care.' And the Master takes care.

In fact, when you surrender to a Master you have nothing to surrender. Never think for a single moment that you have done something great. In fact, the Master has been really compassionate that he accepted you, because now the responsibility will be his. That is the meaning of this story.

THERE WAS ONCE A SUFI WHO WANTED TO MAKE SURE THAT HIS DISCIPLES WOULD, AFTER HIS DEATH, FIND THE RIGHT TEACHER OF THE WAY FOR THEM.

Not only while he is alive will he help you, the Master will even make provisions for when he is gone. He will make arrangements, because those who have trusted in him should not be left in the middle. This Sufi Master is just on his deathbed. A few disciples have arrived, a few have reached, but many are still struggling.

Now remember that many disciples of this Master must have arrived. Why couldn't they function as teachers? To know is one thing, but to help others to know is quite another. Not every enlightened person is a Master and not every teacher is enlightened. There are people who are good teachers, great teachers, they can teach beautifully. They can be very articulate people with an immense capacity to teach or make things clear, but they may not have known themselves. Then all that they are trying to teach is borrowed and dead. And there are people who may have known, but are not capable of teaching -- because teaching has nothing to do with just knowing.

For example, you may have seen a beautiful sunrise, but that does not mean that you can paint it, that you can come home and paint it for your children and show them that this was the beautiful morning you have seen. And it is possible that if you describe that beautiful morning to somebody who has not seen it and who is a painter, he can paint it without seeing it. And his painting will be better than your painting. Your painting will be nothing. It will not give any idea of what you have seen or what you are talking about.

The same is the case with the inner journey. There are teachers who have not heard but who are articulate people; and there are Masters who have known but who are not articulate. The rare phenomenon is when a Master is a teacher too, when an enlightened person is articulate too. He has known it and he has the ability, the art, to help others know it.

This Sufi was dying. There must have been a few of his disciples who had become enlightened, but they were not teachers. So he must have been worried -- what is going to happen to those who are in the middle? The Master must provide. He must find a way for them to find a Master.

Now Sufis work in very, very strange ways, but they know how to work. The Master could have said, 'Go to Hazrat Ali' -- Hazrat Ali was the son-in-law of Mohammed. 'Go to Ali,' he could have said. It would have been so easy. But that would not have been right. He wanted them to find him themselves -- because when you find something yourself, it has immense value. When somebody says something and you do it, it is no longer so valuable. Then you are doing your duty.

If when the Master is dying he says, 'When I am dead you go to Hazrat Ali,' you will follow the old man. You will say, 'We will have to go to Hazrat Ali.' You may like Hazrat Ali, or you may not like Hazrat Ali -- it will be a kind of obligation, a duty. Then the whole point will be missed. The Master wants you to seek the new Master. The Master wants you to grope in the dark, so that when you have found, you have the feeling that you have found. This is one of the most important things to remember.

Those people who found Mohammed were immensely profited. But now there are millions of Mohammedans. They have not found Mohammed themselves, their fathers told them. It has not been their own search. Now they are just so-so, lukewarm Mohammedans -- as there are lukewarm Christians. The first disciples who had searched for Jesus and found him were thrilled. They had really found something on their own. Their whole life was transformed. But now your father says, 'Christ is the saviour. Christ saves. He is the salvation. You go to Christ.' And he takes you to the church. You go reluctantly, because nobody likes anybody else's truth. That is a basic arrangement in life. It is built-in -- that nobody likes anybody else's truth because anybody else's truth is a lie to you.

So the Master could have said 'Go to Hazrat Ali' -- it would have been easier. Ali was there in the same place and he was a well known man, one of the rarest followers of Mohammed; a man of great insight. The Master could have said, 'I am dying, now it will be difficult for you to walk on the path that you were following with me. You go to Ali, he will help.' But that would have missed the basic thing: the Master has to be found. You have to take a risk, you have to search, you have to surrender. It would have been too secure. From the old man you would have heard and you would have said, 'Okay. So when you are dead we will go to Ali.' It would have been simple, but of no help.

So the old Sufi created a device -- a very strange one.

HE THEREFORE, AFTER THE OBLIGATORY BEQUESTS LAID DOWN BY LAW, LEFT HIS DISCIPLES SEVENTEEN CAMELS, WITH THIS ORDER...

He must have been a wandering dervish with camels. He must have been wandering all over the country with his disciples. He leaves seventeen camels with the order:

'YOU WILL DIVIDE THE CAMELS AMONG THE THREE OF YOU IN THE FOLLOWING PROPORTIONS: THE OLDEST SHALL HAVE HALF, THE MIDDLE IN AGE ONE-THIRD, AND THE YOUNGEST SHALL HAVE ONE-NINTH.'

Now this is very strange and absurd, illogical -- but Masters are illogical, they are not much worried about logic. He used it as a device. It was something that could not be done mathematically.

AS SOON AS HE WAS DEAD AND THE WILL WAS READ, THE DISCIPLES WERE AT FIRST AMAZED AT SUCH AN INEFFICIENT DISPOSITION OF THEIR MASTER'S ASSETS.

They were amazed. They must have become a little doubtful, because what kind of arrangement has he made? Seventeen camels: half to be given -- so one camel will have to be cut up. Then one third has to be given -- so a few camels will have to be murdered. How can you divide alive animals in this way? This is so absurd. The idea must have come to them, 'Had the man gone senile or mad? He was so old, maybe he had lost all ideas about how to figure things out.' This was so absurd, so blatantly absurd. Doubt must have arisen; they must have been puzzled. That was the device. The Master wanted them to be puzzled. Now watch, you will be surprised. You may not have understood that point.

Before you can choose another Master, the old Master has to be lost -- otherwise how can you choose a new Master? The old man had made a perfect device. It was so absurd that they would laugh. They would say, 'This old man was finished, so it is better that he is dead and we are free. It is good now to search somewhere else. If this man had been alive we would still have been clinging to him, and he has gone mad.' The Master condemned himself so that they wouldn't go on hanging on to the past Master and his memory, so that the past was closed, the chapter was finished. They could start a new chapter in their lives.

SOME SAID, 'LET US OWN THE CAMELS COMMUNALLY.'

Now logic entered; now they started thinking about what to do. The order cannot be fulfilled as it was so they would have to find a way. Now interpretations, thinking entered. The order was simply absurd.

Somebody suggested, 'LET US OWN THE CAMELS COMMUNALLY.' They were trying to find a way out.

OTHERS SOUGHT ADVICE AND THEN SAID, 'WE HAVE BEEN TOLD TO MAKE THE NEAREST POSSIBLE DIVISION.'

So somebody, a wise man, a knowledgeable man, must have suggested, 'It is simple. Make the nearest possible division. Don't be foolish. You are not to cut the camels up, just the nearest possible, the approximate, will be right.'

But remember, Sufis don't believe in approximate truth. They are very exact people. They mean what they say and they say what they mean.

First the disciples had thought amongst themselves that it was better to own the camels communally. That was the closest -- to own them communally. Then they went to ask somebody. Now things started going farther and farther away from the Master's intention. Some said,

'MAKE THE NEAREST POSSIBLE DIVISION.' OTHERS WERE TOLD BY A JUDGE TO SELL THE CAMELS AND DIVIDE THE MONEY...

Now things have become very, very worldly-wise. This is perfectly okay. Why bother? You can divide the money. Sell the camels.

... AND YET OTHERS HELD THAT THE WILL WAS NULL AND VOID BECAUSE ITS PROVISIONS COULD NOT BE EXECUTED.

This is the farthest. Some people said, 'It is not possible. Drop the whole idea. The will is null and void because it cannot be done in the first place.'

Now there are so many interpretations. The disciples started thinking. When a Master gives you an order, it is not to be thought over; it has to be listened to, it has to be meditated upon, not contemplated. Otherwise you will miss the message. You have to meditate over it, you have to keep it in your womb, you have to sleep on it. You have to keep it there inside you and wait -- just wait, keep it inside. Remember it and wait. Don't start interpreting. Your interpretations are your interpretations and are going to be meaningless. And they are not only meaningless, they can be harmful also.

A man jailed for twenty years kept his sanity by befriending an ant that used to share his cell. He even made a two-storey home for him in a matchbox. To while away the hours the convict made a tiny guitar, and in five years he taught the ant to sing and play the guitar. In the long winter evenings the ant was of great consolation, giving recitals and concerts for his benefactor.

In another five years the convict had taught the ant to dance and by his twelfth year he was also an accomplished uilleann pipe player.

As the day of his release approached, the convict began to realise that he had in his possession the greatest television performer ever known. He would be rich, famous....

On the day of his release, the ex-convict rushed to the nearest pub to celebrate his liberty. He ordered a pint and while he drank it he produced the matchbox, shook the ant onto the counter of the deserted bar and asked for a tune. The ant rose to the occasion with a lovely rendering of THE HEART BOWED DOWN. He was powerful. His owner, so overcome with joy, called over the barman and nodded towards the ant.

'What do you think of that?' he said.

Whereupon the barman raised his hand, brought it down on the counter and killed the ant.

'Sorry about that, sir,' he said, 'it is the hot weather.'

Now the barman had his own interpretation. He did not look at this ant. It must have been an everyday thing -- somebody, a customer, would call and would say, 'Look at the ant on the table, and he would kill it and say, 'It is the hot weather.'

Now he has killed one of the most precious ants. That's what happens when you bring your interpretations in.

The Master left a great device through which the disciples were going to find their new Master. But the interpretations would kill the ant. all the things that were suggested to them were against the will. And nobody had even an inkling of an idea about what the Master really meant.

An old Irish Catholic lady was lying on her deathbed. The priest was called to issue the last rites. The priest took her hand and said, 'Now Mary, you know where you are going, don't you?'

'Yes, Father,' she said.

'And you have been good all your life, not sinned, said your prayers every day and been a pious woman?'

'Ah yes, Father, I have always been a good Catholic,' said Mary.

'Then I have a question to ask you, Mary, before you go to meet St. Peter. Are you ready to answer, Mary?' said Father Patrick.

'Oh yes. Father. ask me anything.'

'Well Mary, what I want to know is, do you want a white lining to your coffin, or a purple lining?'

'What is the difference, Father?' said Mary.

'Well,' said the Father, 'if you have really been a good woman, not lusted, committed adultery, never stolen, envied, been greedy, or used the name of the Lord in vain, and been a good Catholic, you shall have a white lining to your coffin. But, if you have been a sinner, lusted, committed adultery, been greedy, vain, envious, stolen or used the Lord's name in vain and been a bad Catholic, you will have to have a purple lining to your coffin. Now what I want to know is, what colour will you be wanting in your coffin?'

Mary closed her eyes, thought for a moment and said, 'Well Father, I would like a white lining with a little dash of purple here and there.'

Your interpretations are going to be reflections of your mind. Whatsoever you say reflects you. So when a Master gives you a device, you are not to think about it -- otherwise you will miss it. Thinking is the sure way to miss it. You have to meditate upon it. And meditation does not mean thinking, it simply means keeping it in your awareness, just keeping it there, not forgetting it -- that's all. Sitting silently, keeping it there, not forgetting it -- that's all. Not doing anything positive about it, just letting it be there. And sooner or later something will open inside you and you will have a vision. And that vision will be the meaning of the device. Your internal talk will have to disappear to know the meaning. If your internal talk continues...

Not only did the disciples think about it themselves, they went to ask other people. Now that was foolish. What has a judge to do with it? It is not a legal matter. In fact, it is not a will. The Master is not concerned with the camels and how they are to be divided. How can a Master be concerned with such non-essential things?

Then they went to a lawyer. Now how is a lawyer concerned with it? It has nothing to do with the law. It has nothing to do with this ordinary world. They must have gone to wise people -- so-called wise people -- wise in the ways of the world: clever, cunning, calculating. They suggested all these things, but the disciples were fortunate that they didn't get involved in any interpretation.

THEN THEY FELL TO THINKING THAT THERE MIGHT BE SOME HIDDEN WISDOM IN THE MASTER'S BEQUEST, SO THEY MADE ENQUIRIES AS TO WHO COULD SOLVE INSOLUBLE PROBLEMS.

Then they came upon one thing, stumbled upon one thing: that the problem seemed to be insoluble. Whatever solutions were given didn't seem to be pertinent, adequate. No solution seemed to fit the situation perfectly. The problem seemed to be insoluble, and it became more insoluble as they collected advice from people. So now one idea arose in their consciousness: they should seek somebody who could solve insoluble problems. That's what Zen people call a koan, an insoluble problem. It can be solved, but it is not solved by logic and reasoning. It is solved by intuitive energy. It is solved by silence, not by words, not by figures. It is solved by utter silence. Now they were coming closer to the point. So they started looking for the man who could solve insoluble problems.

Now Sufis are known to solve insoluble problems. In fact, all great problems are insoluble because life is a mystery, it cannot be solved. And Sufis are interested in the mystery, not in solving it. All religious people, all religious search, is concerned with the insoluble.

First they went to the magistrate, the lawyer, the mayor, and people like that. Then they became aware that the problem seemed to be insoluble and no solution seemed to be adequate. So they thought, 'We must go to somebody who is interested in insoluble problems, in the mystery of life.'

EVERYONE THEY TRIED FAILED, UNTIL THEY ARRIVED AT THE DOOR OF THE SON-IN LAW OF THE PROPHET, HAZRAT ALI. HE SAID, 'THIS IS YOUR SOLUTION. I WILL ADD ONE CAMEL TO THE NUMBER. OUT OF THE EIGHTEEN CAMELS YOU WILL GIVE HALF -- NINE CAMELS -- TO THE OLDEST DISCIPLE. THE SECOND SHALL HAVE A THIRD OF THE TOTAL, WHICH IS SIX CAMELS. THE LAST DISCIPLE MAY HAVE ONE-NINTH, WHICH IS TWO CAMELS. THAT MAKES SEVENTEEN. ONE -- MY CAMEL -- IS LEFT OVER TO BE RETURNED TO ME.'

Now Sufis say that your problems cannot be solved as they are unless the Master adds something of his being to you. That is the meaning of the whole story.

There are seventeen camels. You are those seventeen camels. there is no way to solve anything unless you come to a man of compassion who is not only ready to solve your problem but is ready to be involved with you -- that is the meaning. The story is tremendously beautiful.

They had gone to many people but nobody had thought that one camel could be added -- and once the camels are eighteen in number, things become simple, they become divisible.

The Master is one who is ready to get involved with you. When you surrender to a Master, he opens all his doors to you, he is available to you, he becomes involved with you. You are committed to him, he is committed to you. You surrender nothing. You don't have anything to surrender. You surrender only that which you don't have, and the Master starts giving you that which he has.

Now these people came with a problem. The problem in itself was insoluble, but Hazrat Ali solved it. And the device was that he added one of his camels to their camels. So the first thing to be remembered is that a Master is one who can give his being to you, who can become associated with you, who can come to you and hold your hand, who can make your problem his problem, who does not think from the outside as a spectator, who becomes a participant.

When you come to me with your problems, never think for a single moment that I am standing there like a wise man, aloof, away, and advising you -- not for a single moment. I get involved with you, I become you, I stand in your shoes. Your problem becomes my problem; only then can I be of any help. Unless I become you, I cannot help you. Unless I become you, I cannot even understand you -- what to say about help? Unless your problem starts becoming my problem, unless I am surrounded by your problem, there is no way to solve it. That is the difference between a therapist and a Master.

A therapist stands outside. He brings his expertise, his knowledge to help you. A Master? -- he does not bring any expertise, he has none. He does not bring any knowledge to help you, he has none. He brings his being, he brings his knowing. He lends you his eyes. He lends you his eyes, not his knowledge. He lends you his vision, his clarity, his transparency. He becomes you for a moment. Those who have loved me will understand it. While talking to them I become so involved with their problem that they are almost an observer. It becomes my problem. And whenever it becomes the problem of the Master, help arises. That's why the disciple's utter surrender is needed, so that the Master can come and have a deep meeting with your being.

HE SAID, 'THIS IS YOUR SOLUTION. I WILL ADD ONE CAMEL TO THE NUMBER. OUT OF THE EIGHTEEN CAMELS YOU WILL GIVE HALF -- NINE CAMELS -- TO THE OLDEST DISCIPLE. THE SECOND SHALL HAVE A THIRD OF THE TOTAL, WHICH IS SIX CAMELS. THE LAST DISCIPLE MAY HAVE ONE-NINTH, WHICH IS TWO CAMELS. THAT MAKES SEVENTEEN.

And then comes the last beautiful thing:

ONE -- MY CAMEL -- IS LEFT OVER TO BE RETURNED TO ME.'

-- because whatsoever the Master gives to you always goes back to him. You are transformed between the Master's coming to you and his going back. But whatsoever is given goes back to the Master, because in the very nature of things it cannot be given. It can be only loaned, at the most. It is his being. How can he give it to you? The being cannot be given, he can only loan it to you for a moment. But even in that single moment, things become clear, and then whatsoever is the Master's, goes back to him.

This is one of the most beautiful parables sufis have invented. First the Master gives to the disciple, then the disciple's problems are solved, then whatsoever is given comes back to the Master. The Master gives you his being, transforms you through it, you become luminous, and he does not lose anything -- because whatsoever is his comes back to him. That" why the Master can go on giving to millions and nothing is lost.

Many times there are questions from you, 'Osho, now you have so many disciples, so many sannyasins, in the thousands. It will be difficult for you to help us.' Not at all, because it is not something that can be divided. I can give my vision to as many people as are ready to take it and receive it, and yet it remains intact. It always comes back to me. You cannot take it away. Numbers don't matter. One or one million, it makes no difference. Remember this. Only one who is ready to get involved with you can solve your life problems. Outsiders cannot solve them. The Master has to become your inside.

And remember that when you have arrived home -- sooner or later -- and your light is lit and your flame is burning bright, don't be a miser. Remember, you will not be losing anything. You can go on giving to as many people as you want and you will not lose anything. It is not possible to lose. That which is yours you cannot lose, only that which is not yours can be lost. Money can be lost, stolen, divided. Naturally, if a father has four sons then four sons will divide the money. If he has sixteen then sixteen will divide the money. And the more sons he has, the poorer the sons will be.

But not so with a Master. A Master can have a million disciples or ten million disciples. It does not make any difference. It does not make the disciples poor, remember -- because the Master can go on giving to everybody, nothing is lost. So when you become Masters in your own right -- you will become Masters one day -- then don't be misers. Share it! The more you share the more you become beloved by God.

Sufis: The People of the Path, Vol 2

Chapter #10

Chapter title: Out of the Mud and the Mire

5 September 1977 am in Buddha Hall

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The first question:

AS A U. S. PSYCHIATRIST I AM WELL-TRAINED. EXPERIENCED AND HAVE BEEN SUCCESSFUL BY OUTER STANDARDS -- BUT NOW, WHAT TO DO? I NO LONGER FEEL THAT I AM A DOCTOR OR THERAPIST OR ANALYST, ONLY A PERSON, AND PERHAPS A TEACHER. YOU AND OTHERS LIKE YOU ARE TO BLAME FOR THIS. NOW I AM ONLY LISTENING TO THE INNER VOICE FOR DIRECTION. IS THERE ANY MORE I CAN DO?

First, there is no success as far as the outer is concerned. All success is just an effort to cover failure. There is only one success, there are not many successes -- and that one success is to know oneself, to be oneself.

I understand what you mean by being successful by outer standards. Man has created outer standards of success to deceive himself. You can have money, you can have a name, you can have prestige, but if you are not, what does it matter? You can have the whole world but if you are not, what does it matter?

In fact, man tries to possess things because he does not possess himself. This is a strategy to hide the fact that he does not possess himself. This is a strategy to hide the fact that he does not possess himself; this is a way of explaining away the inner emptiness; this is a way to feel, 'Look, I have so many things, what else does one need?' When you are surrounded by too many things -- what you call 'success by outer standards' -- what exactly are you doing? You are trying to create a substitute of 'having' for an emptiness which you are feeling inside. Being is missing, and you are trying to replace it by having. And it cannot be replaced by any having.

This is the whole struggle of human mind. These are the two directions: having and being. In the West you have worked very hard to have more; in the East we have worked hard to be more. Yes, sometimes it happens that even a beggar may have more being than a rich man, than a king. Somebody who has nothing, may have himself; and in that very having there is peace, there is bliss, there is benediction.

So the first thing I would like to tell you is that there are no outer standards of success. They are efforts to cover up your inner emptiness, efforts to deceive yourself and to make you feel that you have not failed. There is only one success, absolutely only one -- that is to be. Through that, one attains to ecstasy; through that, one attains to the ultimate.

So it is good that I and people like me have destroyed your illusion. Once that illusion goes you will be in a deep crisis. That is what is happening to you.

The questioner's name is Walter Hoffman -- that's what is happening to you, Hoffman. Now you will have to take a very decisive step, a radical step. You will have to learn the ways of inner success. Now the outer will never appeal to you. Yes, I and people like me are to blame. The outer will never appeal to you

any more. So don't go on making efforts in the outer. Direct your energy towards the inner. Now only that can have any meaning.

Right now you are in a limbo. The outer is there but has no meaning; the inner seems to have meaning but is not there. This is the critical stage. But every seeker has to pass through it. I understand this pain, this anguish, and I have all sympathy for you. But although it looks like pain right now. once you have started contacting the inner, you will be surprised -- it was not pain, it was a growth pain, it was a birth pain. And you will feel blessed that it happened because you will be reborn out of it.

You say: As A U. S. PSYCHIATRIST I AM WELL-TRAINED, EXPERIENCED, AND HAVE BEEN SUCCESSFUL BY OUTER STANDARDS... Something important is to be understood. Each age creates its own myth to live by. The modern myth is the myth of the completely analysed person. People are trying to be completely analysed in the hope that if they are completely analysed. there will be joy. It does not happen. Even the founder of psychoanalysis, Sigmund Freud, was not a joyous man. And if it did not happen to the founder, it is not going to happen to anybody.

You can go on analysing -- it is infinite. The mind is very creative, it goes on creating. It is not a limited phenomenon -- that one day you can come to the end of the mind by analysing it. You can go on analysing and something will still remain to be analysed. You can still go on and something will still remain to be analysed. It is a non-ending process.

The East has worked in a totally different way. The East says that the mind has not to be analysed, one has to drop out of the mind. The problem has not to be solved, the problem has to be dropped. In solving, you will remain in it; in solving, you will create more and more problems. And this is happening. People who can afford analysis -- it is a costly thing, millions cannot afford it -- but those who can afford it go into it for years. They go on changing from one analyst to another analyst in the hope that if it has not happened with this one, it will happen with somebody else.

It is not going to happen. Through analysis mind can never come to a state in which you can become something beyond mind. By analysing, you will remain it. You may become a little more smooth in your life but you will be as neurotic as anybody else. Yes, there will be one difference -- you will be more smooth in your neurosis, more adjusted, a little more understanding, but that does not make any radical change. The radical change comes from the understanding that through analysis there is no way. One has to jump out of the mind.

That's what meditation is. Meditation is just the contrary to analysis. Meditation means that, seeing that the mind is infinite, there is no need to bother about it -- you can get out of it. You are not the mind -- why go into it? You can slip out of it. The mind remains in its same place but you are out of it. And once you are out of it, you are the master of your mind. Then you can use it; then you will not be used by it.

This myth of the completely analysed person is a new dream. Man likes to dream, man likes to invent new ideas to hope for. Sometimes it is moksha, nirvana; sometimes it is money, power, prestige; sometimes it can become the completely analysed person.

I have many psychiatrists, psychoanalysts and other kinds of therapists here. The greatest number of any profession that has come to me is from therapy. There is a reason for it. Those who have been working in therapy have by and by become aware of one fact -- that it keeps you moving in a circle. It does not lead you anywhere, it only pretends. It promises but it never delivers the goods. It is just an infinite circle -- one can go on and on and on. It keeps you hoping, waiting, but that's all. Once you have become aware of it then forget about analysis and try something totally different -- that is meditation. Meditation does not mean that you have to think about the mind -- you have to drop out of it. Meditation is an escape from the mind. meditation is creating a distance from the mind, meditation is a transcendence.

And once you are standing above the mind, away, aloof, a watcher on the hills, things are totally different. Then those problems are no longer relevant. When you are in them, they are relevant. It is just like having a dream, a nightmare, at night, and being really troubled by it. A lion is following you and you are running and running and the lion is coming closer and closer every moment. You can feel his breath on your back. It is terrible! And you start climbing a tree and the lion starts climbing it with you -- because in a dream everything is possible. Your heart is in a turmoil, your whole body is perspiring. And when you reach the top of the tree the lion is also there with you. A scream comes out of you, and because of the scream you become awake. And suddenly you start laughing, although the body is still trembling and your breath is not rhythmic. and your body is perspiring; you can see the beads on your forehead. But now you start laughing. You laugh at the whole thing, the ridiculousness of it -- it was just a dream.

What has happened? Just a moment ago you were in it. It was not a dream because you were in it, you

were identified with it, you thought it was a reality. The idea that it was real was driving you crazy. Now that you are out of it, aloof, alert, you can see that it was just a dream. Mind is a dream -- sometimes very sweet and sometimes very nightmarish. But it is a dream.

The effort that we have been making in the East down through the centuries, is not to solve the problems. For example, in your nightmare you try to solve the problem of what to do with this lion who is following you. That's what psychoanalysis is. Or you start trying to find out where it comes from, how it happened in the first place -- 'Why is this lion following me? And from where is this fear coming? And why am I climbing the tree?' And you meet somebody who is very expert in analysing things, in explaining, in creating theories, in telling you how it happened in the first place. Maybe it is a birth trauma or maybe your parents have not treated you well. Or maybe this lion is nobody. Just look directly into its eyes -- it is your wife or your husband and you are afraid of your wife or your husband.

But all these explanations take one thing for granted -- that it is real. And that is the basic problem, not where the lion has come from or what the symbolic meaning of the lion is. That is not the real problem. The real problem is that the lion is real. Psychoanalysis does not help you to become aware that mind is an unreal thing -- illusion, maya. In fact, it takes you more into the mud and the mire. It takes you deeper, to the roots. But an illusion cannot have any roots. You will always be getting to the roots but you will not arrive. An illusion cannot have any cause.

Now let me repeat it, because this will make the difference very clear. An illusion cannot have any cause, so you cannot search for the cause. You can go on and on, you can go into the unconscious of man... Freud did that, and did it perfectly, but that didn't solve anything. Jung had to go deeper. He had to find something like the collective unconscious. And you can go on. Then you can find the universal unconscious, and so on, so forth, layer upon layer. You can go on analysing -- that maybe it is a birth trauma, that you became very much afraid when you came out of the birth canal from your mother's womb. But things don't end there because you were in your mother's womb for nine months. Those nine months cannot be simply dropped. In those nine months much happened to you. You have to go into analysing that.

And if you go deep enough you will have to enter into your previous life -- that's what Hindu analysts have done. They say 'previous life', and then 'previous to previous', and go on and on backwards. And you reach nowhere. Either way you come to a point where you see the whole futility of it.

To see the futility of the mind and to see that an illusion cannot have any cause and cannot be analysed, the only thing that can be done is to make yourself a little bit alert, aware. In that very awareness the dream disappears. It has no grip over you. And once the mind is not there gripping you, you are a totally new man. A new consciousness is born in you.

And Hoffman must be aware of the futility. He has been helping people, analysing -- but it has not even helped himself. That analysing has not even helped himself. Maybe it makes things a little more clear, maybe it helps things to be a little more categorised, pigeon-holed -- it is a kind of labelling -- but nothing essential happens. And if something happens sometimes, it is not because of analysis. If something happens sometimes, it may have some other causes; it has to have some other causes.

A man may become very much fed-up with the whole thing called analysis. That very fed-upness with analysis, may create a new awareness in him. He may get bored. One day he may understand that enough is enough. Rushing from one psychotherapist to another psychotherapist, from one school to another school, a time comes when one thinks that now it is enough, one need not bother about it. It doesn't matter. In that indifference something is possible.

Or, something is possible through the magnetic personality of the therapist. My own understanding is that the therapist helps more than the therapy. If the therapist has a charisma -- as Freud had, Jung had, Adler had -- if the analyst has a charisma, a magnetic personality, a certain kind of presence, that helps, that is therapeutic. That is why it happens again and again that when the therapist is alive, it works; but when the therapist is gone, by and by it disappears. The therapy works no more.

Psychoanalysis died with Sigmund Freud. It was his charisma not analysis itself. Freud had a certain magnetism of personality, something that is very mysterious. One has it or one does not have it. Whatsoever he was doing would look meaningful, because he put the meaning into it. When a man of charisma, magnetic energy, does anything, that thing seems to be very important. In another's hand it may become very ordinary, mediocre. that's what it became.

Jung helped people not by what he was saying, not by what he was analysing, but just by what he was.

But therapists are as yet unaware of the fact that it is the personal factor that helps -- not the theories and the dogmas and the principles. It is something mysterious, the personal factor, that helps.

Have you watched it sometimes? You are ill and your doctor comes. And the moment he enters the room you start feeling good. He has not given you any medicine yet, he has not even diagnosed what kind of illness you have, he has not even touched you. He just enters. The moment you know your doctor has come, your physician is there, something that was a worry disappears. You need not worry. The tension is there no more. Now the doctor will take care. If the doctor has some personal aura in him, even while he is testing you, taking your blood pressure and your pulse, you have already started to be healed. Before he prescribes any medicine you are fifty per cent healed. The medicine may not do much but the doctor has done much. It is your confidence in him, your trust in him, his personal aura, his certainty -- 'Don't be afraid. Now I am here.'

Psychotherapy has not yet become fully alert of the phenomenon that it is not the therapy that helps but the personal factor. The person may not be aware himself that he is functioning as a healing force. If you understand me rightly, it is always God who heals. God is the only healer. If somebody is alive, flowing, then God flows through him. Psychotherapy has yet to understand this magic, this MANA, this energy.

In the East a person will simply go to his Master, touch the feet of the Master, and be healed. The Master is not doing any analysis, any therapy, nothing, the Master has no expertise about it -- it is just the personal energy, the aroma that surrounds the Master, and the trust that the patient brings. What psychoanalysis is doing in the East is nil because there are so few psychoanalysts in the East. But people are more psychologically healthy, far more psychologically healthy, than the Western counterpart.

And much is going on to help people in the West, great energy is being put into helping people psychologically, but still they remain psychologically ill. Psychoanalysis has not yet come home; it has yet far to go. And when it really comes home it will be found that it is not the theory but the person that helps.

Now, Hoffman says: BUT NOW WHAT TO DO? I NO LONGER FEEL THAT I AM A DOCTOR OR THERAPIST OR ANALYST, ONLY A PERSON, AND PERHAPS A TEACHER. YOU AND OTHERS LIKE YOU ARE TO BLAME FOR THIS. If you are not feeling like a doctor, not feeling like a therapist, not feeling like an analyst, you are coming close to the point which I am talking about. You are becoming a person. A person means a presence. If you are feeling like a person you will be able to help many more people than you have ever helped before, but now be conscious of the phenomenon that everything else is secondary.

The most primary thing is the presence that the therapist brings to the patient. The patient has lost hope, the patient has fallen into a negative space, the patient is in despair, the patient cannot trust any more, the patient has become shrunken into himself, he has collapsed. The real therapist will bring his presence, his positivity, his aliveness, his streaming energy to the patient. He will come there like a fresh breeze, new sunrays. He will bring something of the divine to the patient, something of prayer and meditation. He will overwhelm the patient, he will surround him from everywhere, he will become a womb, a warm womb for the patient, and things will start happening. Miracles start happening.

And I am not saying that you should drop your expertise. Use it -- but it is secondary. First have a person-to-person contact with the patient, first let him share something of your presence so that he starts hoping again, so that his negative space starts turning into a positive space. Let him feel your joy, let him feel your trust in life, let him feel you -- that you are there. Let him see that life is not meaningless. Sing a song or dance around him but let this message be very loud and clear to him -- that life has meaning. Let him see that it has meaning for you, why can't it have meaning for him? And he will start coming out of his despair. You have reached him, you have taken his hand in your hand; you can pull him out of his confusion, you can pull him out of his anguish.

Once he is pulled out of his despair, healing forces start working. Healing forces are always around, God is always around. When you fall into a negative space you cannot connect with god and then you need a link -- one who can connect with God.

So, Hoffman, perfectly good! Become a person. Forget therapy, forget analysis. Become a person. And when I say 'forget therapy, forget analysis' I don't mean don't use them -- but don't be identified with them. They will be there, your whole knowledge, your experience, will be there; but now let this experience and knowledge become secondary to your presence. It will help to a certain extent, it will be good.

In Zen they say that if you really want to become a painter then learn painting for years. Then for a few years forget all about painting. Throw away the brush and the canvas and the colour and do something else and become completely oblivious to the fact that you know anything about painting. First learn, then unlearn -- and then one day, suddenly, you will be painting. And your painting will have innocence -- the innocence of a child -- and the expertise of one who knows. Both will be there. And when both are there,

there is great art.

Remember, you may be very, very feelingful, you may be very poetic, but you may not know how to put it into colour, you may not know the technique. then your painting will be just worthless, amateur. Or you can become a great technician, you can know everything about colour and the brush and form, you can have studied in an academy, you can be a great technician, but you don't have any feeling, you don't have any love, you don't have any poetry. Your heart has no song. Then you can paint -- and your painting will be perfect technically -- but it will be dead. The real artist has both qualities -- the innocence of a child and technical expertise. But when he paints he forgets all technicalities. They are there, from the deep unconscious they are working, but he forgets all expertise. He becomes inno-cent. He paints like an amateur. He does not know anything he paints from the mind of not-knowing -- so there is freshness, there is vision. And the expertise goes on functioning from the unconscious. It is there, it is in his blood, in his bones. There is no need to remember it, there is no need to be self-conscious about it. Then something of the unknown descends into the known.

And the same should be the principle for every kind of life you are going to live. Know it well technically and then forget the techniques. Then go into it very innocently. If you are feeling like a person, that is the best thing that can happen to a person.

... AND PERHAPS A TEACHER. Good. That word 'perhaps' is beautiful. If you were very certain about being a teacher I would have told you to drop that idea; it is dangerous. 'Perhaps' is good, hesitation is good. A good teacher is always 'perhaps'. He is not dogmatic, he is not rigid; he is liquid, he is flowing, he is spontaneous. He cannot destroy; he can only create. When you become very dogmatic and certain, you become destructive. You become a pedagogue, not a teacher.

So both things are good, Hoffman. Go inwards, become a person and perhaps a teacher.

You say: NOW I AM ONLY LISTENING TO THE INNER VOICE FOR DIRECTION. IS THERE ANY MORE I CAN DO? No, if you do anything you will disturb the whole thing. You simply wait. Simply wait, prayerfully, meditatively. Things are happening. The inner voice will start leading you. And when the inner voice starts leading you, don't be cunning, don't choose. Don't say, 'This I will choose and this I will not choose.' Then it will not be of any meaning. Then even if it does come from the inner voice, if you remain the chooser you decide from the ego. Now relax into the inner voice. Let it take possession of you.

It will be difficult for you because you say you are 'experienced, well-trained and successful'. It will be difficult for you because one never knows where the inner voice is leading. The inner voice may say to you 'become a sannyasin' -- that's what my feeling is. But then don't bring your experienced mind and successful past and your well-trained state into it. Don't interfere. If the inner voice says 'become a sannyasin', then become a sannyasin -- there is nothing to do on your part. Just be possessed. The more you trust the inner voice, the more clear and loud it will become. And the more you trust and act accordingly, by and by you will see there is no need to think about anything.

God goes on giving you hints, but you don't listen. God goes on saying what has to be done, but he whispers -- that's true. He does not shout. And we are so full of noise that that whisper is lost. Listen to the inner voice, that is God's voice. And don't only listen, act on it. Move into commitment, into involvement.

When you start acting on the inner voice.... Sometimes it will be very risky, but take the risk -- because only when there is risk is there life, only when there is risk is there growth. Live dangerously. If the voice says 'do this' then do it and don't bother too much about consequences. Nothing else matters.

And sometimes your mind will tell you that this is too much -- think about it. If you think, the inner voice will be lost. It is lost in thinking. Don't think. Act. And you will see that each act brings you closer and closer to the voice. And when you have acted many times and have seen that the voice always takes you to the right place, then there will be no doubt. And then thinking can be dropped. It is a substitute. Because we have forgotten how to listen to God, we have to think.

The real man of awareness need not think. God goes on supplying him with all that is needed, whenever it is needed.

The second and third questions are connected:

DO YOU HAVE SOME SORT OF CONTRAPTION IN YOUR ROOM WITH WHICH YOU CONTROL OR ALTER THE MOODS OF EVERYONE IN THE ASHRAM, PUTTING EVERYONE INTO THE SAME OR SIMILAR MOOD AT THE SAME TIME? IT SEEMS THAT EVERYONE GOES THROUGH THE SAME CYCLE

OR PHASES, NOT AS INDIVIDUALS BUT AS A COMMUNITY. WHAT'S UP?

And the third:

IS THERE A COLLECTIVE UNCONSCIOUS AT THE ASHRAM? EVERY OTHER QUESTION I HAVE THOUGHT TO ASK HAS BEEN ASKED BY SOMEONE ELSE, OR YOU HAVE ANSWERED IT ANYWAY.

The second is from Big Prem and the third from Anand Samatha.

That is the meaning of a commune. A commune slowly, slowly grows a soul. And if the soul is missing, the commune is not a commune. then it is a crowd. A crowd has no soul. When a crowd has a soul, it is a commune. Then there is a centre where all meet.

I am your centre. You are here because of me. You are all here because of me; each of you is deeply involved with me. I am functioning as a centre to you all. Prem is involved with me, so is Samatha involved with me. And when you all are involved with me, naturally you become involved with all. Each becomes involved with all.

I am your space, your bridge, from where you move into each other. If you really love me, this is going to happen more and more. Before you have asked the question, it will be answered. Before you have asked the question, many will have asked it. You need only to wait a little.

And there will be moods -- when the whole commune will pass through a phase and a cycle simultaneously. This is going to happen. The closer you come to me, the more it will be happening. Yes, something is up. And Prem has felt it rightly.

You are disappearing as separate units.

This is the meaning of a church, really. This is the meaning of a church, a commune. We pool our consciousnesses into one space and then each affects each other. Then great energy is released. Alone you cannot go very high. Alone, you are alone. Alone, you have all kinds of limitations. When you are one with many, infinite energy is available. And many things will start happening which cannot happen alone.

For example, a solo guitar player is one thing. An orchestra is totally different. Yes, it is beautiful, a solo guitarist is beautiful, but there is a kind of limitation. It cannot be very rich, because it will not have many dimensions to it. It is solo. The orchestra is far more rich. Many dimensions, many directions, meet in it. Many kinds of instruments and many artists pool their energy and a harmony arises. This is what a commune is -- an orchestra.

You are pooling your energies with me. and, naturally, you will start feeling the same kind of rhythm, the same moods passing through the whole commune.

If you are alone it is difficult to keep awake. But if you are with a few people -- laughing, talking, joking -- you can keep awake the whole night very easily. It would have been difficult for each to remain alert the whole night, but together it is simple. The total energy is so much -- laughing, joking, singing, talking -- that it keeps you alert.

And this whole experiment is to bring a kind of Buddhahood into the world. This commune is not an ordinary commune. This is an experiment to provoke God. You may not be aware of what is going to happen. You may be aware of only your prob-blems. You may have come to me only to solve your problems. That is secondary. I am cooking something else.

I am trying to create a space where God can descend more and more. This commune will become a connection. The world has lost the connection. God is no more a reality. As far as this century is concerned, Nietzsche is right that God is dead. The connection is broken. God can only be through the connection. God will be there, we are here, but there is no bridge. So how do we know?

This commune is an experiment to create the bridge. Fall more and more in harmony. Pool your energies. And remember, a small stream cannot reach the ocean. It will be lost somewhere, it is so far away. It will be lost in some desertland, some wasteland. But if many small streams pool into one, they become a Ganges. Then it can reach the ocean. Even the Ganges cannot reach alone.

If you go to the source of the Ganges it is just drops dripping. In Gangotri, the source of Ganges, there is a marble cow mouth and the Ganges comes out of it. So small. How can you hope it will reach the ocean? But millions of tributaries, millions of small streams and rivers, pool their energies and the Ganges becomes a great river. then nothing can hold it. Then it reaches the ocean.

A commune is an effort to create a Ganges of consciousness. It is happening. And it will be happening more and more if you become more co-operative and more conscious of it. Don't create any conflict here. Don't be resistant about small things. Relax, co-operate. Even if you have to lose something, don't be afraid -- because your losing will be a gaining in the end.

Don't bring your egos in, otherwise you destroy my work. Throw your egos away. Something far more valuable is happening here. And soon many will be coming, and you will become the precedent, you will become the pattern of what will happen to them. Soon many will be coming, in thousands. Before they start coming you have to prepare the orchestra, otherwise there will be a great noise.

Have you watched it? If thirty persons are singing in rhythm, in harmony, and you join in, immediately you start falling into rhythm and harmony. But if they are just noisy, and there is no rhythm and no harmony and there is just chaos, you also become a chaos.

I am working slowly -- slowly I am adding more people to your commune. Soon there will be thousands. I want to create a small city, sooner or later, where people will be living totally egolessly. And the more people there will be, the greater is the possibility for happenings, for miracles -- because God will be more available. The sky will come more close to you.

Remember it always -- whenever your small ego comes in as a conflict. When a small river comes to meet the Ganges, naturally the ego will come in. The ego will say, 'What are you doing? You will be lost. You will no longer be yourself. You will lose your identity. If you move with the Ganges you will be called Ganges -- your name will be lost.'

That's what sannyas is. The moment you take sannyas you are part of me; you are lost. You will be known by me, you will not be known by yourself. That is courage. By taking sannyas you are simply merging into a totally different kind of existence because you are merging into me. Sannyas is your death, and a rebirth -- death as an ego, and rebirth as a consciousness.

But if the small river thinks, 'I am not ready to lose myself in the Ganges,' then the river will be lost in a desert. And that will be suicide. With the Ganges it is not suicide. With the Ganges, the river becomes the Ganges. It is only a question of how you look at it. If you look positively, the river becomes bigger. It is no longer small, no longer confined to its own small banks. Now the Ganges is what she is, now the Ganges' being is her being. That is another way of looking at it. And that should be the attitude.

When you join me as a sannyasin, you are dropping yourself, disappearing. When you join the commune then you have to utterly efface yourself. If a little bit is hanging there, then you will be a trouble to yourself and to the commune too. And you will not be benefitted by me.

This is happening, and this is going to happen more and more. Be prepared for it.

The fourth question:

AYN RAND, THE ORIGINATOR OF OBJECTIVISM PHILOSOPHY, WENT MAD AND COMMITTED SUICIDE. HOW COULD THIS HAPPEN TO SUCH A RARE, LOGICAL MIND?

Precisely! It happened because of such a logical, rational mind. The rational mind cannot go beyond suicide and madness. That is the ultimate that has to happen. If some logical person is not mad it simply means that he is not logical enough. If some logical person has not committed suicide yet, it simply means that he is mediocre. He has not touched the pinnacle of logicity. If you reach to the pinnacle of logicity, life loses all meaning -- because logic cannot give any meaning. Logic takes away all meaning. Logic is destructive, poisonous.

It is love that gives meaning to life, it is love that blooms and flowers, it is love that sings and dances, it is love that becomes celebration. A logical mind by and by loses all possibility of loving -- because love is so illogical it cannot exist with logic. They prohibit each other, they exclude each other. If you love, you become illogical; if you are very logical, you become unloving. and without love, what is there to live by, to live with, to live for? What is there?

Ayn Rand was a very egoistic, rationalistic, realistic woman. Her philosophy is that of absolute selfishness. If you are absolutely selfish, how can you be loving? It is impossible. Her philosophy is absolutely realistic, materialistic. When there is only matter, what is there to bloom into? There is no soul. All search disappears. Life is flat and dull. There is no mystery. With the soul enter mystery and life. With

mystery there is joy, because there is a possibility to enquire, to explore, to expand. There is a possibility that something may happen, can happen.

Man is more than he knows. You are more than you know. Not only that, you are more than you can ever know, because your intrinsic reality remains mysterious, always remains unknown, unknowable. You can go on knowing more and more and more but that does not reduce your mystery. That's what we mean by soul -- utterly mysterious.

For Ayn Rand there was no mystery. When there is no mystery, how can there be life? Then what is there to live for? Suicide seems to be the logical conclusion. And if you don't commit suicide, then madness is the conclusion. Those seem to be the two alternatives. Either go mad -- mad means go illogical, drop your rational mind -- or commit suicide, drop this useless life.

Jean Paul Sartre has said: 'Man is a useless passion.' Now my feeling is that Sartre is not very, very logical, otherwise he would have committed suicide. If man is a useless passion, if there is no meaning in it, if life is meaningless, then why go on living? Why think of tomorrow -- that you would like to exist tomorrow? That is very irrational. If nothing is going to happen, if nothing has ever happened, if nothing happens in the very reality, then why go on living? Why go on eating and why go on sleeping and getting up again and again? It is nauseating.

Another book of Sartre's is NAUSEA. But it seems it is still philosophical, he has not taken it existentially -- otherwise suicide would be the logical conclusion to the philosophy. Beware. These possibilities are in you too. If you become too logical, madness or suicide or both will be the conclusion.

That's why I teach you love not logic, feeling not reasoning, heart not mind. Then life has such beauty, such beatitude, such joy, that one cannot contain it. It is so much, it is so over-flowing, so overwhelming.

You ask me: AYN RAND, THE ORIGINATOR OF OBJECTIVISM PHILOSOPHY, WENT MAD AND COMMITTED SUICIDE. HOW COULD THIS HAPPEN TO SUCH A RARE LOGICAL MIND? The question is from Sudheer Saraswati. I say 'Precisely. '

The fifth question:

I AM VERY AFRAID OF DYING. CAN YOU TELL ME WHAT THE SECRET OF ACHIEVING A LONG LIFE IS?

Keep breathing!

The sixth question:

I HAVE BEEN THINKING AND THINKING ABOUT TAKING SANNYAS FOR FIVE YEARS, YET I CANNOT DECIDE. WHAT SHOULD I DO?

Get lost!

And the seventh question:

SHOULD ONE LOVE ONE'S NEIGHBOUR?

Make sure that her husband is not at home.
So you like one-liners! But God has not heard about it!

I have heard....

God called together his writers, 'Gentlemen, I have a big show coming up next week on Mount Sinai and I need some material.'

'How about: "Thou shalt not steal"?' one of them volunteered.

'Thou shalt not kill,' suggested another.

'Thou shalt not....'

'Wait!' thundered the Lord. 'How many times have I told you I can't use one-liners!'

But people like them! Sometimes just a single word, unexplained, unelaborated, goes deep, falls like a seed in the heart, can open doors.

The eighth question:

IF YOU DO NOT DO MIRACLES, THEN HOW IS IT THAT MIRACLES ARE HAPPENING TO ME?

The question is from Chaman Bharti.

I do not do miracles, but they happen. The happening is a totally different phenomenon. They are happening every day. I am not doing them, you are not doing them, they are happening. We are creating a space where it becomes possible for them to happen.

The real miracles are never done, they happen. And those which are done are not miracles, they are just magic tricks. When the doer is there, how can there be a miracle? A miracle means something out of God, something from the beyond, something that nobody has done but has suddenly concretised out of nothing.

Christians have a very wrong notion when they say, 'Jesus did this, Jesus did that.' Jesus never did anything, not a single miracle. Miracles happen, that is true. Miracles always happen. The whole life is so miraculous! If you have a little alertness you will see miracles and miracles all around. A bud opening into a flower -- you don't call it a miracle because you have become so accustomed to it. A seed sprouting, coming out of the earth -- you don't call it a miracle. What more can a miracle do? A dewdrop just slipping down a grass leaf, with the sun reflected in it -- just a dewdrop. It looks so precious; the whole existence is reflected in it. A star in the night, a small baby smiling, a woman crying with eyes full of tears -- all is miraculous because all is mysterious.

You are dull, dead, insensitive, so you go on missing it. Otherwise it is all over the place. And there is no need to do. One has just to be receptive.

The ninth question:

OSHO, I LIKE MY NAME BUT I LIKE WOMEN TOO.

The questioner is Swami Prabhu Anuragi. The name means: lover of God -- hence the question.

He says: I LIKE MY NAME BUT I LIKE WOMEN TOO. But who has told you that God is against women, or that God is not in women? In fact, God is far more in women than in men. Men have gone further astray than women have; women are still closer to nature, closer to feeling, closer to God.

When you love a woman, what do you really love in her? It will be different with different people and it will be different at different times. If love really grows, this is the way: first you fall in love with the woman because her body is beautiful. That is the first available beauty -- her face, her eyes, her proportion, her elegance, her dancing, pulsating energy. Her body is beautiful. That is the first approach. You fall in love.

Then after a few days you start going deeper into the woman. You start loving her heart. Now a far more beautiful revelation is coming to you. The body becomes secondary; the heart becomes primary. A new vision has arisen, a new peak. If you go on loving the woman, sooner or later you will find there are peaks beyond peaks, depths beyond depths. Then you start loving the soul of the woman. Then it is not only her heart -- now that has become secondary. Now it is the very person, the very presence, the very radiance, the aliveness, that unknown phenomenon of her being -- that she is. The body is very far away, the heart has also gone away -- now the being is.

And then one day this particular woman's being becomes far away. Now you start loving womanhood in her, the femininity, the feminineness, that receptivity. Now she is not a particular woman at all, she simply reflects womanhood, a particular form of womanhood. Now it is no longer individual, it is becoming more

and more universal. And one day that womanhood has also disappeared -- you love the humanity in her. Now she is not just a representative of woman, she is also a representative of man as much. The sky is becoming bigger and bigger. Then one day it is not humanity, but existence. That she exists, that's all that you want -- that she exists. You are coming very close to God.

Then the last point comes -- all formulations and all forms disappear and there is God. You have found God through your woman, through your man. Each love is an echo of God's love.

So no need to be worried, Prabhu Anuragi. I have given you the name lover of God, but that does not mean you have to destroy your love for women, that does not mean you have to destroy your love for anything. It simply means you have to deepen it, you have to go on deepening it. Dig more and more, dig deeper, and one day you will find your beloved has disappeared and God is standing there -- because God is hiding in every being, in every form. He is dwelling in every house. Your woman is a house, is a temple; so is your man.

I am for love. Even when you fall in love with the body, I am not against it. It is the farthest from God, but still it is related to God. It is a very faraway echo but still it is an echo -- the original is still there somewhere. Never let your love stop anywhere.

The tenth question:

HOW TO DROP JUDGING PEOPLE?

There is no need to stop or drop judging people; you have to understand why you judge and how you judge.

You can judge only the behaviour because only the behaviour is available. You cannot judge the person because the person is hiding behind, the person is a mystery. You can judge the act but you cannot judge the being.

And the act is irrelevant. It will not be right to judge a being through the act. Sometimes it happens that a man is smiling. The act is there on the surface and deep inside he may be sad. In fact, he may be smiling because he is sad. He does not want to show his sadness to anybody -- why bring one's wounds to everybody? Why? That seems embarrassing. Maybe he is smiling just because he is crying deep down.

Nietzsche has said, 'I go on smiling. People think I am a very jolly person and that is absolutely wrong. I go on laughing because I am afraid that if I don't laugh, I may start crying. So I have to convert my energy somewhere otherwise it will become tears. Before it becomes tears it has to become laughter.' The insight is perfectly true. Nietzsche is one of the most perceptive men ever born on the earth. Tears and smiles are very close.

In Indian villages women say to their children, 'Don't laugh too much otherwise you will start crying.' And that happens. If a child laughs too much he starts crying. Tears and smiles are very close. If you want to hide your tears the best way is to smile -- that's why people are smiling. Just by seeing a smiling face you cannot judge what is happening inside. The inside is not available to you. The inside is private; it is not available to anybody.

So the first thing to understand is that you can look only at the behaviour and the behaviour does not mean much. All that is really significant is the person behind. And you don't know. Your judgements are going to be wrong. And you know it -- because when people judge you by your acts, you always feel that they have judged you wrongly. You don't judge yourself by your acts, you judge yourself by your being. So everybody feels that all judgements are unjust. You feel that judgements are unjust because to you your being is available -- and the being is such a big phenomenon and the act is so tiny and small. It does not define anything. It may be just a momentary thing.

You said something to somebody and he became angry, but don't judge him by his anger because it may be just a momentary flash. He may be a very loving person. If you judge him by his anger you misjudge him. And then your behaviour will depend on your judgement. And you will always wait for the man to be angry and you will always think that he is an angry man. You will avoid the person. You have missed an opportunity. Never judge anybody by their action -- but that is the only thing available to you. So what to do? Judge ye not.

By and by become more and more aware of the privacy of being. Every being inside his own soul is so

private there is no way to penetrate it. Even when you love, something at the deepest core remains private. That is man's dignity. That is the meaning when we say man has a soul. Soul means that which can never become public. Something of it will always remain deep, lost in some mystery.

I have heard....

Two men were called to a home and asked to haul some trash to a garbage heap. After they had loaded the truck the back of the truck was overflowing with all the trash.

One man said, 'You may get into trouble with the police if we drive through town and the trash blows onto the street.'

The other man said, 'Don't worry, I have an idea. You drive and I will spread my body over the trash and that will keep it from blowing about.'

On the way to the garbage heap they passed under a bridge. As they drove under it, two men standing on top of the bridge happened to look down and saw the man lying on top of the garbage, arms and legs spread wide.

One of the men said, 'Will you look at that! Someone is throwing away perfectly good men!'

From the outside that's what we can judge. From the outside it is always wrong.

Seeing it again and again, understanding it again and again, penetrating it again and again, you will not need to drop judgements, they drop of their own accord.

Just watch. Whenever you judge, you are doing something foolish. It does not apply to the person at all, it can apply only to the act. And that act too is taken out of context because you don't know his whole life. It is as if you tear a page from a novel and you read it and you judge the novel by it. It is not right; it is out of context. The whole novel may be a totally different thing. You may have taken a negative part, an ugly part.

But you don't know anybody's life in its totality. A man has lived for forty years before you come to meet him. Those forty years of context are there. The man is going to live forty years more when you have left him. Those forty years of context are going to be there. And you saw the man, just a single instance of him, and you judged him. That is not right. That is just stupid. It will not have any relevance to the man himself.

Your judgement will show something more about you than about the man. 'Judge ye not so that ye may not be judged' -- that's what Jesus says. Your judgement shows something about you, nothing about the person you have judged -- because his history remains unavailable to you, his being remains unavailable to you. All contexts are lost, there is just a momentary flash -- and your interpretation will be your interpretation. It will show something about you.

Seeing this, judging disappears.

The last question:

OSHO, ARE ALL WORDS USELESS?

Not all. How can all words be useless? Words are useful as far as the world is concerned, the outer; words are useless as far as you are concerned, the inner. When you start moving inwards you have to drop words. They are not needed. They are an unnecessary load on you, a disturbance, a noise.

But when you go outwards and you meet people, you need language. When you are talking about things, you need language. Language is perfectly adequate for the world -- otherwise there would be great difficulty. If you go to the market and you want to purchase something, you will be in difficulty without words. And it will be an unnecessary wastage of time. Words are tremendously useful instruments.

If you want to see it, one day go into the market and try to purchase things without words. Each small thing will take so much time and so much trouble, and each shopkeeper will try to avoid you -- 'You please go somewhere else.' You will be such a nuisance.

In the world, words are perfectly useful. In the inner journey they are not useful because in the inner journey they are not needed at all. You are alone, so what are the words needed for? When you are with somebody, words are needed.

If you are working in some objective reality, some scientific work, words are useful. Thinking is needed.

You have to be very precise and very exact. You are thinking with your logic. But if you are meditating, going towards God, words are not needed. Silence is the medium there.

So listening to me and hearing again and again that words are not needed, that words are useless, don't misunderstand me. Meditate over this small story....

A man went to his Local doctor and said, 'Doctor, I want to be castrated.'

'What?' said the doctor. 'That's a very drastic operation -- are you sure?'

'Quite sure,' said the man.

'Are you married, or do you have a regular girl friend?' said the doctor.

'I'm married,' said the man, 'but what has that got to do with it?'

'Well,' said the doctor, 'it would be a good idea to discuss it with your wife -- it will affect her too.'

'Yes, true, but only for a time.' said the patient.

'Nevertheless,' said the doctor, 'I think you should ask her about it tonight and if you still want to go ahead tomorrow, I'll book you into the hospital. It's very quick and you'll be in and out in one day.'

The next day the man returned, affirmed the situation and was booked in that morning. The operation was completed and he was lying in bed that afternoon, coming out of the anaesthetic. Looking round with a smile, feeling good. he winked at the man in the next bed and said cheerily, 'Hello, and what are you in for?'

'Oh,' said the other, 'I've come in to be circumcised.'

The castrated patient clicked his fingers, whistled through his teeth and said, 'Shit, that's the word I was trying to think of!!!'

And the really, really last question:

BELOVED OSHO, I HAVE FOUND THE ANSWER. MY HEART IS FILLED WITH JOY WHERE THERE WAS ALWAYS PAIN. I FEEL WITH GREAT SURPRISE THAT IT IS TRUE -- I HAVE A CHOICE. I BOW IN GRATITUDE. VANI.

This is significant. This is significant to you all. There is always a choice. If you are miserable, it is your choice. Never throw the responsibility onto anybody else. If you throw the responsibility onto somebody else, you will remain miserable. By throwing the responsibility onto somebody you are throwing away your freedom, you are throwing away your freedom to choose.

This has to be one of the most fundamental principles around here -- that misery or happiness is your choice. Let it sink deep in you. You choose it. When you are unhappy you have chosen to be unhappy. There is no other excuse. Once you understand this you will be freed from the prison. Then it is up to you.

I have heard about a great Sufi mystic who was always happy, always cheerful, always blissed out.

A disciple asked him, 'Master, you always look so happy. I have been watching you for many years, in many situations. Day in, day out, for years I have observed you. All kinds of situations have passed, must have passed, but you always remain happy. What is your secret?'

The Master said, 'There is no secret in it. Whatsoever situation confronts me, I always have the choice: to be happy or to be unhappy. And I always choose to be happy.'

Try it. This is a magic formula. In each situation, look before you become unhappy or happy -- look. Is there a possibility of being happy? And you will always find that the possibility is there. There is always something to be happy about. If you want to be unhappy then there is always something to be unhappy about.

The world is full of thorns and full of flowers. It is neither a rose-bed nor a thorn-bed -- it is full of both. It depends on you. You can choose flowers and you can make a bed of flowers and sleep on the bed of roses. Or you can choose thorns and suffer. Hell is your creation, so is heaven.

Vani is an important case. Vani had been asking to come into the ashram again and again for two, three years, and I was postponing it. I told her, 'You are needed there.' She was a hostess, well-paid in the German airlines. But she persisted.

Why was I postponing? Why was I saying to her, 'You just wait a little more?' -- because she was always so miserable and I don't want miserable people to be around here. One miserable person is enough to create much misery in others, because others are just coming out of their misery and when they see

somebody, a great miserable person, they tend to fall back into their old habit. Then they start competing with the miserable person -- 'What! Do you think you are ahead? I can beat you.'

So I put Vani off but she persisted -- the German persistence -- and finally she came. And, of course, she has remained miserable for these few months she has been here. She got more and more miserable.

But this is beautiful of her -- that she has understood the fact. I have been telling her again and again in so many ways that it is her choice. She has come out of it. I hope she will remain out of it. It will be difficult. Old habits die hard. One tends to slip back into them. They are very comfortable and cosy. One feels very good falling into the old habits. One knows them, one has known them so long. They are so familiar and so friendly. The new is so strange.

So, Vani, this is good. I was waiting for this to happen some day. It has happened. You say: BELOVED OSHO, I HAVE FOUND THE ANSWER. MY HEART IS FILLED WITH JOY WHERE THERE WAS ALWAYS PAIN. I FEEL WITH GREAT SURPRISE THAT IT IS TRUE -- I HAVE A CHOICE. I BOW IN GRATITUDE.

Continue to remember it. Don't forget it for a single moment. For just a few days you will have to remember it. Once it has become your climate then the old cannot win over it. The old was so ugly, the new is so beautiful. The new is so heavenly, the old was nightmarish and hellish. It cannot win over it. But the new needs a little time so that it can take root in your being.

I am happy, Vani. With all my blessings go deeper into your new space.

Sufis: The People of the Path, Vol 2

Chapter #11

Chapter title: The Royal Way

6 September 1977 am in Buddha Hall

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THE SUFI ANCIENT, JUNAID, TAUGHT BY DEMONSTRATION, THROUGH A METHOD IN WHICH HE ACTUALLY LIVED THE PART WHICH HE WAS TRYING TO ILLUSTRATE. THIS IS AN EXAMPLE: ONCE HE WAS FOUND BY A NUMBER OF SEEKERS, SITTING SURROUNDED BY EVERY IMAGINABLE LUXURY.

THESE PEOPLE LEFT HIS PRESENCE AND SOUGHT THE HOUSE OF A MOST AUSTERE AND ASCETIC HOLY MAN, WHOSE SURROUNDINGS WERE SO PLAIN THAT HE HAD NOTHING BUT A MAT AND A JUG OF WATER.

THE SPOKESMAN OF THE SEEKERS SAID, 'YOUR SIMPLE MANNERS AND AUSTERE ENVIRONMENT ARE MUCH MORE TO OUR LIKING THAN THE GARISH AND SHOCKING EXCESSES OF JUNAID, WHO SEEMS TO HAVE TURNED HIS BACK UPON THE PATH OF TRUTH.'

THE ASCETIC HEAVED A GREAT SIGH AND STARTED TO WEEP.

'MY DEAR FRIENDS, SHALLOWLY INFECTED BY THE OUTWARD SIGNS WHICH BESET MAN AT EVERY TURN,' HE SAID, 'KNOW THIS, AND CEASE TO BE UNFORTUNATES! THE GREAT JUNAID IS SURROUNDED AT THIS MOMENT BY LUXURY BECAUSE HE IS IMPERVIOUS TO LUXURY. AND I AM SURROUNDED BY SIMPLICITY BECAUSE I AM IMPERVIOUS TO SIMPLICITY.'

THE belief in the myth of change is the most dangerous kind of belief. Man has suffered much from it -- much more than from any other kind of belief. The myth of change -- that something better is possible, that man can improve upon himself, that there is some place to go to, that there is somebody to be, that there is some kind of utopia -- has corrupted human mind infinitely down the centuries. It has been a constant

poisoning.

Man is already there. Man has been all along that which he wants to be. Man need not change in order to be. All that is needed is an understanding, an awareness -- not a change. Becoming is never going to give you being. Through becoming you will remain constantly in anguish, in tension -- because becoming means that the goal is somewhere else, that the goal is never here, never now, that the goal is far away. You have to strive for it and your whole life is wasted in striving. And you can go on striving and you will not find it because the goal is here and now, and you are looking then and there.

Your being is in the present, and all ideas of becoming are projections into the future. By projecting into the future, you go on missing the present. That is a way of escaping from the reality. The idea that you have to become something is the idea that takes you away from your real being, from your authentic being. You are already that -- that's why I say the myth of change is one of the most dangerous myths.

It has two dimensions to it. One is political, the other is religious.

The political dimension is that the society can be improved, that revolution can help, that there is a utopia that can be realised. Because of this, politicians have been able to torture, to murder, to exploit, to oppress. And people have suffered in the hope that revolution is going to happen. That revolution never happens. Revolutions come and go and society remains as it has always been.

Hitlers, Stalins, Maos, can exploit people for their own sake. And if you want to get to the utopia, to the wonderland, to paradise, you obviously have to pay for it. This is the secular dimension of the myth -- that something better is possible. Right now it is not there, but some day it can be -- you have to sacrifice for it. Millions of people were killed in Soviet Russia, tortured inhumanly, for their own good. And logic says that if you want to have a better society, who is going to pay for it? You are going to pay for it, naturally. So the people cannot even revolt, they cannot even resist. If they resist, they look like enemies of the revolution. And the myth is so deep-rooted in the mind that they accept all kinds of humiliations in the hope that maybe if they cannot live in a golden age, their children will. This is the secular direction of the same neurosis.

The religious dimension is that you can have a better future -- if not in this life, then in the next. Of course, you have to sacrifice. If you sacrifice the present, you will have the future.

That future never comes. The future in itself cannot come. The tomorrow is not possible, it is always today. It is always the present that is there. The future is just in the mind, in the imagination. It is a dream; it is not part of reality.

The political myth has been taken up by the sadists -- those who want to torture others. and the religious myth has been taken up by the masochists -- those who want to torture themselves. Torture yourself. Fast. Don't sleep. Don't do this. Don't do that. This is the whole secret of the so-called ascetic attitude towards life: torture yourself. And naturally, your body is helpless, your body is defenceless. It cannot protest. It cannot go against you.

There is a possibility that people may revolt against the politicians, but what is the possibility that your body may revolt against you? There is no possibility. The body is very innocent, helpless. You can go on torturing it and you can go on feeling that you have immense power because you can torture it. You can go on killing it, and feel powerful. And you can attain to a great ego.

I here are two kinds of people in the world: the sadists and the masochists. Sadists are those whose enjoyment consists of torturing others, and masochists are those whose enjoyment consists of torturing themselves -- but it is the same violence, it is the same aggression. The sadist throws it on somebody else; the masochist turns it upon himself. Because the sadist throws it on others, sooner or later they will revolt. But when the masochist throws it upon himself there is nobody to revolt.

In fact, all revolutionaries; once they are in power, by and by lose respect. Sooner or later they are dethroned; sooner or later their power is destroyed; sooner or later they are thought to be criminals. Your whole history consists of these criminals. Your history is not the history of humanity because it is not the history of humanness. How can it be the history of humanity? It is not the history of humanity, it is only the history of politics, political conflicts, struggles, wars.

It is as if you write the history of robbers and murderers and you call it the history of humanity. The revolutionaries are great murderers, they are no ordinary murderers -- otherwise they would have been in the jail or sentenced to death. They are powerful people. They possess power. Until their power goes, they are worshipped like God. But their power goes sooner or later. A day comes when Hitler is no longer honoured; he becomes an ugly dirty name. A day comes when Stalin is no longer honoured. Just the reverse happens.

But with the other dimension, the religious dimension, of the myth -- the ascetic, the self-torturer, the

masochist -- people never come to know their reality because they never torture anybody else. They torture only themselves. And people go on respecting them. People respect them very much because they are not harmful to anybody except to themselves. That is their business. The ascetics have always been wor-shipped. But ascetism is a kind of neurosis; it is not normal.

To eat too much is abnormal; to fast is also abnormal. the right amount of food is normality. To be in the middle is to be normal. To be exactly in the middle is to be healthy and whole and holy.

If you go to one extreme, you become a politician. If you go to the other extreme, you become a religious fanatic, an ascetic. Both have missed balance.

So the first thing to be understood is that the religion that we are creating here -- and it has to be created again and again because it becomes corrupted again and again -- the religion that we are invoking here is not political and is not in the ordinary sense even religious. It is neither sadistic nor masochistic. It is normal. It is to be in the middle.

And what is the way to be in the middle? The way to be in the middle is to be in the world but not to be of it. To be in the middle means to live in the world but not to allow the world to live in you. To be exactly in the middle and to be balanced means you are a witness to all that happens to you. Witnessing is the only foundation for a real authentic religion. Whatsoever is, has to be witnessed -- joyfully, ecstatically. Nothing has to be denied and rejected. All denial, all rejection, will keep you in limits and you will remain in conflict. Everything has to be accepted as it is.

And you have to be a watcher. Pleasure comes -- watch. Pain comes -- watch. Neither be disturbed by pleasure nor be disturbed by pain. Let your calm remain unperturbed. Let your silence, your tranquillity, remain undisturbed. Pain will come and go and pleasure will come and go. Success will come and go and failure will come and go. And soon you will come to understand the point that it is only you who remains. That is eternal. This witnessing is eternal.

The contents that flow in the consciousness are temporary. One moment they are there, another moment they are gone. Don't be worried about them; don't be either in favour of them or against them. Don't try to possess them, don't hold onto them, because they are going to go. They have to go. It is the very nature of things that they cannot be permanent.

Something pleasant is happening. It cannot be permanent. It will have to go. And following it, something unpleasant is already getting ready to happen. It is the rhythm of life -- day and night, life and death, summer and winter. The wheel goes on moving.

Don't hold on and don't try to make something very, very permanent. It is not possible. The more you try, the more frustrated you will become, because it cannot be done. And when it cannot be done, you feel defeated. You feel defeated because you have not understood one simple thing: nothing can be static. Life is a flux. Only one thing is eternally there and that is your consciousness, that innermost watcher.

Sufis call it 'the watcher on the hills'. The valleys go on changing but the watcher remains on the top of the hill. Sometimes the valley is dark and sometimes the valley is light and sometimes there is dancing and singing and sometimes there is weeping and crying -- and the watcher sits on the hill-top and just goes on watching.

By and by the content of consciousness does not matter Only consciousness becomes significant. That is the essential foundation of all true religion. And this is the understanding of the Sufis.

Before we enter into this small parable today. Let me tell you that there are four ways to approach truth, to be connected with truth.

The first is known in the East as KARMA yoga -- the way of action. Man has three dimensions in him: action, knowing, feeling. So three ways use these three directions: action, knowing feeling. You can act, and you can act with total absorption, and you can offer your act to God. You can act without becoming a doer. That is the first way -- KARMA yoga: being in action without being a doer. You let God do. You let God be in you. You efface yourself.

In this, the path of action, consciousness changes the content. These two things have to be understood: consciousness and content. This is all that your life consists of. There is something which is the knower in you and something which is the known. For example, you are listening to me. Now two things are there: whatsoever I am saying will be the content, and whatsoever you are inside, listening, watching, that is the consciousness. You are looking at me. Then my figure in your eyes is the content and you, who are looking at that figure in the eye, are consciousness -- the object and the subject.

On the path of action, consciousness changes the content That is what action is. You see a rock. Somebody may stumble upon it -- because it is getting dark, night is falling. so you remove the rock from

the path. This is action. What have you done? Consciousness has changed the content.

On the path of action, content is important and has to be changed. If somebody is ill and you go and serve him and you give him medicine, you are changing the content. If somebody has fallen in the river and is drowning, you jump in and you save him from drowning. You have changed the content.

Action is content-directed. Action is will -- something has to be done. Of course, if the will remains ego-oriented, then you will not be religious. You will be a great doer, but not religious. And your path will be of action but not towards God. When you allow God to become your will, when you say, 'Let thy will be mine,' when you surrender your will to the feet of god and his will starts flowing through you, then it is the path of action -- KARMA yoga.

The goal of KARMA yoga is freedom, moksha -- to change the contents so much that nothing antagonistic is left there, nothing harmful is left there; to change the content according to your heart's desire, so that you can be free of limitations. This is the path of Jainism, yoga, and all action-oriented philosophies.

The second path is the path of knowledge, knowing -- GYANA yoga. On the second path consciousness is changed by the content. On the first, content is changed by consciousness; on the second it is just the reverse -- consciousness is changed by the content.

On the path of knowledge you simply try to see what is the case -- whatsoever it is. That's what Krishnamurti goes on teaching. That is the purest path of knowing. There is nothing to be done. You have just to attain to clarity, to see what is the case. You have just to see that which is. You are not to do anything. You have simply to drop your prejudices and you have to drop your concepts, notions, which can interfere with reality, which can interpret reality, which can colour reality. You have to drop all that you carry in your mind as A PRIORI notions -- and then let the reality be there. Whatsoever it is, you just see it. And that changes you.

To know the real is to be transformed. Knowing the real as the real, you cannot act in any other way than the way of reality. Once you have known the reality, reality starts changing you. Consciousness is changed by the content.

The goal of the path of knowledge is truth. The goal of KARMA yoga, the path of action or will, was freedom. The goal of the path of knowing -- Vedanta, Hinduism, Sankhya, and other paths of knowing, Ashtavakra, Krishnamurti -- is truth, BRAHMAN. Thou art that. Let that be revealed, then you become that. Once you know that, you become that. By knowing God, one becomes God. Thou art that -- that is the most essential phenomenon on the second path.

The third is BHAKTI yoga -- the way of feeling. Love is the goal. Consciousness changes the content and the content changes consciousness. The change is mutual. The lover changes the beloved, the beloved changes the lover. On the path of will, consciousness changes content, on the path of knowing, content changes consciousness; on the path of feeling, both interact, both affect each other. The change is mutual. That's why the path of feeling is more whole. The first path is half, the second path also half, but the path of love is more round, more whole, because it has both in it.

Vaishnavas, Christianity, Islam, and other paths; Ramanuja, Vallabha, and other devotees -- they say that subject and object are not separate. So if one changes the other, then something will remain unbalanced. Let both change each other. Let both meet and merge into each other, let there be a unity. As man and woman meet and merge into each other, let there be a unity. As man and woman meet and there is great joy, let there be an orgasm between consciousness and content, between you and reality, between that and thou. Let it not be only a knowing, let it not be only partial -- let it be total.

These are the three ordinary paths. Sufism is the fourth. One of the greatest Sufis of this age was George Gurdjieff. His disciple, P. D. Ouspensky, has written a book called THE FOURTH WAY. It is very symbolic.

What is this fourth way? If it is neither of action, nor of knowing, nor of feeling -- because these are the three faculties -- then what is this fourth way? The fourth way is the way of transcendence. In India this is called RAJA yoga -- the royal path, the fourth way. Neither consciousness changes the content, nor the content changes consciousness. Nothing changes nothing. All is as it is with no change. Content is there, consciousness is here, and no change is happening. No effort to change is there.

This is what I mean by being. With all the three paths something remains in the mind that has to be done. With the fourth, all becoming disappears. You simply accept whatsoever is. In that acceptance is transcendence. In that very acceptance you go beyond. You remain just a witness. You are no longer doing anything here, you are just-being here.

A goal is not possible with the fourth way. There is no goal. With the first, the goal is freedom; with the

second, truth; with the third, love. With the fourth there is no goal. Zen and Sufism belong to the fourth. That's why Zen people say 'the pathless path, the gateless gate' -- because there is no goal. The goal-less goal. We are not going anywhere. We are not striving for anything. All that is needed is already here. It has been here all along. You have just to be silent and see. There is no need to change anything. With the fourth, the myth of change disappears.

And when there is no need to change, joy explodes -- because the energy that gets involved in changing things is no longer involved anywhere; it is released. That released energy is what is called joy.

Sometimes it happens to you too, unknowingly. Sometimes sitting alone, doing nothing, you feel something happen. You cannot believe what it is. You cannot even trust what it is. It is so incredibly new, so unknown. It happens to everybody -- in rare moments, for no reason at all. You cannot figure it out; you cannot reckon why it has happened.

You have been Lying in your bathtub and suddenly something happens. The mind is not rushing in its usual way; the body is relaxed in the hot water. You are not doing anything; you are just being there. suddenly it comes -- the silence of the house, the birds singing outside, the children playing in the street. All is there as it has been, but with a new quality. There is great restfulness, a relaxation. Something in you is no longer striving for anything. You are not goal-oriented, you are just herenow.

If you start thinking about what it is, you miss it immediately. If you start trying to get hold of it again, you will never get hold of it again. It comes when it comes. It comes when the right situation is there. But you cannot create that right situation. If you try to create it, you will fall into one of the first three ways. If you try to change the content, you will become a follower of the path of action. If you try to change your consciousness through the content, you will become a follower of the second path -- the path of knowledge. If you try to make both meet and mingle and merge, then you will become a follower of the third path.

But if you don't do anything -- not willing, not knowing, not feeling -- if you just relax, then there is witnessing. Witnessing is not knowing; witnessing is totally different. In fact, it cannot be said that you are witnessing. You are not doing anything -- not even witnessing. You are just there. Things are happening. Suddenly a bird starts singing outside and you hear it -- because you are there, you hear it. There is no effort to hear it, there is no deliberate concentration for it.

Just the other day I came across a Shankhya sutra of immense beauty: DHYANAM NIRVISHAYAM MANAH -- that's how Shankhya sutras define DHYANA. Meditation is mind without thoughts, without feelings, without will. Meditation is consciousness without any striving. DHYANAM NIRVISHAYAM MANAH. There is no longing for any object. You are not striving for anything. Then you are in DHYANA, then you are in meditation. You are not doing anything; on no plane are you doing anything. All doing has simply disappeared. there is utter silence inside you, and absolute rest.

Let this word 'rest' be remembered by you. Relaxation. You cannot do it, remember. How can you do it? If you do it you cannot relax, because then relaxation becomes a goal and you become a doer. You can only understand it. You can only allow it to happen; you cannot do it, you cannot force it. It has nothing to do with your doing. You can only understand how it happens and you can remain in that understanding. And it comes.

DHYANAM NIRVISHAYAM MANAH. When the mind is, with no desire, no object, no goal, not going anywhere, then how can it be tense? It is not a state of concentration . It is not concentration at all because concentration will need striving; concentration is a kind of tension. It is not even attention, because attention is also a kind of tension.

The Encyclopaedia Britannica defines the word 'meditation' as concentration. That is absolutely wrong. Meditation is not concentration. Concentration means mind striving, forcing, willing, trying to do something. Putting one's whole energy into one direction -- that's what concentration means. Meditation means you are not putting your energy into any direction; it is simply overflowing. It is not going in any particular direction, it is simply overflowing like a fragrance, a fragrance overflowing from a flower, unaddressed -- neither to the north nor to the south. It is not going anywhere, or, it is going everywhere. Wherever the winds will take it, it is ready to go. It is utterly relaxed.

This moment happens sometimes to you. I would like you to remember that it is not something rare that happens only to religious people. It happens in ordinary life too but you don't take note of it. You are afraid of it.

Just a few days ago, I received a letter from a woman. She had been here, then she went home. For six months she was trying and trying to meditate and it did not happen according to her idea of meditation. She must have had some desire about what it should be like. She must have had some expectations, and it was

not happening.

She has written a letter to say that one day she was just sitting in the room. There was nothing to do. The husband had gone to the office; the children had gone to school; the house was empty. She was just sitting, not doing anything, there was no desire to do. She was just sitting in the chair with closed eyes -- and it happened. It was suddenly there, with all its benedictions. But she became frightened. She became frightened because when it happened suddenly a fear came to her -- because it was there, meditation was there, but she was not there. That became a great fear and she simply pulled herself out of it. It felt as if she was disappearing.

Yes, it happens. Your ego cannot exist there. Your ego is not possible there. Your ego is nothing but all your tensions together. Your ego is nothing but a bundle of past tensions, of present tensions, and of future tensions. When you are non-tense, the ego simply falls to the ground in pieces.

She became afraid. For six months she had been trying to meditate and nothing was happening, and then one day it happened. It came while she was completely unaware of it. She was taken aback. It was there. And she had been provoking it and desiring and asking and praying, and it had not come. And then it came. But she missed. It was there but she became frightened. It was too much. She felt as if she might disappear into it and might not be able to come out of it. She pulled herself out of it. Now she writes that she is crying and weeping, and wants it back.

Now this wanting it back won't help -- because it came that day without any wanting. Without any idea of what was going to happen, suddenly it came. It always comes like sudden lightning.

This is the fourth way, that's why it is called RAJA yoga -- the royal path. The king is not supposed to do anything. Servants do. The king is not supposed to do anything. He simply sits on his throne and things happen. There are so many people to do it. That's why it is called RAJA yoga -- the path of the king. The other three are ordinary; the fourth is really exceptional. The king is not expected to do anything; he simply sits there relaxed. That's what we mean by one who is a king. Doing has disappeared, knowing has disappeared, feeling has disappeared -- the king is utterly relaxed. In that relaxation it happens.

Sufi and Zen are RAJA yogas -- the royal paths. Neither consciousness changes the content nor the content changes consciousness. This is the fundamental principle: nothing changes, there is no change happening. Things are. The flower is there and you are there. You don't change the flower and the flower does not change you. Both exist together. It is existence with no motive.

Zen people call it nirvana, the goal, the no-goal -- nirvana. One simply ceases to be. the word 'nirvana' is beautiful. It means: as if somebody has blown out a candle. Just a few minutes before it was there, the lamp was burning bright, and then you blew it out. Now the flame has disappeared into the infinity. It has become part of the cosmos. You cannot find it. You cannot trace where it has gone, where it is. It has simply disappeared.

There is a Sufi parable.

A Sufi mystic was entering a village and he came across a small boy who was carrying a lit candle. The boy was going to the mosque. The night was coming and the boy was going to the mosque to put the candle there -- as an act of worship.

The mystic saw the boy, the innocent boy, his face lighted by the light of the candle. The mystic asked the boy, 'Have you yourself lighted the candle?' And the boy said, 'Yes, sir.'

The mystic jokingly asked, 'Then you must have seen from where the flame comes. Can you tell me from where the flame comes?' The boy laughed and blew out the candle and said, 'Now you have seen it going. Can you tell me where it has gone?'

Nobody knows from where it comes and nobody knows to where it goes. It comes out of nothingness or out of all -- which means the same -- and it goes back into nothingness or into the all -- which is the same. That is nirvana.

Sufis have the word for it -- FANA. It means exactly the same. One is utterly lost.

There is no need to do anything on the path of will or on the path of knowledge or on the path of feeling. Nothing is needed to be done -- because if you do something you will remain, you will persist a little. Something of the ego may linger on. No change, no improvement, no effort to make you better is needed -- just be.

Mohammed says: 'Be in this world as a stranger or as a passer-by.' Be in this world but don't be of it. Be in this world but don't allow the world to be in you. 'Be for this world as if thou were to live a thousand

years, and for the next as it thou were to die tomorrow.' Live this moment as if you are going to live forever and yet be mindful that the next moment may not come. So live totally, and yet remain a witness. Be involved in it, but still keep yourself like a watcher on the hill. That is what Junaid was doing.

Now this story.

THE SUFI ANCIENT, JUNAID, TAUGHT BY DEMONSTRATION...

Sufis always teach by demonstration. There is no better way. So it always happens that when outsiders come to a Sufi Master, they are always puzzled -- because they cannot understand what is happening. They don't know the whole story. They only take the fragment that is in front of their eyes. It may be a demonstration. It may be something in which the disciples and the Master know what is going on.

Gurdjieff used to do that. And outsiders were always puzzled. And there are hundreds of books written on Gurdjieff by outsiders. Naturally they are all against him, because they don't know the whole story. It is only possible for art, insider to know the whole story.

For example, if you had suddenly reached Gurdjieff, you might have been surprised. He might have been shouting -- humiliating somebody, using abusive words. He was a past master in using abusive words. And when he was in a rage, he was really in a rage -- it was as if he was going to murder.

If you saw it, naturally you would wonder what kind of Master he was. He did not seem to be at all enlightened -- because you have a certain idea about enlightenment: that the Master will be such and such. He should fulfil your expectation. But Masters don't exist to fulfil your expectations. They have something else far more important to do than to go on fulfilling your expectations. They are not here for that kind of work. They are not asking for your respect or for any respectability. They are not bothered by public opinion; they are not asking for your vote. They are doing something which is immense, which is possible to understand only when you are an insider.

The insider knows on whom Gurdjieff is throwing all kinds of abuse. He knows -- or maybe in some moments he knows and in some moments he also misses. There are some moments when you will feel, 'What kind of man is this? Why is he abusing me so hard? What have I don?' You may have done a very small wrong, negligible, and he is being mad out of all proportion -- as if you have committed a sin. Sometimes even the insider may miss. But the insider will be able to remember. Gurdjieff has said, 'You have to be watchful. I will provoke you. I will provoke you in many ways, so that you can lose your watchfulness.'

Now something is transpiring between Gurdjieff and his disciple. You as an outsider will miss it. He is not in rage. The rage is just acting, and the disciple is being provoked into being angry. If the disciple gets angry, he misses the point. He loses an opportunity. If the disciple remains calm and quiet, watchful; does not allow the content to change this consciousness; and does not try in any way to change Gurdjieff and his behaviour -- that is consciousness trying to change the content.... The content is there -- Gurdjieff is mad. So okay, Gurdjieff is mad. And one is there watching -- neither the consciousness is affecting the content nor the content is affecting the consciousness. And you cannot deceive Gurdjieff -- because a slight change in your consciousness and your whole behaviour changes. Your face changes, your aura changes, your energy pattern changes -- you are no longer the same person.

If the disciple can remain undisturbed, unperturbed, can remain as he was before Gurdjieff started going into this rage, he has taken one step into the inner journey. He has come closer to the Master.

But it will be difficult for people who come from the outside. If you had gone to Gurdjieff.... It was a rare phenomenon. Every night he would invite all his disciples. The whole community would gather together. And there would be eating and drinking -- so much that anybody from the outside would think that these people were just mad. What were they doing? And Gurdjieff would go on forcing people to eat and to drink. He would force people to drink so much alcohol that you would think that this was an epicurean phenomenon. What kind of religion was this? Just eat, drink, and be merry? And that too was going to extremes. And Gurdjieff was very insistent about going on drinking. He himself used to drink as much as a man could drink, but he was never drunk. That was the whole point. He would tell the disciple to drink.

And there comes a point when you lose control. Immediately your reality comes up, surfaces. You can never see the real person unless he is drunk. People have repressed themselves so much that only alcohol

can bring them up from their repressions. It was one of the greatest experiments ever done by any Master.

In the East we know it has been done by tantricas down the ages, but Gurdjieff was the first man to do it in the West. Whenever he saw that a disciple had drunk too much and had come to his reality -- that now he was no longer the same person that he was pretending to be -- then he would watch. Now he could be helpful. Now he knew your unconscious. What psycho-analysis does in years, he did in one day. Psychoanalysis goes on poking you to bring your unconscious up. The psychoanalyst will sit, day in and day out, by the side of the couch and listen to all kinds of nonsense and rubbish, for years -- just to help you to go on throwing out rubbish. By and by the real will start-coming up. When the top rubbish is thrown out, then the inner rubbish-will start coming up. But it takes years.

Gurdjieff used to do it in a master-stroke, in a single day. The first day the disciple was there, the first initiation would be through alcohol. The Master wants to know the unconscious immediately because there the real work is to be done. He does not want to waste time with the conscious personality. That is a -mask. Once he has known, then there will be no need. But he will take you into deep drunkenness.

Now, if somebody comes from the outside -- the so-called religious people -- they will be puzzled, very puzzled. What is happening! If somebody comes who has been tasting. Gurdjieff will give him too much to eat, and if somebody comes who has been eating too much, he will put him on a fast. He will disturb your old patterns, because when patterns are disturbed, your reality comes up. It is like changing gears. When you change one gear to another, just in the middle you have to pass through the neutral.

If a man -- for example, a Jaina -- has never eaten meat in his whole life and he goes to Gurdjieff, Gurdjieff will force him to eat meat. This is destroying his whole personality. For fifty years he has not eaten, neVer touched, maybe has never seen, meat. Now his whole personality will revolt. He will feel nauseous. The very idea may be nauseous.

My own grandmother, when she was alive, would not even allow tomatoes in the house because they looked like meat. That was her idea. Tomatoes -- such innocent people! They were not allowed in the home.

So if a person who has not even eaten tomatoes is forced to eat meat, you can understand what turmoil the Master is throwing him into. He is putting him upside-down. it will really be a destruction of all his patterns. He will vomit, he will fall ill, he may have fevers, he may have nightmares -- but this will destroy all his learned patterns and he will become again a child. And from there work can start.

If a man has been eating meat, drinking, Gurdjieff will put him on vegetable food. He will tell him not to drink at all. He will make him a vegetarian, a teetotaller -- he will force him to be as holy as possible. The technique is the same -- to disturb the past, to put things upside-down so that the facade no longer functions and the mask can be removed and the reality can be seen.

A Master has to put his disciples into their childhood again because from there they have been distracted. Somebody has become a Mohammedan, somebody has become a Hindu, somebody has become a Christian -- from that moment they have been distracted. The Master has to put them back into their childhood so another kind of life, another kind of reality, starts growing.

THE SUFI ANCIENT, JUNAID, TAUGHT BY DEMONSTRATION, THROUGH A METHOD IN WHICH HE ACTUALLY LIVED THE PART WHICH HE WAS TRYING TO ILLUSTRATE. THIS IS AN EXAMPLE....

He will live the part that he is going to illustrate. But how can an outsider know it -- know what is going on? It is a drama. It is a psychodrama. Only the people who are inside, who know the inside information -- what is going on -- will be able to see. Even they may miss many times. Suspicion will arise even in them.

For example, a naked woman is dancing. There are wine flasks. Wine is being poured into glasses, is handed over to people. There is luxury all around. There is dancing and music -- a kind of orgy is going on. And Junaid is sitting just in the middle of it -- the master of the ceremony.

You see it. And you have an idea of how a Master should be. It is very rare to find a man who does not come with any idea. It is natural. It can be forgiven. Everybody comes with an idea. If a Christian comes to me, he has the idea of Christ. He starts looking at me -- am I behaving like Christ or not? If he feels I am not, then I cannot be anything. A Jaina comes; he has the idea of Mahavira. He looks; he is expecting me to behave like a Mahavira. I am neither Christ, nor Mahavira, nor Buddha -- I am just myself. I exist in my own right. I have no borrowed authority; my authority is my own. But people come with ideas. They have been trained. So it becomes very difficult. They look from the prejudices, hidden behind the prejudices. If I fulfil their prejudice, then it is okay; if I don't, then they will think that this is not the Master, this is not the

true Master. They will have to go somewhere else.

And remember, no true Master has ever fulfilled anybody's desire. He cannot, if he wants to help you. He has to annoy you, he has to shock you. He has to be shocking because his whole work is to shock you into awareness.

ONCE HE WAS FOUND BY A NUMBER OF SEEKERS SITTING SURROUNDED BY EVERY IMAGINABLE LUXURY. THESE PEOPLE LEFT HIS PRESENCE AND SOUGHT THE HOUSE OF A MOST AUSTERE AND ASCETIC HOLY MAN, WHOSE SURROUNDINGS WERE SO PLAIN THAT HE HAD NOTHING BUT A MAT AND A JUG OF WATER.

Now Junaid is one of the greatest Sufi Masters. An ordinary man will fulfil your desire -- in fact, only an ordinary man will fulfil your desire, he will pretend to be whatsoever you can expect him to be -- but no real man is going to be defined by you. He remains indefinable. No real man can be put into categories. He remains uncategorised. A real man is like mercury -- you cannot hold him in tight compartments. A real man is freedom. If you want to see the real Master, you will have to put all your notions aside.

And how can you have the right notion? You don't even know who you are, and you pretend to know what a Master should be! You are completely oblivious of your own reality and you want to believe that you can know the ultimate reality or the ultimate expression of reality. It is pretentious, and it is dangerous, and only you will be the loser. If you want to seek the real Master, you will have to drop all expectations. You will have to go nude, naked. You will have to go without any mind -- only then is there any possibility of any contact.

Just the other night a young man took sannyas. I was watching him. He was very closed. I was watching him. Whatsoever I said to him -- and I talked to him for almost half an hour -- was not heard by him. I was watching. His ears were closed. His mind was very much clouded. And then finally I asked, 'Have you something to say to me?' He said, 'Yes, I am a Christian, how can I have two names? I have been given a Christian name, I have been initiated into Christianity. And you are giving me another name. Now there will be difficulty.'

I was watching -- he had not heard a single word. I asked him, 'If you really know that you are growing, if you know that you are silent, happy, blissful, if by being a Christian you are contented, then there is no need to be a sannyasin. You are already a sannyasin. Why have you come here then? For what? If things are going perfectly well wherever you are, be there with all my blessings. Why have you come for sannyas? Nobody has asked you. You have come on your own. You have asked me to initiate you and now you bring a problem. If you are not growing, if you are not happy where you are, then drop the past.'

Now this young man is carrying a notion. He thinks he is a Christian. How can you be a Christian if you have not contacted Christ? The so-called priest in the church cannot make you a Christian. Only when you partake of Christ do you become a Christian. The ordinary priest himself is not a Christian -- what to say about the ordinary man? Even the Vatican pope is not a Christian. He cannot be -- because to be a Christian does not mean to belong to a church, it means to enter into Christ-consciousness.

Jesus is not the only Christ. Buddha is also a Christ, so is Mohammed, so is Junaid, so is Kabir and so is Nanak. Christ is a state just as Buddha is a state. It is the same thing; it is the same state. These two names indicate the same state. Jains call it the state of Jina, the conqueror -- because they follow the path of will. Buddhists call it the state of Buddha: the state of awakening, awareness, witnessing. They follow the fourth path. Christ is a state, the ultimate state -- when you are no longer a man but you become God, when you transcend humanity, when you surpass humanity.

But you can become a Christian only if you partake of a Christ -- otherwise your Christianity will be false and your false Christianity will prevent you from making contact with any living Christ. But people come with their minds. It can be understood, it can be forgiven, but forgiving does not mean that you have to cling to it. It has to be dropped.

Now this young man can become Christian for the first time -- if he enters me and allows me to enter him. For the first time he has come around a Christ-consciousness, but he is afraid. He is afraid because he is a Christian and naturally he cannot think of me as Christ because he has an idea of Christ. If he sees me crucified only then will he believe -- but then it will be too late.

And I am not going to repeat the drama! Once, it is good twice, it is boring!

Now these seekers came to Junaid. Junaid was sitting surrounded by every imaginable luxury. They

must have interpreted. They must have been shocked and annoyed. What kind of Master is he?

Just the other day Maitreya brought me a Hindi magazine. They have written an article against me as the cover story. And on the cover page the title is: WHAT KIND OF GOD? Naturally, they have a certain idea -- what kind of God? I am not Rama, I am not Krishna, I am not Mahavira -- so what kind God am I? And these are the same people who, when Mahavira was there, were asking, 'What kind of God?' -- because he was not Rama and he was not Krishna. And these are the sane people who, when Krishna was there, were asking, 'What kind of God?' -- because he was not Rama. These are the same people who go on asking again and again. Rama is never repeated. Nothing is ever repeated. This existence is so unique and so beautiful.

So if you want to make contact with reality, you will have to drop notions. We all have notions.

The Sunday-school teacher asked her class to learn an appropriate phrase from the Bible and recite it as they were putting their pennies in the collection box.

On the following Sunday little Lucas came up with, 'It is more blessed to give than to receive,' as he dropped his penny in the box.

Richard's quotation was, 'The Lord loveth a cheerful giver.' This too was well received.

And so on down the line to little Lloyd. As he grudgingly made his contribution, he mumbled, 'A fool and his money are soon parted.'

Now all three boys had looked in the Bible, in the same Bible, but they had found three different quotes. When you look, you always find something that reflects you.

Father Duffy and Rabbi Muchnik were chattering at a town meeting.

'Could I ask you a question?' enquired Father Duffy.

'Of course,' said Rabbi Muchnik.

'It has always been my understanding that the apostles were Jews. Isn't that correct?'

'Absolutely right!' replied the Rabbi.

'Then how the deuce did the Jews let go of a good thing like the Catholic Church and let the Italians grab it?'

Now that is a relevant question. How did the Jews allow such a beautiful business to be lost? The richest business in the world is the Catholic Church. The question is relevant -- how did the Jews allow it to be lost? How did they miss it? This is not very Jewish.

Our minds work continuously.

In a small class the teacher asked, 'Who is the greatest man in the world?'

One boy said, 'Abraham Lincoln.'

Another boy said, 'Mahatma Gandhi.'

Another boy said, 'Washington.'

Another boy said, 'Karl Marx.'

And so on and so forth.

And then came the little Jewish boy who said, 'Jesus Christ.'

The teacher was surprised and said, 'Aren't you a Jew? How come?'

The little boy said, 'In my heart of hearts I know that the greatest man in the world is Moses -- but business is business.'

Whenever you interpret something, rather than thinking that it is objective, always remember it is a reflection of your mind.

Now these seekers were very puzzled at seeing the luxury and Junaid sitting there. These people must have been very, very attached to things; these people must have been very, very desirous of having, possessing; these people must have been very, very materialistic. Seeing Junaid surrounded by all these luxuries, a deep jealousy must have arisen in them which was not visible to them. and whenever people are very indulgent they have a religious idea that people who are indulgent are not religious. How can they be religious? They are indulgent. So people who are religious must be far away from all kinds of indulgence. If you are too much of a money maniac, then you will have an idea that the real man of God will not have any desire for money.

This has to be understood. You always put the opposite higher than you because you condemn yourself

utterly. You know that you are mad about money, so immediately the idea comes, 'So he is just like me. He is nothing special. He is just like me.' If you are too sexual, if your mind is continuously fantasising about sex and you see Junaid sitting with a beautiful woman, immediately Junaid is condemned in your mind. So he is just like you. This is what you would like to do -- so what is the point of making this man your Master?

People go on searching for the opposite. People only respect the opposite. This has to be understood -- this tendency. People are attracted by the opposite but the opposite cannot change you -- because the attraction of the opposite is a very natural law. Man is attracted to woman; woman is attracted to man. The poor is attracted to the rich and -- you will be surprised -- the rich is attracted to the poor. Rich people always think that the poor are enjoying great things -- they have beautiful sleep, they have good appetite. Rich people always think that there is great joy in living in nature -- in living in a hut, in a cottage. Rich people always think that in small villages far away there is joy and bliss. In great cities how can there be joy? They live in the great cities and they hanker for the village.

And ask the villager. He hankers for Bombay, New York London. His hankering is to reach the biggest city possible. His hankering is to live in a big skyscraper. He wants all that the rich people have.

Remember, rich people are interested in the poor -- so whenever they see an enlightened person living in poverty their heads bow down. They say, 'This is the right thing.' If they see a JANAK, a rich man, enlightened, they cannot believe it. It is impossible for them. Their understanding becomes a barrier.

Now an enlightened person has no bondage. He can live in poverty if he feels this is going to help his disciples; he can live in riches if he feels this is going to help his disciples. His whole life is a teaching. It is a deliberate device. It is a situation. It depends on him what he chooses. He has no bondage to anything. And he can change from one to another. He is utterly free.

They thought that this was not the right man. They left Junaid. They missed a great opportunity.

THESE PEOPLE LEFT HIS PRESENCE AND SOUGHT THE HOUSE OF A MOST AUSTERE AND ASCETIC HOLY MAN, WHOSE SURROUNDINGS WERE SO PLAIN THAT HE HAD NOTHING BUT A MAT AND A JUG OF WATER.

They must have thought that this was the right man. They were all worldly people. Seeing Junaid surrounded by worldly luxuries they thought that he was just like them.

Look into your so-called religious people and see who they respect -- you will be surprised. For example, in India, the Jainas are amongst the richest people. They are the Jews of India. They have all kinds of luxuries. It is a small community but it has one of the biggest portions of this country's wealth. See their saints. They are naked; they don't possess anything. This is rare. The community is rich and the community worships somebody who is absolutely naked, possesses nothing. It looks strange logic but it is not. The opposite is attractive.

The rich people can only worship the poor. They live in luxury; they can only worship somebody who lives in austerity. If you want Jainas to be your disciples, you will have to become a masochist. You will have to torture yourself. The more elan and thin you become -- just bones -- the more and more respect will be coming to you. You will have to commit slow suicide. The more dead you are, the more people will be coming to worship you.

And this is strange! These people are living wealthy, rich lives. But the opposite attracts. It is always the opposite that attracts.

Another example.... Mohammedans are poor people in this country. When their religious festival days come, they will purchase new clothes, new perfume. They will prepare good food for themselves and invite friends. When the Mohammedans' religious function comes, they will wear new clothes because that is the only time they purchase or they can purchase. Then the whole year they will use the same clothes. And they will prepare good sweets, delicious foods, invite people. Those days will be of great joy. And they will spend money. They cannot afford to spend money the whole year round -- only once or twice in a year.

Now the Jainas, the richest community in India, when their religious festival days come, they fast. They don't eat at all! The whole year round they eat too much. Jainas are the only people in India who go on diets. They eat too much. They are the only people who are interested in naturopathy. And when their religious days come, they fast. On their religious days, they live very saintly lives. They will not use their ordinary clothes, they will use just white clothes..They will look saintly. They will go in saintly robes to their

temples. This is only for ten days -- the whole year round they are just the opposite.

What is happening? The opposite attracts. Remember always that just because something is opposite to you, it does not mean it is true. It may be opposite to you, but it may not be opposite at all. Or the person who is being opposite to you, may just be trying to attract your respect. It is very easy to gain respect by just becoming opposite to people.

And people very, very much respect those who are maso-chistic. They think this is great. They are torturing themselves for the other world. Their sacrifice is great. It is nothing! It is simply neurosis! Those people are ill. They need psychiatric treatment -- because it is natural to be joyous, to be healthy, to be hungry, to eat. It is natural to live comfortably. It is unnatural to create discomfort. It is very normal to find a way of life which is less and less inconvenient. A person who seeks inconvenience is somehow pathological.

So they left the presence of Junaid and they came to a very, very ascetic and austere man WHOSE SURROUNDINGS WERE SO PLAIN THAT HE HAD NOTHING BUT A MAT AND A JUG OF WATER. It appealed to them.

THE SPOKESMAN OF THE SEEKERS SAID, 'YOUR SIMPLE MANNERS AND AUSTERE ENVIRONMENT ARE MUCH MORE TO OUR LIKING THAN THE GARISH AND SHOCKING EXCESSES OF JUNAID, WHO SEEMS TO HAVE TURNED HIS BACK UPON THE PATH OF TRUTH.'

-- as if they knew what truth was and what the path of truth was; as if they knew what was transpiring there between Junaid and his disciples; as if they knew that it was a psychodrama. They knew nothing. From the very outside they judged. Never judge anything from the outside.

And when you go inside, the deeper you go, the more totally different will be the vision. Then you will see the real; then you will see what reality is. Never watch it from the outside.

It happens here every day. People come to watch. They see you dancing, singing, and they say, 'What is this? Dancing and singing? How is dancing and singing related to religion?' They have a certain idea that religion means that somebody should be sitting under a tree with closed eyes, in a yoga posture. If people see you all sitting here under trees with closed eyes in yoga postures, then we will be mobbed. Then the whole country will start rushing here. So many saints!

But I prevent them. I have my own devices -- simple devices! If they see a man and woman holding hands, they escape! This is not the place. This is what they always wanted to do and have not. They feel jealous -- 'This can't be a religious place. These people are just living in the world, being very worldly -- laughing, dancing, singing, loving.' This is not their idea of religion.

But they don't know what is transpiring here. It is possible that a man who is sitting under a tree with closed eyes in a yoga posture will be a murderer.

It happened once....

A man murdered somebody and escaped. The police followed him and were coming closer and closer. Then the murderer came to a river which was flooded. He was puzzled because he did not know how to swim and it was dangerous to go into the river. Looking around he saw a man, a saint, sitting under a tree. He had rubbed ashes on his body. So he threw his clothes in the river, became naked, rubbed ashes on his body, and sat under the tree. The police officers came and looked at these two great ascetic saints. They touched their feet -- in India that's how things are -- they touched their feet. The murderer laughed inside. This was a miracle! Just a few minutes ago they were after him. If he had been caught he would have been sentenced to death. But now they became his followers. They started coming to him for satsanga, to sit by his side. And in India every stupid person knows things about spirituality, so he started talking about spirituality. By and by greater officers came. Finally the king came. and when the king touched his feet he could not believe what was happening.

But this happens. You look only at the posture, you look only at the outside. It is possible that when people are dancing they may be in a state of utter silence. The music is outside, the noise is outside, their bodies are moving, there is great movement, but there may be a point deep inside which is not moving at all. In fact, to attain to that point which is not moving, movement is the best background. When everything is moving around you, the wheel is moving fast, just at the centre of it -- the centre of the cyclone -- nothing is moving.

You may see a man sitting silently with closed eyes and he may be fantasising about women. And it is possible that a man may be holding the hand of his woman and may not be sexual at all in that moment. But that is something inner. In fact, as I see reality, to be with a loving woman and to be with a loving man is the best way to get beyond sexuality. If you love, sex disappears. If you have enjoyed, penetrated, got involved with love energy, sooner or later you will find that sex disappears. If you want to remain sexual, starve yourself of sex -- and you will remain sexual. And your mind will go on fantasising.

You can just try a small experiment. If you eat well -- I'm not saying too much, just the right amount, what Bud&a calls SAMYAK AHAR, right food, whatsoever is needed by your body -- you can forget about food. If you fast one day, you will think about food the whole day. And you will fantasise. Fantasy comes out of unlived experiences. Your so-called saints sitting under trees in austerity may be just the opposite. Deep inside they may be fantasising about all kinds of things, they may be fighting with them.

I am creating a totally different kind of situation -- where you are allowed to be natural so you can see everything that your mind wants to see. Then you can go beyond.

That was the situation -- but they missed. That's what was happening there. Junaid was sitting in luxury with his disciples, creating a situation in which they could become very, very silent and witness.

'YOUR SIMPLE MANNERS,' they said to the ascetic, 'AND AUSTERE ENVIRONMENT ARE MUCH MORE TO OUR LIKING THAN THE GARISH AND SHOCKING EXCESSES OF JUNAID, WHO SEEMS TO HAVE TURNED HIS BACK UPON THE PATH OF TRUTH.'
THE ASCETIC HEAVED A GREAT SIGH AND STARTED TO WEEP.

The ascetic knew far better about his own inside. He must have been a sincere man. Otherwise it is very difficult when people are respecting and worshipping you to say, 'No, you are wrong.' He must have been a sincere man.

'MY DEAR FRIENDS, SHALLOWLY INFECTED BY THE OUTWARD SIGNS WHICH BESET MAN AT EVERY TURN,' HE SAID, 'KNOW THIS, AND CEASE TO BE UNFORTUNATES! THE GREAT JUNAID IS SURROUNDED AT THIS MOMENT BY LUXURY BECAUSE HE IS IMPERVIOUS TO LUXURY. AND I AM SURROUNDED BY SIMPLICITY, BECAUSE I AM IMPERVIOUS TO SIMPLICITY.'

He said something tremendously meaningful, tremendously significant -- 'Know this. Don't be befooled by shallow, outward signs, otherwise you will remain always unfortunate. You will miss the real person because the real will not in any way fulfil your expectations. He has no obligation to fulfil your expectations. The unreal and the pseudo will always be ready to fulfil your expectations, and you will fall into the trap of the unreal. And you will remain unfortunate.'

He said, 'Know this, and cease to be unfortunate. Know one thing: that the outward is not a sign for the inward.' If you want to see the inward, you have to see it directly, immediately. You are not to see from the outward signs.

'THE GREAT JUNAID IS SURROUNDED AT THIS MOMENT BY LUXURY BECAUSE HE IS IMPERVIOUS TO LUXURY.'

He can be surrounded by luxury because he can remain beyond. He is impervious to it. There is no passage inside his being for luxury to enter and affect him. He is a watcher on the hills. He is there and yet not there. Luxury is surrounding him but he is not surrounded by luxury. That's why he is sitting there.

'And as far as I am concerned,' the ascetic said, 'I am surrounded by simplicity because I am afraid of luxury. I am still weak. I am still desirous. I am pretending to be simple. Junaid IS simple. He can afford to be surrounded by luxury because he is simple. He knows his simplicity cannot be destroyed and corrupted by anything. He is so beyond the material that it does not matter. The material matters no more. He can be in the marketplace and yet be in his deep meditation. I cannot afford that because I am not impervious to luxury. On the contrary, I am impervious to simplicity. Although simplicity is all around me it is not entering me. There is no passage.'

The man must have been an authentic, honest man. Of course, he was still moving in the wrong direction, but he was not a fake. He was moving in the wrong direction but moving with sincerity. When you move in the wrong direction with sincerity, sooner or later your sincerity will bring you to the right direction.

The story does not say anything else, but one thing is certain: this man understands Junaid. How long can he remain away from Junaid? He will have to go to the Master. And he understands his problem -- how long can he go on pretending by arranging simplicity around him? One day or other he will get out of it, and he will start looking for the right key. The right key is the fourth way.

The fourth way means content not affecting consciousness; consciousness not affecting content. The world is there, I am here. There is no bridge. There is no meeting. This is the path of Sufism, the path of Zen, the path of all essential religions.

Sufis: The People of the Path, Vol 2

Chapter #12

Chapter title: Different Breezes

7 September 1977 am in Buddha Hall

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The first question:

I AM ALWAYS IN A HURRY AND ALWAYS WORRYING WHETHER I WILL BE ABLE TO REACH OR NOT.

There is nowhere to reach and there is no one to reach. The whole idea of the goal is illusory. Then you start living in the future, and the time is now, and the place is here. Then you start living there -- somewhere far away. Then and there become more important than now and here. That is the whole art of becoming miserable, that is the whole basis of anguish, anxiety. It divides you; it divides you from your present reality. The goal becomes more important and the moment becomes less important; and the moment is real and the goal is just a dream. When you live for a dream you will suffer, because the dream cannot be fulfilled. The dream can never become reality; the dream will remain a dream. And you will be wasting precious life.

I am against all goals. God is not a goal, truth is not a goal. Truth is already here. If you are also here, there will be a meeting. But you are not here. God is waiting here for you and he never finds you here; you are somewhere else -- on some other planet, in some other time, in some other place. It is not a question of you going to God, the question is of you coming to God. It is not a question of going, it is a question of coming back home. God is waiting for you here.

And once you have this idea.... Everybody has it, because down the ages only one thing has been taught to man: that he has to become something, that he has to improve upon himself, that he has to progress. This idea has gone into your bones, into your very marrow. And it goes on driving you mad! It never leaves you at ease, it does not allow you rest. It is not possible to relax with this mind. But you have always been taught: push, rush, hurry, time is short and time is money. Push, hurry, do something before time is lost. What do you want to do? Be! And being is possible only herenow. Becoming is a poisoning idea. If you are in the trap of becoming you will remain neurotic.

There is nothing really that you need. All is already given to you. That which you want to become, you have been all along. Never for a single moment have you missed it. Even though you are in misery, never for a single moment have you missed your reality, your truth. How can you miss your reality and your truth?

I am not giving you a goal here, because all goal-orientation will make you more and more unhappy. I am making an effort to take all goals, all ideals, away from you, and to leave you herenow, in a totally different kind of space, a different presence. This moment is beautiful, this moment is perfect.

You ask me: I AM ALWAYS IN A HURRY, AND ALWAYS WORRYING WHETHER I WILL BE ABLE TO REACH OR NOT. Where do you want to go? What do you want to reach? The seeker is the sought. To know the one who is hidden inside you is all that is needed, and for that you need not go anywhere. For that you need not even open your eyes. For that you need not even take a single step. That's why Lao Tzu says, 'If you seek, you will miss. Don't seek, and you will find.'

Seeking is desiring. And once you start seeking you will go on going astray -- from one goal to another goal. Sometimes it is money that is the goal, sometimes it is power; then sometimes it is meditation and sometimes it is enlightenment and God and nirvana. The name changes but the goal remains. And you remain tense because time is slipping by. How can you avoid tension? Time is slipping by and the goal has not come yet, and life is becoming less and less. Energy is being lost and the goal has not come yet. How can you be happy? You become more and more hectic, more and more hungry for the goal. Death is coming and the goal seems to be nowhere.

Naturally, as you grow in age you become more miserable. It is not death that makes you miserable and it is not old age that makes you miserable -- it is the impossibility of the goal. When you are young you can hope. Enough time is there, enough energy is there, the body is healthy, and you have not tasted frustration yet, and dreams look beautiful. By and by, as you grow in age, you will grow in frustration. All dreams will break somewhere. And you will go on creating new illusions because you cannot live without an illusion. Death comes close and the goal does not come -- that is what misery is. That is what frightens.

But if you don't have any goal, you will not be frightened by death. If you don't have any goal, you will not be frightened by anything -- nothing can be taken away from you. You cannot miss in the very nature of things! It is impossible to miss.

The modern mind is even more addicted to goals because the modern mind is educated, civilised. The more you are educated, the more ambitious you become -- because all that education does is to create a subtle mechanism in you for ambition. Education corrupts you, corrupts your sources of joy, gives you great ambition, ego trips. The more the world has become educated, the more panicky people are -- and nobody is certain whether he is going to make it or not.

In Lewis Carroll's Alice's ADVENTURES IN WONDERLAND, there is this beautiful piece:

'Cheshire Puss,' said Alice, 'would you tell me please which way I ought to go from here?'

'That depends a good deal on where you want to get to, said the cat.

'I don't much care where,' said Alice.

'Then it does not matter which way you go,' said the cat.

'So long as I get somewhere,' Alice added as an explanation.

'Ah, you are sure to do that,' said the cat, 'if you only walk long enough.'

Where are you going? What is the goal? Once you have a goal in your mind you start seeking for means, ways, to reach the goal. Once you have an end in mind, you start looking for paths, methods, techniques. Goal-orientation creates the path, the method, the technique. Once the goal is dissolved, there is no need for any technique or for any method. Then suddenly you are here. And you are not missing anything. The idea of missing is created by the idea of a goal. Once you have a goal then you feel you are missing.

For example, if you have a goal that you need to have one million dollars, then you are missing -- because you don't have even one dollar in your pocket. And you need to have one million dollars. So you are missing one million dollars. The man sitting by your side who has not got that idea of one million dollars, who is not that mad, is not missing. Both are in the same situation, both may have the same kind of money, but one is missing and one is not missing. It depends.

You are missing God because God has become your goal. You are missing enlightenment because enlightenment has become your goal. Nobody else is missing. Make a goal and that becomes the problem. If you listen to me rightly, drop the goal. Drop all goals. And you will not be able to miss. There is no way to miss then! How can you miss without having a goal in your mind? And when you are not missing, that is the state of being a God, or being in God. When you are not missing, that is what is called enlightenment. Enlightenment is not a goal. It is the understanding that there is nothing to miss because there is nothing to achieve.

Let me repeat it: enlightenment is not a goal. It is the understanding that there is nothing to achieve,

nothing to miss. Then you are enlightened.

You can become enlightened this very moment. Nobody is barring the-path, nothing is hindering you. But the problem is with you -- that you want to become enlightened in the future. Even if I go on insisting that you can become enlightened right now, the question arises, 'Right now? How can it be possible? Give us a little time, we will have to prepare. We will have to get ready. We will have to do yoga ASANAS and Dynamic Meditation and Kundalini and things like that. Just give us a little time. How can we become enlightened just as we are?'

YOU ARE enlightened, that's why I say you can become enlightened right now. You have never been unenlightened ever! You have always been enlightened all along. You just don't recognise the fact.

You ask: HOW TO BECOME...? And in that very how, you miss, you miss the whole point. There is no how to it. Once you start trying, then you are getting into difficulty. Just the other night I was telling a story....

A Zen Master dropped his handkerchief and said to one of his disciples who was just sitting here, 'Try to pick up the handkerchief. Try to pick it up.'

Immediately the disciple picked up the handkerchief and gave it to the Master. But the Master was not happy. He dropped it again.

And he said, 'Listen to me, to what I am saying. Try to pick it up.' And the disciple again picked it up. It happened six times, and the Master dropped the handkerchief again and again. When he dropped it the seventh time it dawned upon the disciple what he meant. He was saying something absurd. He was giving a koan.

'Try to pick it up!' How can you 'try to pick it up'? Either you pick it up or you don't pick it up. How can you try?

Then he got the point that trying is not possible. Either you pick it up or you don't pick it up -- trying is not possible. Then he laughed.

And he said, 'I understand.' He bowed down, thanked the Master.

And the Master said, 'Remember, never try. Either do or don't do. There is no way to try.'

Either you are enlightened or you are not enlightened. There is no way to make efforts for it, there is no way to try. Trying brings tension. And you have been trying, you have been trying in many ways. When you miss from one way you think that way is wrong. No, sir, that way is not wrong -- trying is wrong. When you miss with one Master you think that this Master is wrong. No, not necessarily. The Master may not be wrong at all. Just because you were trying you missed.

You miss in the church so you go to the temple. You miss in the temple so you go to the mosque. You miss in the mosque so you go to the GURUDWARA. But you don't drop your addiction to trying. Neither the temple, nor the mosque, nor the church, nor the gurudwara is going to give it to you -- because you already have it.

The only thing that is needed is an understanding of the absurdity of trying. This is a speed mania -- first trying, and then, naturally, the second idea comes automatically: to get there soon and fast. Who knows, tomorrow life may not be there. So first one starts trying, reaching, grabbing for the goal, and then one becomes interested in how to attain speed.

In day-to-day life, or in the so-called spiritual life, the problem is the same.

Just the other day I was reading: 'The average American spends fifteen hundred hours annually driving some seven thousand-odd miles and earning the capital needed to keep his vehicle in tow, shelter it, park it, and pay highway taxes. For each hour of his life invested, he covers only five miles in his car.

'In nations where highways are few, citizens cover such distances on foot. The difference between Americans and these backward, non-industrialised folk is that Americans spend twenty-five per cent of their time each day concerned with getting to and fro, and the walking citizens of other lands spend only five per cent.'

Now this great effort to reach there fast, with speed. has created only problems. It is ridiculous that the backward country people only give five per cent of their time to going to their work and coming back home, and the Americans give twenty-five per cent -- with all the modern techniques, speedy vehicles. This is ridiculous! What is the point of it all?

And this whole thing has happened because of speed -- you have to reach fast.

First, there is nowhere to reach. Second, there is no need to be so fast. Be on a pleasure trip. Let this life be a joyous journey to nowhere -- from nowhere to nowhere. You come from nowhere, you go to nowhere. In the middle you exist. You come out of nothing, you disappear into nothing. In the middle is the flash of being. Enjoy it while it is there. Celebrate it. Don't destroy it in reaching somewhere; there is nowhere to reach. And, more important, there is nobody inside to reach. The traveller exists not, the traveller is a myth. The pilgrimage is true but the pilgrim is false.

Look into your deep moments of joy and you will understand what I mean. When you are really joyous, there is nobody who is joyous in you; there is only joy. When you are celebrating, there is nobody who is celebrating; there is only celebration. When you are dancing, look within. There is nobody who is dancing, there is only dance. That's what Sufis call FANA -- there is nobody inside. it is all emptiness, it is all pure emptiness.

You create the goal, the goal creates the ego. Then the ego needs higher and greater and bigger goals. And bigger and higher goals create bigger and higher egos, naturally. A worldly man has money as the goal; his ego is not very big. But the spiritual man -- his ego is enormous, because he has a bigger goal. Money is below him, he needs God. Less than that is not going to satisfy him. Power and prestige are below him; he wants nirvana, enlightenment. So you will see more ego, more burning ego, in the spiritual man than in the ordinary, the worldly man. The worldly man is not so egoistic. His goals are very day-to-day things, trivia. With trivial goals you create a trivial ego; with great goals you create a great ego. With no goal, ego disappears -- fana, anatta -- no-self.

So try to understand how you go on creating misery by creating goals, how you go on creating ego by creating goals. It is a vicious circle. And then speed comes into the mind -- then you want to do it as fast as possible. First, there is no goal; second, there is nobody to achieve it; and third, you are creating another misery for yourself -- how to reach there fast. The goal exists not, the seeker exists not, and now there is this idea of speed. That creates more and more anguish. You cannot sleep, you cannot rest, you cannot love. How can you when there is so much left to be done, when the whole life seems to be a wasteland because the goal has not happened yet?

Understanding is conversion, understanding is what Sufis call TOBA -- a return, a hundred-and-eighty-degree turn. You simply see the point, and you laugh, and you can have a cup of tea.

That's what enlightenment is -- laughter, and a cup of tea.

The second question:

YOU BELIEVE THAT MAN SHOULD LIVE MORE MEDITATIVELY. HOW CAN THIS SOLVE LIFE PROBLEMS OR PREVENT WARS?

First, I don't believe a thing. I am not a believer at all. Never join the word 'belief with me.

It is not my belief 'that man should live more meditatively', it is my understanding that man can live only in meditation -- otherwise there is no life. Meditation is life. Not to be in meditation is not to live. Then you only pretend that you are living; then your life is just a mask. It has no authenticity in it, it has no depth; it is just the surface, the facade.

So first, I don't believe that man should live more meditatively. Second, I have no 'shoulds' and 'should nots'. Never bring those words in where I am concerned. I don't give you any 'should', because all 'shoulds' bring guilt. If I say that you should do this, I am creating guilt in you. If you cannot do it, there will be guilt. You will feel that you have missed something; you will become more miserable. And the 'should' means future. I am not concerned with the future at all. Look at the lilies in the field. They think not of the morrow, hence they are beautiful. Listen to the birds in the trees. They don't think of the morrow, hence they are fantastic, gorgeous. Each moment is so joyful.

I don't give you any 'should'. 'Should' means the future, 'should' means you have to do something tomorrow, or the next moment. 'Should' cannot be related to the present, 'should' brings the future in. My whole concern is with the present -- this moment. I don't give you any dreams. 'Shoulds' are all utopian. They say, 'If you do this, then this will happen.' They are conditions. And I say to you that God is unconditionally given to you. It is a gift. There is no way to earn God, there is no way to become worthy of having God -- God is not a possession. God is a gift, and an unconditional gift. it is available to each and

every one, there is no 'should' to be fulfilled.

So even meditation is not a 'should'.

And thirdly, how can you DO meditation? It is not a question of doing. You can be in meditation but you cannot DO it. It is like love. You can be in love, but you cannot do it. Have you ever tried doing love? Then you go on doing something else, and there is no flow, there is no glow, there is no joy. It becomes a duty. You go into empty gestures, impotent movements, but there is no soul in it. You cannot do love. Love is a state, not an act. So is meditation.

Meditation is a state of silence; meditation is a state of no desire; meditation is a state of no past, no future; meditation is a state when you are not doing anything, just cherishing your being. You are just happy that you are, happy that you are breathing, simply happy for no reason at all. In those moments there is meditation.

I cannot say to you that meditation is a 'should', that you should do it. I can only explain to you what meditation is. If you understand me, you will be in meditation. There is no 'should' to it. If you don't understand me, you will not be in meditation. But then too you need not feel guilty. Guilt comes when you do something and you fail. Now meditation can become the sure way to create guilt. If you DO it, you will fail! That's how people are guilty.

They try to make love and it doesn't happen -- they feel guilty. They start thinking, 'I am unloving, I'm trying my hardest and it is not happening.' Naturally they think that something is wrong with them. Nothing is wrong. The only thing wrong is that you are trying to do something which cannot be tried. You are trying to do something which can only be spontaneous -- it comes when it comes. At the most the only thing you can do is not resist it -- when it comes, don't resist it. When it comes, keep your doors open, that's all. But that is not much of a doing, it is more of a non-doing. You can allow meditation to happen or you can resist meditation and not allow it to happen. 'Should' cannot be made out of it.

I don't give you any commandment; I am not a commander. All commanders are dangerous people; they have destroyed humanity. All commandments have corrupted man because they have created guilt. A 'should' is a goal.

I am simply sharing my understanding with you. I am in no way concerned with improving upon you. I am not trying to fix you. If you want to be fixed you should go to a psychiatrist, a psychoanalyst, a therapist. They are the people who fix you.

But the very idea of fixing a person is insulting. It means you have been taken as a thing. Yes, a car can be fixed in the garage, and when your bathroom is leaking a plumber can fix it -- but man is not a thing. You cannot fix man.

First the priest used to do it, now the psychotherapist is doing it. The priest has failed. The psychoanalyst is failing, not because something is wrong with the priest or something is wrong with the psychoanalyst, no. The whole effort is wrong. You cannot fix anybody. Man is freedom. The idea of fixing him reduces him to a thing, kills his spirit. I don't give you any 'should' and I don't want to fix you. In fact, I am not interested in your spiritual growth at all.

What I am interested in is sharing that which has happened to me. It is not that I have done it, it has happened to me. And because it has happened to me, how can I give a 'should' to you? It happens. I can only make you alert about how it happens. It has nothing to do with you or with your doing. You have to be receptive. Understanding makes you receptive, understanding makes you more relaxed, understanding brings you to a kind of let-go. And in that space, meditation simply IS.

Meditation is a state when you are not trying for anything, not even for meditation. Meditation is a state of non-striving, utter relaxation. There is no goal, nowhere to go, nothing to be done. The sheer joy of being is what meditation is. How can you do it? By doing it you will destroy it. So I cannot give you a 'should'.

You ask: YOU BELIEVE THAT MAN SHOULD LIVE MORE MEDITATIVELY. No. All that I want to say to you is that meditation is your birthright. It is there waiting for you to relax a little bit -- so that it can sing a song, so that it can become a dance. The flower is there but you are so worried about other things that you can't see it. It has already happened. It happened the moment you were born, it happened the moment you became alive. The moment you entered into existence, meditation bloomed in you.

And sometimes there are moments when you become aware of it. Just hidden beneath the surface of your day-to-day activities, have you not become aware of a substratum deep down where nothing ever happens and all is silent? In the Upanishads they say that life is like two birds sitting on a tree. One bird is sitting high on the top of the tree. unmoving, silent, as if not. Another bird is jumping from one branch to

another, from this fruit to that fruit, is fighting, is struggling, is trying to reach, is very tense, tired, frustrated. The Upanishads say that these two birds are you. On the lower branch the one bird goes on jumping, rushing, in a hurry, doing this and that. On a higher branch the other bird goes on sitting, just watching the lower bird and the foolish efforts that he is making. And both are you.

Deep in you, meditation is already the case. So whenever it happens that your day-to-day turmoil is a little bit less.... Maybe you are watching a sunset, and watching the sunset your constant chattering mind has become quiet, the beauty of the sunset has made it quiet. You are in a kind of awe -- the wonder, the mystery, the beautiful sun setting, the night descending, the birds moving back to their nests, the whole earth getting ready to rest, the whole climate of rest. The day is gone, the turmoil of the day is gone, and your mind feels quiet. The bird on the lower branch sits for a moment unmoving. Suddenly there are not two birds any more, there is only one bird. And suddenly you feel great joy arising in you.

You think that the joy is because of the beautiful sunset. That's where you are wrong. The beautiful sunset may have functioned as a situation but it is not because of that. The joy is coming from within. The sun may have helped, but it is not the source. It may have been helpful in creating the situation, but it is not the cause. The joy is coming from you. It is arising in you. It was there; the surface mind had only to settle in a quiet space. And the joy started arising.

Or looking at the moon; or sometimes listening to music -- Beethoven or Mozart; or sometimes playing a flute; or sometimes doing nothing, just sitting on the grass, basking in the sun; or sometimes walking in the rain and the water goes on splashing on you and everything is cool and wet and the smell of the earth and the music of the falling rain -- suddenly the joy is there, the benediction is there. It does not come from the outside, it comes from your innermost core. That's what I call meditation.

Once you have started to understand this, you will be falling more and more into that meditative state. It is not something to do, it is something to understand.

And you ask: HOW CAN THIS SOLVE LIFE PROBLEMS OR PREVENT WARS? I am not worried about life problems and I am not worried about wars. In fact, I am not concerned with society at all. My whole concern is the individual. My whole concern is you. My whole concern is the personal, not the social.

Yes, if more and more people start falling into a meditative state, the society will change, automatically. But that is none of my business, I am not worried about that. If it happens, it happens. If more and more people start living in this meditative state, enjoying this meditative state of non-striving, non-ambition, non-desiring; if many, many people live in this kind of rest, they will create a vibe around themselves. And the society will naturally cool down.

The society goes to war because people are tense, because people are continuously warring within themselves, because people are angry, because people are in a rage, because people are very, very complaining -- they are not happy, they want to destroy. When you are happy you want to create; when you are unhappy you want to destroy. When you are in a kind of rage you become murderers or you become suicidal; when you are in a kind of gratitude you write a song or you paint a picture -- you do something creative. Creativity comes out of happiness; destruction comes OUT of unhappiness.

People are miserable. Millions and millions of people are miserable -- their misery collects like clouds. Have you sometimes seen smoke arising from every roof in an Indian village? That smoke goes on gathering, becomes a cloud, hangs over the village. Everybody has contributed to it. That's what a war is. Rage, violence, ambition, aggression is rising from everybody's roof, from everybody's head, like smoke. Then it collects together, it becomes a great cloud -- that's what war is. Then one day you are all surrounded in darkness, in murder, in killing each other, in rape.

After every ten years a great war is needed, because in ten years we accumulate so much anger that only war can release it. We accumulate so much pus that after each ten years the world has to become mad, neurotic, so we can release our pus and poison.

But I am not directly concerned because that is not the direct thing. Nothing can be done about it directly. That's what politicians go on doing: talking about peace, releasing peace doves. All nonsense! And they go on creating bombs. They talk about peace and they prepare for war. They even say that ridiculous thing: that they are preparing for war so that there can be peace in the world.

I am not concerned directly with the society. I am concerned with the individual because only the transformation of the individual can ultimately bring another kind of society into the world. It cannot be brought directly. Those who try to bring it directly are the politicians. I am not a politician at all.

The new society can come one day, if the new consciousness has come. But it will be a by-product of a new consciousness, not vice versa.

Marx says, 'First the society has to change, then the new consciousness will be born.' I say, 'First the new consciousness has to come, then the society will change.' Consciousness is more valuable. A meditative consciousness has to be released into the world. And you cannot do anything other than become meditative. If you yourself move into that space more and more, you will be creating a kind of energy around you which will help others to become more meditative. When you sit by the side of a meditative person, something in you starts changing immediately.

When you sit by the side of a person who is really angry, something in you starts getting disturbed. His anger hits you, provokes your anger. When you sit around a closed person you become closed. His closedness tends to create closedness in you. We are affected by each other because we live in one ocean. It is natural to be affected by each other. When you see somebody laughing, suddenly a smile comes to your face. You may have been in misery, but for a moment you forget. The laughter was so beautiful, so catching, so infectious that you forgot your misery for a moment; you got in tune with the person. The laughter of that person turned you on. You smiled. You will fall back into the trap -- that's another thing -- but ripples around you affect you.

So my approach is not towards society. To me society does not exist, because society has no soul. Only the individual exists. The individual has the soul. My approach is towards the individual, my appeal is to the individual. I provoke the individual, I call forth the individual. And if many, many individuals are in the kind of space I call meditation, then by and by there will be no more wars. It is not that we will have to arrange peace protests and we will have to arrange peace marches -- all that is nonsense. Have you ever watched people protesting against war? They look so angry. They are ready to fight with anybody. Every protest of that kind ends in a fight with the police. They start throwing stones, they start burning buses. Every peace march ends in war. And you see the people shouting -- how angry they are!

This is another way to throw off your anger, that's all. They are against war. The angry person needs to be against something -- anything will do -- but he wants to be against something so that he can show his anger and not feel guilty.

I am not in favour of all these things. They are still political. They are part of the same rut; they don't change a thing. They only create an illusion that change is going to come, and it has not come. For five thousand years man has been trying to change society, and society does not change. All that can be done can be done with the individual. Only the individual has the capacity to change because only the individual has the capacity to turn back upon himself.

If many more individuals change, it will be a different kind of society. There will be no war.

And you ask: HOW CAN THIS SOLVE LIFE PROBLEMS? I am not saying it will solve life problems, I am simply saying that if you are in a meditative state, problems will disappear -- they will not be solved; There is no need to solve a problem. The problem is created by a tense mind in the first place.

For example, a man came to me. He was suffering from insomnia. He was a politician, a minister, in some state in India, and he wanted me to give him some meditation so that he could relax and go to sleep. I told him, 'Insomnia is not your problem, ambition is your problem. What do you go on thinking about in the night?'

He said, 'Politics, of course. Politics, you know, is a continuous fight, so I go on thinking about it and that keeps me so hot that I cannot fall asleep.'

So I said, 'It is not a question of meditation to help you. The question is how to drop your ambition, how to understand your ambition.'

But he was not interested in that. He said, 'That is too much, I cannot drop out of politics. I have come just for your blessings so that I can sleep.'

Now he wants to do a miracle. He will create insomnia and I have to bless him so that he can sleep well. And he said, 'I went to Maharishi Mahesh Yogi and he gave me Transcendental Meditation, and he said "Everything will be okay. Your problem will be solved."'

I told him, 'This is foolish. You will be creating the problem continuously. It is not a question of solving it. You go on pouring water onto the roots of a tree and you go on pruning the tree. Stop watering it, otherwise pruning is not going to help. In fact, pruning may make its foliage more thick. I cannot give you any meditation but I can show you, make you understand, how you are creating your insomnia. Your ambition is the cause. If ambition disappears, insomnia will disappear.'

Life problems are not to be solved. Why they are there in the first place has to be understood.

A meditative mind has insight. He can see how he himself creates his problems. And then, naturally, one stops creating them. It is not that one solves them -- they are no longer created.

And there are three kinds of problems. The first are those that you create -- they are almost ninety per cent of the problems of your life. You go on creating them and you go on saying that you don't want them -- but you go on creating them. You have to see the absurdity of it, the foolishness of it. Ninety per cent of the problems simply disappear when you are in a meditative state -- because you can see. And by seeing, you stop creating them.

Then there are the second kind of problems -- nine per cent -- those you don't create. They are created by living with people. Through meditation, a few of them will be solved, but a few of them will not be solved because you will not be the source of them. For example, you are jealous of your wife. That will be solved. But if your wife is jealous of you that will not be solved by your meditation. In fact, that is not your problem at all. How can it be solved by your meditation? Your problem will be solved -- you will no longer be jealous. If your wife is jealous, that is her business, she will suffer. But you don't take any responsibility for it any more, and you don't suffer for it. Seeing that it has nothing to do with you, that it does not arise in you, you have transcended it. It is something the wife has to do: she has to become meditative.

So there are problems which arise in other people and are reflected in you, and sometimes because you are not meditative you identify yourself with those problems. They will not be solved by you, they cannot be solved by you, but they have nothing to do with you. You can live in spite of them, beautifully, happily. Once you understand that they have nothing to do with you, you are finished with them.

Ninety per cent will be solved; nine per cent will not be solved by your meditation but will be dissolved because they will not concern you at all. One per cent remains. It has nothing to do with you or with others -- that one per cent is part of existence itself.

Then, if it is part of existence itself... for example, death. It is not a problem -- nobody is creating it, neither you nor others. It is not a problem at all. When ninety-nine per cent of the problems have disappeared, that one per cent will be seen not as a problem but as a mystery. The whole outlook changes; it is a mystery.

There are those kinds of things around us which are mysterious. We convert them into problems because we are problematic. We convert everything into a problem. Even if solutions are given to us, we convert those solutions into problems.

For example, I go on talking about enlightenment to help you understand. You make a problem out of it. You say, 'How to attain it?' You have made a problem. You say, 'What methods to use? What paths to follow?' You have made it a problem.

I was trying to share my understanding, I was trying to share my love, I was trying to share my being, and you have made a problem out of it. Now you are worried, now you will not be able to sleep well. Now you will constantly think, 'When and how am I going to become enlightened? I have not become enlightened yet.' It will create misery.

And you will do many things and all the things will fail. I say ALL. Not a single thing can succeed because enlightenment is not something in which you can succeed. Enlightenment is something which arises in you when you have utterly failed, when you have done all that you can do and there is no more to do -- in that very state the let go happens. It happens because you cannot do anything any more, you have done all -- so you relax. There is no more to do. You get off your trip. In that failure... enlightenment. That utter failure is the door.

I share my understanding with you -- you make a problem out of it. I tell you about meditation and the beauty and the benediction of it, and you immediately make it a desire. Then the problem arises.

One per cent will remain, but that will not be seen as a problem at all. In fact, it will become something immensely valuable. It is a mystery. Birth is a mystery, love is a mystery, death is a mystery, existence is a mystery. There is no way to explain it. It cannot be explained. Its very stuff is made of mystery. You can go on knowing it. The more you know, the more you will feel you don't know. When you become really wise -- when you have known all -- suddenly you will become ignorant. You will say, 'I don't know anything at all.' Ultimate wisdom is innocent of knowledge.

So these are the three kinds of problems: ninety per cent will become simply meaningless because you will not create them. Nine per cent will remain there, will not affect you at all because you have nothing to do with them. And one per cent will remain, but they will no longer be problems, they will be mysteries -- beautiful mysteries to be lived, to be gone through.

In that state, when there is no problem hovering around you, there is joy.

The third question:

THE FAMILY HAS BEEN THE BASIC SOCIAL UNIT FOR THOUSANDS OF YEARS, YET YOU DOUBT ITS VALIDITY IN YOUR NEW world. WHAT DO YOU SUGGEST CAN REPLACE IT?

Man has outgrown the family. The utility of the family is finished; it has lived too long. It is one of the most ancient institutions so only very perceptive people can see that it is dead already. It will take time for others to recognise the fact that the family is dead.

It has done its work. It is no longer relevant in the new context of things; it is no longer relevant for the new humanity that is just being born.

The family has been good and bad. It has been a help -- man has survived through it -- and it has been very harmful because it has corrupted human mind. But there was no alternative in the past, there was no way to choose anything else. It was a necessary evil. That need not be so in the future. The future can have alternative styles.

My idea is that the future is not going to be one fixed pattern; it will have many, many alternative styles. If a few people still choose to have a family, they should have the freedom to have it. It will be a very small percentage. There are families on the earth -- very rare, not more than one per cent -- which are really beautiful, which are really beneficial, in which growth happens; in which there is no authority, no power trip, no possessiveness; in which children are not destroyed; in which the wife is not trying to destroy the husband and the husband is not trying to destroy the wife; where love is and freedom is; where people have gathered together just out of joy -- not for other motives; where there is no politics. Yes, these kinds of families have existed on earth; they are still there. For these people there is no need to change. In the future they can continue to live in families.

But for the greater majority, the family is an ugly thing. You can ask the psychoanalysts and they will say, 'All kinds of mental diseases arise out of the family. All kinds of psychoses, neuroses, arise out of the family. The family creates a very, very ill human being.'

There is no need; alternative styles should be possible. For me, one alternative style is the commune -- it is the best.

A commune means people living in a liquid family. Children belong to the commune, they belong to all. There is no personal property, no personal ego. A man lives with a woman because they feel like living together, because they cherish it, they enjoy it. The moment they feel that love is no longer happening, they don't go on clinging to each other. They say good-bye with all gratitude, with all friendship. They start moving with other people. The only problem in the past was what to do with the children. In a commune, children can belong to the commune, and that will be far better. They will have more opportunities to grow with many more kinds of people. Otherwise a child grows up with the mother. For years the mother and the father are the only two images of human beings for him. Naturally he starts imitating them. Children turn out to be imitators of their fathers, and they perpetuate the same kind of illness in the world as their parents did. They become ditto copies. It is very destructive. And there is no way for the children to do something else; they don't have any other source of information.

If a hundred people live together in a commune there will be many male members, many female members; the child need not get fixed and obsessed with one pattern of life. He can learn from his father, he can learn from his uncles, he can learn from all the men in the community. He will have a bigger soul.

Families crush people and give them very little souls. In the community the child will have a bigger soul he will have more possibilities, he will be far more enriched in his being. He will see many women; he will not have one idea of a woman. It is very destructive to have only one single idea of a woman -- because throughout your whole life you will be searching and searching for your mother. Whenever you fall in love with a woman, watch! There is every possibility that you have found someone that is similar to your mother, and that may be the thing that you should have avoided.

Each child is angry with his mother. The mother has to prohibit many things, the mother has to say no -- it cannot be avoided. Even a good mother sometimes has to say no, and restrict and deny. The child feels rage, anger. He hates the mother and loves the mother also because she is his survival, his source of life and energy. So he hates the mother and loves the mother together. And that becomes the pattern. You will love the woman and you will hate the same woman. And you don't have any other kind of choice. You will always go on searching, unconsciously, for your mother. And that happens to women also, they go on searching for their father. Their whole life is a search to find dad as a husband.

Now your dad is not the only person in the world; the world is far more rich. And in fact, if you can find

the dad you will not be happy. You can be happy with a beloved, with a lover, not with your daddy. If you can find your mother you will not be happy with her. You know her already, there is nothing else to explore. That is familiar already, and familiarity breeds contempt. You should search for something new, but you don't have any image.

In a commune a child will have a richer soul. He will know many women, he will know many men; he will not be addicted to one or two persons.

The family creates an obsession in you, and the obsession is against humanity. If your father is fighting with somebody and you see he is wrong, that doesn't matter -- you have to be with the father and on his side. Just as people say, 'Wrong or right, my country is my country!' so they say, 'My father is my father, wrong or right. My mother is my mother, I have to be with her.' Otherwise it will be a betrayal.

It teaches you to be unjust. You can see your mother is wrong and she is fighting with the neighbour and the neighbour is right -- but you have to be with the mother. This is the learning of an unjust life.

In a commune you will not be attached too much to one family -- there will be no family to be attached to. You will be more free, less obsessed. You will be more just. And you will have love from many sources. You will feel that life is loving. The family teaches you a kind of conflict with society, with other families. The family demands monopoly. It asks you to be for it and against all. You have to be in the service of the family. You have to go on fighting for the name and the fame of the family. The family teaches you ambition, conflict, aggression. In a commune you will be less aggressive, you will be more at ease with the world because you have known so many people.

That's what I am going to create here -- a commune, where all will be friends. Even husbands and wives should not be more than friends. Their marriage should be just an agreement between the two -- that they have decided to be together because they are happy together. The moment even one of them decides that unhappiness is settling, then they separate. There is no need for any divorce. Because there is no marriage, there is no divorce. One lives spontaneously.

When you live miserably, by and by you become habituated to misery. Never for a single moment should one tolerate any misery. It may have been good to live with a man in the past, and joyful, but if it is no longer joyful then you have to get out of it. And there is no need to get angry and destructive, and there is no need to carry a grudge -- because nothing can be done about love. Love is like a breeze. You see... it just comes. If it is there it is there. Then it is gone. And when it is gone it is gone. Love is a mystery, you cannot manipulate it. Love should not be manipulated, love should not be legalised, love should not be forced -- for no reason at all.

In a commune, people will be living together just out of the sheer joy of being together, for no other reason. And when the joy has disappeared, they part. Maybe it feels sad, but they have to part. Maybe the nostalgia of the past still lingers in the mind, but they have to part. They owe it to each other that they should not live in misery, otherwise misery becomes a habit. They part with heavy hearts, but with no grudge. They will seek other partners.

In the future there will be no marriage as it has been in the past, and no divorce as it has been in the past. Life will be more liquid, more trusting. There will be more trust in the mysteries of life than in the clarities of the law, more trust in life itself than in anything -- the court, the police, the priest, the church. And the children should belong to all -- they should not carry the badges of their family. They will belong to the commune; the commune will take care of them.

This will be the most revolutionary step in human history -- for people to start living in communes and to start being truthful, honest, trusting, and to go on dropping the law more and more.

In a family, love disappears sooner or later. In the first place it may not have been there at all from the very beginning. It may have been an arranged marriage -- for other motives, for money, power, prestige. There may not have been any love from the very beginning. Then children are born out of a wedlock which is more like a deadlock -- children are born out of no love. From the very beginning they become deserts. And this no-love state in the house makes them dull, unloving. They learn their first lesson of life from their parents, and the parents are unloving and there is constant jealousy and fighting and anger. And the children go on seeing the ugly faces of their parents.

Their very hope is destroyed. They can't believe that love is going to happen in their life if it has not happened in their parents' life. And they see other parents also, other families also. Children are very perceptive; they go on looking all around and observing. When they see that there is no possibility of love, they start feeling that love is only in poetry, it exists only for poets, visionaries -- it has no actuality in life. And once you have learned the idea that love is just poetry, then it will never happen because you have

become closed to it.

To see it happen is the only way to let it happen later on in your own life. If you see your father and mother in deep love, in great love, caring for each other, with compassion for each other, with respect for each other -- then you have seen love happening. Hope arises. A seed falls into your heart and starts growing. You know it is going to happen to you too.

If you have not seen it, how can you believe it is going to happen to you too? If it didn't happen to your parents, how can it happen to YOU? In fact, you will do everything to prevent it happening to you -- otherwise it will look like a betrayal to your parents. This is my observation of people: women go on saying deep in the unconscious, 'Look, Mom, I am suffering as much as you suffered.' Boys go on saying to themselves later on, 'Dad, don't be worried, my life is as miserable as yours. I have not gone beyond you, I have not betrayed you. I remain the same miserable person as you were. I carry the chain, the tradition. I am your representative, Dad, I have not betrayed you. Look, I am doing the same thing as you used to do to my mother -- I am doing it to the mother of my children. And what you used to do to me, I am doing to my children. I am bringing them up in the same way you brought me up.'

Now the very idea of bringing up children is nonsense. You can help at the most, you cannot bring them up. The very idea of building up children is nonsense -- not only nonsense, very harmful, immensely harmful. You cannot build... A child is not a thing, not like a building. A child is like a tree. Yes, you can help. You can prepare soil, you can put in fertilizers, you can water, you can watch whether sun reaches the plant or not -- that's all. But it is not that you are building up the plant, it is coming up on its own. You can help, but you can not bring it up and you cannot build it up.

Children are immense mysteries. The moment you start building them up, the moment you start creating patterns and characters around them, you are imprisoning them. They will never be able to forgive you. And this is the only way they will learn. And they will do the same thing to their children, and so on, so forth. Each generation goes on giving its neurosis to the new people that come to the earth. And the society persists with all its madness, misery.

No, a different kind of thing is needed now. Man has come of age and the family is a thing of the past; it really has no future. The commune will be the thing that can replace the family, and it will be far more beneficial.

But in a commune only meditative people can be together. Only when you know how to celebrate life can you be together; only when you know that space I call meditation can you be together, can you be loving. The old nonsense of monopolising love has to be dropped, then only can you live in a commune. If you go on carrying your old ideas of monopoly -- that your woman should not hold somebody else's hand and your husband should not laugh with anybody else -- if you carry these nonsensical things in your mind then you cannot become part of a commune.

If your husband is laughing with somebody else, it is good. Your husband is laughing -- laughter is always good, with whom it happens it doesn't matter. Laughter is good, laughter is a value. If your woman is holding somebody else's hand... good. Warmth is flowing -- the flow of warmth is good, it is a value. With whom it is happening is immaterial. And if it is happening to your woman with many people, it will go on happening with you too. If it has stopped happening with anybody else, then it is going to stop with you too. The whole old idea is so stupid!

It is as if the moment your husband goes out, you say to him, 'Don't breathe anywhere else. When you come home you can breathe as much as you want, but only when you are with me can you breathe. Outside hold your breath, become a yogi. I don't want you to breathe anywhere else.' Now this looks stupid. But then why should love not be like breathing. Love is breathing.

Breathing is the life of the body and love is the life of the soul. It is far more important than breathing. Now when your husband goes out, you make it a point that he should not laugh with anybody else, not at least with any other woman. He should not be loving to anybody else. So for twenty-three hours he is unloving, then for one hour when he is in bed with you, he pretends to love. You have killed his love. It is flowing no more. If for twenty-three hours he has to remain a yogi, holding his love, afraid, do you think he can relax suddenly for one hour? It is impossible. You destroy the man, you destroy the woman, and then you are fed-up, bored. Then you start feeling, 'He does not love me!' And it is you who created the whole thing. And then he starts feeling that you don't love him, and you are no longer as happy as you used to be before.

When people meet on a beach, when they meet in a garden, when they are on a date, nothing is settled and everything is liquid; both are very happy. Why? Because they are free. The bird on the wing is one

thing, and the same bird in a cage is another thing. They are happy because they are free.

Man cannot be happy without freedom, and your old family structure destroyed freedom. And because it destroyed freedom it destroyed happiness, it destroyed love. It has been a kind of survival measure. Yes, it has somehow protected the body, but it has destroyed the soul. Now there is no need for it. We have to protect the soul too. That is far more essential and far more important.

There is no future for the family, not in the sense that it has been understood up to now. There is a future for love and love relationships. 'Husband' and 'wife' are going to become ugly and dirty words.

And whenever you monopolise the woman or the man, naturally you monopolise the children also. I agree totally with Thomas Gordon. He says, 'I think all parents are potential child-abusers, because the basic way of raising children is through power and authority. I think it is destructive when many parents have the idea: "It is my kid, I can do what I want to do with my kid." It is violent, it is destructive, to have the idea: "It is my kid and I can do whatsoever I want with it.'" A kid is not a thing, it is not a chair, is not a car. You cannot do whatsoever you want to do with him. He comes through you but he does not belong to you. He belongs to God, to existence. You are at the most a caretaker; don't become possessive.

But the whole family idea is one of possession -- possess property, possess the woman, possess the man, possess children -- and possessiveness is poison. Hence, I am against the family. But I am not saying that those who are really happy in their families -- flowing, alive, loving -- have to destroy it. No, there is no need. Their family is already a commune, a small commune.

And of course a bigger commune will be far better, with more possibilities, more people. Different people bring different songs, different people bring different life styles, different people bring different breathings, different breezes, different people bring different rays of light -- and children should be showered with as many different life styles as possible, so they can choose, so they can have the freedom to choose.

And they should be enriched by knowing so many women that they are not obsessed by the mother's face or the mother's style. Then they will be able to love many more women, many more men. Life will be more of an adventure.

I have heard....

A mother visiting a department store took her son to the toy department. Spying a gigantic rocking-horse, he climbed upon it and rocked back and forth for almost an hour.

'Come on, son,' the mother pleaded, 'I have to go home to get father's dinner.' The little lad refused to budge and all her efforts were unavailing. The department manager also tried to coax the little fellow, without meeting with any success. Eventually, in desperation, they called for the store psychiatrist.

Gently he walked over and whispered a few words in the boy's ear, and immediately the lad jumped off and ran to his mother's side.

'How did you do it?' the mother asked incredulously. 'What did you say to him?'

The psychiatrist hesitated for a moment, then said, 'All I said was, "If you don't jump off that rocking-horse at once, son, I will knock the stuffing out of you!"'

People learn sooner or later that fear works, that authority works, that power works. And children are so helpless and they are so dependent on the parents that you can make them afraid. It becomes your technique to exploit them and oppress them, and they have nowhere to go.

In a commune they will have many places to go. They will have many uncles and many aunts and many people -- they will not be so helpless. They will not be in your hands as much as they are right now. They will have more independence, less helplessness. You will not be able to coerce them so easily.

And all that they see in the home is misery. Sometimes, yes I know, sometimes the husband and wife are loving, but whenever they are loving it is always in private. Children don't know about it. Children see only the ugly faces, the ugly side. When the mother and the father are loving, they are loving behind closed doors. They keep quiet, they never allow the children to see what love is. The children see only their conflict -- nagging, fighting, hitting each other, in gross and subtle ways, insulting each other, humiliating each other. Children go on seeing what is happening.

A man is sitting in his living room reading the newspaper when his wife comes over and slaps him.

'What was that for?' asked the indignant husband.

'That is for being a lousy lover.'

A little while later the husband goes over to where the wife is sitting watching TV and he gives her a resounding smack.

'What was that for?' she yelled at him.

To which he answered, 'For knowing the difference.'

This goes on and on, and the children go on watching what is happening. Is this life? Is this what life is meant for? Is this all there is? They start losing hope. Before they enter into life they are already failures, they have accepted failure. If their parents who are so wise and powerful cannot succeed, what hope is there for them? It is impossible.

And they have learned the tricks -- tricks of being miserable, tricks of being aggressive. Children never see love happening. In a commune there will be more possibilities. Love should come out into the open a little more. People should know that love happens. Small children should know what love is. They should see people caring for each other.

Here in this ashram, people, particularly Indians, come to me and they say, 'Why is this SO? Sannyasins showing so much love towards each other -- in public?' It offends them. This is one of their problems, their great problems.

Just the other day a magazine came -- a Marathi magazine -- and a man had written an article against me. He said, 'Everything is okay, but I can't understand.... When Osho goes, after his discourse, there is much hugging and kissing -- that is very ugly.'

That is not one man's idea -- that is a very ancient idea, an old idea. The idea is that you can fight in public but you cannot be loving in public. Fight is okay. You can murder, that is allowed. In fact, when two persons are fighting, a crowd will stand there to see what is happening. And everybody will enjoy it. That's why people go on reading and enjoying murder stories, suspense stories, detective stories. Murder is allowed, love is not allowed. If you are loving in public it is thought to be obscene. Now this is absurd. Love is obscene and murder is not obscene? Lovers are not to be loving in public and generals can go on walking in public showing all their medals -- these are the murderers and these medals are for murder! Those medals show how much they have murdered, how many people they have killed. That is not obscene.

That should be the obscene thing. Nobody should be allowed to fight in public. It is obscene; violence is obscene. How can love be obscene? But love is thought to be obscene. You have to hide it in darkness. You have to make love so nobody knows. You have to make it so silently, so stealthily... naturally you can't enjoy it much. And people don't become aware of what love is. Children, particularly, have no way of knowing what love is.

In a better world, with more understanding, love will be there all over. Children will see what caring is. Children will see what joy it brings when you care for somebody. You can see it happening here. You can see little Siddhartha holding a girl's hand in a great caring, in great love. If they watch, they learn. If they know it happens, their doors open.

Love should be accepted more, violence should be rejected more. Love should be available more. Two persons making love should not be worried that no one should know. They should laugh, they should sing, they should scream in joy, so that the whole neighbourhood knows that somebody is being loving to somebody -- somebody is making love.

Love should be such a gift. Love should be so divine. It is sacred.

You can publish a book about a man being killed, that's okay that is not pornography. To me, that is pornography. You cannot publish a book about a man lovingly holding a woman in deep, naked embrace -- that is pornography. This world has existed against love up till now. Your family is against love, your society is against love, your state is against love. It is a miracle that love has still remained a little, it is unbelievable that love still goes on -- not as it should be, it is just a small drop not an ocean -- but that it has survived so many enemies is a miracle. It has not been destroyed completely -- it is a miracle.

My vision of a commune is of loving people living together with no antagonism towards each other, with no competition with each other, with love that is fluid, more available, with no jealousy and no possession. And the children will belong to all because they belong to God -- everybody takes care of them. And they are such beautiful people, these children, who will not take care of them? And they have so many possibilities to see so many people loving, and each person lives in his own way, each woman loves in her own way -- let the children see, play, enjoy. While their parents are making love, let them be there, let them be a part of it. Let them watch what happens to their mother when she makes love -- how ecstatic her face becomes, what glow comes to her face, how her eyes close and she goes deep into herself; how their father

becomes orgasmic, how he screams with joy. Let the children know!

Let the children know many people loving. They will become more rich. And I tell you that if these children exist in the world, none of them will read PLAYBOY; There will be no need. And none of them will read Vatasayana's KAMA SUTRA, there will be no need. Nude and naked pictures will disappear. They simply show starved sex, starved love.

The world will become almost non-sexual, it will be so loving. Your priest and your policeman have created all kinds of obscenity in the world. They are the source of all that is ugly. And your family has played a great part. The family has to disappear. It has to disappear into a bigger vision of a commune, of a life not based on small identities, more floating.

In a commune, somebody will be a Buddhist, somebody will be a Hindu, somebody will be a Jaina, somebody will be a Christian, and somebody will be a Jew. If families disappear, churches will disappear automatically, because families belong to churches. In a commune, there will be all kinds of people, all kinds of religion, all kinds of philosophies floating around, and the child will have the opportunity to learn. One day he goes with one uncle to the church, another day he goes with another uncle to the temple, and he learns all that is there and he can have a choice. He can choose and decide to what religion he would like to belong. Nothing is imposed.

Life can become a paradise here and now. The barriers have to be removed. The family is one of the greatest barriers.

The last question:

THROUGH THE AGES, INCARNATIONS LIKE JESUS AND BUDDHA HAVE ACCEPTED TO COME AND HELP HUMANITY. IF LIFE IS NO MORE THAN A JOKE, WHY DO THEY TAKE THE TROUBLE?

That too is part of this great cosmic joke. Buddha and Christ -- they are part of this great game, this play, this LEELA. Don't take them seriously, they are not serious people. They are playing a game. It is all a joke.

When I say 'It is all a joke' I simply mean don't take it seriously and don't take it sadly. Let it be fun.

Nobody is a saviour -- neither Buddha nor Jesus -- nobody is a saviour. I am included in it. Nobody is a saviour. Then what is a Buddha? A Buddha is just a salvation. Not a saviour, a salvation. If you understand him, if you look into him, if you partake of him, your life is no longer a misery. It is a bliss.

Not that Buddha saves you, not that Jesus saves you. Nobody can save anybody. Only you can save yourself. But they are salvations. And the secret of salvation is: be joyful, don't be sad. The secret of salvation is: don't go on creating misery. And the serious face, the long face, is the unreligious face. That's why I say, 'This life is a cosmic joke.' It is not to disparage it, it is not disrespectful. It is the greatest respect that I can show to it -- that it is a play. That's why Hindus call it LEELA, a play.

Be playful, and in that playfulness is your salvation. And it is you and only you who can save yourself. I can make my heart available to you. I'm not a saviour, I am a salvation.

Sufis: The People of the Path, Vol 2

Chapter #13

Chapter title: Design within Design

8 September 1977 am in Buddha Hall

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A SUFI OF THE ORDER OF THE NAQSHBANDIS WAS ASKED, 'YOUR ORDER'S NAME MEANS LITERALLY "THE DESIGNERS". WHAT DO YOU DESIGN, AND WHAT USE IS IT?' HE SAID, 'WE DO A GREAT DEAL OF DESIGNING, AND IT IS MOST USEFUL. HERE IS A PARABLE OF ONE SUCH FORM:
'UNJUSTLY IMPRISONED, A TINSMITH WAS ALLOWED TO RECEIVE A RUG WOVEN BY HIS WIFE. HE PROSTRATED HIMSELF UPON THE RUG DAY AFTER DAY TO SAY HIS PRAYERS, AND AFTER SOME TIME HE SAID TO HIS JAILERS, "I AM POOR AND WITHOUT HOPE, AND YOU ARE WRETCHEDLY PAID. BUT I AM A TINSMITH. BRING ME TIN AND TOOLS AND I SHALL MAKE SMALL ARTEFACTS WHICH YOU CAN SELL IN THE MARKET, AND WE WILL BOTH BENEFIT."
'THE GUARDS AGREED TO THIS, AND PRESENTLY THEY AND THE TINSMITH WERE BOTH MAKING A PROFIT, FROM WHICH THEY BOUGHT FOOD AND COMFORTS FOR THEMSELVES.
'THEN, ONE DAY, WHEN THE GUARDS WENT TO THE CELL, THE DOOR WAS OPEN, AND HE WAS GONE.
'MANY YEARS LATER, WHEN THIS MAN'S INNOCENCE HAD BEEN ESTABLISHED, THE MAN WHO HAD IMPRISONED HIM ASKED HIM HOW HE HAD ESCAPED, WHAT MAGIC HE HAD USED. HE SAID, 'IT IS A MATTER OF DESIGN, AND DESIGN WITHIN DESIGN. MY WIFE IS A WEAVER. SHE FOUND THE MAN WHO HAD MADE THE LOCKS OF THE CELL DOOR, AND GOT THE DESIGN FROM HIM. THIS SHE WOVE INTO THE CARPET AT THE SPOT WHERE MY HEAD TOUCHED IN PRAYER FIVE TIMES A DAY. I AM A METAL-WORKER, AND THIS DESIGN LOOKED TO ME LIKE THE INSIDE OF A LOCK. I DESIGNED THE PLAN OF THE ARTEFACTS TO OBTAIN THE MATERIALS TO MAKE THE KEY -- AND I ESCAPED.'
'THAT,' SAID THE NAQSHBANDI SUFI, 'IS ONE OF THE WAYS IN WHICH MAN MAY MAKE HIS ESCAPE FROM THE TYRANNY OF HIS CAPTIVITY.'

MAN is born without a definition. He knows he is, but he does not know who he is. He comes into the world absolutely undefined, uncategorised, unlabelled; he comes into the world as a freedom. The whole life's task is to define himself, to know who he is.

.Man is the only animal who asks the question, 'Who am I?' Only he can ask, because every other animal has a perfect definition. A rose is a rose and a dog is a dog -- a man is not just a man. A man has much more in him, infinitely more. The rose is a closed phenomenon, defined; a man is open-ended. The rose is predictable, man is not so. One never knows. One may be a sinner today and tomorrow become the greatest of saints -- or vice versa. Man remains open, man remains liquid, man remains flowing. Man is more like a process than like a defined thing. That is man's glory, and his misery too -- because he constantly hankers to know who he is. And again and again he stumbles into the darkness of his being. His being is not illumined -- hence the search, the enquiry.

On this point man has to be understood. because only from this understanding can he start working towards a definition, towards realisation, towards truth.

When I say 'man is born without definition' I mean that man is not born ready-made. What existentialists say is true -- they say that in man, existence precedes his essence. In a tree, the essence comes first, then the existence. The same is true about everything else, except man. Essence comes first -- the seed, the essential programme, the essential design. The blueprint comes first. Then the blueprint unfolds and becomes existence.

In man just the reverse is the case. First he starts existing -- without any blueprint, without any design, without being programmed in any way. He simply starts existing as a nothingness, as nobody. And then, by and by, he has to create his own identity, he has to create himself. He has to work it out, hence the anxiety. One may be able to, one may not be able to -- who knows? One may succeed, one may not succeed... there is no guarantee in man.

A dog is bound to succeed -- he will become a dog. There is no more to it. A peacock has no fear of being a failure. A tiger need not worry, need not suffer from insomnia. He is already that which he can be.

Man is not that which he can be, man is just a beginning -- and the end remains unknown. Man brings no programme into the world, man is not born ready-made. He is born as utter freedom.

So the responsibility is great -- because otherwise you will go on missing your own soul. The responsibility is towards yourself. You will never feel fulfilled, you will always remain empty. If you don't start discovering, creating, inventing, if you don't start working for your being, you will remain just an existence without an essence.

That's what is happening to millions of people. They have no souls. They exist, obviously, but their existence has no fulfilment in it, no contentment in it, no joy. This state is the state of existential anguish, tension, misery -- what Buddha calls DUKKHA, utter misery. Blissfulness comes when you have come out of the darkness, you have become defined, you have become illuminated, you have an inner flame and now you know who you are. By knowing this, you have found your home -- otherwise you remain a stranger, always searching for the home and never at home anywhere. You remain a traveller you never know rest -- because rest is possible only when you have come home.

So the whole life is a search for the home -- a place where you can rest and relax, a space where you can be yourself, utterly fulfilled in your being. Existence has to become essence. Existence has to produce essence.

And when I say 'man has to create himself' I mean that's how he participates in God. Animals live; they don't create. Trees live; they don't create. Even if something comes out of them, it is a natural production -- the fruit will come, the flowers will come. It is only man who creates. There is no necessity.... There was no possibility of predicting that Picasso would do his paintings. A mango tree will produce mangoes but nothing is certain about man. Picasso will produce paintings, or become a Buddha, or a dancer... nobody knows.

Man is a chaos, a creative chaos. He is very nebulous in his being. You cannot demark him, you cannot say exactly what he is. And man goes on changing every day. He is river-like. This is man's dignity. He is the only animal who can create; he is the only animal who participates in God's creativity.

But then there is also a problem. No glory can come without a problem with it. The glory is that you can miss. You may not be able to sing your song, you may not be able to dance your dance -- you may be a failure. So man is constantly surrounded by fear -- fear of failure; fear of remaining nobody; fear of remaining a nothingness, an unfulfilled, yearning nothingness; fear of remaining barren; fear of remaining a desert. Who knows? You can't be certain about it. There is no guarantee in man's existence.

The possibility of failure is ninety-nine per cent. The possibility of success is only one per cent -- hence there is a trembling in man's heart. Every step is in the unknown, with no guarantee, with no security. Every path is taking you into the unknown. You don't know whether it will lead you to the goal or whether it will just turn into a cul-de-sac. It may reach only to a precipice from where there is no going anywhere. You may have to come back and all the effort may be a wastage. Nobody knows.

One has to move into darkness not knowing where one is going. But one still has to move -- because if you don't move, then too life goes on slipping by. It is better to move than not to move, because with movement there is at least a possibility that you may arrive. With no moving, there is not even that possibility. One has to choose.

And all alternatives look alike. It is as if you are standing at a crossroad -- all roads look alike. It may be this, it may be that, and there is no way to decide a priori that this is going to be right. You have to search and seek. Trial and error is the only method available to man -- that's why many people decide not to choose. That keeps them in a more convenient and comfortable life. It is better to sit on the crossroads and not to choose, not to go anywhere. At least you can avoid being in error.

But just by avoiding being in error, you don't become fulfilled. You may not have committed any error but you have not arrived anywhere. So the people who are very much afraid of making mistakes are the ones who lose this opportunity, this great opportunity, to grow, to be.

Man has to find himself. He has to ask. This cannot be avoided. Those who avoid, avoid at their own risk. 'Who am I?' -- this has to be asked and this has to be asked continuously till the answer arrives from the deepest core of one's being. This is the only religious question.

And, remember, man is not a being because he is not ready-made. He is not a being because he is a process. So man is a bridge. He has to be surpassed, he has to be outgrown -- that is, to find himself he has to go beyond himself. Man is continually trying to transcend himself, to surpass himself.

This is very paradoxical -- the effort to surpass oneself -- but man is a paradoxical being. It is a bridge you have to pass over. You cannot make your house on the bridge. Those who make their houses on the bridge will never reach to the other shore. One has to go on. There are a thousand and one anxieties in going, there are a thousand and one problems, a thousand and one hazards, but in spite of all that, one has to go on. One has to commit many mistakes before one can know what truth is.

That's why man has to be constantly departing from his past. The past is the known, the known you, and the future is the unknown you. And you have always to sacrifice the known you for the unknown you. This is what all great religions teach. This is what they call sacrifice. Sacrifice that which you have known, all

that that you have become identified with. Sacrifice the past for the future, the known for the unknown, the settled for the unsettled. This is the only way to grow. If you become too much identified with the past, growth stops. If you become too much entangled with the past, you start moving in circles.

Man is not a pilgrim but a pilgrimage. And obviously there are problems, great problems. Problems don't exist for animals and trees and rocks and rivers, problems exist only for man -- because everything else is defined, everything is settled already by nature itself. Nature has left man unsettled; man has been left to his own efforts, his own endeavours. But these problems have to be understood not as problems, but as challenges not enemies, but as friends -- because it is only through them that one learns, one knows, one becomes.

Because of this search, maps have to be devised, designs have to be devised. Because of this search, you will need guidelines. Remember, a map is just a map, it is not the country that it represents. The map of India is not India. No design is the truth. The design is just a design, but it can help tremendously. A map can help tremendously, knowing perfectly well that the map is not the country. The map does not even resemble the country -- by seeing the map of India you will not be seeing anything of India. The map resembles nothing. The map is just a parallel device; it is a metaphor, a symbolic representation.

But it can be of great help. Those who have gone beyond can create designs for you -- that's the function of a Master. Those who have known, those who have arrived, those who have attained to their definition, those who are no longer just existential but who have become essences; those who have become souls, crystallised, centred, grounded; those who are -- can give you a few guidelines, a few hints, a few maps.

Sufis call them designs, and there exists a school of Sufis called 'the designers' -- NAQSHBANDI. It is one of the most important Sufi schools. There are others. They are all called by names like this. Another school is called 'the weavers', another school is called 'the boatmakers'. Sufis have such names. Those names are very practical -- they immediately indicate what the school is doing.

NAQSHBANDIS have been designing maps -- what in India we call YANTRA. A YANTRA is called a design by Sufis. You may have seen Indian yantras and you may be puzzled about what they are. Looking at a YANTRA there are only lines, geometrical designs -- but if you know how to decode it, you will be surprised. It is the map of your whole journey. It shows something, but you will have to know the language. The map is in a certain language, it is not available to the public -- because the public can use it in a dangerous way. It hides great power within it. It can be given only to the initiates. All world religions have created their designs, but nothing to compare with the NAQSHBANDIS.

First it has to be understood that a map is a device -- arbitrary. It is neither true nor false. It is simply useful or not useful. It is a utilitarian device. It has nothing to do with truth as such.

Once Buddha was asked, 'Can a Buddha lie? Can a man who is enlightened, lie?' Buddha said, 'He has to -- because he will have to devise maps. Maps are lies -- lies in the sense that they are not truth. They are indications towards truth. Once you have reached, you will throw away the map. It was just useful.' So Buddha has defined truth in a very novel way. He says, 'That which is useful is true.' His definition is very pragmatic, practical, very scientific. So is the attitude of the NAQSHBANDIS.

An ancient parable, a famous NAQSHBANDI parable, is that of a father who called his children out of a building which was on fire. When they ignored him, he called them to come and get the toy cars he had brought for them -- whereupon they came running. He did not have any toy cars but he saved his children's lives.

Now he lied. The children, small children, must have been playing inside the house. They must have become too involved in their play to see that the house was on fire. But the father was outside and he saw the danger and he called them. He shouted. 'Come out!' But they were so involved in their game that they didn't listen. He invented a lie. He said, 'Look! I have brought the toy cars that you have always wanted. So many, and so beautiful! Come on and take your toy cars!' And they all came running out. There were no toy cars, the father was lying -- but he saved their lives.

Now this is a design, this is a NAQSHBANDI, this is a device. It is neither true nor false, but it is useful, tremendously useful. Will you say that when the father lied, he committed a sin? -- because all religions say, 'Be true. Speak the truth.'

It happens many times, because you are all children and the house is on fire and you won't listen. You are so involved in your games. Somebody is involved in money games, somebody in politics, somebody in something else. People are so much involved. To their very end they will remain clouded by their dreams and desires.

And the house is constantly on fire. Because you are living in death, the house is constantly on fire. Any

moment you will be gone. But you are so much into your games that the Master has to devise something.

It happened....

A man used to come to a great saint and he would always ask, 'Sir, one thing puzzles me. You are so innocent, so pure, how is this possible? Suspicion arises in my mind that maybe you simply pretend. In this world of corruption, how can one be so pure and innocent and so virgin? How can one avoid being corrupted by the world? Maybe deep down you still carry the same thing but on the surface you have maintained it, you have maintained it well.'

One day the man came. He again started to say the same thing. And the Master said, 'Listen, there is something more important to be said to you. Just show me your hand.' He looked at his hand, became very sad, closed his eyes and started to cry. The man said, 'What is the matter? Why are you crying, Sir? I have never seen you crying.'

He said, 'I am crying because only seven days are left. Within seven days you will be gone. Your lifeline is cut. Next Sunday you will die. That's why I am crying. Now you can ask whatsoever you want to ask. You wanted to ask something?'

The man said, 'I have forgotten. You have disturbed me very much. Only seven days?'

Now this Master was so loved by people, so much respected, that there was no reason to suspect that he would tell a lie.

The man rushed home, fell ill, didn't move from his bed for seven days, was sinking every day, stopped eating, could not sleep. The relatives gathered. On the seventh day they were just waiting, because the Master had said that as the sun sets, he would die. And there was just half an hour to go. The sun was just coming down, coming down, and relatives and friends and the wife and the children were crying and the man was just sinking into death.

Then the Master came and said to the man, 'I have one question to ask. In these seven days have you committed anything that you used to call sin, impurity, corruption, this and that? Did any idea come into your mind, any worldly idea?'

The man opened his eyes with great difficulty. He said, 'What are you talking about? I am dying! How can a man have any ideas of sin or of the world when he is dying? Only death was there around me. It was coming closer. In these seven days there was not a single worldly desire in me. I was only thinking of God. I was praying, repeating God's name.'

The Master laughed. He said, 'You can get up. You are not going to die! That was only a design to show you why I am pure. Death surrounds me continuously. What does it matter whether it is coming in seven days or seven years or seventy years? It doesn't matter. It is only a question of time. It is coming -- that much is certain -- it is coming. When death is coming, this becomes very, very clear to your consciousness. Life goes through a great change, a radical change.'

The man started laughing. He said, 'You played a joke!' He was perfectly okay; within minutes he was okay. But he said, 'Master, one thing, how could you lie?'

The Master said, 'It is neither a lie, nor a truth; it is a design, a NAQSHBANDI.'

Maps have been invented to help you. They are arbitrary. Never become too obsessed with a map. Use it if you can; if you cannot, forget all about it. It has nothing valuable in it beyond its use.

Man has been thrown into the world for a certain reason. That has to be understood. Christianity has given the idea to the whole world that man has been thrown into the world as a punishment. That is a very stupid idea. Not only is the idea stupid, it makes even God look stupid, arrogant and mad. He threw man into the world for SUCH a small thing! -- because Adam disobeyed him? Each child disobeys the father, has to disobey the father. In fact, by disobeying the father, he tries to define himself. That is the only way to define himself. Each child has to go against the parents some day or other. If he never goes against the parents he will never be. Then he will be just a sha-dow. He has to rebel; he has to say no. Remember, 'no-saying' is nothing but an effort to define yourself. When you go on saying yes, you lose definition.

Adam and Eve were doing what each child has to do. It is so psychological. God said, 'Don't eat the fruit of this tree, this tree of knowledge.' If you ask the Sufis they will say that this is a NAQSHBANDI, it is a design. God is provoking them to eat the fruit of this tree. He is not prohibiting; in fact, he is provoking. In the Garden of Eden there were millions of trees. If Adam had been left to himself to find the tree of knowledge he might not have found it yet. It was only one tree in those millions of trees; nothing was special about it. It was just an ordinary apple tree. There were millions of apple trees like it but this was

poisoned by knowledge.

Why did God say to Adam, 'Don't eat the fruit of this tree?' Christians think that he wanted to discipline Adam, that he wanted him to be obedient. That is not true. Ask the NAQSHBANDIS, because they are the people who know how to design things. They are the designers. They know that God designed the first design. He provoked Adam, challenged Adam. He created the idea and the desire to rebel by forcing an absurd commandment -- 'Don't eat the fruit of the tree of knowledge.' He created a longing in Adam and Eve.

They must have dreamed about this tree from then onwards. They must have gone around the tree again and again. They must have touched the fruit, they must have smelled the fruit, they must have been waiting for the right moment. They must have been hesitant. Each child is afraid -- they must also have been afraid. Each child is. Many times they must have gone and come back, many times they must have been on the verge of committing disobedience, rebellion, and they must have become frightened -- 'If God comes to know, then what?' But how long can you resist this desire to say no? -- because the whole thing is a design. Once Adam says no to God he becomes himself. By saying no he defines himself.

That's why there is an age when children say no to every-thing. You say anything and they will say no. They are defining themselves. They are saying, 'This is my definition, this is "I am". You keep aloof. Let me be. This is my space. I don't want to do this.'

Just last night a sannyasin came with her small boy, so small, to take sannyas. I looked at the boy, and there was Adam in the boy's eyes. He wanted to say no. His eyes were saying no. His whole body was saying no. And I loved the boy. When I put the mala on his head he threw it away!

It has to be so. The boy has some spirit, Adam's spirit. He was saying, 'How dare you? I am myself. I can't be defined by anybody else.' It was not in so many words -- he had no words -- but in his gesture, his reluctant look, his face, his withdrawing of the body, his throwing away of the mala.

That's what Adam did. He had to do it to be himself. It was a design from God. This interpretation has a beauty. The NAQSHBANDIS say it was a design from God to provoke Adam -- because unless he was provoked, he would never become grown-up. He had to say no to God so he could go on his way into the world. It is not a punishment, not at all. God is not arrogant.

When this child threw away the mala, I loved him as I have never loved any other small child. He has some courage. So small, but such great courage! So tiny, but ready to fight with the whole world! God did not punish Adam; God loved Adam. If Adam had followed God, there would have been no world, there would have been nobody here. It is by disobeying God, by saying no, that man became man, attained to his first definition, attained to his first feeling of being himself.

God is neither arrogant nor egoistic nor mad. He must have loved and blessed Adam. That's my feeling too. When Adam was going out of the Garden of Eden there must have been a showering of God's blessing on him. Now he is going on his way. That's what every father would like his children to do. One day they should go on their own way; they should seek and search and be. How long can you remain protected? You have to go into insecurity, you have to go into sin, you have to go into the world. It is not expulsion, it is Adam's rebellion. And it is not punishment, it is well-planned and designed. It is by this design that God created the world.

Now Christians have not understood it at all and they have made a very foolish story out of it -- that God condemned Adam.

And then the second part of the story follows naturally. Then Jesus said yes to God and was accepted back again. Now Christians say that because Adam committed a sin of disobedience, the whole humanity suffered. And because Jesus accepted God again, said yes totally, the whole humanity was saved through Jesus.

This too is meaningless. How can you suffer for Adam's sin? And how can you be saved by Jesus being saved? Then where do you come in? What is your responsibility? Then you are just puppets. Adam committed a sin and you suffer. You have not been a participant in it. You don't know anything about Adam -- when he was, whether he ever was or not -- and you are suffering because Adam committed a sin.

This is unjust. Somebody committed a sin thousands of years ago, and you are suffering, you are being punished for it. This is very far-fetched justice! It doesn't look right. And then, two thousand years ago Jesus said yes to God, and was saved; and you are saved in Jesus being saved. So somebody commits a sin and you become a sinner, and somebody becomes a saint and you become a saint. Where do you come in? Then what is your responsibility? Then you are nothing. The whole drama is complete between Adam and Jesus. Whether you are or you are not makes no difference. If there had been no Adam you would not be here, and

if there had been no Jesus you would never have been saved. All foolish attitudes. You are neither punished because of Adam nor are you saved because of Jesus. You will be whatsoever you are going to be by your own self, by your own responsibility. You will either miss or get, but it will be your responsibility.

The NAQSHBANDIS say that this was the first NAQSHBANDI, the first design that God created. He created a situation in which Adam rebelled. And since then man has been rebelling. Man has to go into the darkness to come back home. It is not a punishment. Man is not thrown into the world to be punished; man is thrown into the world to learn, to discover, to be.

Robert Frost used to pray every night. I loved his prayer. He used to say to God, 'God, if you forgive me my petitions against you, I promise you that I will forgive you your great sin against me. I promise that I will forgive you your great sin against me and against humanity.'

It is meaningful. If Adam is thought to have committed a sin, it is a small sin. And Adam is a child -- he can be forgiven. But what about God? He provoked him. What about God? He created the whole situation. If Adam's act is thought to be a sin, then it is a small sin, a peccadillo, a very small sin. But what about God? Was he not aware of one very small thing a thing any psychologist knows about? -- that is, if you provoke, if you challenge, you create a situation. He provoked Adam -- that was his great sin. If Adam's sin is a sin, God's sin is greater.

But neither is a sin. I don't call Adam's sin a small sin and I don't call God's sin a great sin. It was simply a design to help Adam to move on his own, to stand on his own.

Have you watched? When trees bloom and the fruit comes and the seeds ripen, every tree tries to send its seeds far away -- with the wind, with the birds. And if the tree sometimes feels that the wind will not be able to take the seed, that the seed is heavy, then it creates devices, NAQSHBANDIS, to send the seed far away -- because if the seed falls underneath the big tree it will never grow. It has to be on its own; it has to find its own space.

There are trees which grow their seeds with a small bit OF cotton around them. The seed is heavy but the cotton is weightless; the wind can take the cotton away. Then the seed will also go away, far away, and will fall onto some open space where it can become a great tree.

That's what God did with Adam. He tried to push him away -- because you can grow only when you are on your own. One day the child has to be sent to the school, one day the child has to be sent to the hostel, one day the child has to go to the university. He goes crying and weeping. He does not want to leave the family and the familiar. He does not want to leave the past, the comfort, the protection, the security, the safety. He does not want to leave, but he has to be pushed. He has to be thrown into the world. That's what God did. It was a device.

Once you are thrown into the world you will learn on your own. Many times you will fail, that's natural, but by failing again and again, some insight will start arising in you. And that insight will take you back.

Adam came into the world... he had to come. When Adam learns, becomes, attains to his being, he becomes Christ. Christ is nothing but Adam who has become grown-up. Now he can go back home. Now God will welcome him there. He has learned. The world itself is a NAQSHBANDI for people to be. 'Consciousness is not like a thing: solid, complete, full and given.' It has to be learned, it has to be grown, it has to be guarded. You have to be a gardener of consciousness. You have to provide water, space, sun rays, fertilisers. You have to protect this small sprout -- very delicate it is, vulnerable it is, soft it is. It can be crushed by anything.

So remember: 'Consciousness is not like a thing: solid, complete, full and given. It is a process and a self-creation. It is our continual improvisation based on the rejection of what it has been up to this moment.'

This has to be understood. Consciousness grows only if you go on rejecting your past. Ordinarily we cling to the past -- then the consciousness does not grow. Whatsoever you have learned, forget about it. It is finished. You have learned it; you have absorbed it. Whatsoever you have been up to now, drop it so that you can be something more. Never be confined by your past. People who become confined by the past are the prisoners.

That's what NAQSHBANDI Sufis call the prison, the prison of the past. It has to be broken every day. Each moment one has to grow out of it.

'To be is to spurn from one what one has been. In so far as one does not do that, one approximates to a thing and ceases to be a person.' If you don't have any future, if you only have a past, you are a thing, not a person. A person is one who has a future. A person is one who is always unburdened by the past, who goes on dropping the past, who goes on rejecting it. It has been lived already so what is the point of carrying it? It has been known already, it has been experienced already; there is no need to go on repeating it. When a

person becomes non-repetitive, when he does not go on repeating the same experience again and again, he grows. Great growth happens.

'Man has the characteristic of self-transcendence.' You have to go beyond whatsoever you think of as yourself. Always and always you have to leave whatsoever you think of as yourself; you have to drop it, you have to renounce it.

This is what I call renunciation, sannyas. That's why I give you a new name when you are initiated -- just to indicate. Again it is a NAQSHBANDI -- it is just to indicate that your past is finished, that that chapter is closed. Start something new, a rebirth. Be born again. It is just a metaphor. If you understand it well, you can make great use of it. And from the moment you become a sannyasin, you have to remember it continuously. Every night when you go to bed to sleep, close your eyes and close the chapter that has passed. Be finished with it. Say to yourself that the past is no more. Consciously, deliberately, drop it, renounce it, so that the next morning you can be fresh again, clean again, young again, innocent again. Only then does consciousness grow.

'Man has the characteristic of self-transcendence.' He is as something to be surpassed. In plain language, man is free -- or rather, man is freedom. Freedom is the essence of man, or, in man existence precedes essence. Man first is, only afterwards is this or that. Man must create for himself his own essence, his own soul, his own being. Man is a continual birth -- by himself, to himself, through himself, for himself.'

This is the task, the life task, that faces everybody. And for this you need maps. All religions are different kinds of maps. And remember never to mix maps. If you are using one map, use it with great alertness, awareness, dedication, commitment. Don't mix it with other maps because different maps have been made by different people with different ideas behind them. They are not planned on the same lines. One map may be a road map, another map may be a railway line, another may be a political map showing boundaries, another may be a religious map showing something else, another may be a geographical map showing something else. All maps are different devices by different people. Don't mix the maps, otherwise you will become confused. If you are using one map, one map is enough.

That's why I am very much against the efforts that go on in the world to synthesise all religions. They cannot be synthesised. It will be as stupid and as foolish as somebody synthesising chemistry and psychology and physiology and physics and biology and history and geography and religion. It will be as absurd. The different religions are different maps showing different territories, different ways.

Yes, there is ultimately one truth, they all arrive at the same goal -- but they start from different standpoints. Their starting points are different. The ultimate arriving point is the same but there is no need to make a synthesis of the starting points. otherwise you will be confused. So whatsoever map appeals to you -- listen deeply to your heart -- whatsoever map appeals to you, then be dedicated to it, be committed to it.

Before we enter into the parable, three things have to be understood. There are three pillars of Sufism. This is a NAQSHBANDI, a design, to help you. This is a kind of map. The first is ISLAM, the second is IMAN and the third is IHSAN.

ISLAM means surrender -- surrender of the ego, surrender of the past, surrender of the so-called self you have come to believe you are -- utter surrender. That is the first basic pillar. ISLAM IS a beautiful word. It has many other meanings too, but the basic is surrender, SAMARPAN. The second meaning of ISLAM IS peace. When one surrenders, there is peace -- because when you surrender, all conflict disappears. When you have surrendered to a Master or to a school or to a certain map, you are in a great peace. Now you are not fighting. You have found somebody you can trust. You have found somebody who knows the way. You have found somebody who has the light in him. You can follow. In great trust, peace arises. How can there be conflict when trust has happened, when surrender has happened?.

The third meaning is silence. Peace means that now there is no more conflict in life, no more choosing in life -- this way or that. 'Should I go this way or that? Should I do this or that?' Once you have chosen a Master, peace arises because now he is there to tell you what to do and what not to do. And your commitment is total; your involvement is utter; you need not think about it any more. You can put aside the thinking mind. Peace comes. And silence. .Silence is another dimension of peace.

Have you watched? Sometimes, whenever it has happened to you -- you have surrendered in love to somebody -- suddenly there is great silence inside. Not a thought stirs. Not a ripple arises. Outside there may be great noise -- the traffic, the aeroplane, the train -- but when you are in silence, suddenly even the noise of the train and the aeroplane and the traffic has no distraction for you. Even in them you will find silence. When you are silent, you will find silence everywhere.

In love a very small surrender happens because in love you are in love with somebody who is equal to you. It cannot be a very great surrender. You know the woman you are surrendered to or the man you are surrendered to, but he is just like you.

When you surrender to a Master, you are surrendering to something which is far away and yet close by. A Master is a ladder. The first rung is very close by and the farthest rung is very far away, high in the skies, whispering with the clouds. When you surrender, one part, one end, of the ladder is in your hands and the other end of the ladder is with God. A Master is man-god. He looks like you, exactly like you, and yet he is not like you. He has arrived. He has found. The enquiry is no longer there; the search is no more there. He has no desires left. All is fulfilled.

Islam is the first pillar of Sufism -- surrender, peace, silence.

The second pillar is IMAN. IMAN means trust, faith -- not belief. Belief is in concepts; faith is in presence. If what I say appeals to you and you trust it, that will be belief. If what I am attracts you like a magnet, if it pulls you like some unknown energy source, then it is trust. When you believe in a logical statement, it is belief; when you believe in the presence of a person, it is trust. Trust is personal; belief is conceptual. IMAN means trust.

Sufis say that you cannot work alone. Without a Master it is almost impossible. Without a Master you will be like an accidental being, haphazardly going this way and that. You can drive yourself crazy more easily than you can become enlightened alone -- hence IMAN is needed, trust is needed.

And remember one thing: never for a single moment think, as so many people think, that those who surrender or those who trust, are weak people. No, not at all. Only strong people can surrender and only strong people can trust. Weaklings are always afraid. It is not for the cowards to trust. Trust needs courage; trust means risk. Trust means that now you are opening yourself to somebody totally and you don't know what is going to happen.

He may exploit you, he may destroy you; you are becoming vulnerable. Who knows what this man is going to do to you? You are becoming unprotected; you are taking all guards away. You are opening your armour for this man, and you don't know what is going to happen. A coward, a weakling, cannot do it. So don't think for a single moment that those who surrender are cowards or weak. No, not at all. Just the reverse is the case: only the very strong and powerful people can surrender. IMAN IS for those who are courageous.

The first meaning of IMAN IS faith, trust, SHRADDHA. The second meaning of IMAN IS religion -- not sect, but religiousness. What is religiousness? The dissatisfaction with the visible is religiousness -- dissatisfaction with the visible, with the tangible; dissatisfaction with the world as it is; a discontent with things as they are. With that discontent, with that divine discontent, a great longing arises in you to search for truth, to search for the meaning of life, to search for the source of life: From where does it all come? To where does it all go? What is the foundation of this whole mystery?

That is religiousness. It has nothing to do with any sect -- Hindu, Mohammedan, Christian. A religious man is a religious man -- he is not concerned with being Hindu, Mohammedan or Christian. You can see that quality. When you see a religious man you will not feel that he is a Mohammedan or a Hindu or a Christian, you will simply feel that he is religious. He has a flavour of religiousness around him. His eyes have a shine not of this world and his heart has a beat not of this world. He walks on the earth but his feet do not touch the ground. He is here and not here. He is drunk with something else -- you cannot see what he is drunk with. His alcohol is not visible; his wine is not that which can be bought in the marketplace. He has produced a wine in his innermost core and he is drunk with it. You will see it in the way he walks, the way he sits, the way he talks, the way he relates and communicates. There is a drunkenness.

If you are available to him you may start getting high just by being in contact with him -- a contact-high. Just because he is so turned on, you will start feeling turned on. That is religiousness, that is IMAN -- what Hindus call DHARMA and what Lao Tzu calls Tao and what the Jews call TORAH. That is the most fundamental law of religion -- to be drunk with the unknown, with the invisible; to be drunk with something that is not of this world, not available here; to be drunk with something penetrating from the beyond. And if you have seen Sufis, you will be surprised -- they are the most drunk people in the world.

And the third meaning of IMAN IS commitment, involvement -- not only by thought but in deed too. It is a conversion, it is an initiation. If you feel that the meaning is missing, then just by thinking you are not going to find it. You will have to commit yourself to it in your totality; your thoughts, your feelings, your actions, all will have to be committed to it.

That's the meaning of sannyas too. It is IMAN. YOU are not only supposed to believe in what I say, you

are not only to pay lip-service to what I say -- you have to become that, you have to represent that, you have to bring it to aliveness in your being, you have to live it. It should not remain a philosophical thing; it should become your very life. Only then, and ONLY then. one arrives -- otherwise not.

And the third thing is IHSAN. IHSAN means authenticity. sincerity. Unless your effort is sincere, nothing is going to happen. You cannot deceive God. You can deceive everybody, you can deceive even yourself -- but you cannot deceive God, you cannot deceive the whole. There is no way to do that. You have to be authentic. You have to be true.

It happens every day. Somebody comes and wants to become a sannyasin, and I look in his eyes and I look in his heart, and I see it is not going to be authentic. He thinks, 'Why not try it? I am here for two, three months -- I can become a sannyasin. And then when I go back to Chicago, who bothers? I can change the dress, put the mala away in a suitcase. If something happens, good; if nothing happens, nothing is lost. Why not give it a try?'

If you give it a try, nothing is going to happen. Nothing is going to happen because you are not in it. Something is possible only when you are really in it, when you are ready to sacrifice everything to it -- your prestige, your name, and everything.

Just the other night a sannyasin was here. She is really interested in finding out the meaning of life. She has been a sannyasin for one year but she has not used her new name at all. Now she started feeling a little guilty. She told me, 'I have not used the new name at all.' It is not a question of names. If you are not totally in it, then things will not happen, and when they don't happen you will think, 'What was the point of taking sannyas? Drop it, because nothing is happening.' And it is you who are responsible. Things can happen only when you are totally in it, when it is a life-and-death thing.

When the name I have given to you becomes your reality, when the way I have told you to live and be, becomes your only way, then things are going to happen, then nobody can prevent them from happening -- but never before that.

Now I know this sannyasin -- Yama is her name. She is a beautiful woman, really in search -- but half-heartedly. So she cannot go away because half of her heart is with me, and she cannot enter into me totally because half of her heart is still thinking of other things. Now she will be in difficulty; she will be in a kind of schizophrenia -- split.

IHSAN means don't be split. If you don't want to see God. forget about it. Be in The world; let the world be your only reality. One day or other you will be frustrated. Then the search for God will start. But there is no need to go right now. If you are not ripe yet, it is better to remain in the world. The world will make you ripe for God. There is no hurry. If you are really ready, then don't ride on two horses. Then choose. I hat is the meaning of IHSAN -- authenticity, sincerity.

The second meaning of IHSAN is virtue -- inner virtue, not imposed from the outside. When a person is authentic, a kind of virtue arises in him. You can see the authentic person. The truth is very clear in his being. Everything that he does is very clear. He has a direction, a sense of direction, because his is a sincere search. He knows what he is doing so he does only that which is going to help his ultimate goal, and he drops all that which is irrelevant. He will not waste a single moment of his time and energy on anything else.

If you are really a sannyasin then whatsoever you do will be a help towards your goal, your samadhi. If you are playing music, you will play with the idea that it will be part of your meditation. If you are dancing, you will dance to create a more meditative space around you. If you are talking to somebody, you will talk only about things which are going to help; you will not be distracted by rubbish. You will simply say, 'This is not for me. I am not interested in it.' You will read only those books which are going to help. You will not waste your time in reading stupid novels. You will not go to any movie and you will not listen to any radio programme.

Your life will become more and more directed, channellised. You have one purpose, and that purpose is continuously there -- like a thread running in everything you are doing. Only then is there a possibility, only then do you become worthy enough. You deserve God's descending into you.

When it is seen that your total effort is directed towards God, that your whole life has become worship, it is IHSAN. It is what Buddhists called SHEELA, virtue.

And the third meaning of IHSAN is totality, wholeness. Whatsoever you do, don't hold back. Go into it utterly, don't remain a spectator -- because it is only by being a participant that one comes to know anything. Spectators simply go on missing.

If you are dancing, dance; and in that moment let the dance become your all. Put all that you have into

it. Not even a small part of you should remain a watcher. You should become involved utterly, absolutely. Those few moments, when you are absolutely in something, are the moments when you are closest to God. Those are the moments of bliss and benediction.

These are the three pillars of Islam and Sufism. These three pillars have to be imbibed. And they contain all that is needed for any religious person -- Sufi or not Sufi. These three pillars are very essential. This is a design, a NAQSHBANDI. If you can have ISLAM -- surrender, peace, silence; IMAN -- faith, religiousness, commitment; IHSAN -- authenticity, virtue, totality .. . you have the map.

Now this small story:

A SUFI OF THE ORDER OF THE NAQSHBANDIS WAS ASKED, 'YOUR ORDER'S NAME MEANS LITERALLY "THE DESIGNERS". WHAT DO YOU DESIGN, AND WHAT USE IS IT? '

HE SAID, 'WE DO A GREAT DEAL OF DESIGNING, AND IT IS MOST USEFUL. HERE IS A PARABLE OF ONE SUCH FORM:

'UNJUSTLY IMPRISONED, A TINSMITH WAS ALLOWED TO RECEIVE A RUG WOVEN BY HIS WIFE. HE PROSTRATED HIMSELF UPON THE RUG DAY AFTER DAY TO SAY HIS PRAYERS, AND AFTER SOME TIME HE SAID TO HIS JAILERS, "I AM POOR AND WITHOUT HOPE, AND YOU ARE WRETCHEDLY PAID. BUT I AM A TINSMITH. BRING ME TIN AND TOOLS AND I SHALL MAKE SMALL ARTEFACTS WHICH YOU CAN SELL IN THE MARKET, AND WE WILL BOTH BENEFIT."

'THE GUARDS AGREED TO THIS, AND PRESENTLY THEY AND THE TINSMITH WERE BOTH MAKING A PROFIT, FROM WHICH THEY BOUGHT FOOD AND COMFORTS FOR THEMSELVES.

'THEN, ONE DAY, WHEN THE GUARDS WENT TO THE CELL, THE DOOR WAS OPEN, AND HE WAS GONE.

'MANY YEARS LATER, WHEN THIS MAN'S INNOCENCE HAD BEEN ESTABLISHED, THE MAN WHO HAD IMPRISONED HIM ASKED HIM HOW HE HAD ESCAPED, WHAT MAGIC HE HAD USED. HE SAID, "IT IS A MATTER OF DESIGN, AND DESIGN WITHIN DESIGN. MY WIFE IS A WEAVER. SHE FOUND THE MAN WHO HAD MADE THE LOCKS OF THE CELL DOOR, AND GOT THE DESIGN FROM HIM. THIS SHE WOVE INTO THE CARPET AT THE SPOT WHERE MY HEAD TOUCHED IN PRAYER FIVE TIMES A DAY. I AM A METAL-WORKER, AND THIS DESIGN LOOKED TO ME LIKE THE INSIDE OF A LOCK. I DESIGNED THE PLAN OF THE ARTEFACTS TO OBTAIN THE MATERIALS TO MAKE THE KEY -- AND I ESCAPED."

'THAT,' SAID THE NAQSHBANDI SUFI, 'IS ONE OF THE WAYS IN WHICH MAN MAY MAKE HIS ESCAPE FROM THE TYRANNY OF HIS CAPTIVITY.'

Man is imprisoned, imprisoned in his own ego. The ego is the prison and if you want to get out of the prison, this is the map: ISLAM, IMAN, IHSAN. If you can manage these three things you have the whole design to get out.

It is a beautiful parable, a simple parable -- but significant.

How can you come out of your present prison -- out of where you are? You will have to ask someone who knows.

The escaped prisoner said,

'IT IS A MATTER OF DESIGN, AND DESIGN WITHIN DESIGN. MY WIFE IS A WEAVER. SHE FOUND THE MAN WHO HAD MADE THE LOCKS OF THE CELL DOOR.... '

There are always men on the earth who have found the man who has made the locks of the cell door. These are the people we call Masters. These are the people who have encountered God -- who made the first design, who provoked Adam into rebellion. These are the people who have come to see the whole story as it is, who have looked into the whole story of how man enters into the world, why, and how he can go back into the world. Why does Jesus get out of the world, why is he saved and not others? What is the difference? Jesus surrenders, drops his ego... that is the meaning of the Christian cross. He died as an ego, he dies as himself, and is reborn as Christ. Jesus is no more, Jesus dies; Christ is born.

In fact, to use these two words together is not right. To call Jesus 'Christ' is not right -- because they were never together. There was a time when there was Jesus but there was no Christ. Then a time came when there was Christ but there was no Jesus. They were never together. They can't be together. Jesus is Adam lost in the world -- not knowing how he is caught there, getting more and more entangled in the ego. Christ is the consciousness that has understood, that has become alert and has started moving back towards the home -- a surrendering.

Adam said no. No creates ego, self. Jesus said yes. Yes drops the ego. Yes is ISLAM, surrender, SAMARPAN. BY saying yes, the whole direction of his life changed. He started moving back towards the Garden of Eden, towards God's garden.

'IT IS A MATTER OF DESIGN, AND DESIGN WITHIN DESIGN. MY WIFE IS A WEAVER. SHE FOUND THE MAN WHO HAD MADE THE LOCKS OF THE CELL DOOR, AND GOT THE DESIGN FROM HIM. THIS SHE WOVE INTO THE CARPET AT THE SPOT WHERE MY HEAD TOUCHED IN PRAYER FIVE TIMES A DAY.'

Her idea was that if her husband would be praying on the rug five times a day -- how long could he go on missing? That's why I go on speaking every day. How long can you go on missing? Your head will be touching every day, every day; one day or other you will start looking at the design -- 'What is the matter? What is going on?' One day you will become alert and awake.

'I AM A METAL WORKER AND THIS DESIGN LOOKED TO ME LIKE THE INSIDE OF A LOCK. I DESIGNED THE PLAN OF THE ARTEFACTS TO OBTAIN THE MATERIALS TO MAKE THE KEY -- AND I ESCAPED.'
'THAT,' SAID THE NAQSHBANDI SUFI, 'IS ONE OF THE WAYS IN WHICH MAN MAY MAKE HIS ESCAPE FROM THE TYRANNY OF HIS CAPTIVITY.'

The captivity is of our own making. It is our ego -- and we can drop it.
So meditate over these three words: ISLAM, IMAN, IHSAN.

Sufis: The People of the Path, Vol 2

Chapter #14

Chapter title: A Singular Mess

9 September 1977 am in Buddha Hall

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The first question:

YOU SAY THERE IS NOWHERE TO GO. TO GO SOMEWHERE IS TO PERPETUATE THE ILLUSION.
AND SOMETIMES I SEE IT....
AND YOU SAY RELIGIOUSNESS IS TO REJECT THE KNOWN AND ONE SHOULD NOT STAND ON THE
CROSSROADS BUT DARE, AND COMMIT MISTAKES....
YOU SAY IT IS ALREADY THE CASE -- THE SEEKER IS THE SOUGHT....
AND YOU SAY RELIGION IS SELF-CREATION, CONSTANT REBELLION....
THE COMBINATION AND THE HARMONY OF ALL THESE THINGS BETWEEN THEM IS SINGULARLY
MESSY.

That's true. Have you ever witnessed a childbirth? It is messy, singularly messy.

This is the birth of a new consciousness. You are witnessing something rare. It happens only once in thousands of years. Whenever something new is born, it is messy. You can ask the scientists what they say about the birth of the world. It was utterly messy, it was chaos. The cosmos has come out of a chaos.

And before I can create you I have to destroy you. I have to dismantle the old completely. Naturally, when the old is dismantled and the new has not yet been created, there is a period, a transition period, where everything will be messy.

But if the chaos is going to give birth to a star, it has to be welcomed. Order, system, is not always good, is not always beneficial. Disorder is not always harmful. One has to look into each case to determine it. It depends. If destruction is the goal, then destruction is violence. It is ugly. If creation is the goal, then who has ever been able to create anything without destruction? You have to be destroyed.

And that's my device -- to give you contradictory statements. That is my design. It is a NAQSHBANDI. I contradict myself so much for a certain reason: if you go on listening to me, sooner or later you will stop believing. That is the whole purpose -- because you will know it is meaningless to believe this man. Tomorrow he will contradict himself. Before you are established in a belief he will contradict it. He will not leave you settled in any shelter. Once you know this, slowly, slowly, the mind's old habit of clinging to a certain concept disappears. It can disappear only if you are continuously contradicted.

If I am very consistent I will become your belief, I will become your church, I will become your religion. And I don't want to become your church or your dogma or your religion -- I want to become your salvation, your liberation, your freedom. The goal is utterly different. If you are seeking a kind of belief then you are in trouble.

That is why Anand Veda -- who has asked this question -- is in trouble. He must be seeking some security, some idea. He wants some idea to cling to; he wants a shelter to hide himself behind. He does not want to face the messy life -- life as it is. He wants to prepare, he wants to be prepared to meet life with ideas, ideologies, concepts, philosophies. He wants to go to see God with a fully ready-made mind.

OTHERWISE GOD IS messy. He is utterly chaos. To meet God unprepared is to disappear in him. But that is the only meeting, there is no other. If you are not ready to disappear into that chaos, you will not meet God. God is not a concept.

But you want a concept, you want a clear-cut philosophy so that you can depend on it and you can fight in the name of that philosophy and you can argue in the name of that philosophy.

Now it will be very difficult to argue for me. It is impossible to argue for me. You cannot. Anybody can see that my statements are contradictory -- no great insight is needed to see that. Any stupid person can see that my statements are contradictory. Intelligence will be needed to see that my statements are not about truth, they are devices, designs, to destroy something in your mind. Great intelligence will be needed to see that.

I will not allow you ever to settle with me; you will have to move. Every day I will create and every day I will destroy. Sooner or later the understanding will dawn on you that there is no need to cling. Because you cling, it hurts when something is taken away again. So why cling in the first place? Not clinging is freedom.

These contradictory statements are not meant to be statements about truth -- no, not at all. Truth cannot be said. Nobody has ever said it, nobody will ever say it. It is not possible. Truth cannot be confined to the word. And I am not saying the truth, I am simply creating a space in you -- the space I call the unclinging, unattached mind, the contentless mind. Once that state is there you will know what truth is. I cannot say what truth is but I can create a device, a design, for you in which you will be able to see the truth.

When you listen to me, if you listen as if you are listening to a philosopher, you will miss me. If you listen to me as if you are listening to a theologian, then you will miss me. If you listen to me as if I am a logician, then you will miss me. I use logic only to destroy logic, I use words only to destroy words, I use scriptures only to destroy scriptures. The more silently, intelligently you listen to me, the more this fact will slowly, slowly become very, very clear to you. In that clarity there is vision; in that transparency, in that silence, when not a single idea is there in your mind about truth, truth comes in.

So these statements are contradictory. Contradiction and paradox is my design.

And I am not saying to you, 'Do this, don't do that.' That's how you again create trouble for yourself. You listen to me with a deep desire to do something. So when you hear me saying 'Do this' -- or you interpret it as if I am saying 'Do this' -- you catch hold of it immediately; you start preparing to do it. And the next moment I say that it is wrong. Then you are at a loss. You were just ready to jump into an action and before you have even acted, it is no longer right.

I am trying to help you to drop all kinds of desires -- including the desire that you have to attain to truth, that you have to attain to nirvana; including the desire that you have to be desireless.

Why are you in such a hurry to do something? Why can't you be, simply be? Being is sanity and

salvation. The moment you start doing, you get confused, because whatsoever you do -- and I am saying it unconditionally, WHATSOEVER -- it will create more ego in you. Doing creates the doer and ego is the whole problem. The ego has to be dropped and the ego always waits for the opportunity to do something.

When I am trying to explain to you what meditation is, I am doing one thing and you are preparing for something else. I am trying to talk to you; I am simply sharing my insight into meditation, my experience of meditation. I am trying to do just one thing: to make you alert about what this state of meditation is. While I am talking about the state, you are planning inside how to attain it, what to do about it. You exist in a totally different dimension.

I say meditation cannot be done -- one can be in meditation but one cannot do it. It is just like love. You can be in love but what can you do about it? Either it is or it is not. Listening to me, you go on interpreting, reducing everything that I say into how to do it. I am saying to you that if you can simply listen to me, that will bring enlightenment. There is no need to do anything else. Just by hearing it, just by seeing what is transpiring here between me and you, just by being with me, you will become enlightened -- not by doing anything.

But that you don't like very much because that does not give you the ego. If enlightenment happens just by being with me, then who are you? Then what are you? Then what have you done? Then how can you brag about it? It will be a gift. You will have to be thankful for it, you will have to be grateful for it. You cannot go into the world saying that you have done it. How can you say, 'I have done it?' It has nothing to do with your doing or you.

No, you are not much interested in that. You are interested in doing it, achieving it, attaining it, so that you can say that you have attained it. But how can you attain enlightenment? You are the barrier to it, the only barrier.

Enlightenment comes when you are not. It is available right now; it is all around. Enlightenment is the stuff that existence is made of. It is showering in the sunrays, it is singing in the birds, it is dancing in the trees. It is in me, it is in you. You just have to come to a point where you are not doing anything -- and suddenly you see the fact of it, the radiant presence of it. But it happens only when you are not in a moment of doing. Doing, you become concerned; doing, you go outward. Non-doing, you are suddenly inside yourself. Doing is the way to go outside yourself; non-doing is the way to be where you should be, to be where you really are. Doing takes you into the future in time; non-doing allows you to relax into eternity.

Paradox is my way -- so that you will never be able to cling to anything I say. And you will be grateful one day that I was not consistent, because with a consistent man you can be never in that dimension called enlightenment. With a consistent man you will become a follower, with a consistent man you will become very logical, philosophical. You will have beautiful ideas to propound to the world, you will have a good, established, systematic mind. But that has nothing to do with enlightenment. You can become enlightened only with an utterly inconsistent man.

And when you are able to see what I am doing here then you will be surprised that all my statements are inconsistent and yet there is a consistency in my being. And that consistency is that I am continuously paradoxical, consistently paradoxical, consistently inconsistent. That consistency you will see one day.

On the surface I will say many things and each thing will be against other things and you will not be allowed to possess any idea. I am here to take all ideas from you, not to give you more ideas. As it is, you have already more than enough.

The second question:

THE THEORY THAT WE HAVE TO PUSH, FORCE AND KICK OURSELVES -- IS THIS TRUE? I HATE FIGHTING MYSELF.

Look at the question. I go on saying to you that truth is not somewhere else, it is here. You have not to struggle your way towards it. It is through the struggle that you are missing it. You are not to push the river. By pushing the river you will never reach anywhere. You will simply get tired and exhausted.

By pushing the river you are only creating the possibility of your utter failure. You cannot fight with the river. The river is huge -- life's river, the river of existence, is so huge -- and you are so tiny. You are just a ripple in the ocean -- a ripple trying to fight with the ocean, trying to direct the ocean, trying to achieve a

private goal. It is simply ridiculous. And all struggle makes you ridiculous; all struggle makes you tired, exhausted, dull, sad, miserable.

But one thing is there in the struggle -- that thing is that you feel you are. The ego feels very good. You are fighting, you are giving a good fight. Maybe you cannot win but nobody can say that you were a coward, nobody can say that you didn't give a good fight. Maybe you cannot win, or who knows, maybe you can win -- the mind goes on thinking in these ways. Maybe others have not won but you may be the exception. Maybe it is left for you to do what others have not done. Give it a good try. The ego will feel good -- you are doing something. The bigger the fight, the bigger the ego will be. The more you push the river the more you feel you are. Against the river you feel 'I am'. The feeling of 'I am' always comes when you are against something. The more you fight and protest, the more you struggle, the more you will feel that you are -- defined, well-defined.

Take the other as an enemy and he becomes your definition; take the other as a friend and your boundaries are no longer clear-cut. When you are sitting by the side of your friend or your beloved, the boundaries are not clear. They are overlapping. You are overflowing into each other. You don't know where you end and where your friend begins. And if the friendship is really deep, something immensely beautiful happens -- egos disappear.

There is an Indian myth. To understand the myth you will have to understand these three words....

First the myth. It is the myth of the creation. It is far more beautiful than any other myth of creation. Hindus say that HE was alone -- 'he' means God. He was alone but not really alone, because he was two in one. He was man and woman together. He was in a deep loving embrace. But he was also one because there was no boundary. It was not possible to say where he ended and where his beloved began. The man and the woman were almost one in a cosmic embrace, ecstatically lost into each other.

Eternity passed and he started feeling alone. Naturally, when you don't have a definition, then it doesn't matter whether you are two, you feel as if you are alone. He started feeling alone. The aloneness became too heavy so he decided to separate. So he fell into two parts.

The Sanskrit word for falling apart is PAT -- PAT means falling apart, to fall. From PAT comes the Hindi word PATAN -- PATAN means fall. He fell in two. And because of the word PAT, a husband in India is called PATI and a wife is called PATNI. He fell into two parts -- one part became PATI, husband, the other part became PATNI, wife. The words PAT, and PATNI are derived from PAT -- he fell in two.

And since then, the myth says, they have been trying to reach each other again, because now they are feeling very much separated and divorced. Hence the desire for love, the immense desire for love, the search for the other -- to find someone with whom you can be one again.

When you are together with a beloved one you lose identities. You cannot feel who you are because the other is involved, intimately involved, in your being. In love, ego disappears. When you hate, when you fight, when you struggle, ego arises. When you are sitting with your enemy you are perfectly well-defined because you are not overflowing, he is not overflowing. You don't meet anywhere. There is distance.

So the whole thing is that when you struggle, it is not for truth. When you struggle, it is not for nirvana, enlightenment. When you struggle, the deep urge is to declare yourself -- that you are powerful, that you are against the world, against existence. But then there is trouble also. Once you declare 'I am', there arises a great fear that if 'I am' then there is every possibility that one day 'I may not be'.

You have to understand this. This is one of the basic, fundamental problems each intelligent person has to face. First you try to declare 'I am' and you feel very good that 'I am', that 'I am somebody, someone special.' So for your whole life you try to become special, extraordinary in some way or other: become a famous painter or a poet or a politician; have more money than anybody else has; make a palace to live in so everybody feels jealous; in some way prove that you are special, you are not in an ordinary rut, you are not of the crowd, you are above the crowd; or become an ascetic, renounce the world; or stand on your head and become a yogi -- but do something so that the whole world comes to know that you are not ordinary, you are special. People do so many things so different from each other, but the motive is the same. If you go deeper you will find the same motive. They want to declare to the world 'I am'.

But then a problem arises. First you have to struggle to prove that you are, and then once you have proved it, anxiety comes in. The anxiety is that if you are, you can disappear too. Anything that is, is going towards annihilation. The tree was there yesterday, now it is gone. The flower was there in the morning; in the evening it has gone, withered away. The child was alive and now the child is dead. Everywhere you see that birth is continuously followed by death. - Existence is surrounded by non-existence. Life seems to be always provoking death -- they seem to be parallel.

Once you have defined yourself clearly -- that 'I am this' -- once you have become this, suddenly a great trembling arises in your being when you see that you can disappear, that you will die. How again misery settles in.

First you create the ego, then the fear comes that the ego will disappear. If you don't create the ego there is no fear of death, it is not possible at all -- because if you are not, how can you die? If you are not, then there is no death. Death is always of the ego. Once ego is not there, how can you die?

Just the other night I was reading a case, a very strange case. A child was born in Philadelphia. It was a premature birth, it was a miscarriage. But it was a rare phenomenon -- the child was alive although it should not have been alive according to medical science. It weighed only half a pound, but it was alive.

Now the difficulty was that medical science says you cannot call a child who is born below one pound, alive -- because it never happens. one pound at least to a must -- even the child of one pound is not going to live, but he can be alive for a few days or a few moments. But this child did not weigh even one pound. So the doctor could not give him a certificate of birth. But the child was alive and the child lived for two days. For forty-eight hours the child lived. No birth certificate was issued.. And then the child died. Now, no death certificate could be issued because when the child was never born how can you certify that he is dead? But up to now things were simple.

But then the hospital demanded money from the parents for forty-eight hours of care and medicine and this and that. So the parents said, 'But when the child was never born and it never died, about whom are you talking? What are you talking about? You say you cared for forty-eight hours, but for whom did you care?'

Now it was such a complicated case that the hospital authorities had to keep quiet, to keep mum. They didn't go to the court because it would not have been possible. First the child should have been given a birth certificate, then a death certificate -- then money for those forty-eight hours of care would have been possible.

Death is possible only if the ego is born. If the ego is not there, there cannot be any death. Then life is eternal. Then life has a different quality to it -- a quality of eternity, of immortality. The ego wants to be immortal. That is not possible. You are immortal but the ego cannot be immortal. The ego will have to die -- not one but a thousand and one deaths. And the ego is very, very vulnerable, very delicate. If somebody insults it, there is a death, a small death. If your business goes bankrupt, there is a small death. If something goes wrong, a small thing, there is a death. Small things, and you die many times. The ego is always ready to die because it is a false artefact, it is a pseudo phenomenon. And to keep it alive you will have to keep pushing the river.

So first conflict, struggle, violence, aggression, are needed for the ego to exist. They are the fuel, the food for it. But they create misery. And the greater misery comes when ego has been created -- then fear arises, the fear of death. So the ego simply suffers. The non-ego state is the state of celebration.

You ask me: THE THEORY THAT WE HAVE TO FORCE, PUSH AND KICK OURSELVES -- IS THIS TRUE? That's what I have been telling you -- that it is the most dangerous calamity that has happened to humanity. The idea to force, kick, push, fight -- that is the most dangerous idea that has poisoned humanity. But if you want to have an ego that is the only way. You will have to drink the poison. And you will be suffering and suffering and you will remain in hell, but you will have one good feeling -- that 'I am'.

George Bernard Shaw is reported to have said.... When he was dying somebody asked him, 'Where would you like to go? To heaven or hell?' He said, 'That depends. If I can be first in heaven then I will go to heaven, but I have to be number one. If that is not possible -- because others have reached before, Jesus and Buddha, etcetera -- if they have already occupied important positions, if they are sitting by the side of God already, then I would like to go to hell. But I want to be first anywhere. Even hell is okay.'

He was joking against the whole human mind. What he was saying is true. You look deep in your mind -- where would you like to go? To hell, if you can be made a king there? Or to heaven, if you have to be a servant there? And you will be surprised to find that you agree with Bernard Shaw. Your mind will say, 'What will you do just being a servant? Forget all about it. Hell is far better. You will be the king.' Of course you will suffer but it is worth it. Kings suffer, but it is worth it. Politicians suffer, but it is worth it. Rich people suffer, but it is worth it. Poor people may not suffer that much -- they don't suffer, they cannot afford that much suffering. That much suffering is only possible when you can afford it. Nobodies don't suffer much; there is nothing to suffer. You cannot humiliate them, they are already standing at the back. You cannot throw them further back.

Beggars don't suffer that much. How can a beggar suffer as much as Richard Nixon? It is impossible. Where can you throw a beggar? He is already there -- where can you throw him? He cannot suffer. But he is

a beggar, a nobody. That is continuously like a knife in his heart -- 'I am nobody.' The beggar also wants to be somebody. Even if it comes through suffering, it is okay.

One has to look into this dangerous mind -- that it wants to have an ego even though hell is created in getting it. The mind is not ready to be happy and sane and blissful if the ego has to be lost. And you all go on doing the same thing. I watch you doing it every day. For small things you are ready to drop your blissfulness, but you cannot drop your ego. And you are ready to suffer as much as possible, as much as you can tolerate, if it helps the ego. Beware of it.

I am not telling you to force your way; there is no need. Relax. Let go. Start flowing with the stream. Not even swimming is needed; simply let the stream take you. It will take you to the ocean. It is already going to the ocean, you need not push. Push is needed when you start trying to go upstream. When you start going against nature then push, conflict, struggle, is needed. When you are going according to nature there is no need to struggle -- nature is already going that way. Relax with it. And then there is a great song in the heart because all misery disappears.

But with misery you also disappear. You cannot have both. Yourself and bliss, that is not possible. It is not possible because nature does not function that way. You will have to drop one. Either you drop bliss and you be, or you drop your ego and let bliss be. It is your choice. And that's why I go on saying again and again that to be miserable is your choice.

You come and ask me how to drop the misery. You want to drop the misery without dropping the ego. But that is not possible. And if I say 'Drop the ego' I always see in your eyes that you think I am changing the subject. You think you have come to ask how to drop the misery and I am talking about something else. I am saying 'Drop the ego.' Of course it looks as if it is something else.

Mulla Nasrudin was sitting with a beautiful woman on a full-moon night talking about great things. He was getting very romantic. But women are very earthly, earthbound, very practical.

When Mulla was getting really too high the woman said, 'Mulla, your love is okay, but will you marry me?'

Mulla said, 'Listen, don't change the subject.'

That I have seen many times in your eyes. You bring one problem, and I start talking about something else. It is only on the surface that it appears to be something else -- to me it is the cause. You want to drop the misery but you don't want to drop the ego. And misery cannot be dropped. Misery is a shadow of the ego. Only the ego can be dropped. Dropping the ego, the misery disappears. That seems to be too great a price to pay. You say, 'I will think it over.' You are not really interested in dropping the misery. If you are really interested, then just by seeing the fact you will drop the ego immediately.

Sigmund Freud has said that man is naturally miserable. I don't believe in it, but about ninety-nine per cent of people he is right. I cannot deny that. Freud feels that there is no hope for man; man is basically miserable. His misery cannot be transformed. He cannot be made happy. Man's demands are impossible -- that's what Freud means. Man demands the impossible. He wants to have a great ego and he wants to be happy.

It is as if you want the full sun, with no clouds, but still you want the coolness of the dark night, the silence of the dark night. And you want the full sun in the sky, you want it sunny. Now you are demanding impossibilities. This is not possible. You can only pretend. That's what people go on doing. You can pretend. You can sit on the beach on a sunny day and keep your eyes closed. This is a pretension. If you keep your eyes closed you create a darkness inside. You have both -- the night and the day. But this is a pretension. It is really day; the night is just a false illusion you have created by closing your eyes. The impossible cannot be done.

The sane man always looks into his life to see whether he is trying to do the impossible. The moment he sees he is trying to do something which cannot be done in the very nature of things, he drops it. That project is immediately dropped. This I call sanity.

Insane people are those who go on fighting, not looking at the phenomenon at all -- as if they are trying to make a square circle. You can go on trying but it will never happen -- because a circle is a circle and can never be a square. And a square is a square and can never be a circle. You can go on trying but you will be a failure. The whole humanity is a failure -- trying to do the impossible.

And you say: I HATE FIGHTING MYSELF. Now that again is a fight. Hate! First you fight, that is wrong. Then you do a second wrong thing, even deeper -- then you fight against fight because you hate it. I

am teaching acceptance, tathata. I am teaching you a total acceptance of life as it is -- everything included. Now again you will see that there is some difficulty.

For example, you see that you go on fighting. Should you accept this too? I say yes. Only by accepting it will it disappear. Through acceptance, things change. You should accept everything, even the fight. What can you do? If you are fighting and pushing the river, you will be creating another problem. If I say 'Don't fight', then you will start fighting your fight. That will be even more subtle. It will be on a deeper level. The fight will remain. When I say 'Drop fighting', I am not saying 'Start fighting against fight'. I am saying 'Accept'. If you feel like pushing the river, push. Don't create a new fight against it. Go on pushing, just seeing the whole nonsense of it. See that it is stupid, that what you are doing is stupid. The river cannot be pushed back. Go on pushing and go on watching and accept it.

In that acceptance, in that awareness, one day suddenly you will find your hands have stopped. But it is not that you have stopped them -- if you stop them then you have missed. Then again it has been a fight of stopping. First you were fighting with the river, then you started fighting with your fighting -- and you are somehow holding your hands so that they don't start pushing the river again. This will not be a very beautiful state. It will be tense, there will be anguish, and you will be holding yourself. You will not be flowing, you will not be streaming with joy, you will be repressing. And at any moment, at any opportunity, you will again start pushing the river. How long can you repress the desire?

So listen to me, listen very meditatively. If you are pushing the river I am not saying stop it, I am simply saying that by pushing the river nothing is achieved. Listen to it. Let this sink into your heart. And if you feel like pushing because of old habits -- you have been pushing for many lives -- go on pushing, but go on seeing the fact that this is stupid, that you are being stupid. Don't pull away from it, don't try to control yourself. Let it happen -- but with the vision that it is stupid, that it is meaningless, that nothing is going to come out of it. Let it happen -- but with no expectation, waiting for frustration, knowing perfectly well that frustration is coming, that you are wasting your energy, that it is because of old habits. Go on, don't pull back.

And one day you will see that the hands are getting slower and slower. You are not pushing as hard as you used to. And some day, when you have a clear vision, when you are transparent, you will see the whole absurdity. Seeing, there is transformation. Once seen totally, the hands simply stop. Not that you stop them, they stop of their own accord. And when they stop of their own accord there is great grace, there is great beauty.

The third question:

YOU HAVE CONVINCED ME. BEFORE ANY QUESTION ARISES, BEFORE ANY ANSWER CAN BE GIVEN, I BELIEVE YOU, HAPPILY.

The question is from Yoga Puja.

It is not a question at all! I am happy, Puja. But just change one word in your mind. Don't call it conviction, call it conversion. That is what you really mean. You have used a wrong word, that's all.

Conviction is logical, intellectual, of the mind. It does not go very deep. And behind each conviction, doubt persists. Conviction does not change anybody. It is a mind thing, how can it change your totality? And conviction is borrowed. I am being very logical about something and you become convinced, but it is because I am being very logical about something. My logic appeals to you, you cannot argue against it, hence conviction. Conviction is borrowed. We get it all from others. You become a Christian, a convinced Christian, because your parents were Christian. Or you become a convinced Hindu, a staunch Hindu, a mad Hindu, because your parents were Hindus. And so on, so forth.

I have heard...

A Sunday school teacher suddenly stopped reading a passage in her Bible and asked her pupils, 'Why do you believe in God?'

She got a variety of answers -- some full of simple faith, others obviously insincere. The one that stopped her cold came from the son of one of Chicago's best known ministers.

He frowned and answered, 'I guess it just runs in our family.'

That's how you get your convictions.

With me let there be conversion, not conviction; I am not interested in convincing you about anything. Truth is. It needs no conviction. Either you know it or you don't know it. It needs no belief. Beliefs don't help in any way. What you need is not conviction, you need conversion -- conversion of the heart, a hundred-and-eighty degree turn, a total change of your vision, a change of your plane. You start looking at life from another vantage point. That is not conviction, that is conversion. It is not that your idea has changed but YOU have changed.

And that's exactly what Puja means. She has only used a wrong word. She says: YOU HAVE CONVINCED ME. BEFORE ANY QUESTION ARISES, BEFORE ANY ANSWER CAN BE GIVEN, I BELIEVE YOU. Again she is using a wrong word -- 'believe'. But they are related. If you think it is a conviction then you will think it is because you have started believing in me. If you think it is a conversion then it will not be a belief -- it will be trust. Belief is in what I say, trust is in what I am. They are diametrically opposite.

But my feeling about Puja is that she has only used wrong words -- otherwise she means exactly that.

Good, I am happy. If you listen to me from the heart, this is going to happen to everybody. If you listen to me, not with any motive to go anywhere, to achieve anything, but just for the sheer joy of listening -- as one listens to music or as one listens to the sound of a waterfall or this cuckoo -- if you listen to me for no motive at all but just to be here with me, conversion is going to happen, transformation is going to happen. My flame is going to jump into you and light your unlit candle.

The fourth question:

OSHO, JUST WHEN THE ASHRAM SEEMS TO BE COMING TOGETHER WE WILL BE MOVING. IS IT YOUR INTENTION THAT WE SHOULD BE LIVING ON A PERPETUAL BUILDING SITE?

Precisely!

The fifth question:

IS THERE ANY NECESSITY FOR EVERYBODY TO HAVE A RELIGION OF ONE KIND OR OTHER?

Yes, everybody ought to have a religion of one kind or another. You owe it to yourself to know what church you are staying away from. Otherwise you will feel very miserable. You will miss.

I have heard....

Nurse: 'What church do you belong to?'

Patient: 'None.'

Nurse: 'Well, what church do you go to when you go?'

Patient: 'If you must know, the church which I stay away from the most of the time when I don't go, is the Baptist.'

Or....

Simpkin had been shipwrecked for twenty years on a desert island when finally he was rescued by a passing ship.

'What did you do to keep busy all those years?' asked the captain of the rescue vessel.

'I went into the building business,' replied Simpkin, whereupon he took the captain to a corner of the island and showed him a beautiful synagogue.

'That's incredible!' said the sailing master.

'That's nothing,' said Simpkin. This time he led him to the opposite side of the island and displayed another magnificently constructed house of worship.

'I don't understand,' said the captain. 'You are the only person on the island. Why did you need two synagogues?'

'This one I belong to,' explained Simpkin, 'but the other one I would not set foot inside if they paid me!'

These are your ways to define yourself. These are the ways of the ego to define itself. You are a Hindu or a Mohammedan or a Buddhist. You are Indian, German or Italian. You are a Catholic or a Protestant. These are ways to define yourself, who you are.

In fact, a religious person need not have any religion. A religious person is religionless. A religious person has a quality of religiousness, certainly, but that quality is very undefinable. It is more like a poetry around him, more like a radiance. Yes, in his actions you will see a grace, in his life you will see gratitude, in his behaviour you will see compassion. But he is not Hindu or Mohammedan or Christian. These are very mediocre ways to become religious. These are not the real ways to become religious.

Religion is basically an art: how to live and how to die; how to live and enjoy, and how to die and enjoy; how to live gracefully and how to die gracefully; how to make your whole life -- death included -- a celebration.

Religion has nothing to do with the Bible, the Gita, the Koran; religion has something to do with an alchemical transformation of your being. So whenever you find a really religious person you will not find him as a Hindu, Mohammedan, Christian, Jew -- you will simply find him with an un-known quality present in him, which defines him. But this definition is not of the ego; this definition is just of his life style.

Yes, around Jesus you will find a quality of religiousness, so will you find it around Buddha or around Mohammed or around Nanak. You will find a quality of religiousness, but you will have to watch. You will have to have a certain vision to see it.

It happened in Nanak's life that he came to visit a town in which there were many saints -- Mohammedans, Jainas, Buddhists, Hindus. The town was full of the saints. And, of course, when there are too many saints there is much conflict, controversy. And a new prophet was coming.

So the old saints thought, 'This is too much. We are already overcrowded here.' So they called a conference and they sent a message to Nanak -- he was staying just outside the town. The message was: 'It is too crowded here. We are already too many here. Already business is not good because there are only a few clients and many saints. Please go somewhere else.'

And they knew that Nanak's name had reached the town; his fame had reached the town. If he came, even those few clients that they could divide among themselves would be gone. So they did a beautiful thing. They thought about how to send the message so that Nanak did not feel offended. They were worried that he would feel offended -- because it was offensive. Who were they to prevent Nanak from coming? But they were cunning people. They searched in the scriptures and they found a way.

They sent a cup full of oil -- not even a single drop more could be added. It was almost overflowing, on the verge. They sent the cup as a symbol that this town was so full of saints and religions that not a single drop more could be accepted. There was no more space.

Nanak was sitting near a well under a tree with his disciple, and the disciple was singing a song, playing on his instrument. The people came with the cup. Nanak looked at them, understood the message, took a flower from the side of the well, a wildflower, and floated the flower on the oil in the cup. The flower was so small it simply floated. It didn't take any space. No oil came out of the cup. And Nanak said to them, 'Go back and give this cup to the people who have sent you to me.'

The disciple was puzzled. He said, 'I don't understand what is transpiring between you and these people. This cup was very mysterious. What exactly did they mean?' Nanak said, 'They mean that there are too many saints here and there is no space. But,' Nanak said; 'a religious man needs no space. That's my answer. I will not be fighting with anybody. I will not be in any competition with anybody. A religious man needs no space. A religious man is not a businessman. They need not be afraid of me. I will be here just like this flower floating on top of the full cup. And I will be here just like the flower -- one day I will be here, tomorrow I will be gone. They need not be worried about me.'

Now this is religiousness -- non-competitiveness, no conflict with anybody, no aggression. And one knows that one is here just for a few moments. It is a caravanserai -- an overnight stay. By the morning we are gone, just like flowers.

A religious person has nothing to do with organised religion, but he has something to do with the inner poetry, the poetry of life. He has something to do with the inner dance; he has a dancing energy. He is in deep romance with life, he is in romantic love with life. He is immensely grateful for each moment of joy

that God goes on giving. And we are not even worthy. We don't deserve it. We have not earned it. It is a gift.

You ask: IS THERE ANY NECESSITY FOR EVERYBODY TO HAVE A RELIGION OF ONE KIND OR ANOTHER?

The second thing: there are not two kinds of religion. Religiousness is one -- although formulations may differ. It is just like you make your house in one way, another makes his in another way and the third one has chosen a third architect to design his house. But the inner thing is one -- that you need a shelter, you need a roof. Somebody cooks in an Indian style, somebody in a Chinese style and somebody in some other style, but the real thing is hunger -- that you need food, that you need nourishment.

So these so-called religions are nothing but different styles of nourishment. You can choose. But that is not important. The important thing is to have refuge in God, surrender -- what Sufis call ISLAM; and commitment -- what Sufis call IMAN; and a transformation of life through trust -- what Sufis call IHSAM.

The sixth question:

FOUR YEARS AGO I HAD A READING WHICH SAID THAT MY BLOOD DISEASE WAS GONE DUE TO THE GURU'S BLESSINGS. WHEN I TOLD YOU, YOU SAID, 'FROM THE DAY YOU TOOK SANNYAS YOUR CANCER WAS GONE.' I REMEMBER FEELING THAT YOUR SAYING THAT MIGHT HAVE BEEN A DESIGN AND NOT A REAL FACT. I ALWAYS ACCEPTED THAT YOUR TRUTHS MAY NOT BE FACTS. DID I MISS BECAUSE OF THIS?

The first thing: truth has no obligation to be a fact. Fact is a lower phenomenon: truth is a higher phenomenon. Sometimes the truth may be factual, sometimes not. The fact cannot be decisive about it. There are higher experiences in life which cannot be contained by facts.

But I can understand. The question is from Chinmaya. The Western mind is too much addicted to facts. Anything that is factual seems to be real and anything that is not factual necessarily seems to be unreal. This is a Western obsession. Truth is sometimes factual, sometimes not -- that's why I say truth has no obligation to be factual. Because of this, the Western scientific mind cannot accept the human soul -- because it is not factual. The body is factual; the soul is truth, not fact.

And the way facts are known, truths are not known; the approach has to be completely different. For example, you see a rose. The beauty is truth but not fact. You cannot prove it. There is no way to prove the beauty of the rose. You can prove its colour, you can prove its weight, you can prove its chemistry, but you cannot prove its aesthetics.

But there is something even higher than beauty. Tennyson is reported to have said, 'If I can understand a single flower, root and all, I would have understood the whole existence' -- because the flower contains something which is more than the fact: its hidden reality, its intrinsic reality. But that reality cannot be approached by the gross instruments of scientific experimentation. Truth has to be approached in a different way -- through meditation, through love.

Chinmaya says: FOUR YEARS AGO I HAD A READING WHICH SAID THAT MY BLOOD DISEASE WAS GONE DUE TO THE GURU'S BLESSING. WHEN I TOLD YOU, YOU SAID, 'FROM THE DAY YOU TOOK SANNYAS YOUR CANCER WAS GONE.'

Cancer is basically a psychological disease; it is basically a disease of the mind, not a physical one. When the mind becomes very tense, so tense that it is intolerable, it starts affecting the body tissues. That's why cancer exists only when civilisation becomes very, very sophisticated. In primitive societies you cannot find cancer. People are not so sophisticated. The higher -- by 'higher' I mean complicated -- the more sophisticated, the more complex a society is, the more cancer will happen.

So when I said to Chinmaya, 'FROM THE DAY YOU TOOK SANNYAS YOUR CANCER WAS GONE,' I was saying many things. Sannyas is dropping the mind. Sannyas is exactly that -- that you surrender the mind. Sannyas means you surrender all your complexities, obsessions, neuroses. Sannyas means that now you are ready to live a simple, ordinary life. Sannyas means that you are ready to become primal, innocent, childlike.

Cancer has to disappear. Cancer can exist only in a certain neurotic state of mind. If the mind relaxes, sooner or later the body will follow and will relax.

It is because of this fact that scientific investigation has not yet been able to find a cure for cancer. It is

almost impossible to find a cure for cancer -- and the day they find a cure for cancer they will create even more dangerous diseases in the world -- because the cure will mean repression. The day they can find strong enough drugs to repress cancer, then some other disease will erupt. That poison will start flowing through some other channel.

That's how it has happened down the ages. Simple diseases, were cured and difficult diseases came into being. You cure one disease, another disease comes in. And the second one is more complex than the first. The first was a natural reaction of the body, the second is an unnatural, abnormal reaction of the body. You repress the second and the third will come and the third will be even more difficult to tackle. And so on, so forth. Now cancer is at the top. If cancer is repressed then even more difficult diseases will erupt in the human body and the human mind.

When I said to Chinmaya, 'FROM THE DAY YOU TOOK SANNYAS YOUR CANCER WAS GONE,' I was not talking about any fact. I was indicating a truth. And if he had trusted me, it would have been gone. But a subtle doubt must have persisted in him. He says: I REMEMBER FEELING THAT YOUR SAYING THAT MIGHT HAVE BEEN A DESIGN AND NOT A REAL FACT. A design is higher than a fact. A fact is a very ordinary thing, a design is a higher thing. But we believe in the very, very lower reality, that's why we go on missing the higher reality. Yes, the colour of the flower is a fact, and the chemistry is a fact -- but the poetry, the beauty, the joy that the flower creates in you when you look at it, the awe that suddenly arises in your heart.... It is not factual, true, but is it untrue because it is not factual? No, it is a higher truth.

The higher need not agree with the lower; the lower has to agree with the higher -- this is the Eastern approach. The Western approach is to reduce the higher to the lower; the Eastern approach is to raise the lower to the higher. For example, if you go and watch a lotus growing, it grows out of the dirty mud. If you show the lotus to the Western thinker his approach will be, 'What is it? Nothing but mud.' 'Nothing but' is the approach -- 'Nothing but mud.' And he is factual -- about that there is no doubt. It has come out of the dirty mud, stinking mud. So he says, 'What is the source of it? Reduce it to the source. Go to the cause.' The cause is the dirty mud, so this lotus is nothing but dirty mud.

That's why Freud goes on saying that the experience of samadhi is nothing but sex. The experience of samadhi is a lotus blooming, but he goes to the source. And he is true, true in the sense that he is factual. He cannot be refuted on that ground. All your so-called mahatmas together cannot refute him on that ground. He is valid as far as factuality is concerned. Samadhi is the flowering of sexual energy, but in the same way as the mud becomes a lotus. Can you really call a lotus just mud, nothing else? Is it not something utterly new? It comes out of the mud, certainly, but can you reduce it back to mud?

The Eastern approach is that even the mud is respectable because a rose may be hidden in it, a lotus may be hidden in it. In the Western mind the lotus becomes condemned because it comes out of mud; in the Eastern mind the mud becomes sacred because it produces a lotus. We look to the ultimate, we don't go backwards. We go forwards. We see the ultimate possibility. The West goes on seeing the source, we see the goal. We are not worried about where it comes from, we are more worried about where it is going. The potential, the ultimately potential, that's what truth is.

In the Western mind, man becomes body; in the Eastern mind, man becomes God. In the Western mind, the world is just materialistic; there exists nothing else but matter. In the Eastern mind, there exists nothing but God, but soul. Matter is also soul -- asleep. Matter is potential soul -- one day it will become soul. These are different visions. And if you have to choose, choose the Eastern vision because it has reverence for life, reverence for truth. Fact is an ordinary thing. Don't be too much entangled by the fact.

You say: I REMEMBER FEELING THAT YOUR SAYING THAT MIGHT HAVE BEEN A DESIGN.... When Chinmaya is saying MIGHT HAVE BEEN A DESIGN he means 'might have been a lie'. A design is neither a truth nor a lie. A design is just a creative device. If you trust in it, it works; if you don't trust in it, it doesn't work. It is up to you. You can miss. If the idea arises in you that it may be just a design, what are you saying? You are saying that it may be just a lie. That very idea will be enough to become a barrier. The bridge is broken.

Remember, a design is higher than fact. It is lower than truth but higher than fact. It leads you from the fact to the truth; it is a bridge between the two. It is neither factual nor true; it is a lead.

Listen to this....

A Bavarian farmer wanted to sell his pig in nearby Switzerland to get a better price. To avoid paying customs he dressed the pig in his black suit with sunglasses and a hat and put it in the back of his Mercedes. At the border the custom officer looked inside the car, then gave the farmer the sign to drive on. He turned

around to his friend and exploded with laughter.

'What happened?' asked his friend.

'There was a guy sitting inside,' he answered, with tears of laughter, 'who looked exactly like a pig!'

This is a design. It worked! The whole point is that it worked. Whether it is a lie or a truth does not matter. It is not factual, that is true; it is not true, that too is there -- it is just in-between.

And to be with a Master is to be available to his design.

The last question:

YOU SOMETIMES USE THE WORD 'ACCIDENT' OR 'ACCIDENTAL' TO DESCRIBE AN EVENT. ARE THERE ANY ACCIDENTS IN LIFE IN REALITY?

In reality there are only accidents and accidents, and nothing else. The factual world is the world of cause and effect; the world of truth is the world of freedom. Freedom means that causes don't work at all. Freedom means that now everything is accidental, now everything is possible. Nothing is impossible in the world of reality. From the moment you become enlightened everything becomes possible. Now no cause and effect have any hold on you.

But I understand your question. It comes again from the same ideology -- that how can anything be accidental? The world is confined to cause and effect. Everything can be reduced to cause and effect. Nothing happens as a miracle. That is the scientific approach.

That's why men like B. F. Skinner or Pavlov and other behaviourists go on saying that the idea of freedom is just stupid. There is no freedom. Man has no freedom because everything is predestined by cause and effect. If Skinner is right, then Buddha cannot be right. If Skinner is right, then the whole heritage of religion is wrong. Then everything is predestined by cause and effect. You do a certain thing just as a machine does it. You don't have any freedom.

And these men are right about ninety-nine per cent of people. If they watch ordinary people, they will find every support -- that's how they have come to these conclusions.

When I am talking, there is a meeting of two different dimensions. You live in the world which is determined by cause and effect, I live in the world which is of freedom. When I look at you I will talk about cause and effect, when I look into myself I talk about freedom. In the real world, in the world of truth, all is absolute freedom. Nothing is pre-determined. And that's the beauty of it. That's why in India we have called it MOKSHA. MOKSHA means freedom, absolute freedom.

Man is neither naturally good nor bad. He is free and he becomes good or bad according to how he accepts or denies his freedom. To exist is to be obliged to be free. What is left to us is the way in which we will be free -- and in the end there are just these two ways: to use our freedom against freedom or to use it for freedom.

'Existence is the self's possibility to be or not to be itself.' This is an existentialist statement. I agree with it. Man is freedom. It is not only that man is free -- man is freedom. Freedom is man's essential core, and that is man's dignity. Animals are less free, trees are even less free, rocks even less free. That's how we decide who is more evolved -- according to freedom.

A rock is not very free; a tree is a little more free. It can grow according to some inner vision. It can feel sad or happy. It can make some effort. It can struggle, compete. It cannot leave its ground; in that way it is unfree. It is rooted. Animals are a little more free. They can move; physically they can move. Birds are even a little more free. They can fly into the faraway sky. Man is even more free. He can move not only physically, he can move mentally. His mind can move.

And a Buddha is total freedom because not only his mind but his soul is free. Freedom goes on growing, layer upon layer. It becomes more. When freedom becomes absolute, you have arrived home.

You ask me: YOU SOMETIMES USE THE WORD 'ACCIDENT' OR 'ACCIDENTAL' TO DESCRIBE AN EVENT. ARE THERE ANY ACCIDENTS IN LIFE IN REALITY?

One early morning in heaven three men arrived at the same time. St Peter was surprised, as hardly anybody came at this time. So he asked the first, 'How come?'

'Well,' he said, 'I came back home from a journey and found a man's coat hanging up and shoes hanging around, and my wife naked in bed looking very happy. So I searched for the man but could not find anybody and got so furious that I smashed the TV and threw the fridge out of the window. Then I took a gun and killed myself.'

'And you?' St Peter asked the second.

'Well, I was making love to my secretary when she said suddenly, "Ah, my husband!" So I jumped into the fridge to hide. But then the fellow threw the fridge out from the third floor, so I am here!

'I don't know,' said the third. 'I was just waiting for my bus in the morning when suddenly a fridge came out of the blue and brought me here!'

Sufis: The People of the Path, Vol 2

Chapter #15

Chapter title: A Silent Shrine

10 September 1977 am in Buddha Hall

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THE SUFI SAGE, ABDULALIM OF FEZ, REFUSED TO TEACH, BUT FROM TIME TO TIME WOULD ADVISE PEOPLE ABOUT THE WAY TO PROCEED ON THE PATH. ONE DAY A DISCIPLE, WHO WAS BOTH INCAPABLE OF LEARNING AND REGULARLY DRIVEN ABNORMAL BY ATTENDING 'MYSTICAL CEREMONIES', VISITED HIM. HE ASKED, 'HOW CAN I BEST PROFIT FROM THE TEACHINGS OF THE SAGES?' THE SUFI SAID, 'I AM HAPPY TO BE ABLE TO TELL YOU THAT I HAVE AN INFALLIBLE METHOD WHICH CORRESPONDS TO YOUR CAPACITY.'
'AND WHAT IS THAT, IF I AM ALLOWED TO HEAR IT?'
'SIMPLY STOP UP YOUR EARS AND THINK ABOUT RADISHES.'
'BEFORE, DURING OR AFTER THE LECTURES AND EXERCISES?'
'INSTEAD OF ATTENDING ANY OF THEM.'

MAN is a quest -- not a question but a quest. A question can be solved intellectually, but a quest has to be solved existentially. It is not that we are seeking some answers to some questions, it is that we are seeking some answer to our being.

It is a quest because questions are about others. A quest is about oneself. Man is seeking himself. He knows he is, but he also knows that he does not know who he is. Hence from the very birth a great enquiry starts rising in the innermost core of man. We can repress that enquiry, we can divert that enquiry, we can change that enquiry for substitute enquiries, but he cannot kill it. There is no way to kill it because it is intrinsic to human nature. It is intrinsic to consciousness to know what it is.

That enquiry is man's very nature, and unless it is resolved, man remains searching. Of course, there are nine hundred and ninety-nine ways to go wrong, and there is only one way to go right -- so the search is full of hazards. It is not simple; it is very complex -- and it is very rare that a man reaches. But unless you reach, you will continue in agony, in turmoil. You will remain a cry in the wilderness. You will not know what joy is. Not knowing yourself, how can you be joyous? And you will not know what benediction is. Not knowing yourself, there is no benediction.

You will hear words like 'contentment', 'blissfulness', but they will remain words. They won't have any content for you. The content has to be supplied by your experience. They will remain empty words. They

will create much noise around you but they will not mean anything.

Search is intrinsic to human nature. But then arises the problem that there are many ways to go wrong, How to find the right path?

This small parable is of immense significance. Each word of it has to be understood.

Carlyle has said, 'The misfortune of man has its source in his greatness. For there is something infinite in him and he cannot succeed in burying himself completely in the finite.'

There is something in man which is higher than man, bigger than man, and there is no way to bury it somewhere in the finite. You can see. You can seek money and power, but each time you succeed, you will find that you have failed. Each time you succeed, the success will bring nothing but the awareness of the failure. Money is there but you are as dissatisfied as ever, or even more so. Power is there and you are as impotent as ever. Nothing makes man more aware of powerlessness than power. Nothing makes man more aware of inner poverty than riches -- because of the contrast. You can see that there are riches outside but inside you are a beggar, still desiring and asking and hankering and searching.

From one side this seems to be a misfortune -- the misery of man. From another side it is his greatness. Carlyle is right when he says, 'The misfortune of man has its source in his greatness.' What is this greatness? This greatness is his capacity to surpass himself, to go beyond himself, to make a ladder of his life, to jump out of himself. Unless that jump has happened, you live in a wasteland; nothing will ever bloom there. You can make all the efforts possible but the desert will remain a desert; you will not come across any flowers.

Those flowers start happening only when you have started reaching somewhere close to truth. That is the quest. The quest is that man longs to become God. The quest is that man wants to become truth. 'AN-EL-HAQ!' Man wants to feel it -- that 'I am truth.' Nothing less than that will ever satisfy him.

This parable....

THE SUFI SAGE, ABDULALIM OF FEZ, REFUSED TO TEACH, BUT FROM TIME TO TIME WOULD ADVISE PEOPLE ABOUT THE WAY TO PROCEED ON THE PATH.

Go slowly and meditatively.

The first thing to be understood is the meaning of the word 'sage'. Sufis make a great distinction between the word 'saint' and the word 'sage'. And there IS a great distinction. They are not synonymous. Notwithstanding what your dictionaries say. they are not synonymous.

Man can ordinarily have two kinds of character. One is the negative character: the character of the criminal, the character of the anti-social, the character of the rebellious. Another is the positive character: the character of the conventional, orthodox. respectable.

The criminal will be punished, will be thrown into prison if caught. The society will try to destroy him because he is a danger to the society. He is disobedient. He is trying to assert himself and the society does not like that. The society exists by destroying individuals; the society can exist only by destroying individuals. The society has more power if there are no individuals around. If there are individuals then the power is less and less and less. If the whole society consists of individuals then there will be no power in the authorities -- there will be no power in the priest or the politician. So the society tries to crush. uproot, destroy the anti-social. the immoral -- the individual who wants to have his own morality, who wants to do his own thing. The society is very murderous about the negative. And naturally, on the other hand, the society respects the positive.

If you follow the society, the society honours you. So the one, the negative character, becomes criminal, and the other, the positive character, becomes a respected gentleman. If the criminal goes on moving to the logical extreme, then he will become the devil. And if the gentleman goes on moving to the logical extreme, he will become the saint. The saint is one who is for the society, hence the society is for him. And the evil character is one who is not for the society, is only for himself -- so the society is naturally against him. But there is one thing which is common to both: they are half. This has to be understood. This is one of the most important Sufi ideas: both are half, partial.

The saint has only the positive; he is missing the negative. That's why you will find your saints very boring; you will find your saints very flat, dull. You will find that to live with your saints for even twenty-four hours will be a great ordeal. The saint will not have any joy, he will be sad. He will never do anything wrong, he will be always good, but he will not have any song to sing. He will not have any uniqueness about him. He will be just a type, a stereotype. He will not have any unique taste of his own, he

will be a conformist. He will be almost dead because the positive is bound to be dead. Unless the negative goes on playing with it, there is no joy. Life is a warp and woof between the positive and the negative. You cannot make the saint whole. Hence Sufis will not say that the saint is holy -- because he is not whole, he is half.

Half of him, the negative part, has been repressed, denied. All connections with the negative part have been cut. The negative is thrown into the unconscious dungeon. The saint has tried in every way not to be even aware of its existence. But it exists. There is no way to drop it. The only way to go beyond it is to absorb it, not to drop it. Let me repeat: the only way to go beyond it is to absorb it. But it needs great intelligence, it needs great understanding, wisdom, meditateness, to transform the poison into elixir.

The negative is poisonous, but the poison can become medicinal in the right hands. The saint is a little stupid. You will find saints stupid, mediocre. They were not really intelligent people, otherwise they would have transformed their negative, they would have transformed all that is dangerous into a beautiful flowering. The saint will carry the negative in the unconscious.

So if you look through a window into the mind of a saint while he is asleep, you will be surprised. He's doing things which you could not even have thought about him. In dreams the saint will become the negative. There will be a shift, a total shift, from the positive to the negative -- because the negative also needs a little play, a little activity. So you will find that the dreams of the saints are very criminal. That's why saints are very much afraid to sleep. They go on reducing their sleep because it is the only thing where they are without any control. The moment they fall asleep the control is lost. The conscious goes to sleep and the unconscious take possession, and the unconscious is the negative.

And they are very much afraid because in the unconscious are repressed sexuality, murderous instincts, anger, rage, hatred -- all kinds of scorpions and snakes and poisonous beings. They all start bubbling up, surfacing. Saints are very much troubled by sleep, because sleep brings one fact home, and brings it home very clearly -- that the unconscious or the negative has not been destroyed, it is still there. Saints have great nightmares.

The criminal, the anti-social, the rebellious, the negative personality is also half. The negative people are the ones who become great politicians, sometimes great revolutionaries, and release great negative poison on the world. An Adolf Hitler or Josef Stalin or Benito Mussolini or Mao Tse Tung -- these are the negative type people. They are just the opposite of the saint, but in one way almost the same -- they are as half as the saint is. The difference is only one: what the saint has made the unconscious, they have made their conscious, and what they have made their conscious the saint has made the unconscious.

Josef Stalin or Adolf Hitler are not different from Mahatma Gandhi. The only difference is that what is repressed in Mahatma Gandhi is expressed in Adolf Hitler, and what is expressed in Adolf Hitler is repressed in Mahatma Gandhi. Mahatma Gandhi goes on repressing the negative, Adolf Hitler goes on expressing the negative. Adolf Hitler and Mahatma Gandhi are exactly the same type of person. One is just standing on his head doing a sirshasana, a headstand -- but the type is exactly the same. There is no difference. And you will be surprised to know that these great criminals have beautiful dreams, far more beautiful than the saints can ever have, because their repressed positivity comes out in their dreams. In their dreams they become great saints. They do great good things to humanity.

These are the two ordinary types of people: the saint and sinner. They go together. In a world where there are no more sinners there will be no more saints. In a world where there are no more saints there will be no more sinners. They are partners in the same business. They exist together, they help each other. Without the one the other cannot even exist, cannot survive. The sinner gives definition to the saint and the saint gives definition to the sinner.

The sage has a totally different kind of consciousness. It is whole it is not a choice. It is neither positive nor negative, it has absorbed both. It is total acceptance. Whatsoever has been given by God has to be transformed into one unity. Man has not to choose but to accept. And remember, by acceptance I don't mean tolerance. When you tolerate something you have not really accepted it. You say, 'What can be done? It is there, so okay, I will tolerate it. If it cannot be dropped, if it cannot be destroyed, then I will have to tolerate it.' Remember, acceptance is not just tolerance. Acceptance is joyful welcome -- 'What-soever God has given must have some meaning although I may not be able to see the meaning Of it right now. I will have to search for it.' But there is a tacit understanding that whatsoever is given must have some meaning, otherwise it would not have been given in the first place.

With this understanding a sage is born. A sage is a holy man because a sage is whole. He does not deny his sexuality, he does not deny his anger, he does not deny anything at all. He accepts everything with deep

understanding, gratitude, welcome. And in that very understanding, in that very welcoming attitude, things start changing. A great alchemical change happens. This miracle happens in a sage -- anger becomes compassion. Anger plus understanding is equal to compassion, sex plus meditation is equal to samadhi.

There is a part which is carrying all the seeds of meditation, and there is another part which is carrying all the seeds of sexuality. The sinner denies the meditative part and accepts the sexual part; the saint denies the sexual part and accepts the meditative part. But both remain lopsided. The sage accepts both, brings them together -- meditateness and sexuality -- and watches a great miracle happening in himself, the greatest. As meditateness and sexuality come close suddenly there is a change -- they become one flame. And that one name has a totally new quality.

It is just like when hydrogen and oxygen meet, you have water. Now this is a miracle -- a miracle in the sense that oxygen does not have the qualities of water, neither does hydrogen. But when hydrogen and

Only when two opposites meet does this organic transformation happen. Man and woman meet, then a child is born. A child cannot be born from a meeting of a man with another man, or a woman with another woman. Similar cannot create only opposites.

Now meditateness and love are opposites. Meditateness needs aloneness, love needs the other. Sexuality and meditation are opposites. Sexuality is a desire, a continuous desire, unfulfilled -- it remains unfulfilled. And meditation is desirelessness. These are opposites. When they meet, suddenly there is a flare-up. Something happens which was not contained in either.

The saint is just meditative. He is carrying one part -- hydrogen or oxygen. The sinner is just sexual, he's carrying another part. When the saint and the sinner meet in you, the sage is born. When the polarities meet in you in deep embrace, are lost into each other, lose all definitions, merge, become one, the sage is born in you. The sage is the rarest flowering in existence. The saint is a faraway echo of it, as far away as the sinner.

So Sufis say that the sage is not a saint. You can find many saints, that is very easy. Saints are a social phenomenon. But to find a sage is difficult because the sage is as individual as the criminal and as cosmic as the saint. He is both together. In the sage, God and Devil meet and lose all their identities. That is the highest meeting. There is no higher meeting than that. This moment of meeting within you of the sinner and the saint, of the negative and the positive, is the moment of samadhi.

The sage is no-mind. The sinner is negative mind, the saint is positive mind, the sage is no-mind. The sinner lives in constant duality. He has to fight with his saint, remember it. The sinner has continuously to fight with his saint, because the saint IS there. The sinner is going to kill somebody and the saint says, 'Don't do this, this is not right.' He has to fight. His fight is as arduous as the fight of the saint. The saint has to fight the sinner. If somebody insults him and a great desire to kill him arises, he has to fight with that desire. He cannot do it, he is a saint, he is a holy man, he is a religious man -- this and that. Both go on fighting. They have to because they live in the duality, and the repressed part goes on taking revenge. It waits for the right moments to assert itself.

In the sage there is silence, there is no duality. The sage becomes a silent shrine. There is no longer any conflict, any antagonism. There is no longer any war going on in him. There is utter peace. That's what Sufis call ISLAM. There is utter peace, silence. Those warring elements have disappeared into unity. The marriage has happened.

THE SUFI SAGE; ABDULALIM...

So when the parable says 'sage' it means an enlightened person, one who has come home.

THE SUFI SAGE, ABDULALIM OF FEZ, REFUSED TO TEACH, BUT FROM TIME TO TIME WOULD ADVISE PEOPLE ABOUT THE WAY TO PROCEED ON THE PATH.

Why he should refuse to teach?

A sage always refuses to teach. The reason? -- because truth cannot be taught. The sage is never a teacher. He is a Master, but he is never a teacher.

First, the truth cannot be taught, it can only be caught. You can catch it like an infection from the Master. You can allow yourself to be close to him, and one day you can catch the truth, but it cannot be taught. It is not a kind of information that can be delivered to you, it is an existential experience. You can

partake of it but it cannot be given to you. Nobody can give you truth. And I'm not saying that the Master cannot give you truth because he doesn't have it, no. Even if he has it, he cannot give it. It is not a thing and it is not information. It is not knowledge, it is a lived experience -- you will have to live in the Master with the Master.

It will happen. In a very mysterious way it happens. Strange are the ways of God. Only untruth can be delivered, truth cannot be delivered. So the sage is never a teacher. This is the difference between a teacher and a Master. He is available to give to you, but the giving is very subtle, the giving is very esoteric, it is very occult, it is very hidden. It cannot be given as scientific knowledge is given to you. You cannot make any education out of it. You cannot put it into words, theories, clear-cut principles. It is so vast. The moment you put it into any principle, you can immediately see that something has disappeared from it; it is no longer alive.

Principles are like photographs. A bird on the wing is one thing. If you take a photograph, the photograph shows the bird on the wing -- but it is just a photograph. The bird is no longer flying, everything has stopped. It is not alive.

I have heard....

A beautiful woman told Pablo Picasso, 'The other day I saw one of your self-portraits. It was beautiful.' The woman was a bore and Picasso was fed-up with her -- and she went on and on. And she said, 'It was really beautiful, you have done such a beautiful job. And I loved the painting so much that I kissed it.'

Picasso suddenly became alive and he said, 'What happened? Did the painting kiss you?' The lady said, 'What are you talking about? How can the painting kiss me?' Picasso said, 'Then it was not me.'

The bird on the wing is alive. The flower on the tree is alive. My hand in a gesture is a bird on the wing, it is alive. You can have a photograph of it but something very essential will be missing from it. It will be only the outline of the hand; the soul will be missing from it.

So it happens with truth. Truth is aliveness. It is eternal life. The moment you put it into words, you have photographs.

So a sage cannot teach the truth, he can only show you where you can go and see the bird on the wing for yourself. He cannot teach you principles, he can only indicate the way. He cannot inform you about truth, he can only inform you about the methods that can clean your heart, that can clarify your mind, that can subdue your inner turmoil, that can help you to stop your constant inner talk so that you are in a silent state of mind and you can see truth -- because truth is all around, just the silence of the mind is needed. The Master cannot teach you but he can inspire you. The Master cannot teach you but he can invoke you. The Master cannot teach you but he can invite you. A Master is a finger pointing to the moon. A Master is not a teacher.

And the second thing: teaching is always general, teaching is always theoretical. Teaching is like the menu: you cannot eat it and you cannot be nourished by it. Teaching is like a porno-graphic photograph. It is not the real woman or the real man. You cannot love it and you cannot be loved by it.

A Master, a sage, can advise you but he cannot teach you. What is the difference? Advice is always personal, it is never general. Advice is from person to person, heart to heart. Advice is always practical, never theoretical. Advice is always experimental, never philosophical. Advice is like food, and teaching is like a menu. Advice is like a real man or a real woman and teaching is just pornographic.

The story says:

THE SUFI SAGE, ABDULALIM OF FEZ, REFUSED TO TEACH, BUT FROM TIME TO TIME WOULD ADVISE PEOPLE ABOUT THE WAY TO PROCEED ON THE PATH.

From time to time he would advise people -- but only when he found that somebody was ready, only when he found that there was a burning desire; only when he saw that there was a quest, not only curiosity; only when he saw that there was a sincere desire to devote oneself, to sacrifice oneself, for the truth; only when he saw that here there was a gambler who could gamble, not a business man who would calculate each step.

Truth is for gamblers because it is for those who can take a risk. It is not for business people.

So only when he found that somebody was really in need would his advice be available. That's why

Masters have always moved away from the masses. They create a thousand and one ways to stop the masses from coming to them. They exist only for the few, for those who are really in search. And they create devices so that they become invisible to the masses. For example, you can see that I am here, but I am invisible to Poona people. It is deliberately done. I am here only for those people who need advice, who are really searching on their own. Even if no advice is going to come they will go on searching. They will go on risking their life in the search. But if advice is available then many pitfalls can be avoided.

This is the difference between teaching and advice. Whatsoever I say to you is not a teaching, it is only advice. It is a provocation, it is a seduction, but not a teaching. It is a persuasion but not a teaching. It is encouragement but not a teaching. It is to give you courage, zest, gusto, so that you can go on with more fervour, with more verve, with more energy, so that you can be more certain that there is hope. All that I say to you is just to create hope in you -- because the path is dark and there are a thousand and one pitfalls. And the path goes on branching in many wrong paths. A Master is needed to keep you on the right track.

ONE DAY A DISCIPLE, WHO WAS BOTH INCAPABLE OF LEARNING AND REGULARLY DRIVEN ABNORMAL BY ATTENDING 'MYSTICAL CEREMONIES', VISITED HIM.

A few things about this disciple. First, he is not a disciple. He thinks he is a disciple but he is at the most a student. There is the same difference between a teacher and a Master as there is between a student and a disciple. A student is there to collect some information. A student is there to become more knowledgeable. A student is there to know more, but without risking anything. A student is one who is not ready to pay any price. He wants to remain as he is; he just wants to accumulate more knowledge. He wants to become more intellectual, he wants to become a scholar, he wants to become a pundit, a doctor, but he is not interested in transforming himself. He wants to hold truth in his hand but he is not ready to dissolve himself into truth. He wants to possess truth but he does not want to be possessed by truth.

A disciple is one who wants to be possessed by truth. A disciple cannot think, 'I should possess truth. How can I possess truth?' In fact, the 'I' is the only barrier towards truth. How can 'I' possess truth? Truth is vast, truth is infinite. How can it be possessed by such a small head? It is not possible. You cannot possess the ocean in your fist, but you can drown yourself in the ocean and disappear. That's when a disciple is ready -- when he is ready to drown himself and to disappear. Even if the price is his life, he is ready.

When there is something more valuable than life, you become a disciple, otherwise not. If you can sacrifice your life for something, then you are a disciple. Otherwise you are a student -- just greedy. You want to have some information so that you can use it in your life, so that you can succeed in a better way.

Many people come to me even though I have created so many barriers. Sometimes, somehow, they sneak in and they ask me questions which should not be asked. They ask me, 'If we meditate, what benefit will there be in worldly ways? Will it make us more healthy, more successful? Will it help us to succeed in the world?' Or somebody comes and asks, 'Will it help to make my memory more strong? Will it help my mind to become more intelligent?' They are not interested in meditation as such, they are interested in something else. They think that if meditation can be exploited for that, good. They are students.

A disciple is one who has understood one thing: 'I don't know who I am' -- and that is the most fundamental thing to know first. Anything else is secondary. 'I must know who I am, only then can life have any meaning -- otherwise it can't have any meaning. I can go on working and accumulating things, money, prestige. But how is that going to satisfy me? -- because I don't even know who I am. I must first have absolute feeling of my being, only then can I be on the right track.'

Everybody wants to have bliss, but how can you have bliss if you are not even aware of who you are? One has to be absolutely aware of one's nature, only then is bliss possible. Otherwise you will go on searching for something which may not be at all helpful to your bliss. And you may go on missing something which is just there at the corner, and was absolutely meant for your bliss. But how can you judge? You don't know yourself; you are not aware of your nature. A disciple has only one desire: to know himself. And he is ready to do whatsoever is needed for it to be done. He is unconditionally ready to pay any price.

ONE DAY A DISCIPLE, WHO WAS BOTH INCAPABLE OF LEARNING AND REGULARLY DRIVEN ABNORMAL BY ATTENDING 'MYSTICAL CEREMONIES', VISITED HIM.

Now he is not a disciple. He thinks he is a disciple. He may be going to many people, so he thinks he is a disciple. But he is not even capable of learning.

The word 'disciple' comes from a root which means: capacity to learn. And he is not capable of learning. What prevents people from learning? What makes people incapable?

A few things.... One, the capacity to learn needs a state of not knowing. You must be innocent like a child, only then can you learn. If you already know, you cannot learn. You must know that you don't know. You must not carry the ego of knowledge -- that 'I know'. The second thing is that a great receptivity is needed because you will have to absorb. Openness is needed. You cannot remain closed, you cannot remain closed with your old prejudices, ideas, concepts, ideologies. Intelligence is needed.

And when I say intelligence, always remember that I never mean intellectuality. Intellectuality is a substitute for intelligence. People who pretend to be intelligent are intellectuals. A real man of intelligence is not an intellectual at all, he is existential. He knows perfectly well that intellect is uncreative, that it cannot create anything. At the most it is a good survival device, but it is uncreative. All that is created is created by something else. That is intelligence. You can call it intuitiveness -- but it is something else. It has nothing to do with your intellect.

In a university your intellect is trained. You are taught how to argue, how to prove, how to discuss, how to debate. You are taught logic. And through logic, intellect arises. Now logic is in itself very illogical because it does not cover all of life. It is very partial. Life is more than logic, it is paradoxical. So once you have got very fixed in your logic you will start losing track of life. You will become more and more of an intellectual and less and less intelligent. An intelligent person accepts logic, and accepts illogic too. An intelligent person always accepts the polarity, he never chooses. He does not say, 'I will choose the negative, or I will choose the positive, or I will choose this and I will deny that.' Intelligence accepts all.

Intelligence has no choice. That's why Krishnamurti goes on defining intelligence as choiceless awareness. And sometimes you can find it. You can find a non-intellectual person who is absolutely uneducated, he may be a primitive man living in a village, but he is of immense intelligence. In his eyes you can see intelligence, radiance; in his acts you can see intelligence. And you can see a university professor behaving very unintelligently, but he may be a great intellectual.

Intelligence means awareness. Intelligence means a kind of presence, instantaneous presence, immediate presence. It happens here every day. I can go on looking at you. Whenever I see an intellectual, I can immediately feel that he is closed in a kind of wall, a transparent wall. He listens and yet he does not listen, because he is constantly thinking about whether it is right or not, constantly thinking whether he agrees with me or not, constantly thinking, yes, no -- choosing. And in that very choosing he is losing, he is missing the whole point.

An intelligent person listens attentively with no idea. There is no need to decide right now. He is immediately with me. It does not mean that he agrees with me. It does not mean that he is agreeing or disagreeing, no. He is simply listening. What is the point of agreeing and disagreeing? -- that can be done later on. And then there is a miracle: if you can listen totally, attentively. In that very listening you will know what is truth and what is not truth. There will be no need to think about it. The very quality of silent listening will make you aware of what truth is. Truth has its own revelation. When it is there you start feeling it is there. When it is not there, a thousand and one arguments cannot prove that it is there. Truth has its own solid presence; you just have to be available to it.

So the capacity to learn means intelligence, innocence, a childlike readiness to go into the unknown, to explore, to be always in a kind of wonder, to feel the mystery of life. This is the capacity to learn which makes a disciple.

And against it is the incapacity to learn: knowledgeability, intellectuality -- or call it stupidity, they mean the same, intellectuality and stupidity are synonymous -- closedness, a prejudiced mind, full of junk, full of the past, no space for the new.

A disciple is a womb -- ready to receive the truth, ready to receive the Master, ready to receive his energy. And remember, with the Master it is always a transfer of energy. Unseen by you, untouched by you, a constant shower of energy is happening. If you are receptive you will be utterly satisfied by it. Your thirst will disappear. But if you are only listening to the words and collecting the words, and proving, disproving, agreeing, disagreeing -- then you are not here, you are not present; you are almost absent. You may be physically here, but you are not psychologically here, not spiritually here at all.

ONE DAY A DISCIPLE, WHO WAS BOTH INCAPABLE OF LEARNING AND REGULARLY DRIVEN
ABNORMAL BY ATTENDING 'MYSTICAL CEREMONIES', VISITED HIM.

Now this too has to be understood.

This matter of mystical experiences

Firstly, down the ages, all over the world, mystical ceremonies have existed. A mystical ceremony is a ritual in which you start by pretending, and later on, by and by, you are hypnotised by your own pretension. Slowly, slowly, the pretension becomes a kind of auto-hypnosis.

For example, if you participate in a mystical ceremony, it will be a ritual in the beginning. Rituals can be of many kinds -- every religion has its own. If you participate in a mystical ceremony which is based on the idea of kundalini energy, serpent-power, you have to first read about what kundalini is. Naturally you have to become acquainted with what kundalini is so that you understand the physiology of the kundalini. You read Gopi-Krishna and people like that. And you know that there are many centres and there is a passage in the spine up which the energy rises. And you know that it goes moving upwards, and where it reaches and what happens -- that it finally reaches to the head and then your whole body is shaken, trembling, and there is great light and there is great joy. These things you read. Naturally a great greed arises in you to have these experiences. And suddenly you see that something is being missed by you; that others are having great experiences and you are missing. That creates a kind of jealousy, competition, greed, desire, longing.

Just a few years ago the pope of the Vatican announced that there were one hundred and sixty-three kinds of sins. And immediately thousands of letters reached the Vatican, saying, 'Please sir, give us the whole list' -- because many felt that they were missing out. One hundred and sixty-three kinds of sins? You will also wonder what you are missing. Maybe you are doing two, three, four, five -- at the most seven. But one hundred and sixty-three? People are really having a good time. Many enquiries arrived -- 'We would like to know what these one hundred and sixty-three sins are.'

People become intrigued when they see that somebody else is having something. A great desire, a great wish arises.

So first you read about kundalini. You become suffused with the knowledge of the centres, their colours, their mantras, their places in the physical body. You visualise them. Then you participate in a ceremony. In the ceremony you see people whose kundalini is rising. Somebody is getting very ecstatic, and you feel very, very deeply depressed that you have never seen such beauty, such experiences. You sit there, you visualise. People are swaying, people are enjoying, tears are flowing, their faces are aglow. Sooner or later you also get into the ritual. You also start swaying. Man is very imitative.

The spiritual seeker has to be very much alert about imitativeness.

First you start swaying, and you know that you are just doing it yourself. Sooner or later you get into it. Your wish becomes a kind of wish-fulfilment, you auto-hypnotise yourself. And there are many people; it is great hypnosis all around you. And you start seeing light inside. Mind is very imaginative, it can imagine anything. And remember, I am not saying kundalini is wrong; remember, I am not saying that light is not seen; and I am not saying that there are no mystical experiences -- no, not in the least. I'm not saying that. But out of a hundred people, ninety-nine go on creating them by imagination -- and that is not true.

The real experience has nothing to do with your imagination. The real experience has nothing to do with your knowledge about kundalini. The real experience has nothing to do with the textbooks about kundalini. And the real experience is always unique. It never happens in the same way to two persons. Those seven chakras are there, but they are not at the same place in everyone. When you see a chart of kundalini it is just a generalised chart. It is almost like.... Here there are one thousand people, and if somebody asks for a man of average height -- the average height comes somewhere around five feet five inches, or five feet five and a half inches, that is the average height -- you can go on searching for him but you will not find him. Somebody will be five six, somebody will be five-four, somebody will be five-seven. There will be all kinds of people. The average is just a generalised form.

It happens exactly like that. There are seven chakras but they don't exist in the same Places for all people. And there are experiences but they never happen in the same way to two persons -- they happen very, very differently. So there is no need to know the physiology of the kundalini, and there is no need to know the chakras, and there is no need to know what happens finally -- because if you know it you will start hypnotising yourself, and by and by you will start getting into the ritual. And you will create a kind of

dream around you. And when there are many people doing the same thing, you tend to fall into the crowd-mind. You start swaying with the crowd.

Have you watched it sometimes -- how you fall into the crowd and become one with it? A crowd, a crowd of Hindus, is going to burn a mosque. Or a crowd of Mohammedans is going to destroy a temple. You are a Hindu and you go into the Hindu crowd. You did not really think about burning the mosque, you had never thought about it before, you are not that kind of man; you are not that destructive, not that violent, aggressive. You are a... a nice person. You have never burned anything, anybody. And when you joined the crowd you were not really thinking about doing anything, you were just curious about where this crowd was going. You were just intrigued about what was going to happen. You were just going there as a kind of entertainment, with no idea in particular of doing anything.

Then by and by you get excited by the crowd -- these people rushing around you from all sides, with such great energy, shouting slogans and protesting. Their energy functions on you. Your energy starts being aroused. By and by you see that you are getting excited. There is all this excitement around you -- how can you be aloof? You become excited, and when you reach the mosque or the temple, and when people start burning it, suddenly you find yourself doing things you had not planned. You are burning the mosque or destroying the temple or killing a person.

People get carried away by the mass-mind.

Religion is your unique experience. It has nothing to do with the mass-mind. In the mass you lose your identity, but you fall below. In religious experience you also lose your identity, but you go above.

Let this sentence be remembered: religion is a pilgrimage, Sufis say, from unconscious anonymity to conscious anonymity. From unconscious anonymity... that's what happens in a crowd. You become anonymous, unconscious. You lose your ego but you fall below the ego, you become animalistic. That's why it is said that more crimes are committed by crowds than by single individuals.

Friedrich Nietzsche has said, 'Madness in individuals is a rare phenomenon but in crowds it is the general rule.' It is very rare that people become mad individually, but it is almost the rule that crowds become mad. The general excitement is just too much, the fire of it is too much, you start burning with it -- and it is very unconscious. And there is no responsibility any more and there is no problem of conscience -- you are not killing somebody, the crowd is killing him. You are simply participating because you were there. Nobody can catch hold of you and nobody can say to you that 'You killed!' Hindus killed, Mohammedans killed, communists killed. You were not individually responsible.

In a mystical ceremony the same happens. It is an exploitation of the crowd-mind. Beware of it.

And about mystical experiences three things have to be remembered. There are three kinds of spiritual experiences. One is pathological, neurotic, psychotic, hysterical. It happens many times that a hysterical person can become a mahatma. He falls into hysteria, foams, becomes unconscious, utters gibberish.... Do you know from where the word 'gibberish' comes? It comes from a mystic named Gibhar, who used to utter nonsense. From Gibhar the English word 'gibberish' has come. He would utter much nonsense, with no meaning, but it was thought that he was a great mystic. He was simply hysterical. In India you can find such hysterical people being worshipped. They have to be treated; they are simply pathological.

If you are pathological, hysterical, sometimes in a mystical ceremony it happens that you fall into hysteria, and people start thinking that you have gone into samadhi, ecstasy or something and they start worshipping you. And when you come back and you see people touching your feet, holding flowers and garlands and sweets for you... now you have found a trick. Now you can exploit your hysteria. And you will also start believing, because it is so nice to believe that you are becoming a spiritual person. Now their worship will help you to become more pathological. Rather than thinking that this is something wrong, you will think that something great is happening to you. And one can go farther and farther into the mire.

Remember, in the East there are many pathological people who are thought to be mahatmas. And in the West many real mystical people are put into mad asylums because they are thought to be pathological. Both attitudes are wrong. That's why I say this matter of spiritual experience is a delicate one. In the West there are many mystical people who are in the hospitals being treated, being given electric shocks, insulin shocks, because it is thought that they are hysterical.

Just think if Ramakrishna had been born in America. He would have been put into some mad asylum because from the outside his mystical experiences looked almost like hysteria -- he would fall unconscious, his body would become stiff, his mouth would start foaming, his eyes would go up. All this is what happens in hysteria; it is a fit.

This matter is delicate. If Ramakrishna had been in the West he would have been treated. And they have

devised such strong methods to treat people that there is every possibility that they would have made Ramakrishna normal. But that would have been a great misfortune.

In the East just the reverse is happening. I have come across many people. Sometimes they would be brought to me with the idea that I would recognise their state. But I saw that they were just hysterical people; this was just hysteria and nothing else. They were neurotic; they needed some therapy. They had fallen below the normal. But to fall below the normal or to go above the normal sometimes looks alike. Only a Master can be decisive about it, otherwise it is very difficult to decide what is what. But there are a few things which can be given to you as indications.

If it is pathological, the person will become more and more sad, dull, listless. If it is pathological, the person will become more and more tense, anxious, worried. If it is pathological, the person will become less and less attentive, will lose presence of mind, will become uncreative. If it is pathological, the person's body will start suffering in many ways. The person will not be of any creative value to the society if it is pathological.

If it is not pathological, the person will have more life, more aliveness, more love, more compassion, more intelligence, more presence of mind. The person will have a glow. He will be drunk with the divine but his drunkenness will have a kind of awareness in it. Utterly drunk and yet utterly aware -- that's how he will be. And he will be creative. His being here on the earth will be beneficial to people.

So the first thing is the pathological. The second thing is the fake. There are fakes who can perform. Seeing that it pays well you can become a performer. You can pretend that something is happening to you. If you see that people come and touch your feet and people think that you have arrived, why not pretend? It is good business. You can start pretending.

Remember, mind is so cunning that it can go on being cunning in every possible way.

The third is the real. But there is one more complexity: sometimes if the real is not under the right guidance he can fall and become pathological. And if the pathological is under the right guidance sometimes it happens that the pathological can become real. So there is further complexity. Sometimes it happens that the fake can become pathological. He started by pretending, but by and by he got into it. Something erupted in him, some energy source ruptured in him, and he became pathological. He started on his own, deliberately, but one day he found that it was no longer deliberate; it was beyond his control. And sometimes it can also happen that under the right guidance, the fake can become the real -- because if the fake is made aware of what he is doing, and if he is really in search and has chosen just a cheap way of performance, under the guidance of a right Master he may drop his pseudo-ness and start moving towards the real.

And the last thing, remember, the real can sometimes become fake -- because the spiritual experience is such that it happens when it happens. For example, one day it happens and suddenly you are in it, completely gone and lost, utterly blissful. Then people start gathering around you, then people start gathering to see the mystical experience. Then one day they are there and it is not happening. And now your whole prestige is at stake. You can pretend, you can become fake.

So complexity becomes double or triple. Right guidance is needed, otherwise you can fall into any trap of the mind.

ONE DAY A DISCIPLE, WHO WAS BOTH INCAPABLE OF LEARNING AND REGULARLY DRIVEN ABNORMAL BY ATTENDING 'MYSTICAL CEREMONIES', VISITED HIM.
HE ASKED, 'HOW CAN I BEST PROFIT FROM THE TEACHINGS OF THE SAGES?'

Now look at the question: HOW CAN I BEST PROFIT...?

The idea is of profit, greed. The idea is to accumulate, the idea is to become more powerful. The idea is not to dissolve, to disappear.

'HOW CAN I BEST PROFIT FROM THE TEACHINGS OF THE SAGES?'

And there is a misunderstanding -- because sages have no teachings. Sages have messages but no teachings. advice but no teachings. Sages open the door to the unknown, but don't supply you with any theories, philosophies, ideologies.

THE SUFI SAID, 'I AM HAPPY TO BE ABLE TO TELL YOU THAT I HAVE AN INFALLIBLE METHOD WHICH CORRESPONDS TO YOUR CAPACITY.'

The man must have been happy. He asked,

'AND WHAT IS THAT, IF I AM ALLOWED TO HEAR IT?'
'SIMPLY STOP UP YOUR EARS AND THINK ABOUT RADISHES.'

Now you will be surprised about this method. Is the sage joking? Is he making the man look foolish, ridiculous? No. The sage cannot do that. It is impossible in a state of compassion. No, he is giving him a method, it looks absurd.

'SIMPLY STOP UP YOUR EARS AND THINK ABOUT RADISHES.'

But that is exactly what Maharishi Mahesh Yogi has given to the West. It is a Transcendental Meditation: 'Close your ears and think of radishes.' Anything can become a mantra. That's why I say there is no need to repeat 'aum', there is no need to repeat 'Allah'. You can repeat 'Coca-Cola'. That will do! And more so, because now Coca-Cola has disappeared from India. There will be more desire for Coca-Cola than for aum. Who bothers about Allah when Coke is missing? Or you can repeat your own name -- that will do.

The great poet, Tennyson, has written in his memoirs that when he was a child, sometimes his parents would not be at home and he would feel very afraid. So not knowing what to do being alone, he would simply repeat his own name -- Tennyson, Tennyson, Tennyson -- just to give him a feeling as if somebody was there, as if his mother was calling him -- Tennyson -- or his father was there. Being so afraid and not knowing what else to do he would repeat his name, and that would help him and soothe him and he would fall asleep. So he found a Transcendental Meditation. And by and by he entered into it, and that became his meditation for his whole life. So whenever he would find any anxiety, any trouble, any fear arising, he would repeat his name a few times and everything would cool down. Or whenever he would find that he could not sleep, he would repeat his name and fall asleep.

Yes, it is possible -- because 'Allah' or 'Tennyson' or any word will do. The situation is that if you repeat it, if you think only of it, all other thinking disappears. You become focused. In that focusing you become silent. But this is the lowest kind of meditation.

The sage is not ridiculing the man; he is not laughing at the man.

'I AM HAPPY TO BE ABLE TO TELL YOU THAT I HAVE AN INFALLIBLE METHOD WHICH CORRESPONDS TO YOUR CAPACITY.'

He's saying, 'This is where you are. More than that won't do. This will be enough for you. You are very childish, juvenile. Just repeating a name or thinking of something will do.'

Maharishi Mahesh Yogi's meditation is very juvenile; it is very childish; it is for the beginners. Yes, it gives a kind of consolation, it helps to soothe you. It is just like a tranquilliser. And for people who are in search of anything, in a very, very juvenile way.... America in particular is in great search for something to hang on to, because all that is available -- money, power -- has become meaningless. All has become meaningless. They have everything; for the first time a society has become affluent. All is there so there is no hope in it, and everybody is asking, 'What else? What now?' So people are searching. And when people search and there is no long tradition, no long continuity of search.... And America is one of the most childish societies too, because it has existed on the earth for only three hundred years. It has no past to refer to, no past in which to have a context, no SILSILA -- what Sufis call 'continuity of spirituality'. It is the first urge. America is a kind of kindergarten land as far as spirituality is concerned. So any person can go and any person can become a guru. It is so easy to become a guru in America. People are searching for anything -- harmful, meaningful, meaningless -- anything.

There are two gurus, the greatest gurus in America: Maharishi Hashish Yogi and Maharishi Mahesh Yogi. People are trying even hashish to attain to God. There is no sense of direction.

This man must have been childish, juvenile. He had been to many mystical ceremonies and many mystical teachers and he had been going from one school to another and collecting a few bits of information

from here, a few from there -- and creating garbage inside his mind.

When the sage said, 'You simply stop up your ears and think about radishes,' he was not joking. He was saying exactly what corresponded to this man's capacity. More than that would not be applicable right then. More than that would be dangerous. He had to be broken in to the world of spirituality from the point at where he was.

In America any kind of thing goes -- for the simple reason that people are in search but they don't have any direction and they don't have any reference to the past. Their parents have never searched for spirituality, their parents were in search of money. Their parents were in search of money and they succeeded. And in that very success, everything failed. Their parents had only one thing that was enough to keep them drunk, and that was power. How to have a big house? How to have a big car? How to have more money? -- more power. They were drunk with power. And they had only one thing as their religion and that was work. Work is the American ethos. Work hard so that you can achieve many things in the world. And they succeeded; unfortunately, they succeeded. And now their children are at a loss. Now what? Money is there, house is there, car is there, everything is there -- now it doesn't make any sense just to rush after them when they are there. Why rush after them? They are already available. Something else is needed. Anything will do. Sex will do. Psychedelics will do. Yoga will do. Tantra will do. Anything will do. And any pretender can become a guru.

Listen to this....

A grey-haired lady climbed three flights of stairs, opened a carved mahogany door and walked into an exotically furnished reception room. A gong sounded, and out of a cloud of incense appeared a beautiful brunette Oriental.

'Do you,' she said softly, 'wish to meet with His Omnipotence, the wise, all-knowing, all-seeing guru, Maharishi Naru?'

'Yeah,' said the elderly woman. 'Tell Irving his mama is here from the Bronx!'

It is happening. It is happening for a certain reason. People are in search and they don't know what they are searching for. Any pretender can promise -- he can promise rose gardens, can promise paradise -- and the promise will do. And Americans know how to promise. They know how to advertise. They know how to persuade people to purchase anything. In that they are one of the most skilled people. So now God has become the commodity.

But unless you rise in your capacity to learn, unless you rise in your capacity to seek and search, you can call your search a search for truth, but it will remain something else.

This man was simply stupid, mediocre, unintelligent. He was wasting his time and others' time. But he was collecting information from here and there, and he was enjoying the ego that feels, 'I am becoming knowledgeable.' Now it was by chance that he fortunately stumbled at the door of this sage. The sage said,

'SIMPLY STOP UP YOUR EARS AND THINK ABOUT RADISHES.'

'BEFORE, DURING OR AFTER THE LECTURES AND EXERCISES?'

'INSTEAD OF ATTENDING ANY OF THEM.'

I am reminded of a woman who went to her doctor. The doctor was very much troubled by the woman. Every year she would give birth to a child. She already had one dozen and now the thirteenth was coming. And the doctor said, 'Enough is enough! Now you stop!'

The woman said, 'Now I am also thinking that it is becoming tiring. I am exhausted. Will you suggest something for me that will prevent me from becoming pregnant?'

The doctor said, 'Yes. Drink a cup of hot water.'

The woman said, 'Before or after?'

The doctor said, 'Instead.'

'Neither before, during, or after the lectures and exercises. Drop all those exercises. They are stupid. And drop all those lectures, they are meaningless. The first thing that you have to do is to become a little more collected, calm. To close your ears will be the best thing you can do. You have already allowed your ears to take in too much for you to carry. You are already burdened.'

So 'close your ears' is simply symbolic. 'And don't gather any more information. It is already too much, it is driving you mad!' Close your ears means: there is no need to know about truth. To know about truth is

not to know truth, so drop this going round and round in circles, this going about and about. Close your ears. And, of course, he says, 'just think of radishes.' Maybe the man has only that much capacity.

I have heard a Hindu parable....

A man came to a sage and asked what he should do. He was a simple man. The sage asked, 'Do you love somebody?'

The man said, 'No, I am a poor man and, you can see, I am ugly too, so no woman ever agreed to marry. I am unmarried. I am a bachelor. Nobody loves me.'

The sage says, 'Then it will be a little difficult. Still, you think.... Nobody loves you? That's okay, but do you love somebody? Anything will do -- a tree, a dog -- anything.'

The man said, 'I love my buffalo.'

The sage said, 'That will do. You just go home and meditate on your buffalo. See God in the form of the buffalo. Look at the buffalo and feel the divine -- because wherever your love is, from exactly that point one has to proceed. Let the buffalo be the first point of your journey, the departure point. The arrival will always be God, but the departures will differ.'

Somebody loves nature, then that is the beginning of his meditation. Somebody loves music, then that is the beginning of his meditation.

There are people who have no musical ear. If you tell them to make music their meditation, it will be impossible, it will become a barrier. They will never arrive at God. There are people who are completely dead about nature; nature has no appeal for them. These immense colours all around -- this green and red and the leaves and the foliage and the flowers, don't make any sense to them. They have not seen them. They have no eye for it. They are blind as far as beauty is concerned. Then this cannot be their door to the divine.

The advice is very practical. You have to start from where you are, there is no other way to start. Everybody has to start in his own way, and as you grow, better meditations will be given to you. Meditations have to be given according to your capacity. As you start growing, more meditations -- higher, deeper -- will be given to you. And the final stage is that when you have really grown Up, all meditations will be taken away from you. The final stage of meditation is the disappearance of meditation. When meditation has become perfect, you have to drop it. To cling to the meditation at that moment will be the last barrier; you have to drop it too.

Meditation has to become one day so natural -- like breathing -- that you need not do it, it is always there. It is a kind of presence around you, within, without. Asleep, you are meditative; walking, you are meditative; talking, you are meditative; doing this and that, you are meditative. Your meditation never leaves you, it has become your shadow. Then a man has really become a meditator.

Remember this paradox: when meditation has arrived, it has to be dropped. And one has to begin as one's capacity allows.

The Master said, 'The first thing is to stop hearing more about truth. You have already heard much.'

The after-dinner speaker was boring and long-winded. One after another the guests nodded off to sleep at their places. The exasperated and embarrassed master of ceremonies frantically banged his gavel. In his wild banging he hit the snoring man next to him on the head.

'Hit me again,' said the snorer, 'I can still hear the son of a bitch.'

The Master says, 'You have heard enough. You have read enough. You already know more than you need. Close your ears. And your capacity is so low that whatsoever you have heard you will go on misinterpreting. It will never be relevant, it will be always irrelevant -- because your being is very low and your knowledge is very high. They don't meet. Your being will interpret. Your knowledge will be interpreted by your being and it will always be a corruption. It will always be irrelevant and out of context. Maybe the man who was saying it had a context for it, or the book you read it in had a context for it, but in you it will simply become a fragment floating -- unrelated to you, unrooted in you. It will be a burden. It will not enlighten you. It will burden you more; it will not unburden you.'

A man and his wife were standing in front of the gorilla cage at the zoo. Suddenly, the gorilla reached through the bars, pulled the woman into his cage and started to rip off her clothes.

She screamed, 'Herman, what do I do now?'

Herman shrugged his shoulders and replied, 'Tell him you have a headache, dear.'

One thing may be relevant in one context. It is not relevant in all contexts. But the context comes from your being. So never know more than you are. Be more, know less, and you will always be moving in the right direction. Know a little, but do it, absorb it, digest it -- otherwise knowledge can become a kind of indigestion. It can create nausea. You will have to vomit it.

Eat a little, but let it be digested so it becomes blood, bones and marrow.

Sufis are very practical people, very down-to-earth. The sage must have looked into the man and seen that his capacity was very poor. If he had to be helped, he had to start from there. It is not insulting. The sage is not ridiculing. It is out of his compassion that he says, 'You do two things. One is: stop gathering knowledge -- no more. In fact, unlearn all that you have learned. Close your ears and think of something that you like. Think of something that you love. Think of something with which you can fall en rapport, whatsoever it is. That will be the first glimpse of God in your being. And the journey starts from there.