

Tao: The Three Treasures, Vol 3

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

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English Discourse series

CHAPTER 1

Pursuit of Knowledge

11 August 1975 am in Buddha Hall

LAO TZU SAYS:

WITHOUT STEPPING OUTSIDE ONE'S DOORS ONE CAN KNOW WHAT IS HAPPENING IN THE WORLD. WITHOUT LOOKING OUT OF ONE'S WINDOWS ONE CAN SEE THE TAO OF HEAVEN.

THE FURTHER ONE PURSUES KNOWLEDGE THE LESS ONE KNOWS. THEREFORE THE SAGE KNOWS WITHOUT RUNNING ABOUT UNDERSTANDS WITHOUT SEEING, ACCOMPLISHES WITHOUT DOING.

Religion is not knowledge, it is knowing. Knowledge is of the mind, knowing is of the being, and the difference and the distance, is tremendously vast.

The difference is not only quantitative, it is also qualitative.

Knowledge and knowing – they are as different as heaven and hell, earth and the sky, so the first thing to understand is the difference between knowledge and knowing.

Knowledge is never of the present, it is always of the past. The moment you say you know it is already a dead thing, it has already left its marks on the memory, it is like dust clinging to you. You have already moved away from that.

Knowing is always immediate, knowing is here and now. You cannot say anything about it, you can only be it. The moment you speak of it, even knowing becomes knowledge; that's why all those who

have known, they say it cannot be said. The moment you speak of it the very nature of it changes; it has become knowledge. It is no more the beautiful alive phenomenon of knowing.

Knowing has no past, it has no future, it has only the present. And remember, present is not part of time.

People ordinarily think that time is divided between past, future and present. They are absolutely wrong. Time is divided between past and future, present is not a part of time at all. You cannot catch hold of it in time. Pursue it and you will miss. Try to grasp it and it will always be out of your reach, because it is part of eternity not part of time.

Present is eternity crossing time. It is a meeting point where eternity and the temporal meet.

In the present is knowing, in the past is knowledge, Whenever you know, you start planning. The more you know, the more you plan. Knowing means the past, planning means the future – then you don't allow the future freedom, you try to fix it into the pigeon holes of the past. You would like it to be just a repetition of the past, howsoever modified, decorated, but just a repetition of the past.

A man of knowledge is a man of planning, and life is an unplanned flow. Life is freedom, you cannot pigeon hole it, you cannot categorize it, that's why a man of knowledge misses life. He knows much, and he knows nothing. He knows too much and he is just empty and hollow. You cannot find more shallow a person than a man of knowledge. He is just surface and surface, he has no depth, because depth comes through eternity.

Time is horizontal, it moves in a line on the horizon. Eternity is vertical, it moves into depth and height. That is the meaning of Jesus' cross: time crossing eternity, or eternity crossing time. Jesus' hands are time, they move into past and future, crucified in time, resurrected into eternity. His being is vertical – everybody's being is vertical, only the body, the hands, the material part of you, is horizontal.

Knowledge creates future, future creates worry. The more you know, the more worried, the more uneasy you are, never at ease, at home, a deep trembling inside. It is a pathology. A man of knowing is totally different – he lives here. This moment is all, as if tomorrow exists not – and really it exists not, it has never existed, it is part of the game of the mind. It is a dream of the man of knowledge.

This moment is all, and the total. Knowing moves into this moment vertically, goes deeper and deeper and deeper. A man of knowing has depth, even his surface is nothing but part of depth. He has no superficial surface, his surface is also part of depth. And a man of knowledge? He has no depth, his depth is also part of his surface.

And this is the paradox: that a man of knowing knows and a man of knowledge does not know, cannot know, because knowledge cannot meet life – that is the barrier, on the contrary, the only barrier, the hindrance. It is just like this: a mother knows that the child is hers, the father has knowledge that the child is his. The father has only a belief. Deep down he does not know. Only a mother knows!

It happened, Mulla Nasrudin was working as a vizier to a small kingdom. The king was very generous; not very rich (the kingdom was small) but still very generous. Every year Nasrudin would

come and tell him that his wife had given birth to a child, and the king would give valuable presents to him, to the child, to the mother, but then it became too much because it was every year.

When the twelfth child was born and Nasrudin came, the king said, Now Mulla, it is too much, and the world is suffering too much from over population, what are you doing? If you go at this speed you will create a small nation. You go on, every year – stop it! Let this child be the last! And if you cannot stop, if you are unable to stop, then it is better to commit suicide rather than to overburden the earth.

Nasrudin was very depressed. Then the thirteenth child was born – what to do? So he thought, it is better now not to go to the king – go to the forest and commit suicide, as the king has said. So he went to the forest, he prepared everything to hang himself, just a split second and he would have been hanging under the tree dead – suddenly he said, Nasrudin! Beware! You may be hanging the wrong man!

A father simply believes, a mother knows. Knowing is like a mother, knowledge is like a father.

All knowledge is belief. Knowing is not belief, it is KNOWING. It is your perception it is your vision it is your growth. It is just like the mother – the child grows in her womb, she knows, the child is HER PART, her own extension, her own being, blood and bone. A father is extrinsic, he is not intrinsic. He simply believes that the child is his.

A man of knowledge believes that he knows. A man of knowing knows.

Knowing is a transformation in your being, it is like a pregnancy, you have to carry it, you have to give birth to yourself, a resurrection into eternity, a turning away from time and a moving in no time, a conversion from mind to no mind, but something so tremendous that you know it is happening in you.

A man of knowledge goes on collecting dust from Buddhas. Those who have known, he believes in them. Whatsoever he believes in is dead. He has not given birth to himself. He has collected knowledge from others, everything is borrowed, and how can knowledge be borrowed? How can being be borrowed? If knowledge is going to be true it is going to be of the nature of being.

George Gurdjieff used to ask people – seekers who would come to him – the first thing he used to ask is: Are you interested in knowledge or being? Because here we give being and we are not concerned about knowledge, so you decide well. If you are concerned with knowledge, go somewhere else. If you are concerned with being, remain here. But make a very very clear decision.

What is the difference between being and knowledge? The same as the difference between knowledge and knowing. Knowing IS being.

It is not something that is being added to you, it is something you grow into. Knowledge is something which is added to you. You don't grow through it, rather, you carry it as a burden. So you will always find a man of knowledge burdened, heavily burdened, mountains of knowledge he is carrying on his shoulders. You will see his face very serious, deadly serious, and his heart completely crushed under the burden.

A man of knowing is weightless. He has nothing to carry. He can fly into the sky. The gravitation of the earth does not affect him. He is not pulled towards the earth because the earth can pull only that which is heavy. He remains on the earth but he is not of the earth. That is the meaning of Jesus' saying – he says again and again: My kingdom is not of this world.... It is of some other world, the world of being, of eternity.

If you understand the distinction well, then remember never to move on the path of knowledge. Move on the path of knowing, being, because only then you gain something: not that you have more information, but you become more, and that is the crucial point to be understood – you have to become more.

Your poverty is not of information, your poverty is of being. You are poor and you go on hiding that poverty through accumulating things. And knowledge is also a thing: words, theories, philosophies, systems, theologies – all things; subtle, abstract, but still things. You are not growing, you remain the same, and you create a delusion around you that you have come to know.

These sutras of Lao Tzu have to be understood in this light.

WITHOUT STEPPING OUTSIDE ONE'S DOORS ONE CAN KNOW WHAT IS HAPPENING IN THE WORLD.

Because deep down you are the world. World is nothing but you are large. In fact there is no need to go anywhere to know anything; if you know yourself you have known the whole humanity, if you know your anger you have known all anger, if you know your violence you have known all wars; there is no need to go to Viet Nam, no need to go to Korea, no need to go to Palestine, or anywhere, if you know your violence you have known all violence. If you know your love you have known all – the whole history of love; the never written, the never known, even THAT you have known because you are the seed!

It is just like taking a drop of water from the ocean; you analyze that drop; you have known the whole ocean if you know that drop because in the small drop the whole ocean is condensed, it is a miniature ocean. If you analyze the drop and come to know that it consists of H₂O, you know that the whole ocean consists of H₂O. Now there is no need to go on and on and on, one drop is enough. If you know the taste of one drop, that it is salty, you know that the whole ocean is salty – and that drop is YOU.

WITHOUT STEPPING OUTSIDE ONE'S DOORS ONE CAN KNOW WHAT IS HAPPENING IN THE WORLD... Because you are the world, an atomic world, and everything is happening in you. It may be happening on a vaster scale in the world, the quantity may be more, but the quality is the same.

Understanding oneself one understands all.

There is a beautiful story in the Upanishads: A young man, Swetaketu, came back from his guru's house, from his GURUKUL, the family of his guru, learned, and of course, as young men are bound to be, very proud of his learning. Haughty. Egoistic. His father, the seer Uddalak, watched him coming – he was coming, entering the village, and his father watched him from the window. The father became sad: This is not learning! He has become a man of knowledge. This is not knowing!

Uddalak said to his own heart: I had not sent him for this. He missed the point! He wasted his time! Because knowing is humble – not humble in the sense that it is opposite to ego, it is not related to ego at all, not even as an opposite, because even the opposite carries something of it.

Not feeling that his son is humble, the father became very very sad. He is getting old, and here comes this boy having wasted many years of his life – why does he look so PROUD? Knowing always makes you humble.

This word humble is beautiful. It comes from the root HUMUS, the root really means earthy, of the earth, non.pretentious, and the same root is the base of the words HUMAN and HUMANITY. You become human only when you become humble, you become humble only when you are of the earth – of the earth in the sense: unpretentious, simple, unconditioned, earthy.

Here comes the son so proud and haughty, he must have become a man of knowledge – and he had become one. He came, he touched his father's feet, but it was just a formality. How can a man who has become so egoistic bow down?

The father said, Swetaketu, I see your body bent, but not you. And what misfortune has happened to you? Why do you look so haughty? A man of knowing becomes humble, Swetaketu. Have you heard anything about that One, knowing which, one knows all?

Swetaketu said: What are you talking about? How can one know all by knowing one? Absurd! I have known all that could be known in the university, I have become as profound as one can become in all the subjects that are taught there. I have exhausted the whole possibility of learning. When my master said to me: Now you know all and you can go back home, then only I came back – but of what you are speaking, that 'one' – never heard of it. Nobody talked about it in the university. Grammar we learnt, language, history, myth, philosophy, theology, religion, poetry – everything that is known to man I have learnt, and I have become proficient, and I have attained to the highest degree that the university can confer, but we never heard about that 'one' – what are you talking about? Have you gone mad? How can one know all by knowing one?

Uddalak said, Yes, that One is you. Swetaketu, TAT TWAM ASI, that art thou. If you know this One you will know all, and all that you have known is just rot. You have wasted your energy. Go back! Never come again unless you know that One by knowing which all is known. Because, said Uddalak to his son, in our family no one has been a brahmin just by name. We have called ourselves brahmins because we have known the Brahma. You don't belong to our family if you don't know that One, go back!

That One are you, that art thou. A very small seed, almost invisible to yourself. Unless you search deep, and search long, with perseverance and patience, you will not encounter it.

That seed is within you, that is your within ness, and the whole vast world is nothing but you written on a large canvas. Man is humanity. You are the world.

SAYS LAO TZU:

WITHOUT STEPPING OUTSIDE ONE'S DOORS ONE CAN KNOW WHAT IS HAPPENING IN THE WORLD. WITHOUT LOOKING OUT OF ONE'S ,WINDOWS ONE CAN SEE THE TAO OF HEAVEN.

There is no need to look out of the windows – windows are your senses: eyes, ears, nose – these are the windows, there is no need to look from these windows.

WITHOUT LOOKING OUT OF ONE'S WINDOWS ONE CAN SEE THE TAO OF HEAVEN. You can see the ultimate within.

Have you seen Buddha images, sitting silently with closed eyes, unmoving?

There are stories in India about people remaining in meditation for so long that birds settled on their bodies, they made their nests in their hair, and ants crawled for so long on them that these ants forgot completely that 'here sits a man.' They started living there.

What were these men doing? Creepers crawled on their body thinking it was a good support. So unmoving, what were they doing there? They were not doing anything. Closing all their windows they were looking at the splendour of splendours, they were looking at themselves – and it is such a tremendous mystery and such a beautiful phenomenon that nothing like it can ever be encountered anywhere else, because wherever you go and whatsoever you see the report will be second-hand.

I can see your face but my eyes will be the mediators, they will report, I will never be able to see your face directly, it will be always indirect. I can go to the rosebush and look at the beautiful flowers, but that beauty is second-hand because my eyes will report. There is an agency. I cannot come in direct contact with the rose, the eyes will always be there. The smell will come through the nose. I can listen to the singing birds but that song will always be secondhand, and unless you know firsthand how can you know the Tao of heaven? How can you know the ultimate? The very ground of being? There is only one possibility of coming in contact with the ultimate directly, immediately, without any mediators, and that is – inside yourself. Close all the doors and windows and move within.

It happened – One of the most wise women ever born was Rabia Al-Adawia. She was a Sufi, a great mystic, incomparable; she was sitting inside her hut with closed eyes doing something – nobody knows what. Another mystic of the name of Hassan was staying with her, and it was morning, and the sun started coming up, and it was tremendously beautiful, with the birds singing and the trees happy again to see the light and the whole world celebrating the morn. Hassan stood there, then he called Rabia saying: Rabia, come out! See the glory of God! What a beautiful morning! Rabia said: Hassan, rather on the contrary, you come in and see God himself. THERE I know is beauty, the beauty of creation, but it is nothing compared to the beauty of the Creator. So rather, YOU come in!

I don't know whether Hassan understood or not, but this is the whole thing. Knowledge goes out. When you go out you can know many things but it will be information second-hand.

That's what science is; science is always second-hand, it can never be first-hand. It can never have that freshness which religion can have.

Howsoever deep an Einstein goes the depth will be of the outside. He cannot come fresh out of it.

And Albert Einstein felt it in his last days – somebody asked him just two or three days before he died: What would you like to be if there is another opportunity given by God to you to come to

the earth, what would you like to become? He said, Next time rather than becoming a scientist, I would prefer to become a plumber. I would like to live a simple and ordinary life. I would like to live absolutely unknown to the outer world. I would like to live anonymously, nobody knowing about me, so that nobody disturbs me.

He is groping in the right direction. He is groping in the same direction where he can become a Buddha any day.

When one gets fed up with the outside one turns in. Then one would like to close all the doors and all the windows and just rest within.

WITHOUT LOOKING OUT OF ONE'S WINDOWS ONE CAN SEE THE TAO OF HEAVEN.

Science goes on discovering laws and laws and laws but it will never discover THE law, and THE LAW is the meaning of the word Tao.

Science will go on discovering gods and gods and gods but will never discover THE GOD, and THE GOD IS the meaning of the word Tao: the very ultimate, beyond which nothing exists, beyond which nothing is possible.

Science goes on discovering – and every day the more science discovers, the more old theories are discarded and thrown into the rubbish bin. And this is going to happen to every scientific theory one day or other. All scientific theories are doomed to be thrown into the rubbish heap because they don't know THE LAW. They are only reflections in the lake not the real moon. The real moon is within and the whole world functions as a mirror.

When you see beauty in a rose flower, have you ever pondered over the fact whether the beauty is there in the rose flower or the beauty is poured by you? Because there are moments when you pass the same rose-bush but nothing happens, nothing special, nothing extraordinary, just an ordinary rose, but in another moment, in another mood, in another state of mind, suddenly it takes on a beauty, a flavour, it becomes a new dimension; doors open, mysteries are revealed. What is happening is that the rose is just a mirror. Whatever you pour into it you see.

You come before a mirror, you look in the mirror, the mirror simply mirrors YOU, it is YOU. If you are ugly the mirror reports an ugly figure, if you are beautiful the mirror reports beauty.

There are moments when you are ugly then all roses become ugly, there are moments when you are sad then all moons become sad, there are moments when you are in hell then the earth becomes hell. You create reality around you, you project reality around you. You have within you the creator, the one by knowing which all is known.

That's why in aesthetics for centuries thinkers have been trying to define what beauty is and have not been able to define it. They cannot because it does not exist there outside, it is a pouring from the within. The rose flower is not beautiful, you create the beauty around it. It is just like a peg; you hang beauty on it, it becomes beautiful. That's why when a poet passes the rose flower is so beautiful, you cannot conceive! And then passes a scientist absolutely oblivious of the fact that the rose is blooming, that the rose exists. Then passes a businessman; he looks at the rose and thinks

how much he can earn out of it if he sells it. Then comes a child, plucks the rose, plays with it for a few moments, forgets about it, goes on his way...

The rose is nothing. It is you who brings the meaning to it.

People come to me every day and they ask again and again in a thousand and one ways: What is the meaning of life? It has no meaning. You bring meaning to it. You create meaning. Meaning is not an objective fact, so don't look for meaning and don't search for meaning. If you go on searching you are bound to come to the truth that life is meaningless.

That's how existentialists in the West have come to discover that life is meaningless; and they have stopped there, which is very unfortunate. In the East we have come to know it but we have never stopped there. Buddha also came to know that life is meaningless but he never stopped there. This is stopping half-way! Life IS meaningless, but that doesn't mean that your life needs to be meaningless, no; life is meaningless if you don't bring meaning to it. There is no meaning IN it, the meaning has to be given to it. You pour down your being into life, it becomes vibrant with meaning. Then it sings, it dances, it becomes divine.

People ask me, Where is God? Can you show us? I cannot show you God, nobody can show you because God has to be found within. Then you can see him anywhere. Then in a rose you will see him – the rose will become the mirror and you will see God. Then a bird is singing in the morning, and suddenly the note takes on a flavour which was never there – you contributed it, it becomes divine.

Once God is discovered within everything becomes divine. If you have not discovered it within and you go on asking: Where is God? and you go on asking about his address, you will never reach. And all addresses are false because he lives within you, he needs no address.

There is a beautiful story, very ancient. It is said that God created the world, everything was beautiful, then he created man and everything became horrible. With man entered hell. And man started complaining and became almost impossible for God to sleep or to do anything – so many people, and they went on knocking at his door day and night, and it became a nightmare. He must have thought many times to destroy man so that the peace of the world could be regained.

But then some wise counsellor said, There is no need to destroy man, you simply change your abode. You don't live here on this earth. (He used to live here, because of you he had to change his abode.) So God said, Where should I go?

One counsellor said: It is good that you go to Everest. God said, You don't know. Sooner or later there will come a man named Hillary, and he will reach there, and the whole thing will start again. Then somebody said: Go to the moon. God said: You don't know; these things won't help much. Sooner or later man is going to reach everywhere. Suggest somewhere to me where he will not even suspect I am. Then an old counsellor came near to him, said something into his ear, and he nodded; he said, Yes, you are right. The old man suggested: Then you hide within man. He will never suspect that. He will search and seek everywhere except in his own inner world.

The story is beautiful. Almost factual. Not a story but a truth.

WITHOUT LOOKING OUT OF ONE'S WINDOWS ONE CAN SEE THE TAO OF HEAVEN.

THE FURTHER ONE PURSUES KNOWLEDGE THE LESS ONE KNOWS.

Looks paradoxical, but only looks paradoxical. It is not. It is a simple fact. The more one pursues knowledge the less one knows. Go to the pundits; they know so much, but look into their eyes – not even a glimmer, watch them – not even a gesture of knowing; be with them, and there is nothing, they are hollow, absolutely false, nothing inside, just a painted hollowness, a decorated hollowness, decorated by many scriptures, the words of those who have known, but all borrowed, all dead, and surrounded by these dead words they have almost become dead themselves.

Go to a man of knowledge and you will taste dust around him. He may look very very old and ancient, almost in the grave, but you will not find the freshness that is part of life. You will not see a living river in him, flowing, moving always into the unknown. Knowledge is a limitation, howsoever vast, a limitation still. That's why Socrates says that: When I was young I thought I knew all. When I became a little mature I started suspecting, and then I came to realize, that I don't know that much. When I really became old I realized that I don't know at all.

It happened, the oracle at Delphi declared that: Socrates is the wisest man on earth today. People who heard this came to Socrates and they said: This is a paradox! And we are puzzled! Then who is right? If the oracle is right then you are wrong, if you are right then the oracle is wrong, and neither can be wrong. We believe in you, we have known you, we have been around you, we have felt you that you must be true; whatsoever you say cannot be a lie. But the oracle, the divine oracle, it has never been found telling lies. All that has been predicted by the Delphic oracle has always been found true; so we are in a fix, you help us. You say you don't know anything, in fact you say that you know only one thing – that you know nothing, and then comes this oracle and says that Socrates is the wisest man on earth.

Socrates said: There must have been some misunderstanding because I know more about myself than anybody can know about me and I tell you again that I know nothing; at the most this much I can permit – that I know that I know nothing. Nothing more. You go and ask the oracle again, there has been some misunderstanding. Either you have not interpreted it rightly or something else... go again! They went again and they asked the oracle and the oracle laughed and said, That's why we say he is the wisest man on earth, because he knows only that he knows nothing.

There is no paradox. This is the indication of a wise man, that he has come to realize that knowledge is futile that knowledge knows nothing that knowledge is rubbish that knowledge is nonsense howsoever logical it pretends to be – those are all pretensions.

THE FURTHER ONE PURSUES KNOWLEDGE THE LESS ONE KNOWS.

Why does it happen? Because the further you pursue knowledge, the further you are going away from yourself. The more you try to find the truth somewhere outside of you, the further away you are moving, the further away from the Whole in search of the Whole, the further away from yourself in search of your authentic being, the further away from consciousness in your search.

What are you searching for? That which you are searching for is already within you. Religion is the search for that which is already the case. Religion is the search for that which is already the reality.

If you go further away from yourself you will know less and less and you will think you are knowing more and more. Scriptures you will know, words you will know, theories, and you can go on spinning and you can go on weaving more and more out of these words and you can make palaces in the air, but they cannot be more than airy, abstract – they don't exist, they are made of the same stuff as dreams. Thoughts and dreams are made of the same stuff – they are ripples on the surface of an ocean; they have nothing substantial in them. If you want to know the truth come back home.

I always say seek and you will miss, don't seek – and find, because the very effort to seek means that you have taken it for granted that it is not with you already. From the very beginning your search is doomed. One day, seeking, searching, accumulating knowledge, the fact will strike home that you are a fool, that it would have been better before going into the vast world to seek, to have looked inside.

Again a small parable of Rabia Al-Adawia. One evening, the sun was setting and the neighbourhood found her searching for something on the street – an old woman, everybody loved her; of course everybody thought her a little crazy, but she was a beautiful person – so they all rushed to help her and they asked, What has been lost? What are you searching for? She said: My needle. I was doing some needlework and I have lost my needle. Help me! You are so kind! So they all engaged in the search.

Then one man, seeing the fact that the street was so big and the needle was such a small tiny thing and that unless they exactly knew where it had been dropped it would be almost impossible to find it, came to Rabia and said: Tell us exactly the spot. Rabia said: Don't ask that because in fact I have not lost it outside my house, I lost it inside.

They all stopped searching and said: Crazy woman! Then why are you searching here outside in the street when you have lost it inside the house? Rabia said: THERE is much darkness. Here is a little light, how can you seek when there is darkness? And you know I am poor, not even a lamp with me. How can you seek when there is darkness? So I am seeking here because still a little sunlight is left, and still something can be done to search.

The people started laughing. They said: You are really crazy! We know that in darkness it is difficult to search, but then the only way is to borrow a lamp from somebody and search for it there. Rabia said: I never thought you people were so wise. Then why do you always SEEK outside? I was just following your ways. If you are so understanding why don't you borrow a lamp from me and search inside? I know there is darkness...

This parable is meaningful. You search outside: there is a reason – because inside everything is so dark. You close your eyes and there is dark night, you cannot see anything; even if something is seen it is nothing but a part of the outside reflected in the inner lake – thoughts floating which you have gathered in the marketplace, faces coming and going, but they belong to the outside world. Just reflections of the outside, and vast darkness One becomes afraid. Then one thinks it is better to seek outside, there at least there is light.

But that is not the point. Where have you lost your truth? Where have you lost your being? Where have you lost your God? Where have you lost your happiness, your bliss? Better it will be before you go to the infinite maze of the outside world, better it will be to first look within. If you cannot find

there then it is all right – you go and search outside. But that has never happened. Whoever has looked within has always found – because it is already there – only a look is needed, a conversion, a returning of consciousness. Just a deep look.

THE FURTHER ONE PURSUES KNOWLEDGE THE LESS ONE KNOWS. THEREFORE THE SAGE KNOWS WITHOUT RUNNING ABOUT...

In the running you are missing, wasting life, energy, opportunity. Don't go on running about and about and about. Stop running, that's what all meditation is about: stop running, sit quietly with closed windows and doors, settle inside, rest inside, relax inside, let the turmoil settle a little, then start looking.

It will be like groping in the beginning, in the beginning the darkness will be too much, but as you become accustomed to it the darkness starts changing its quality.

It is just like when you come from the outside and it has been a hot day and the sun has been too cruel and you come inside the room of your house, you cannot see; everything looks dark because the eyes are focussed with the sun, the eyes are accustomed to too much light. A sudden change – the eyes will take a little time to settle, that's all. Patience is needed. When you move inwards nothing will be seen – don't be impatient, don't say just after a minute that all the Buddhas are false, they say inside is bliss but I don't see anything.

It happened to one of the most penetrating thinkers the West has ever produced, it happened to David Hume. Again and again coming across the Eastern teachings – Go within; Close your eyes; See – one day he thought: Let us try, knowing well that there is nothing. These Eastern people are mad, illogical, irrational, introverts, fooling themselves and nobody else. He said, Better at least to try. He closed his eyes just a single minute – then he opened them and wrote down in his diary: There is nothing except darkness, a few thoughts floating, a few sensations, and nothing else...

Don't be so impatient. Wait. Let things settle inside, it takes time. You have been unsettling them for so many lives, settling will take a little time, a little patience – and nothing else is needed. You need not try to settle them because that will disturb them again, you will stir them up more; you simply don't do anything. because that will disturb them again, That is the meaning of Lao Tzu's beautiful phrase WU – WEI, do by not doing. You simply don't do anything and it happens; that is doing by not doing. Just close your eyes and wait and wait and wait and you see layers of disturbance falling, settling, things falling into their places, and silence; and by and by darkness becomes light, and that One is known by knowing which all is known. Because that One is the seed. That art thou, Swetaketu.

THEREFORE THE SAGE KNOWS WITHOUT RUNNING ABOUT, UNDERSTANDS WITHOUT SEEING, ACCOMPLISHES WITHOUT DOING.

And that is the greatest accomplishment, that which is accomplished without doing anything at all. Remember, whatsoever YOU can do cannot go beyond you, how can it go? If you do it, it will remain lower than you, it cannot go higher than you. Whatsoever you do will be part of your mind, it cannot be transcendental. Whatsoever you do will be done by the ego, it cannot be your being. So non-doing is the only way to do it.

Sitting still, sitting quietly, not doing anything, and the grass grows by itself. And then the effort, the doing, is still. Such a tremendous and vast silence descends on you... was reading a Japanese poem just a few days before; line of it penetrated me very deeply, came part of my heart. says:

WITH NO BIRD SINGING HE MOUNTAIN IS YET MORE STILL.

When there is no doing, even the birds are no more singing, nothing is there, everything is calm and quiet, suddenly you become aware that nothing has been lacking from the very beginning; that which you are seeking – you have always been that. Suddenly you realize that the Master of Masters is sitting there on the throne. And you start laughing.

Bokuju became enlightened – enlightened? Don't take the word very seriously, is nothing serious, it is the ultimate in fun, it is the last joke – Bokuju became enlightened and he started laughing, a belly laugh, he became crazy. People gathered, and they started asking, What is the matter? Please tell us, what has happened? He said, Nothing has happened, and I was mad, searching and seeking for that which is already there in me.

Whenever people used to ask Bokuju: What did you do when you became enlightened? he said: I laughed, and I laughed loudly. And he said: I have still not stopped laughing. Whether you hear it or not, that is not the point, I have still not stopped laughing. What a joke! You have it already and you have been searching and seeking and you could not find it, not because it was not there but because it was so much there and so close to you that you could not see it.

Eyes can see that which is far away, eyes can see that which is distant because eyes need a perspective, hands can touch that which is different and distant, ears can hear that which is outside – that's why Lao Tzu says he understands without seeing, because how can you see yourself? Who will see whom? The seer and the seen are one there, no eyes are needed. Who will do? Who will make the effort? It will be just like a dog chasing its own tail, it will be simply foolish....

And this is what you are doing, chasing your own tail. Stop and see it is your own tail, there is no need to chase it, and by chasing you are not going to get it ever. By chasing you miss, by non chasing you accomplish.

... ACCOMPLISHES WITHOUT DOING.

And then time disappears. Then knowing disappears, because knowing is there to know something, knowing is a faculty to KNOW; once you have known, there is no point in the faculty remaining, it simply disappears.

Time disappears because time is there because you are frustrated, it is created out of your frustration so that you can hope for the future and somehow bear the frustration and tolerate it, and console yourself.

Mind and time are not two things but aspects of one thing. When both disappear for the first time YOU ARE in your absolute glory. Say it this way – you have become a god, a Buddha.

And ask the awakened ones: they all say the same thing, that it has to be accomplished without any effort on your part. It is the effort that has created the whole mess.

Dropping all effort, just sitting silently looking within – WU-WEI.

CHAPTER 2

Don't do Nothing!

12 August 1975 am in Buddha Hall

Question 1

IS NOT THE SEARCH FOR ENLIGHTENMENT A SELFISH SEARCH?

Yes, it is. And the most selfish. There is nothing like it, it is incomparably selfish.

And one has to be selfish, there is no other way to be. And all the teachings that go on telling you not to be selfish have not helped; rather, they have distracted your being, they have made you unnatural.

Self is your centre, and to be selfish is the only way there is to be. The more you try to be NOT SELFISH the more you become eccentric. (The word eccentric is beautiful; it simply means off-centre.)

Then you are rooted no more in yourself, then you are grounded no more in your being, and a man who is not grounded in his being lives a false life, lives an artificial life. His whole life is more like a dream than like a reality.

And deep down you cannot help. Deep down you remain selfish. At the most you become hypocrites.

You try to be unselfish, but that is an impossibility. Even in your effort to be unselfish you will remain selfish. So you create a duality, a conflict, and whatsoever you say on the surface deep down you go on denying it – and you know it well because how can you deceive yourself.' The surface says one thing, the depth goes on broadcasting just the opposite.

It happened, there was a case against Mulla Nasrudin in the court and the judge asked: Did you sleep with this woman, Nasrudin.' Nasrudin said, No, your honour, not at all, your honour, not even a wink!

This is the situation. You say something and immediately your inner depth contradicts it. You become a contradiction. You become tense. Your life becomes a deep anguish, a suffering. I teach you to be totally selfish because I teach you that which is natural. But if you understand me well – which is difficult, you may misunderstand me – if you are really selfish then much flows out of your life which is absolutely unselfish. Because when a man is grounded in his own being he has so much to share, so much to give, there is no need to be altruistic.

If you are centred you ARE altruistic because you have overflowing love, overflowing being, you HAVE to share. You are just like a flower, so full of fragrance it goes on sharing it with the winds. You are like a pregnant being, you carry so much within you that you have to give, to share, and by sharing it grows more – but you share it from your centre.

So I am not saying that when you become selfish you are not unselfish then, no, just the opposite. When you try to be unselfish you remain, deep down, selfish. When you become totally selfish a tremendously beautiful unselfishness happens in your life. But you are not even conscious about it because if you are conscious it is false.

Things which are natural and healthy need no consciousness. Are you conscious of your breathing? Yes, sometimes, when something goes wrong, when something is ill, when the breathing is not as it should be – then you become alert, then you are alarmed, then you become conscious. Otherwise the breathing goes on day and night, twenty-four hours, whether you are asleep or awake, whether you are in love or in hate, whether you move or you sit, whatsoever you do the breathing continues. It does not depend on your being conscious of it – and it is fortunate that it doesn't depend on your consciousness, otherwise you would have been already dead.

If you had to be careful about it, if you had to DO it, it would have stopped long before.

Unselfishness should be like breathing. You should be centred, then it happens. Unselfishness is not the opposite of selfishness, unselfishness is the by-product of being totally selfish. This is what I teach you. And all the churches and all the religions and all the priests and preachers, they have been teaching you just the opposite. They have corrupted humanity, they have poisoned your minds.

You cannot be centred and you are trying to help others, to be of service to them. The only help that you can give, the first and the very basic thing, is to be centred and rooted within yourself.

Yes, enlightenment is a selfish search.

This is half of the answer I would like to give you. Now the other half.

Because enlightenment is a selfish search, the most selfish, incomparably selfish – that's why you cannot attain enlightenment through search. The search will make you a beautiful person, wise, compassionate, in a thousand and one ways, but not enlightened.

So, for me there exist three types of persons; one, the so called religious person, the moral, the puritan, the so-called good, who goes on trying to be unselfish and remains selfish. Second, the person who knows there is no other way to be, that to be selfish is the only way there is, who becomes centred and becomes unselfish, who through selfishness attains to unselfishness, as a by-product, he makes no effort to attain it. And the third person who is neither selfish nor unselfish. He is the enlightened person who goes beyond duality, who goes even beyond self.

Hidden in yourself is no self. Hidden behind you is emptiness, nothingness, what Buddha has called SUNYATA, absolute nothingness.

So the second part of the answer: You cannot attain to enlightenment through search. All search fails there, because until the seeker is lost enlightenment is not possible, and how can the seeker be lost if there is search? How can the seeker be lost if there is self?

It is not possible. So what happens? How does a man become enlightened?

He searches and searches, and there comes a moment when he realizes the total absurdity of searching for it; because you can search for something which is not already within you, you can search for something which is in the future, but how can you search for that which is already the case? Through searching you will miss it.

How can you search for the seeker himself? The seeker can search for everything except himself. Trying to search for himself is absurd. How can the seeker seek himself? For search a distance is needed between the seeker and the sought.

When the distance is not there – and it is NOT THERE – the seeker is the sought. When this is realized... and this is realized after much search, remember – don't drop searching, I am not saying that – this is realized after many failures, when all hope is lost. This is realized only when you have searched in all the ways possible, when you have done all that you could, no stone has been left unturned, not even a single corner has been left unsearched, you have done all that can be done, nothing is left – then you simply sit; the search drops from you; no hope, no possibility of ever gaining this goal; in a moment of absolute frustration you drop the search – this is how it happened to Buddha, this is how it happened to me, this is how it always happens.

You make tremendous effort, that is needed! I'm not saying that right now you can drop the search, how can you drop it if you have not got it?

Search hard. Make all the efforts you can, bring your total energy to it, but I am not saying that through it you will attain. Without it you will never attain, through it no one has ever attained. You will have to pass through it.

Go in, and then a moment comes when you come out freed from all search and seeking. Suddenly you turn inwards, because search is always outward: seeking, you always look somewhere else, seeking, you run all over the space, seeking you go in all directions – and there is within you something that is beyond all directions. You may call it the eleventh direction.

There is within you something which need not be searched for but only realized. It happens in a single moment, not even in a single moment, in a split second – not even that; it doesn't happen in time.

Search stopped, seeker gone, suddenly it is there. It has always been there.

Question 2

WHAT IS THE DIFFERENCE BETWEEN KNOWLEDGE AND WISDOM, AND UNDERSTANDING?

There is a lot of difference, and the difference is not quantitative, it is qualitative. Knowledge is belief. Knowledge is others' experience not your own. They say there is God and you believe in it. This is knowledge.

A young man can become very knowledgeable. There is no trouble in it. You need a good memory, you need to make a little effort. The same thing can be done some day by a computer: you will carry a computer in your pocket, no need to make your head too heavy with the libraries, the computer will carry all the knowledge.

Remember, soon computers will replace all your knowledge. The pundit is going to disappear from the world, the computer will take its place. And I say 'its' place knowingly, consideredly, because a pundit is a mechanism, he is not a man.

That's all you have been doing with the brain – you go on feeding it information.

Knowledge is borrowed. Others know it, you believe they must be true. Wisdom comes through your own experience. Knowledge is an accumulation, wisdom is also an accumulation. But knowledge is accumulation of others' experiences, wisdom is accumulation of your own experience. A young man can never be wise; he can be knowledgeable, but for wisdom time is needed. Old people are wise because you have to pass through experiences.

You can read many books on love and you can know much about love, what others have said about it, but to know love itself you will have to pass through experience – which is time absorbing. By the time you know something about love the youth, your young age, will have gone. You will be old, but wise.

Old age is wise, youth can be knowledgeable. Wisdom is one's own experience accumulated, knowledge is others' experience accumulated by you.

Then what is understanding? Understanding is non accumulative. What difference does it make whether somebody else experienced and you believed, or you experienced and then you believed? That experience is of the past. It is no more there, and you have changed so much – and everybody is changing every moment – that an old man who says that 'In my youth I experienced THIS,' is talking about somebody else because he is no more the same.

A little closer wisdom is than knowledge, but not very close. Understanding is non-accumulative, you don't accumulate either others' experiences or your own. You need not accumulate, you grow. Understanding is always fresh, wisdom is a little dusty and old, wisdom is always of the past, your own past. Knowledge is also of the past – of others' pasts. But what difference does it make finally? Because your own past is as far away from you as others' pasts; you are no more the same. Every moment the river is flowing, says old Heraclitus, you cannot step in the same river twice.

Your own youth – you cannot step in it twice; you have learnt something from your experience, you carry it. Knowledge can be washed away, wisdom also. They can be brainwashed, completely wiped from your mind. Understanding can never be brainwashed, it is not part of the brain, it is non-accumulative. All that is accumulative is accumulated in the brain.

Understanding is of your being, it cannot be washed away – you cannot brainwash a Buddha; in fact he himself has brainwashed himself completely, he has cleaned his slate himself, how can you clean him? He is non-accumulative, he lives moment to moment. Through living his being grows. If through living your knowledge grows, it is wisdom; if through living your being grows, it is understanding; and if without living your accumulation grows, it is knowledge.

Understanding is the real flowering of being. A man of understanding is mirror-like. A mirror carries nothing. A mirror always lives in the immediate present, whosoever comes before it, it reflects.

You ask me a question. The question can be answered through knowledge, that is, experience of others; the question can be answered through wisdom, experience of my own; the question can be answered through understanding – then I am just a mirror, I simply respond.

You ask, you come before my mirror, I simply respond. That's why a man of understanding will always be felt contradictory, inconsistent, because what can he do? He does not carry the past, his answers are not coming from his past, his answers are coming right now this very moment from his being. And every moment the world is changing, it is a flux, so how can an old answer be given again? Even if the words appear to be old the answer cannot be old.

Understanding is non-repetitive and non-accumulative. Wisdom is accumulative, repetitive, knowledge is accumulative, repetitive. Knowledge is sheer belief, wisdom has a little experience in it, understanding is totally different. It is your presence, your mirror-like presence. It is a response.

Old people can be wise, young people can be knowledgeable, only children can be understanding. That is the meaning when Jesus says that, Only those who are like children will be able to enter in my kingdom of God.

When you again become childlike, fresh, carrying no past, carrying no ready-made answers within you, carrying NO answers, just a deep emptiness, then something echoes in you. Somebody asks a question – no answer comes from the memory, no answer comes from the experience, but the answer is a response this very moment.

Understanding is always of the now and the here.

Understanding is the most beautiful thing that can happen to a person. Drop knowledge, and then drop wisdom also. Don't believe in others' experiences and don't believe in your own experiences either, because they are of the past – you have passed from there, they are no more a part of existence things have flowed on, the river has passed under a thousand-and-one bridges, and it is not the same river, even if you see it flowing. It is not the same river, it is constantly changing.

Except for change, everything is changing. Change is the only permanent factor in existence so how can you rely on the past? If you rely, you will always miss the present.

Old people, wise, are always ready with great advice to give to anybody – full of advice; nobody listens to them – that is good, never listen, because you will never live the same experiences as they have lived. The river will never be the same again. If you follow them you will become false, inauthentic, untrue, you will be a lie.

And never listen to your own experience either because you are also getting old every day, and yesterday will always be giving advice. A new situation arises and the yesterday is ready there, and the yesterday says, the old man within you says: This is the advice, do THIS, because we did this yesterday and it was good, and it worked, and you succeeded.

Don't listen to your own inner old man. Be alert! Aware of the total situation. AND DON'T REACT; respond. If everything is new let your answer also be new. Only the new can meet the new, only the new can solve the new, only with the constantly fresh and new do you remain alive and true to life.

Question 3

WHEN MEDITATING WITH NO SET TIME LIMIT I BECOME AWARE OF MY GREAT ANXIETY ABOUT TIME. YOU SAID THAT TIME CONSCIOUSNESS IS FRUSTRATION. COULD YOU PLEASE SPEAK ABOUT THIS FEAR OF TIME?

That is the only fear there is: the fear of time. The fear of death is also fear of time because death stops all time.

Nobody is afraid of death. How can you be afraid of something that you have not known? How can you be afraid of the absolutely unknown, unfamiliar, strange? Fear can only exist with something which is known. No, when you say 'I am afraid of death' you are not afraid of death – you don't know! Who knows? – death may be better than life.

The fear is not of death, the fear is of time.

In India we have the same term for both. Time we call KALA and death also we call KALA. We have one term for both death and time. It is meaningful, the word KALA is meaningful, very significant, because time is death, and death is nothing but time.

Time passing means life passing. Fear arises. In the West the fear is more acute; it has almost become chronic. In the East the fear is not so much, and the reason is that the East believes that life continues for ever and ever; death is not the end; this life is not the only life; there have been thousands and thousands of lives in the past and there will be thousands and thousands in the future. There is no hurry. That's why the East is lazy: there is no hurry! That's why in the East there is no time-consciousness – somebody says: I will come at five o'clock SHARP, and he never turns up. He does not feel any responsibility towards time, and you are waiting and waiting, and he comes after four, five hours and he says, What is wrong in it? So what?

In the West time is very short, because Christianity, Judaism, both believe in only one life. That has created the anxiety. There is only one life, seventy years at the most; one third lost in sleep – if you live sixty years, twenty years are lost in sleep, twenty of the remaining years are lost in education, this and that; the remaining twenty years – the job, the occupation, the family, marriage and divorce, and if you really calculate you will find there is no time to live!

When will I live? Fear grips the heart, and life is passing, time is flowing out of your hands and death is reaching every moment with such a constant pace – any moment it can knock at the door. And time is irrecoverable, you cannot recover it back, gone – gone for ever.

Fear, anxiety, a time neurosis – it is becoming chronic, it is almost as if it has become second-nature to Western man, continuously alert that time is going, and afraid.

The fear is basically that: I have not yet been able to live, and time is moving, and it cannot be recovered, I cannot undo it; gone – gone for ever. And every day life is shrinking, becoming smaller and smaller and smaller...

The fear is not of death, the fear is of time, and if you look deeply into it then you find that the fear is of unlive life – you have not been able to live. If you live, then there is no fear. If life comes to a fulfilment, there is no fear. If you have enjoyed, attained to the peaks that life can give, if your life has been an orgasmic experience, a deep poetry vibrating within you, a song, a festival, a ceremony, and you lived each moment of it to its totality, then there is no fear of time, then the fear disappears.

You are ready even if death comes today, you are ready. You have known life – in fact you will welcome death because now a new opportunity opens, a new door, a new mystery is revealed: I have lived life, now death is knocking at the door; I will jump to open the door – Come in! Because life I have known, I would like to know you also.

That's what happened to Socrates when he was dying. His disciples started crying and weeping – and it was natural. Socrates opened his eyes and said, Stop! What are you doing? Why are you crying and weeping? I have lived my life, and I have lived it totally. Now death is coming and I'm very very enthusiastic about it. I am waiting with such great love and longing; with hope. A new door opens, life reveals a new mystery.

Somebody asked, Are you not afraid? Socrates said: I don't see the point why one should be afraid of death? Because in the first place I don't know what is going to be, and secondly: there are only two possibilities, either I will survive – then there is no problem of fear, or I will not survive – then too there is no problem of fear. If I don't survive there is no problem – when I am not, there cannot be any problem, and if I survive as I am here, if my consciousness survives, there is no problem because I am still there.

Problems were there in life also – I solved them, so if I am there and there are problems I will solve them – and it is always a joy to solve a problem, it gives a challenge. You take the challenge and you move in it, and when you solve it a great release of happiness happens.

The fear of death is fear of time, and the fear of time is, deeply, fear of unlive moments, unlive life.

So what to do? Live more, and live more intensely. Live dangerously. It is your life, don't sacrifice it for any sort of foolishness that has been taught to you. It is your life, live it. Don't sacrifice it for words, theories, countries, politics, don't sacrifice it for anybody.

There are many who are ready like butchers; they can get hold of you; and they have implanted within you conditionings: Your nation is in danger – die for it! Absolute foolishness. Your religion is in danger – die for it! Nonsense. It is your life, LIVE IT! Don't die for anything else, die only for life.

That's the message. And then there will be no fear.

But there are people who are ready to exploit you. They go on saying – Die for this, Die for that. They are ready for only one thing – that you should become a martyr, and then there will be fears.

Live it! And don't think that it is a courage to die. The only courage is to live life totally, there is no other courage. Dying is very simple and easy. You can go and jump off a cliff, you can hang yourself – it is such an easy thing. You can become a martyr to a country, to a god, to a religion, to a church – all butchers! all murderers!

Don't sacrifice yourself. You are here for yourself, for nobody else.

And then live. And live in total freedom so intensely that every moment is transformed into eternity. If you live a moment intensely it is transformed into eternity. If you live a moment intensely you move into the vertical, you drop out of the horizontal.

There are two ways of being related with time: one is just to swim on the surface of the ocean, another is to dive deep, to go to the depths.

If you are just swimming on the ocean of time you will be always afraid because the surface is not the reality. The surface is not really the ocean, it is just the boundary, it is just the periphery. Go to the depth, move towards the depth. When you live a moment deeply you are no more part of time.

If you have been in love, and deeply in love, time disappears. When you are with your beloved or your lover or your friend suddenly there is no time. You are moving in depth. If you have loved music, if you have a musical heart, you know time stops. If you have the sense of beauty, aesthetic sensibility and sensitiveness – look at a rose and time disappears, look at the moon and where is time? The clock immediately stops. The hands go on moving but time stops.

If you have loved anything deeply you know that you transcend time. The secret has been revealed to you many times. Life itself reveals it to you.

Life would like you to enjoy. Life would like you to celebrate. Life would like you to participate so deeply that there is no repentance for the past, that you don't remember the past, because every moment you go more and more deep – every moment life becomes more and more beautiful, more orgasmic, a peak experience, and by and by, when you become attuned to the peak, that becomes your abode.

That's how an enlightened man lives, he lives totally and moment to moment.

Somebody asked a Zen Master: Since enlightenment what have you been doing? He said: I carry water from the well, I cut wood in the forest, when I feel hungry I eat, and when I feel sleepy I sleep, that's all.

But remember well, when a man who has come to a deep understanding of his own being cuts wood, he simply cuts wood. There is nobody else there. In fact the cutter is not there, only the cutting of the wood, the chopping. The chopper is not there because the chopper is the past. When he eats he simply eats.

One great Zen Master has said: When sitting sit, when walking walk, above all, don't wobble.

Time is a problem because you have not been living rightly – it is symbolic, it is symptomatic. If you live rightly the problem of time disappears, the fear of time disappears.

So, what to do? Each moment, whatsoever you are doing, do it totally. Simple things – taking a bath; take it totally, forget the whole world; sitting, sit; walking, walk, above all don't wobble; sit under the shower and let the whole existence fall on you. Be merged with those beautiful drops of water falling on you. Small things: cleaning the house, preparing food, washing clothes, going for a morning walk – do them totally, then there is no need for any meditation.

Meditation is nothing but a way to learn how to do a thing totally – once you have learnt, make your whole life a meditation, forget all about meditations, let the life be the only law, let the life be the only meditation. And then time disappears.

And remember, when time disappears, death disappears. Then you are not afraid of death. In fact you wait.

Just think of the phenomenon. When you wait for death how can death exist?

This waiting is not suicidal. This waiting is not pathological. You lived your life. If you have lived your life death becomes the very peak of it all. Death is the climax of life, the pinnacle, the crescendo.

You lived all small waves of eating, drinking, sleeping, walking, making love, small waves, great waves, you lived – then comes the greatest wave. You die! You have to live that too in its totality. And then one is ready to die. That very readiness is the death of death itself.

That's how people have come to know that nothing dies. Death is impotent if you are ready to live it, death is very powerful if you are afraid. Unlived life gives power to death. A totally lived life takes all power from death. Death is not.

Question 4

DO YOU AGREE WITH THE VIEW THAT HISTORY REPEATS ITSELF?

Nothing repeats itself except stupidity and history is stupidity – it repeats.

Question 5

HOW CAN ONE COME TO KNOW THAT NEITHER HE NOR ANYBODY ELSE DIES?

There is no other way except to die.

One Zen Master was asked – a great emperor came to enquire; he was afraid of death, as everybody is, and of course an emperor has more to lose than a beggar so an emperor is bound to be more afraid of death than a beggar; death will take more from an emperor than from a beggar and so of course obviously he is more afraid. He became old and he came to the Zen Master and he asked:

Tell me something about death, Master. The Master said, How am I to know about it? The emperor said, But you are an enlightened Master. He said: Yes, but – an alive one, not dead, how am I to know about it?

This moment life is there – live it. That is the training for death. Otherwise when you are dead you will ask What is life? When you are asking 'what is death?' and whether the same continues to be after death or not, know that you are alive missing the possibility, the opportunity, to know what life is.

I will tell you one secret don't tell it to anybody, and if you do tell, please tell them not to tell anybody else. People who are alive, they come to me and they ask, What is death? And ghosts also come to me and they ask, What is life?

Please, while you are alive live it well so that when you become a ghost you need not go to a Master and ask: What is life? And if you can know life you will be able to know death, because knowing is the thing. If you have the capacity to know life you will have the capacity to know death.

Knowing should be developed, that's what Lao Tzu goes on saying – not knowledge but knowing. And remember, if you ask me, and if I say Yes, you will survive death, that will be knowledge for you, not knowing.

And I am not here to help you become more knowledgeable. That would be a sin and I would suffer for it. I am here to make you more knowing; not to give you information but just to give you a situation in which you grow and your being flowers.

Don't bother about death. Right now you are alive, so alive. Live life, so that you can know it. If you can know life you have already known death because death is the innermost core of life.

A child is born. You think he will die after seventy years? Then you are wrong. A child is born, he brings his death within him at the innermost core of his being. It takes seventy years for him to discover that core. It takes seventy years for that core to spread all over him, then one day suddenly he disappears.

Death is nothingness within you, nothing else, just nothingness within you. A beautiful phenomenon! Life is beautiful, but it is nothing compared to death. Death is tremendously beautiful. Thousands and thousands of lives are nothing before death because death is the very crescendo. It is nothingness.

In deep meditation you will realize what nothingness is. You will come across death, and that is the only way to know it – come across it.

So if when meditating deeply one day suddenly you feel that you are going to die – don't get scared. Die! Let go. Let it happen. And death would have happened, and you would have remained a witness. Death will be all around and you will be hovering over it, and knowing it. But let it be a knowing not a knowledge.

Question 6

WHY IS IT THAT EVEN THOUGH ONE OFTEN GAINS A DEEP AWARENESS AND UNDERSTANDING INTO ONE'S BLOCKS, PROBLEMS AND DREAMY EXISTENCE, STILL THE EXPLOSION OUT OF THIS STATE INTO SAMADHI DOES NOT COME? IS NOT AWARENESS ENOUGH TO BRING THIS ABOUT?

Awareness is enough to bring this about but that awareness is not enough in you. Awareness is enough to bring it about; if it is not coming that means that awareness is not enough in you, and what you call awareness may be nothing but a thinking about it, otherwise the explosion will come.

You go on thinking about things, and when you think, you think it is the real thing.

There are people who think they love, there are people who think they are aware, there are people who think that they are in meditation – but these are all thinkings, not lived experiences. Then the explosion will not happen. Otherwise it has to happen!

If it is not happening know well you are not aware, you are simply thinking that you are aware.

And why be so anxious about the explosion? You have moved into the future. Only thinking moves into the future, awareness never. Awareness is always here now. I use the word here now as one word, they are one. Awareness is here now. The moment you have started thinking about the future, are anxious about the future, worried about the result, you are not aware. Only thinking is worried about the result. Life is totally unworried about the result. Result is not the point at all.

You love a person, you think about the result, what is going to happen out of it. If you think, you have not loved; if you love, you never think of the result, it is enough unto itself, there is no going anywhere.

If you meditate, meditation is so beautiful, who bothers about the result? And if you bother about the result, meditation is not possible. This result oriented mind is the only barrier, the only block. There are not many blocks, the only block is that of the result oriented mind: never here-now, always somewhere else thinking of the result; while making love, thinking about the result.

They have destroyed in the West even the beautiful phenomenon of love because now books are there which are giving you clues and concepts about results. While making love people are thinking whether the orgasm is going to happen or not. You have stopped it, it cannot happen now because with this mind orgasm is impossible. Orgasm is a no mind state. It happens when the mind is not there, it happens when you are totally in the moment.

Because of so many people in the West thinking about orgasm more and more books are published on how to attain it. The more books are published, the less it becomes possible to attain it. Then more books are needed.

This is how supply and demand go on in a vicious circle.

It seems within twenty-five years, this century – we all will be there to see it – when this century ends the West will have become completely incapable of orgasm, because when you think, thinking functions as a barrier. And then we start manipulating.

I have come across books titled HOW TO MAKE LOVE. Can you think of anything more foolish? Love is being transformed into a technique, then love also becomes a know how.

Love, or God, are not techniques. They are not things to do, they are ways of being, not ways of doing. And the way of being insists for only one condition to be fulfilled and that is – you be totally there.

Why think about the results? What is wrong in the present moment? Right now what is lacking? I am here, you are there, the trees are happy, the sky is beautiful, what is lacking? How can there be more perfection than there is right this moment? Everything is perfect as it is.

But your mind says No. Many things have to be done, then you can become perfect. This is the disease, the canceric growth in the mind about the result, about improving things, about doing better. Everything is perfect, you need not be perfectionists, you will only mess things up more, you cannot improve upon them. Just try to be in the present, relax in the present, and let the future take its own course.

Don't be end oriented. Let the means be the end. Let the way be the goal.

Question 7

ON THIS SIDE OF THE FENCE IT DOES NOT LOOK LIKE A JOKE BUT A NASTY TRICK...

It is because of you, otherwise it is a beautiful joke. But it is your interpretation, this NASTY, this TRICK, it is your interpretation. Drop your interpretation and look again. Give a fresh look to it; it is a joke, and beautiful, and God is a joker.

There is a beautiful Jewish parable: It happened in a certain village that whenever there was some difficulty the rabbi would go to the forest, there perform a certain ritual magic and pray to God, and always then the village was helped.

Then the rabbi died. He was succeeded by another rabbi. There was some difficulty, so the next rabbi went to the forest; but he didn't know the exact place so he said to God: I don't know the exact place where that old man used to do the trick so I will do it anywhere – you are everywhere so that is not the point, you can listen from everywhere. He performed the ritual and the village was helped.

Then he died, and another young man followed. Again there was some difficulty. The man went to the forest and he said to God: I don't know the place, I don't know the ritual, but you know all, so what is the point of doing it? I simply say to you: Save my village from this difficulty. And the village was helped.

Then that man died. Then it was another young man, and the village was again in difficulty. The young man never went to the forest, he sat in his chair and he said, Listen! I don't know the place where those old people used to go, I don't know the ritual, I don't know the prayer that they used to say, but I will tell you a story – and I know you love stories – please help my village. And he told a story, and the village was helped.

I love this parable. God is a storyteller, he loves jokes, but if it looks a nasty trick it is your interpretation. Drop your interpretation and just look again with a fresh mind, with no interpretations, with no hangover from the past, and you will start giggling. The world is so beautiful, the joke is perfect.

Question 8

HOW MUCH PATIENCE IS NEEDED? IS THERE REALLY NOTHING WE CAN DO?

The moment you ask how much, you miss the point. You cannot ask how much patience is needed. The very question says that the patience is not there, you are impatient. Patience never asks how much, patience always knows that whatsoever you do it is always less than needed.

That's why those who have attained always say: When we attained it was not because of our efforts, it was because of his grace.

Don't ask how much patience. The very question comes out of impatience.

And IS THERE REALLY NOTHING WE CAN DO? Yes, there is really nothing that YOU can do. The doer is the barrier. You are the hindrance. Drop this you and the doer. Life is a happening, it is not an act, and all that is great and beautiful is a happening. You cannot do it, you can only allow it to happen, please allow it; all that you need to do is to allow it.

It happened, a man came to the rabbi of the village, very harassed he was, very puzzled, worried. He said: Now you will have to help me, Rabbi. I am in much trouble. My twelfth child was born today – I am a poor man, I cannot support myself, my wife and twelve children. You can understand my plight. You help me, what should I do?

The rabbi jumped. He said, Do? Take my advice – don't do nothing!

And you also please take my advice – don't do nothing.

Allow, let it happen. It is always around the corner, you are so closed! It is always ready to happen any moment, but you don't allow it, you go on pushing the river. Float with it, flow with it.

Question 9

DO ALL BEINGS EVENTUALLY FIND THEIR WAY TO ENLIGHTENMENT?

I don't know. Maybe, maybe not. I know only one thing, that everybody is already enlightened. Whether you will come to know it eventually or not depends on you. How can I answer for you?

If you go on doing the things you have been doing, you can go on doing for eternity.

This much I know: that everybody is already enlightened. Whether he will come to know it eventually or not depends, depends on himself.

CHAPTER 3

Conquering the World by Inaction

13 August 1975 am in Buddha Hall

LAO TZU SAYS: THE STUDENT OF KNOWLEDGE AIMS AT LEARNING DAY BY DAY, THE STUDENT OF TAO AIMS AT LOSING DAY BY DAY. BY CONTINUAL LOSING ONE REACHES DOING NOTHING. BY DOING NOTHING EVERYTHING IS DONE. HE WHO CONQUERS THE WORLD OFTEN DOES SO BY DOING NOTHING. WHEN ONE IS COMPELLED TO DO SOMETHING, THE WORLD IS ALREADY BEYOND HIS CONQUERING.

What is knowledge? And why are all those who have become awakened deeply against it?

Knowledge is a device to fight with existence. Knowledge is a tool in the hands of the ego. Knowledge is a conflict: the part is trying to conquer the whole by knowing the secrets of the whole. Knowledge is the basic ego trip.

Just as money is, power is, knowledge is also – but more dangerous than money, more dangerous than power, because knowledge is more subtle. I must tell you the old biblical story OF Adam's expulsion from paradise. That parable has multi dimensional meanings. One of the meanings is Lao Tzuan: God created the world, and he told Adam not to eat the fruit of the tree of knowledge – but why particularly the tree of knowledge? In fact it seems absurd. Had he prohibited Adam from murder, we could have understood; had he prohibited Adam from moving in sex, then all the world religions would have understood. But God prohibited neither sex nor violence but knowledge. Knowledge seems to be the original sin.

But why should God prohibit it? Why is knowledge dangerous? Because the very effort to know the secrets is aggression. The deepest aggression. The very effort to unveil mysteries is violence.

And the very effort to know means you are getting ready to fight. Otherwise what will you do with knowledge?

Knowledge is a device of aggression, fight and conflict. The part is trying to rebel; the part is trying to have its own centre of being separate from the whole. The part is trying to become the centre of the world itself!

Not that there is a God who prohibited. Yesterday I told you that God loves stories. Now I must tell you that God himself is part of a beautiful story. God is the most beautiful parable. There is nothing like God anywhere. Don't search for him otherwise you will search for him in vain. You will never come across him. God is a parable – but beautiful! It says many things, and you will miss if you think that God is a person. God is not a person.

It happened, once I heard a great philosophical dialogue. I was sitting in a rich man's house, in his beautiful drawing-room; he was chattering constantly, but then the phone rang in the other room and he had to leave me. It was good that he left otherwise I would have missed this great dialogue.

Just by my side there was a big bowl, and two goldfish were swimming in it. The younger one suddenly stopped and asked the other: Do you believe in God? The younger fish looked very philosophic – a seeker. The old one said in a guru-like way: Yes, otherwise who do you suppose changes our water every day? If there is no God who do you suppose changes our water every day?

All concepts of God are like this – Who do you suppose created the world? Who do you suppose goes on controlling the world, managing the world? Just small minds, small concepts. God is not a concept, it is a parable.

So remember when I say 'God prohibited' I don't mean that there is somebody who prohibited. I simply mean that this is a way of saying something. EXISTENCE prohibits knowledge. Existence allows innocence and prohibits knowledge because in innocence the part merges with the whole, remains with the whole, remains one with the whole – and the moment it starts knowing ego arises, ego crystallizes. The part is no more flowing with the whole now, now it has its own mind – to do certain things, not to do certain things; now it has its own choices, now it has its own likes and dislikes.

This is the meaning of the story: suddenly Adam and Eve were expelled from paradise.

You must have wondered where that paradise is. It is not a geographical place, it is a psychological state of mind. Innocence is paradise, knowledge is expulsion.

Every child is born as Adam or Eve and remains in paradise. But then we start teaching him, we start conditioning him. All these teachers and people who condition, all these people who try to make a child knowledgeable, are the serpent who convinced Eve that if you eat the fruit of the tree of knowledge you will become like God, you will have your own centre as God has his centre. If you know, you will become something other than you are.

The whole of knowledge is a seduction to become something which you are not. All knowledge is creating future, all knowledge is creating desire to become something which you are not.

Innocence is to enjoy that which you are, knowledge is to make the effort for that which you are not.

That serpent was the first teacher of the world. That serpent created a rift, and the rift was between being and becoming. All knowledge creates this rift between your being and your becoming. It creates a DREAM. It creates an allurements, an illusion that you can become like gods. But – you are not gods, you can become like gods. Innocence says you ARE, there is no need to become. Otherwise is not possible – you are part of the whole, you have the same quality as the whole has, you are HOLY. Innocence says you are already that. Nothing is to be done. You have simply to enjoy it and celebrate it and delight in it. Knowledge says: As you are you are condemned, you are nothing; you will have to become like gods. Try! Make effort! Do things! Discipline yourself!

Remember, the day a child starts thinking of the future he loses innocence. Only up to that moment, while he goes on enjoying the present, is he a child, innocent; uncorrupted is his being. Becoming has not entered in, he is still in paradise.

Paradise is nothing, paradise is a capacity to enjoy yourself right here and now.

You are in paradise, but still you have lost it because you cannot enjoy here and now. You are thinking, planning for the future, somewhere when you become like gods, then you will enjoy it.

Knowledge creates future. Knowledge creates desire. Knowledge creates becoming. Knowledge is SANSAR, the wheel. When you are in the wheel you go on round and round and round reaching nowhere.

Knowledge is the world. When Jesus says: My kingdom is not of this world, he means the world of becoming. He does not mean this world of the trees and the birds singing and the rain falling, and the sky and the clouds, no, he does not mean by 'this world', this world that surrounds you, he means the world that surrounds your mind and your being, the world of becoming, desire – what Buddha calls TANHA. The desire to be something other than you are already.

And that is impossible. You are going to be in a constant hell. You can be only that which you are already, nothing else is possible. You are simply trying to do something impossible.

You cannot be anything else. How can you be? A rose flower trying to become a lotus flower, a lotus flower trying to become something else... but they are not so stupid, they are still part of paradise. The rosebush just by your side is still in paradise but you are not. The child just sitting by your side may be still in paradise but you are not. I am just here before you, and in paradise, but you are not. So paradise is not a question of geography, it is a question of inner space.

Knowledge creates the rift, it corrupts innocence, it makes you old, otherwise you would remain always like children. And when Jesus says, and he says perfectly rightly, that 'unless you become like children you will not enter my kingdom of God,' that is the secret key to open the closed doors of paradise again.

Knowledge expels you, not God. There is no God, that is just a way of saying the same thing. To say it in easier ways we make parables that you can understand. The moment you become knowledgeable you are expelled automatically, nobody expels you. And the moment you drop knowledge and become innocent again you are accepted back, nobody accepts you.

Knowledge is a device to fight with the whole, and how can you fight with the whole? It is just like a drop of ocean fighting with the ocean; it is going to be a miserable, very very miserable, hellish phenomenon. How can the drop fight with the ocean? It can go on fighting, but there is no possibility of it ever conquering the whole. It will be always in defeat, and that is the hell, always defeated, always defeated, always a failure.

And Lao Tzu says: Knowledge is the only sin. And all those who have awakened to their inner innocence say the same.

Drop knowledge, and become innocent, childlike again. Regain your lost childhood, and suddenly you have become a sage, a saint. Nothing is lacking. Except for this desire to become something else nothing is barring your way.

THE STUDENT OF KNOWLEDGE AIMS AT LEARNING DAY BY DAY, THE STUDENT OF TAO AIMS AT LOSING DAY BY DAY.

Those who are interested in knowledge, their whole effort is to know more and more and more. They go on accumulating, and the more they accumulate, the more they are burdened. You can look around – everybody seems to be carrying such a heavy load, crushed under his own accumulations; suffering, but still clinging to it because he thinks it is something precious.

If you watch yourself you will be surprised that you go on clinging to your agony; you go on desiring that some day, somewhere, the ecstasy will happen, but you go on clinging to your agony, you never drop it. Remember, it is not clinging to you, it cannot cling to you, knowledge cannot cling to you, you cling to it. Not only do you cling, you go on growing it, you go on helping it to grow more and more.

SAYS LAO TZU: THE STUDENT OF KNOWLEDGE AIMS AT LEARNING DAY BY DAY. His whole effort is to learn more, to accumulate more, to know more. And the more he knows the less he becomes inside, because then the being is lost more. Then he becomes a heap of information, a junkyard, and he cannot find himself, where he is. He is lost in the jungle of his own knowledge.

THE STUDENT OF TAO AIMS AT LOSING DAY BY DAY.

Just the opposite is the student of Tao, the student of truth, not of knowledge, the student of being, not of becoming. He is just the opposite. He goes on losing day by day, he unburdens himself, he unlearns. His only learning is how to unlearn. The only thing he is interested in is how to be totally unburdened.

A German philosopher came to see Maharshi Raman. Of course he had travelled long, and he must have thought much about what he was going to ask. When he reached Raman he said, I have come to sit near you, to learn much. Raman looked at him with deep compassion and said, Then you have come to the wrong person because here I teach only unlearning. If you have come to learn you have come to the wrong place, go somewhere else; but if you are ready to unlearn, mature enough to unlearn, then you can stay here.

He was right. Near a sage you go to unlearn. When you are fed up with your learning, when you have learned much and gained nothing, when you know much and you are lost in your knowledge,

when you know much but you have completely forgotten who you are, when you know much about unnecessary things, non essential things, and the essential knowledge about your own being is lost, then you come to a sage to unlearn.

And that is the greatest surrender. It is easy to surrender your wealth, because it is outside you. Robbers can take it, it can be stolen, it is nothing that is part of you, it is outside! You can drop it easily. But your knowledge becomes an inner phenomenon, it gets inside you, it runs in your blood, it becomes part of your bones, it becomes your very marrow; it is difficult to surrender it.

It is easy to learn a thing, it is very very difficult to unlearn it. How to unlearn when you know a certain thing? It becomes very very difficult to not know it. How to drop it? It is so deep in you. Unless you move beyond the mind, for you are identified with the mind, you cannot drop it because then you think 'It is me'. Then you think your knowledge is your being.

Move! All meditations are techniques to move from the mind, to gain a little distance from the mind, to become a little aloof and unidentified with it, to transcend the mind, to become a watcher on the hills so you can see what is happening in the mind. When you are separate from the mind, only then is there a possibility to drop something, to drop knowledge, to unlearn.

THE STUDENT OF TAO AIMS AT LOSING DAY BY DAY.

That is his gain. He gains by losing day by day. That is his learning, he learns by unlearning day by day. A moment comes when he is again a child, not knowing anything. A moment comes when he enters into the paradise again.

He tasted the bitter fruit of knowledge, but he found out it was stupid. Knowledge is deep stupidity.

He found it out, now he comes into paradise again. Now no serpent can seduce him. He comes mature – childlike but mature; a child, innocent – but alert, aware, conscious.

Now he attains to a greater purity, because a purity which has no awareness is bound to be lost. Somebody is going to seduce, somebody is going to corrupt, and if there is nobody, you yourself will corrupt yourself, because you are not alert.

Adam had to be thrown out of the garden of paradise. He was simply innocent. He was Buddha like in one part: he was innocent, he was like Jesus in one part: he was innocent, but the other part was lacking, he was not aware.

Adam is the beginning, Jesus is the end. Adam is half, Jesus is complete – the other half has become aware. Now Jesus is incorruptible. He is not only pure he is also incorruptible, his innocence is now absolute.

THE STUDENT OF TAO AIMS AT LOSING DAY BY DAY. BY CONTINUAL LOSING ONE REACHES DOING NOTHING.

This is very subtle. Pay as much attention as you can pay to it. Be as meditative about it as possible.

You may not know that the word meditation comes from the same root as medicine, medical, and the original meaning of the word was – a technique to become whole, a technique to become healthy. Medicine is medicinal, just like that, meditation is also medicinal. It makes you whole, integrated, healthy.

Pay attention, listen to it as meditatively as possible. When you listen meditatively you understand, when you listen concentratedly you learn. If you listen with concentration, you will gain knowledge, if you listen meditatively, you will lose knowledge. And the difference is very subtle.

When you listen attentively, attention means a tension, it means you are tense, too eager to learn, to absorb, to know. You are interested in knowledge, concentration is the way towards knowledge; mind focussed on one thing of course, learns more.

Meditation is unfocussed mind, you simply listen silently, not with a tension in the mind, not with an urge to know and learn, no, with total relaxedness, in a let go, in an opening of your being.

You listen, not to know, you simply listen to understand. These are different ways of listening.

If you are trying to know, then you are trying to memorize what I am saying, deep down you are repeating it, you are taking notes inside the mind, you are writing it in the world of your memories, you are interested in letting it become deeply rooted in you so you don't forget. Then it will become knowledge.

And the same seed could have become unlearning, understanding. Then you simply listen, you are not interested in accumulating it, you are not interested in writing it in your memory, in your mind. You simply listen open, as you listen to music, as you listen to birds singing in the trees, as you listen to wind passing through ancient pines, as you listen to the sound of water in a waterfall – there is nothing to remember, nothing to memorize, you don't listen with a parrot mind, you simply listen without any mind – the listening is beautiful, it is ecstatic, there is no goal in it, in itself it is ecstatic, it is blissful.

Listen meditatively, not with concentration. All schools, colleges, universities, teach concentration, because the goal is to memorize. Here the goal is not to memorize, the goal is not to learn at all, the goal is to unlearn.

Listen silently, and don't think that you will forget. There is no need to remember; only that which is rubbish has to be remembered, because you go on forgetting it.

Whenever you hear the truth there is no need to remember it because it cannot be forgotten. You may not be able to remember the words but you will remember the essence – and that will not be part of your memory, it will be part of your being.

I am saying something here, Lao Tzu is saying something here through me, to reveal a part of your hidden being. He is not feeding you with new information, he is just uncovering you, rediscovering you, just giving you a glimpse of your own being.

BY CONTINUAL LOSING ONE REACHES DOING NOTHING.

Knowledge is a doing, it is a conflict, struggle, what Darwin calls 'survival of the fittest'. It is fighting with nature, it is a constant war of man against the whole. Foolish! But it is there.

When you want to learn something you are in fact trying to learn to DO something. All knowledge is pragmatic, practical, you would transform it into your practice, you will do something with it, otherwise you will say – Why learn? What is the point? You learn it as a utility.

That's why in a pragmatic, empirical world arts by and by disappear. Nobody wants to listen to poetry, nobody wants to listen to music, because the question is: What can you DO with it? Can you make money out of it? Can you become powerful out of it? What can you do? Can you repair a car by listening to music? Can you make a house? No, it cannot be used, music is non-utilitarian, it has no utility – and that's the beauty of it.

Whole life is non-utilitarian, it has no purpose, it is not going anywhere. It is simply being here, it is not going anywhere. It has no goal to achieve, it has no destiny. It is a cosmic play – what Hindus call LEELA, a play, just children playing with no goal in view – playing itself is the goal, they are enjoying it, they are delighting in it, they are happy – finished!

Learning is always with the view to do something. It is a technique towards becoming a great doer. If you know more, you can do more. Then what will unlearning do? It will make you a non-doer.

By and by you will not know anything and you will not be able to do. By and by as knowledge disappears from you, doing will also disappear. You will become BEING, you can BE then, but you will not be a doer. I don't mean that you will not do anything – even a Buddha has to go to beg, even Lao Tzu must have tried ways and means to find bread and butter and things like that; when it was raining he must have found a shelter – he lived a long life, and he lived a very healthy life. No, I don't mean that you don't do, I mean you become a non-doer. Things start happening. You don't do them, they happen. The doer, the manipulator, goes, dissolves, disappears, and with the doer gone, the ego is no more found.

People come to me and they ask: How can we surrender the ego? You cannot surrender the ego. If the ego is there, who will surrender? This is the ego asking, ego asking how to surrender.

You can bow down your head, you can put your head at my feet and you can say 'I surrender', but this I which is saying it is the thing to be surrendered – now it will survive, and get nourishment through surrender itself, it will go and tell people: I have surrendered totally to my Master, I am no more. But the I goes on, it makes no difference what it broadcasts. It broadcasts itself through everything – through surrender, through renunciation.

No, the ego cannot be surrendered. But if you start unlearning, one day you suddenly find that the ego has never existed! In the first place it was not there and you were asking a foolish question: How to surrender it? It was not there from the very beginning, it has never existed. Suddenly you start looking within yourself and it is not found there, not even a trace of it. It has never been there. It is a false notion which comes through doing.

So there is a system: Knowledge, to help you become a doer, then when you become a doer you become a centre – a false centre of course, you cannot be a true centre because you are not

separate from existence. A true centre is possible only if you can exist separate from existence – can you exist separately? Can you exist without the air surrounding you? Can you exist without breathing? Can you exist without the sun there continuously giving you life and energy? Can you exist without trees continuously giving fruits to you? and the earth cropping? Can you exist without the rains and the sands and the sea? Can you exist without the stars and the moons? You cannot. Separate, you cannot exist.

Then how can you say that you have a centre? Only the whole can have a centre. In fact only the whole can be allowed to say I, nobody else.

But by losing knowledge, by and by you dismantle the whole house. But start from the foundation. The foundation is knowledge. Lose the foundation, drop the foundation, and the house starts falling. The house is of doing. The foundation is of knowledge, the house is of doing, and inside the house an imaginary ghost-like thing lives which is the ego.

When the foundation disappears the house falls. When the house falls you suddenly become aware that nobody lives there. The house has always been empty. It was just an idea, a whim. Just a dream in the mind, a nightmare.

BY CONTINUAL LOSING ONE REACHES DOING NOTHING. BY DOING NOTHING EVERYTHING IS DONE.

That is the secret. By doing nothing everything is done. Everything is already being done, you unnecessarily come in, you unnecessarily make much fuss. Without you everything is going as beautifully as it can ever go.

Once you know it you drop the doer, you become part of the flow, you float with the river, you don't even swim. Right now you are trying to go upstream, and then of course you feel tired, and then of course you feel you are being defeated. Nobody is trying to defeat you, the river is not trying to defeat you, in fact, the river is completely oblivious of the fact that you exist. And this is fortunate for the river, otherwise the river will go mad if she comes to know about you, that you exist; so many mad people. No, the river is completely oblivious of the fact, blissfully unaware that you exist, that you are trying to fight upstream.

It happened – it must have been a day like this – that it was raining, and the river by the side of the village was in flood. Suddenly people came running towards Mulla Nasrudin's house and they said: Nasrudin, what are you doing here? Have you not heard? Your wife has fallen in the stream – go and save her! Nasrudin ran fast.

Nobody had expected that he would run so fast because every husband wants somehow the wife to be drowned in some river. It is perfect. And everybody knew in the village that they were not getting on well, things were always going wrong, and they were fighting continuously, so it was a bliss, a blessing from heaven – but Mulla Nasrudin ran so fast, they couldn't believe that he loved her so much.

He jumped into the river and started trying – fighting the river, he started swimming upstream. People said: What are you doing? Are you a fool? The river has taken your wife downstream! Where are you going?

Nasrudin said, Keep quiet, I know my wife well. She will always go upstream, she cannot go downstream, that is not her nature.

Everybody is going upstream, trying to fight with the river – Why? Because in the fight you can create the notion of the ego. In the challenge, in resistance, you can create the notion of the ego; if you drop fighting and you float with the stream, by and by you will come to know that you are not. That's why people love challenge, people love danger, people want to fight. If there is nobody to fight they will create something or other to fight, because only in fight can their ego be maintained – and it has to be maintained continuously; it is just like a bicycle – you pedal it, and you have to go on pedalling otherwise it will fall. You have to continuously pedal it.

The ego needs continuous pedalling. Every moment you have to go on fighting with something or other.

Once you stop fighting, suddenly you find the cycle has fallen. The ego cannot exist without fight.

Learning helps doing, doing helps fighting, fighting creates the ego – this is the system, the science.

And this is all that religion is about. Drop knowledge, forget about it, become innocent like a child, suddenly you see things are changing. Now you are not a doer. When you are not a doer, it is not that things stop happening, they continue; you're irrelevant – when you were not, undisturbed, things were happening; the sun was rising as it is rising now...

Have you heard about an old woman who lived in a small village and who believed that it was because of her that the sun rose in the village? She had many cocks, and just before the sun rose they would start making noise, crowing, and she believed that it was because of those cocks the sun rose.

It was a logical thing. Always, they made their noise – and immediately the sun started rising, it had never been otherwise. She told the villagers: It is because of me the sun rises. Once I leave this village you will live in darkness. They laughed. Angry, she left the village with all her cocks.

She reached another village, and of course, in the morning the sun rose. She laughed and said, Now they will understand! Now the sun is rising in THIS village! Now they will weep and cry and repent, but I am not going back.

Things have been happening without you. Everything has been perfect without you. When you will not be here everything will be as perfect as ever. But you cannot believe in it because if you believe in it your ego disappears.

Things will go on when the doer disappears.

BY DOING NOTHING EVERYTHING IS DONE.

Everything happens because the whole is functioning. And when you are not fighting you also become a vehicle of the whole, a passage, a flute, hollow within, and the whole goes on singing through you. Better songs will go on coming through you.

Even now in spite of you they sometimes come. Sometimes you feel a sudden mood of silence coming, you don't know where it comes from – just out of the blue; it comes because somehow in that moment you forgot to fight. You forgot – you may have been tired – you forgot to fight, and suddenly everything is beautiful.

But the sky does not remain so open always. Again clouds gather because you start again. Just at the moment you feel everything is beautiful, suddenly you start doing something; the mind starts thinking: How long is this moment going to last? I may lose it so I must do something to protect it, to make it secure!

Now you have come in. The flute is no more hollow, it is filled with you, the music is not flowing, it is lost. And when it is lost you think: Look, I should have tried harder. It is because of your effort that it is lost, but your mind goes on saying you should have tried harder, then it would have continued.

Sometimes, sitting under the stars, you feel a bliss arising within your heart. It seems not of this world. You are surprised. You cannot believe it.

I have come across simple people who have known many moments in their life which are Buddha-like, which belong to Christ consciousness, but they have never talked about them to anybody because they themselves don't believe that they were possible. They have in fact suppressed them. They have been thinking that they must have imagined them: How can it happen without any effort of my own? How is it possible that suddenly one becomes blissful?

You can remember them in your own life – and in such moments when you were never expecting them – just going to the office, in the daily routine, the sun is high and you are perspiring, and suddenly something strikes home, and for a moment you are not the old you. Paradise is regained.

And then it is lost again. You forget about it because it is not part of your style of life. You don't even talk about it, you think 'I must have imagined it. How are these things possible? And I have not done anything so how can it happen? It must have been hallucinatory, an illusion or a dream.' You don't talk about it.

As I have observed thousands of people deeply I have not come across many people who have not found such certain moments in their life. But they have never talked of them to anybody. Even if they tried to, people laughed and they thought: You are foolish, stupid. They don't believe, they repress.

Not only has humanity repressed sex, has humanity repressed death, humanity has repressed all that is beautiful in life.

Man has been forced to become like an automaton, a robot. All clues, all doors, have been closed towards the unknown.

But Lao Tzu is true, and what he says he knows – I KNOW it. Things go on happening on their own.

For many years I have not done anything, not even thought about them. They go on happening on their own. It is a sheer delight to see how things go on happening on their own. It is a sheer delight to see how things go on happening on their own.

Much happens without your doing. And when it happens without your doing it has a beauty of its own. It has no violence in it. It has a grace. It is lovely. When you do it you force it. The grace is lost, it becomes ugly.

Violence cannot be graceful. And to be non violent – this is the only way, as Lao Tzu says. Simply drop knowledge, the doer. Just be and let things be. And everything starts flowering, and everything starts flowing. Knowledge has made you frozen.

BY CONTINUAL LOSING ONE REACHES DOING NOTHING. BY DOING NOTHING EVERYTHING IS DONE. HE WHO CONQUERS THE WORLD OFTEN DOES SO BY DOING NOTHING. WHEN ONE IS COMPELLED TO DO SOMETHING, THE WORLD IS ALREADY BEYOND HIS CONQUERING.

Those who have done tremendous things are the non-doers. The doers may appear to do things but these are not lasting.

Alexanders, Napoleons, Hitlers, Mussolinis, they tried hard to do things, but they created only nightmares around themselves, and in themselves. Their own doing cost thousands, millions of people much, and themselves also. Their own doing became suicidal. They killed millions, and finally they killed themselves. That's all that happened. They existed as a nightmare. Mad people. Neurotics. Murderers. Those people are not the conquerors. They have not conquered the world.

Then look at a Buddha, a Lao Tzu, a Jesus; a different type of flowering. Centuries pass, ages come and go, Lao Tzu remains flowering, his fragrance remains as fresh as ever. It has not lost a bit of its newness – it has not become old. It has not become dusty. It is as fresh as a dewdrop of THIS morning.

People who have lived in the now always remain in the now. They are never of the past.

Lao Tzu is more a contemporary than any Hitler or Mussolini. A Lao Tzu will remain a contemporary for thousands of years to come. He will always be a contemporary. A Jesus is never part of past history, he is always part of the present. He dies, but he never dies. He goes on living – that is the meaning of the Christian parable of resurrection: he died on the cross but he was found another day walking on the road. Don't take it literally. This is a beautiful parable with deep significance. You killed him on the cross, but you couldn't kill him. In a few days he was walking, moving again.

You cannot kill a Jesus. One who has known non doing cannot be killed because only the ego can be killed. Ego can be destroyed, the being never. He is resurrected.

And in Christianity just the opposite happened – the cross became the most significant thing. Resurrection should have become the most significant thing, not the cross, because many people have died on the cross, that is not very significant. The most significant thing is the resurrection. The whole of Christianity should depend on that – that Jesus could not be killed. We kill him, we crucify him, but he could not be killed. He remains fresh, he is always fresh. You can meet him on the crossroads now. You can find him anywhere.

In India, we have never depicted any AVATAR, Ram, Krishna, Buddha, Mahavir, as old. Not that they never became old, they became old, the body has to follow the same laws, nature never believes

in exceptions, the rule is absolute. Ram and Krishna and Buddha and Mahavir – they also became old but we have never depicted them as old, always as young. All the images that exist in India are of the young Mahavir, the young Buddha, the young Krishna, the young Ram, never old – what is the matter? Because we have known their youngness, and we have felt that they never became old. The body comes and goes but their youth remains. Their fragrance, their innocence, has a quality of eternity in it.

These are the real conquerors and they have not done anything. One never knows what Lao Tzu has done – nothing. You cannot find more uneventful a life than Lao Tzu's. Nothing happens. Only one thing has happened – HE HAS HAPPENED. That's all. Nothing else happens.

That's why these people are not regarded in history. At the most they become small footnotes, because they don't have any biography. They have nothing. Hitler has a big biography. So much happened around him, only nothing happened within him. Only one thing never happened, and that is his being. Much else happened: you can go on writing and writing thousands of pages, and still much will be left. But Lao Tzu? Just a footnote.

You can even drop that footnote. He is not a part of history, not an event at all. But these are the real conquerors – they go on conquering. Still Lao Tzu goes on throwing his net, and still people are caught, still people are converted, transformed, resurrected out of their graves. The miracle goes on continuing.

HE WHO CONQUERS THE WORLD OFTEN DOES SO BY DOING NOTHING. WHEN ONE IS COMPELLED TO DO SOMETHING, THE WORLD IS ALREADY BEYOND HIS CONQUERING.

Never compel anybody to do something, never compel yourself to do something, let things happen, then God will be doing them through you. There are two ways of doing things: one, you do; another, God does them through you. If you do them, you create anxiety for yourself, anguish, misery, because then you become result oriented; you think – Am I going to succeed or not? You become more concerned with the end result than with the process. And then you are constantly worried; and whatsoever happens you will be frustrated.

If you succeed you will be frustrated because the success will not deliver the goods that you were thinking were going to be delivered by it. If you fail, of course you will be in misery.

People who fail are in misery, people who have succeeded are in misery. In fact those who have succeeded are more in misery than those who have failed because a failure can still hope. A man who has really succeeded cannot hope. He becomes absolutely hopeless. Now he has nowhere to go, he has succeeded – ask the very rich people why they are in such misery. A poor man – we can understand, but why are rich people in so much misery? They have succeeded, and now, being successful, they have come to realize that it has been useless, that success has not given them anything, it has simply wasted their whole life.

Now, the lost time cannot be regained, and there seems to be no future and no hope because they may have millions of dollars and at the most if they continue on the same lines they will have many more millions. But what of that? If these so many millions have not given any satisfaction, many more millions will not give it.

This word SATISFACTION has to be understood. This word is very strange: it comes from the Latin root SATIR. Satisfaction, satisfy, satiate, they come from SATIR, and this word SATIR comes from a sanskrit root SAT. SAT means the real, the absolutely real. From the same word SAT comes the Japanese word SATORI – one who has realized the truth.

SAT means to be truth, one who has realized the truth, has attained to satori. But TO SATE and SATISFY, they have lost contact with their original root. Nothing else can satisfy except truth. So when you succeed in the world there is no satisfaction. Only SAT can satisfy.

You can accumulate millions of dollars and pounds, but suddenly you find nothing satisfies, your thirst remains the same, it is not quenched. And there is no hope now. You have learnt a trick – how to succeed. Now you have succeeded, and you have wasted your whole life in this success, and there comes no satisfaction, but a deep frustration, a hopeless state. And if you fail? Of course then how can there be satisfaction? In the world, if you fail you fail, if you succeed, you also fail.

You have a proverb; you say, Nothing succeeds like success. I have changed it a little bit and I say, Nothing fails like success.

Failure fails, success fails. There is only one possibility: that you know your being, SAT. Only that can satisfy, only that never fails. But that is not part of becoming. That has nothing to do with time. Right now this very moment it is available. It is already there in its total glory. The king is on the throne within you but you never look there. You are in search of money, knowledge, prestige, power, and you go out. And, all those who go out – come in!

Drop learning, learn unlearning. Come in! Drop the doer, learn how to do things without doing them.

And there is a secret. This is the greatest secret of all, the greatest miracle that can happen to anybody, and that is – you simply become a passage, a vehicle, a hollow flute, and divine songs start flowing through you.

You just don't come between you and yourself. That is the whole of all yoga, tantra, religion. Please, put yourself aside, don't come in the way. Just stand by the side and let the chariot of God pass. If you can learn only one thing – how to stand aside, you have learnt all.

And then you become aware that everything is going on by itself. The whole is working. The part is not needed to work, it only needs to participate. It only needs not to create trouble and conflict. It only needs to be with the whole.

To be with the whole is to be religious. To be against the whole is to be worldly.

CHAPTER 4

Boy! Did we Shake that Thing!

14 August 1975 am in Buddha Hall

Question 1

IT IS MY UNDERSTANDING THAT YOU SEE INNOCENCE AS THE OPPOSITE OF KNOWLEDGE – BUT WHAT ABOUT IGNORANCE? PEOPLE WITHOUT KNOWLEDGE ARE SO OFTEN MISUSED BY THE ONES WITH THE KNOWLEDGE. PLEASE SAY SOMETHING ABOUT THIS.

Ignorance is the state which exists before knowledge, innocence is the state which exists after knowledge. Ignorance is pre knowledge, innocence, post knowledge. They appear similar – they are in a way, and yet totally different.

A child is ignorant. When you call a child innocent you are misunderstanding the whole thing. Ignorance looks like innocence because the child does not know, he looks innocent, but he will know, he will taste the bitter fruit of knowledge, he will have to. He is just like Adam in the garden of Paradise – he will have to be thrown out. He will pass through that, he will sin, he will become corrupted. His innocence is not powerful, it is impotent. It cannot avoid being in knowledge, knowledge will enter, the serpent will seduce him, the world will corrupt him, he will move into the ways of knowledge, into the ways of the mind. He is ready like a seed to move into knowledge. Innocence is not there, he is ignorant.

But then, a sage like Lao Tzu who has known the world, and come back home, who was corrupted, who was in the ways of sin and knowledge, who tasted the bitter fruit, and now has become mature, has dropped knowledge, has become again childlike, is innocent. Only a sage is innocent.

Jesus says: Only those who are like children will be able to enter into my kingdom of God. Remember he says LIKE children, not children. Children won't be able to enter into the kingdom of God but only those who are LIKE children. What does it mean: who are like children and not children? Those who have passed through the world, who have known all corruption and who have regained their virginity.

Knowledge has two opposites: innocence, the innocence of the sage; and ignorance, the ignorance of the child. And don't misunderstand me when I insist on innocence, I am not insisting on ignorance. I am not saying: Be ignorant. If you are ignorant you are simply postponing knowledge; one day or the other, sooner or later, you will be in the trap of knowledge.

Go through it. Live it, know it. Taste the bitter fruit. Be thrown out of paradise so that you can come back and reclaim it; and then the quality is totally different. When you were thrown, you were just ignorant. When Adam was thrown out of paradise he was simply ignorant. When Jesus entered again he was not the same Adam. An innocent sage, knowing well what the world means, and by knowing well what the world means, understanding it well – he has transcended.

Question 2

WHAT IS THE RELATIONSHIP BETWEEN MEDITATION AND THE UNLEARNING PROCESS?

There is no relationship because meditation IS unlearning; they are not two things which can be related, they are one thing, one process. Meditation is unlearning, unlearning is meditation.

What in fact do you do when you meditate? You simply unlearn the mind; by and by you drop the layers and layers of mind.

You are like an onion, you go on peeling yourself: one layer – the most superficial – is thrown, another layer comes up, you throw that, you drop that also, another one comes up – and it goes on and on.

But one day the last layer is peeled off and there is nothingness in your hands. The whole onion has disappeared. You look around and you cannot find yourself. This is the point where meditation is achieved. Now it is no more meditation, it has become SAMADHI.

It has become what in the West you call ECSTASY, but rather should be called ENstasy than ecstasy. The word ecstasy comes from the Greek EKSTASIS, which means to stand outside of, to stand outside your personality or skin so totally that you are no more part of it – that is ecstasy.

But samadhi is more like ENstasy – to stand within yourself so deeply that the within and without have disappeared. You have become the withinness, the very withinness; not that you are standing within, you ARE the withinness. This is samadhi.

The word SAMADHI comes from two roots: one is SAM; SAM means together, absolutely together; another is ADHA; ADHA means going, reaching, being. So: being together, reaching into togetherness, becoming togetherness; samadhi means you become so together, so one, so crystallized, that there is nothing opposite to you within you. You have become one unity, a unison, a harmony of all the opposites.

The mind is opposites. You think one thing, and suddenly another part of the mind denies it. You want to meditate? One part of the mind says Yes, another immediately says No. You want to become a sannyasin? One part of the mind says: Right; another part of the mind says: Beware, what are you doing? Don't do it. Wait. For small things also: What dress to wear today? You stand before the mirror, and the mind cannot decide. The mind is a crowd.

Unlearning means to drop this crowd, to let these people go, and become so one that you cannot even say that it is one, because one is meaningful only in a crowd. One is meaningful only if two is meaningful.

That is why Hindus have never called it ONE, they call it NON-DUAL, they simply say NOT TWO, just to show that if we say ONE the two enters from the back door, because what will one mean if there is no two? If we say God is one, if we say in samadhi you are one, then the two is just at the corner; and then the three – and then the whole world.

Hindus have insisted that the God is non-two, non dual, ADWAIT; in samadhi you are not two, that's all. Nothing more is said, just a negative, so that numbers should not enter again from the back door. By unlearning you become not-two. By learning you become many. By learning you become legion, a crowd, and the crowd goes on increasing. The more you learn, the more crowd goes on and on. The ultimate result of learning can be madness and nothing else.

So it is not just an accident that great thinkers in the West have almost all gone mad some time or other. In fact if some thinker in the West has not been mad that simply shows that he is not a very deep thinker, nothing else. Nietzsche went mad – he was REALLY a thinker. Bertrand Russell? He never went mad, he remained superficial, a populariser, but not very deep.

In the East just the totally different thing has happened. We cannot conceive of Buddha going mad. That would be the most impossible thing in the world: Buddha going mad. Nietzsche goes mad because Nietzsche is a thinker, Buddha CANNOT go mad because he is a NO-thinker; he drops thinking, how can he go mad? One day the whole crowd is gone and he is sitting alone, nobody to even disturb, so much alone that he is not even one, because who is there to say that you are one? If somebody is there to say that you are one, the other is still present.

Meditation is unlearning. Peel your onion. It is difficult, because you have become identified with the onion, you think these layers are YOU so to peel them is difficult, it is painful also, because it is not like just throwing your clothes, rather it is like peeling your skin; you have become too much attached to them.

But once you know, once you drop one layer, you feel freshness arising. You become new. Then courage increases. Then hope. Then you feel more confident. Then you can peel another layer. The more you peel, the more silent, the more happy, the more blissful you become. Now you are on the right track. Now it is not very far off until you will throw the whole onion.

But it is good to peel layer by layer, because it may not be possible for you to throw the whole onion. That too is a possibility, it HAS happened sometimes, but it happens in an intense understanding which is not ordinarily available.

There are two ways to attain enlightenment: one, sudden; the other, gradual. The sudden thing happens very rarely, but it happens. The gradual way is easier because then I am not asking you to throw the whole onion; that will be too much. I will have to persuade you: Just peel off the first layer which has already become dirty – and you also feel it is dirty; so much dust has gathered on it, and it has become so dry, and you are so much encased and it goes on shrinking and shrinking, and it has become a prison. So you listen to me, you peel it off.

The second layer will be more difficult to peel. It will be fresh, you would like to cling to it. The third layer will be still more difficult – the nearer you reach the more difficulty comes close, because beautiful things start happening. You have not reached the centre yet but you are moving nearer – just as if you are moving towards the river, and the air is cool and you start feeling good; now the marketplace is left behind, the dirty air is no more there, the stale atmosphere is not there, the sky is more open, the river is closer, the river is sending messages through the air: I am close, come on!

The more you come near, the more you may start clinging to the layers, because you will feel 'This is happening because of the layer.' It is not happening because of the layer, it is happening because you are now nearer to the centre.

So there are people who cling to worldly things, and then I come across so many people who start clinging to spiritual things – these are parts of the layers.

Somebody says: Such beautiful light happens to me! He comes and says: Osho, help me; so that I can always experience this light. What will you do with it? Light is an experience, it is not you. It is something different from you. You are the experiencer, the witness. Once before, you were experiencing money, now you are experiencing light, but it remains the same – it is an object; now you want to cling. If I had said: Drop your money, all worldly things, you would have understood, but if I say: Drop all this nonsense, this light! and your kundalini arising! and visions! and the lotus flowering within you! – drop all this nonsense; you wonder what type of spiritual man I am. I should help you so that more lotuses flower within you.

But they will remain 'of the layers', they have to be peeled off. And I have to help you to peel the whole onion.

I am not going to help you stop anywhere before nothingness happens. Nothingness is the goal, SUNYATA: all layers gone, and emptiness in the hand. Alone you are left, with no experience.

Spirituality is not an experience. It is to come, fall back, to the experiencer itself. It is not an experience; all experiences are of the world, because they belong to the layers; they don't belong to you.

Meditation is an unlearning process. Don't ask about their relationship, there is none, there are not two, they cannot be related.

Question 3

IT IS MY UNDERSTANDING THAT WHEN ALL IS ONE, HUMAN BEINGS ARE ONE. SO TO ME, IGNORING THE MISERY ON THE STREETS IS DENYING THE ONENESS. PLEASE SAY SOMETHING ABOUT THIS.

When all is one there is no question of ignoring or not ignoring.

If all is not one then the question arises whether to ignore or not to ignore; then there is a choice. But when you feel all is one there is no choice. I am not saying that you will ignore, I am not saying that you will not ignore; you are no more there, so whatsoever happens, happens.

If you start serving those people on the streets – perfectly beautiful. If it doesn't happen, nothing can be done.

Try to follow me, because you think that when you come to realize oneness you will serve those people. It may be so. It may not be so. Because when oneness is felt, who is the server and who is the served? Then who are you who is feeling the misery and sympathy and compassion, and who are they? They have disappeared. Then nothing can be said about what will happen. Something will happen. But nobody can predict.

The question arises because oneness has not been felt, it is just an idea in the mind. You have been thinking. It is a logical conclusion, it is not existential.

A beggar is on the street, you pass by; you feel hurt. This too is the ego which feels hurt. You feel compassion – or you don't feel compassion, you just ignore. Ignoring is ego, feeling compassion is also ego; YOU are there in both the cases.

Of course compassion is a better ego, more polished, in a way golden, but it is also the ego. The man who is ignoring, he may have a very very ordinary ego not pious, not religious, uncultured, but he has the ego, and to me both the egos are the same, whether you feel compassion or you ignore, YOU ARE THERE.

My whole effort here is just totally different; the effort is that you should not be there, then let whatsoever happens happen. If you feel compassion arising, then you will not be there, only compassion will be there, then you will not say: I feel compassion for this beggar, because that I cannot feel compassion. I – how can it feel compassion? And a compassion that flows through the I is already corrupted. It has not that innocence, that beauty, that should be there. It is already a part of the ego, it will strengthen the ego, it will create barriers for you in achieving oneness. You will be the compassionate, YOU will become a great man, or a great woman, a great servant of people, and great servants of people have been doing such mischief over all the centuries. They are not needed any more. They are mischievous people.

In fact if you enjoy your ego through compassion, deep down you would like beggars to be there on the street, otherwise how will you feel compassion? Deep down you would like lepers, beggars, crippled people, blind people, all around, so that you can have a good time being compassionate, and of service.

If all misery disappears from the world the great servants of people will be most miserable. Because then they will have nothing to do. God seems to be compassionate to them – he continues the misery.

No, I am not here to tell you to become servants of people. That has not helped. That creates a subtle, pious ego, and when ego is pious it is more poisonous, because it looks so beautiful, and you can cling to it more.

I am here to help you to drop the ego: pious, impious; of the sinner, of the saint. Ego has to be dropped – then whatsoever happens is beautiful.

You go, and you sit by the side of the beggar, you help, but YOU are no more there; then God flows through you, the whole works through you. Then you are not expecting any result out of it, not even a simple thank you from the beggar; and you are not looking for the photographer, and for the newspaper man to reach you in time, and you are not looking for governments to take notice, and for the Nobel Prize awarding committee to think about you. No. You are not there, and you will not carry it in your mind, that you served, that you helped, that you were of such great service to somebody in misery; no, you will not carry it, you have not done it, God has been there – working through you. You were possessed. When you are empty you are possessed by the divine force. Then whatsoever happens is beautiful.

Sometimes it is possible that you will serve, will be of help, and sometimes it may happen that you will just bypass. One never knows. Sometimes you may just bypass. If the whole is not willing, if the whole has its own plans, you will not interfere.

If that man needs misery, if that misery is going to become a growing pain within him, if that misery is going to give him a new birth, then God is going to help him. He is going to mature through it – help will be harmful. So don't force yourself upon him, leave him aside. If God – and when I say God I mean the whole, not any person, just the whole – if the whole wants to take him out of his misery it will start working through your hands – but please, don't you come in.

You don't know what is happening, what is going to happen. Why is this man in misery? There must be something in it. He may be suffering for something which he has done, it may be a karma to him; or he may be passing through a birth pang out of which he will be renewed.

It is just like coming across a woman who is going to give birth to a child, and she is crying and weeping and screaming, and you feel compassion, and you help – in such a way that the child is not born. Then you are the enemy not the friend. Because this child is going to die within the womb, and then the woman is going to die because of it.

Sometimes surgery is needed, sometimes indifference is needed, sometimes compassion is needed, but you should not be the decider, the decision should not be made by you. So what you can do is one thing only, and that is: Drop yourself, unlearn, decondition yourself – and then you are a vehicle. But then the choice is not yours. Then you can say simply with your totality: Thy will should be done. And then whatsoever happens is beautiful.

Question 4

PLEASE EXPLAIN MAN'S FREE WILL AND ITS RELATION TO BEING AND NON-DOING.

There is nothing like that, like free will. It is just an ego concept, there cannot be anything like that.

I am not saying the opposite, that you are dependent and slaves. Mind moves into opposites very easily. It creates dichotomies: either you are a free agent (free will), or you are a slave. Both are untrue, both are false concepts, because YOU are not, so you cannot be a slave, and you cannot be a free agent, because for both, YOU will be needed.

Life is a vast interdependence. You are just an organic part of the whole, you are not separate, so how can you be free? But I am not saying that you are not free, remember that, because how can you be not free, or free? You are NOT, you don't exist at all. It is a vast interdependence, and this interdependence is the totality, the God. But the ego goes on finding its ways....

I have heard, once it happened, a great elephant was passing across a bridge. The bridge was very old, and it shook tremendously, and a fly was sitting on the head of the elephant, just near his ears, and when they had passed – they had almost destroyed the bridge, ALMOST I say – when they had passed the fly said to the elephant: Boy! Did we shake that thing! But the elephant didn't hear. So the fly said: What is the matter? Are you stupid or something! Can't you hear me? But the elephant didn't hear.

The whole is VAST. We are not even flies. The proportion is very very, TREMENDOUSLY great. It is not the proportion of a fly to an elephant – that's nothing. We are almost nothing, and the whole is so VAST.

But you go on trying, insisting that the bridge is shaking because of you.

The fly was very considerate in a way; she said: Boy! We did shake that bridge! WE – that is much consideration.

If the fly had the mind of a man, ordinarily she would have said I. Flies are more considerate. She at least included the elephant. But man says FREE WILL, he does not even include the whole, it is completely discarded. He says I.

So two philosophies have existed in the world – one which says FREE WILL. But because this whole notion is wrong, absolutely false, it can be argued against, it HAS been argued against, so there is another side which says: Nobody is free. We are just puppets, and the threads are in some unknown hands, and whatsoever HE determines, happens. We are just slaves, nothing else.

Both parties are wrong. You are neither slaves nor free agents. This is a little difficult to understand: it is because YOU are not that you are part of the whole. But if you THINK yourself separate you will feel like a slave. If you understand yourself as part of the whole you become the master but you become master with the whole not against the whole. If you are against the whole, you become the slave. If you flow with the river, you become the master. You become the river! If you try to go upstream you become the slave.

Free will is not there, and neither is slavery. Dependence and independence are both false words. They should be dropped completely, they should not be used. It is interdependence. I exist in you, you exist in me. That is the way life is: we exist into each other, we PEOPLE each other. The breath that was in me just a moment before has now moved and has gone into you. Just a moment before I could have said: This is my breath – but where is it now? Somebody else's heart is beating through it.

In your body the blood is flowing; just a few days before it was flowing as juice in a tree; it became a fruit, now it is flowing in your body. Again you will fall to the earth – dust unto dust, and again a tree will arise; you will become fertilizers; and again a tree will become alive, and a fruit will come, and your children's children will eat it. You have eaten your grandparents – you ARE eating them.

And this goes on and on! The whole past is eaten by the present. And the whole present will be eaten by the future. Life is inter related, deeply inter-related. It is just like a net. You are just the crossing point of two threads, you are NOT, you are just a tie between two passing threads. When you understand that – you laugh, you really laugh! And you have been carrying so much burden!

That's why Jesus says, Come follow me, my burden is light. Your burden is very heavy. Your burden is YOU. Jesus says, My burden is light, it is weightless – because when you are not, there is no weight, the gravitation doesn't function then. You start to levitate. Wings grow out of you. You can FLY.

Drop dichotomies: independence, dependence; they are inter-related. If you try to be independent, you will feel you are dependent, if you try to be independent you will fail and you will be frustrated and you will feel that you are dependent. And both are wrong.

Just look within: you are NOT; just cosmic rays passing, creating a web, a pattern... A few days you are here and then you disappear; and then again you will be here – and disappear. Where do you come from? Where do you go again? Into the whole! You disappear to rest. Then again you are here.

Spring comes, and trees start blooming, and birds start singing – a new life; and then it has gone, and everything is restful. Again it will come. Many many times you have been here, many many times you will be here; but once you understand that YOU ARE NOT, that the whole goes on playing through you, once you understand – then there is no need to be thrown again and again back into the body, there is no need, you have become alert, conscious. Now there is no need for any manifestation; you rest in the whole – this we have called MOKSHA, NIRVANA. This we have called the ultimate freedom.

In the West it is very difficult to understand this because whenever you talk about freedom you think of free will, and whenever the East talks about freedom it talks of being free of all free will. Freedom means to be free from you. In the West it means freedom from every barrier, limitation, but YOU remain, it is YOUR freedom.

In the East when we talk about freedom YOU don't remain in it – you are part and parcel of the bondage, you go with the bondage. Freedom remains, not YOU; that is MOKSHA. It is not that YOU become free, on the contrary you become free of yourself. There is no self.

Self simply disappears – it was a false concept, an arbitrary concept. Useful, but not true.

Question 5

HAS CIVILIZATION DONE MAN ANY GOOD?

Yes, it makes you sin so hard that one has to become a saint by and by. It throws you into such deep misery that you have to start looking for clues to go out of the imprisonment. Civilization helps tremendously. It helps you to grow, it helps you to understand the misery of life.

Just look HERE – many more people from the West come to me than from India. The West is more civilized, more cultured – of course more miserable. Everybody is just on the verge of going berserk, just on the verge, a little push is needed...

Out of four persons they say almost three are on the boundary line of becoming mad. Out of four persons almost one some day or other is going to become a victim of cancer. Out of four persons alive – alive on this day – out of those four, one is going to have cancer.

Civilization gives cancer. It is a great gift because it shows the absurdity of the mind. Civilization brings the whole absurdity of the mind to the surface.

A culture starts becoming religious only when it is really civilized, rich, affluent. A poor country cannot be religious, cannot afford to be religious. A poor country thinks of communism, a rich country thinks about meditation, sannyas. A poor country thinks about bread and butter, a rich country is almost fed up with all that civilization, science, technology, can give. It wants something else.

When the body needs are fulfilled mind needs arise; when the mind needs are fulfilled then spiritual needs arise – there is a hierarchy.

If your body needs are not fulfilled you will not think about mind needs; when you are hungry you don't think of poetry, you CAN'T, that's simply impossible. When you are hungry you can't think of music. Beethoven doesn't mean a thing when you are hungry. When you are hungry beauty is a meaningless word. You see a beautiful face – and some bread appears there...

I have heard that one poet once was lost in a jungle; for three days he couldn't find the way – he was a great poet and he had written many many songs, beautiful love songs, about the moon, and beautiful women, and rivers and mountains and sea...

After three days of starvation the night of full moon came: he looked and he was surprised – no beautiful face appeared in the moon, but bread floating, chapatti...

With body needs fulfilled, suddenly poetry, art, music, dance, literature, philosophy – all that becomes very very alluring. New calls are heard in the heart. When mind needs are also fulfilled then for the first time God, religion, meditation, ecstasy – they become meaningful. And the search starts. And this is the difference between these three words: if all the body needs are fulfilled, it is a civilized country; if all the mind needs are fulfilled, it is a cultured country; and if all the spiritual needs are fulfilled, it is a religious country.

Religious countries have not existed up to now. At the most a few civilizations have reached to the point of culture, that's all. Up to now a religious country has not existed in the world. People think of India as religious but no country has yet been religious. India once reached a peak of culture, in the days of Krishna five thousand years before – and then the need arose, the search for God.

Now in almost the same situation is America: a deep inner search has started.

Civilization helps, helps tremendously. Because it brings all the hidden miseries of the mind to the surface. And you have to know them, all of them, to transcend them – there is no other way. Only the experience that nothing on this earth is fulfilling, that nothing that is for the body and the mind can be of much help... It is okay, body needs are fulfilled – then what? It is good, you enjoy music and poetry, then one day suddenly you feel frustrated – what is all this? You are playing with words and waves in the air. It does not deeply satisfy.

Only religion can satisfy. Only religion can become contentment; it touches your very innermost core. But civilization creates the situation in which religion becomes possible.

Question 6

IS THE WHOLE CONSCIOUS OF ITSELF?

No, neither conscious nor unconscious. That is the meaning of SUPRA-CONSCIOUS. Unconsciousness is a sleep state: you are not aware of yourself. Consciousness is self-awareness – you are aware of the self.

But that creates a division: the self and the awareness of it. You become two. The whole is neither conscious nor unconscious, the whole is supra-conscious, because there is no division between the self and awareness.

And when you become one with the whole you also are neither conscious nor unconscious. Or, you are both together. Unconscious in a way, because there is no self to be conscious about, and conscious in a way, because you are so alert.

If you can conceive – it is difficult to conceive – if you can conceive a state where there is no self but only awareness, nobody to be aware but only awareness – then there is rest, rest like sleep, and there is alertness, alertness like when you are awake. Either you can say it is both or you can say it is neither.

But one thing has to be remembered: all that you know is irrelevant when you talk about the whole. All that you know. You know two things: unconsciousness and consciousness; both are irrelevant. Either join them together, or drop them together.

The whole is totally different. All that you have known up to now cannot become a category for it. And nothing much can be said about it. Because for whatsoever I say I will have to use your words. And then there is bound to be misunderstanding.

So it is better to move in the whole and know it rather than ask questions about it. Ask questions about yourself because there is the problem, and that problem has to be solved. With the whole there is no problem – forget about it. You just ask questions about yourself so that they can be solved.

One day, when you move into the whole you will know. And there is no other way to know it. This much I am giving – and this is not information, it is just a hint, don't take it too literally: The whole is supra-conscious. It is both conscious and unconscious and it is neither.

Question 7

AN ARTIST IS AN ARTIST IN SO FAR AS HE CREATES. IS NOT CREATING DOING? AND ARE NOT MOST FORMS OF ART THE RESULT OF DOING, OF ACHIEVING, OF NOT BEING? IF AN ARTIST WAS JUST BEING HE WOULD HAVE NO ART. IS A WORLD WITHOUT ART WHAT YOU INTEND? IS THIS THE END OF CREATION?

The question has to be divided in parts. The first part: AN ARTIST IS AN ARTIST IN SO FAR AS HE CREATES. Then you don't understand rightly. An artist is an artist only in so far as he allows creation to happen. It is not that HE creates. If he creates he is not a creator. He may be composing things but he is not a creator. He may be a technician but he is not an artist.

For example if you create some poetry, you can create absolutely according to the rules of the poetics, there may not be a single error in it – but it will not be poetry. The grammar may be perfect, the language absolutely right, the rhythm, the metre – and everything okay but it will be just like a dead body; everything perfect, but the body dead. No soul in it. You are not a poet, you may be a technician. You can compose your poetry, you cannot create it.

Because when you create you have to disappear from the scene completely. When you create the Creator creates through you, it is not you. All great poets know it, all great scientists know it – that when they are not something starts flowing through them; they are taken possession. Something greater than themselves flows through, filters through; they are no more than a passage.

An artist is an artist in so far as he allows creation – not that he does it, it is not an act. That's why all old poetry is anonymous. Nobody knows who created the Upanishads – so beautiful, so tremendously sublime. Nobody knows who created the caves of Ajanta and Ellora – anonymous. Nobody knows who created the poetry of Khajuraho in stone. Anonymous. The old artists understood it well – it was not their creation, their names should not be there. They had not signed it.

God is the creator, they were just vehicles he used, and they were grateful that they were chosen as vehicles to be used.

First-rate poets, artists, painters, musicians, scientists, all know; only the second-rate don't know it. The second-rate is an imitator. He imitates the first-rate people. Then he is the ego: I am creating. No artist worth the name has ever claimed that he is the creator.

IS NOT CREATING DOING? No. Creating is non-doing. Much happens, but there is nobody who does it.

AND ARE NOT MOST FORMS OF ART THE RESULTS OF DOING, OF ACHIEVING? No. The moment achieving mind comes in, ugliness happens, not art, not beauty. The more the achieving mind is there, the more ugliness.

When there is no mind, then beauty flowers, then there is a grace to it which is not of this earth.

IF AN ARTIST WAS JUST BEING HE WOULD HAVE NO ART – No, only then he would have art IS A WORLD WITHOUT ART WHAT YOU INTEND? No, the world is already without art.

I intend a world which is totally fulfilled in art. But there are two types of art: the art of the technician – which is pseudo art; and the art of the artist.

The pseudo art is too much in the world. The real authentic art has disappeared. It has to disappear because authentic art can happen only with authentic beings. Inauthentic beings – how can you

think they can create authentic art It flows through you. The poetry comes from the deepest centre of the poet; if the centre is not there, if the poet is not centred, if the poet himself is not rooted, lives on the surface, how can the poetry move into the deeper realms of his being? The poetry will be always LESS than the poet.

You may be deceived by it because you are also inauthentic. In a false world, where masks have become realities and original faces are completely forgotten, where real things have disappeared, where roses no more bloom in the bushes but are manufactured in plastic factories, where man himself is no more natural but a manufactured thing, authentic art certainly disappears.

I would like the whole world to be full with authentic art, throbbing with it, living with it, because that is the only way: through authentic art, real art, you transcend it. If the music is real, soon you will move into meditation, because the music will only give you a little glimpse of meditation, nothing more.

If it is real it will give you a glimpse, if it is not real – as all pop music has become in the world: not real, just superficial – it may give you a little catharsis, it may give you a certain state of mind where you can forget yourself, it may give you a little intoxication – it is alcoholic. That's why all pop music is so loud, it drowns you; you HAVE to forget yourself, it is so loud. How can you remember yourself with such a loud phenomenon around you? You forget yourself. It is like a drug.

Real music will make you more and more refined. It will become more and more silent. In fact, real music will help you to listen to silence, where all notes disappear, where only gaps remain. One note comes, disappears, and another has not come, and there is a gap. In that gap meditation flows in you.

Real music will help you move towards meditation, beyond the mind needs, towards spiritual needs. Real poetry will give you a glimpse of the minds of the sages – a glimpse of course. It will open a window so you can see the faraway distant Himalayas. And then an urge arises in you, and you start travelling.

Art is not the goal. It is a mind need. It has to be fulfilled. Through the window of art the urge will arise – you will see the distant horizon, and the beauty of it will become a tremendous pull on you, you will be pulled.

Civilization is needed to create art, poetry, music, painting; but they are not the goals; at most resting places for the night. In the morning you are again on your feet moving towards the distant goal. The goal is always God, nothing less will do.

Question 8

I AM NEW TO YOUR TEACHING BUT IF I HAVE UNDERSTOOD YOU SO FAR YOU SAY (APPROXIMATELY ANYWAY) THAT KNOWLEDGE OBTAINED FROM BOOKS IS MERE INFORMATION, AND AS SUCH IS USELESS AND STERILE – WHAT MATTERS IS AN INNER KNOWING DERIVED FROM EXPERIENCE, AND FEELING RATHER THAN INTELLECT. WHY THEN DO YOU PUBLISH BOOKS FOR SALE?

I speak to seduce you into silence. I use words so that you can be persuaded towards the wordLESS existence.

Books are there to lead you beyond, so don't cling to them. At the most they are bridges. But if you make your house on a bridge you are a fool. Pass through it!

Right now, you cannot understand silence, you can understand only words. I will have to use words to give you the message of silence. Between the words, between the lines, sometimes, if you hang around me long enough, you may one day start hearing silence – then there is no need, then burn those books with other Vedas, Bibles and scriptures. My books also have to be burnt.

Everything has to be left behind. But right now you are not ready. When you are ready there is no need for any books.

Those books are not published for those who understand. Those books are published for those who have a desire to understand – but yet don't understand. Their desire is beautiful. They have to be helped. And if I am to help you I have to come close to you. Before you can come close to me I will have to come close to you – that is the only way. Before I can take you to the place where I am I will have to come down to the place where you are.

Those books are not necessary. Their need is because of you. If you can jump them, avoid them, bypass them – beautiful.

But you will not be able to bypass them otherwise you would not be here. You are here to listen to me. You are still hoping that by listening you may gain. I am not thinking that by listening you may gain. I am thinking that by listening you will become able to listen to that which is not said, and through that you will gain. Nobody gains through books, but books can help you to go beyond. All the scriptures say the same thing.

In the Upanishads it is said: NAYAMATMA PRAVACHANEN LABHYO; this soul cannot be achieved by listening to sermons; NA MEDHYA NA BAHUNA SHRUTEN; or by intelligence, or by much reading.

Somewhere else in the Upanishads they say: The goal is where? Where is the goal? Go beyond the words, only then you will know.

The point from where words turn back and cannot go beyond – that is the point, the door. The Bible, the Koran – they all exist to help you to go beyond them. If you have been carrying them on your head it is your stupidity; you have not looked into them. Because they say: Don't cling to words, don't cling to theories, to concepts, philosophies. All is rubbish!

My books are there to be transcended. Enjoy them on the way but don't cling to them. And get ready to go beyond.

Question 9

YOU TOLD US YESTERDAY THAT ONLY THROUGH UNDOING AND THROUGH UNLEARNING CAN WE FIND OUR TRUE BEING. WHAT ARE WE TO DO WHEN OUR PROFESSION REQUIRES A LOT OF KNOWLEDGE?

Fulfil it! But let it be a profession, don't allow it to become your soul! Of course information is needed. A doctor has to know about 707 arteries, 433 muscles, 71 bones, 230 nerves, and thousands of things in the body; and above it all, about ten thousand drugs. Otherwise he cannot be a doctor.

But this is not the problem. He should know it, but this is not knowledge, this is information – useful, utilitarian, but this is not a growth in his being. Keep it separate. It should remain part of the memory. You are not to be burdened by it.

And the memory has tremendous capacity; no computer yet invented has that much capacity. One man's memory, given enough time, can memorize all the books that exist in the world today. One man's memory can contain the whole world of books. It has tremendous capacity. The only thing is: you should keep a distance – information is information, knowledge is knowledge!

Knowing is a totally different thing. Knowing is concerned with the being, it is the shadow of being. Through information you will be useful to others. Through knowing you will be enlightened. It is not a utility.

In the world, in the market, information is needed. And there is nothing wrong in it. It becomes wrong when you think your information has become your knowing. Then you are confused.

Be a doctor when you are in your hospital, and when you come home forget everything about it.

I was staying in a High Court judge's house. The man was one of my devotees. His wife told me, when the husband was not in the house: My husband loves you and believes in you so tremendously, you can help me a little. If you say something to him he will do it. said: You tell me, what is the matter? What do you want?

She said: Just tell him one thing, that he should not be a judge in the house. Even in the bed he remains a magistrate. Only this much. We have been tortured by him like anything. He is never a man, he is never a father, a husband, never a friend, twenty-four hours a day he is a High Court judge. And we are all afraid and the children tremble before him, because he looks at us as if we are all criminals standing in his court, waiting for his judgement.

You please bring him down. If he can forget for a few hours that he is a High Court judge it will be a blessing to us.

If you are a doctor – good, be a doctor in the hospital, but don't look at your wife with the eyes of a doctor. Because as far as I know it rarely happens that doctors are good lovers, no; because they go on looking in the same way. They know so much about the body, how can they love a woman? Filth inside – they know: arteries and mucus and excreta – and they know; and the whole day: diseases and diseases, and when they look at their woman of course their information comes in between.

Doctors are not good lovers. Difficult to forget your knowledge and information.

What I am saying is: In the hospital it is needed – USE it, but don't be used by it. When you come home – drop it! Just as you change your clothes. You don't use the same apparel that you use in the hospital, you change, you put on some evening wear – just like that...

Put the information aside, be a man – and then, two things can go parallel: information can function as a utility, and you grow as a being.

That being grows through knowing, not through knowledge. If you can keep this much distance and alertness, then there is nothing wrong at all.

Just the other day a friend came and he brought many books for me. And in the morning before he gave them to me, he listened to me, and he was a little puzzled: I am so much against knowledge. So in the evening he said: I have brought so many books for you, and you are so much against knowledge, so what to do? I said: You can give those books to me and you can bring as many as you can. Knowledge cannot destroy me. I can use it, but I am not used by it. That's the whole point to be understood.

Question 10

WHY ARE YOU WEARING ALL THOSE FANCY HATS LATELY?

Ask the hats! They suddenly came. Somebody sent them to me, they came across my path. You have to ask them not me. And they wanted to be welcomed and respected.

CHAPTER 5

Beyond Honour and Disgrace

15 August 1975 am in Buddha Hall

LAO TZU SAYS:

HE WHO KNOWS DOES NOT SPEAK; HE WHO SPEAKS DOES NOT KNOW. FILL UP ITS APERTURES, CLOSE ITS DOORS, DULL ITS EDGES, UNTIE ITS TANGLES, SOFTEN ITS LIGHT, SUBMERGE ITS TURMOIL, – THIS IS THE MYSTIC UNITY.

THEN LOVE AND HATRED CANNOT TOUCH HIM. PROFIT AND LOSS CANNOT REACH HIM. HONOUR AND DISGRACE CANNOT AFFECT HIM. THEREFORE IS HE ALWAYS THE HONOURED ONE OF THE WORLD.

Language is human; obviously it has to be very limited. It is good for objective things, it is completely useless for the inner, the inside.

Language can say something, but it cannot say the all. If you are sitting at the dinner table, language is useful for saying: Please pass me the salt. It is utilitarian. It has use, but it cannot say the truth, because truth is not a utility, and truth is not something objective. It is not there outside you, it happens somewhere at the deepest core of your being.

We can decide what we are going to call a thing, it is between you and me; it is a contract. If both the parties are willing, language is perfectly okay. But if something has happened within me, this is not something between you and me; I cannot indicate what it is. Even if I indicate, you cannot see what it is. So no contract is possible.

Religion is beyond language. At the most, language can say what it is not. It cannot say what truth is, but it can say what it is not. At the most it can be a negation. We cannot say what God is because

that will be limiting him through our limited words, concepts; at the most we can say what he is not; and all the scriptures only say what he is not. They eliminate the error, but they never show the truth. But if you go on eliminating the error, one day suddenly truth is revealed to you. It is not revealed through language, it is revealed through silence.

So the first thing to be understood very deeply, because it becomes a great pitfall if you don't understand it, is that language can be dangerous, one can be deluded by it.

You know the word God, but the word God is not God. In the word God there is nothing godly. The word God is absolutely hollow and empty. It has nothing in it. You can go on repeating it millions of times; nothing will happen to you, it is an empty shell; inside it is hollow. Words cannot carry the inner experience.

It may have been true when a Jesus used the word, it may have meant something to him, but not to those who heard him. This has to be understood.

If I say 'samadhi' I mean something, I know it. But when you hear the word samadhi it is just a noise in your ears; at the most you can understand the meaning that is given in the dictionary. But a dictionary is not existence. It is not a substitute for existence. Samadhi can be known only when you go in it, when you become it; there is no other way to know it.

That's why Lao Tzu goes on insisting: Truth cannot be spoken, and that which is spoken cannot be true. But he speaks because THIS much can be said; this is a negation.

He says:

HE WHO KNOWS DOES NOT SPEAK; HE WHO SPEAKS DOES NOT KNOW.

This much can be said. Lao Tzu speaks – whether he knows or not. According to his own principle, if he knows he should not speak. If he speaks then he is not in the know, then he does not know. Then you will fall into a riddle which cannot be solved. If he does not know, then how can he say such a great truth?

HE WHO KNOWS DOES NOT SPEAK; HE WHO SPEAKS DOES NOT KNOW.

If he KNOWS, then why is he speaking? If he does not know, then such a profundity he cannot even hint at

Try to understand this paradox. He is simply eliminating one thing. All that he is saying in these two sentences – which are deeply pregnant with meaning, very significant – he is saying only this much: Don't be deluded by words. They are not truth; they may appear like truth, but they are not. A lived moment cannot be expressed. A live thing can be known only by living it.

You fall in love – then you know what it is. You may go on reading a thousand and one books about love, and they may be beautiful books, they may even have been written by those who have loved and who have known what love is, but reading them you will never come to know what love is.

Love is not a concept to be understood. It is an experience to be possessed by. When love takes over you are thrown off centre, you are no more there, love exists and you are not. You cannot manipulate love. A concept can be manipulated, you can interpret a concept, you can put this meaning or that into it; but love? Love cannot be manipulated.

It is not that YOU love, it is nothing that you do, it is something that happens to you – suddenly you are in a whirlwind. A greater force than you has taken possession of you. You are no more yourself, you are possessed.

That's why people think that lovers are mad – they are. Love is a beautiful madness. It is like madness, it has a quality of madness, because one becomes possessed by it. People say: Love is blind. They are right, love is blind. Because love has its own eyes! These ordinary eyes don't work. Love has its own ways of seeing and feeling and being. All ordinary ways are thrown – off the track. Love has its own sort of world – a new world is created around the lover. He looks blind to everybody else, but he is not blind in himself; in fact for the first time he has attained to eyes, to vision, to insight.

Love can be known only by falling in love; by becoming, not even a lover, but by becoming love itself. If you are a lover, love has not happened yet. You still remain in control. If you want, you can change, if you want, you can move away. There is still a choice, love has not happened; you are still not possessed by it. You will not KNOW.

You may be moving according to some pattern, theories, of how to love and how not to love. You must be moving through some conditioning – love has not become your heart, it does not beat within you, it still remains part of your mind. Language is of the mind and experience is of the heart. And heart has its own world, has its own dimension. So love cannot be expressed – and truth is even deeper than love.

Three planes have to be remembered. The first plane is of the head – which is the most superficial: the world of language, concepts, theories. You can manipulate it very easily, you are the master there.

Then there is a second plane, deeper than the head – that is of the heart. There your mastery is not at all. You become a slave. You cannot control it; love becomes the master, you become the slave. It possesses you completely.

But still mind can say something about love, because heart is not very far away from the head, the distance is not very far. Mind can have a few glimpses, it can look back, it can look within, and have a few glimpses – that's why poetry is possible, painting is possible, music is possible. These are all glimpses from the head of the heart.

But then there is a third layer of your being which is the last layer, the very substratum, the very ground. That is your BEING. Head is thinking, heart is feeling, being is simply being.

God, truth, ecstasy, nirvana, enlightenment – they belong to being. The head has not even heard about it. It can have a little glimpse of the second layer, that is of the heart, love; it has not even heard that there exists another layer deeper than the heart... Heart can have a little glimpse of the

being, because it is nearer to it. So people who are in love can have a little understanding – I say A LITTLE – of prayer. Because prayer is just like love.

When Jesus says: God is love, he is talking to the people of the heart. He was talking to his disciples. If he had been talking in a university to university professors and academicians he would not have said such a foolish thing, that God is love. He would have said God is mathematics, God is logic, or something else.

But he was talking to his very intimate disciples, very close, who were in deep love with him – that is why he could say: God is love. He was talking to the heart in the language of the heart. He was indicating to the people of the heart that this is a further goal: that further goal is God and where you are standing is love. Jesus is trying to create a bridge between God and love, that's why he says God is love, or love is God.

He was not talking to popes, theologians, people well versed in religious matters, no; he was talking to fishermen, farmers, carpenters – people who are not HEADY. People who are still of the feeling world, belong to feeling. That's why he could say God is love. Heart can have a little glimpse.

So the first step is from the head towards the heart. And the second step is from the heart towards the being.

Nothing can be said about being, because even to say something about heart is impossible. Nothing can be said about being. You have to move, you have to know to know. There is no shortcut to it.

Says Lao Tzu:

HE WHO KNOWS DOES NOT SPEAK;

All those who have known have not spoken. You will not believe it, because Buddha spoke for forty years continuously. Every day for forty years he was speaking and speaking and speaking. And still those who have known Buddha, they say he never spoke a single word. I go on speaking continuously every day, but those amidst you who will know me will know that I have not spoken a single word.

Because all that is spoken is just a hint. Nothing is spoken in it. It is just a net, a fisherman's net, so that those who live in their heads can be caught. Once they are caught, the use of language is finished. Then their heart starts throbbing. Then a communion – not communication, a communion – happens between the Master and the disciple, then their hearts start beating in the same rhythm. Then they breathe in the same rhythm. No need to say anything then. Then everything is understood without being said.

All talk is to prepare you for silence, and only in silence can the truth be given.

Bodhidharma went to China many centuries before, to search for a disciple. He had something within him and his days were numbered; soon he would have to disappear from the body. And he was seeking somebody with whom communion would be possible. India was full of great scholars, but he had to go to China to find somebody who could understand the language of heart, the language of silence – which is no language at all.

He waited for nine years. Then came his disciple. Nobody knows what happened between these two people, nobody can know! But a transfer happened. Bodhidharma gave all that he had to Hui-neng. The tradition of Zen was born.

Now people go on saying that Bodhidharma gave Zen to Hui-neng: a transfer without scriptures, a communication without words. Even if you had been present there you would not have known what had transpired. It was a jump of being, from being to another being. Hui-neng was open, Bodhidharma jumped in. Something which cannot be said was said – not in words but in being. Existentially it was transferred, and that has been the way. Since then, Zen Masters go on giving their final word wordlessly.

It happened to another Zen Master who was dying. He called his most beloved disciple and said: Now the moment has come, and I must give you the scripture that I have been carrying long; it was given to me by my Master when he was dying; now I am dying. He pulled out a book, a book he had been hiding under his pillow Everybody knew about it but nobody had ever been allowed to look into it. He was very secretive about it. When he went to the bathroom he would carry the book with him, nobody had ever been allowed to see what was in the book; and everybody of course was curious, tremendously curious. Now he had called this disciple and said: The last moment has come and I have to give you the scripture that was given to me by my Master. Keep it! Preserve it as carefully as possible – protect it so that it should not be destroyed. It is a valuable treasure. Once lost – lost for centuries.

The disciple laughed and said: But whatsoever has to be attained I have attained without this scripture, so what is the need? You can take it with you. The Master insisted. The disciple said: Okay, if you insist then it's okay. The book was given to him – it was a winter evening, very cold, and the fire was burning in the room – the disciple took the book and without even looking at it he threw it into the fire. The Master jumped and said: What are you doing! And the disciple shouted even more loudly: What are you saying! To preserve a scripture? The Master started laughing, he said: You passed the examination. Had you preserved it you would have missed! And there was nothing in it, to tell you the truth, it is completely empty. It was just to see whether you have become capable of understanding silence, or if you still cling deep down to words, concepts, theories, philosophies.

All philosophies, all that can be said, are just like the porch of a palace. I see you every evening in DARSHAN, in the porch – because all questions can be solved only in the porch. Once you are ready there is no question, then you can enter the palace. Have you ever heard the name of a Greek wise man, Zeno? He was the founder of the Stoic philosophy. Just like me, he used to teach in the porch. The word 'stoic' comes from a Greek word STOIKAS, which in turn is from STOA, which means porch. His whole life he was teaching in the porch and people would say: You have such a beautiful house, why do you teach in the porch.' He said: All teaching is just like the porch; when you are ready to listen to the silence you enter the temple – then there is no talk. From the word STOA, porch, his whole philosophy is known as Stoicism.

All words at the most can become porches; they lead you towards the inner temple; but if you cling to them then you remain in the porch – the porch is not the palace. Lao Tzu is saying something which is just like a porch, a door. If you understand it, you will drop all words, language – in fact the whole mind. Where you leave your shoes in the porch, you should leave your mind also. Then only you enter the innermost shrine of being.

HE WHO KNOWS DOES NOT SPEAK;

Even if he speaks, he speaks Only to say this much. Even if he speaks, he speaks only against speaking. He does not want to say something in it, he simply wants to destroy all the words within you – his speech is destructive. He simply wants to create a vacuum within you, and of course words can be destroyed by words only. Poison can be destroyed by poison only. You have a thorn in your foot – another thorn is needed to pull it out. All that I am saying is like another thorn to pull out the thorns that are already in your beings. Once the first thorn is out, the second is also useless – you throw both of them. All words are used by knowers to pull out other words which have already settled within you. Once you are empty – finished.

There has been a great man in India, a very rare being: men like him you can count on your fingers. His name was Nagarjuna. He has contradicted everything. He has debated against everything. He has criticized all theories. And people were puzzled. They would ask: Okay, whatsoever you say is okay, but what is YOUR standpoint? He would say: I don't have any standpoint. I am here just to destroy theories, I don't have a theory to replace them with. Whatsoever is your theory – Come! And I will criticize it and destroy it. But don't ask for a substitute because I have none. You become empty, that's perfect, there is no need to do anything.

If you believe in God, Nagarjuna will criticize God. If you don't believe in God and you are an atheist, he will criticize atheism. If you believe in a soul, he is the enemy of soul, If you don't believe in a soul, then he is your enemy also. If you ask: What is your philosophy? he will simply shrug his shoulders; he will say: None. I am here to destroy!

Those who know, they have spoken just to destroy. So that emptiness is left behind. In that emptiness is communion.

The word communion means: come to union. There is a deep unity then. In that unity that which cannot be said CAN be said. No words are needed, not even gestures are needed. It is simply transferred without any scripture.

HE WHO KNOWS DOES NOT SPEAK; HE WHO SPEAKS DOES NOT KNOW. FILL UP ITS APERTURES...

Now he is saying what to do; how to attain to that silence which knows truth; how to attain to that emptiness in which truth descends in you, in which you become a vehicle, and God takes possession. You become a temple, and God comes, and settles within you.

FILL UP ITS APERTURES...

Mind has many apertures through which it is constantly refilled and refuelled. You go on looking – what are you looking at? You are not looking for something in particular, you are just looking; anything that passes by, you look at it. The mind is hankering through the eyes, to collect whatsoever information it can collect. The mind is curious – you even read advertisements written on the walls, and you pass by the same wall every day, and you read it again and again and again. And you know what is written there, you have read it so many times, but again when you pass, unconsciously like a robot you read it again. You go on collecting information for the mind: mind needs to be fed

by information – it is a computer, it is asking constantly: I am hungry, bring me more knowledge. Knowledge is mind's food, it thrives on it.

Ears go on listening to what is happening – all the senses are apertures from where the mind goes on seeking and searching for knowledge. Even absolutely useless knowledge. You cannot even imagine of what use this knowledge is going to be. But mind goes on collecting in the hope some day, maybe, it can use it. That day never comes.

Says Lao Tzu:

FILL UP ITS APERTURES...

If you want to attain to silence, fill up its apertures. Open your eyes only when it is absolutely necessary. Look only when it is absolutely needed; otherwise there is no need! Bypass things, without looking at them. Keep your eyes empty. Look at the world with empty eyes so that you are not looking at it, you are not looking at anything.

You may have that feeling about an enlightened man when you come to encounter him. He looks at you, but he is not looking at you. He looks and looks not. His eyes are like empty mirrors. He is not indifferent; he is not interested either. He hears, and hears not. If you say something he hears, but if you stop in the middle he is not curious for the remaining half sentence. Even if in the middle of the sentence you stop – there comes the full point for him; it's finished! He is not curious. Then the mind stops accumulating.

In Tibetan monasteries, whenever a new disciple wants to enter into the monastery, he has to sit at the door for twenty four hours, sometimes even for forty.eight hours, sometimes even more – hungry, with closed eyes. The Master will pass many times by the door, disciples will pass, other people will come and go and he has to sit there with closed eyes.

That is the first examination: whether he is capable of becoming non-curious; otherwise he would like to look and see who is going and coming, just a little bit he would like to open the eyes: who has come, who has gone; he will be curious. If a person is so much restless and curious that he cannot keep his eyes closed for twenty-four hours, then he will be rejected by the monastery. Even small children when they want to enter a monastery have to pass this test.

But if you can keep your eyes closed for twenty-four hours, it is a feat, because the mind is so restless and continuously asking for information that if you don't give it information it starts suffocating. In fact it starts dying.

That's why sense deprivation can become the death of the mind. Many experiments have been done, are being carried on, all over the world in sensory deprivation. When all your senses are deprived of their usual food, time seems unending. One hour has passed actually – you think eternity.

You may be totally comfortable, resting in a tank which is made like the womb of a mother, in lukewarm water, floating, no anxiety, darkness surrounds you – beautiful; no worry, you simply relax in the womb again – but within minutes you start feeling such deep restlessness. The mind asks for the constant supply of food.

Sense deprivation has been one of the most used methods in the East. One who wants to reach to ecstasy, to samadhi, has to learn to be without this constant hankering of the mind to be fed.

You are doing two things together – people come to me, they say: We would like to get rid of this mind, it is just anguish and nothing else – a hell. But if I say to them: Then close your apertures more and more because on one hand you want to drop the mind and on another hand you go on feeding it, that seems difficult.

I send people on twenty one days silence. It becomes really a hell after four, five days. They are not doing – they are allowed just to sit with closed eyes, with closed ears, to move, walk – but not to look around, just to look on the path that they are following four feet ahead at the most; to eat, rest – nothing in particular, but just to relax the senses, close the apertures...

After the fourth, fifth day the mind starts rebelling.

If they can continue then near the fourteenth or fifteenth day mind starts accepting the fact – just like a person who is dying in hospital; when you say to him: You are dying – he wants to deny, reject the fact but by and by what can he do? Helplessly he accepts; once he accepts, then there is no worry. Then he relaxes.

On the fourteenth, fifteenth day, if you continue, and remain indifferent to the constant hammering of the mind to seek more, more food for itself, the mind relaxes. And once mind relaxes within you your being starts flowering. Mind is the bondage on the being.

So try to live in the senses as minimally as possible.

Mulla Nasrudin came to me once. Hearing about meditations he became interested. So I told him first for one year just to sit with closed eyes – knowing him well, I thought even that was going to be impossible. He said: But I won't close my eyes. I said to him: Have you understood me? Do you understand me or not? Close your eyes! So he closed them a little bit – half, fifty-fifty, and he said: More than this I cannot do. I said: What is the matter? He said I am strictly a middle of the road man. At the most I can half close my eyes. I cannot close them completely. Who knows what is going to happen? I may miss something beautiful, so that I cannot do. Half I can close, and half I will keep open, alert to what is going on.

He said to me: I absolutely agree with the old lady who used to go to church: whenever the name of God was mentioned she would bow down – that was okay, but the priest there became a little worried because whenever the name of the devil was mentioned, then too she would bow down. One day the priest could not contain his curiosity. After the congregation left he came to the old lady, caught her outside the church, and asked: What is the matter? Why do you do this? I can understand that when the name of God is mentioned you bow down, but why when the name of the devil is mentioned do you bow down? She said: You never know, it may come in handy any time.

Mulla Nasrudin told me: I am strictly a middle of the way man, I bow down to God – and to the devil also; one never knows, it may come in handy.

People go on trying to create a compromise with the mind. You cannot win. If you compromise, mind is going to win. All compromises are defeats in the inner world. If you decide that you would

like to know your innermost core of being, then this is the way: FILL UP ITS APERTURES, CLOSE ITS DOORS, DULL ITS EDGES, UNTIE ITS TANGLES, SOFTEN ITS LIGHT, SUBMERGE ITS TURMOIL – THIS IS THE MYSTIC UNITY. Then you come to know that which is one. This is the mystic unity, the communion.

I will repeat again: FILL UP ITS APERTURES...

Use the senses as minimally as possible. And if you look, you will find that you are using them absolutely unnecessarily, ninety-nine per cent of their usage can be stopped; one per cent will be enough – and you will be surprised, when you use your senses as minimally as possible they become very very sharp. Because the whole energy becomes concentrated.

When you don't go on looking at anybody and everybody, then suddenly you look at a rose flower – your eyes are so clear, without any clouds; otherwise you go on seeing things, so many things – in those so many things that rose flower is just one of the things; your eyes are dusty, the rose cannot flower for you.

You come and look at your child but you don't look, you have a screen of so many experiences on the eyes, your eyes are already filled. How can you see the face of your child? – otherwise you would have seen the face of God there. How can you see the rose flower? – otherwise the rose would have disappeared, and you would have seen the flowering of the divine.

Your eyes will become fresh, clean, very perceptive you will become, if you don't use your senses unnecessarily. The more you use them the more your senses are bored, tired. They lose sharpness, they lose sensitivity; they become very very dull.

FILL UP ITS APERTURES, CLOSE ITS DOORS,

Wherever you find the mind has made a door to go into the world – close it. Mind has very cunning ways to go into the world. Just watch from where it escapes into the world.

Freud discovered that the whole functioning of the mind is associative – that is a door. You look at a dog. In fact you should contain yourself to THIS dog, there is no need to move on, but suddenly you remember a dog that you used to know in your childhood, and that dog belonged to a girl, and you had fallen in love with that girl – now you go on and on. Now this dog, the fact, the factual, is no more there – it simply worked as a key; now you are moving: you loved that girl but you couldn't manage to possess her, then all the other possessions – then all the other girls – a long queue is there.

Then you go on jumping, hopping from one thing to another. From anywhere the mind moves into a mad world, and then there is no end to it. Freud used this door for his whole psychoanalytic method: thought association. That's why psychoanalysis goes on for years and years – and with no result in fact. You can go on forever and forever. One thought leads to another, another thought leads to another, and there are millions and millions of thoughts.

I have heard, Mulla Nasrudin was in love with a woman. He brought her home and when they were going to bed, resting on the bed, relaxing on the bed, the woman said, Nasrudin, how many women

have been here before me, in your bed? Nasrudin kept silent, minutes passed; almost half an hour had passed, then the woman said, I am still waiting! Nasrudin said, And what do you think I am doing? I am still counting!

That's how things are related. If you start counting, if you start on the associative journey, there is no end to it. Association is a door. You will have to find them – there are many doors.

And through the same doors you always come, and get into the same troubles, and you never become aware that it has become a repetitive thing, a vicious circle – you go on moving in circles.

Close all the doors. It will be difficult in the beginning because you will feel it is just like suicide. Samadhi IS like suicide. The only difference is that no suicide is so complete as samadhi. But it is not only a suicide, it is a resurrection also. It is a cross and a resurrection. The old dies and the new is born. And then there is no problem, you can come back to the world – but you come back totally different. Then the world doesn't disturb you. Then there is no problem. Then you can use your eyes and ears and do whatsoever you want to do nothing disturbs you once you are settled and rooted and centred in your being, nothing disturbs. You remain in the world, and the world is not there. You move in the darkest night and the inner light never leaves you. You live in that inner light; now there is no problem with that outer darkness.

CLOSE ITS DOORS, DULL ITS EDGES,

Mind is very cunning, clever, logical. It is a great rationalizer. Whatsoever the mind wants to do, it gives you reasons. All reasons are false. If you look deep down you will find they are not reasons but rationalizations.

You want to be angry – you find an excuse. The excuse is not the cause, but you deceive yourself and others that because of this you became angry. That excuse was just an excuse, you rationalized it.

You come home, you are angry with the boss, and then you jump on your wife; you were feeling jittery, you were feeling angry, a rage was boiling within you, but it was difficult to throw it on the boss, it would have cost too much. It was not going to pay. You thought: Better be economical; you contained your anger there, you continued smiling, you went on wagging your tail. Then you come home. You have to throw it on somebody, you have to find a weaker link in your life where you can throw it without any loss to you; you throw it on your wife, or on your child.

Or if you are a henpecked husband, as almost all husbands are, then the wife is also a boss and you cannot throw it on her, so you have to do something with your dog, with your cat, or with something you can destroy – your radio; or you can go mad when driving your car – you can bring the whole anger to your feet, and you can go on pressing the accelerator more and more.

Now psychologists say that almost fifty per cent of car accidents happen because of anger. They have nothing to do with the traffic, they have something to do with the inner traffic of the mind. Fifty per cent! It is too much!

Angry? – the car goes on gathering more and more speed; you are throwing your anger through speed, but you may be thinking: The wind is beautiful and the morning is good, and I would like to

have a good drive; that is just an excuse. The morning is good every day, it is not only that it is good today.

When somebody passes or tries to overtake your car... Once it happened I was travelling with a friend – he was driving; suddenly I became aware that he was driving too fast; and not only that, I looked at the milestones and we were going in the wrong direction, so I asked him: What is the matter? He said: You keep quiet. Just half an hour more.

So I waited. I saw what he was doing – he was trying to overtake a car which had overtaken our car. When he overtook that car, then he stopped the car and said: Now we can go in our own direction. What did this man think himself to be? I never travelled again with this man – this man was mad!

But he rationalized it; he said: If you give in in small things, you start giving in in big things. So he told me: Never give in in anything. Give a good fight! Whatsoever the cost! Because life is a struggle. It is a survival of the fittest.

We were late; people were waiting for me in another town; we reached two hours late; but he had to give a good fight – to the unknown man who may not even have been aware of what was happening. And he may have killed me, and himself, because he was MAD.

The mind goes on finding rationalizations – it calls them reasons, they are not reasons.

DULL ITS EDGES,

Try to find out; and the more you try to find out the more the edge will be dulled; then you will suddenly see the whole irrationality of the mind – and it goes on insisting: I am rational! This is one of the greatest discoveries of this century – that man is not rational.

Aristotle defined man as a rational animal. It took twenty centuries to find the truth. The credit goes to Freud, that he discovered that man is not rational at all. He is a rationalIZING animal, not rational. In fact there are no reasons, he just goes on finding reasons. There are unconscious instincts and he goes on creating a facade of reasons around it which are all false.

Watch! And soon you will see. And once you see, the edges of the mind will be dulled. Then it won't look so sharp, so clever, so intelligent – it is not, no mind is intelligent. Mind cannot be intelligent, mind is mediocre. The very quality of mind is mediocre.

People you call genius, talented, very intelligent – just watch them! A great genius, he may have got a Nobel prize, gets up in the morning and finds that his slippers are not there in the right place, and he goes mad – great genius! Because the slippers were not found in the right place in the morning, his whole day is destroyed! He is angry at the whole world! And from that many things will happen, because the slippers were not in the right place – and you call this man a genius! Many things will happen which will have far away consequences.

Angry, he will go to the office; angry, he will talk to people, he will create chains of anger; and one anger leads to another and deeper layer of anger. He may do something of which he will repent later on. And the whole cause was that his slippers were not found in the right place.

And you call this man a genius! You call this man very very intelligent? He may be clever, but he is not wise. He may be clever, but he is not intelligent. He may be knowledgeable, but he has no capacity of knowing. And what does it matter if slippers are not found in the right place?

No, that may be just again an excuse. That may be connected with other things – in the night he had a nightmare, and he was afraid, and trembling when he got up, and then he found that the slippers were not in the right place; now the whole anger is focussed on this fact. He may throw the servant out, fire him, or this may become a cause for a divorce. You may think that I am going too far – I am not. I have watched many divorces and I have never found better reasons for them – just like this, small things: in life there are no big things, only small things.

DULL ITS EDGES, UNTIE ITS TANGLES,

Mind is very entangled; chains and chains; associations; it is a net, a mad net. Everything goes into mind, and becomes more and more confusing. The more you know, the more the mind is confused, because all that you add to it adds to its confusion.

UNTIE ITS TANGLES,

Try to see things more clearly. Try to see the confusion. Watch the confusion. Become a watcher and don't get identified with it. Create a little distance between you and your mind. To create this distance is to become a SANNYASIN. To create this distance is to create the possibility of the inner evolution.

Untie its tangles – how will you untie them? If you try to untie them you will never be able to untie them. The only way to untie them is to create distance.

You must have observed many times – you may not be alert to it, that when someone else is in difficulty you always give good advice. If the same difficulty happens to you, you may not be so wise. Why? Why does it happen? Why does your intelligence function so well when somebody else is in difficulty? Because there is a distance.

I was reading the biography of a great actress: Sarah Bernhardt. Once it happened, she was watching a drama; a new actress was working, and the new actress got so identified with her acting in the role, and the play, that she completely forgot that she was an actress. She started crying and weeping with tears streaming down, and she created a mess of herself; and she had to be pulled away from the stage, suddenly in the middle of the play because she had completely forgotten that she was just playing a role, she was an actress. She became confused – as if this was her life. When Sarah left, she called that new actress to her and told her: When you CRY, the audience does not. You should do the act, but you should keep a distance. You should not become identified with it.

And this should be the key for your whole life, because the whole life is a big drama. The stage is vast, but it is a drama. You should keep a distance. Whatsoever happens, happens in the play, in the drama. You are a witness, you should not become one with it. If you become one with it, you are entangled. If you remain aloof, and you can look at it from a distance, your mind never gets in confusion. If you are away, the mind remains crystal clear. The whole entanglement is of identification.

SOFTEN ITS LIGHT,

Don't look at everything in the light of the mind, in the glare of the mind. Soften its light. Look at things sometimes from the heart also. Bring the soft light of the heart to things, look with the light of love also.

Don't go on looking at things only from a logical standpoint. Don't be too logical. Sometimes you need to be illogical also, only then the balance can be kept. Rational – and irrational also. Because you are both. You have to keep balance. There are sane moments, and you need some insane moments also. Do mathematics – but sometimes become mad in music also. Calculate – but sometimes dance also. Work – but play also, so that the balance is not lost.

If mind becomes your only way of seeing things then the light is too much. It is destructive. Then the very glare will not allow you to see things as they are – it is just like when you look at the sun, and then you look at things – everything looks dark, not in its right proportion.

.. SUBMERGE ITS TURMOIL,

The mind is constantly in a turmoil within. A chaos – continuous; a storm goes on and on and on. Submerge it, otherwise it won't allow you to listen to the softer music of life. It won't allow you to see delicate things of life. It won't allow you to feel.

How to submerge that turmoil within? What to do? Three things. One: If you see inside, and you feel turmoil there, just sit on the bank – don't jump into it. The river is moving, you sit on the bank, let it flow. Don't do anything. Learn the art of doing things by non.doing. Just sit and watch. It is really a great secret. If you can see and watch the turmoil of the mind, it by and by settles by itself. It is just like you come into the house, the dust is stirred up, you sit again, the dust settles. If you start settling the dust, you will unsettle it more. So don't jump in, and don't try to submerge the turmoil. Who will try? And how will you try? You will stir even deeper layers of it. Don't do anything, just sit. And this sitting is meditation.

In Japan they call meditation ZA ZEN. Za zen simply means SITTING – and doing nothing. A Zen monk sits for six to eight hours every day, just doing nothing. And just sitting like that for a few days, a few months, mind settles by itself. Mad people are brought to Zen monasteries. There they don't do anything to them, no treatment is given. They simply help them to sit. They feed them, they don't disturb them, they don't force any discipline on them, they are left in faraway huts, their needs are taken care of, and they are told just to sit or lie or just to stand – and don't bother! Within twenty one days mad people subside. Their turmoil disappears.

Now Western psychiatrists have become interested in this fact, because they cannot do this in years; and they give electric shock, and insulin shock, and this and that – they create more turmoil! And even if they help in some way the man loses his consciousness. Madness may be suppressed but the man has lost his aliveness also. After electric shock you are not the same man again. And if the shock has been very deep then you will lose some intelligence also. Madness will go, but your character will be affected permanently. It is not a gain really, or a gain at a very great loss. You may become normal, forced to be normal, but you will become a little stupid also.

In Zen monasteries they don't do anything. They know a great secret of Lao Tzu's: Don't do, just sit, just watch. Things settle by themselves – Why? Because to remain unsettled is unnatural. This is the law. If you don't do anything everything is going to settle by itself – how can something remain unsettled for ever?

You are angry: just sit with closed eyes – watch! How long can you remain angry – try! Suddenly after a few minutes you will feel it is no more there, or the acuteness of it has gone, or suddenly half an hour afterwards you may recognize and remember that you had completely forgotten that you were angry, and you were thinking of something else... And if the anger had been followed, you may have killed somebody; or killed yourself; or killed a relationship; or killed a love – and this is more dangerous than killing a beloved; you may have destroyed something beautiful and delicate; and just by sitting, it settles.

It settles because there is a deep law working. Life does not allow turmoil to be permanent – it cannot be permanent, only rest can be permanent. Everything settles, you just give it time; only time is needed.

... SUBMERGE ITS TURMOIL – THIS IS THE MYSTIC UNITY.

THEN LOVE AND HATRED CANNOT TOUCH HIM. PROFIT AND LOSS CANNOT REACH HIM. HONOUR AND DISGRACE CANNOT AFFECT HIM. THEREFORE IS HE ALWAYS THE HONOURED ONE OF THE WORLD.

Then duality disappears. When you have reached to your innermost core, to the one, duality disappears. Love and hate, honour and disgrace, failure and success, all disappear. And the greatest duality also disappears: that duality is of the soul and the body, God and the world.

Then everything is one, a vast ocean of oneness. An oceanic feeling pervades.

It is ecstatic. It is a benediction. It is the greatest blessing that can happen to a man – and when this blessing happens, this blessing of oneness: THEREFORE IS HE ALWAYS THE HONOURED ONE OF THE WORLD. Only such beings are honoured for ever and for ever. Centuries pass, kings come and go, empires are built and destroyed, but a Buddha, or a Jesus, or a Krishna – they remain. They are no more a part of the temporal changing world. They remain like eternal stars, unmoving, unchanging, guiding those who are ready to be guided, ready to pour down all they have to those whose hearts are open, who are not closed.

CHAPTER 6

I will never Leave You

16 August 1975 am in Buddha Hall

Question 1

WHY DON'T YOU EVER ANSWER MY QUESTIONS!

This is from Anand Sariputta. If I don't answer, then that is the answer.

Try to understand it. There are reasons. If your questions are just asked for the sake of asking, I don't answer them, but that is the answer!

If your questions are too full of your ego – the questions are less important, that they are YOURS is more important – then I don't answer them. But that is the answer.

You should ask a question if it is a real need. I am not here to impart information to you – that you can gather from anywhere. If it is really a need, I always answer. Even if I feel that the ego is too much in the question – then too I answer, but then never directly; then I answer in some others' questions; and that I have been doing.

But when the ego is too much you are not worried about the answer, you are simply worried about one thing: whether MY question has been answered or not. I have been answering – but through others' questions.

And why so much attachment even to a question, that this is mine and this is not mine?

A question belongs to nobody. And human problems are not very different. All humanity is in the same trap – the whole humanity is in the same plight – degrees may differ. And I have been

answering so many questions, can't you hear that your questions have been answered so many times? But your ears are closed by the ego. You are waiting intently for when your question is to be answered – and then you will miss.

I have not answered in a way, yet I have answered in many ways.

Now, whenever you ask a question, don't bother, and don't wait for ITS answer – somewhere, indirectly, I must be answering it. I pay attention to your need, to your real authentic need, not to your pseudo ego needs.

Drop the ego and then ask. Don't ask for asking's sake. Let the question be really authentic. And then don't wait for YOUR question to be answered. Questions are questions. They are not yours or somebody else's.

Question 2

YOU SAID ONE REACHES WHEN ONE IS TOTALLY FRUSTRATED. CAN ONE ALSO REACH IN TOTAL ECSTASY?

That is impossible! Because total ecstasy is not possible unless you have reached. When you reach, only then total ecstasy flowers. Otherwise, what will be the need to reach, if you are already totally ecstatic? Then there is no point in going anywhere, you have already reached the goal!

In total ecstasy the goal is already left behind. Who wants to reach then? Where will you reach then? There is no more. The path has come to the very end.

In total frustration the ecstasy happens. And why do I say in TOTAL frustration? Because if you are still hoping that happiness is possible in this world – and when I say THIS world always remember I don't mean the world of the trees and the birds and the sky, when I say this world I mean YOUR MIND, THIS mind, this ego centred mind – if you are still hoping that maybe there have been many frustrations, but still there is a lurking hope that some day or other, somewhere in the future, with this mind that you have got, with this ego, happiness is possible, then ecstasy will not happen.

Ecstasy happens only when you have come to realize that with this mind no happiness is possible, an absolute realization of the fact that this mind is moving in circles. It is never going to be what you are seeking, it is never going to be a bliss, a benediction. When you realize this totally, suddenly the mind drops! Because without hopes how can you cling to it? And remember, the mind is not clinging to you, you are clinging to it. How can a dead thing like mind cling to you? You are clinging to it because there is hope Total frustration destroys all hope, one becomes hopeLESS.

A distinction has to be made. You also become hopeless many times but it is not total. Even in your hopelessness somewhere the seed of hope is hidden. Again it starts sprouting. You are finished with one woman or with one man; you are frustrated; but you are not finished with woman as such or man as such. With one particular woman you are finished, or with a particular man, but not with womankind, not with the phenomenon of the feminine. A desire lurks somewhere deep in your frustration also, that there must be a woman who is just made for you. And you can be happy with her. You are frustrated with particulars but not with the universal.

Frustration is total when you are frustrated with the universal. Then the energy moves inwards. It starts turning in. Then it is not moving out.

You may be frustrated with THIS house where you are living but not with THAT palace someone else is living in. Then you will try to bridge the gap, to convert the hut into a palace. You may be frustrated with the money that you have got, but not with money as such; with the power that you have got but not with the lust for power as such. Total frustration means you are really frustrated. You are suddenly in such a situation that there is nowhere to go, absolutely nowhere to go – only then the energy turns in, and that turning in is ecstasy.

That's why I called it 'instasy' not ecstasy, because it is a turning in, moving in, going to one's own being. Now you are not 'other directed'. You are not future oriented. You are simply trying to know who you are. The whole world has disappeared. The whole nightmare of it is no more there. An awakening is happening. This awakening will become the goal, and then you will be totally ecstatic.

When I say totally ecstatic you can misunderstand me, because you have lived in misery, and whatsoever I say you will understand from the standpoint of a miserable man. When I say ecstatic you think of something opposite to misery, something like happiness. Then you misunderstand. It is neither like misery nor like happiness. It is different, absolutely different, categorically different, diametrically different, it is a totally different phenomenon. Bliss is neither happiness nor unhappiness. Both have disappeared, the duality gone, you are at home.

And you don't feel that you are ecstatic, remember. If you feel you are ecstatic there is still a possibility of misery coming back, because you are not one with ecstasy, you are still separate. You are still EXPERIENCING it. It is something other than you, it is not YOU.

If you ask Buddha, Are you ecstatic? he will shrug his shoulders. The very question is meaningless, irrelevant. That's why Buddha remained silent about many questions, because he found out that whatsoever he said would be misunderstood. If you ask me, Are you happy? what should I say to you? If you ask me, Are you unhappy? what should I say to you? Somebody HAS asked, You say that you are in paradise; is there pain in paradise or not? There is no pain, but immediately I would like to add – there is no pleasure either. Because pleasure and pain are two aspects of the same coin. Pleasure converts into pain, pain converts into pleasure. They are not two things.

In Japan there is a story that I would like to tell you. In Japan they think that the white mouse is a good omen. If somebody suddenly sees a white mouse he feels very happy – something good is going to happen to him.

One day it happened, a father and son were sitting, taking their dinner, when suddenly the son saw that behind the father there was a white mouse. He told his father: Don't turn suddenly, there is a guest behind you, a very good omen. Slowly move and see. The father slowly moved and saw a white mouse, and they were both happy because it was really a good omen, something beautiful was going to happen. The white mouse started moving around them, and because they were not disturbing him he started dancing and shaking; but when he shook, suddenly he became an ordinary grey mouse; because in fact he had fallen in a tin of flour, white flour, that's why he looked white; when he started dancing he became an ordinary grey mouse. Both father and son closed their eyes because the good omen had disappeared – but even if you close your eyes the grey mouse is there.

This is a beautiful story. This is how it happens. Don't look at happiness too long, otherwise the white flour will drop and suddenly you will say: There is a grey mouse! Avoid! Let the white mouse dance behind you! Don't look too hard and don't look too long. Because in life good and bad are not two things. The day turns into night, the night turns into day again. It is a circle, moving like a wheel of a cart: the same spokes come again and again to the top, and go down.

If you ask me whether I am happy or unhappy, I cannot answer you in those terms. Those terms are irrelevant. At the most I can only say I AM. And that I AMNESS IS totally ecstatic. But there is no ecstasy as such. It is not an experience. It is my way of being at this moment. It is not something happening to me, it is the very nature. When you come to yourself, when you return back home, when you enter into your own innermost core of being, it is not that something new happens to you, it has been happening always; for the first time you realize it.

The realization may be new but the fact is very very ancient, as ancient as the world, as ancient as the gods. It has been there from the very beginning. But you are too much concerned with pain and pleasure in the outer world, your whole consciousness is moving outward.

Close the doors, close the windows, settle within, and suddenly one day you start laughing, one day you start smiling at the fact that you were seeking something that was already there.

I was reading a Christian missionary's life story. He had come newly to an Eastern town. The bungalow and the church were outside the town. There were only two bungalows; he occupied one – and from the very first day, in the morning when he looked around, just to be acquainted with the territory and the place, he became interested in the other neighbouring bungalow. It looked beautiful. The trees were very green, and there were many flowers. He went around it, he wanted to know to whom the bungalow belonged, and he wanted to become acquainted, to be introduced, but he found no one there. He controlled his curiosity, but every day the curiosity grew more and more. One day he could not contain himself – it must have been after he had been there one month – he entered the garden, went to the main door, but it was locked. He went around the house, he couldn't see any sign of anybody there, it was absolutely empty and silent. He became a little apprehensive – what was the matter? Then he came out again. On the gate he had just missed one thing, just on the gate there was a small notice: 'Key next door.' But he was surprised because next door was his own home! There was no other house, only two houses.

He came back, he enquired, his wife said: Yes, the key is here, why didn't you ask me? The day we came somebody came and said, Keep this key. I am going away for a few months. I will be coming back soon but my son has gone to the war and he may return meanwhile, and he may like to stay for a few days and rest, so keep this key. The key was in the house.

The missionary started laughing, he said, It was really a joke! For one month the house haunted me like anything, and I wanted to go in but I contained myself – that's not good, to enter, interfere, trespass; but today I couldn't contain my curiosity, I said, It's okay, I must go and see what is the matter. And the key had always been in the house!

The key is with you. The treasure is with you. You have forgotten both. When the energy returns inwards – that is the key. The energy returning inwards is the key, it opens the door – and suddenly, the treasure of all treasures is there.

Question 3

YOU SAID THAT WHEN TWO BEINGS ARE IN LOVE THEY ARE IN COMMUNION WITH EACH OTHER. THEN WHY DOES THE WORLD CALL IT 'FALLING' IN LOVE WHEN IT IS SUCH AN ECSTATIC HAPPENING AND NOT A FALL TO A LOWER PLANE?

The world calls it falling in love because the world is ruled by the head, and heart is lower than the head.

When somebody falls in love he falls from the head towards the heart. And heart is there in childhood, head grows later on. Head is a later growth. You are born with a heart, you are not born with a head. You are born only with the possibility of a head, not with the head.

Reason has to be taught, love cannot be taught. Reason has to be forced on you, your mind has to be conditioned. Schools, colleges, universities exist for reason, there exists no school, no college, no university for love – there is no need! One is born with a heart already functioning perfectly. The head is just a possibility. If it is taught, conditioned, it will function; if not, it won't function at all.

So when again in your youth you move into the relationship of love, you feel it also like a fall, because the mind feels that you are moving backwards, falling towards the childhood, moving towards the heart again. And the head has a condemnation for the heart; that condemnation is also involved in that term 'falling.' The head is saying: What foolish thing are you going to do? Are you mad? It is a fall! Avoid it!

For the head, love is the greatest enemy; because once you are in love you become irrational. Look at two lovers – they talk foolishly, they behave foolishly, they are almost mad, and the head goes on condemning and judging: What are you doing?

You are falling back. That's why the world calls love a 'falling'. But it is good to fall. In another sense also, not in a condemnatory sense, it is a fall, because it leads you towards depth. Reason is superficial. Heart is a deeper phenomenon within you, it leads towards depth, it is diving into your being.

Don't condemn it. The society condemns because the society looks at love as an anarchic phenomenon. We teach a boy or a girl, and we waste so much money on him, and then suddenly one day he falls in love, and the whole structure is disturbed.

It is said that the mother prepares the child for years to become wise; then he meets another woman and within minutes he is a fool again.

One woman prepares for years to help him become a little wise, and another woman comes in, and within a moment, he is a fool again.

Don't condemn it, because foolishness has its own beauty. In fact a man who cannot be a fool sometimes is not wise enough. To be constantly wise, to be wise twenty fours a day and seven days a week is FOOLISH. Sometimes you need to take a holiday from your wisdom and act like a fool. Then only there is balance. The fool is also part of life.

In old days every king in his court used to have a great fool. That was a balancing factor, because in the court there were too many wise men, and sometimes too many wise men prove to be too many cooks in the kitchen. They spoil. They are just 'reasons', they don't have the roots of heart. A fool was needed – in every great court there was a fool. And he brought humour to the court, the sense of humour he brought; otherwise wise men bring long faces, sadness, seriousness. Of course seriousness is good, but only sometimes; it has its moments; and there are moments one should be a little foolish. To me, a really wise man is spontaneous – when wisdom is needed he is wise, when foolishness is needed he is a perfect fool.

If you cannot move to the polarities, you are a fixed and dead phenomenon. One should be capable of moving, flexible. You should be able to reason deeply and you should be able to fall into irrationalities also. Calculate and love. Arithmetic and poetry. Wise and old, foolish and young. When the child and the old man meet, when the wise man and the fool have become one unity, you attain to the greatest growth. Remember this. Always retain the capacity to fall in love, to be foolish, to behave foolishly.

To me the only fool is the man who is always wise.

Life needs polarities and proportions. Foolishness is very refreshing. It cleanses your eyes, gives you perspective. It again brings the innocence of the child. It again gives you spontaneity. Then you are not fixed in a pattern, you are flowing.

But don't try to be a fool continuously – that too is foolish. And it is easy for the mind to cling to one extreme. The most difficult thing for the mind is to change polarities because it disturbs your style. You would like to be fixed in a pattern – that is the way of least resistance. You have learned a trick and then you remain fixed in it. You remain closed in the known. You don't want to move to the unknown. You don't want to learn, you don't want to be open to the new facts.

Mind always wants either to be a leftist or to be a rightist, either to be this or that – BUT TO BE SOMETHING. And life is in the flow – TO BE NOTHING; the capacity to be everything and to be nothing; the capacity to move in any role and not get fixed in it. 'No role' should become your life style. You should be capable of moving, of dropping it, just as you drop your clothes.

Roles are just to be used, and if you don't get fixed and imprisoned in them, you retain the freedom and the flow and you retain the capacity to enjoy life in its totality. Wisdom is good, foolishness also. Arithmetic beautiful, poetry also. This is the paradox.

Use the head, use the heart, and if you can use both a tremendous revolution will happen. If you can use both you will become aware that you are the third force – neither; you are neither head nor heart; because if you can move so easily from one to another you cannot be either; you must be separate from both – then the witnessing arises; then the identification is broken. And that witnessing is what meditation is all about.

Question 4

YOU OFTEN SAY 'I AM WITH YOU', BUT IN SUFFERING I ONLY ENCOUNTER SOLITUDE. IS THAT BECAUSE I'M NOT IN TUNE WITH YOU OR BECAUSE THE WAY TO THE CENTRE IS A SOLITARY ONE?

When I say I am with you I mean it. I am with you. But you will realize me only when you are in a celebrating mood. When you are unhappy and miserable, you are blind. I am with you but you cannot see. Your eyes are filled with tears. And if you don't see, what can I do? I can just wait.

There is an old proverb that when you weep you weep alone, when you laugh the whole world laughs with you. Laughter has something religious in it. Maybe that's why it has been banned from all churches – there's something religious in it.

If you want to feel me, that I am with you, laugh more, enjoy more, take life as fun, don't be serious.

I know – this question is from Yoga Lalita, she is serious. A little too serious. Seriousness becomes gloomy; seriousness becomes like a disease; seriousness is pathological; it is ill. Laughter is health.

I'm not saying don't be sincere. Sincerity is totally different from seriousness. One has to be sincere and authentic; only then life will reveal deeper mysteries. But there is no reason to be serious and sad. Otherwise YOU WILL MISS ME. and that only means you will miss life.

Whenever you are sad you are closed, you are caved-in, you are not related to the world. The rosebush goes on flowering but you are not related – it doesn't in fact exist for you. The moon goes on travelling in the sky, but it doesn't exist for you. The birds go on singing, their song will appear only like a disturbance, annoying. You are sad, you are cut off. Sadness breaks all the bridges with life.

When I say I am with you I mean it, but you will realize it only when you are happy and dancing. When I say happy and dancing I don't mean that in life you will not have sad moments. But if you know how to be happy you can enjoy a sad moment also. It is worth enjoying. It has something in it – because there is nothing in life which is not precious. The only thing is to know how to enjoy it.

Laughter is beautiful, but shallow. Sadness looks ugly but is very deep. If you know how to enjoy laughter you will know how to enjoy sadness also. Then, if you are enjoying, sadness does not become a destructive force; then you are not disconnected from existence. Rather, in your sadness also, you are deeply related.

Then you will look at the flower – and you had looked at the flower when you were laughing and dancing and celebrating, the flower was beautiful; but now the flower has a depth which it never had before. Now look at the moon; the moon is not now a two dimensional thing, it has become three dimensional. Laughter is two dimensional, sadness is three dimensional. But one has to learn from laughter, and then you can enjoy everything, even sadness. You can enjoy everything, even when you are unhealthy you can enjoy it; it has its own beauty.

Sometimes it has happened that people have become enlightened when they are ill. In a great fever, and Lying on their beds doing nothing, suddenly they awake in a totally different dimension. Lying on their beds, not doing anything, unoccupied, nothing to do, the mind was silent; a deep rest. And they must be enjoying it.

Life changes its colours with your interpretations. Illness looks like the enemy. If you are acquainted only with allopathic attitudes then illness is the enemy. But if you are acquainted with homeopathic

attitudes then illness is not the enemy but the friend. It cleanses the body of the toxins, poisons. A fever is a friend not a foe. It has come to help you to cleanse the body, and the work is so tremendous, that's why you are feeling so hot.

If you can enjoy, you can enjoy everything. You have the key. And with that key you can open millions of locks; it is a master key. You try it!

You have a headache – just try to enjoy and watch it. Suddenly you will feel a distance arising between you and the headache. The hammering continues in the head, but now the head is far away. If you go on, by and by you will feel the headache is still there but not part of YOU; somewhere on the very periphery of the world there is still a little hammering in the head but it doesn't belong to you. Your consciousness is totally different, totally separate from it. No identification exists.

But start by enjoying, celebrating. First try to find me with you when you are in a good pleasant mood, it will be easier. If you can find me then, then by and by whenever you are unhappy, also look around; try to find me – it will be a little difficult. Wash your eyes, clean your eyes of the tears and look again. By and by you will see the shadow. Soon you will start feeling me.

And everything is good. Everything is good as it is. This should be THE VERY BASIC ATTITUDE. How can anything be wrong? If it is there it must have some purpose. You may not be aware though, that is another thing. But allow it. And watch! WATCH should be the keyword.

Question 5

WHAT IS THE DIFFERENCE BETWEEN PRAYER AND MEDITATION?

A lot of difference. A great difference. In fact they are absolutely different things. Their movement is in different directions.

There are two types of religions in the world: prayer oriented religions and meditation oriented religions. Christianity, Judaism, Mohammedanism, Hinduism – these are prayer oriented religions. Jainism, Buddhism, Taoism – these are meditation oriented religions.

For a prayer oriented religion the concept of a personal God is needed – to relate to. For meditation-oriented religions God is a useless hypothesis; it can be discarded easily into the dustbin. It is not needed.

Buddha could attain without any belief in God. The Taoist Lao Tzu never mentions the word God – never! There must be a very great difference – try to understand it.

Prayer is a dialogue between two persons: God and you. You are talking to God, it is a dialogue; it is not a silence. Words continue. You are not talking to another man but you are talking to another being; but that being is imagined also in the image of man.

It is said in the Bible: God created man in his own image. The reality seems to be just the opposite: man created God in his own image. You have an imaginary conception of a person there, somewhere. You talk. You confess your sins, you ask his forgiveness. You pray. Good,

good for the heart. It helps a little bit. You feel more unburdened, you feel light. Maybe there is a God, maybe not – that's not the point. But believing there is a God, you can unburden yourself, you can surrender yourself, it becomes easier for you. The hypothesis is helpful. But in Christianity, in Judaism, in Mohammedanism, nothing exists like MOKSHA. There is a heaven, and hell. Hell for those who have never been related to God in any way but rather were working against him, against his wishes, committing sins; and heaven for those who prayed, who worked for him according to his wishes.

But there is nothing like moksha: absolute freedom. Because even in heaven God will be the ruler; and he is not a democrat, he is absolutely dictatorial, because there is nobody on top of him and he is the creator: he can uncreate, he can create, he can do whatsoever he wants to do.

And he seems to be a little whimsical. He forgives sinners. Then the opposite must be happening also – that people who are virtuous but never prayed must be suffering in hell, because people who were not virtuous but prayed are enjoying beautiful women and wine and good things in heaven. Seems to be a little whimsical.

It seems that man has created the hypothesis as a consolation. It seems the whole phenomenon of God arises out of fear not out of knowing, out of guilt, out of the misery man is, not out of understanding.

Meditation is not a dialogue, it is silence. There is nobody to relate to, to talk to. For a meditator prayer is foolish: What are you doing? To whom are you talking?

Just the other day I was reading a book – a woman writing letters to God. Vivek looked at it and started laughing; she said, What foolishness! Letters written to God! But that is the mind of prayer.

I told you there are three layers of your being; first: where you are just reason. In reason, dialogue is not possible; it is a debate, always a fight. Then the second layer: of love; dialogue is possible. And then the third layer of being: dialogue again is impossible because there is nobody else. You alone exist in your crystal purity. In absolute silence.

The Bible says: in the beginning there was the Word. It starts from the word. Buddha cannot say that, he cannot agree with that. In the beginning was silence. And in the end also there will be silence. Meditation is silence, it is not a dialogue.

People who are reason oriented, head oriented, they become – if they are interested in religion – they become theologians. They write theories about God, they talk about God. If they are not religious, they become anti religious, they become philosophers, atheists, agnostics.

Then the second layer of your being: love, heart. If a man is religious love becomes prayer. If the man is not religious then love becomes poetry, art, painting, music.

Then the third layer, the deepest core, beyond which nothing exists, is being. Absolute silence; and absolute aloneness. There's no difference now between religious and non-religious. At the centre everything becomes one. In that silence one is neither religious nor anti religious, because those are the terms of the reason. In that silence one's love is neither prayer nor art. Everything has become one. That silence IS meditation.

When people come to me, if I see that they are in their heads then I help them to be related, to move, to fall in love, to become a little foolish, so that they come down from their heads, so that they get down from the throne of the ego a little bit. Because one has to surrender in love. One cannot carry the ego. If one carries it, love is not possible. If I see that they have lived, they have learnt, they have experienced what love is, then I tell them to fall still deeper into meditation. It is the last fall because there is no abyss more deep than meditation. If you are head oriented – move into prayer, love. But don't make it a goal, it is not the goal. That's why Christianity and Mohammedanism don't reach to the height of Buddhism. No, they remain with the second layer. (For the third layer something like Buddha, something like Lao Tzu, is needed.) They remain better than ordinary worldly people, but still not absolutely other worldly, they remain in the middle. Good as far as it goes, but not enough.

If you cannot love, pray. If you have loved and know what it is, then move into aloneness.

There are two sorts of aloneness; one is loneliness, another is aloneness. If you have not loved, and you move into solitariness, it will be loneliness, you will feel a deep hunger for the other. It will not be aloneness. The other will be there – as absence. You will continuously feel the absence of the other, you will hanker. Maybe that's why people who have not loved well, they start talking to God, to an imaginary phenomenon – to fill their loneliness, to be occupied with someone.

It is a fantasy, it is a dream – good, religious, but still a dream. One has to go beyond all dreaming. One has to go to the point when one is sure enough that the other is not needed. I am not saying that that type of person will not love. In fact only that type of person can love. But then he loves out of abundance. Then it is not a NEED. On the contrary he is so full, flooded, that he would like to share. Then he is in search of people who would like to unburden him, who would help him unburden his heart. The greatest lover is one whose need for love has disappeared.

Otherwise, there are small lovers, for whom love is a need just like food. They cannot be without food and they cannot be without a woman or without a man. But when you can be without, and you can be as beautiful without as you are with, then the greatest phenomenon happens: out of silence, if a dialogue starts, it is the greatest dialogue.

So these are the two things to remember. If you feel that there is a deep hankering for love, then prayer is the way for you. Let the other be there, talk to him, be with him. The question just before this question was on my saying to you 'I am with you' – that is for the second layer people, those who are in need of love.

If you become the third type of person then I will not say 'I am with you', I will say 'I am you'. Then there is no point in being with. Then simply I am you, you are me. Then there is no duality.

Question 6

WHAT ARE YOU DOING WITH YOUR HANDS? I FIND MYSELF MORE EMOTIONALLY MOVED BY WATCHING THEM, THAN BY LISTENING TO THE WORDS YOU SPEAK.

It is natural, because when I am speaking I am speaking to your heads. Emotion cannot be involved, emotion cannot be there. I am talking to your reason to persuade it. And what am I doing with my hands? When I am talking to your heads I am continuously playing with your hearts also.

I have to work on two layers. For your head to be convinced that the time has come to drop itself, to commit suicide, that the time has come for committing a suicide of reason – I go on talking. But that alone won't be enough. Because if suddenly your head is cut, and the heart has not started functioning, you will be in a very very deep confusion.

With my hands I go on working with your heart – that's why in India we have called gestures, MUDRAS; when a Buddha makes a gesture it is meaningful, significant. Hands are very very deep sources of energy. By the movements of the hands patterns of energy are made, invisible energy; but if you can feel, you can feel; and you will feel that something is going on continuously in the heart.

It is just like – have you seen a potter making an earthen pot? He works with both the hands, one inside the pot, another outside. From the inside he goes on supporting, from the outside he goes on giving the shape. And the wheel is moving. By my talking I go on destroying your head. By my hands I go on supporting your heart, encouraging it to function more, encouraging it to beat naturally.

It is natural if you feel that way. But don't pay much attention to my hands because if you pay too much attention to my hands then you will be related to my hands with your head. You just forget about my hands – let them work! Because the heart functions in darkness. The functioning and the changing of the heart is indirect. It is just like the roots of the trees; hidden underneath the earth in deep darkness they function. If you bring them to light they start dying.

So don't pay much attention to my hands, because if you pay too much attention to my hands IT IS HEAD which is paying attention to the hands. Then you miss the point. You may enjoy it, you may feel a certain emotion arising in you, but the real thing has been missed.

You pay attention to my words! You be 60 completely absorbed with my words that my hands and your heart are left alone, you are not in between – otherwise you can create trouble, you can become a barrier.

And I am working on the third layer also – which you cannot see at all. The movements of the hands can be seen – look! Words I use – you can understand the meaning of them. Hands I use – you can only see the movement, not the meaning. Words for the head, hands for the heart – and then there is my being continuously overwhelming you. You cannot even see the movement of it. My being – just like a cloud surrounding you.

But don't pay attention to my hands. Let them be indirect.

Question 7

WHEN ONE IS DISTANT FROM THE MIND, ONE IS IN A STATE OF MEDITATION; BUT SUDDENLY OR GRADUALLY ONE IS IDENTIFIED WITH THE MIND AGAIN; ONE HAS FALLEN ASLEEP AGAIN. THIS IS VERY FRUSTRATING. CAN YOU SAY SOMETHING ABOUT THIS?

This is frustrating, but don't get frustrated. Rather, whenever you see that you are getting identified with the mind, remember again, make yourself alert, shake yourself a little bit. Rather than putting

energy into frustration, put energy into remembrance. Remember again, again you will be alert, and the mind will be far away.

It is going to happen again and again, you will fall asleep again and again and again, and you will have to bring yourself out of it. Don't start getting frustrated. It is natural, take it for granted, it is natural, you have lived with the mind for so long and you have lived identified with the mind for so long that it is natural that you forget again and again.

But even if for moments you become alert, aware, mindful, feel fortunate, because there are millions of people who live their whole life and not for a single moment do they become mindful, not for a single moment are they aware of what is happening, not for a single moment have they known who they are.

Feel fortunate. Don't feel frustrated. Always interpret things positively, don't interpret them negatively, because one negativity leads into another negativity; one positivity leads into another positivity. If you feel frustrated, then self remembering will be coming less and less to you, because it never comes in a frustrated mind, in a miserable mind, in an angry mind – it never comes!

Then it will come less and less and you will feel more and more frustrated; as you feel more and more frustrated it will be coming less and less – it will disappear completely.

Feel positive; if even for a single moment it happened, thank God, feel grateful, something superb has happened to you – even for a single moment, so what? If it can happen for a single moment it can happen for the whole life!

In fact you never have more than one single moment with you, you never have two moments together. If it can happen for a single moment you have the key! One moment is the whole life, one moment is all eternity, because you will never get two moments together, only one moment always.

And if you can remember in one moment you can remember for ever and ever. Feel positive, feel thankful and grateful, and suddenly you will see more remembrances happening. A day comes when you never fall asleep. It comes, it has come to human beings like you, it has come to me, I am just like you.

There is nothing special about it. You are as capable as anybody else. Just be a little more positive towards this happening, that will do.

Question 8

WHAT IS THE DIFFERENCE, IF ANY, BETWEEN ONE'S 'CENTRE' AND ONE'S 'EGO-CENTRE?'

One's centre is not ONE'S centre, it is the centre of the whole. And the ego-centre is ONE'S centre. That is the only difference, but that is a vast difference. When you are not there the centre is there but that is not YOUR centre, it is the centre of the whole.

When you are there you have a centre, a false, pseudo centre, which is not the centre of the whole, and until it is the centre of the whole don't be contented with it. Because you are in a dream, you

are not in reality. And we have become so accustomed to dream that we have completely forgotten what is reality and what is a dream.

In the Eastern psychology we treat the reality as a dream. In the Western psychology they treat dreams as reality. That's why Freud, Jung, Adler and the whole company, they all go on interpreting, analyzing dreams to understand your reality. Dreams – so significant! In the East we have never interpreted dreams, we have never bothered about it. Rather, we say the whole reality is a dream, a MAYA, illusion. But there is a temptation to take a dream as real.

It happened, Mulla Nasrudin once dreamed in his sleep that he was frying cowdung. He was very disturbed. Of course anybody would be. In the morning he went to a soothsayer, an interpreter of dreams, and he said, I am very worried! You tell me the meaning of it. The soothsayer said: My fee is one rupee. Give me one rupee and I will interpret it. Mulla Nasrudin jumped and said, You fool! If I had one rupee should I fry dung? I would go to the market, buy fish and fry that!

There is a tendency to take dreams as part of reality; then your whole reality becomes dream. Western psychology and the Western mind itself takes dreams as real. It is a very childish attitude. I call it childish because children do the same. Children never make any distinction between dreams and reality. A child wakes up in the morning crying and weeping. You ask him, What is the matter? and he says, I had a toy just now, where has it gone? He was dreaming about a toy, now he is awake and the dream toy has disappeared and he is crying and weeping – he wants that toy back. He cannot make the distinction. The dream seems to be real.

Western psychology is dominated too much by the childish mind. Eastern psychology is dominated by the old, the mature, the wise mind. A child thinks the dream is real, a wise old man thinks the reality is dream.

The whole reality is a dream. One has to wake up. If you can wake up for a single moment – feel grateful. And more moments will be coming and following. Don't get frustrated.

And, always remember, that if you feel the centre as yourself, then you also are a part of the dream – that's the difference between the ego and the ATMAN, the self. Ego is a dream centre, centre of the dream personality; with the personality disappearing, the centre will disappear. Self or atman is a real centre. When everything disappears, still it is there. But it is not yours.

You ask me what is the difference if any between one's centre and one's ego centre – there is. One's centre is not one's, it is of the whole. And one's ego centre is one's, it is not of the whole. And whatsoever belongs to you is dream, nothing else belongs to you. Reality belongs to the whole, it cannot belong to the part.

Question 9

SO FAR, IN BEING A WITNESS, IT FEELS AS THOUGH IT IS PART OF MY MIND THAT IS WATCHING THE OTHER PART OF MY MIND. COULD YOU SPEAK ON THIS PLEASE?

This is good, a good omen. When one watches, one comes to realize that this is one part of the mind watching another part of the mind. Now you have to realize who is realizing these two parts,

who is realizing that THIS is part one, THIS is part two. Naturally you cannot be either, you have transcended both. And if again you feel this is a third part of the mind watching, then you become the fourth. If again you feel this is a fourth part of mind, then you again become the fifth. YOU ARE THE TRANSCENDENTAL, which always transcends. Whatsoever you can watch, you are never – that should be the law, the criterion. Whatsoever you can watch you are never. You are the watcher, the watcher on the hill.

Question 10

WHEN ONE FEELS HAPPY AND ECSTATIC, AND WANTS TO SHARE WITH OTHERS, BUT FINDS PEOPLE AROUND ARE NOT IN A MOOD TO CELEBRATE, WHAT SHOULD HE DO?

You should celebrate their sadness! You should enjoy their sadness. Don't move against the people. Be with them.

'Being with' has a beauty of its own. If people are sad, you be sad – but enjoy it, because there is no reason for you to be sad, you can enjoy it easily. Celebrate it deep down, but be sad. If they are crying, you cry: tears streaming down. But enjoy the whole thing, it is so beautiful!

Have you ever cried and enjoyed it? Try it, nothing like it. It beats all experiences. Suddenly you see that you can cry and enjoy! Tears can come but they are not of sadness, something beautiful is flowing through them. And whenever you are with people, in a subtle way you drop the ego.

Try to 'be with'. Make it a point as far as possible never to be against. Being with is to be religious, being against is to be political. So wherever people are going, you just be with them.

I will tell you one story. It happened, one of the greatest Greek sannyasins was Diogenes. He was a beautiful person because when one is not attached to anything one attains to a certain grace. When you are attached to things you become ugly, you become thing-like. He was absolutely a free man. He used to move naked.

He was caught by a few people, and those people were merchants of slaves. They wanted to sell him.

When it was really very difficult to catch him they pondered over it. They surrounded him, but he was a very strong healthy man; he could have defeated at least eight persons, and the slave merchants – they were only four, so they were a little apprehensive.

Diogenes said, Don't be afraid, I am always with you. What is the matter? You tell me, I will solve the problem. They said, This is a problem you won't like to solve! He said, There is nothing which I don't like to solve, you simply say it! They said, This is our idea – we are thinking to catch you and make you a prisoner. He said, Perfectly good! So why are you waiting? For whom? You start – here are my hands.

They couldn't believe it! They looked at each other, it was suspicious! And this man giving them.... He said, Don't be worried! I never fight, I FLOW WITH. That has been my whole life style. So you take me! Make me a prisoner. If the whole wants it to be so, let it be so.

They were afraid, but still they tried. Then they regained their confidence, he was not going to fight.

Chained, he started walking with them – but he was such a man, you cannot make a slave of such a man. Those four persons looked stupid with him.

And Diogenes said: Don't be afraid, you need not carry these chains, because I always FLOW WITH. I will come with you wherever you go. I will never leave you! They became still more afraid. What type of man was this, what manner of man?

But they started following whatsoever he said – A Master is a Master, you cannot make.... A Master remains a Master even in a prison. By and by they started telling their own problems to him – because he looked so happy, so tremendously ecstatic, not of this world!

They became friendly – not only friendly, they became disciples; by the time they reached the market they were already disciples and he was the Master and they were saying, Master tell us THIS...! And he said, Don't forget that you have come here to sell me. You are losing your consciousness. Don't be so forgetful, remember why you have caught me! They said, We cannot do that now. But he said, You need not worry. Stick to your original idea. I will do it for you. They couldn't believe it – what will he do?

Then they came into the market. Everybody was interested – the whole market became interested in this slave because never before had such a beautiful slave come.

There was the auctioneer. And when Diogenes stood there and the auctioneer started saying: This man is beautiful and very healthy and very strong, Diogenes said, Stop! Let me come there. You don't know how to introduce a person! Afraid, the auctioneer came down – because this man was so strong and so powerful. Diogenes stood there – and it has never happened before in any slave market – and he said, All the slaves, come here! A Master has come here to be sold.

This is how one should flow with people, with life, with trees, with rivers.

Don't fight. Fighting is the only sin. Don't resist. If people are crying – you cry. If people are laughing – you laugh. And if you can do this, suddenly you feel that you are just a witness, not a doer. And that is the secret of it all.

CHAPTER 7

Difficult and Easy

17 August 1975 am in Buddha Hall

LAO TZU SAYS:

ACCOMPLISH DO-NOTHING. ATTEND TO NO-AFFAIRS. TASTE THE FLAVOURLESS. WHETHER IT IS BIG OR SMALL, MANY OR FEW, REQUITE HATRED WITH VIRTUE. DEAL WITH THE DIFFICULT WHILE YET IT IS EASY; DEAL WITH THE BIG WHILE YET IT IS SMALL. THE DIFFICULT PROBLEMS OF THE WORLD MUST BE DEALT WITH WHILE THEY ARE YET EASY; THE GREAT PROBLEMS OF THE WORLD MUST BE DEALT WITH WHILE THEY ARE YET SMALL; THEREFORE THE SAGE BY NEVER DEALING WITH GREAT PROBLEMS ACCOMPLISHES GREATNESS.

HE WHO LIGHTLY MAKES A PROMISE WILL FIND IT OFTEN HARD TO KEEP HIS FAITH. HE WHO MAKES LIGHT OF MANY THINGS WILL ENCOUNTER MANY DIFFICULTIES. HENCE EVEN THE SAGE REGARDS THINGS AS DIFFICULT, AND FOR THAT REASON NEVER MEETS WITH DIFFICULTIES.

LIFE is not a problem. Rather, it is a mystery to be lived not a problem to be solved. But it becomes a problem; and it becomes a problem because you go on postponing things, postponing them for tomorrow. That which can be done today, that which should be done today, cannot be done tomorrow. That which would have been a beautiful phenomenon today, a mystery to be lived, tomorrow will become a very very hard and cold problem to be solved.

Life in itself, if lived here and now, is not a problem. Postponement creates problems, and then you go on piling up. Then so much gathers around you that it becomes almost impossible to live – you

are paralyzed, crippled, in a straitjacket, imprisoned. First try to understand this, then it will be easy to enter into the sutra.

I was saying, just a few days before, that even a genius, a very talented person – he may be a Nobel Prize winner, a great intellectual, world-known – still may behave in a childish way.

If he finds in the morning when he wakes that his slippers are not in the right place, he is angry, irritated.

If he could pay attention to his anger that very moment he would laugh, because this is so foolish! ridiculous! But he does not pay attention to it.

He goes to the bathroom, irritated, in a bad mood, starts shaving his beard, but he is almost unconscious that a problem has not been dealt with, that a problem is there, poking its nose again and again into his being. And it is growing all the time, because in life nothing is non growing. Everything alive is growing, and when you are alive your anger is alive, it grows! It never remains the same. Moment to moment it is gathering more momentum and force.

He goes on shaving but irritated, he is not enjoying the act, the freshness of it, the beautiful moment when one feels unburdened, no, he is not in an enjoying mood. Unconscious, he lets the razor slip from his hand, fall to the floor. Now he is even more angry. If he can deal with it right now he will laugh. It is foolish to be angry because a razor is not a being; a razor is never responsible for anything; how can you be angry at a razor? But now he is more irritated. His hands are moving now more foolishly, unconsciously; it again slips, strikes the old ancient antique mirror which he loves so much; the mirror is broken.

Now he is sane no more. He comes out, bumps against the furniture, slams the door, slaps the child because he has not done his homework, starts arguing, becomes quarrelsome with his wife – and only for a small thing which was nothing! Because the slippers were not found in the right place.

Now our so-called genius takes his car and goes to the office, but never reaches it because there is an accident. It was always going to be so. And just because of the slippers, because they were not found in the right place.

Now he drives like a maniac, his whole anger moves to his feet, he goes on pressing the accelerator; he is a drunkard! Drunk with his anger. There is an accident. After twelve hours or fifteen hours, when he opens his eyes, he is in hospital. And he will never be able to connect the whole thing.

And the story can go on and on – he falls in love with the nurse – and you can go on! Just because the slippers were not found in the right place! The whole family disturbed; divorce; and the whole world will not be the same again – just because his slippers were not found in the right place.

Deal with things moment to moment, don't let them pile up within you. Don't accumulate. Life is really beautiful. It becomes ugly. It is not a problem. Every problem is SO SMALL that it is foolish to call life a problem. It is not a problem for the trees, it is not a problem for the birds, it is not a problem for the earth, for the sky, it is only a problem for man, because only man has learned a trick – the trick of postponement. Then small things become bigger. Then a moment comes when you cannot

cope with them. Then YOU become so small and the problem is so big, it is almost impossible to cope with it, then you always carry its burden on your head. And with that much burden, how can you enjoy? how can you delight? how can you celebrate? how can you dance?

And then somebody says, There is a God. You hear the words but you cannot believe. Maybe there is a devil who is running the whole world, but not a God. Your whole life has become so crippled, so paralyzed, so burdensome, you would like to commit suicide. It is rare to find a man who has not contemplated some time or other committing suicide.

Psychoanalysts say that each man, each woman, in the long run of life thinks almost ten times of committing suicide. You don't commit it because you are cowards; there is nothing in it to take credit for, that you don't commit it. You contemplate it – that's enough! That means life has become so unlivable that rather than being dragged more and more into it, you would like to drop it; you would like to become a drop out.

How can you love God? How can you pray? Because prayer comes out of great gratitude; prayer comes out of gratefulness. A life lived well becomes a life of prayer. It has nothing to do with churches and temples and mosques, it has something to do with the quality of your life. A life lived well, moment to moment, aware, alert, not postponed, becomes a prayerful life; and prayer by and by turns into meditation. Then you don't even pray, because the words disturb. Then your prayer becomes silent. When prayer is silent it is meditation.

So to understand that existence is beautiful, sacred, that existence is a benediction, a blessing, you will have to live a different type of life, a life which is not one of postponement. This is the meaning of living moment to moment.

Unburden yourself from the past. It is there no more, it has already flown away, it exists not; you are unnecessarily burdened by ghosts – they are no more. And don't burden yourself with the future – it is not yet. When it comes, YOU will be there to meet it. Why plan about it right now? Because the way you are going to plan it, it is never going to happen. Your planning is bound to create a greater problem, because when you plan beforehand you want to impose your plan on existence.

Existence is not to follow you, you can follow existence and feel grateful. But existence cannot follow you, you don't know the whole. You don't know the desire of the whole, the destiny of the whole. And you make private plans; they are bound to be against the whole, and they are bound to be broken. Then your heart is broken.

Drop the past. And don't bring the future in. THIS MOMENT IS ALL. If you live this moment alert, then things, small things, will be dealt with, and, those small things dealt with, you will grow, and there will be no great problems.

Lao Tzu says that for a great man there are no great problems. Ordinarily you must be thinking the other way round, that great men exist because they tackle great problems. And Lao Tzu says there are no great problems for a great man because he never allows the problems to become great; he always deals with them when they are small, within his hands; then something can be done. And when you deal with problems moment to moment you are always fresh, unburdened; dust never collects on your being. Next moment you slip, fresh, young and virgin you slip into the next moment

as a snake slips out of its old skin; the old left behind – the fresh and younger skin comes. Then life is a mystery, it is not a problem to be solved. It has to be lived and lived totally. Then you feel grateful. Then it has been a blessing.

Remember this, and then try to understand Lao Tzu's sutras.

ACCOMPLISH DO-NOTHING. ATTEND TO NO AFFAIRS. TASTE THE FLAVOURLESS.

In action, do nothing – this is the very deepest secret of Lao Tzu. He says when things can be done by non-doing, why do you bother to do? When things can be done by non-doing, if you do, if you try to do, you will create only troubles for yourself.

Let me give you a few examples. You must have heard the name of Archimedes; his story is famous. He was trying to solve a scientific problem. He tried hard, tried his best, couldn't sleep, couldn't do anything else. The king had given him a problem to be solved and it had to be solved immediately. And he was the first man to tackle that problem, so there was no precedent, no history, nothing in the past which could be of any help. The problem had never before been raised, that was the first time.

He worked hard, became tense, as tense as one can be. Then what can you do? If you cannot solve you cannot solve! One feels helpless, he felt the helplessness.

One day, while he was taking his bath, lying in the bathtub, relaxed – he had dropped the idea of solving the problem, it could not be solved – suddenly, it was solved! And he became so ecstatic that he forgot that he was naked in the bath, he ran into the streets crying loud, Eureka! Eureka! which means 'I have found it! I have found it!'

The king thought that he had gone mad, the whole town thought that he had gone mad. He had not gone mad, he had found the solution. And when the king asked, How? He said: By non-doing. I was not doing anything, I was not even trying to solve it, in fact I had dropped it. I had stopped completely all activity about it, I was relaxing.

What happened then? When you relax you become one with the whole. When you relax you are no more the ego. When you relax you are no more the individual. When you relax you become the whole. When you are tense you become individual. The more you are tense, the more you are a concentrated ego.

Ego is very small, how can it solve anything? it can fuss around, but it cannot solve anything. When the ego is not there, you are relaxing in a tub bath – suddenly the problem is solved! It happened to Buddha.

For six years he was doing – and doing really too much; nobody has been in search of the innermost meaning of life as deeply as Gautam Buddha. For six years he did whatsoever could be done, whatsoever is humanly possible. He went to teachers, all the known teachers of those days, and the teachers became helpless because whatsoever they said, Buddha did – and did so perfectly that they couldn't say: You are not doing enough, that's why you are not achieving. He was doing so well, better than his own Masters, that they said: Now, forgive us, you go somewhere else. It is not

happening, and we cannot help you in any way any more. You find some other teacher. Then he became fed up with all teachers, fed up with all systems, philosophies, fed up with all techniques, methods; he started doing things on his own – but then too nothing happened.

Six years passed, six years of a nightmarish existence; he lived in deepest anguish. Then one day while passing the River Niranjana near Bodh-Gaya, he had become so weak, because of a long fast – somebody had suggested that he go on a long fast, that would help – he had become so weak he couldn't cross the river.

The River Niranjana is not a very big river, but he was really weak. He remained clinging to the roots of a tree, otherwise the current would have taken him. There, clinging to the roots of a tree, he started thinking, What have I been doing? I have simply destroyed myself, I have reached nowhere. The world is finished, THAT I have left behind; now this moksha, salvation, God, truth, whatsoever you call it, that too is finished, I don't care. I drop that too. That moment he became unburdened.

When you search and seek there is a tension. That very tension becomes the barrier. When there was no search, no seeking, everything relaxed – the same happened to Buddha in the River Niranjana as had happened to Archimedes in his tub bath. He was relaxed, and when he was relaxed he felt an upsurge of energy.

Now this energy is not his, this energy is of the whole. He is no more there. You exist because of your seeking, greed, desire. When there is no greed, no desire, nothing to be attained, this moment is enough, an end unto itself – then you are not. The ego disappears.

Then Buddha got out, relaxed under the Bodhi tree. For years he had not relaxed. That night he slept perfectly. For the first time really he slept without dreams – because dreams are part of desires. In the day you dream, inside in your thinking; in daydreaming desires continue – a thousand and one desires, unfulfilled.

Dreams create some consolation for the mind: that which has not been fulfilled in the life is fulfilled in the dream. Dreams are consolations. But when you are not desiring, dreams disappear. And when dreams disappear, for the first time you sleep. For the first time you are so relaxed you disappear into the whole.

He slept well; for the first time he really slept. Early in the morning, when the last star was going to disappear he opened his eyes; fresh, as fresh as a newly born child, with no attitude, no mind to look through, no desire – what Buddha calls TRISHNA – no TRISHNA, no desire.

That moment was eternity, because when you desire you are always moving into the future. That moment was eternity, no movement in the future, that moment was all. At that time Buddha became like a flower. A flower flowers here and now. A bird sings here and now. A man thinks always somewhere else, goes moving in the mind somewhere else. A man is never where he is. You can find him anywhere else, but you cannot find him where he is. Never!

Buddha that time was really in THAT moment – under the Bodhi tree. Physically he was there, mentally he was there, spiritually he was there, that's why that tree became the tree of enlightenment.

Not a single thought, not a ripple in the lake of his consciousness, everything silent, no desire disturbing, no turmoil. He looked at the last disappearing star and he became enlightened. And when people used to ask later on, How did you attain? he said, When I stopped searching, seeking. When I stopped being active – then, in deep inaction it happened. k always happens so.

Sometimes you also may have observed – not Buddha-like, not like Archimedes – but sometimes you try to remember a name, it is just on the tip of the tongue, you say, It is just on the tip of my tongue, and it is not coming; and you feel suffocated and very tense, but what can you do? If it is not coming it is not coming! The more you try, the more it seems impossible. Then you drop it! Then you take a cigarette and you smoke, or you go outside in the garden for a small walk; you just engage yourself somewhere else; you put on the radio, or you sip tea, or do something else and forget about it – and suddenly it POPS up, it is there.

A very small enlightenment, but it is of the same quality. A very very small satori, very tiny, nothing much to brag about – but of the same nature.

If you can understand the process you have understood what Lao Tzu means by inaction. There are things you cannot attain by action.

This is the criterion: If there is something which you can attain by action, that belongs to THIS world; anything that can be attained by action belongs to the world of matter, and anything that belongs to the world of spirit cannot be attained by action. That can be attained only through inaction, relaxation, total let go.

ACCOMPLISH DO NOTHING – accomplish total let go; – accomplish relaxation. Relax in your search for truth. When you come to seek truth you come with the worldly mind. There ambition is needed, effort is needed, because the competition is very hard, you are not alone there: millions of people struggling, fighting with each other, a constant war goes on.

The world is a constant war, and everybody is fighting with everybody else; the son fighting with the father – he may not be aware, the father fighting with the son – he may not be aware, the mother fighting with the child, the child fighting with the mother, brothers fighting brothers, nations fighting nations, families fighting other families, everybody is in a deep conflict and fight.

There, if you relax, you cannot become a prime minister. There, if you relax, you cannot become a president of a country. There, if you relax, you cannot become a Rockefeller or a Ford. No, that's not possible. If there you relax you will be a beggar like Buddha or Lao Tzu. There, fight is needed, the world belongs to violence, and the world belongs to the egos, and the world belongs to those who are more aggressive than others.

You come from the world trained completely for violence, action; do something! People come to me and they say: Tell us to do and we can do, but you say – just relax, don't do. That is impossible. Even for a single moment not to do anything seems impossible. Because of old habit, an old deep rooted pattern, always it is: Do something! Lao Tzu says, Do nothing.

In the world of being doing is not needed. That is the meaning of being – where doing is not needed. There you flower in your profoundest depth; there you flower in your greatest height.

But no effort is needed. Says a Zen Master: Sitting quietly, doing nothing, the grass grows by itself. He is talking about the innermost core of your being where doing nothing, sitting quietly, is the only way to do something. The grass grows by itself. There is no need to pull the grass, there is no need to pull the plants up, they grow by themselves. You simply wait by the side. While you are waiting the grass is growing.

Once you understand that no effort is needed for the innermost being, suddenly, a new dimension has opened for you.

There is no strain. A religious man is without strain. In fact a religious man is not trying to achieve anything. If you see that a religious man is trying to achieve something he is not religious, he is as worldly as others. He has only changed the name of his god, that's all. Before he used to call it money, now he calls it meditation. Before he used to call it material, now he calls it something else – God. But, the achieving mind is there, and an achieving mind is the hindrance, the only barrier.

ACCOMPLISH DO NOTHING.

Enjoy not doing anything. Simple – but it looks difficult. It looks difficult because of you, otherwise it is simple. Find time to do nothing. Whenever you can find some time just close your eyes and do nothing. Soon you will have the taste of the flavourless. Soon you will enter into a different kind of existence where Jesus lives, Krishna lives, Lao Tzu lives.

ACCOMPLISH DO NOTHING. ATTEND TO NO-AFFAIRS.

Constantly attending to affairs creates anxiety. Sometimes, attend to no affairs; not doing anything.

In my childhood my grandfather was worried very much about me. He was a very loving man, and very clever, old and wise. Whenever he would see me sitting – because that's how my whole childhood was: doing nothing, just sitting silently – he would say: Get up! Do something! Otherwise you will not accomplish anything in life; you will be a failure.

And he was right! Perfectly right. Out of deep compassion he was saying that. He would say: At least go and play! Don't sit like that, you create anxiety for me.

So I would move from that room to another, and sit there. Because once you taste the flavourless then there is nothing to compare with it, it is incomparable.

Once you know that attending to no-affairs is the greatest affair in the world, then all things seem to be so small, so juvenile, childish; foolish!

But in the West particularly, there has never been a teacher who has said: Do nothing.

Jesus tried, but they killed him – and Jesus also tried very guardedly, because he would not have been understood at all. If he had talked like Lao Tzu nobody would have understood him.

Jews are great doers. They accomplish many things. It is difficult to defeat Jews, in anything; never compete with a Jew, he will defeat you. They are great doers. The whole world has been against

them. Many Hitlers come and go. They try to destroy the Jews but – nothing; they are standing again stronger than before. Jews are the most worldly race in the world. They believe in doing. They would not have understood Jesus, but still he was talking something like Lao Tzu in a guarded way, in a masked language – but no other teacher has even tried. On the contrary the proverb goes: When you do nothing you become a workshop for the devil. And Lao Tzu says when you do nothing then only you become the workshop for God, not for the devil.

The devil takes possession of you when you want to do something, then you are in the hands of the devil, then he can possess you, he can tempt you, he can force you, he can make you run towards things, towards achievements. But a man who does not want to do anything, who pays attention to no affairs – the devil simply cannot come near him, it is impossible, because the devil is the doer.

I would like to tell you again, from a different standpoint, the story of why Adam was expelled from the Garden of Eden, from paradise.

Adam lived a life like animals, trees and birds, doing nothing. It was sheer delight, just enjoying – as children do; doing nothing, they enjoy, just playing. And God had said: Don't go and eat the fruit of the tree of knowledge – because the moment you eat the fruit of knowledge, immediately you become a doer, because knowledge is useless unless it functions as a means to do something. Knowledge means know how. Knowledge is a technical help to do things more skilfully. Knowledge makes you more efficient doers.

But the serpent, the devil, seduced them.

First he seduced Eve. That too is meaningful, because wherever you go, you will always find Eves pushing their husbands towards doing something: Go and do something! We have to build a bigger house, and purchase a bigger car! And more diamonds are needed. Go and do something, don't sit in the house! Women go on pushing their husbands.

The parable is meaningful. If man is allowed to, he will relax, he will become a bum. He will just relax. He will just play on the flute under a tree, have a flask of wine with him, and that will do! He will not bother about the world.

The parable says: The serpent first convinced Eve, This tree, the tree of knowledge, has been prohibited because God does not want you to become like God. If you eat the fruit of knowledge you will become like gods!

All advertisers appeal to women, not to men. The serpent was the first advertising agency. He was the pioneer. He approached the right source. If you want to catch the husband, catch the wife. If once a new car enters in her mind then it will be difficult – she is going to put the new car in the husband's mind.

And once Eve tasted the fruit of knowledge she seduced poor Adam also. They were expelled. They were thrown out of paradise.

The meaning is that after that they became such cunning knowing doers, they lost the innocence of being that they used to delight in – there was NO TIME before.

The parable says that God, when he was expelling them, said to them, Now there will be death for you. There was no time before, so death could not exist. Not that Adam was not going to die, but death could not exist. Birds die, but they don't know anything about death; they simply live and they simply die. Not for a single moment are they worried about death. Animals live and die, but death is not a problem to them, they don't sit and brood about what death is and whether one survives after death or not; death is not a problem. When time enters, death enters. Knowledge enters, time comes in, then death comes in – and the whole mess of problems....

Man has to become innocent again. He has to drop knowledge. But you can drop knowledge only when you come to know that all that is beautiful, true and good can happen without doing, otherwise you will not be able to drop knowledge.

Lao Tzu is trying to make you understanding. He is trying to give you a vision that knowledge has to be dropped. But then you will immediately ask, If knowledge is dropped, how will we be able then to do so many things? He says: Those 'so many things' are not needed. The innermost being can flower in non doing.

ACCOMPLISH DO NOTHING. ATTEND TO NO AFFAIRS. TASTE THE FLAVOURLESS.

Lao Tzu never uses the name GOD. He consistently remains with indications, he never uses any direct expressions: the flavourless. God has no flavour, because flavour can exist only in duality. If something is sweet, then something has to be bitter. If something is good, then something else has to be bad. If something is divine, then something else has to be evil. Flavourless means the non dual, what Hindus call ADWAIT: not two. Flavourless is a poetic expression, it just gives a hint, not a direct instruction.

WHETHER IT IS BIG OR SMALL, MANY OR FEW, REQUITE HATRED WITH VIRTUE.

This is a very revolutionary concept. It has to be understood very very delicately.

You have heard the famous dictum of Jesus: Love your enemies. Lao Tzu goes deeper than that. He says: Requite hatred with virtue, not with love. It would have been easier to say: Respond with love, when somebody hates you. Love the enemy. But why is he not saying love?

There are very profound reasons. First: when Jesus says 'love your enemy' he is accepting the duality of love and hate, he accepts the dual phenomenon. And deep down you already love your enemy otherwise how can you hate? Unless you have loved the enemy you cannot hate him. You love the enemy already in your deep unconscious, that's why you hate. Love and hate exist together. When you love a person, you forget that you hate him also. If you become aware, you will become aware of the fact that if you love a person, then you hate him also, and if you hate a person then you love him also. Enemies and friends are not very different. You love the friend consciously, you hate him unconsciously; you hate the enemy consciously, you love him unconsciously – because they cannot exist separately; they are two aspects of the same coin: love/hate.

Sometimes you become worried that you want to kill; sometimes you start thinking of killing your wife, or your husband; or of murdering your mother or your father, and you feel much guilt, because – why? Don't feel guilty. It is natural. In each love, hate is hidden. And think about your enemy, go

deeper into your hatred. You will find that you love him. Maybe it is a negative way of loving; hate is a negative way of loving.

It happened, Mahatma Gandhi and Mohammed Jinna, two great politicians of India, were long-standing enemies – and of course when you are enemies for so long you become very much attached to each other. When Gandhi was murdered and Jinna heard the news, the man who brought the news to Jinna was thinking that he would be happy, but he became sad – because without Gandhi where would Jinna be? The enemy is dead – you are almost dead.

You don't miss your friends only, you miss your enemies also. They have become part of your being.

When Jesus says: Love your enemies, he is not saying a very very revolutionary thing, it just appears revolutionary – you already love them in fact; the love is hidden and he wants to bring it up, that's all.

Lao Tzu says:... REQUITE HATRED WITH VIRTUE.

What is virtue? Virtue is balance. Virtue is compassion not love. The distinction is subtle, but great. When you love a person the emotion is hot. When you hate a person then too the emotion is hot. One thing is the same, that you are in a HOT relationship.

If you are indifferent to a person you are cold, no heat in you either way. You are simply unrelated; you don't love, you don't hate; you don't bother, you don't care. You are indifferent, you go on your own way. That's why nothing hurts people more than indifference.

If you hate a person it is not so much of a problem to him. He knows you are paying him attention – maybe negative, but you are paying attention. But if you are indifferent it hurts deeply. If people simply do not bother about you, you pass, and they don't pay any attention this way or that, then you feel that you are almost dead!

Indifference kills, not hate. Hate brings energy. Love brings energy. Love is a pleasant feeling, hate is unpleasant, but if you have to choose between hate and indifference, you will certainly choose hate. You will never choose indifference. Indifference is absolutely cold, killing.

Compassion is not cold, compassion is cool. Cold means dead, cool means balanced.

Let me tell you in another way. Compassion is cool, indifference is cold; if you compare compassion with love and hate, it is cool; if you compare compassion with indifference, it is warm. It is warm in comparison to indifference and its coldness. It is cool in comparison to love and hate and their heat.

Virtue is compassion. It is not love, it is not hate, it is a balance between the two. It is not indifference either. It is life-giving. But if you don't know, compassion will look like indifference.

The distinction is very subtle. Coolness will look like coldness, but coolness is alive, fresh. Coldness is simply dead. Virtue is compassion.

REQUITE HATRED WITH COMPASSION.

DEAL WITH THE DIFFICULT WHILE YET IT IS EASY;

Everything difficult has a phase when it is easy, if you are alert you will know it. It is very easy to destroy a seed, it is very difficult to destroy a big tree.

And everything has a seed form. When anger arises it is just like a seed. If you want to drop it at that moment there is no problem, but if you allow it to take root within you, to spread within your being, to overwhelm you, then, destroying anger will be very very difficult; it will look like destroying yourself, it will have become such a deep part of you.

WHETHER IT IS BIG OR SMALL, MANY OR FEW, REQUITE HATRED WITH VIRTUE. DEAL WITH THE DIFFICULT WHILE YET IT IS EASY; DEAL WITH THE BIG WHILE YET IT IS SMALL.

And everything is small and easy in the present. If you don't postpone everything is easy and small. You are powerful enough to change it, to transform it. But if you say: I will see to it tomorrow; if you say: There is no hurry; if you take it easy and you say: Some day when I have enough time I will see to the problem; then the problem will meanwhile grow and take root.

Don't postpone it, because then you will not be able to do much about it. That's what you have been doing up to now. You have been postponing FOR LIVES. And then you come to me and you say: We would like to be silent. We would like to be peaceful – and for many lives you have been postponing problems which are boiling within you. They have to be tackled. A great surgery is needed.

But you are in such a hurry again. A few days people meditate, four or five days, and then they come to me and they say: Nothing is happening yet. Can't you see the ridiculousness of it? What are you asking?

For many lives you postpone. Then your being becomes like a ruin. Your garden is there no more. Everything is destroyed, only weeds subsist. And suddenly one day you want to have a beautiful lawn. It will take time. The weeds have to be thrown out. Their roots and seeds have to be thrown out. The soil has to be changed. It is not easy now.

But you can do at least one thing: you can start living moment to moment, so at least you are not gathering more nonsense around you, more rubbish around you; at least you can clean one part of the garden and start working moment to moment. And once you know how problems have become difficult, and once you come to understand that they ARE easy if you tackle them in the beginning, everything will become easy again. But that feeling, that nuance, that knack, has to be learnt.

THE DIFFICULT PROBLEMS OF THE WORLD MUST BE DEALT WITH WHILE THEY ARE YET EASY; THE GREAT PROBLEMS OF THE WORLD MUST BE DEALT WITH WHILE THEY ARE YET SMALL. THEREFORE THE SAGE BY NEVER DEALING WITH GREAT PROBLEMS ACCOMPLISHES GREATNESS.

These things look like paradoxes – they are not. They are simple statements with no contradiction in them.

THEREFORE THE SAGE BY NEVER DEALING WITH GREAT PROBLEMS...

because he has no great problems. He never deals with great problems that's why he is great.

In your understanding just the opposite is the case. You think some man is so great because he has dealt with such great problems. Such great challenges! And he has conquered them. This is foolish! A great man has nothing to conquer. The greater he is, the less there is to conquer, if he is really great there is nothing to conquer. The greatest man has no problems to solve, neither great nor small. Because he never allows them to accumulate. They become problems only when postponed. Right now – lived, they are not problems, they are part of life, and beautiful!

Just start being alert. Whenever you see some problem is arising, drop all activity. Look to it, pay attention to it; just look within, at what it is. Sometimes just a smile will be enough to change it, just laughter will do, and you will be out of the vicious circle. Sometimes nothing will be needed, not even a smile and a laugh, just the very attention, that you looked into it, and it will disappear, as dewdrops disappear in the morning when the sun rises.

Just look. Bring the sun of consciousness to it, it will disappear – it is so small and you are so big and so vast! Just the very encounter, that you look at it – and it changes its quality. It is a problem no more. You can delight in it, you can enjoy it. Then life becomes a drama.

HE WHO LIGHTLY MAKES A PROMISE WILL FIND IT OFTEN HARD TO KEEP HIS FAITH.

If you understand life you will never make promises, because a promise is a postponement. You must either do it now or you must say, I don't know, I will see tomorrow.

In MAHABHARATA there is a beautiful anecdote. Pandavas, the five brothers, are hiding in the forest. One day a beggar comes. Udhishthir is sitting outside the hut and the beggar asks for nothing much, just some bread, a few chapattis.

Udhishthir is brooding – and as it happens always whenever there is a beggar, you would like to postpone. You say, Come tomorrow, just to avoid. He may not come again tomorrow. You don't want to be so rude as to say, I will not give anything; also, you want to protect your image that you are a great giver. So you say, Come tomorrow. Don't disturb me now. Udhishthir did the same; he said, Come tomorrow.

Bhima, another brother – who is not known much for his wisdom or intelligence, but sometimes it happens that people who are not very intelligent flare up – he suddenly started laughing and he ran out of the house with laughter, towards the town. Udhishthir asked: Where are you going? He said, I am going to tell the people in the town that my brother has conquered time! He has promised something to a beggar if he comes tomorrow!

Suddenly Udhishthir became aware. Because how can you say, Come tomorrow? You may not be here tomorrow. The beggar may not be here tomorrow. Udhishthir ran off, caught hold of the beggar, gave him whatsoever he could give him, and dropped the habit of promising.

Because a promise is possible only if tomorrow is certain. But who knows anything about tomorrow?

There is a great old Chinese story. A king was very angry with his prime minister. He had done something or other, so the king ordered him to be sentenced to death. It was the tradition that if somebody was to be executed by the king's order, the king had to visit him one day before, to ask

if he had some desire to be fulfilled. The last desire of the condemned man had to be fulfilled. And this man was no ordinary man – he had served the king for many years as his prime minister; he had been an intimate. But something went wrong, he did something and the king was angry so the next morning he was to be executed, hanged. The king came to see him twenty four hours before.

The prime minister was a brave man. He had been to many wars as a general. When the king came the prime minister started weeping and crying – tears rolling down. The king said: I would never have imagined that you, a man of such bravery, would be weeping and crying because you are going to be hanged tomorrow. Are you afraid of death?

The prime minister said, That is not the point. Death I have never been afraid of, it is something else but – leave it aside, now there is no time to do it.

The king became curious. He said, What is the matter? You tell me. I am here to fulfil your last desire. I promise you to fulfil it, you tell me. You have served the kingdom long, and I would like to fulfil it whatsoever it is; you just tell me.

The prime minister said, If you insist, then I will tell you. This is a long story. When I was young I was with a great Master, and he was an enlightened being, and he had many secrets with him. One secret I learnt. And that secret was that there is a rare type of horse which can be taught to fly, and my whole life I have been searching for that type of horse that can be taught to fly, but I couldn't find one – and look at the irony of fate; the horse that you have come on is the right horse, and tomorrow morning I will be dead! And the whole science will go dead with me. The secret will be lost to humanity – that's why I am crying.

The king said, The horse can fly? How much time will you take to teach it? – because the king became interested. If this horse can fly in the sky this will be something superb, incomparable, that no other king in the world can claim. He said, You forget about your sentence; you tell me how much time you will take.

The man said, It will take one year. The king said, Okay. There is no harm in it. For one year you try. If the horse flies, then not only will you not be hanged, but you will get married to my daughter and you will share my kingdom: half-half. But if the horse cannot fly, then you will be executed. So there is no harm in it; you come out – take the horse.

The man took the horse, went home – there his wife and children were crying and weeping because this was the last day, the next morning the husband, the father, would be dead. They could not believe their eyes – that he was coming back riding on a horse. They thought they must be dreaming. They wiped their eyes and they asked: What is the matter? How could you manage to come?

He told them the whole story. The wife again started crying and said, You are a fool, because I know very well you don't know anything like that. You invented a lie. If you were going to lie then why say one year? You should have asked for fifty years, twenty years at least! The one year will pass so soon, and this will be a nightmare, because the whole year we will be trembling, because soon again you have to die.

The man said, Don't be afraid, one year is too long! The king can die, I can die, at least the horse can die – you don't be worried! Don't you be worried, one year is long enough.

LAO TZU SAYS:

HE WHO LIGHTLY MAKES A PROMISE WILL FIND IT OFTEN HARD TO KEEP HIS FAITH. HE WHO MAKES LIGHT OF MANY THINGS WILL ENCOUNTER MANY DIFFICULTIES. HENCE EVEN THE SAGE REGARDS THINGS AS DIFFICULT, AND FOR THAT REASON NEVER MEETS WITH DIFFICULTIES.

Lao Tzu is saying: Don't promise, otherwise you will lose faith – because time goes on changing things. Don't say anything certain about the future, because future itself is not certain. At the most for this moment you can be certain, that's all. And one who lives in this moment without promising, postponing, thinking, planning about the future, who lives such a simple life, such an innocent life, that his faith grows, his trust grows, his gratefulness grows – he becomes a vehicle for the ultimate grace to flow from him. He becomes a passage for the divine, for Tao.

But one who lightly gives promises, who lightly postpones things, who never thinks that things are difficult...

Try to understand this. Lao Tzu says: Everything is simple if you take it rightly in the beginning. But don't think that it is simple, and don't think that it is easy, because if you think that it is easy there will be a tendency to postpone – such an easy thing, why bother now? It can be done tomorrow. Things are easy, but you think they are very difficult; tackle them immediately otherwise they will become difficult.

HENCE EVEN THE SAGE REGARDS THINGS AS DIFFICULT...

knowing well that they are easy. But he regards them as difficult so that the inner tendency to postponement is curbed.

Small things, very ordinary things – they can be done very easily, but the sage regards them as difficult, AND FOR THAT REASON NEVER MEETS WITH DIFFICULTIES, because then he goes on solving everything. Things never accumulate, they are never too much. He moves from moment to moment, completely unburdened from the past, completely unburdened for the future. He moves like a mirror, empty.

'The empty mirror' is the right word for the sage. You come before it, it mirrors you. When you move, the reflection has gone. The mirror is again empty, again ready to reflect something if it comes.

The mirror never says, I will reflect tomorrow. If the mirror could say, I will reflect tomorrow – there would be such a crowd, nothing would be reflected. That is the state of your mind.

You have been postponing. Now, stop postponing. Look into the problems. By the very look they are almost solved. And the small things that remain? – they can be tackled.

Everybody is capable of solving his problems. Everybody HAS to be capable. When you are capable of creating problems who else is going to be capable of solving them? You create, you can solve. These sutras of Lao Tzu are very significant. Pay attention to them. Meditate over them. Let your being be soaked with them.

CHAPTER 8

This is the Queen; Cleopatra

18 August 1975 am in Buddha Hall

Question 1

I FEEL SO MUCH SELF-CONFIDENCE THAT I WILL BE ENLIGHTENED VERY SOON; BUT THEN I FEEL THAT I WILL BE NICE IF MY ENLIGHTENMENT IS A LITTLE DELAYED BECAUSE THERE SEEMS TO BE GREATER JOY IN DELAYING ENLIGHTENMENT THAN IN BEING ENLIGHTENED... WHY?

Don't feel so much confidence, otherwise it will be delayed for ever. Self-confidence is not a quality for the inner journey, it is a barrier.

In the outer world self-confidence is a help, is a must. Without it you cannot go anywhere in the outside world, because ego is needed, a sort of madness is needed. But when you move to the inner, all the qualities that are helpful in the outer journey become obstacles. Self is not needed, self-confidence is not needed.

One should completely lose the self, only then is there a possibility of enlightenment. YOU never become enlightened. When you are not, there IS enlightenment. That is the first thing to remember.

And the second is – how can you compare that which is better, enlightenment or waiting for it? The comparison is possible only when you have become enlightened. When you know both, then you can compare.

Don't befool yourself. Don't try to rationalize it. Because you have to wait, you are now trying to rationalize it, that there is much beauty, much happiness, bliss, in waiting. If in waiting there is much

bliss, more bliss than in enlightenment then those who attained it were fools. Buddha, Lao Tzu, Krishna, Jesus – stupid, all stupid! Then what is the point in trying to attain it?

No, you are trying to befool yourself. Nowhere does it seem to be coming nearer... and the mind is very cunning and very tricky; it says, Who is in a hurry? If it is not coming it is very beautiful; to wait is good, and very blissful!

Now you are trying to hide an impotency. This way, you can go on in circles. First, it is being delayed – and it will be delayed, it can be delayed for ever if too much self is there. It is delayed because of you! Not that there is any bliss in waiting – waiting is always a misery, waiting is always hanging in the middle, it is to be in limbo; waiting is always tense, a suffering – otherwise who would want to reach? For what are you waiting? You are waiting to reach! Waiting cannot be beautiful – but you can try to console yourself.

Drop the self, and drop false consolations, because nobody else is fooled by it except yourself. You are not deceiving anybody, but you can deceive yourself, for eternity.

Drop the self, drop that 'too much confidence', it is egoistic, and suddenly there IS enlightenment – there is no need to wait! Waiting is there because of the obstacles you are creating. Enlightenment is not creating any obstacles on your path. God is not pushing you away from himself. Nobody is creating any difficulty for you. If you are not reaching it is only because of you.

So drop self-confidence, drop the self, and then suddenly you find that enlightenment is not something that happens to you; enlightenment is your very nature, your very being. When the self is not – it is; then it IS yourself.

And forget all consolations.

You must have heard, I have told it many times myself, the famous story of the fox and the grapes. One of the very extraordinary men, Aesop, wrote it. A fox comes near a tree, and the tree is full of grapevines, bunches of grapes. She jumps, she tries hard, but cannot reach the grapes, they are too far away, her jump is not long enough. Then she looks all around – is somebody watching? A small hare is watching from a bush, and he asks, Auntie, what is the matter? Couldn't you reach the grapes? She says, No son, that is not the thing. The grapes are sour.

This is consolation.

I tell you the grapes are never sour – at least the grapes of enlightenment; never sour; they are always ripe and sweet; and if you cannot reach, don't try to console yourself that you love waiting, just try to understand why you are forced to wait. Who is forcing you to wait? You will not find anybody else, just you yourself, that self-confidence and the self.

Question 2

IS THE CHAOS THAT IS OCCURRING TODAY IN OUR AGE ANY DIFFERENT FROM THAT OF OTHER TIMES? IT FEELS AS THOUGH IT IS A SPECIAL TIME. OR IS IT THAT ALL TIME IS SPECIAL?

Yes, all time is special, every moment is special. But every age feels that THIS age is special. That is the ego of the age. Every age has always felt that there has never been such a time, such a revolutionary time, such chaos, such wars, such knowledge, such wisdom – but something is special.

I have heard – I don't know how far it is correct, but it must be; knowing human mind it has to be – when Adam and Eve were expelled from the garden of Eden, it is said that the first words that were uttered, getting out of the gate, were Adam saying to Eve, My dear, this is the greatest revolutionary time we are passing through.

The first day of the world, the first moment rather, the first step in the world – and the revolution! 'This is the greatest revolutionary time we are passing through.' And since then every Adam has felt that, and every Adam has said to every Eve, My dear, this is the greatest age we are living through, very special.

Why does this happen? The age is special, the religion you are born into is special, the Master you follow is special – the greatest in the world, the book you believe in is written by God himself not by ordinary human beings, everything that belongs to you is special – this is how the ego is helped, supported; these are the PROPS.

The country you are born in is special. If you are an Indian, then the country is sacred. If you are English then you know well that you are the best in the world. If you are French – the same.

This happens; and this is such a cunning method that you will not be aware of what you are doing to yourself: making your religion special, YOU become special. It is not that Christianity is special, in fact it is YOU who is so special! Because of you Christianity appears to be special. It is not India that is a sacred land, it is because of you, you are so religious! So sacred is your being! Because of you the whole of India becomes a religious country, special. Wherever you were born, the same would have happened. If you had been born in Holland, or in China, the same would have happened.

Try to see into it. The world is always either ordinary or extraordinary, because there is no point in saying that it is always extraordinary, that doesn't make any difference. If there are ordinary moments then only can some moments be extraordinary. So you can either say that the world is always ordinary, the time ordinary, the country, the religion – everything, or you can say it is always extraordinary – it is the same, because then there is nothing to compare with, to contrast with. And by and by, if you drop these props, suddenly you will disappear. Your country ordinary? – then you cannot walk so heartily as you used to walk. Your language ordinary? – then you will hesitate a little. If everything is ordinary: your birth, your family, this and that, then how can you help the ego be strong? All props withdrawn – ego falls to the ground.

These are very subtle tricks.

I have heard about a professor, a professor of philosophy at the University of Paris. One day suddenly he told his students: I am the greatest man in the world! They could not believe it! This ordinary professor – and at that too, not a professor of physics but of philosophy; nobody comes to study even, rarely, some mad people come, and nobody bothers about his Department, the most neglected in the University, and he is the greatest man in the world? They laughed. They said, We

have always heard that philosophers are a little eccentric, but now you prove it. You are the greatest man in the world? Then what about Richard Nixon? And Mao Tse-Tung? And Indira Gandhi? What about these people?

He said, Wait! Whenever I say something I prove it, I am a logician. I will prove it. I have a proof, unless I had a proof I would never make such a statement.

He brought, next day, a map of the whole world. He fixed it on the wall and he said, Come here, now I will prove it. Which is the greatest country in the world? Of course, it was France because all were French. So the whole world was dropped, only France remained. And then he said, Which is the greatest town, city, in France? Of course it was Paris, all were Parisiens. Then he said, And which is the greatest place in Paris? Of course it was the University, the citadel of wisdom. Now the students started feeling a little restless because he was coming to the point, and it would be difficult now to disprove. And then he said, Which is the best and the greatest Department in the University? Of course it had to be philosophy: the most ancient, with the secret most knowledge. 'And who is the head of the Department of Philosophy? He is the greatest man in the world.'

This is how you all function. This is the logic, this is the proof.

Please don't be foolish. Let philosophers be foolish, you need not be. Drop all such nonsense. It is all garbage. And once you drop it, you will feel so clean. As if you have taken a bath in eternity. You will feel so unburdened, so young, because all this rot in your head is making you rotten. You are ill because of it. You cannot be healthy unless you throw all this garbage.

Be simple, ordinary. Everything is ordinary – or you can call it extraordinary, that makes no difference. This morning is as extraordinary as any morning.

And people have always thought like that. Whenever you fall in love you feel – this woman, this is the queen. Cleopatra. There has never been such a woman... But every lover has felt like that. And not only that, you will fall again and again in love, and again and again you will feel that, Now this is the real Cleopatra; that was nothing; and you will forget that you have been saying the same thing to many women.

Every lover feels an ego enhancement. And this has been the cause of much misery in the world. Christians think they are special, the very chosen of God. Jews think they are very special, God has made them the chosen race. And that has created much misery in the world. If you are the chosen race then you are forgiven all sins, you can do whatsoever you like.

Nobody is chosen or everybody is chosen! The dog on the street is also a chosen dog, and ordinary grass is also chosen, and stars are also chosen, you are also chosen – either all are chosen or nobody is chosen, it is for you to decide.

But never say 'I am chosen' because then what about others?

Mad people like Adolf Hitler, Mussolini, Tojo, Stalin, they all feel they are chosen people: they are MADE to govern, and others are made to be governed. These people create trouble. But you also have the same seed within you; if you allow it to grow you can become an Adolf Hitler.

Nobody is special. Life is so beautiful in its ordinariness, so extraordinary in its ordinariness, why bring these nonsense concepts into it and disturb it?

Question 3

DOES A SINNER DESERVE TO BE ENLIGHTENED?

Otherwise who else? A saint is already enlightened, only sinners are left to be enlightened.

But religions have taught you something which is creating the problem. They have condemned you as sinners – how can you become enlightened?

Sin is nothing but error. There is no condemnation in the word – it is just error! And those who err, they learn.

All saints have been sinners. There has never been a saint who has not been a sinner, otherwise how will he come to be a saint? He travelled, he erred, he went astray, he fell a million times, and rose up again. He has reached. The whole journey he has been a sinner. Now he has learned, and now no error happens. He has become wise through sinning, through errors. He knows. He has become enlightened. Out of the darkness of the night is the morn born.

Every saint has been a sinner, and every sinner will become a saint. The past of the saint is bound to be of sin, and the future of every sinner is bound to be of saintliness. So between a saint and a sinner there is only a difference of past and future, that's all. Don't feel condemned. Sin in itself is enough, why burden yourself even more by condemnation?

Be alert, that's all. You will have to commit mistakes, but don't commit the same mistake again, that's all. Be alert, watch – and learn! In fact if you ask me, then I will tell you that the world of sin is the world of learning. One cannot learn without it. One has to go deep in sin.

It is just like the roots of a tree: the deeper the roots go, the higher go the branches. A tree grows to a great height, but it depends, is based, on the roots which go deeper and deeper and deeper.

If you come across a great saint you must know that he must have sinned greatly. The roots must go deep! Otherwise how can he know so much? If he has never sinned he will be not innocent but stupid.

There are stupid saints also – to me they are not saints, they are simply afraid people, cowards. They have never sinned, they never went astray, they have always clung to the right path, to the well trodden path, to the ideology the society has given to them, to the concepts the religion has enforced on their minds, to the conditioning that they have been born into – they have clung to it, they have never moved astray, they are cowards, they have learned nothing. To me, their value is zero. They may be good people, but their goodness is saltless. It has no flavour. It is a little dull and dead.

You will find two types of saints in the world: one, who is saintly out of fear, who, out of fear of the hell, fear of the consequences, never sinned. He is almost a clay saint, not real, he has not achieved anything; and you will not find him wise, because from where will he get the wisdom? He never went

astray, how will he become mature? He will be a child, ignorant, foolish and stupid; not harmful, but you cannot learn anything through him. At the most he can teach you his stupidity, his cowardliness.

There is another type of saint – you are fortunate if you can find a saint of the other type, because if a hundred saints exist, ninety-nine are stupid. It has to be so – that is the proportion between stupidity and intelligence, so it has to be always the same proportion everywhere. In the world, in the marketplace, the same proportion exists: ninety-nine stupid persons, one person intelligent, wise, aware. The same proportion has to be reflected in the saints also – in all directions!

If you can find the one who has lived, and lived dangerously, and moved in all directions without any fear, and learnt through experience to transcend sin – not that he never committed sin, he committed it, and he committed it totally and intensely, that's why he could transcend it; he could see it through and through, he could see the very absurdity of it, that's why he has become transcendental to it; if you can find such a saint – only through him goes the path, the way.

Jesus could say to people, I am the way. Jesus is not an ordinary stupid saint. That was the reason why he was crucified. If he had been an ordinary stupid saint he would have been worshipped! Jews would have proclaimed him: Here is the son of God! But the trouble was that his ways were not exactly right – as Jews used to think right was; they were not exactly moral.

Sometimes he stayed with a prostitute. This is not saint like. Sometimes he stayed with drunkards, and he used to drink wine himself – he loved it. And he moved with all sorts of people – he was not respectable in any way, he didn't care a bit for respectability. Immoral people, condemned by the society, were his friends. He moved in all sorts of companies.

That was the reason, the basic reason why all the priests and all the stupid so called saints were against him: because deep down he was cutting the roots of the old morality: This man is dangerous, he has to be destroyed, because he is bringing something into the world which will be a chaos for the ordinary morality – because ordinary morality lives by rules, and a saint lives by awareness, not by rules.

Rules are for those who are cowards. A saint lives by his inner discipline, he believes in no other discipline. His own consciousness is the only law. He follows it. Wherever it leads he is ready to go – if it goes to hell he will go to hell. Because that is his way to know the truth. He follows his own being. He does not allow anybody to enforce anything on him. He rebels.

Ordinary saints are harmless but saints like Jesus are dangerous – to the society, to the culture, to the fixed mode of life, to the status quo, to the establishment. Jesus must have looked like a hippie – rebellious, breaking all the rules.

That's how one should live! Because unless you live totally free, unless you suffer through your own choice, you will not transcend anything. You will remain a clay saint.

You ask, Does a sinner deserve to be enlightened? And I say, Who else? He has earned it. Through sin he has suffered. Through sin he has become mature. But I am not saying that just by sinning you will attain to it. Otherwise all would have attained! Sin plus awareness – that should be the formula. Sin plus awareness. Then go wherever you want, and do whatsoever you like – that

awareness will bring you back, that awareness will always be the ladder by which you can transcend any experience.

If Jesus had been born in India he would not have been crucified, no. That has never been our practice here, because we have known even more dangerous people – Jesus is nothing. We have known Krishna. In fact, there is every possibility that CHRIST is a distorted form of KRISHNA. Jesus must have given something of the quality of Krishna. In Bengali, Krishna is KRISTO; in many European languages Christ is Cristo. CHRIST seems to be a form of KRISHNA; Christ is not Jesus' name. Jesus Christ means Jesus the Krishna – something of Krishna was in him. Being in love with Mary Magdalene; something like Krishna in love with Radha.

Jews could not believe it. They are very moralistic people; mathematical, calculating: and here comes this man and he will destroy the whole structure!

We allowed Krishna sixteen thousand girl friends. We call them GOPIS. Gopi is a better word than girl friend, more lovely and more deep. Sixteen thousand we allowed him and we never crucified this man. And not all were married to him, a few of them were others' wives. Radha herself was not his wife, but somebody else's.

Just a few days before there was a case in Uttar Pradesh, in a court, about a certain land. A certain piece of land for centuries has been in Radha Krishna's name. Now new rules have come in and that much land cannot be in one person's name. But the judge has given his judgement – and it is beautiful; he said: Because it is in the name of Radha Krishna it is not in one person's name, and because Radha was never a legal wife to Krishna, these are two persons. So the land can remain as it is, because it is in two persons' names, and for two persons, that much land can be allowed;

Krishna's wife's name, people have completely forgotten. Her name was Rukmani. It is completely a forgotten name. Radha was not his wife. Radha was his mistress.

And India never bothered to kill this man. Rather on the contrary we have said that he is the ABSOLUTE avatar, the TOTAL coming of God on the earth. Why have we called him the total God? Because he can sin like a sinner, the greatest sinner, and he remains like a saint – the greatest ever known. Two polarities meet in him. He is total.

If a saint is simply a saint and has never sinned he is one polar. Something is missing. When a man is two polar, and both the polarities are there, the man is total and alive. He is both night and day, life and death, chaos and cosmos.

So, you ask, Does a sinner deserve to be enlightened? I tell you, Yes. Only a sinner deserves. But awareness has to be brought in.

So I don't condemn sin. I only indicate to you: Sin, but sin with conscious, alert, aware mind.

Do whatsoever you like. If you want to take wine, take it, but remain alert. Soon you will find that this is impossible. When you take wine you lose awareness, and when you lose awareness it is simply sin. Then there is no possibility of saintliness happening in it. If you can drink and remain alert, drink as much as you want – it is water, nothing else.

It is said that Jesus turned water into wine. I teach you the other trick – how to turn wine into water: be aware. Then you will do a greater miracle than Jesus ever did.

Be aware, and wine becomes water. Be aware – sex becomes love. Be aware – love becomes prayer. Be aware – prayer becomes meditation. Simply one thing has to be remembered: do whatsoever you like, but do it with full consciousness, and then you will not go astray.

Question 4

CAN ONE GET OVER-ADDICTED TO CATHARSIS?

Yes. Mind has a very deep-rooted disease I call the disease of O.D: overdose; overdoing. Remain alert for this disease of O.D. You can do anything too much, and then, that which was going to be beneficial will become harmful.

Food is good, it is vitality, but you can eat too much, then it becomes poisonous. You can die by overeating – in fact, medical researchers say that people die more of overeating than of starvation. Newspapers go on reporting that a few people have died somewhere because of starvation, they never report how many people are dying by overeating – that should be reported first. Always, more people are dying through overeating.

A man can live for three months without eating anything at all. But you overeat for even three weeks, and you cannot survive. You try. For three days eat as much as you can....

It happened, Mulla Nasrudin and a disciple went for a visit to Mecca. In the manner of travelling dervishes they would present themselves at the doors of large houses and food would be handed to them, and also water. Whenever they ate Nasrudin would eat as much as he could, then lie down to sleep, but the disciple had a curious habit: he would eat a little, shake himself, then eat some more. One day Nasrudin said, What do you do? Tell me the secret. Am I not your Master? The disciple said, Well Master, I find if I eat a little, then drink some water, then settle it all by shaking, I can hold more. It is just like a box – you settle, things settle.... Nasrudin took off his sandal and hit him hard on the head, and said, You fool! How dare you conceal such a valuable secret from me! To think of the amount of food I have wasted by not being able to eat it! I knew the limit of eating was farther ahead because the limit of eating after all is bursting. And I never knew this trick. You have been hiding such a great secret, and now I feel so miserable – how much food I have missed!

Remember the disease of O.D. It kills in many ways. Overeating, overloving, can kill you. Many people come to me – they are overdoing sex. They are killing themselves. Or overeating, they are killing themselves.

Yes, and you can do over-meditation also. The mind always likes to do something to the extreme. Mind is the extremist, it never wants to be in the middle, because to be in the middle is to be without mind. Be exactly in the middle, and there is no mind. When you move to the extreme, mind enters. The further away you go from the centre, the more mind comes in and takes possession of you. Either eat too much or fast too much, and mind will be there; that's why I am neither in favour of eating too much nor in favour of fasting. Just be in the middle. Right eating, exactly balanced – and always remember in everything to be balanced.

You can overdo meditation, and then you will be exhausted rather than being resurrected through it and revived and revitalized and rejuvenated; you will feel exhausted. And then you will go to the other extreme and you will say: It is nothing, this meditation is nothing, I must stop, I am dying because of it. You are not dying because of it, you are dying because of overdoing.

So how to know that THIS is the middle? Difficult, very difficult, one needs to be very very conscious, only then one knows.

When you eat, where is the middle? The middle is, when you are still feeling a little hungry, just a little hungry, and you know that now if you eat you will feel heavy. Just THERE – stop. If you eat four chapattis and then you feel heavy, then three chapattis – the right thing is to stop there. Three fourths of your stomach should be full, one fourth empty. That is the right thing because – give a little space for the food to move, to be transformed, to be changed into blood; give a little space! Food needs a little space in the stomach.

If you are meditating, and you feel you are doing too much catharsis, catharsis will become a very very exhausting phenomenon.

You are crying in meditation; cry up to the moment when you start feeling that now you are losing energy, you are feeling weaker. If you cry more you will be simply exhausted and nothing else. Stop. Always stop when you feel that the energy is being lost, not regained.

If catharsis is real, necessary, then through catharsis you will feel unburdened, you will feel light, you will feel as if you can fly; but if you go on doing it more and more, thinking that more will be more helpful, then soon you will find that you are simply exhausted, dead, you cannot move.

One has to watch it. There cannot be a fixed rule for everybody because everybody's body has a different quality, different energy, different quantity of energy; one has to watch oneself.

If you are sleeping less than necessary then the whole day you will feel sleepy. If you are sleeping more than necessary then also, the whole day you will feel dull, not sleepy but dull. There is an exact moment; if you get up at that moment you will feel fresh the whole day – neither sleepy nor dull. And you have to search out that moment for yourself because nobody else's moment will do.

That's how all scriptures become useless. If somewhere it is said: Get up early in the morning at five o'clock, it may have suited the man who has written this, it may not suit you. And then you can get up at five, and suffer. And then you will think, I am a sinner; because of past karmas this is happening, otherwise my Master would not have said five – the exact time.

In Vinoba's ashram they get up at three o'clock. Many suffer. Then they sleep the whole day, or if they are not allowed to sleep they feel sleepy, they cannot be conscious, they move as if fast asleep, somnambulists.

It suits Vinoba. It does not mean it is going to suit everybody. It suits him because his food is such, more sleep is not needed. He takes only curd, he almost lives on curd. Even milk needs to be digested, curd is almost digested. Milk first goes in the body and becomes curd, and then – curd is almost a digested food.

And he eats very little because he has ulcers, chronic ulcers, so it suits him. But his followers also take curd; if they don't have ulcers – they will have. Foolish. They will simply create more acidity in their stomachs. And then he gets up at three o'clock because he cannot sleep more than that. They all get up at three o'clock. Then the whole ashram feels sleepy the whole day.... I have been there, I have seen those people's faces – somnambulists, as if in hypnosis.

How can they become more alert and aware and how can they meditate? Find out your own rhythm – everybody has his own rhythm, and your rhythm is as different as your fingerprints. Just as your thumbprint is different from everyone else's in the world, in exactly the same way everything is unique with every individual – you have your own rhythm about everything.

I have worked on many people, and this has been my understanding: everyone is so different that no fixed rule can be applied. Only flexible understanding, that's all.

And you have to find your own rhythm. About catharsis also, try to find your own rhythm. This should be the criterion: if catharsis is exhausting, then you are overdoing it. If it is not overdone you will feel very very beautiful, light, after it – as if gravitation is no longer functioning. You will walk as if you are dancing, your step will have a dance to it – and that is a feeling you have to find out. If you work well, alert, within three months you can find every rhythm about yourself: when you should go to sleep, when you should get up... you have to create your own yoga.

Don't follow anybody else's rhythm, otherwise you will be in difficulty. And you will never be healthy.

Question 5

WHAT IS THE RELATIONSHIP BETWEEN LOVE AND RESPONSIBILITY? DOES LOVING ANOTHER PERSON MEAN TRYING TO SOLVE THEIR PROBLEMS AS WELL AS YOUR OWN?

If you can solve your own, that is already too much. Please never try to solve anybody else's problem; you will create a mess. You have not solved your own. Never do that. The mind has a tendency and a temptation to do it.

You ask: What is the relationship between love and responsibility? No relationship, because love IS responsibility. But the word has to be understood well – what it means.

I insist on the root meaning of the word. Responsibility means: ability to respond. It does not mean a duty.

Responsibility – go to the root meaning of the word: it means to be responsive. Love is a response! When the other calls, you are ready. When the other invites, you enter the other. When the other is not inviting, you don't interfere, you don't trespass. When the other sings, you sing in response. When the other gives you her or his hand, you take it with deep response.

Responsibility means openness, readiness, to respond. Somebody is calling and you don't respond, you remain closed. Somebody wants to love you but you don't help, you don't co-operate; rather, you create barriers. If this is the thing you are doing – and the majority of lovers go on doing this – when the other calls you don't respond, then when you call the other does not respond. Because

when the other calls you see that this would be a good ego enhancing thing – not to respond. Then you feel your own master: nobody can push you, and nobody can pull you into something which you were not going into already; you don't follow anybody.

Comes your beloved – and she is happy, and she would like to be in a deep silence with you, but you remain closed. Then when YOU call, there is no answer. Have you seen birds calling each other? – that is responsibility. A cuckoo calls; there is silence; and then another cuckoo responds. By their sounds, by their song, they answer. They may be far away in farther away trees, then they start flying closer; they have responded. By and by they come to the same tree, then they are sitting together, loving.

When the other's being calls READY! – be ready; respond with your totality. Don't be a miser – that is the meaning of responsibility.

But in your sense love has no responsibility. The word has been corrupted, destroyed, poisoned. A mother says to the child, I am your mother, you have to be responsible for me. A husband says, I am your husband, and I work hard for you. You have to be responsible for me. A father says to the son, Don't be irresponsible! Whenever you do something always think of me. This is not responsibility, you have corrupted a beautiful word. It has become ugly. Responsibility has become almost synonymous with duty. And duty is an ugly word.

Love is beautiful; if you love your mother – you love, but it cannot be a duty. If it is duty it is better not to love, because duty is not going to satisfy her. And if you are doing your duty because she is your mother and she has given birth to you, what can you do? – you have to take care. When she is ill you have to sit by her side – then all the time, if it is a duty, your mind is against her, you are feeling suffocated, you are feeling burdened, in a bondage, you would like to rebel and revolt. And if this mother dies, you may not say so to anybody, but you will feel relief.

What type of responsibility is this – when the mother dies and the son feels a deep relief? Of course he cries and weeps – of course; and it is not that he is showing others that he is crying and weeping – in fact, if you had loved your mother there may have been no tears, but you have not loved your mother, now the opportunity is lost. You never loved your mother and now she is gone! Hence the tears, the so much weeping and crying – it is pathological, it is not healthy. If you had really loved your mother then what is there to weep and cry about? She is GONE!

A deep silence surrounds you. In that deep silence you start understanding death, you become aware of your own death. When your mother dies – or your father dies – it is an indication that you will have to die. Then you become involved with death. You try to understand it.

While she was alive she helped you to understand life. Now she is gone, she has opened another door – the door of death, to look into: because she has gone and you will have to follow.

If you have loved a person, when the person is gone you don't feel relief – and you don't cry, and you don't weep. In deep silence you accept the fact, the helplessness of it – and the love continues, because love does not end with the body, love does not end with the mind, love goes on flowing.

No, don't ask what the relationship between love and responsibility is – there is none. When there is no love, the question of responsibility comes in. When there is no love, you start talking about duty. When there is love, love itself is responsibility.

And, does loving another person mean trying to solve their problems as well as your own? No. Never try. That is trespassing. Accept the person as he is with all his problems – that is love.

If he asks you, share your understanding, but don't try to change him.

Very difficult; because the mind is a manipulator. In the name of good, in the name of doing good, it tries to manipulate; it is a politician. A wife says, Because you are smoking I will have to fight with you; you have to change your smoking, this is not good, you are destroying your health – and I have seen that a nagging wife destroys health more than any smoking. And the wife goes on nagging, and she says, It is because of your health – I love you. And for thirty years she has been nagging.

Now they have been experimenting on nagging; and a very rare phenomenon has been revealed. They have tried it on the food that you eat: bread, butter, vegetables, fruit juice; they have put the fruit juice and the other food on a tray and the wife is nagging and screaming: it destroys the juice – on the tray! The juice becomes toxic, poisonous. So just think what will be happening in the stomach, because on the tray everything is still non organic, dead in a way. The juice in a glass is destroyed, so what will be happening to the juice in the stomach? Because then it has become part of your life stream, it is more alive.

Nagging destroys life, health – and your wife is nagging for your health because you are smoking. If she really loves you how can she nag? Impossible. How can she scream? She will simply love you, and she will love you so much and so deeply that the need for smoking will disappear.

In fact, people smoke because they have not really been deeply kissed. If they are deeply kissed, with tremendous love flowing, smoking will disappear.

People are smoking because their mothers have not given them their breast as totally as it should be given. Reluctantly the breast was given to them, very reluctantly. An unfulfilled desire has remained in the mind; now they are fulfilling that desire by smoking.

Smoking is very symbolic. The cigarette functions as a nipple. And the hot smoke flowing within functions as hot milk flowing from the mother's nipple. If all over the world mothers love their children there will be no need for smoking – it will simply disappear. It is a symptom, it is not a disease. Mothers should learn – and nothing else can stop it!

Now in America they have decided, the Congress has decided, on every package of cigarettes should be written: The surgeon general has decided that smoking is harmful to health. Nothing has happened. Now it is written on the packet it makes no difference. On the contrary, the sale of cigarettes has gone higher. Because people are suicidal, they want to destroy themselves. So cigarettes can destroy? Okay, let them destroy. Their life has nothing worth preserving. So what are you saying, that it is harmful? People are suicidal. They are seeking something harmful to do to themselves. Because nobody accepts them, and they themselves don't accept themselves.

If you love a person you accept the total person. With all the defects. Because those defects are a part of the person. But your love changes – remember this: Love never tries to change, but it changes tremendously. If you can love that will bring a revolution, and it brings the revolution so silently that even the footsteps are not heard. Nobody ever becomes alert to what is happening – everything happens so silently, as the buds open and flower and no noise is heard. Just like that.

And never try to change a person you love, because the very effort to change says that you love half, and the other half of the person is not accepted – that is the meaning of trying to change, that you say: I love you but I don't love your nose. I love you, but I don't love your face. One very fat girl said to me that only one boy loves her, and he says, I love your soul but not your body.

But all lovers go on saying such things: that I love you but I don't – I CAN'T love your smoking. I hate it! But that seems a rejection. And for the lover smoking is part of his being. He cannot help it. It is the way he is. Suddenly he shrinks, he is not accepted. You have poisoned a very beautiful thing like love for a very non essential thing like smoking. If you love, you simply love. If love brings change, it is okay. If it doesn't bring change – that is also okay.

Question 6

WHY DOES LOVE FEEL MORE ILLUSORY THAN HATE?

Yes it feels so. Love feels more illusory than hate because in love you have to drop the ego, and in hate the ego is strengthened. That's why people love less and hate more. Even the person they love – they find something to hate in him.

You hate ninety-nine per cent, and one per cent you love. And even that one per cent looks dreamlike because when the ego disappears in certain moments, you are not there. When the ego comes back the ego cannot remember exactly what happened, because it was not there; it looks like a dream, as if it never happened, you simply dreamed about it.

Ego has no memory of love experience. If you are really in love, for that single moment an ecstasy happens; the ego is not there. Boundaries merge, mingle, meet, disappear into each other.

After the experience when the ego is back, again boundaries have come, you are separate from the lover, the experience seems to be as if you have seen it in a film, read it in a novel – or, really it HAPPENED? The ego was not a witness to it.

It is just as in the morning, you feel the night was good, you slept well, but if somebody insists, How do you know, because you were so fast asleep? you shrug your shoulders, you yourself become a little hesitant. You say, Yes you are right, just a feeling has remained. Because in sleep, deep sleep, ego disappears.

That is why Patanjali says in his yoga sutras that samadhi and sleep have one thing in common, and that is the disappearance of the ego. Love and samadhi also have one thing in common – the disappearance of the ego. Ego is so identified with you that without it you cannot function, so whenever ego disappears then – everything seems to be illusory. Hate seems to be more real, fighting seems to be more of a challenge. This is my observation: that many people love just to fight. And people get interested in love affairs if there is some challenge, otherwise not.

There are women who will fall in love only with somebody else's husband, never with a bachelor, because then there is no fight. No challenge. There are men who are always looking at others' wives but are not interested in unmarried women, not interested. Because unless the triangle is there the story seems to be meaningless. You cannot make a film without a triangle, you cannot write a novel

without a triangle. Just twos – the whole thing seems to be a little boring. The third gives challenge, energy, and then you are alert and fighting.

Even in love you are seeking hate and fight and war and conflict, because ego feeds on conflict. So hate seems to be more real.

That's why wherever there is war in the world: see people's faces – they look more radiant, their walk has a different quality, they move fast, they look very interested. In the morning, just at BRAHMAMUHURT, they get up and enquire for the newspaper, and everywhere people are talking, and – it's as if something is happening.

When there is no war they become dull. Life becomes a routine.

Hate seems to be more real. And this should not be so. If you are alert just otherwise will be the case: hate will become unreal, love will become real, because the reality can be known only when the ego disappears. Through the ego reality cannot be known: that is the barrier to reality.

Question 7

WHAT IS THE BEST WAY TO CO-EXIST WITH THE LITTLE JUDGE WHO RESIDES IN MY HEAD BANGING HIS GAVEL: BAD, BAD; GOOD, GOOD?

Don't judge the judge.

Question 8

WHAT IS THE BEST? TAKE A BATH OR DO MEDITATIONS?

This has been asked by Dominique, a French visitor. As far as I know about Westerners, it is better to take a bath. After the bath you can do the meditation also. But first take the bath, the body comes first. Clean the body, because meditation is also a cleaning, a deeper cleaning of being. And if you are not cleaning the body, you will not be interested in cleaning the soul. Clean the body, that is the beginning, clean the temple, only then can you give the bath to the god – inside the shrine.

Question 9

DO I DESERVE TO BE ENLIGHTENED?

No, not at all. But don't be afraid and worried. Nobody needs to deserve, it is a gift of the divine, it is a PRASAD, a grace. In fact, the more you think you deserve, the less is the possibility of it happening. The more you feel you don't deserve, the more is the possibility for it to happen.

Allow it to happen, there is no question of deserving it. Only allow it to happen.

Question 10

WHEN LISTENING TO YOUR LECTURES SHOULD WE FOLLOW THE INTELLECTUAL MEANING ALSO?

Is there any intellectual meaning also? There is none. I am talking heart to the heart, being to the being. Don't lose your path in the forest of intellectuality, otherwise you will listen to something but that will not be what I am saying. If you want to listen to me, listen from the heart – in fact from the navel, from the belly. Forget the head, so that the being can commune with the being. Only then the meaning will be mine. If you listen through the intellect the meaning will be given by you. You will have heard it, but I will not have said it.

The last question is from Bodhidharma:

Question 11

I FEEL I HAVE COME TO SO MUCH EMPTINESS, VOID, THAT ENLIGHTENMENT CAN HAPPEN ANY MOMENT. ONLY ONE STEP REMAINS TO BE TAKEN BUT I FEEL THAT ONE STEP SHOULD COME FROM THE SIDE OF THE GURU.

First thing: this is good to feel that the last step should come from the guru. But the last step never comes from the guru. The last step one has to travel alone without the guru. Because if in the last step also the guru remains with you, it is impossible for God to happen. You should be left alone, totally alone.

So in the last step the guru by and by disappears. You are left alone. You have to take that courage and jump. Or, you have to be courageous to remain open so that God can jump. But in the last moment the guru is not there.

Up to the last moment he can help you. He prepares you for the last step, but in the last step he cannot be there because then his own presence will be a disturbance.

And when you achieve to the last, then from your very heart you will thank, then you will bow in gratefulness to your guru, because he withdrew himself in the last moment.

The guru helps you so that everything else drops – only the guru remains. Then, the guru withdraws himself. Then you are alone. In that total aloneness God happens. There is no other way.

The guru would like to help you but it cannot be done. It is simply not the way things happen.

CHAPTER 9

Beginning and End

19 August 1975 am in Buddha Hall

LAO TZU SAYS:

THAT WHICH LIES STILL IS EASY TO HOLD; THAT WHICH IS NOT YET MANIFEST IS EASY TO FORESTALL; THAT WHICH IS BRITTLE (LIKE ICE) EASILY MELTS; THAT WHICH IS MINUTE EASILY SCATTERS. DEAL WITH A THING BEFORE IT IS THERE; CHECK DISORDER BEFORE IT IS RIFE. A TREE WITH A FULL SPAN'S GIRTH BEGINS FROM A TINY SPROUT. A NINE STORIED TERRACE BEGINS WITH A CLOD OF EARTH. A JOURNEY OF A THOUSAND LI BEGINS AT ONE'S FEET.

HE WHO ACTS, SPOILS; HE WHO GRASPS, LETS SLIP. BECAUSE THE SAGE DOES NOT ACT, HE DOES NOT SPOIL; BECAUSE HE DOES NOT GRASP, HE DOES NOT LET SLIP. THE AFFAIRS OF MEN ARE OFTEN SPOILED WITHIN AN ACE OF COMPLETION, BY BEING CAREFUL AT THE END AS AT THE BEGINNING FAILURE IS AVERTED.

THEREFORE THE SAGE DESIRES TO HAVE NO DESIRE, AND VALUES NOT OBJECTS DIFFICULT TO OBTAIN. LEARNS THAT WHICH IS UNLEARNED, AND RESTORES WHAT THE MULTITUDE HAVE LOST. THAT HE MAY ASSIST IN THE COURSE OF NATURE A AND NOT PRESUME TO INTERFERE.

A Chinese allegory tells about a monk who was in search of Buddha.

He travelled for years and years and then finally he arrived in the country where Buddha lived. Just a river had to be crossed and he would be face to face with Buddha. He was ecstatic.

He enquired whether he could get a ferry or boat to go to the other shore, for the river was very wide. But people on the shore informed him: Nobody will be able to take you there because there is a legend that whosoever goes to the other shore never comes back. So nobody can dare to take you there. You will have to swim.

Afraid of course, because the river was very wide, but still finding no other way, the monk started swimming. Just in the middle of the river he saw a corpse floating, coming closer and closer towards him. He became afraid; he wanted to avoid the corpse. He tried in many ways to dodge but he couldn't, the corpse proved very tricky; howsoever he tried, the corpse kept coming closer and closer.

Then finding no way to escape from it – and moreover curiosity also possessed him because the corpse seemed to be the corpse of a Buddhist monk: the ochre robe, the clean-shaved head – taking courage he allowed the corpse to come near; in fact rather on the contrary he himself swam towards the corpse.

He looked at the face, and started laughing madly, because it was his own corpse; he could not believe his eyes, but it was so. He looked again and again, but it was his own corpse.

And then the corpse floated by down the river, and he watched all his past go with it: all that he had learnt, all that he had possessed, all that he had been, the ego, the centre of his mind, the self – everything floated off with the corpse. He was totally empty.

Now there was no need to go to the other shore, no need to go to the other shore because once his past had been taken by the river he himself was Buddha. He started laughing because he had been searching for the Buddha without, and the Buddha was within.

He came back laughing to the same shore he had left just a few minutes before, but nobody would recognize him. He even told people: I am the same man! but they laughed. He was not the same man.

He was not really. And that was the reason for the legend that nobody comes back – whosoever goes to the other shore. Everybody had come back, but they were not the same, the old was dead, and the absolutely new had come in its place.

I would like this allegory to be as deeply implanted in your being as possible. This is going to be your future. If you really go on and on journeying towards the Buddhaland to become the ultimate, to know the ultimate, one day or other you will come to the wide river where all that you have done, all that you can do, all that you have possessed, all that you can possess, all that you have been, all that you can be: all is taken by the wide river – it moves with the flow slowly towards the ocean; and you are left totally alone, with no possession, with no body, with no mind. In that aloneness flowers the flower of Buddha. You have come to the Buddhaland. You have come to know the Tao.

These sutras of Lao Tzu are methods: How to attain to the inner Buddhaland. Now, try to understand the sutras.

THAT WHICH LIES STILL IS EASY TO HOLD;

You have been trying, in a thousand and one ways, to hold yourself, to control yourself, but you have not been able to because the mind is not still. When the mind is not still you cannot hold it. When it is still it is no more, it is not there – and that is the only way to hold it.

You cannot control the mind. In fact people who control the mind are the people who don't have the mind. It is a misnomer to say that they control the mind. People who have the mind never control it, cannot control it. If the mind is there mind will control you. If the mind is not there only then you can control it, and the mind is not there when it is still.

So when people say: I would like to have a still mind, a silent mind, a peaceful mind, they don't know what they are saying, because mind exists only when it is not still. There is nothing like a still mind. A still mind is a no-mind!

Have you seen anything like a still storm? Have you seen anything like that? When the storm is still it is not there! Mind is a storm, a turmoil. When it is still it is not there at all, all the waves have disappeared. If the waves are there the turmoil is there. So, if you still the mind, knowingly or unknowingly you will move in towards a state of no mind.

THAT WHICH LIES STILL IS EASY TO HOLD;

In fact there is no effort to hold it, it is so easy. To say it is easy is not good because easy also indicates a little difficulty in it, it is a category of difficulty. Difficult and easy have the same quality; they differ in degree, in quantity, but not in quality. No, it is not good to say easy, that's why Lao Tzu says again and again that the truth cannot be said. When it is said it is no more the truth.

But he has to use language as I have to use language, and all language is irrelevant to the innermost phenomena, to the innermost experience. All language is irrelevant, remember that. Just use the language, language is used as a pointer.

I show you the moon and the sky by my finger. My finger is not the moon, it is a pointer; don't cling to it, forget all about it. When I was showing you the finger I was not showing you the finger, I was showing you the moon; the finger is irrelevant, the same thing can be done by a stick, or something else, any pointer can do it, and the pointer has no relationship with the moon. The whole language works as a pointer. Lao Tzu has to say something which is not exactly so: THAT WHICH LIES STILL IS EASY TO HOLD; but he is pointing in the right direction.

If you want to hold yourself, if you want to control yourself, if you want to become a master of your own being, if you don't want to be a slave, and a slave of so many masters: everybody manipulating you, manoeuvring you, controlling you, oppressing you, exploiting you – enemies, friends, those who are close kith and kin and those who are foes – all manoeuvring you, trying to control you, if you want to be a master of yourself – the only way is to still the mind, to slow down its process, to slow down its madness.

As mind is, it is running madly. Slow down the process. Persuade it to walk fast but not run. Then persuade it to walk slowly not to walk fast. Then persuade it not to walk at all but to stand still... By and by persuade it towards a slower process.

As mind slows you will be able to see the gaps between two thoughts – and in those gaps you will find yourself. In those intervals one thought has gone, another has not yet come; one cloud moves, another has not come coming, but between the two, in the interval, the space, you can see the blue sky. That blue sky is YOU. And once you have the glimpse of who you are, you slow down the mind more and more because it's so blissful!

Activity of the mind is hell, inactivity of the mind is heaven – and complete disappearance of the mind is MOKSHA. There is no word in English for moksha so I am using the same word. It means: beyond all dualities; heaven and hell both; where there is neither pain nor pleasure, but simply you in your absolute purity, aloneness.

THAT WHICH LIES STILL IS EASY TO HOLD; THAT WHICH IS NOT YET MANIFEST IS EASY TO FORESTALL;

And always remember, when a disease has taken you it is difficult. It can be cured but it will take time. It could have been prevented if you had become aware before it became manifest.

In Soviet Russia a new photography is developing every day, a photography of very very great potential. They call it Kirlian photography. Kirlian has developed very sensitive films which can take photos of your aura, of your electric body. Through those photographs it has become possible to see if you are going to be ill within six months; the photograph will show, right now today, that after six months you are going to become a victim of T.B. or something else. You are not aware of it at all, no physician could say that you are going to be ill, you may appear perfectly healthy. The disease is not yet manifest. It has not come to the physical body, it has not even come to the mind, it is still in the electric body – which is the subtlest thing in you: what religions have been calling the astral body.

The word ASTRAL comes from the word for star; ASTRAL means the star body, made of the light of it means the electric body. That's why the science of stars is called astrology.

Now Kirlian has developed a very scientific device to predict diseases, and he predicts a hundred per cent correct; and when he says: THIS disease is coming, nobody can believe it; no physician can check it anywhere, it is nowhere – because the physician can check at the most the body, and no psychiatrist can check it anywhere because he can check only the mind; it is still deeper, unmanifest, in the astral. And Kirlian says it can be treated there, and then it will never come.

This seems to have a very very great potentiality for the future. Some day or other every hospital is going to be experimenting with the astral body. Then only can diseases disappear completely, because they will be treated before they ever come to you, before you ever become aware that they are there.

This is what Lao Tzu is saying about the innermost phenomena of your being. There also the same thing is happening. If you slow down the process you can see: anger is coming – you can see it. Anger has three stages: anger is there first in the seed, in the astral; if you are very very alert you can feel the coming of the storm; it has not come, it is knocking at the doors; the knock is very subtle, but it can be heard. You don't hear it because you are such a crowd within: such noise, chattering, that the subtle noise cannot be heard. But if you become a little silent you will know of anger before it reaches you. Then it can be treated very easily.

The second stage is when the anger has taken possession. Then it is almost impossible to push the force back. In fact you are so much possessed that you are not there to control it. When you are angry you are not, only anger is; your total being is taken possession of. It may be only for a single moment but you lose yourself in it, it envelops you, you will do something which you will repent; but you are helpless, a maniac, a madman.

And then the third stage – when the anger has gone: then everybody becomes aware. When the anger has gone then even the most stupid person becomes aware. Then he repents, tries to find excuses for why he became angry, rationalizes it, tries to go to the other party on whom he has thrown his anger and rubbish to be pardoned, forgiven – this is the third stage. And people in this third stage always take vows that never again will they be angry; their vows are absolutely impotent; they are not going to help because they are taken in the third stage when the anger has gone. Then everybody is wise.

You have to be aware when the anger is there. It is difficult to force it back but if you become aware when the anger is there you will not prove harmful to anybody, you will just watch it, it will evaporate. It is impossible to push it back, it has taken possession; it will harm you but it will not harm anybody else. You will not be angry with anybody else; you will just boil with the anger and let it be released into the vacuum, into the sky.

If you become aware at the second stage only you will be harmed, nobody else. But if you become aware at the first stage before it becomes manifest, even you will not be harmed.

... THAT WHICH IS NOT YET MANIFEST IS EASY TO FORESTALL;

That can be stopped immediately. But then you will need very very deep sensitivity – and you have become almost dull, you are not sensitive. As I see it, people have lost their sensitivity completely, they are almost totally insensitive. They drag as if in sleep. They do things not knowing why they are doing them. When they have done a thing then they-suddenly become aware: What have I done? Then they try and find excuses because it looks so foolish. Without any excuse, without any cause, why have you done it? And you have done the same thing many times in the past, and you are repeating it again and again.

Ordinarily a man is a robot, an automaton, he repeats the same mistakes again and again. But he is unconscious.

Gurdjieff used to say to his disciples that if you can remain conscious for one single minute, that will do. He would give them watches, and tell them to watch: Look at the watch, watch the hand which shows the seconds, and remain alert that you are watching; and whenever you feel that you have missed the awareness, immediately report it.

It was almost impossible to find a man who could be alert for sixty seconds; that is, one minute. After three, four seconds – the gap, you have forgotten, your mind has moved somewhere else; then suddenly you remember again, then again you start watching; but three, four seconds – and again you forget.

Gurdjieff used to say that as you are you have no soul. He is right. How can it be said that you have soul when you don't have consciousness at all?

As you are, nothing is possible to you, because all possibilities open only when you become conscious. Become conscious, become more alert, so intensely alert that whatsoever crosses your mind crosses it with perfect awareness – you know it. Buddha used to say to his disciples that even if you breathe in and out you should be aware that now the breath is going in, now the breath has turned, is going out; coming in, going out, coming in, going out... Not that you have to repeat it, if you repeat you will forget the breath; you have to watch it, not with words – with awareness. And Buddha made it the ONLY meditation.

He called it ANAPANA SATI yoga: the yoga of watching the incoming and outgoing of breath. And he said: Nothing else is needed, this will do. And this has done for millions of people who followed Buddha. They became more and more alert by watching the breath.

If you can watch the breath you can watch ANYTHING, because breath is a very subtle phenomenon. You become alive with the first breath – this is LIFE. Hindus call it PRANA because it is the most foundational life; without it you cannot exist. First comes breathing – that is the first act that happens. Then many things follow. And then the last act is also with the breath – when the breath leaves the body.

Birth begins with breath, life ends with breath – the circle is complete. If you can watch the breath you will become transcendental to birth and death both. The watcher will see that: I am not the breath which started the life; I am not death, the breath that stopped the life; I am beyond.

... THAT WHICH IS NOT YET MANIFEST IS EASY TO FORESTALL;

So whatsoever you want to change in your life and transform, rather than waiting for the third stage, be alert in the first stage. When you feel the first tremor of anger, be alert. When you feel the first tremor of greed, be alert. If you miss at that point, then it will be more and more difficult to tackle it.

At the first moment everything is so easy – it is just like a seed; you can throw it; you need not bother about it – but when it becomes a big tree, then it is difficult. And outer trees are one thing – you can cut them, but this anger, greed, sex – these are inner trees, they become entangled with your being; when you cut them, you bleed; when you cut them, you suffer.

People ask me again and again: When we understand from what source misery is coming, why do we go on clinging to misery? This is the reason: the misery has become part of your being; if you cut it, you bleed. It is not like a robe that you can simply slip out of, it is like your skin; if you peel your skin you will suffer. Maybe your skin is diseased. Maybe you have got eczema. But still it is your skin. You suffer but you cannot peel it, because that will be even greater suffering.

People cling to misery because at least there is something to cling to. When the misery is gone there will be nothing to cling to. And at least the misery is known and familiar, an old friend, you have become attuned to it, you know it is there; an old disease. Then the person becomes accustomed to it. You cling to misery, because to cut it is to cut your own being.

Always remember to catch things while they are in the unmanifest state. Right now you catch them when they are gone. So you simply befool yourself – how can you catch a thing when it is gone? You become very wise when the anger is gone, but what is the point? You become very very wise when

you have done some nonsense thing and the act is completed; then you are wise. This wisdom is useless, this wisdom is stupid. Anybody and everybody can be wise that way.

If you start a real transforming process you should become aware when the thing is there. Then something can be done. And if you can become aware when the thing has not come yet, then everything can be done.

... THAT WHICH IS NOT YET MANIFEST IS EASY TO FORESTALL; THAT WHICH IS BRITTLE (LIKE ICE) EASILY MELTS; THAT WHICH IS MINUTE EASILY SCATTERS. DEAL WITH A THING BEFORE IT IS THERE...

Looks absurd. You also deal with a thing when it is not there; and Lao Tzu also says deal with a thing when it is not there; but BEFORE. The difference is of after and before. You deal with the anger when it is not there but gone; and Lao Tzu says deal with it when it is not yet there, has not yet come. Deal with a thing before it is there and you will have a totally different quality to your being. You will have virginity, innocence, an uncorrupted being.

... CHECK DISORDER BEFORE IT IS RIFE.

Don't wait and don't postpone; don't say: We will do it tomorrow – the tomorrow never comes. Tomorrow has never been there, will never be there. It is just an image in the mind. It is always today. That which exists is always now. This moment only exists.

If you want to do something do it here and now. Don't postpone, and don't say: It is such a small thing we can take care of it tomorrow. Nothing is so small. If you are not alert, by the time tomorrow comes this thing will be great and big; and then you will be in difficulty. And it may not be possible tomorrow for you to tackle it.

Never leave problems incomplete, that is how you become burdened. Always live a life which is moment to moment complete. Whatsoever you have to do, do it now. Whatsoever you have to say, say it now. Whatsoever you have to be, be it now. Don't say: Tomorrow, tomorrow is the fool's land. That is the way stupidity goes on – postponing. If you can complete everything this moment you are always fresh for the next moment, there is no hangover. And if death comes to such a person he is always ready and happy because he has never left anything incomplete. He is always ready because he is always complete.

If death comes to you, you will be in trouble because a thousand and one things are incomplete and you would like to have a little more time – because you always wanted to do some things and you have never done them.

In fact, useless things you have completed and useful things you have been postponing. If you postpone anger for tomorrow, that may be good, but you never postpone anger for tomorrow. Anger you do right now, love you postpone for tomorrow; greed – you do it now, sharing you postpone for tomorrow; violence – you do it now, compassion – you say: We will see tomorrow. All nonsense you do right now, you don't wait for tomorrow; and all that is beautiful you go on pushing away for some other day.

Misery you never postpone, bliss you always postpone. So when death comes you have led a miserable life, and blessings, benedictions, you have been postponing. And now comes death, and you cry and you weep and you say: A little more time, because I have never lived really. Do just the opposite: bliss this moment; misery can be postponed – there is no hurry. And if you are blissful this moment misery will never happen because this moment is the total, all that is there. The next moment comes, and that moment will be coming out of this moment; if you are blissful this moment the next moment will come more blissful out of it.

And when death comes you will say: I am perfectly ready, because I have been postponing only miseries, so it is good you have come; now there is no need, now the tomorrow disappears completely.

This is what a wise man goes on doing. He tackles every problem this moment. He tackles every situation this moment.

Much energy is released if you complete things. Have you watched it in yourself? If you don't complete a thing it remains on your head, knocking, to be completed. Until you complete it, it goes on hovering around you, haunting you. It may be a small thing but it goes on hovering. Finish it!

If you can complete everything each moment – and I say it can be done because I do it, so I am not talking theoretically, I am talking absolutely practically; it can be done, it has been done, but by very few people. Once you know the knack of it you will laugh at yourself. It is so simple – just like a key you move and the lock opens. If you observe, you will see if you have completed everything: in the night, dreams will disappear because dreams are incomplete experiences of the day which are trying to complete themselves.

And if dreams disappear then thoughts will disappear because dreams and thoughts are the same thing. Dreams are in the primitive language of visualization, picture language, and thoughts are nothing but sophisticated dreams, daydreams. Dreaming and thinking are two aspects of the same process.

You are going to have an interview. You rehearse in the mind what you are going to say, what those people there will ask you – you rehearse many things. Then you go there and then suddenly your rehearsal doesn't fit.

It cannot, because those people don't know about your rehearsal. They ask you something, and you are not in the present because you are too much filled with your own rehearsal, your own preparation. They ask you something, you understand something else. You answer with your readymade answer and they have not been asking for it. You miss the point. When you miss the point, then when you are out of the room again you start thinking what you should have answered. Again the process starts. Rehearsal then retrospective thinking. And at the moment, exactly at the moment when you were needed, you were not present. That's how you are missing the whole life.

There is a Zen story. There were two temples in a town – rivals, as temples are. Each didn't allow their devotees to go to the other temple. They were fiercely antagonistic. And both the priests – old priests, had a boy, one each, for odd things, odds and ends – to bring things from the market, this and that, and both had ordered their boy not to talk to the other, in the market or on the road: No! Those people of the other temple are so corrupted, don't talk to them!

But boys are boys, and when you forbid a boy and tell him not to do something he is bound to do it, it is natural. They became interested – what was the matter?

So one day they met on the road while they were going to the market to fetch something. The boy from temple one asked the other boy: Where are you going? The other boy said: Wherever my legs will take me – listening to great metaphysical things he had also become a metaphysician; he was just going to the market to fetch vegetables but he said: Wherever my feet will take me – I live in spontaneity! The other boy was puzzled, because he was defeated, he couldn't prove his metaphysics.

He came back and he asked his Master what to do: You have prohibited me, but I am foolish; they are really bad people – I asked the boy a simple question: Where are you going? and he started talking nonsense, but he defeated me. I feel hurt.

The Master said: You should not be so. Ask again tomorrow.

He will say: Wherever my feet will take me, and then you ask him a Zen koan: If you had no feet then where would you go? Then he will be put right.

The next day the boy waited for the other boy to come. The other boy came, the first boy was ready, he asked: Where are you going? The other boy said: I live spontaneously. Wherever the wind will take me. He never talked about feet.

The first boy was at a loss what to do: These people are really very cunning, and not reliable either. He has changed!

He came back very angry and said to the Master: You are right, these people are very contradictory, inconsistent, not reliable at all. I was ready but the boy had changed his mind; he said: Wherever the wind takes me. I am like a white cloud. So what to say? Because clouds don't have any feet, legs, so how to..? The Master said: I know them well; these people are very inconsistent. Tomorrow you again ask him: Where are you going? He will say: Wherever the wind takes me. I am a white cloud. You ask him: If the wind is not blowing where will you be going?

Next day the boy was ready again.

This boy is your mind. You prepare it again and again to face life, and again and again it fails because no readymade answer can be of any use. Life is inconsistent, life is not reliable at all. The boy asked: Where are you going now? The other boy said: I am going to the market to fetch vegetables. Now what to do?

Never move in life with a readymade answer otherwise you will never meet life. You waste time in preparing, getting ready, and then you waste time after you have missed the life.

It happened, Mark Twain was going back home with his wife after delivering a lecture at a university. His wife said – because she was not there to hear him, she had come just to take him home – she asked: How was the lecture? Mark Twain looked at her and asked: Which lecture are you talking about? The one that I prepared or the one that I delivered or the one that I would have liked to deliver – which lecture?

You prepare something, something else you deliver, something else you would have liked to deliver, and the time is wasted – and meanwhile the life is flowing by. And you go on collecting garbage.

Then you are afraid of death – otherwise death would be a beautiful rest. One would be ready to relax; you lived your day, you loved, you lived, you delighted, you celebrated, now the moment has come, the evening has come, and you would like to rest. And if the whole wills you will be back again in the morning: fresh, young, capable of living again... but that is not your worry.

A TREE WITH A FULL SPAN'S GIRTH BEGINS FROM A TINY SPROUT. A NINE STORIED TERRACE BEGINS WITH A CLOUD OF EARTH. A JOURNEY OF A THOUSAND LI BEGINS AT ONE'S FEET.

So don't be bothered about the goal. The first step is the last also. The beginning is the end. This moment is all. A journey of a thousand miles begins at one's feet.

Don't be worried about the goal, just enjoy, delight in taking the first step; and the second step will come out of the first, and the third will follow. You need not worry about it. Let the morrow take care of itself. Don't think of the morrow. Enjoy! This step is beautiful! And enjoy it so much that the means itself becomes the end.

This has to be understood, otherwise you will be always missing, because you will be tired on the journey and you will be dreaming about the goal; and how can a tired journey reach a celebrating goal?

Can you see the simple mathematics? How can a tired journey reach a celebrating goal? Because the goal will come out of the journey. It will really be the total of the whole journey. If I have lived the goal in each step, if I have celebrated the goal in each step, only then will I reach the goal where I can celebrate it in totality.

But if you somehow drag yourself – you are not bothered what is happening right now, you are looking for the tomorrow, the goal, then you may reach, but the goal will be as dusty as the journey.

The goal is not OUT THERE, it depends on you. You have to change your quality of experiencing. So remember, says Lao Tzu:

A TREE WITH A FULL SPAN'S GIRTH BEGINS FROM A TINY SPROUT.

If you want it, pour your whole being on it. If you don't want it, it is better to cut it now than wait for tomorrow.

A NINE STORIED TERRACE BEGINS WITH A CLOUD OF EARTH.

If you want it, it's okay; if you don't want it then don't wait until the whole nine storied terrace is ready and then decide you would like to destroy it. Decide right now. Each moment has its ultimacy, and each moment is urgent. You have to act in this moment.

A JOURNEY OF A THOUSAND LI BEGINS AT ONE'S FEET.

If you want to go on the journey – then go DANCING. If you don't want to go on the journey, then DON'T GO. But don't drag yourself.

But this is how things go on happening. People come to me and they say: We don't know, we are not even certain whether we want to meditate or not. But we have come all the same. If you are not certain whether you want to meditate or not, then the first thing is to be certain. Otherwise you will do something which is not going to be wholehearted. Otherwise you will do something you will repent. And later on you might want to destroy it and then it will be very very difficult.

To learn a thing is difficult, but not as difficult as to unlearn a thing. Be certain. If you don't want to do meditation – drop the idea. Nothing is wrong in it: the right moment has not come for you. Wait. Do other things which you really want to do right now. Let that be your meditation.

If you want to earn money – let that be your meditation. Earn money. Some day when you are frustrated, then the right moment will come. If you want to move in power politics – move! The eternity is not in a hurry. God is not in a hurry. He can wait! You do whatsoever YOU want to do, and there is enough time. That is the meaning of the Eastern concept of rebirth: there is enough time; millions of lives have been there and millions of lives will be there. Take your time – and take it easy. Whatsoever you want to do, DO IT, because only through doing one grows and becomes mature.

If it is not the moment for your meditation – let it be so.

And don't feel guilty! If it is the moment for your meditation, then move totally. How can you go on a long journey with a half hearted mind? How can you go on a journey with only a part of your being? The other part will be pulling you back, pulling you in other directions, you will become a mess. That's what has happened.

The modern mind is schizophrenic, split, because so many directions are calling, pulling, and you are moving in all directions simultaneously: one hand going to the north, another hand going to the south, legs moving to the east and the eyes are fixed on the west – this is the situation. If you fall apart, it is natural, it is not an accident. If you feel that you are not together – obviously it has to be so. How can you be together?

Decide. Be certain. And decide on the first step so not a single moment is wasted unnecessarily.

A JOURNEY OF A THOUSAND LI BEGINS AT ONE'S FEET. HE WHO ACTS, SPOILS; HE WHO GRASPS, LETS SLIP. BECAUSE THE SAGE DOES NOT ACT, HE DOES NOT SPOIL; BECAUSE HE DOES NOT GRASP, HE DOES NOT LET SLIP.

Continuously Lao Tzu comes to the same thing again and again, that is his basic note: doing without doing, WU-WEI. Action without action. Effortless effort. Difficult to understand, not difficult to do. Because intellectually, if you try to understand, it is patent nonsense. You are talking gibberish.

That's what Arthur Koestler reported to the West. He came to study Zen in the East – and Zen is Buddha and Lao Tzu together. The highest peak of Indian understanding – Buddha, and the highest peak of Chinese understanding – Lao Tzu, and Zen is a cross between these two. A child of both. So there is nothing like Zen – it is the rarest flower in the world. Nothing reaches to the depth as Zen reaches. Nothing touches the climax as Zen touches.

Arthur Koestler, one of the very very keen intellectuals of the West, came East to understand what Zen is all about, and he tried hard to understand – that's why he missed. He reported: This is all nonsense. It IS nonsense – intellectually, if you try to understand, it is nonsense, because intellect knows only one thing: if you DO something, only then it is done. If you don't do, it is not done.

But being knows a greater secret, that there are things: if you do them you will undo, if you don't do them they happen.

For example: love. Can you do it? If you do it, at the most you can act, it will not be true, it will not be authentic, it will not come from your being, it will be just from your head; and a love from the head is as dead as anything can be. There will be gestures, but impotent, empty; there will be no content in them. You will kiss a woman you don't love, the kiss will be there, but only the physiology of the kiss. If you go to a physician he will say: Yes, this woman has been kissed – because it can be detected. When you kiss a person you transfer thousands of very small germs so it can be detected who has kissed the woman; your germs will be found on her lips. But it will be difficult, impossible, for the physician to decide whether the man really loved her or not, because love leaves no germs. Love is absolutely undetectable.

Somebody can embrace you, somebody can kiss you, somebody can even make love to you, without love – all these gestures can be done. They will be hollow and empty. They will be dead, and your heart will know that the man is doing the movements, or the woman is doing the movements, but she or he is not in it.

You cannot do love. Either it happens or it doesn't happen. You have to wait for it. You cannot manage and manoeuvre, you cannot manipulate, because love is greater than you, how can you manipulate it? You can at the most allow it. Or you can hinder it, but you cannot force it.

It is just like when the sun has risen; you can close your doors – then the rays will not enter your house, you can live in darkness, and the sun will not knock at your doors, and he will not try to force his way in, he will not in any way interfere with you. If you are happy with your closed doors and darkness, it is okay with the sun; he is not worried. You can open the doors – and the sun enters, but you cannot bring the sun in, you cannot force the sun in; the sun is there: you can hinder or you can allow, but you cannot force. You cannot catch hold of the rays, fill a bucket with the rays and carry it into your house. That won't do. Bucket will come in, rays will be left behind.

Love is greater than you. If you want to love you have to be a non doer; this is WU-WEI, action in inaction.

But forget love because love is a rare phenomenon. So many people think they love but it is as rare as any other great art. Many people – bathroom singers – think they are singers, but they are just like bathroom lovers. Very very few singers are there whose song carries their inner silence, who sing that which cannot be sung, who try to convey that which is inexpressible, ineffable – it happens rarely.

You can make poetry, but poets are rare in the world. Poetry can be made by anybody, in fact everybody tries some day or other to write poetry. There is an age when everybody is foolish enough to try poetry. But then one drops it. You can have the rhythm, the metre, the grammar –

everything right, and still the poetry is not there. Because it is not something that you can do, a poet is born not made. A lover is also born not made. It is as rare as a great poet, as rare as a great musician, as rare as a great painter. But at least about love people can console themselves that they also are lovers.

Everybody thinks that he loves, but the experience is very very rare, because to love is to know the greatest secret of WU-WEI. You will become enlightened if you love. If you love you have already reached, because you know the secret – the same secret will do for your enlightenment also.

So, leave that example aside, that won't do; something more basic which everybody knows: for example, sleep. If you try to sleep you will not be able to sleep. The more you try, the more it becomes impossible to sleep.

That is the problem for those people who suffer from insomnia. There are advisers, who give them advice – do this and that: count from one to a hundred, and then come back from hundred to one... But the more you count, the more the mind is alert; and to count backwards: hundred, ninety nine, ninety eight... you have to be more alert than ever. You can count millions, and in the end you will find that sleep is not coming.

Mulla Nasrudin was suffering from insomnia. He went to a psychiatrist. The psychiatrist said, There is nothing to it. Not that psychiatry knows what to do but experts have to pretend. He said, You do one thing; you deal in wool, you know sheep, you count sheep, go on counting, from one go on and on and on, finally you will fall asleep.

The next day Nasrudin came running, almost mad; he entered the office of the psychiatrist and he was so angry and so violent the psychiatrist became afraid. He said, What is the matter, Nasrudin? Nasrudin said, Before your method I used to sleep at least two, three hours, but last night I couldn't sleep even that, because I went on and on, thousands of sheep... And then I thought: This won't do, so I started cutting their wool: piles and piles of wool... Then I thought: This won't do, so I started making blankets, which is my business... Ten thousand blankets – now who's going to purchase! You drove me completely mad. Now these ten thousand blankets are on my head. And then the market is low, and things are not going good, and it is difficult to find purchasers....

This happens. There is no way to help a person who is having difficulty in falling asleep. The only way is to say to him, Don't do anything. Remain waiting, don't do anything. Whatsoever you do, doing is against sleep, because sleep is a non-doing phenomenon. Sleep comes, you don't bring it! Suddenly you find it is there, you are enveloped, lost. Ask good sleepers; they will say, We don't do anything, we just put our head on the pillow, put the light off – and there we go. There is nothing to do!

And the same is true about enlightenment – there is nothing to do. You put the light off, rest on the pillow – and there you go!

Enlightenment is a deep rest. Ego is activity, egolessness is inactivity, it is passive, it is not a male attitude, it is not aggressive, it is a feminine phenomenon. And Lao Tzu goes on insisting that all those who attain to the ultimate attain only when they attain to a feminine attitude.

What is a feminine attitude? It is a passivity. A woman is never aggressive in love, and if she is she is not a woman, she must have more male hormones in her body than are necessary for her.

A woman waits. Even if she falls in love with someone she never says so. She never takes the initiative, she never goes and says: I love you. She waits. When the person says, I love you, even then she will not be too eager to say yes, because that is not feminine. That's why poets say: When a woman says no, don't believe her, because almost always when she wants to say yes she says no.

That is the feminine way of being passive and receptive, of invitation but not of aggression. The world needs aggression, your innermost being needs no aggression. You cannot attack God. You cannot conquer God. You have to surrender. The very word 'conquering' is foolish in that reference, but in the world you have to conquer. The world is male-oriented.

All true religion is feminine, has to be; and all worldliness is male-oriented; the male ego – to conquer! The feminine wants to be conquered – and this is WU-WEI; it is just like sleep, it comes, you simply wait, you don't do anything. It is like love: you invite and just wait. It comes when the time is ripe.

HE WHO ACTS, SPOILS; HE WHO GRASPS, LETS SLIP. BECAUSE THE SAGE DOES NOT ACT, HE DOES NOT SPOIL; BECAUSE HE DOES NOT GRASP, HE DOES NOT LET SLIP. THE AFFAIRS OF MEN ARE OFTEN SPOILED WITHIN AN ACE OF COMPLETION, BY BEING CAREFUL AT THE END AS AT THE BEGINNING, FAILURE IS AVERTED.

And be careful, as careful in the beginning as at the end, and be careful at the end as you were careful in the beginning. Don't treat beginning and end separately, they are the same.

There are people who are very enthusiastic in the beginning, their type is always enthusiastic in the beginning; when they fall in love with a woman they are really mad, happy, but sooner or later they settle down, and then all the happiness, the delight, the celebration is gone. In the beginning anybody can be very very excited because something....

Just the other day Samarpan came back from the States and said that he was half-half, and thinking about whether to go or not. He had been here just a few months before and his mind said, Now the honeymoon is over – the honeymoon with me. But I told him, With me the honeymoon is never over, it always is; and greater honeymoons are awaiting....

A honeymoon that comes to a point when it is over was not a honeymoon at all. Real lovers love to the very end. On the last day they are as deeply in love as they were on the first day. Their love is not an excitement. Excitement is feverish, you cannot remain in fever for ever, you have to settle and become normal. But real love is not like fever. It is like breathing, it goes on and on. A honeymoon that ends was not a honeymoon at all. If there is love the whole life becomes a honeymoon, each moment of it is new, each moment brings new revelations. So I told Samarpan, You just wait, a greater honeymoon is ahead. And it is always so! But remember to treat the end as you treat the beginning.

BY BEING CAREFUL AT THE END AS AT THE BEGINNING, FAILURE IS AVERTED.

THEREFORE THE SAGE DESIRES TO HAVE NO DESIRE, AND VALUES NOT OBJECTS DIFFICULT TO OBTAIN. LEARNS THAT WHICH IS UNLEARNED, AND RESTORES WHAT THE MULTITUDE HAVE LOST. THAT HE MAY ASSIST IN THE COURSE OF NATURE AND NOT PRESUME TO INTERFERE.

... THE SAGE DESIRES TO HAVE NO DESIRE.

The only desire worth desiring is that you should have no desires. Because all desires create misery. Desire means you have moved Life is here, desire is always somewhere else. Living is in this moment, desire is always somewhere in the future. Desire is postponement, desire is dream and hope. Desire is not reality.

In the East we call the world illusory, MAYA. Not because these trees there are illusory, no; they are as real as you are. Not that the mountains are unreal and the Himalayas are not real, they are as real as you are – more so. Then why do we call the world illusory? By the world we mean the world of desire, not the world of things. The world of your desires that surrounds you – that is illusory, maya, a dream. And because of that world, you cannot live this world which is real.

If you drop all desires you are face to face with reality. You encounter reality. You start living it. And that is a benediction. That's a beautiful moment. If you miss that, you miss all. If you attain to that, you have attained all.

... THE SAGE DESIRES TO HAVE NO DESIRE.

It is reported of Junaid, a Sufi mystic, that he became very high in his purity, in his attainment, in his renunciation. Then one day a messenger from God came to him – remember, these are parables, don't take them literally – the messenger from God said: God is very happy with you, you have earned much, now you can ask for whatsoever you desire.

Junaid started laughing, he said, This is foolish, because my Master has told me to leave and drop all desire. So I have dropped all desire – and you come when I have dropped all desire; you should have come a little earlier! This is absolutely foolish. Now I have no desires and you are there and you say, Ask, whatsoever you ask for will be fulfilled. Now your coming is useless. But the messenger insisted, he said: This will be an insult to the divine; you have to ask for something because when God wants to give, you cannot say no. It is a gift! You take it – whatsoever! ANYTHING, but you have to ask.

So Junaid closed his eyes – what to do? He was in a fix because all desires had dropped, and now there was no desire. Then he opened his eyes and he said, Then tell God that my only desire is that I should have no desires ever. Fulfil my desire – the desire to be desireless.

It is not a desire really, it is a dropping of all desire. If it is a desire, if it really is a desire, that there should be no desire, then this desire is enough to become a barrier. No, it is not a desire, it is just a way of speaking.

... THE SAGE DESIRES TO HAVE NO DESIRE, AND VALUES NOT OBJECTS DIFFICULT TO OBTAIN.

He values things which are easy to obtain. You value things which are difficult to obtain; the more difficult, the more you value them. The value of a kohinoor is not the value of the kohinoor, it has this value because it is difficult to obtain. If there were kohinoors all around on every street nobody would bother about them. Who would think about them? But it is difficult to obtain: the rarity of it is the only cause of its value – otherwise you cannot eat it, you cannot drink it. If you are alone, the whole humanity has disappeared and you have the kohinoor, what will you do? You will throw it away, because what is the point in carrying it?

A sage VALUES NOT OBJECTS DIFFICULT TO OBTAIN.

Simple things, he values. If he can get food for his hunger, he is so happy that even Alexander was not so happy when he became the great emperor of almost the whole of the world. When he is thirsty, if he can get a little water to quench his thirst he is so happy that you cannot believe it. Little things which are not difficult to obtain, he values, that's why he lives in peace.

You value difficult things, you will live always in a turmoil, your life will be a nightmare, and when you have obtained those difficult things there are things still more difficult to attain. And it goes on ad infinitum. There is no end to it.

LEARNS THAT WHICH IS UNLEARNED...

When you were born you did not know anything, you carried no information with you, no knowledge, but you carried consciousness, awareness, alertness; being you carried, not knowledge. A sage tries to become again a child. He tries to know that which cannot be learnt, which is already within you: there is no need to go to any school to learn about it. In fact, you can learn other things only because that unlearned being is there already inside you. That's why you can learn other things.

LEARNS THAT WHICH IS UNLEARNED, AND RESTORES WHAT THE MULTITUDE HAVE LOST.

What have you lost? The innocence of a child. He attains to it again, he restores it. Sainthood is not something new, it is just restoring the innocence of a child.

THAT HE MAY ASSIST IN THE COURSE OF NATURE AND NOT PRESUME TO INTERFERE.

He wants only one thing – that he becomes a part of nature and not an interfering ego; that he flows with nature and does not fight with it; that he goes with the river and there is no fight and resistance in him.

If you can flow with the river of life, suddenly you will see your own corpse flowing down the river, all past gone, all that you have learnt gone, all that you possessed gone; pure simple being is there, and that is what to be Buddha is.

The word Buddha means: one who is awake, not asleep. You become a Buddha by seeing your ego your possessions, your learning, knowledge everything – your corpse, the dead past, being taken by the river.

If you float with the river sooner or later you will come to encounter your corpse. If you fight with the river then you will never come to encounter your own corpse. And blessed is the man who has seen his own corpse flowing down the river of life.

CHAPTER 10

What next?

20 August 1975 am in Buddha Hall

Question 1

YOU HAVE SAID THAT THERE ARE NO GOALS IN LIFE, NO PURPOSE. AND YET WE ARE ALL HERE WITH ENLIGHTENMENT AS OUR GOAL. PLEASE SPEAK ON THIS.

If you are here with enlightenment as your goal you cannot be here. Physically you may appear to be here but you cannot be with me. The goal is in the future, I am here! And a mind which is goal oriented is bound to be in the future – we will never meet.

I know you are here to attain something – that's why you are missing it. I am here to persuade you to drop the very idea of attaining anything whatsoever: enlightenment, moksha, nirvana, God, included. If you drop this goal oriented mind – and there are none but goal-oriented minds, there is no other mind – if you drop it, you are enlightened.

Enlightenment is not a search, it is a realization. It is not a goal! It is the very nature of life itself.

As life is, it is enlightened. It needs nothing to be added to it, to improve it. Life is perfect. It is not moving from imperfection to perfection, it is moving from perfection to perfection.

You are here to attain something. That is functioning as a barrier. Drop that barrier. Just be here! Forget about any purpose, life cannot have any purpose. Life is the purpose, how can it have any other purpose? Otherwise you will be in an infinite regress: then that purpose will have another purpose, then that other purpose will have another purpose.... Life has no purpose, and that's why it is so beautiful.

Hindus have called it LEELA, a play. It is not even a game. Now in the West the word GAME has become very very important; hundreds of books have been published within two, three years with GAME in the title: THE MASTER GAME, THE ULTIMATE GAME, GAMES PEOPLE PLAY, and so on and so forth. But there is a difference between game and play. Hindus have called life PLAY not a game, because even a game has something as a purpose: a result to be attained, victory to be achieved, the opponent has to be conquered.... Then a play becomes a game; then it becomes serious.

Grownups play games, children only play. Just the very activity is enough unto itself. It has an intrinsic end, there is no goal added to it. Life is a LEELA, it is a play, and the moment you are ready to play, you are enlightened.

Try to understand from some other dimension. You are already that which you are trying to be. The more you try, the more you will miss. You leave all effort, you simply accept yourself, you just be that – suddenly it is there! It has always been there but you were seeking so seriously, and that was the only cause for missing it.

You are here to attain something: enlightenment, samadhi, satori – or something. To me all those words are nonsense, because they give you again a new line of desiring. They again open a door of desire.

In the world you desire money, power, prestige; then you get fed up with it, then you see the whole thing is just rubbish – even if you get it you are defeated, if you don't get it you are defeated. Then you come to feel that this whole thing is nonsense. Now suddenly you start playing new games: enlightenment, meditation, yoga, God, the other world, the other shore! Again the mind is at ease; a new world of desire has opened; now you will be after these goals.

And money is not so elusive as meditation. This world at least is solid; that shore, that world, the other world, is absolutely fantasy. Now you are in a deeper ditch than before. With the first you could realize that it is useless, with the second now it will take millions of lives to realize that this too is useless.

When a person comes to discover that all goals are useless – with no exception all goals are useless, then there is nothing to do, one just has to BE. One relaxes, one relaxes so totally because there is nothing to do that there is no tension. Suddenly your boundaries melt like snow melting in the morning sun. With nothing to do you disappear, the ego disappears. With nothing to do, nothing to be, nothing to achieve, who will you be? The whole identity evaporates. This is enlightenment.

Then you start a totally different way of life. You start being playful, you start being alive moment to moment with nowhere to go – whatsoever the life gives, you accept it with deep gratitude. Grace happens to you. This is what I call: to become a god. The moment you start playing, living in the moment, you have become a god.

I am here to persuade you that you are already gods. You may be here to become gods – that's your trip, I'm not concerned with it. I know what I am here for: just to persuade you to look at your own face once again; to search within and not to go without, searching for something which doesn't exist.

Life is a purposeless play, a play of infinite forces – beautiful if you don't have an achiever's mind, ugly if you have ambition to become something, to be something, to do something.

Relax. Drop the future completely. Only this moment exists, and this moment is eternity. And this life only is all that is there, don't think of the other shore.

Just the other day I was telling you the Chinese allegory of the man who returned from the middle of the river. Why did he return from the MIDDLE of the river? Because there is no other shore, this is the only shore. And why did he start laughing? Because he suddenly realized he himself is the Buddha whom he has been seeking.

Zen Masters teach their disciples that: if while meditating some day you come across Buddha – kill him immediately. Don't spare a single moment – kill him immediately! Otherwise he will lead you astray.

They are right. While you are meditating Krishna comes with his flute, it is so beautiful.... Again you are dreaming, again you are caught in dream and desire. And Jesus comes, and you are caught in the web of the mind; it is a spider's web. And then Buddha comes, and you forget yourself.

So Zen Masters say: Kill the Buddha immediately. Clear the way. Don't allow anybody else to be there; that is, don't allow any goal to be there; just be total, alone – in your absolute purity. This is enlightenment.

I should repeat it, because I know you will forget and forget and forget: you are already that which you are seeking. Let this be the basic mantra. If you can understand this mantra, you have understood all.

Give it a try. Goals – too many lives you have already given to them. Now try to live moment to moment, as if there is no future. In the beginning it will be only AS IF, but by and by you will become aware that that AS IF is the only reality. In the beginning it may be just like acting. Soon you will realize that this acting is the only reality.

You have come with a goal but I won't allow you to remain with a goal. If you don't escape me the goal is bound to drop. Just hang around a little more and the goal is bound to drop. Either I can be here with you or the goal can: you have to choose.

Question 2

WHAT IS THE DIFFERENCE BETWEEN REACTION AND RESPONSE?

There is MUCH, a lot of difference, not only in quantity but quality. A reaction is out of the past, a response is out of the present. You REACT out of the past old patterns.

Somebody insults you: suddenly the old mechanism starts functioning. In the past people have insulted you and you have behaved in a certain way; you behave in the same way again. You are not responding to this insult and this man, you are simply repeating an old habit. You have not looked at this man and this new insult – it has a different flavour – you are just functioning like a robot. You

have a certain mechanism inside you: you push the button, you say, This man has insulted me – and you react; the reaction is not to the real situation, it is something projected. You have seen the past in this man.

It happened, Buddha was sitting under a tree talking to his disciples. A man came and spat on his face. He wiped it off and he asked the man: What next? What do you want to say next? The man was a little puzzled because he himself never expected that when you spit on somebody's face he will ask, Now, what next? He had had no such experience in his past. He had insulted people, and they had become angry, and they had reacted; or if they were cowards and weaklings they had smiled, trying to bribe the man. But Buddha was like neither; he was not angry, nor in any way offended, nor in any way cowardly, but just matter of fact; he said, What next? There was no reaction on his part.

His disciples became angry, they reacted. Buddha's closest disciple, Anand, said, This is too much, and we cannot tolerate it; you keep your teaching with you and we will just show this man that he cannot do what he has done. He has to be punished for it. Otherwise everybody will start doing things like this.

Buddha said, You keep silent. He has not offended me, but you are offending me. He is new, a stranger, and he may have heard something about me from somebody, has formed some idea, a notion of me. He has not spat on me, he has spat on his notion, his idea of me, because he does not know me at all so how can he spit on me? He must have heard from people something about me – that this man is an atheist, a dangerous man who is throwing people off their track, a revolutionary, a corrupter – he must have heard something about me, he has formed a notion, an idea; he has spat on his own idea.

If you think on it deeply, Buddha said, he has spat on his own mind. I am not part of it, and I can see that this poor man must have something else to say – because this is a way of saying something; spitting is a way of saying something.

There are moments when you feel that language is impotent: in deep love, in intense anger, in hate, in prayer; there are intense moments when language IS impotent. Then you have to do something – when you are in deep love you kiss the person or embrace the person. What are you doing? You are saying something. When you are angry, intensely angry, you hit the person, you spit on him – you are SAYING something.

I can understand him. He must have something more to say, that's why I'm asking, What next?

The man was even more puzzled.

And Buddha said to his disciples, I am more offended by you because you know me and you have lived for years with me and still you react. Puzzled, confused, the man returned home. He could not sleep the whole night. It is difficult, when you see a Buddha, it is difficult to sleep again the way you used to sleep before. Impossible. Again and again he was haunted by the experience, he could not explain it to himself, what had happened. He was trembling all over and perspiring, he had never come across such a man; he had shattered his whole mind and his whole pattern; his whole past.

Next morning he was back there. He threw himself at Buddha's feet. Buddha asked him again, What next?

This too is a way of saying something that cannot be said in language. When you come and touch my feet you are saying something which cannot be said ordinarily, for which all words are a little narrow, it cannot be contained in them.

Buddha said, Look, Anand. This man is again here, he is saying something. This man is a man of deep emotions.

The man looked at Buddha and said, Forgive me for what I have done yesterday.

Buddha said, Forgive? But I am not the same man to whom you did it. The Ganges goes on flowing. It is never the same Ganges again. Every man is a river. The man you spat upon is no more here. I look just like him but I am not the same; much has happened in these twenty-four hours! The river has flowed so much. Only in appearance I look the same. So I cannot forgive you because I have no grudge against you. And you also are new. I can see you are not the same man who came yesterday, because that man was angry. He was angry, he spat – and you are bowing at my feet, touching my feet, how can you be the same man? You are not the same man! So let us forget about it; those two – the man who spat and the man on whom he spat – both are no more. Come closer, let us talk of something else.

This is response.

Reaction is out of the past. If you react, out of old habits, out of mind, then you are not responding. To be responsive is to be totally alive in THIS moment, here-now.

Response is a beautiful phenomenon, it is life; reaction is dead, ugly, rotten, it is a corpse. Ninety-nine per cent of the time you react, and you call it response. Rarely it happens in your life that you respond; but whenever it happens you have a glimpse; whenever it happens the door to the unknown opens.

Go back to your home and look at your wife with response not with reaction.

I see people, they may have lived with a woman for thirty years, forty years – they have stopped looking at her! They know she is the old lady, the old woman; they think they know, but the river has been flowing all the time. This woman is not the same one to whom they got married; that is a past phenomenon, that woman exists nowhere now; this is totally a new woman.

Every moment you are being born anew. Every moment you die and every moment you are born. But have you looked lately at your wife, your mother, your father, your friend? You have stopped looking because you think they are all old, so what is the point of looking at them? Go back and look again with fresh eyes, as you would look at a stranger – and you will be surprised at how much this old woman has changed.

Tremendous changes happen every day. It is a flux, everything goes on flowing, nothing is frozen. But the mind is a dead thing. It is a frozen phenomenon. If you act from the frozen mind you live a dead life – you don't live really, you are already in the grave.

Drop reactions. And allow more and more responses. To be responsive is to be responsible. To be responsive, to be responding, is to be sensitive. But sensitive to here and now.

Question 3

IF ONE HAS NO DESIRE FOR ONE'S OWN ENLIGHTENMENT, BUT ONLY FOR THAT OF OTHERS – DOES ONE HAVE A PROBLEM?

No, you won't have a problem but you will create problems for others, and many problems for others. There are many do-gooders; they only do harm. Never be a do-gooder, because good cannot be done. You can be good, but then it flows; it is not an act on your part, you don't do it. When you do good, harm results.

So all people who go on trying to do good to others are the most mischievous people – they may call themselves servants of the people, servants of God; all sorts of bombastic words they may use about themselves, but they are hiding a fact, a totally different fact, under these words: they are mischief makers.

If you are not desiring your own enlightenment how can you desire it for others? If it is really something of worth you will first desire it for yourself; if it is worthless, then you can desire it for others.

Once it happened, Mulla Nasrudin was working with a boss. The man gave him a bottle of brandy. He was surprised because this man had never given anything. He could not believe it.

The next day the boss asked how it was. Mulla said: It was perfectly right. The boss could not understand what he meant by 'perfectly right' so he asked: What do you mean by saying that it was perfectly right? Mulla said: Had it been better you would not have given it to me. Had it been worse I would have given it to somebody else.

You give things only when they are worthless.

You desire enlightenment for others? How can you desire it for others if you have not desired it for yourself? If you have not tasted it yourself how can you help others to be enlightened? Please don't do such a foolish thing. There are many who are doing it, and because of them man lives in much unnecessary confusion. First desire for yourself – and know well that by desiring you will not attain it, but by desiring you will come to understand that desiring has to be dropped.

But remember, you cannot drop something which you don't have. Enlightenment is attained by dropping the desire for it, but you have to have desire to drop – otherwise everybody would become enlightened, whosoever is not desiring enlightenment would become enlightened. So don't misunderstand me, I am not saying that those who don't desire enlightenment will become enlightened, no, I am saying those who DROP desiring enlightenment, THEY will become enlightened; but to drop a thing you have to have it first.

Desire – and desire intensely, go completely mad desiring it, and then you become capable of dropping it. When you feel the frustration... a great frustration happens before enlightenment, just

exactly one minute – one SECOND before somebody becomes enlightened the deepest frustration happens. One falls to the greatest hell. And enlightenment happens only then.

Christian mystics have called that moment THE DARK NIGHT OF THE SOUL. It IS a dark night of the soul, and before the mom the night goes on getting darker and darker; the more the night becomes dark and black, the nearer comes the morning.

But remember, I'm not saying don't desire. I am saying desire, and desire hard, and desire totally, so that that beautiful moment comes in your life where you can drop desire. And become enlightened.

When you become enlightened there will be no need to desire for others, you will simply be in such a way – your very voice will be such that people will be held, your whole being will become a door to those who are seeking. Then it is nothing on your part, you don't do anything. I am not doing anything here, I am just being here. That 'just being here' is enough; it is a magnetic force; the JUST BEING HERE IS enough.

I allow you to be with me, something will happen out of it.

A Master is nothing more than a catalytic agent. He never does anything; it is just his presence. A Master is not a doer; he lives an absolute passivity, not doing anything, because he knows the art of how to do without doing. Things simply happen on their own.

The disciple thinks the Master has helped, the Master knows that he has done nothing. The disciple thinks much has been done to him – and he is right also because much has happened to him, but his understanding is not clear because he thinks, How can something happen if it has not been done? That is the problem for the disciple. He thinks, The Master is doing so much for me. Because the disciple cannot understand how things can happen, such great things, without anybody doing them: I am not doing them so the Master must be doing them to me.

The Master is also not doing. The disciple is opening himself to the Master and the Master is available, that's all. He is a catalytic agent – his presence DOES. And the disciple feels tremendously grateful – and his gratefulness has meaning because alone he could not achieve – and this man has done so much.... But when he becomes enlightened, then he will laugh; then he will join the Master in the laughter.

In Zen there is a tradition, it has happened many times: when a disciple becomes enlightened he hits the Master. The Master has been hitting him for many many years, but when he becomes enlightened he hits the Master – just to show that the whole thing has been such a game: You were not doing anything, and I was thinking you were doing things and so many things were happening, and nothing was needed in fact because I was already that which I was seeking.

But it is a very beautiful gesture, hitting the Master. It shows the disciple himself has now become part of the Master. He himself has become a Master in his own right.

And the Master laughs, because the disciple has arrived.

Question 4

WHY IS IT THAT THE HABITS I JUDGE BAD FOR ME – SMOKING, OVEREATING ETC, ARE THE MOST PERSISTENT?

That will be. If you judge them bad they will be persistent because you are creating a relationship with them. To call anything bad is to create a relationship with it.

And whenever you call a thing bad, why do you call it bad? You call it bad because it defeats you. It is powerful. You call it bad because you are impotent before it; and by name-calling nobody is helped.

So the first thing to do is: stop judging! If you want to smoke – smoke! Smoke meditatively, forget what others say about it. Smoking can be such a beautiful meditation. Don't fight with it, smoke meditatively, create perfect rings, and enjoy the whole thing. And suddenly one day you will find the need has disappeared. The whole thing looks so foolish.

Not that you judge, because when you judge then it is either good or bad. When you don't judge something simply drops if it is useless. If you meditate while smoking you will find that meditation can be done without smoking, AND better. So why unnecessarily bring this smoke in between? One day you will put the cigarette back on the table, on the ashtray, and you will never take one again – but it is not a judgement.

Whenever you say something is bad you are giving roots to it. And it is always so that good is not so powerful as bad because good is that which others tell you to do and bad is that which YOU want to do. Of course the good can never be as powerful as the bad because the bad is that which you would like to do, and the good is that which others are trying to force on you to do. You resist that good. It looks like a slavery, a bondage, and bad looks like freedom.

If you are FORCED into heaven you will run away from it and fall into hell because you will say, At least here is freedom. And the saints, the so-called saints, and religious people have done such terrible harm to human consciousness by forcing good things on people that it is incalculable. Rather force bad things on people so that bad becomes associated with bondage, with others' egos, and good becomes associated with one's own ego. Then people will be better.

It happened, I used to live with a friend. He became worried one day because he had seen his son smoking. His son was very small, not more than ten years of age, and he was very much worried – he was a very good and religious man – so he said: What to do? I told him: Bring a packet to me, and send your son.

I forced the boy to smoke twenty cigarettes, and I threatened, if he did not finish the whole packet, I would beat him. Crying and weeping and smoking and coughing and with me standing there with a stick to beat him – finished! He told me: Now nobody can ever force me!

It is better if bad is associated with bondage – but it is not so associated. Your father doesn't want you to smoke, your mother doesn't want you to smoke the surgeon general doesn't want you to smoke – suddenly an urge arises to be free of all this. And you would like to smoke: that gives you a feeling of freedom, of independence, that gives you a feeling that you are now on your own, you don't care what all these people say. They are really forcing you to smoke.

Prohibit a thing, and you are forcing people to do the thing. Prohibit anything, and it will become more and more prevalent. Allow, and it falls out of use.

So what to do? Smoke with meditation, don't worry. Enjoy it. If you can enjoy it, the whole power from it will be gone. The power is very symbolic – you are rebelling against your parents, against the society – these are simple gestures of rebellion: you don't like things as they are. But in rebelling against them you are harming yourself – that's your foolishness.

Smoking is not bad, simply harmful. It is not sin, it is simply ignorance. So there is nothing bad about it – if you want to enjoy ignorance, enjoy. How does it matter if you live one year less? You would have lived seventy years, now you will live sixty-nine if you go on smoking two packets of cigarettes every day. One year you will lose, but what does it matter? Sixty nine you are going to waste, you would have wasted seventy. One year less means one year less of your nonsense doings in the world. In a way it is good, you are gone, the world is less burdened.

Don't be worried about these things and don't create judgements. Don't judge. If you enjoy, you enjoy. If you don't enjoy, you stop. No judgement is needed, no morality should be brought in to change these things, otherwise you will never be able to change them. The more you push them, negate them, the more powerful they will become, because whenever you try to push something away from you, you are showing interest. Whenever you say, I am not going to do this, you know your unconsciousness is saying, Do it, it is beautiful. So don't create such vicious circles.

I was telling you the other day a Zen monk's saying: When walking walk; when sleeping sleep; when eating, eat; above all, don't wobble. I would add: When smoking smoke; above all, don't wobble. Just take it simply. If you take it simply what will you see? You will see the whole nonsense behind it.

Smoking is not the thing, you are denying something through it, rebelling against something. Your father is standing there: you were such a small child and your father was so powerful and he said, Never smoke. And you wanted to deny his authority. You started smoking. The mother was there, the priest in the church, the

Sunday school in the church saying, Don't smoke otherwise you will be thrown into hell. You never liked that priest, you never liked that sermon, you were forced to go to the Sunday school – in fact it looked like hell; from it you wanted to rebel, to put your ego right. Everybody was suppressing you, everybody was pushing and forcing and pulling, and everybody was trying to manipulate you, so you went into the bathroom and you smoked – and everything was put right. You had rebelled. You felt good!

Smoking helped you to feel good, to feel that you are not so impotent – you can rebel. This father may be very very powerful but you can deceive even him. And this mother may be very very all-knowing, intuitive, but she does not know a bit that you are smoking.

When you smoke silently, meditatively, all these things will be revealed to you, how it has happened. And once you come to know the cause – it is not the cigarette that is the cause, the cigarette is just a symptom, the cause is very deep and hidden – once you know the cause, then it is up to you.

The father may be dead and gone, and you are still taking revenge. And now you can understand that he never meant ill to you. He may not have done you any good, he may have tried to do good in such a wrong way that the ultimate end has been bad; but his intention was good, he wanted to help you. He may not have known how to help you, in fact he harmed you, but you cannot doubt his good intention. Suddenly you are reconciled with your father, reconciled with your mother, and the cigarette drops from your hands – without any act on your part. You are reconciled. It was a rebellion. Now there is no point, you understand, and the thing is finished.

And do the same for other things. Then by and by you will see things change. The more you understand them, the more there is the possibility of their changing, and that change has a grace to it because it is not forced.

I am not against anything. I am only against inattentiveness, unawareness. Smoke with fully alert mind and there will be revealed to you, you will discover, many things associated with it, it will become a primal therapy, you will go deeper and deeper and deeper into your childhood, and you will come to the facts from where it started.

How does it have such a grip on you? From where does this grip come? There must be much emotion involved! Just smoking in and out cannot have grips.... So many millions of people smoking, doing such a stupid thing; wasting money on it, life on it, suffering a thousand types of diseases, but still continuing. There must be more behind it than appears to the naked eye. It is not simply a cigarette, it is very symbolic, it is a symptom, deep down many layers of many things are associated....

If you simply drop the cigarette and those causes are still within you they will force you to pick up the cigarette again. Understand. And without understanding never make any effort to change anything. Understanding changes, only understanding changes and transforms. Let understanding be the only law.

Question 5

IF I DON'T DO ANYTHING I FIND THAT I START FEELING INVISIBLE INSTEAD OF FEELING ROOTED IN THE EARTH. IS IT POSSIBLE TO BE BOTH?

Yes, it is not only possible, it is absolutely necessary; whenever it is happening it will happen in both these ways, they will happen together.

When you are not doing anything the ego feels uprooted because the ego is the doer. The more you do, the better the ego feels; it feels rooted, feels on the earth, has a foothold. When you are not doing anything the ego is invisible, it loses its force – and you are identified with the ego so you feel you are becoming invisible, you are becoming vaporous, evaporating, you are losing solidness. This is one part.

The other part: you will soon become aware that if you allow this invisibleness to happen, this evaporation to happen, and you don't fall again on the ego and start doing something, then you will see that you are rooted. That rootedness is of the being. And the disappearance is of the ego. Before the ego disappears completely, and you come to realize the rootedness of your being, there

is going to be a gap. And that gap is the dark night. In that gap you will be very apprehensive, afraid – what is happening? Are you going mad? Are you losing everything? Because all that you have now is ego-identity; if it slips out of your hand you will feel that everything is gone, and there will be a temptation to cling to old things so that you feel rooted. Don't be worried. Let the ego go and evaporate in the sky.

If you can remain in that blank state for a few days – the more you accept it, the less will be the interval; if you can accept it totally, in the next second you will feel the rootedness – but it is difficult to accept it totally. You are doubtful. The mind says: What is happening? The old house has fallen and where is the new? The old being is gone and where is the new?

But a time is needed, a gap is needed, in which the old house has disappeared, and all the turmoil and chaos that was created by the disappearance of the old house has cleared, and your eyes are clear and there is no smoke and dust in them – then you suddenly become able to see the new house, the being. It happens together, so don't be afraid; allow it to happen, HELP it to happen.

Question 6

WHEN I BECOME AWARE OF MY THOUGHTS OR MY BREATHING, THEY IMMEDIATELY CHANGE. IS THIS NATURAL, OR AN INGRAINED HABIT OF SUBTLY NOT ACCEPTING WHAT IS?

It is natural. Whenever you become aware of anything you bring a new quality to it, it changes. If you become aware of your breathing, the breathing will change its rhythm. You don't try to change it, there is no need to make any effort; you simply become alert that you are breathing in and out and there will be a change felt, the rhythm will not be the same, because now you are consciously breathing. First you were unconsciously breathing, now something new has come into it – consciousness.

You walk; ordinarily you walk unconsciously, there is no need, the body is like a mechanism; but then you walk consciously, bring consciousness to it – suddenly you will see that your walk has taken a different quality: it is more graceful, more aesthetic, more beautiful, and you are not dragging – rather, deep down you have started dancing.

When the breathing changes with consciousness you will feel a subtle silence surrounding you suddenly.

With the change of breath your whole vital body changes, you feel more alive, more intensely alive. Whatsoever you do there will be more totality in doing it. If you eat, you will eat more totally, there will be less thoughts in the mind rolling about. If you walk with conscious breathing you will see that the mind is more centred, there is no inner chattering. And then you will be able to see more clearly. With your breathing conscious you will see the beauty of flowers more intensely, they will have more colours than they ordinarily have – as if something like LSD has been released within your being; you will see trees as more green, and you will see each tree as a different green: there are thousands of shades of green, you simply see one green – because you don't see at all; otherwise each tree has its own green, and each leaf has its own being.

The more you become aware, the more life will be beautiful. It is a cosmic dance, it is a cosmic symphony, but when your being is in a symphony only then you come to be in tune with it, it is natural! But remember, become very very slowly aware, don't force concentration on breathing – these are two different things: you can force concentration, then whatsoever I have said will not happen; then on the contrary you will feel drained. If you concentrate on breathing that means you force yourself on breathing, you narrow down your consciousness and look at your breathing – you will be in a tense mood. Then you will not be able to see the flowers, the sun, the sky, the sands and the sea – no, because when you see them you will forget your concentration....

Concentration is not awareness. Awareness is totally different: you are simply aware without any effort in it. If you forget, that too is okay – forget. Don't feel guilty about it. When you again remember – again look. A relaxed awareness is needed, otherwise there can be such a strain on the breathing it can be fatal, it can be dangerous to the body, and you can create many illnesses out of it.

So – not concentration, but simple alertness; it gives really a totally different quality. You will feel very very graceful, in tune, at home.

Question 7

YOU SAID RECENTLY THAT TO REACH ENLIGHTENMENT YOU FIRST HAVE TO GO THROUGH A TOTAL FRUSTRATION WHERE YOU COMPLETELY LOSE HOPE. BUT IT SEEMS IMPOSSIBLE TO LOSE HOPE WHEN YOU KNOW THAT A MASTER IS HELPING YOU BY HIS PRESENCE.

Don't you be worried about that. I will see to it that you become completely frustrated.

Question 8

LAO TZU SEEMS TO BE THE MOST TRUTHFUL MAN, BUT GEORGE GURDJIEFF USED TO PAINT SPARROWS AND SELL THEM AS CANARIES. LAO TZU SAYS TO DO NOTHING AND REALIZE, GURDJIEFF SAYS ONLY A SUPERHUMAN EFFORT WILL DO. IS GURDJIEFF'S REALIZATION AS GREAT AS LAO TZU'S? HOW DO YOU EXPLAIN THE DIFFERENCE?

Yes, there are no degrees of enlightenment; either it is or it is not. Lao Tzu and Gurdjieff are both enlightened, and there are no degrees, so nobody is more enlightened and nobody is less enlightened. But their working is different, their time is different, the age they live in is different, the people they have to tackle and the disciples they get are different.

Lao Tzu lived in a very primitive world. People were very simple, humble, not tense, not in a hurry – in fact they had no time sense, they were more natural. Gurdjieff lived in a totally opposite time. Lao Tzu lived in the East and Gurdjieff lived in the West – and in the twentieth century – the maddest century ever; almost everybody is neurotic.

Gurdjieff had to devise different things for this different type of person. This type of man had not existed in Lao Tzu's time. He may sometimes have come across such a man as an exception but now that is the rule; and the man who was the rule at Lao Tzu's time is now the exception. So everything has changed.

LAO TZU SEEMS TO BE THE MOST TRUTHFUL MAN – he is. And Gurdjieff does not seem to you to be so truthful – he is also as much truthful as Lao Tzu, but he has compassion for you, and if he needs to lie to help you, he lies. And you are such a liar that Lao Tzu won't be of much help to you. Even a Gurdjieff finds it difficult to help you. He is just the right type of person for the West.

Lao Tzu, in the first place, will not appeal to you because he is so simple and so innocent. In fact if he had been born in the twentieth century he would have been called: The idiot. Even in those old days there were many people who thought that he was an idiot. He himself says, Everybody else seems to be very very clever, only I am stupid – and that too twenty-five centuries before. Now everybody would think him an idiot. Not only that, if he had been born in the West they may even have psychoanalyzed and treated him to bring him back to normal.

They have done that same thing to many other people. In Western mental asylums there are many people who are not mad, who are simply very innocent people. But they cannot be liars, and they cannot be in tune with this lying century; that's their difficulty. Gurdjieff was exactly the right person. He lied very easily. But those lies were meant to help you. You need lies.

Gurdjieff says: superhuman effort is needed and Lao Tzu says: no effort. Both are superhuman. When you make superhuman effort you come to a point where Lao Tzu becomes immediately meaningful to you. Only after passing through Gurdjieff will you be able to drop all effort.

Now immediate approach to Lao Tzu is not possible. In fact, you are so cunning and clever that if you listen to Lao Tzu and read Lao Tzu it is not possible that you will drop all effort; it is more possible that you will cling to laziness. I see people here, when I start talking about Lao Tzu they start asking questions, the 'right' questions – Then what about in the ashram where we have to work? Shouldn't we stop working? They want to stop working.

Not that they have understood, because if they had understood they would not ask that. Lao Tzu is not saying stop working, he is saying stop making effort. DO without making effort, do naturally. He is not helping you to become lazy, saying: Don't do anything and just lie down – and that too is good if you don't expect others to come and feed you, that too is perfectly good; but then you are looking all around – are people coming or not to respect you as a great PARAMAHANSA, as one who has realized? You will become lazy.

Gurdjieff is perfectly right: he says make superhuman effort; he forces people to make effort. He brings – he drives them to such a point that beyond it there is nowhere to go. Then the effort drops by itself – YOU CANNOT DROP it, you have been clinging to it so....

I was reading once in somebody's memoirs: Gurdjieff was making an ashram near Paris, in Fontainebleau. The structure was being built, and he told one man to work continuously – the carpenter, a disciple: Don't go to sleep. You go on working.

Eight hours, ten hours, twelve hours, twenty-four hours, and still he was working – and after thirty-six hours Gurdjieff suddenly rushed to the place where he was. He was sitting on top of the roof completely asleep, with his tools in his hand. If a little noise had been made he would have fallen from there – and it was dangerous, so Gurdjieff told everybody to keep quiet.

Just like a cat he moved to the roof, got hold of the man and shook him. The man opened his eyes – he could not believe where he was, what had happened. Thirty six hours of continuous work.... That day Gurdjieff told him: Now you need not work. IT DROPPED ITSELF.

If the man had dropped it he would have come down to sleep, if the man himself had dropped the effort then he would have come down because it was dangerous – sitting on the roof, you can fall. But it was not a question of his conscious decision; he did whatsoever he could do consciously, then a moment came and he simply slipped into sleep. He did nothing on his part. Everything stopped. Even the tools were in his hand. On his part he was still ready to work. He may even have been working in his dream. But that day Gurdjieff released him; he said: Now you start meditating.

Sometimes he used to force people to do such purposeless things that it would drive you crazy. He would tell them to dig a ditch one day and another day to refill it, and a third day to dig it again and a fourth day to refill it. And it would continue for months. People who were too rationalistic would say: This is absurd. They would leave. Only people who were really surrendered would continue without raising questions.

And if you can follow a Master to such an extent, that you don't ask, you don't raise a question, you simply think that there must be something in it....

When he says: Dig the ditch the whole day – that was ten hours work – and then fill it again, and then dig it again, and fill it again, what is he doing? He is trying to pull you out of your reasoning.

Superhuman effort. For three months somebody would be doing the same thing every day – you can understand that after three months that man would be totally different; now he was ready for meditation.

Gurdjieff would not give you meditations just in the beginning. First he would test you from every point, from every corner of your being he will see whether you can surrender; surrender to some absurdity also? He helped many people. He was the right person for this age, particularly in the West.

Don't try to see any contradiction between the two – there is none. All awakened people have been showing the same thing, saying the same thing; their words differ, they may appear contradictory to you – they cannot be contradictory. If they appear contradictory to you then something is wrong with your reasoning. Go deeper. One day you will come to the stratum where you will see that they are saying the same thing.

Gurdjieff says DO as much as you can, and Lao Tzu says don't DO, let things happen – and both are saying the same thing; because only after doing too much will you be able to understand Lao Tzu. Lao Tzu would have understood Gurdjieff perfectly. If they both had worked in collaboration, that would have been perfect.

That's what I am trying to do: Gurdjieff, Lao Tzu, both. That's why you will see many contradictions in me. In Lao Tzu there is no contradiction – in himself. In Gurdjieff there is no contradiction – in himself. If you bring them together, then you see the contradiction. But in me you will see contradiction every moment. There is no need to bring any other enlightened man to find my contradictions. I am contradictory. Because I see that life is polar.

You have to be forced to the utmost of doing – only then surrender happens, let-go becomes possible.

Question 9

HOW CAN MAN BEST REACH THE STARS?

There is no need, you are already on the star, earth. There is no need to go anywhere. And wherever you go, you will be the same. Move within.

Earth itself is a star. Because it is too close to you, you don't see it. When you go to another star you will not see that star, it will be too close then the earth will look like a star from that faraway space. Man cannot see that which is close. Man can see only that which is far away and distant.

Try to see that which is close. In fact, try to see that which is you. You already are on a star, you already belong to the stars, there is no need to go anywhere.

And all this search of going to the moon and to Mars is in a subtle sense foolish. The real thing is to change yourself, not to go somewhere else, because you will remain the same; wherever you go you will create the same world, the same miserable world there. Stars won't help, only an inner transformation can.

Question 10

I FEEL SO MUCH FREEDOM AND LOVE TO HEAR YOU SAY: IF YOU DO NOT LIKE TO MEDITATE UNTIL THE TIME YOU FEEL LIKE DOING SO, THERE IS NO HARM IN DOING SOMETHING ELSE THAT INTERESTS YOU. BUT REGRETFULLY, HOW AND WHY IS IT THAT SOME OF YOUR DISCIPLES WHO DO NOT MEDITATE EXPECT OTHERS TO DO SO, AT TIMES THROUGH INDIRECT CRITICISM, AS IF IT IS A MUST!

Because they have much compassion for you. What I say may look good to you but what they say – please follow them; that will do good to you. And what I am saying you will be able to understand only when you have done what my disciples are saying to do.

It always looks good if I say: Be free; if I say: Don't do anything; if I say: You are already that which is to be achieved – it feels very good, ego enhancing. And when my disciples say: Meditate; do something; it becomes difficult, because you don't want to do anything; you want to be lazy.

And if this is the situation you will not be able to understand me – what I am saying. When I am saying: Nothing is to be done, I am saying the absolute truth. But you can misunderstand it.

When my disciples are saying something, they are saying something which is practical which you cannot misunderstand. Either you do it or you don't do it. And when they are saying: Do it, it has some meaning. It is not they who are saying it to you it is again I who is saying it through them to you, to do it.

And don't be bothered whether they are doing meditations or not; that is for me to think about – you need not bother. If you can do something for yourself, that is enough. And what I am saying will be possible for you to understand only when you have done deep meditations, otherwise not.

And this is a question not from a sannyasin but a visitor. In fact I am not very much interested in visitors; because there is every possibility that they will misunderstand me. Unless you are closely working with me, ready to move into deeper depths of your being, whatsoever I am saying can be even harmful to you, because I am saying it for those who are working, who are making every effort to change their being. They will be able to understand me rightly, what I am saying.

But visitors come – listening is good, because you don't have to do anything; I talk here – you simply sit there and listen; you become knowledgeable, you go home, you know more. Your ego is enhanced. But if somebody says to you: Meditate – then there is trouble, and particularly with Indians. They think that they know all about meditation just because they are born in India. You don't know!

And remain alert – soon the West will be knowing more than you because you are too egoistic about it, believing that you know already, so what is the need to do it? The West is more humble to learn and to seek and to practise, and to move in a discipline. You at the most are ready to listen – and with that too, you will listen only when it suits. If it doesn't suit you, then the man is wrong. YOU are always right.

If it suits you, then it is right, if it doesn't suit you, then he must be wrong; because the truth is already with you.

This smugmindedness has been the fall of the Eastern world. The Eastern consciousness has been falling every day lower and lower, and soon the unfortunate moment will come when you will have to go to the West to learn meditation.

But before that happens, a few possibilities are still here. Don't waste them.

Listening is beautiful because nothing is to be done, you simply sit there; you can even sleep and listen, you can rest. But to do meditation is to move in an inner turmoil, chaos: of that you are afraid – what will people say? Others will laugh: You and jumping and dancing and catharting? No, it is for foolish people, not for you; you are already too knowledgeable.

Drop all this knowledge, otherwise listening to me won't help much. What I am saying is true, but first you have to do much, only then can you understand what it is that Lao Tzu calls: doing by non doing.

Question 11

HOW IS PROGRESS, WHETHER IN CIVILIZATION, CULTURE OR RELIGION, POSSIBLE IF WE ACCEPT LIFE AS IT IS AND DO NOT SEEK TO CHANGE IT IN ANY WAY?

There is no need for any progress. Progress is the most false god created by man. There is no need.

What does progress mean? Progress means deep down to sacrifice the present for the future. You sacrifice today to live tomorrow; then tomorrow, again it is not tomorrow, it is today; again you sacrifice it for the tomorrow. The father sacrifices for the children, the children sacrifice for their children, and nobody lives life ever.

One generation sacrifices for another because there has to be progress; and then nobody lives it ever. There is no need for progress. The very word 'progress' moves you into the future. And there can never be an end to it. You cannot come to a state when you can say: Now the progress has been achieved, because progress is not a thing to be achieved, it is a process. So the state: Now everybody can enjoy, now the progress has been achieved – it will never come! Progress will remain always a process.

This is how up to now humanity has tried to live. In the name of progress all bliss has been sacrificed. No need to sacrifice any more. Forget about the future. You live for yourself! While the time is there – live totally. Your children will live their own life – don't sacrifice yourself, because sacrificing fathers are very dangerous – they never forgive their children; and then those children are always against those fathers because they cannot forgive this attitude: that you have sacrificed. Everybody has been taught to become a martyr for somebody else.

This is foolish, simple, sheer stupidity; but it goes in the name of progress. Don't bother about progress. The birds have not bothered – what is wrong with them? What have they been missing? The trees have not bothered, the Himalayas have not bothered, what are they missing? They enjoyed a thousand years before, they enjoyed always, they are enjoying now, they will be enjoying in the future for ever and ever – only man has got a disease called progress. It is a canceric thing.

Then you go on sacrificing; you say: How can I enjoy? Today I have to work hard so that tomorrow there is money, and then I will enjoy – but that tomorrow never comes. Then how can you enjoy? You have children, you have to work hard so that your children can enjoy, and they will have their own children, and their own children will have their own children – when does it come to the point where you can enjoy? Your mother sacrificed for you, she was a martyr, she never had a single moment of delight because she was working for you and sacrificing for you; **NOW, ARE YOU ENJOYING?** Because your mother sacrificed herself for you? You are not enjoying because she has taught you the trick to sacrifice yourself for somebody else: for the country, for the religion, for humanity – but **SACRIFICE**. Gods have been different, but the sacrifice has remained the same. Sometimes it is for the nation, sometimes it is humanity, sometimes it is Christianity, sometimes it is Islam, but **SACRIFICE!**

One secret has always remained with man and this has been killing him, poisoning him. No, no more talk about sacrificing. No more talk about progress! You live your life – if something happens out of it, it is okay; if nothing happens, you are not responsible. You are not running the world.

And all that you call progress: big houses, technology, big cars – have they added in any way to human bliss? In fact on the contrary they have killed all possibility. You may be living in a palace, but a palace is not happiness; you may be moving in a Rolls Royce, but to move in a Rolls Royce is not to be blissful. You can be as miserable there as anywhere.

The whole question is how to make man more happy – and if this progress goes on poisoning you man can never be happy. It is a trick, a conspiracy, to force you to commit suicide – for others, and then force others to commit suicide for others. The whole world has become hell. Drop this continuous madness about progress. Everything is good as it is today, and you are here for just now – **LIVE** it. And if out of your living something happens, it is beautiful – and I say it will happen out of living. But I don't call it progress, because the very word is ugly. It is future-oriented. I call it rather growth, not progress.

You live this moment, out of that life grows another moment – of course it is going to be finer and richer than the first. Then you live it more deeply, because you have learnt how to live deeply, you are learning constantly – and each moment becomes more and more intense. Out of each moment another moment is born; out of today is born tomorrow – richer, more blissful, more ecstatic; and out of you are born your children, and you give them birth in ecstasy. You were not in fact trying to give them birth, you were enjoying your love! In fact you were not concerned directly for them; out of your ecstasy, out of your orgasmic experience, they are born.

You share your ecstasy with them, they grow with you, they learn how to be ecstatic, how to be blissful. Their children will grow with them. This is growth, not progress.

In progress, non-essential things grow, and the essential dies. In growth the non-essentials are non-essential: if they are there, good; if they are not there, even better. But the essential grows. What IS essential? Essential is bliss, essential is your inner happiness, essential is orgasmic experiences, PEAK experiences.

You don't have big palaces but you have peak experiences. That's perfect. You may be living in a hut – that will do! You may not have very expensive clothes, but they are not needed – you have a rich being. A different, totally different dimension opens with growth.

Up to the last generation progress has been dominating human mind, but for the new generation, growth has become a meaningful and greater word. All growth groups: encounters, growth trainings, therapies – they are not worried about progress, they are worried about growth. And to me that word is meaningful.