

Sufis: The People of the Path, Vol 1

Talks on Sufism

Talks given from 11/08/77 am to 26/08/77 am

English Discourse series

CHAPTER 1

A Rare Kind of Magic

11 August 1977 am in Buddha Hall

UWAIS WAS ASKED, 'HOW DO YOU FEEL?'

HE SAID, 'LIKE ONE WHO HAS ARISEN IN THE MORNING AND DOES NOT KNOW WHETHER HE WILL BE DEAD IN THE EVENING.'

THE OTHER MAN SAID, 'BUT THIS IS THE SITUATION OF ALL MEN.'

UWAIS SAID, 'YES, BUT HOW MANY OF THEM FEEL IT?'

ONCE a learned Mohammedan came to me and asked, "You are not a Mohammedan, then why do you speak on Sufism?" I told him, 'I am not a Mohammedan, obviously, but I am a Sufi all the same.'

A Sufi need not be a Mohammedan. A Sufi can exist anywhere, in any form – because Sufism is the essential core of all religions. It has nothing to do with Islam in particular. Sufism can exist without Islam; Islam cannot exist without Sufism. Without Sufism, Islam is a corpse. Only with Sufism does it become alive.

Whenever a religion is alive it is because of Sufism. Sufism simply means a love affair with Gd, with the ultimate, a love affair with the whole. It means that one is ready to dissolve into the whole, that one is ready to invite the whole to come into one's heart. It knows no formality. It is not confined by any dogma, doctrine, creed or church. Christ is a Sufi, so is Mohammed. Krishna is a Sufi, so is Buddha. This is the first thing I would like you to remember: that Sufism is the innermost core – as Zen is, as Hassidism is. These are only different names of the same ultimate relationship with God.

The relationship is dangerous. It is dangerous because the closer you come to God, the more and more you evaporate. And when you have come really close you are no more. It is dangerous because it is suicidal... but the suicide is beautiful. To die in God is the only way to live really. Until you die, until you die voluntarily into love, you live an existence which is simply mediocre; you vegetate, you don't have any meaning. No poetry arises in your heart, no dance, no celebration; you simply grope in the darkness. You live at the minimum, you don't overflow with ecstasy.

That overflow happens only when you are not. You are the hindrance. Sufism is the art of removing the hindrance between you and you, between the self and the self, between the part and the whole.

A few things about this word 'Sufi'. An ancient Persian dictionary has this for the entry 'Sufi'... the definition given goes in rhyme: SUFI CHIST – SUFI, SUFIST. WHO IS A SUFI? A SUFI IS A SUFI. This is a beautiful definition. The phenomenon is indefinable. 'A Sufi is a Sufi.' It says nothing and yet it says well. It says that the Sufi cannot be defined; there is no other word to define it, there is no other synonym, there is no possibility of defining it linguistically, there is no other indefinable phenomenon. You can live it and you can know it, but through the mind, through the intellect, it is not possible. You can become a Sufi – that is the only way to know what it is. You can taste the reality yourself, it is available. You need not go into a dictionary, you can go into existence.

I have heard....

A small boy was playing in the garden. He was a very small boy and was very much frightened of the large bulldog that occupied the yard next to his home.

One day, feeling rather adventurous, the little boy climbed the fence, and the huge bulldog rushed up to him and licked his face. The boy began to scream and his mother arrived on the scene almost immediately.

'Did he bite you, darling?'

'No,' whimpered the little boy, 'but he tasted me.'

If you are not ready to have a bite of Sufism you can at least taste it.

And that's what I am going to make available to you – a little taste. And once you have tasted even a drop of the nectar called Sufism you will become more thirsty for more. For the first time you will start feeling a great appetite for God.

These talks cannot explain to you what Sufism is – because I am not a philosopher. I am not a theologian either. And I am not really talking on Sufism, I will be talking Sufism. If you are ready, if you are ready to go into this adventure, then you will attain to a taste of it. It is something that will start happening in your heart. It is something like a bud opening. You will start feeling a certain sensation in the heart – as if something is becoming alert, awake there; as if the heart has been asleep for long and now it is the first glimmer of the morning – and there you will have the taste.

Sufism is a special kind of magic, a rare kind of magic. It can be transferred only from person to person, not from a book. It cannot be transferred by scriptures. It is also just like Zen – a transmission

beyond words. The Sufis have a special word for it – they call it silsila. What Hindus call parampara they call silsila. silsila means a transfer from one heart to another heart, from one person to another person. It is a very, very personal religion.

You cannot have it without being related to an enlightened Master – there is no other way. You can read all the literature that exists on Sufism and you will be lost in a jungle of words. Unless you find a guide, unless you fall in love with a guide, you will not have the taste.

I am ready to take you on this far-away journey, if you are courageous, adventurous. I hope you are – because only courageous people become attracted towards me. This place is not for cowards; this place is not for those so-called religious people; this place is not for so-called Godfearing people – this place is for those whom I call Godloving people. And they have a totally different quality. A Godfearing person never moves into the deeper realms of religion, he cannot – because of his fear.

The word 'Godfearing' is so absurd. If you are afraid of God then where are you going to be loving? Whom are you going to love? If you cannot even love God then love will not be possible for you at all. If even with God you are related through fear, then this can't be a relationship.

But we have been taught to be afraid of God. In fact, we have only been taught to be afraid of everything. Our whole life is a trembling, a fear, a cowardice – fear of hell, fear of God, fear of punishment. We are good, virtuous, because we are afraid. What kind of virtue is it which is based on fear?

And how can you love God if your basic approach is through fear? Out of fear love never arises – that is an impossibility. And out of love fear never arises. When you love a person all fear disappears. And when you are afraid all love disappears. You can hate the person if you are afraid of him, but you cannot love him. Down the centuries man has been taught to be afraid of God and the ultimate result is that Nietzsche had to declare that God is dead. That is the ultimate result of the fear-oriented mind. How long can you tolerate this God? How long can you remain afraid? One day or other you will have to kill him. That's what Nietzsche did. When he said, 'God is dead,' he also said, 'Now man is free.' 'God is dead and now man is free.' Otherwise how can you be free with God if God is only a source of fear? Fear cannot give you freedom.

People who come to me are Godloving people. When I say 'Godloving' I mean they are in search. They want to know. And they want to know authentically, they don't want to have borrowed knowledge about it. They want to have a taste. They want to encounter, they want to face God, they want to look into his eyes.

But before you can become capable of looking into the eyes of God, you will have to become capable of looking into the eyes of a Master. From there you take off. The journey begins.

I will make myself available to you. Sufism is just an excuse. I will not be talking about Sufism, I will be talking Sufism itself. The word 'Sufism' is also beautiful. It has many orientations and all are beautiful. And I would not like to emphasise any one orientation, as it has been done again and again. A few people choose one orientation, a few people choose another, but my understanding is that all those orientations are beautiful and have something special to say. I accept them all.

One old Sufi Master, Abul Hasam, has said, 'Sufism was once a reality without a name and now Sufism is a name without reality.'

For many centuries Sufism existed without a name. It existed as reality. That's why I say Jesus was a Sufi, so was Mohammed. so was Mahavir and so was Krishna. Anyone who has come to know God is a Sufi. Why do I say so? Try to understand the word 'Sufi' and it will become clear to you.

The word 'Sufi' is a new coinage, a German coinage, out of German scholarship. Is not more than one hundred and fifty years old. In Arabic the word is tasawwuf. But both come from a root 'suf' which means wool.

It seems very strange. Why should wool become the symbol of Sufism? The scholars go on saying that it is because Sufis used to wear woollen robes. That's true. But why? Nobody has answered it. Why should they be wearing woollen robes? Mohammed says in the Koran that even Moses was wearing a woollen robe when he encountered God. When God spoke to him he was entirely in a woollen robe. But why?

There is a deep symbolism in it. The symbolism is that wool is the garb of the animals and a Sufi has to become as innocent as an animal. The Sufi has to attain to a primal innocence. He has to drop all kinds of civilisation, he has to drop all kinds of cultures, he has to drop all conditionings, he has to become again an animal. Then the symbol becomes tremendously significant.

When man becomes animal he does not fall back, he goes higher. When man becomes animal he is not just an animal. That is not possible. You cannot fall back. When a man becomes an animal he becomes a saint. He remains conscious but his consciousness is no more burdened by any conditioning. He is no more a Hindu and no more a Mohammedan and no more a Christian. He is in tune with existence as deeply as any animal. He has dropped. all kinds of philosophies, he carries no conceptualisations in his mind, his mind is without any content. He is, but he is no more in the mind. To be without mind – that is the meaning of the woollen robe. To be like innocent animals, not to know what is good and what is bad... and then the highest good arises, the 'summum bonum'.

When you know this is good and that is bad, and you choose good against bad, you remain divided. When you choose, there is repression. When you say 'I will do this. This has to be done. This should be done', this becomes an 'ought'. Then naturally you have to repress – you have to repress that which you have condemned as bad. And the repressed part remains inside you and goes on poisoning your system. And sooner or later it will assert, sooner or later it will take revenge. When it explodes, you will go mad.

Hence all civilised people are always on the verge of madness. This earth is a big madhouse. A few have already become mad, a few are potentially ready. The difference between you and the mad people is not of quality, it is only of quantity, only of degree. Maybe they have gone beyond the hundred degrees and you are just lingering somewhere – at ninety-eight, ninety-nine – but any moment any situation can push you beyond the boundary. Don't you see it? Can't you observe your mind? Can't you see the madness that goes on and on inside? It is continuously there. You avoid it; you get occupied in a thousand and one things just to avoid it. You don't look at it, you want to forget about it. It is too scary, frightening. But it is there – and whether you avoid it or not it is growing. It is continuously accumulating momentum. It can come to the peak any time. Any small thing can trigger it. When you choose, you have to repress.

The animal does not choose. Whatsoever is, is. The animal simply accepts it; its acceptance is total. It knows no choice.

So does a Sufi. A Sufi knows no choice. He is choicelessly aware. Whatsoever happens he accepts it as a gift, as a God-given thing. Who is he to choose? He does not trust in his mind, he trusts in the universal mind. That's why when you come across a Sufi you will see such animal innocence in his eyes, in his being; such freedom, such joy, as only animals know – or trees or rocks or stars.

Idries Shah has condemned the definition of 'sufi' from 'suf' – wool – on exactly the same grounds as I am approving of it. He says that Sufis are so alert about symbols how can they choose wool as a symbol? The wool represents the animal and Idries Shah says Sufis cannot choose the animal as a symbol. They are the people of God – why should they choose the animal? He seems very logical, and he may appeal to many people.

But on exactly the same grounds I approve the definition. To me, to be an animal means to be innocent, not to know morality, not to know immorality. To be an animal is not a condemnation. A saint is more like animals than like you, than like the so called human beings. The human beings are not natural beings, they are very unnatural, artificial, plastic. Their whole life is a life of deception. If you touch somebody's face you will never touch his face, you touch only his mask. And remember, your hand is also not true. It has a glove on it. Even lovers don't touch each other; even in love you are not innocent; even in love you are not without masks. But when you want to love God you have to be without masks. You have to drop all deceptions. You have to be authentically whatsoever you are, to be choicelessly whatsoever you are. In that primal innocence God descends.

So the reasons Idries Shah finds to condemn the definition that 'Sufi' comes from 'suf' are exactly the reasons I approve it.

I have heard....

The Catholic priest was trying to get a Jew converted to his faith.

He said, 'All you have to do is say three times, "I was a Jew, now I'm a Catholic. I was a Jew, now I'm a Catholic. I was a Jew, now I'm a Catholic."'

He said it, but the priest thought he had better check up on his convert one Friday at his home.

The Jew was frying chicken. 'Now, you know you can't eat that chicken on Friday.'

'Oh, yes, I can,' he replied. 'I dipped it in a pan three times and said, "Once I was a chicken, now I am a fish."'

That's how we go on living.

All our religion is just like that – just verbal. It does not penetrate into your being. And you know that whatsoever you say you do exactly the opposite of it. You think one thing, you say another, and you do something else. You are a trinity, you are not one. And all those three persons are going in three different directions. You are a crowd – hence the misery.

The animal is one – hence the blissfulness of the animal. The animal has nothing whatsoever to be happy about. He has not a big palace to live in and he has not the TV and the radio and all that. He has nothing and yet you will find great peace, silence, joy, celebration. Why? One thing is there: the animal is not a chooser.

The Sufi is not a chooser. Choose and you deceive; choose and you start going false; choose and you become plastic.

A man was going to attend a Halloween party dressed in the costume of the Devil. On his way it began to rain, so he darted into a church where a revival meeting was in progress. At the sight of his Devil's costume, people began to scatter through the doors and windows.

One lady got her coat sleeve caught on the arm of one of the seats and as the man came closer she pleaded, 'Satan, I've been a member of this church for twenty years, but I've really been on your side all the time.'

But that's the situation of all ladies and of all gentlemen – they pay lipservice to God but basically they are surrendered to the Devil. The Devil is deeper because the Devil has been repressed. Whenever something is repressed it goes deeper into your being; you become only a hypocrite.

By asserting the symbol of the animal Sufis declare, 'We are simple people. We don't know what is good and what is bad. We know only God, and whatsoever happens is his gift. We accept it. We are not doers on our own accord.' This is the first meaning of the word 'Sufi'.

There is another possibility: the word 'Sufi' can be derived from 'sufa' – purity, cleanliness, purification. That too is good. When you live a life of choicelessness a natural purity comes. But remember, this purity has nothing of morality in it. It does not mean pure in the sense of being good; it means pure in the sense of being divine, not in the sense of being good. Pure simply means pure of all ideas, good and bad both. Purity means transcendence. One has no idea at all, no prejudices. One trusts life so utterly that one need not have any ideas, one can live without ideas. When ideas are there in the mind they create impurity, they create wounds. When you are too full of ideas, you are too full of dirt. All ideas are dirty. Yes, even the idea of God is a dirty idea, because ideas are dirty.

For a Sufi, God is not an idea, it is his lived reality. It is not somewhere sitting on a throne high in the heavens, no – it is herenow, it is all over the place, it is everywhere. God is just a name for the totality of existence.

Purity means a contentless mind – so please don't be misguided by the word 'purity'. It does not mean a man who has a good character. It does not mean a man who behaves according to the Ten Commandments. It does not mean a man who is respected by the society as a good man.

A Sufi has never been respected by the society. A Sufi lives such a rebellious life that the society has almost always been murdering Sufis, crucifying them – because the Sufi makes you aware of your falsity. He becomes a constant sermon against your artificiality, against your ugliness, against your inner inhumanity to human beings, against your masks, against all that you are and represent. A Sufi becomes a constant pain the neck to the so-called society and to the so-called respectable people.

I have heard.... It happened that Abu Yasid, a Sufi mystic, was praying – these are parables, remember, they are not historical facts – and God spoke to Abu Yasid and said, 'Yasid, now you have become one of my chosen people. Should I declare it to the world?' Abu Yasid laughed. He said, 'Yes, you can – if you want me to be crucified. Declare. You declared about al-Hillaj and what happened? They crucified him. Whenever you declare that somebody has attained, people crucify him immediately. They don't love you and they cannot tolerate your people. So if you want me to be crucified, declare.' And it is said that God never declared about Abu Yasid. He kept quiet.

This has been the case.

Somebody asked al-Hillaj Mansoor, the greatest mystic ever, 'What is the ultimate in Sufi experience?' Al-Hillaj said, 'Tomorrow, tomorrow you will see what the ultimate in Sufi experience is.' Nobody knew what was going to happen the next day. The man asked, 'Why not today?' Al-Hillaj said, 'You just wait. It is going to happen tomorrow – the ultimate.' And the next day he was crucified. And when he was crucified he shouted loudly for his friend who had asked the question. He said, 'Where are you hiding in the crowd? Now come on and see the ultimate in Sufism. This is what it is.'

If you start living in God you become intolerable to the so-called society. The society lives in hypocrisy. It cannot tolerate truth. Truth has to be crucified. It can love the Church but it cannot love Christ. It can love the Vatican pope but it cannot love Jesus. When Jesus is gone then it is good – you can go on worshipping him. When Mansoor is gone you can go on talking about him. But when he is there he is a fire. Only those who are ready to be consumed by the fire will be ready to fall in love with Mansoor.

'Sufa' means purity; purity in the sense that there is no content in the mind any more. Mind has disappeared. There is no mind, no thinking, no thought. It is a state of satori, samadhi.

There is another possibility and that too is beautiful. And I accept all these possibilities. The third possibility is from another word, 'sufia', which means: chosen as a friend by God.

Sufis say that you cannot search for God unless he has already chosen you. How can you search for God if he has not already searched for you? All initiative is from the side of God. He is searching for you, he is desiring you, he goes on groping for you – 'Where are you?' When he chooses somebody only then do you start choosing him. You may not know it – because when he chooses, how can you know?

The same is true about a Master. You think that you choose a Master? Nonsense, just nonsense! It is always the Master who chooses you. The very idea that you choose the Master is egoistic. How can you choose the Master? How will you know in the first place who the Master is? How will you decide? What criterions have you got? You cannot choose a Master, the Master chooses you.

You have come to me from far-away lands – many more are coming, they are on the way. Soon this place is going to become really crowded because I have chosen many who are not yet even alert about it. But they have started moving. They think they are searching for a Master; they think they are seekers. And it is natural. It can be forgiven. But they have been chosen by somebody.

And so is the ultimate case with God. God chooses first, then you start feeling a hunger for him. And it is only Sufis who have told it. No other tradition has said so clearly that man cannot choose

God, it is God who chooses man. It is a blessing. Even to feel a thirst for God is a great blessing. You should feel happy that you have been chosen, that God has already called you. The first call is always heard in the deep unconscious so you cannot figure it out – what it is, from where it is coming. You feel it as if it is coming from you. It is not coming from you.

Man cannot take the initiative. How can man take the initiative? Man is so impotent, man is so helpless. Man cannot start the journey on his own unless he is pulled, unless some magnetic force starts pulling him towards some unknown goal. You can choose only that which you know. How can you choose God? You can take the initiative for other things, the worldly things, because you know them. You can have an idea of how to purchase a beautiful house or how to have this woman as your wife or this man as your husband or how to have more money, more power, more prestige – you can choose these things. How can you choose God? You have not even had a glimpse, not even in your dreams. How can you choose something so utterly unknown to you?

But you are not unknown to God. He can choose you. Whenever he chooses, a great desire arises in you to find him. That is an indication that he has chosen you. You have become a Sufi – chosen as a friend by God.

That is also beautiful.

The fourth possibility is from the Greek word 'sufiya'. 'Sufiya' means wisdom. Wisdom is not synonymous with knowledge – knowledge is through scriptures, through others, borrowed. Wisdom arises in your own being; you are a light unto yourself. Wisdom means that you know, not that you believe. Knowledge is belief. Somebody says 'God is' and you believe. You believe the man, hence you believe that he must be saying the truth. Jesus says 'God is' and you believe; I say 'God is' and you believe – then it is knowledge. You love me, you trust me, you start believing – but it is knowledge.

And a man becomes a Sufi only when he has known. When he himself has known, when he himself has touched the reality, when he himself has seen the face of God, then he becomes a Sufi. He has become wise. He is no more just knowledgeable, it is his own experience now.

The English term 'philosophy' comes from the same root 'sufiya' but it has gone astray. Sufi also comes from the same root 'sufiya' but it has not gone astray. Philosophy became just speculation – thinking and thinking and thinking, never arriving at any conclusion. And if you don't arrive at any conclusion your life is not going to be transformed. Just by thinking, nobody is transformed; only when you arrive at some experienced conclusions do you grow. Philosophy is a game with words and logic – a beautiful game. If you like it you can play it, but you remain the same. It never changes you.

That's why science had to get a divorce from philosophy. The day science got a divorce from philosophy it started growing. It became experimental, it became objective. Science does not depend on thinking any more, it depends on experimentation. That is one possibility of getting a divorce from philosophy.

Another possibility of getting the divorce is Sufism. Science moves towards the object and becomes experimentation, Sufism moves towards the subject and becomes experience. But both are

concerned about reality – science for the reality that is outside and Sufism for the reality that is inside. Both have divorced philosophy.

Science depends on experiment because with the object experiment is possible; Sufism depends on experience because you can only experience the inner consciousness, you cannot experiment upon it. It is not an object, it is your subjectivity.

And the last possibility is from the Hebrew root 'ain sof' which means the absolutely infinite, the search for the absolutely infinite, the search beyond the relative, the search for the unbounded, the eternal, the timeless.

Yes, that's exactly what Sufism is. Sufism is all these things and more. To indicate that more I will repeat the definition in the Persian dictionary: SUFI CHIST – SUFI, SUFIST. WHO IS A SUFI? A SUFI IS A SUFI. Nothing more can be said about it.

But you can enter into the temple of Sufism and you can taste it.

Before we enter into this small story of today a few more things will be helpful to understand. They will become a background.

The Koran says there are three basic qualities which have to be in the heart of the seeker. The first is khushu. khushu means humility, humbleness. The second is karamat. karamat means charity, sharing, the joy of giving. And the third is sijd. sijd means truthfulness, authenticity, not to pretend but to be whatsoever you are. These three are the three pillars of Sufism.

Humility does not mean the ordinary so-called humbleness. The ordinary humble person is not egoless. He carries a new kind of ego – of being humble. He thinks he is humble, 'Nobody is as humble as I am. I am the topmost in humility.' But he goes on comparing. The ego has not changed, the ego has only taken a new posture, a new gesture, more subtle.

First the ego was very gross. When you go on bragging about your money. It is very gross. One day you renounce your money and then you start bragging that you have renounced all. This is very subtle, but the bragging continues. First you say, 'I am somebody.' In a thousand and one ways you try to prove that you are somebody. Then one day, seeing the futility of it, you drop the whole trip, you turn back, you take another gesture – you stand on your head and you start saying, 'I am nobody.' But 'I am' continues. The claim was for somebody, now it is for nobody. The claim was there, the claim is still there. Now it has taken a subtle form.

Humility, khushu, means a man who has understood all the ways of the ego. And by understanding all the ways of the ego, the ego has disappeared. There is no claim, not even of being humble. When there is no claim, there is humility, there is khushu.

This is one of the most essential qualities for those who want to move towards God – because if you are too much you will not be moving. You have to be liquid, you have to melt; you cannot remain frozen in your ego. Only when you melt will you start moving. And when you start moving where else can you move? All movement is towards God. Only those who are ossified are not reaching towards God – otherwise, if you are moving, you are moving towards God. There is no other movement.

The second is charity – karamat. Charity does not mean that you give and you feel very good that you have given, that you give and you oblige the person to whom you have given. Then it is not karamat, then it is not charity. Charity is when you give and you feel obliged that the other has taken it; when you give with no idea that you are obliging anybody in any way; when you give because you have too much – what else can you do? It is not that the other needs. Charity is when you give out of your affluence, when you give out of your abundance. It is not that the other is needy and you are helping the other; the other is not the question at all. You give because you have – what else can you do? The flower has bloomed and the fragrance spreads to the winds – what else can the flower do? The lamp has been lighted and it shares its light, it spreads its light. The cloud is full of water and it showers – what else can it do?

When you do out of your abundance only then is there charity. And then you don't bother who is worthy of receiving it – that is not the point at all.

You must have read the beautiful parable of Jesus. Jesus is incomparable as far as parables go. A man, a rich man, called a few labourers to work in his garden. By the afternoon it was felt that they were not enough, that the work would not be completed by the evening. So a few more labourers were called. But by the evening it was felt that even those were not enough so a few more labourers were called.

At sunset the rich man gave them money for all that they had done. But he gave them all alike: those who had come in the morning received the same and those who had come in the afternoon they also received the same and those who had come just when the sun was setting they also received the same. Naturally, the labourers who had come in the morning were angry. They protested. And they said, 'This is unjust. We came in the morning, we did the whole day's work and we received the same award. And these people have just come and they have not done a thing and they are also receiving the same. This is unjust.'

The master laughed and he said, 'Whatsoever you have received is not enough for the work you have done?' They said, 'That is enough. But what about these people who have not done anything and who have also received?' And the master said, 'I give to them out of my abundance. Can't I give my money? It is my money. You have received. For whatsoever you have done you have received. Can't I throw my money away? What protest is there? Why should you be worried?'

And Jesus used to say, 'This man is the man of charity. He gives out of his abundance.'

This is what Sufis call karamat.

And the third is truthfulness. It does not mean saying the truth, it means being the truth. Saying is only half way; being is the true thing. You can say truth a few times when it doesn't harm you – that's what people go on doing. When truth is not going to harm them they become truthful. And if sometimes truth is going to harm others they persist in being very, very truthful. But when the truth is not going to help you then you drop it, then it is no more meaningful.

That's why people say 'Honesty is the best policy.' But the man who say 'Honesty is the best policy' is not an honest man, remember. Policy? The very word is dishonest. Truth cannot be a policy and honesty cannot be a policy. They can only be your very heart – not policies. Policies can be

used and dropped. Policies are political. When honesty pays, you are honest – that's what it means. 'Honesty is the best policy.' When it does not pay, you become dishonest. You have no relationship with honesty. You use it. That's what it means when you say policy.

SIJD – the Sufi word means to be truthful, to be true. It is not only a question of policy. Whatsoever happens, whatsoever the result, not thinking of the result at all but just to be whatsoever is true, to risk all for truth – that's what sijd is. It is to risk everything for truth – because if truth is saved, all is saved, and if truth is lost, all is lost.

Now this small story.

UWAIS WAS ASKED, 'HOW DO YOU FEEL?'

Uwais is a Sufi Master.

HE SAID, 'LIKE ONE WHO HAS ARISEN IN THE MORNING AND DOES NOT KNOW WHETHER HE WILL BE DEAD IN THE EVENING.'

THE OTHER MAN SAID, 'BUT THIS IS THE SITUATION OF ALL MEN.'

UWAIS SAID, 'YES, BUT HOW MANY OF THEM FEEL IT?'

Now many things have to be understood.

First, when Uwais said, 'LIKE ONE WHO HAS ARISEN IN THE MORNING AND DOES NOT KNOW WHETHER HE WILL BE DEAD IN THE EVENING,' he is saying many things. It is a very pregnant statement. You will have to go deep into it.

First he is saying that a Sufi lives moment by moment; he does not bother about what is going to happen the next moment. He has no plan for the next moment. A Sufi has no future. This moment is all. He lives in it, he lives totally in it, because there is nowhere else to go. You cannot live totally in the moment if you have a future – a part of your being will be flowing towards the future, naturally. If you have a past you cannot live in the present – part of your mind will be flowing towards the past. You will become fragmented. The major part of your being will remain hanging somewhere in the past and the remaining greater part will have already moved somewhere in future. Nothing will be left for the present. And the present is so small, so atomic, that you can miss it very easily. People are missing it. People have pasts and people have futures, people don't have any present.

The Sufi lives in the present. To live in the present the basic need is to withdraw yourself from the past, to withdraw yourself from the future. Then there comes a concentration of energies, then this small moment becomes luminous, you pour your total energy into it – then there is joy and benediction. If you are miserable it is only because you live in the past and in the future. A miserable man has past and future, a man who lives in bliss has only the moment, this moment. He lives in the now.

Ashley Montagu has coined a new word – it will be very, very helpful to understand. He says that this newness, this constantly being new in the moment, this constantly dropping out of the past and

not jumping into the future is a great art. He calls that art 'neoteny'. 'Neo' means new, 'teny' means stretched out, extended.

A man can live his whole life in newness, a man can live his whole life like a child, a man can have the quality of a child extended all over his life – the art is to live in the moment. The person who lives in the moment never grows old. He matures but he never grows old. He really grows. Growing old is not really growing. Growing old is only dying slowly; growing old is only committing suicide. The man who lives in the moment never becomes old in the sense that people become old. He never becomes knowledgeable; he is always innocent, curious, thrilled, full of wonder. Every moment brings a new surprise. He is ready to explore new dimensions of life. He is always on an adventure. He is an explorer. He is never fed up with life. He is never bored.

In a church the priest declared that after the services there would be a meeting of the Board. Everybody left. Only the Board members were there. But a stranger was also sitting there just in the front row.

The priest was a little puzzled. He said, 'Sir, have you not understood? I said there would be a meeting of the Board.'

And the stranger said, 'Yes. And who is more bored than me? You tell me.'

Look at people. Look at people's eyes. They don't have the glimmer of surprise. Look at their faces. Their faces say that nothing is going to happen any more. They are bored, utterly bored. If they are not committing suicide it is only because they are cowards. Otherwise there is nothing to live for; there is no meaning, no significance. There seems to be no joy. Just go to any street and stand on the side and see people. Just everybody seems to be so full of dust.

Why do people go on living? – because they are afraid to commit suicide. Otherwise life has no joy. Or maybe they are so bored that they don't feel that anything is going to happen even in death. They are so bored, nothing is ever going to happen. Nothing ever happens. And the reason? The reason is that they are burdened by the past.

Sufism says: don't be burdened by the past and don't be burdened by the future either. This moment is precious, why waste it in thinking about things which are no more or in thinking about things which are not yet? Let this moment be one of great joy.

And that joy becomes a prayer, that joy becomes jikr, that joy becomes a remembrance of God. It is no use just repeating Allah, Allah, Allah; it is no use just repeating Ram, Ram, Ram. When you are full of joy then you remember Allah in the deepest core of your being. It is not that you repeat it verbally; your whole existence says Allah, your every cell, your every fibre of being, says Allah. It is not that you repeat it; it is not verbal, it is existential. It is there, it is constantly there. It becomes a climate inside you. You start living in that juice, in that joy.

So the first thing Uwais says is, 'This is my feeling. I live moment to moment, without any plan or future. I don't know what is going to happen this evening – maybe death.' By 'death' he simply means that anything is possible, even death is possible. 'I live in surprise, I live in wonder, I live in mystery. And the greatest mystery is death.'

There are only two mysteries: life and death. And the greatest is certainly death – because life is spread out and death is very intense. Life happens in seventy, eighty, a hundred years. Naturally it is spread out. Death happens in a single moment, it is very intense. Death is the culmination, the crescendo. Death is the greatest orgasm there is – hence, by the way, people are afraid of orgasm. It is because they are afraid of death. Many people don't have orgasms. Or even if they do, it is a local orgasm, not very orgasmic – because of fear. The orgasmic moment is a death moment. And in death happens the ultimate orgasm. In that moment you utterly disappear into nothingness. It is the greatest experience.

Uwais says, 'I don't know what is going to happen – maybe death.' Death is a door to God. Those who know how to die know how to enter into God. Clingers clinging to life never know what God is because they don't allow death. And death comes every day. As each moment passes by, something dies. If you are thirty years old you have been dying for thirty years continuously. If you gather those moments of thirty years, those dead moments that you have already lived, if you gather them then you are burdened. Then you start growing old. Then you are carrying such a load – how can you be in a dance? That load won't allow it. If you can drop that load every day and you are again fresh, again innocent, again a child, then, then you also know death happening every day – life and death happening both together.

And then one day comes the ultimate death and one accepts it, welcomes it, celebrates it, disappears into it dancing. How you behave at the moment of death will show how you have lived. Your death moment will be a testament.

Uwais is saying, 'I am always facing death and waiting for it. And I am thrilled by the possibility of it.' But to face death means to live courageously. People avoid death. They have even avoided the very idea of it. They think that everybody else dies but they are not going to die.

If you live in such innocence you live in ignorance. Ignorance is a great religious quality. A man of knowledge cannot become religious but an ignorant man can easily become religious.

Uwais says, 'LIKE ONE WHO HAS ARISEN IN THE MORNING AND DOES NOT KNOW WHETHER HE WILL BE DEAD IN THE EVENING.' Nothing is certain, nothing is predictable; everything remains open. For a Sufi all is possible. Nothing is absolutely certain, everything is possible – that is what opening, an open mind, means.

THE OTHER MAN SAID, 'BUT THIS IS THE SITUATION OF ALL MEN.'

Everybody is going to die and nobody knows when he is going to die.

The other has not understood the statement of Uwais. We understand only at our own plane.

UWAIS SAID, 'YES. BUT HOW MANY OF THEM FEEL IT?'

They are going to die.

Every moment the unknown penetrates into life – that's what death is. But they don't feel it. They are not aware of it. People live in a kind of sleep, in a kind of slumber. People are almost sleep-walkers.

The passenger in the taxi cab was more than slightly inebriated. Glancing at his watch he saw that the time was seven o'clock. Shortly afterwards he glanced at a clock in a jeweller's store which registered 6:55.

'Hey, what's the time?' he asked the cabbie.

'It's 6:50,' the cabbie replied.

'Stop and turn around,' he demanded, 'we're going in the wrong direction!'

People are almost asleep, drunk; there is not even a ray of awareness.

It happened....

It was the first part in five years that he had managed to get in any play. True, it was only a small speaking part, but it was a start. The hero was to come on the scene and say, 'Did you see this man get killed?' His part was simply to look the hero straight in the eyes and answer, 'I did.'

For weeks he practised with those two words – I did, I did, I did – studying elocution, practising facial expressions and intonations. Then came the big day. The hero walked in, glanced at the body on the floor, looked at the actor and asked, 'Did you see this man get killed?'

Looking full into the eyes of the hero he answered clearly, 'Did I?'

People are not alert at all. They are asleep. A kind of dullness, a kind of fog surrounds your being. It is very foggy and confused. Very rarely do you become alert, very, very rarely; rare are those moments. Gurdjieff used to say that if a man had them seven times in his life it is more than you can expect. Very rarely.

In very great danger sometimes you become alert. Somebody comes to kill you and puts a revolver on your chest – then for a single moment the fog disappears. Death is there. Or, if you are driving at ninety, a hundred miles per hour and then suddenly at a turn you see that now everything is gone, for a moment the accident seems to be certain, absolutely certain – the fog disappears. Hence the appeal of danger – because only in danger do you sometimes feel that you are. Hence the appeal of war. When people go to war and move into the clutches of death, sometimes rare moments come. But otherwise, in an ordinary comfortable, convenient life, people go on snoring.

A traveller enquired the way to the post office from a drunkard. The drunkard was an old inhabitant of the town.

'Well, you go down two blocks and turn right... no, you go down two blocks and turn left... no, that ain't right either, you go up this street one block, turn right and go one block.... Truth is mister, I don't think you can get to the post office from here at all.'

People are living in that fog. And it is not only that when you drink you become foggy – you are drinking a thousand and one kinds of alcohol every moment. Somebody is money-mad – then money is his alcohol. Somebody is power-mad – then he is drinking power and will become a

drunkard. And there are different kinds of mad people. But everybody has his own particular kind of alcohol which makes him drunk.

Have you seen the eyes of a miser looking at his money? He looks at the money as if he is looking at his beloved. He touches money with such tenderness. He feels one hundred rupee notes with such love and care. And when the money is there he forgets the whole world.

Watch a politician – power-mad. He is drunk. He need not have any other alcoholic beverages, he need not have any drugs. He is already drugged by power. He may even be against alcohol and against drugs, he may try to bring prohibition to the country, but he himself is drunk. And certainly the alcohol that is created out of power is more dangerous than any alcohol that comes out of grapes. These power maniacs are the really dangerous people in the world.

But everybody is drunk. They drink different kind of drinks but they are drunk. A Sufi is one who is not drunk – that's what Uwais means when he says, 'YES. BUT HOW MANY OF THEM FEEL IT?'

Remember, there is a difference. If the same question was asked of Bodhidharma or Rinzai they would have said, 'How many of them are aware of it?' Uwais says, 'How many of them feel it?' That's the difference between two different paths – the path of awareness, meditation, and the path of love, feeling.

Sufism is the path of love, feeling. If Bodhidharma had been asked he would have said, 'How many are aware of it?' He would have used the word 'aware' not 'feel'. No Zen Master would use the word 'feel' – that is the basic difference, otherwise there is no difference.

Sufism is heart-wakefulness – the arising of feeling. The Koran says: 'It is not the eyes that are blind but the hearts.' By 'heart' is meant the faculty that perceives the transcendent, the beloved. Sufis are known as those who have hearts. Says al-Hillaj Mansoor, 'I saw my Lord with the eye of the heart. I asked him "Who art thou?" and he answered "thou." The eye of the heart....

Remember this. Sufism is the path of love. It is more dancing than Zen, it is more singing than Zen, it is more celebrating than Zen. That's why the countries where Sufism has existed have created the best and the most beautiful poetry that has ever existed in the world. The Persian language became very poetic and it has created the greatest poets of the world. The very language has become poetic, the very language has become very juicy – because God is thought of as the beloved.

That too has to be understood – the last thing today. For Zen people there is no God, your own awareness is the ultimate. Zen comes out of Gautam Buddha's insight. Sufism comes out of Mohammed's love affair with God.

It happened....

The year was 610 A. D. Mohammed was in a cave on Mount Hira. He received his first spiritual experience and feared that he had become either mad or, as he said, a poet. He went to his wife trembling with fear saying, 'Woe is me. Poet or possessed?' He had even thought of casting himself down from the high rocks to kill himself. It was such a shock, it was such a great voltage of love. For three days he was trembling constantly as if in a deep dangerous fever.

And the fear was that he thought that he had either become a poet or he had gone mad. Out of this experience of Mohammed starts the river of Sufism. It has remained always both poetic and possessed. He was both. He had become a poet and he had become possessed. He had gone mad and he had become a mystic.

You must have heard about the beautiful Sufi legend of Majnu and Laila. It is not an ordinary love story. The word 'majnu' means mad, mad for God. And 'laila' is the symbol of God. Sufis think of God as the beloved; 'laila' means the beloved. Everybody is a 'majnu' and God is – the beloved. And one has to open one's heart, the eye of the heart.

That's why Uwais says, 'YES. BUT HOW MANY OF THEM FEEL IT?' People have become completely unfeeling, they don't feel at all. They have by-passed their heart. They don't go through the heart, they have reached to the head. They have avoided the heart Hence there seems to be no benediction in life. It is only through the heart that the flowers bloom and it is only through the heart that the birds start singing, and it is only through the heart that you come to realise life not as a dry awareness but as a celebration.

Sufism is great celebration. I invite you to celebrate it with me.

CHAPTER 2

In Hiding

12 August 1977 am in Buddha Hall

The first question:

Question 1

HAS SUFISM ARISEN AS A REBEL AGAINST THE ESTABLISHMENT OF ISLAM? OR IS IT PRE-ISLAM?

It is both. Anything that is alive is both. It is very ancient and it is very new – together, simultaneously.

Sufism is pre-Islam and yet it is a unique new phenomenon too. It is the essential core of Islam and yet it is a rebellion against the establishment of Islam too. That's how it is always. Zen is also both – it is the essential core of Buddhism and a rebellion against the establishment.

It has to be understood. Whenever a man like Buddha or Mohammed happens, the essential flowers. But sooner or later the human mind will make an establishment out of it. That too is natural because man needs something to cling to. And man needs something pseudo because the real transforms him. The real is dangerous. He needs something which only looks real but is not real. He needs a toy to play with. That's what the Church is, the establishment is; it gives the appearance of doing the real thing. So you can enjoy doing it and you can enjoy the ego trip and yet you remain the same. It does not penetrate you, transmute you, at all. Nothing is at stake.

If a man really goes into prayer he will die. He will never come back the same again. He will come back, but as a totally different person. The one who has gone into prayer will never come back. Something new, something that has never existed before, something that is discontinuous with the

past, will arise. You will be lost and then only will you find the real you. Real prayer is dangerous; it is a death and a resurrection.

So man is very tricky – he creates a false prayer. He makes a ritual out of prayer, he pretends to pray. He only goes through the gesture, through the empty gesture – his heart is not in it. He goes to the mosque, to the temple, to the church; he prays. And he knows that he is deceiving, he knows that he is not in it. Yet it gives him a certain respectability. People think of him as being a religious man. That gives him a certain credibility. It is a formal gesture, it makes his social life smooth, it creates a kind of lubricant – but it doesn't change him.

So whenever a Mohammed or a Buddha happens, the real is brought into the world. But the real drives you mad, the real starts killing you. Only very rare people, courageous people, can have that date with the real. What about the cowards? They would also like to enjoy... at least the idea that they have seen God, that they have also been into prayer, at least the idea that they are also religious. What about these cowards? And they exist in great numbers. The majority of humanity consists of cowards. These cowards sooner or later create a false religion. Christ is real religion, Christianity is false religion. Mohammed is real, Mohammedanism is false. When this false religion, this established religion, becomes too much, again and again there will come people – courageous people – who will assert and who will say that this is all wrong. So these people will look rebellious. In fact, they are asserting the very spirit. The spirit of Mohammed is asserted by Mansoor; the spirit of Mohammed is asserted by Omar Khayyam; the spirit of Mohammed is asserted by a thousand and one Sufi mystics again and again.

But now you can see what the problem is. Whenever somebody asserts the same spirit he is bringing the essential religion back, but he will go against the establishment, against the false religion. And the false religion has great power – the mass madness is behind it. The mass neurosis supports it. It can kill, it can destroy. It cannot create but it can destroy a Jesus, a Socrates, a Mansoor. That is very easy for it.

These people are like flowers, very fragile, and the mass neurosis is like a rock. If you throw a rock at a flower nothing is going to happen to the rock, only the flower will be destroyed. The higher is always destroyed whenever there is a clash with the lower, remember it. If there is a clash between poetry and prose, poetry will be destroyed, not prose. If there is a clash between God and the world, God will disappear, not the world. If there is a clash between lust and love, love will be poisoned, not lust.

When the unknown descends, when the superior comes into this world, it comes like a flower.

Yes, it is very rebellious. It is rebellious because it is essential. The essential is always rebellious. Mohammed was a rebellious man – his whole life he was haunted by enemies. Many times he was just on the brink of being killed. He had to fight his whole life – a mystic had to become a warrior, a mystic had to waste his whole life in being a warrior. He had to carry a sword. And you can see the contradiction, the paradox – on his sword he had written the words: peace, love. Love had to carry a sword because of mad people. Peace had to carry a sword because of neurosis.

Mohammed had to wage war continuously; he was fighting and fighting. His whole life was wasted in fight. He could have brought more flowers from the unknown, he could have brought more of God into this world, but there was no opportunity.

And once Mohammed has become established, sooner or later the enemy wins again... the enemy who was fighting against Mohammed will become the priest. Watch it! The priests were fighting against Mohammed – the priest of the old establishment. Mohammed brings the essential religion back again, the eternal. Then the priest who was with the older establishment fights with him. If Mohammed wins, then the priest changes party. The priest is always with those who are victorious; the coward is always with those who are victorious. The priest changes party. He says, 'I am converted by you.' He moves into the camp of Mohammed.

But he has his old tricks, he has his old mind. He starts playing the same game. Maybe while Mohammed is alive he will not be able to do it, but once Mohammed is gone it will be very easy for him to have the same kind of establishment in the name of Mohammed. Then again whenever another Sufi mystic brings God back, he will be a friend of Mohammed and an enemy of Mohammedans. That's why there is this paradox.

It is both; religion is always both. Look at me. Whatsoever I am saying to you is the essential religion. It is the religion of Buddha, Christ, Moses, Mohammed, and yet all the priests are against me, all the priests. They may not agree on anything else but they agree on one thing – on being against me they all agree. The Mohammedan priest agrees with the Hindu. They will not agree on anything else, but about me being wrong they both agree. The Christian agrees with the Jaina. They have nothing similar, not a single iota of doctrine which is similar, but on one thing they will agree: if they have to condemn me they will all be together. Whatsoever I am saying to you is the essential core of all their religions, but they are against it. They pretend to be for it, they pretend to be the protectors – they are the enemies. The establishment is the enemy of religion. But it happens in the natural course of things because man is stupid. The establishment is bound to happen again and again. And again and again somebody has to assert and rebel.

There is a beautiful parable in Dostoyevsky's BROTHERS' KARAMAZOV.

Jesus comes back to the world after eighteen hundred years to see how things are going now. He is very hopeful. He thinks, 'Now almost half the earth is Christian, now I am going to be welcomed and received. The first time I was there on the earth people were against me because there were no Christians, there was nobody to receive me. There were Jews, and they killed me.' Now he comes with great hope. He descends into Bethlehem on a Sunday morning. Naturally he chooses Sunday – Christians will be free and they will be coming out of the church and he will meet them just in front of the church.

People are coming out and he is waiting with great hope. Then people come around him and they start laughing, they start ridiculing him. They say, 'You are pretending perfectly well. You look just like Jesus.'

And he says, 'I am Jesus!'

And they laugh and they say, 'Jesus is only one. This is sacrilege to call yourself Jesus. You look like him, but how can you be him? It will be better if you escape from here before the priest comes out. If he catches hold of you, you will be in trouble.'

But Jesus says, 'He is my priest. If you cannot recognise me, it's okay – you are lay people. But

he is my priest, continuously reading my scriptures, thinking, meditating on whatsoever I have said before, continuously talking about me. At least he will recognise me. You wait!

And they laugh and they say, 'You are wrong. You just escape from here, otherwise you will get into trouble.'

Then comes the priest, and the people who have not even bowed down to Jesus touch the feet of the priest and give him a passage very reverently, very respectfully. And the priest comes in and looks at this young man and says, 'You get down! You come follow me, you come into the church. Have you gone mad? What are you up to?'

And Jesus says. 'Can't you recognise me?'

Then the priest takes him into the church, puts him into a dark cell, locks the cell and disappears. In the middle of the night he comes back. The whole day Jesus thinks, 'What is going to happen? Am I going to be crucified again by my own people, by Christians? This is too much!' He cannot believe it.

In the middle of the night the priest comes with a small lamp in his hand. He falls at the feet of Jesus and says, 'I recognised you. But please, you are not needed at all. You have done your work and we are doing your work perfectly well. You are a great disturber. If you come again you will disturb the whole thing. It has been hard work for us. For eighteen centuries we have struggled, and somehow we have tried to manage things perfectly well. Half of humanity is converted and half is on the way. You just wait. You need not come! Master, you are not needed, we servants are enough. You just send messages from there.'

Jesus says, 'I'm happy that you at least recognised me.'

The priest says, 'Yes, I can recognise you when we are alone but in front of the masses I cannot recognise you. And if you insist on creating trouble then I am sorry but I will have to crucify you the same way that the Jews did with you – because a priest has to look to the establishment. I am part of an establishment – Jewish or Christian does not matter. I have to save the Church. If there is any conflict between you and the Church, then I am for the Church – I serve the Church. It is perfectly good. You live in heaven, you enjoy there and we are enjoying here. Things are perfectly good. There is no need of your second coming, the first was enough.'

The essential religion will always go against the established religion. Sufis are the very heart, but the heart is bound to be against the mind, the intellect. The priest lives in the head; the man of prayer lives in the heart. They are two polarities, their languages are different. Their languages are so different that the priest cannot understand the language of the heart at all. He can spin theories; he has great expertise as far as doctrines are concerned. He has a very legal mind and is very knowledgeable. But as far as the heart is concerned there is a wasteland in his heart; nothing grows, nothing flowers, nothing flows.

The head cannot understand the heart. The heart can understand the head because the heart is deeper than the head. The man of the heart can understand the man of the head and can feel compassion for him, but the man of the head cannot understand the man of the heart. The lower

cannot understand the higher; the higher can understand the lower. The man who is sitting in the valley cannot understand the man who is sitting on the top of the hill. But the man who is sitting on the top of the hill can understand the man who is living in the valley.

So people of the heart are very compassionate. They understand. They understand why the priest is against them; they understand why the majority of humanity is not able to fall in rapport with them.

Let me tell you an anecdote.

A man was walking along and he saw a snail lost in a crevice in a wall, and for no particular reason he said to it, 'Hello. snail.'

And oddly enough the snail could speak and the snail could hear and it said, 'Hello,' and it moved its eyes around as best it could on their stalks to try to see what it was that was confronting him.

So the man said, 'Can you hear me?'

And the snail said, 'Yes, of course. Who and what are you anyway?'

And the man said, 'Well, I am a man.'

And the snail said, 'Whatever is that?'

So the man said, 'Well, we are something like you. For instance, you have got eyes on stalks and we have got stalks on the other end.'

And the snail said, 'The other end?'

And the man said, 'Yes, just a minute. It's for putting our feet on, you see – and these feet...'

And the snail said, 'Whatever are these feet for?'

And the man said, 'The feet are for moving along very rapidly on.'

And the snail said, 'Really, you amaze me. Is there anything else peculiar about you?'

And the man said, 'Well, you know how you have got your house on your back?'

And the snail said, 'Yes, yes.'

And the man said, 'Well, we don't do that, you see. We have lots and lots of houses and we go in and out of them almost at will. '

The snail said, 'You really are a most astonishing creature. Is there anything else strange about you?'

And the man said, 'Well, now, we are man, and a man can take a thing like a leaf – you know a leaf?'

And the snail said, 'Yes, yes, I know a leaf.'

And the man said, 'Well he can make marks on this leaf and hand the leaf to another man who could give the leaf to a third man who could tell from the marks on the leaf what the first man was thinking.'

'Ah,' said the snail, 'you are one of them, hm?'

And the man said, 'What do you mean?'

'You are a liar!' said the snail. 'The trouble with you liars is you tell one lie and then you tell a bigger one, and then finally you over-reach yourselves.'

There are different languages at different planes. The Sufi speaks the language of the heart, and the priest speaks the language of the head. The priest speaks the language of knowledge and the Sufi speaks the language of love. They don't meet, they don't communicate. Communication is impossible. the priest is blind, he has never seen the light, he only believes in it. The Sufi has seen the light; it is not a belief any more. He knows it.

Try to understand this paradox. The people who think they know, don't know; the knowledgeable people don't know because they can't see. And the people who love and don't talk about knowledge at all, know, because they can see. Love opens the eye of the heart. And when you have seen, you will be constantly in rebellion. When you have seen, then no belief can satisfy you. Then your very vision will become destructive to all kinds of beliefs. When you have seen, then you cannot concede to and you cannot agree with stupid ideas about light. A blind man can have only stupid ideas about light. He cannot have the right idea. How can he have the right idea? He has no eyes. Whatsoever he knows about light is going to be wrong. He has not even seen darkness – what to say about light? A blind man cannot see even darkness.

Never have the idea that blind people live in darkness. No, they cannot. Even to see darkness one needs eyes. To see anything one needs eyes. And there is no way to explain to a blind man what light is. You cannot even use darkness, you cannot say 'light is against darkness'. He does not even know what darkness is. There is no way to make it clear to a blind man. The only way is to help him to see, the only way is to help him to open his eyes. Or, if he needs some treatment for his eyes, then apply the treatment. Be a physician to his eyes. It is pointless going on giving him explanations, philosophical doctrines, scriptures. They will simply muddle him more, confuse him more.

The Sufi is rebellious because the Sufi has seen it. And naturally he will always find it difficult to explain it to people. That's why Sufis don't believe in explanations. If you go to a Sufi he starts giving you methods, not doctrines. That's why they are called the people of the path. They give you a method. They say, heart, opens your being, you will know. ' They will not give you a single doctrine, a single principle – they have none. They have only methodology. It is very scientific. They give you the taste. It is hard, arduous work.

If you come to me and ask 'What is truth?' I can say something – within minutes the work is done. I have told you, you have known, and it is finished. I have neither told you nor have you understood anything, but the idea has arisen in you that now you know. And now you will carry this idea. If

you are really interested I will have to give you a device, not a doctrine; I will have to give you a meditation, not a principle; I will have to initiate you into your inner lab; I will have to take you slowly, slowly into the deeper waters of your being. By and by you will start feeling, seeing – you will become more sensitive, more alert, more aware, and things will start penetrating your thick layer of unconsciousness. A few rays will start entering into your 'dark night of the soul'. And then you will know.

The work of the Sufi takes years. Sufis don't preach. They teach, certainly, but they don't preach. And when they teach, they teach methods, not principles. To follow a method one needs to be really in search – because sometimes it takes twelve years, sometimes twenty years, sometimes your whole life. And sometimes many lives are needed. The people who are in search of instant enlightenment cannot have a contact with a Sufi. That's why Sufis go on hiding themselves. They don't declare themselves, they remain invisible. They are available only to those who really search, who really seek. It is very difficult to find a Sufi Master, and he may be living just in your neighbourhood. He may be doing such an ordinary thing you cannot believe it. He may be a weaver or he may be a shoemaker or he may be running a hotel, or any kind of work. You cannot even suspect that a Sufi Master lives just at the corner. And you may come across him every day and you will not have any idea who this man is – unless you are a seeker. If you are a seeker then by and by you will be led to him. In fact, if you are a seeker he will start choosing you. He will be watching you. He will not allow you to watch him; he will be watching you, he will be seeing. And if he feels that here is a seeker, then by and by he will make it possible for you to see him. He can become visible if he wants to.

There is a famous story.

It happened that a well known Sufi was asked, 'What is invisibility?'

And he said, 'I shall answer that when an opportunity for a demonstration occurs.'

They believe in demonstrations and they believe in opportunities. They will not say a single word if the opportunity has not occurred, if the right situation is not there. You can ask the Master a question and he will say, 'Wait, when the right opportunity occurs then I will show you' – because he does not believe in saying, he believes in showing.

He said, 'I shall answer that when an opportunity for a demonstration occurs.'

Some time later, the man and the one who had asked him the question were stopped by a band of soldiers. And the soldiers said, 'We have orders to take all dervishes into custody – for the king of this country says that they will not obey his commands and that they say things which are not welcome to the tranquillity of the thought of the populace.'

And the Sufi said, 'And so you should, for you must do your duty.'

'But are you not Sufis?' said the soldiers.

'Test us,' said the Sufi.

The officer took out a Sufi book....

– a book that is tremendously respected by the Sufis. It is called THE BOOK OF THE BOOKS. It has only a few sentences written in it, otherwise it is empty.

'What is this?' the Sufi Master said.

– as if he had not even recognised the book. The soldiers had brought the book which will be a sign of a Sufi – the moment the Sufi sees THE BOOK OF THE BOOKS he will bow down. It is a great treasure.

The Sufi Master said, 'What is this?'

– as if he did not recognise the book.

The Sufi looked at the title page. 'It is something which I will burn in front of you,' said the Master, 'since you have not already done so.' He set light to the book and the soldiers rode away satisfied.

The Sufi's companion asked, 'What was the purpose of that action?'

'To make us invisible,' said the sufi. 'For to the man of the world, visibility means that you look like something or someone he expects you to resemble. If you look different your true nature becomes invisible to him.'

The Sufi Master is saying, 'I have become invisible to these soldiers because they could not believe that a Sufi could burn THE BOOK. They have a certain expectation – that the Sufis revere THE BOOK. The moment I burned THE BOOK we were no longer Sufis. I had become invisible to him. '

And that's how Sufis become invisible to people. You can't expect the things that they do. Gurdjieff learned his methods of invisibility from Sufi Masters. Gurdjieff was a Sufi Master in penetrated the Western consciousness. He remained invisible to the masses, and he had such techniques to become invisible that in just a single second he could become visible and in a single second he could become invisible. Sometimes it used to happen that two persons would come to see him. If he wanted to become visible to one and remain invisible to the other, he would become visible to one and remain invisible to the other. And both were talking to him together. He had become so practised that he could show one kind of emotion from one side of his face and another kind of emotion from the other side of his face.

For example, if he did not want to become visible to you he would look so cruel, so murderous, that you could not believe that a Sufi Master or any kind of Master could be so murderous. And if he wanted to remain visible to you he would look so compassionate, so loving. And he could do it together, simultaneously, to two people. And one would go away with the complete idea that 'here was the Master', and the other would go away with the idea – 'Never again am I going to see this man. This man seems to be a murderer, and it is dangerous to be with this man.'

Sufis live a very, very hidden life, for a certain reason – because they only want to live the essential religion. If you want to become visible you have to do many things. For example, I am here, but to Poona people I am invisible. I have made myself completely invisible, even to the people who live just in the neighbourhood here. I am invisible to them. They cannot see. It is impossible for them to

see. I am visible only to those who are seeking. Those who are seeking can come from thousands of miles, and those who are not seeking can live just by the side and will remain there and will be convinced that I am a wrong man.

It is good that it is so, because it helps me to work only on those people who need work. Energies are not wasted.

Sufis are not interested in the mass. No Master has ever been interested in the mass. Masters are only interested in individuals, and only in those individuals who are really in search, in authentic search. It is simple to avoid the unnecessary people and it is simple to attract the necessary people who need help... with just a few things. People are so insensitive – with just a small thing you can become invisible because they don't look deep, they only look on the surface.

The second question is exactly what I have been talking to you about:

Question 2

WHY DO SUFIS DELIBERATELY DISGUISE AND HIDE THEMSELVES?

– because they want their energies to be used rightly, because they are creative people. They are not interested in name and fame, they are not interested in anything else; they are only interested in giving a new life to people who are desiring God, longing for God. Why should they waste their time and energy?

There are many kinds of people in the world. A few are curious people, they come just out of curiosity, they waste time. Then there are a few who come with enquiry. They are better than the curious people, there is some possibility that they may grow, but that is only a possibility. Then there is a third kind who is really a seeker, who is ready to stake his life, who is ready to lose something for it, who is ready to pay the price for it.

The Sufi will work with the third person, he will remain available to the second kind of person, and he will become absolutely invisible to the first kind of person – the curious.

The Sufi is very economical about his energy. He knows he cannot exist here for long, his days are counted. In those few days that he will be here on the earth.... An enlightened person will not be coming back again, he is here for only a short time – even if it is thirty, forty, or fifty years it is a very short time if you look at the eternity of time. What is fifty years compared to the eternal procession of time? He will be here for only a few days, a few months, a few years. And he can work on only a few people. If he becomes surrounded by curious people his energies will be wasted. Then he will be sowing his seeds in a desert. That will be foolish, stupid.

Sufis are not stupid people, they are very wise people. They know how to use their energies – that's why they deliberately disguise and hide themselves. And small things become helpful.

This has been my own method. Whenever I see that a certain kind of people has become too much around me and I want to drop them – just a single hint, just a single hint, and they disappear. Once it happened that I was surrounded by many Jainas, just because of my birth – the accident of my

birth. I was born in a Jaina family, so naturally Jainas were interested in me. Not in me – they were interested in a Jaina. They were happy that here was a Jaina who had become enlightened. They were not interested in me or in my enlightenment, they felt a kind of ego trip.

Then it became too much; they were wasting too much energy and too much time. So I delivered one talk – 'From Sex to Superconsciousness' – and they all disappeared. Just a single talk and they all disappeared. Then I didn't see them. And since then, for fifteen years, I have not seen them.

Then by and by many Gandhians started coming around. And I saw that again a desert was growing. These are the weeds; you have to be constantly uprooting them. You cannot rest if you are really interested in the garden and the rose flowers – and the orange people are my roses. If you are really interested in the rose flowers you will have to constantly uproot the weeds. They will come again and again.

Gandhians gathered. Then with just a few statements against Gandhi they left me. It is so easy to become invisible to people. Now I don't exist for them at all. I am almost not. They have forgotten all about me. Weeds have to be dropped.

A Master has to become invisible again and again to certain kinds of people so that he and his energies remain available to those who are really seekers.

What do I mean when I say real seekers? I mean one who is ready to stake whatsoever is needed to stake, who does not just have an 'itch' in his head, who is not only curious but whose problem is that of life and death. Even if I demand that your life will be needed, if you are seeker you will say, 'I am available. Take this life but give me God. If by giving my life, God can be attained, then I am happily ready.' Life is worthless for a seeker; everything is worthless – except truth.

That's why Sufis are constantly in hiding. And remember, this is only half the story. On one side they constantly go on hiding themselves, on another hand they go on making themselves available to those who are in search. The other part has not been discussed much. That other part is very essential. In fact, the first part is necessary only for the other part, otherwise what is the use of becoming invisible? If you simply become invisible to all people then you are almost dead, then you are in your grave. So you have to become invisible from one side – to people who are not the right people – and you have to become more and more visible to those who are in search. These both go together in a kind of balance.

I don't move in Poona, you will never see me on Poona streets, I don't go anywhere. I am not interested in the masses. I have simply disappeared from the world. I have created my own small world – an alternative society. Soon the days are coming closer when I will establish my own small world absolutely, where every person will be a seeker – only a seeker will be allowed in. And then that small commune will become invisible to the whole world, then we will disappear into ourselves, and we will start working something into the deepest realm of being.

One has to drop many things to go in. One has to gather one's total energy to go in.

The third question:

Question 3

WHY DON'T PEOPLE BELIEVE IN THE THINGS THAT ALL THE GREAT MYSTICS HAVE ALWAYS BEEN PREACHING?

They don't understand and they don't want to understand. The language is different, the approach is different, the longing is different.

People understand only that which they long for. Your language is basically rooted in your longing. Your longing becomes your language.

A man who is sexually obsessed only understands the language of sex. A man who is sexually obsessed, perverted, repressed, only understands pornography. To a man who is sexually satisfied pornography will look absurd. He will not understand why, why people are so mad about it.

A man who wants to forget himself will be interested in drugs, but a man who knows the beauty of remembering himself will not be able to understand at all why people should drug themselves, why they should try to forget. It is tremendously joyful to remember.

Sufis say there are two types of people or two states of humanity. One they call GOFIL – the people who are utterly oblivious of themselves, asleep, unconscious – and another, the people who remember, the people who have a certain remembrance of their being. Now those who are searching to remember themselves will have a different kind of language. One who is searching for money knows only the language of money, and one who is searching for peace has a different kind of language. There are many languages in the world; they depend on your desires.

The man who has started searching for God, truth, is mad in the eyes of the so-called worldly-wise. The mystics have always been thought to be mad. You tolerate them at the most. And if they are very persistent then you start worshipping them – but either you tolerate or worship, you don't become affected by them. You remain aloof, untouched. You keep a distance.

The story is told of a preacher who went to the mountains to preach, and upon arriving struck up a conversation with the first old man he met.

'Are you a Christian?' the preacher enquired.

'Nope, Mr. Christian lives up the "holler",' answered the mountaineer.

'What I mean is, Brother, are you lost?' persisted the preacher.

'Well, I reckon not,' replied the mountaineer. 'I have been here nigh on to thirty years and know every cow path in these here hills.'

'You don't understand,' said the preacher. 'I mean are you ready for the Judgement Day?'

'When's it comin'?' asked the mountaineer.

'Well,' said the preacher, 'it might come today or it might be tomorrow.'

'For goodness sakes, don't tell my missus,' cautioned the mountaineer. 'She'd want to go both days!'

There seems to be no communication. The preacher is speaking one language, the mountaineer is speaking another kind of language, and they both seem to speak plain English.

You may speak the same language but in one language there exist many languages – within one language another, and within that another. A poet speaks one language, a scientist speaks another, a businessman still another.

And a mystic? A mystic speaks a very absurd language, that's why he is not understood. He speaks nonsense, exactly nonsense – because he says things which are not sensibly comprehensible. He says things which are not available to the senses. He says things which are not even possible to put in a logical form, which cannot be formulated in a rational way. He talks about some mysteries, vague, cloudy, and in an absurd way – because he talks in paradoxes.

All true religion is paradoxical. He uses contradictory terms so much that in the end nothing is left in your hands. If you ask a mystic if God is near or far, he will say, 'Both. He is the nearest and he is the farthest.' Now what are you going to make of it? If you ask him, 'Is God in the world or outside the world?' he will say, 'Both, or neither.' What are you going to make out of it? Or he may laugh. Or he may remain quite silent. He may not say a single word.

To understand a mystic you will have to become a mystic yourself. To understand a mystic you will have to be initiated into mysticism. To understand a mystic you will have to drop your old patterns of the mind, the old ways of thinking. Logical thinking has to be dropped. You will have to become illogical. You will have to be ready to accept the irrational too – because life is irrational and life is mysterious and you cannot put life into dogmatic forms.

You cannot say 'God is', you cannot say 'God is not' – because God is both. He is so comprehensive that 'is' and 'is not' are both implied in his being. 'Isness' is his periphery and 'is not-ness' is his very centre. At the very centre God is nothing but pure nothingness. Out of that – ex nihilo – everything arises. The world is just on the circumference; at the centre there is nothing, or, there is only nothing.

When mystics say these things you can hear, but how are you going to understand if something like this has not started happening in you already?

You ask: WHY DON'T PEOPLE BELIEVE IN THE THINGS THAT ALL THE GREAT MYSTICS HAVE ALWAYS BEEN PREACHING? Another reason... how can you believe? You have to know. Belief is not going to help at all. Even if you believe you will suspect deep down, you will doubt deep down. Every belief carries doubt within it. Belief is not going to help.

And belief will create just the opposite. For example, people who believe become very serious. You can find them in the temples, in the churches, in the mosques. People who believe become very serious and people who know become very celebrating. The mystics don't believe. They know. They have seen. They have experienced. And because they have experienced God there is a kind of playfulness around them. They exist in joy. You will find a dance around them. If you look into their eyes you will find cheerfulness, ecstasy. If you go and look at a person who believes, you will always find a long face.

I have heard....

A very young niece was visiting a holier-than-thou aunt in the country for the summer. Her puritanical attitude was in constant evidence. Every time the little niece wanted to do something, the long faced aunt would say, 'Don't do that... you can't do that.'

One day the little niece was walking down the road, very unhappy, when she came upon a long faced mule near the fence. She walked over, patted its head, and said, 'Don't feel bad, Mr. Mule, my aunt has religion too.'

Religious people become very long-faced. Religious people become very sad. Religious people stop living in the world and have not started living in God. They are stuck. Hence the sadness. And religious people are not only sad themselves, they create all kinds of sadness in other people too. They cannot tolerate anybody happy. Wherever they find something happy they will be there to destroy it, to condemn it. They are against all joy. They are against all innocent joy. These people have poisoned humanity.

Belief is not going to help. Become a mystic but don't Believe in mystics. Become a Sufi but don't believe in Sufis. Become me but don't believe in me. If you believe in me you have gone astray. What is the need to believe? When you can have the taste, why believe in it? Belief means you are postponing. You are saying, 'Yes, today I will believe, tomorrow I will taste.' But why not today? Why not now? If you feel my vibe, then rather than thinking in terms of belief start thinking in terms of living it. And don't believe a thing unless you have experienced it, otherwise you will become a hypocrite.

And this should be used as a criterion: a man of belief is sad and a man of knowing is tremendously happy. A man who only believes is just dull, dead, shrunken in, frozen, ossified. And a man who knows, flows, flowers; much fragrance comes from his being. He is constantly flowing. He is never stagnant. He is always new.

Let religion be lived, not believed.

The fourth question:

Question 4

ONCE I LOVED A WOMAN BUT SHE REFUSED ME, AND EVER SINCE I HAVE BEEN MISERABLE. I HAVE LOST ALL HOPE IN LIFE. WHAT SHOULD I DO?

You meditate on this story:

A visitor to an insane asylum found one of the inmates rocking back and forth in a chair in a contented manner, cooing repeatedly, 'Lulu, Lulu.... '

'What's the matter with this man?' the visitor asked the attendant.

'Well, you see, sir, Lulu was the woman who jilted him,' the attendant explained.

Baffled with the explanation, the visitor proceeded on the tour.

Later he came to a padded cell, where an inmate was batting his head repeatedly against the wall and crying, 'Lulu, Lulu...'

'Now why is this man crying "Lulu"?' asked the visitor.

'Oh, he's the fellow Lulu finally married,' the attendant explained.

Don't be so miserable. Just find the man whom Lulu has married and all misery will disappear.

The last question:

Question 5

I BELIEVE VERY STRONGLY IN RELIGION. I FOLLOW ALL THE PRESCRIBED RULES OF MORALITY. I HAVE ALWAYS LIVED A LIFE OF DISCIPLINE – THEN WHY AM I ALWAYS UNHAPPY?

What else are you expecting? Are you expecting some miracle? If you were happy it would be a miracle – and miracles don't happen.

It is a natural consequence. Just try to analyse your question. I BELIEVE – this 'I' is too much. I BELIEVE VERY STRONGLY IN RELIGION. I FOLLOW ALL THE PRESCRIBED RULES OF MORALITY. I HAVE ALWAYS LIVED A LIFE OF DISCIPLINE – THEN WHY AM I ALWAYS UNHAPPY? This 'I' is too much. And 'I' is the misery. When 'I' disappears, misery disappears. Bliss is the absence of the ego and nothing else.

But if you believe too strongly in religion, your 'I' will become very, very strengthened. If you live a life of discipline, a life of control, your ego will become very decorated. If you follow all the rules of morality, naturally your ego will become very holy, pious. And when a person is very pious it is very dangerous.

This 'I' has to be relaxed – that is one thing.

And the second thing: there is no need to believe strongly in religion. Belief simply shows that you don't know and deep down somewhere doubt is bound to be. How can you dissolve the doubt without knowing? You can go on believing as strongly as is humanly possible but all strength will only be repressing the doubt, it cannot destroy it.

No doubt is ever destroyed by strength, remember it. By strength you can force it into the unconscious, you can go on forcing it into the basement of your being, you can force it so deep that you completely forget about it – but it is there. And the deeper it goes, the more dangerously it is there. It will affect your total being, your very quality, and it will affect it in such an indirect way that you will not even be able to detect it. It will become a cancer in the soul.

No, unless you know, doubt remains.

I have heard....

When the late King George VI was a lad, he stood one winter morning with his older brother Edward, their noses pressed against a window of the palace, looking enviously at a group of cockney urchins playing snowball outside the palace.

Finally the temptation became too great for them and, seeing an opportunity as the governess left the room, they put on hats and coats and slipped outside to join the happy group.

Soon a badly aimed snowball, smashing right through the window of the palace, brought the palace guard running on the double. In no time at all the sheepish group of youngsters was ushered into the presence of the precinct sergeant.

'What's your name, boy?' the sergeant asked the first in line.

'My name is Edward, Prince of Wales,' said the boy, standing haughtily at attention.

'A smart guy, eh?' said the sergeant. 'And what's your name?' he asked the second in line.

'My name is George, Duke of Windsor,' said the second lad.

By this time the sergeant was furious. 'I've never seen such a bunch of liars in all my life,' he exploded.

'And what's your name?' he asked the next little fellow.

The little boy hesitated a moment, then wiping his nose on his sleeve, he replied, 'I'm going to stand wiv' my buddies, guvnor... I'm the Archbishop of Canterbury.'

Yes, you can say you are the Archbishop of Canterbury but deep down you know you are not.

And the significant thing is what you know deep down. If you are, you are. Then there is a totality, no hesitation. Then you are totally into it.

But when you only believe, you know it is not so. That creates a split. You become two. A duality arises. All belief creates schizophrenia. How can you be happy with schizophrenia? It is not possible.

And you say: I FOLLOW ALL THE PRESCRIBED RULES OF MORALITY. Religion has nothing to do with morality. A religious man is moral but he has nothing to do with morality. A religious man is naturally moral – it is not that he follows all the prescribed rules of morality, a religious man is naturally, spontaneously, moral. He has no idea of what is good and what is bad. He never chooses. The good simply happens. It is part of his religiousness.

The moment you understand that you are part of God, then all immorality disappears. Not that you have to drop it, it is simply not found. And when there is no immorality, what is the need to follow moral rules? Only immoral people follow moral rules, only immoral people need to follow. A moral person has no rules to follow. His morality is innocent. He is good because he feels that being good brings more and more happiness. He is good because he is happy. Happiness brings more good to his life; more good brings more happiness to his life.

You will be unhappy because really you want to be immoral. And you have to curb and cut and you have to always force yourself to be moral. You are not being natural. You will be unhappy. And these moral things will not satisfy you. They are false. They will not make you more happy.

It is as if one is eating the menu rather than eating the food. Food satisfies, but the menu... you can go on eating it, it will not satisfy. It is not food. The rules that have been given by others to you are menus, they are paper food not real food. The real morality arises in your being. Become more meditative rather than becoming more moral. Morality follows meditation. And then you will be happy.

And you say: I HAVE ALWAYS LIVED A LIFE OF DISCIPLINE. The word 'discipline' is very beautiful but it has become very, very wrongly associated with the idea of control. Discipline comes from the same root as disciple. Discipline means become a disciple. And disciple means nothing but the capacity to learn. A disciple is one who is ready to learn. A disciple is one who has an open mind. A disciple is one who has not become closed, who does not say, 'I know.' He says, 'I am open, available, to learn, to know more. And I am ready to risk all that I know if something unknown can be known.'

A learner is a disciple. And a disciple is in discipline. You cannot be in discipline unless you are with a Master. And remember the paradox of it: a Master never enforces any discipline on you, a Master simply makes himself available to you. Seeing him, loving him, feeling him, a discipline starts arising in you.

And remember, there cannot be a fixed discipline for everybody. Everybody has to find his own discipline because everybody is so unique, everybody is so individual. When you follow a dead discipline you will be putting a structure on your being. You will not grow naturally and you will not grow into yourself.

If you follow Mahavira's discipline... it was good for him, certainly good, but you are not another Mahavira. There will never be another again. God never repeats. God always creates a unique person. No two persons are alike – they never have been, never will be. Yes, Mohammed has a discipline of his own. It was beautiful for him. It was beautiful for him only because it grew out of him; he never followed anybody else's discipline. But if you follow it, it will be just a dead structure. How can life be happy caged in a dead structure?

Hence the insistence of Sufism to find an alive Master – because an alive Master will not give you a dead structure. An alive Master will give you only an insight into your own being. An alive Master will give you only a vision of what is possible. And then you start working on your own. Everybody has to find his own discipline.

And remember another thing too. Even when you have found your discipline it is not going to remain like a character. It will change every day. New situations and new disciplines will arise. You will have to respond to new situations in a new way. You cannot just carry a guidebook in your mind and you cannot go on behaving according to that guide book. Then you will not be responsible, then you will not be responding to the situation that is facing you, then you will have a ready-made rule – and then happiness is not possible.

Happiness is a function of freedom. Only free people are happy people. Let this be remembered always and always: freedom brings bliss, freedom brings benediction.

If you are unhappy that is simply logical. You have earned it. Now drop your belief and drop your discipline and drop your so-called rules of morality.

And when I am saying 'Drop it' don't misunderstand me – because sometimes people misunderstand. Somebody has asked: I understand you TO SAY THAT KNOWLEDGE IS A BARRIER. SHOULD I BURN ALL THE SCRIPTURES I HAVE ALWAYS WORSHIPPED? I have not said that. There is no need to burn the scriptures. That will not help. Your mind is not going to change by burning the scriptures. Your mind will be the same and you will find another kind of scripture. Maybe I will become your scripture, but that will be the same. You will have something to cling to. Your mind wants to cling to words, principles, doctrines. Rather than burning the mind you are asking about burning the scriptures. What have those poor scriptures done to you? Why be so angry with them?

You remind me of a man, a man who came home on three occasions and, finding his wife on a couch with another man, decided he had had enough and threw away the couch.

But what does the couch have to do with it?

You can burn the scriptures and you can throw away the rules but again you will find something. The situation does not change so easily. Something has to change within you.

Always remember that whatsoever I am saying here concerns your consciousness, concerns your innermost centre. Do some thing there. Outer things don't matter. Scriptures are so worthless that by burning them nothing will be attained. If something can be attained by burning the scriptures then they have some value. They don't have that value. Not even that much value do they have.

But burn the mind that clings to the scriptures, burn that mind that wants to depend on something, burn that mind that always avoids responsibility, burn that mind that seeks dead, fixed rules, is obsessed with fixed things and is afraid of free flow, is afraid of dynamism. Why not live a life with free consciousness? Why not live a life without rules? You have lived a life with rules and you feel miserable. Now if you are really feeling miserable and you want to get rid of that misery then the only thing that can be done is a radical change. Now start living a life without rules.

Why do people cling to rules? Because to live free means one has to be very much aware. Those rules give you an opportunity not to be aware. You can depend on them, you need not be aware. If someone says something you have a ready made answer; you need not be attentive to what is being said. And you need not be creative in your response, you already have an answer. You can remain sleepy and still you can answer.

It happened in a church.... The priest asked, 'Those who are ready to go to heaven or want to go to heaven should stand up.'

All stood up except one man who was fast asleep and snoring.

Then the priest said, even more loudly, to wake him up, 'Now those who want to go to hell they should stand up.'

And he shouted so loudly that the man just jumped up. He had not heard what had happened but he looked around and he found himself and the priest standing. He said, 'Sir, I don't know what we are voting for but we both seem to be voting for it.'

This is the situation. People are fast asleep and snoring and life can go on. With fixed rules there is safety, comfort, convenience. Drop that comfort, drop that convenience, drop that safety. Start living a dangerous life. And a life is life only when you live it dangerously, when it is a great adventure, an exploration always in the unknown.

Don't carry any rules – that's what is meant by burning the scriptures. And don't carry any fixed disciplines. Remain available and act, don't react. Act out of your consciousness. Be a mirror and act out of that mirror-like consciousness. And you will be happy, you will be tremendously happy.

That happiness is yours, and just for the asking. 'Knock and the doors shall be opened unto you. Ask and it shall be given. Seek and you will find.' It is all yours, and just for the asking.

CHAPTER 3

Tariqa – the Method

13 August 1977 am in Buddha Hall

SHAH FIROZ, WHO IS REMEMBERED AS THE TEACHER OF MANY VERY DISTINGUISHED SUFIS, WAS OFTEN ASKED WHY HE DID NOT TEACH THEM FASTER.

HE SAID, 'BECAUSE EVEN THE MOST DEDICATED WILL, UNTIL A CERTAIN POINT OF UNDERSTANDING, NOT BE TEACHABLE AT ALL. HE IS HERE IN THE FLESH, BUT ABSENT IN EVERY OTHER WAY.'

HE ALSO RECITED THIS TALE.

THERE WAS ONCE A KING WHO WANTED TO BECOME A SUFI. THE SUFI WHOM HE APPROACHED ABOUT THE MATTER SAID, 'MAJESTY, YOU CANNOT STUDY WITH THE ELECT UNTIL YOU CAN OVERCOME HEEDLESSNESS.'

'HEEDLESSNESS!' SAID THE KING. 'AM I NOT HEEDFUL OF MY RELIGIOUS OBLIGATIONS? DO I NOT LOOK AFTER THE PEOPLE? WHOM CAN YOU FIND IN ALL MY REALM WHO HAS A COMPLAINT AGAINST ME ON THE GROUNDS OF HEEDLESSNESS?'

'THAT IS PRECISELY THE DIFFICULTY,' SAID THE SUFI. 'BECAUSE HEEDFULNESS IS SO MARKED IN SOME THINGS, PEOPLE IMAGINE THAT IT MUST BE A PART OF THEIR TEXTURE.'

'I CANNOT UNDERSTAND THAT SORT OF REMARK,' SAID THE KING, 'AND PERHAPS YOU WILL REGARD ME AS UNSUITABLE BECAUSE I CANNOT FATHOM YOUR RIDDLES.'

'NOT AT ALL,' SAID THE SUFI, 'BUT A WOULD-BE DISCIPLE CANNOT REALLY HAVE A DEBATE WITH HIS PROSPECTIVE TEACHER. SUFIS DEAL IN KNOWLEDGE, NOT IN ARGUMENT. BUT

I WILL GIVE YOU A DEMONSTRATION OF YOUR HEEDLESSNESS, IF YOU WILL CARRY OUT A TEST AND DO WHAT I ASK IN RESPECT TO IT.'

THE KING AGREED TO TAKE THE TEST, AND THE SUFI TOLD HIM TO SAY 'I BELIEVE YOU' TO EVERYTHING WHICH SHOULD BE SAID TO HIM IN THE ENSUING FEW MINUTES.

'IF THAT IS A TEST, IT IS EASY ENOUGH TO START BECOMING A SUFI,' SAID THE KING.

NOW THE SUFI STARTED THE TEST. HE SAID: 'I AM A MAN FROM BEYOND THE SKIES.'

'I BELIEVE YOU,' SAID THE KING.

THE SUFI CONTINUED: 'ORDINARY PEOPLE TRY TO GAIN KNOWLEDGE, SUFIS HAVE SO MUCH THAT THEY TRY NOT TO USE IT.'

'I BELIEVE YOU,' SAID THE KING.

THEN THE SUFI SAID: 'I AM A LIAR.'

'I BELIEVE YOU,' SAID THE KING.

THE SUFI WENT ON: 'I WAS PRESENT WHEN YOU WERE BORN.'

'I BELIEVE YOU,' SAID THE KING.

'AND YOUR FATHER WAS A PEASANT,' SAID THE SUFI.

'THAT IS A LIE!' SHOUTED THE KING.

THE SUFI LOOKED AT HIM SORROWFULLY AND SAID: 'SINCE YOU ARE SO HEEDLESS THAT YOU CANNOT FOR ONE MINUTE REMEMBER TO SAY "I BELIEVE YOU" WITHOUT SOME PREJUDICE COMING INTO PLAY, NO SUFI WOULD BE ABLE TO TEACH YOU ANYTHING.'

RELIGION exists in three dimensions. That is the original source of the concept of Trinity, or the Hindu idea of trimurti – the three faces of God.

Or we can say that religion exists on three planes – because man exists on three planes. Man exists in the body, in the mind, in the soul. Religion also has a body, a mind and a soul. If you only exist in the body you cannot relate to any other religion except the outermost. If you exist as a psychology – as a mind, as a psyche – then you can relate to the second layer of religion, otherwise not. And until you start existing as a soul, there is no possibility of coming to encounter the innermost core of religion – tasawur, the ultimate, what the Sufis are searching for.

The Sufis have three names for these three planes. They have to be understood; they are very significant.

The first is called sharia. sharia means the body of religion. It may be alive, it may be dead – both are possibilities. When a Buddha is alive, sharia is alive. When a Mohammed is alive, sharia is alive

– because Mohammed breathes life into it. But when Mohammed is gone there will be a corpse. The corpse resembles the real body but it is not; it only resembles it. When life leaves you, your corpse will just look like you – but it is not. The real has left, the subtle has left. Only the gross is lying there on the ground. That creates trouble because people become so much acquainted with the face that they go on believing that the corpse is alive.

Islam is dead. When Mohammed was there to breathe life into it, it was a totally different kind of religion. That is called sharia. sharia means exotericism – the ritual, the formal, the Sunday religion. It does not affect you at all. It gives you a certain respectability in the society. It is more social than spiritual. And it is more political than religious. Islam without Mohammed and Hinduism without Krishna and Buddhism without Buddha are nothing but garbed political standpoints. In the name of religion politics continues.

When God is not there to breathe into the body, the Devil starts breathing into it. So a dead body is not only dead, it is very dangerous. It can be possessed by the Devil. The politician is the Devil. When the saint is gone the body is there – somebody can enter into it, somebody can start having that body. It resembles the real. When the saint is gone the priest will use it, the politician will use it, and many will be deceived by it because they know only the face.

Think of it in this way. When you look at another human being, do you know anything more than the face? Even your beloved, even your child – do you know anything more than the face? Have you ever penetrated farther than the face? Your acquaintance remains very superficial; it is not even skin deep. It remains formal – of the form. But the face is not the person, the personality is not the person. The outer shape is not the inner reality. Will you be able to recognise your woman if she comes as a spirit? You will not be able to. Will you be able to recognise your own child if the child comes as a spirit, not as a body? You will not be able to recognise it at all. You will get so frightened, you will think that a ghost has come.

Once a woman was brought to me. Her husband had died. Three months had passed but she was still in agony, tremendous agony – crying and crying and weeping and not eating and not sleeping. It was okay for a few days, the relatives tolerated it, but then it became too much – she was driving the other people of the family mad too. So they brought her to me.

I asked her what she wanted. She said, 'I want my husband back. I cannot live without him. Life is meaningless without him.'

I said, 'Okay, I will arrange for you to have a meeting with your husband.' She could not believe what I was saying because she had said the same thing to many people and they all had consoled her – as people do console. But I said, 'Yes. I will arrange a meeting. You go into that room, close the doors, sit silently there and within half an hour your husband will be standing before you – as a spirit, remember.'

She said, 'As a spirit? What do you mean?'

I said, 'There will be no body. You have burned the body already. He will come as a ghost.'

She said, 'I cannot go into that room. If he comes as a ghost I will be very scared. As it is I am already suffering too much – no more suffering! Please, don't do it to me.'

I said, 'But you loved the man so much....'

'Yes,' she said, 'I loved the man, but not as a ghost!'

Nobody loves you as a spirit. That is why love never satisfies.

Since that day she has calmed down. I had told her then, 'Calm down within three days otherwise I will persuade your husband to visit you.' And I went to her house every day to enquire whether she had calmed down or not. The third day she said, 'Now you need not come. I have calmed down for my whole life! You have scared me so much; in the night I cannot even sleep. A little noise outside, somebody walking, the policeman passing, and I become afraid. Maybe he's coming!'

And for the same husband she was crying and weeping and calling; she was ready to die. But she was not ready to encounter him without his body.

But don't laugh at her, you will not be able to do that either. We know people only by their faces. Why? Because we know ourselves only by our faces as seen in the mirror. You would not recognise even your own head if you had not seen it in a mirror before – or would you? If you had never seen yourself in the mirror, and some day somebody brought your head in front of you, would you be able to recognise it? You would not recognise it at all. Your acquaintance with yourself is also very superficial. It's okay with the others, you look at them from the outside; but at least with yourself you are not outside, you are inside – can't you look at yourself from the inside? No, even to look at yourself you need the help of an outside mirror. So the mirror reflects, and you become an outsider to yourself – then you can see. And then you know that face, that body, that form.

Our so-called knowledge of ourselves and others is very much body-rooted. Hence we never enter deeper into any other dimension than the body. That dimension is called sharia. It is the outer dimension of religion. When a Mohammed walks on the earth, or a Buddha, or a Mahavira, you simply watch the body. You watch his behaviour. You watch how he sits, what he eats, what he wears, how he talks, his gestures – you watch these things. And out of these things you create a certain discipline and you start following that discipline. This is a dead religion; this is a corpse religion.

At this point Mohammedanism exists, Hinduism exists, Christianity, Buddhism, Judaism.... All the 'isms' exist at this point. The crowd believes in sharia, that's why the crowd always remains irreligious. The crowd as such is irreligious. You can find only individuals religious, never a crowd. A crowd, by its very nature, is insane; a crowd, by its very nature, is political, never religious. In fact, if you are alone you cannot be political. Have you ever thought about it?

If you are left alone on the earth you can't be political. For politics the other is a must. If you are left alone on the earth you can be religious, there will be no hindrance, but you cannot be political. Politics needs the crowd, the collective mind. Religion needs only you – you are enough unto yourself. Your very aloneness becomes the passage towards religion. That's why when a person wants to be religious he goes into aloneness, he seeks solitude. He goes to the mountains or to the desert. He wants to escape from the crowd because the crowd is basically mad.

Soren Kierkegaard, one of the most perceptive thinkers of the West, has said: 'The crowd is the untruth.'

Truth is always individual – a Buddha has it, a Mohammed has it, a Jesus has it. Truth is always a flowering of the individual consciousness, but the crowd never has it. The crowd always has the untruth. Even from a Buddha or a Christ or a Mohammed the crowd gathers the superficial: what he eats, when he goes to sleep. People even come and ask me. They say. 'Osho, when do you go to sleep? What hour exactly? – because we would also like to follow it.' For what? 'What do you eat – what vegetables, what fruits? – because we would also like to eat in the same way.' For what?

But that's how the mind of the crowd functions; it always goes for the non-essential. What I eat is meaningless, what I am is meaningful. What I do is irrelevant, what I am is relevant. Man is not equal to his behaviour, he is more than that. And the greater the man, the bigger the difference.

Ordinarily a man is exactly like what his behaviour is. What you do, that you are. But when a Buddha is there then the is very, very ordinary and what he is, is tremendously extraordinary. The distance is so vast that you cannot fathom his being through his behaviour.

But the modern mind suffers very much from this disease. You can go and see. B. F. Skinner and other psychologists – Pavlov and others – just watching the behaviour of rats to decide what the human mind is. Watching the behaviour of a rat to decide about man...!

A rat is just his behaviour. He has not yet grown an individuality, he has not yet grown a self. But one thing has to be said in favour of Skinner and others of his kind: about the mass they are right, about the crowd they are right. The crowd has the same state as the rat. But they miss the exceptional, and the exceptional is the essence of humanity.

They can explain your behaviour through the study of rats, but they cannot explain a Buddha or a Mohammed. But they try – and there they go berserk.

The sharia is created by watching the behaviour of the enlightened person. And it is okay when the enlightened person is in his body, but when he has disappeared from it then what will you do? You will start worshipping the body, the clothes. And sometimes it happens that when a great man dies – like a Mohammed or a Buddha – for a few days something hovers around him, as if he is still alive. That also creates trouble.

You must have heard the famous Greek story.... The story is told that the runner of Marathon was dead an hour before he reached Athens. He was dead yet he still ran. And as a dead man he announced the victory of the Greeks.

It is a beautiful myth. It shows that the dead Masters act for a while as if they were still alive. But only a little while – one year, ten years, fifty years, perhaps. In any case, a finite period. Yes, this happens.

When a Mohammed disappears from the body, the body has tasted so much joy, the body has known so much celebration, that it goes on dancing – the runner goes on running. That myth is really beautiful and meaningful. At least about the great Masters it is true – for a few years things go on happening as if they are still alive.

This happens because of the tremendous energy released by the dying Master. His very place becomes a sacred place for pilgrimage. That's how a Mecca is created; that's how Kailash becomes

of great significance; that's how Jainas have Gimar and Shikharji. On the mountains of Shikharji, twenty-three Jaina teerthankaras have died – out of twenty-four. Out of twenty-four great Masters, twenty-three Masters have died on a small hill. The whole hill has become suffused with the vibe of the beyond.

But that continues only for a while – that also creates a problem. Then the disciples think that the corpse is still alive because things go on happening. When I am gone things will go on happening for a few years and for those who are deep in love with me it will be as if I am still alive. Naturally, they will think that everything is as it was before.

But that is a fallacy. Once the man is gone, within a few years time those vibes that were created, and the echo of those vibes that were created, will by and by disappear into nothingness.

The sharia is the superficial core of religion – the body. Beware of sharia.

The second layer is called haqiqa. The sharia is the circumference of a circle – haqiqa. The word 'haqiqa' comes from 'haq'. 'haq' means truth – pure truth. haqiqat! That's why Mansoor declared, 'an-el-haq! – I am the Truth.' haqiqa means the truth, pure, uncontaminated by anything. haqiqa means the centre of the circumference, the very soul of religion.

At the point of sharia there is Mohammedanism, Hinduism, Judaism, Buddhism; at the point of haqiqa there is Sufism, Zen, Hassidism, Yoga. Remember it. To become a Mohammedan is not of much use, but to become a Sufi is immensely valuable. To become a Buddhist is just changing your clothes, but to become a follower of Zen is really moving towards transformation. To remain a Jew is nothing, but to be a Hassid is great splendour.

This is the second point, the innermost core.

At the first, sharia, there is politics, society, morality and a thousand and one things. Because of sharia the Koran is so full of social rules – so full of social rules. Because of sharia the Vedas are so full of rubbish. Because of sharia Manusmriti reads only as if it is a treatise on law. Only few and far between will you find real statements about religion. They are there – even in Manusmriti they are there. In the Vedas they are there, in the Koran they are there, but only few and far between. Only if you are really in search of them will you be able to find them, otherwise the diamond is lost in the mud – the mud is too much. The mud is sharia; the diamond is Sufism.

Always rush towards the centre; never become too attached to the body. Create this continuous awareness of looking into depth, of looking into the centre of the circumference. And the circumference is big, the centre is very small. Islam is a great crowd, so is Hinduism, so is Christianity. Sufis you can count on your fingers; Yogis you can count on your fingers; Hassids or Zen Masters you can count on your fingers. They don't exist like the crowd, you will have to search for them. And if you have a real desire to find them, only then will you find them – otherwise you will miss.

For the sharia you need not go in search anywhere, the sharia comes in search of you. The sharia comes to convert you to Islam and the Buddhist monk comes to convert you to Buddhism. But if you want to search for a Sufi or a Hassid you will have to move, you will have to become a sincere

seeker. And you will have to learn many things on the way – because for one real Master there are ninety-nine false Masters. And the false will appeal to you more because you are false. The false will appeal to you more because you understand the language of the false. The real may not appeal to you at all, the real may sometimes create fear in you.

You will resist the real Master and you will fall and become a victim of the unreal. Beware of that! You are unreal, so naturally you are attracted by the unreal. The unreal promises you things that you want. He will say, 'If you follow me, you will have more wealth, you will have more power, more prestige, this and that....' 'That's what you are seeking.

The real can only promise one thing: 'If you come close to me, you will die.' The real can promise only death. The real can promise only one thing: 'I am going to destroy you utterly' – because only after death is the resurrection. The real Master is a cross; the real Master is a door into death. You disappear into him. Yes, you will come out, but you will come out a totally new being. The real Master is a fire – one gets frightened, one feels very much afraid, one remains aloof. From far away one watches a real Master.

Just the other day there was a young man – he is very young – who said that five or seven years before he had promised Guru Maharaji that he would devote his whole life and his work to him. Now he is in trouble. He does not feel that he is growing in any way. He has not gained a small, even the smallest insight through this contact or relationship. But now the promise that he has given.... Now he thinks that he is being very religious because he goes on clinging to his promise. It is not religion, it is ego. Now he cannot accept the idea of dropping his promise because that hurts the ego: 'You are a man of your word. Once you have given the word you have to follow.'

But this seems to be stupid. If you are not getting well, getting integrated, if you are not growing, then one needs the courage to drop it. And in these five years you have become wiser than you were when you gave the promise. A stupid mind gives a promise, and for five or ten or fifty years you go on following the same promise knowing perfectly well that nothing has happened – is it not suicidal? How can the past be binding? I am not saying don't give promises and I am not saying don't fulfil your promises. Give promises, fulfil them, but when you come to see that nothing is happening then be courageous enough to drop the ego. This is just egoistic.

I was reading a story....

A man lived a very religious life – religious in the sense of sharia. He followed all the rituals of his religion, he followed the moral precepts that his religion prescribed, he followed a Master – and yet both were in the same boat. He followed the Master because the Master was very, very perfect in following the same principles that he was following. He was ahead. The Master was an extremist; he was absolutely devoted to the dead word, the dead letter. The scripture was his soul. He would not move an inch on his own. He was already a dead man. But he was perfect as far as ritual was concerned; you could not find a single fault in him. He was faultless. And this man followed him.

Then one night he dreamed a dream. He dreamed that he died and went up to meet St. Peter, asking, 'Can I come into heaven?' He was very confident about it because he had followed perfectly whatsoever had been told to him. He had followed all the commandments mechanically, never committing a single error. So he was very certain.

He asked, 'Can I come into heaven?' That was just to be polite.

'Good heavens!' said Peter. 'This is not heaven.' Peter then explained that the Pearly Gates were much higher up and could only be reached by a long ladder. He showed him a ladder which went up and up and disappeared somewhere in the clouds – beyond the clouds.

The man looked at the ladder and became frightened. The ladder seemed to be endless. The man said, 'When will I reach? This ladder seems to be endless!'

St. Peter said, 'Don't be afraid. It depends how long it is. For each person it functions differently. I will show you the way. You take this chalk and start climbing. For each sin of adultery, fornication, lechery, or whatever you have committed or you have thought of committing, go on marking with your chalk. Each sin has to be marked on one rung. When you have finished and you have made a mark for every single act or thought, you will come to the end of the ladder and the gate of heaven will be in front of you. So it depends. If you have committed many, many sins then it will be very long. If you have done very few it will not be so long. This ladder is flexible; it changes with the person who is climbing on it.

The man was very happy. He took the chalk and started climbing the ladder. He kept on going for ages. His legs ached, his arms ached, yet he met no one. And no sign of any gate. And the ladder was still the same, going beyond and beyond.

Then one day he got very fed up with the whole journey. But now he was stuck because to go back would take those same ages again. 'It is better to go on. Some day... Perhaps... There is a possibility, a hope.' And he was surprised – because although he had not committed any sins he had thought of committing all kinds of them, endlessly.

The ritualistic religion makes a man repressive. This SHARIA – the body, the dead body of a religion – makes you crippled in the body, but your mind becomes very, very imaginative about all kinds of wrongs. You fantasize; you commit them in the mind.

Your consciousness becomes more contaminated when things move in your mind than when you actually do them. When you actually do something, there is a possibility of getting rid of it by seeing it – its meaninglessness.

If you are angry, sooner or later anger itself will make you aware that anger is useless – not only useless, it is poisonous; not only poisonous, it is very destructive and suicidal. But if you go on only thinking of being angry, murdering people, destroying people, you will never come to an understanding. You will never become able to get rid of anger.

If you go into sex, sooner or later you will lose all the fantasies that you have been creating about it. Sooner or later it becomes a very ordinary thing. Sooner or later you start getting bored by it. But if you simply imagine, then you will never be bored. Then you are never going to become disinterested in it. One day or other sinners can drop it, but the saints, the so-called saints, they cannot drop it. They are sitting on a volcano.

This man was surprised because he went on marking those rungs on the ladder for ages and still they were coming and still he went on remembering. It was as if he had never done anything except commit sins in his mind.

Then one day, all at once, he saw his guru descending the ladder. He was very happy to see his Master.

'Ah, my Master!' he said, 'Are you by any chance going back for more disciples to bring to heaven?'

'No, you fool!' said the guru. 'I am going back for more chalk!'

Beware of the false gurus – they are many. The false guru will promise you things of this world; even if he is promising them in the other world he is promising the same things. He will promise you beautiful women in Paradise – firdaus. He will promise you streams of wine in paradise. But he is promising the same thing. He may promise you golden castles, palaces studded with diamonds in paradise, but diamonds and gold and silver and women and wine – they all belong to this world. He is simply titillating you; he is simply befooling you.

The real Master only promises one thing: your death. So wherever you find death waiting for you, then gather courage. You have to disappear for God to be.

This is the second dimension or plane of religion: haqiqa.

The third dimension or plane is called tariqa. tariqa means the path, the method... from the outer to the inner.

The outer is a circumference, the inner is a centre, and tariqa is the radius proceeding from the circumference to the centre – the initiative path that leads from outward observance to inner conviction, from belief to vision, from potency to act, from dream to reality.

This TARIQA – method, technique, path, way, Tao, Dhamma – is the whole science of religion. The circumference is there, the centre is there, but one has to move from the circumference because we are there and we have to use a certain radius. Only a radius can join the circumference to the centre. What is the radius that Sufis propose? They are called the people of the path because they have devised many techniques.

They have the most potential TARIQA – it can transform you, it can transform you utterly. They are not concerned with theology at all, they are only concerned with methodology. They are not worried about whether God is or is not. They say, 'Don't talk nonsense! Here is a way. Go through it and see for yourself. This is the way to develop your eyes – and then see whether God is or is not.'

They don't argue, they don't try to convince; they demonstrate. They say, 'Come with me. I know a window from where you can look into the open sky. Remaining closed in this dark room, how can I convince you that there is open sky – infinite?'

It will be as difficult as it was for the frog you have heard about, who lived in a small well. It is a Sufi story. One day it happened that a frog from the ocean came to the well – he must have been a tourist. He came into the well, introduced himself to the frog of the well, and said, 'I come from the ocean.'

Naturally, the frog asked, 'Ocean? What do you mean by ocean? What is it?'

And the frog from the ocean said, 'It is very difficult to describe, sir, because you have never left this well it seems. It is so small. But still I will try.'

The frog of the well laughed. He said, 'Nobody has ever heard about anything bigger than this well. How big is your ocean?' And the frog of the well jumped one third of the space of the well and said, 'This much?'

And the frog from the ocean laughed. He said, 'No, sir.'

So the frog from the well jumped two thirds of the space and said, 'This much?' Then he jumped the whole space and said, 'Now it must be exactly like this well.'

But the frog from the ocean said, 'It is impossible to describe. The difference is not of quantity, it is of quality. It is vast! It is not circumscribed!'

The frog from the well said, 'You seem to be either a madman or a philosopher or a liar. You get out from here! Don't talk nonsense!'

That's what the man of the world has always said to the mystic: 'Don't talk nonsense! Be practical and talk the language that we understand.'

Sufis don't say anything about God, they only talk about tariqa – they say: 'This is the way to know. You will have to know to know We cannot explain it to you. It is so mysterious that it will be almost a profanity to bring it to your level. Truth cannot be brought to your level; the only way possible, the only way left, is that you can be brought to the level of truth.' That is what tariqa is. Philosophy is an effort to bring truth to your level so that you can understand it. tariqa is to take you to truth so that you can see – so that you can see on your own.

Remember these three words.

Everybody exists at sharia, and at SHARIA YOU will remain miserable because you are existing with only a dead body. Everybody needs to move towards haqiqah; only at haqiqah can you be fulfilled. And to reach to the HAQIQA YOU will have to follow a tariqa, you will have to follow a method, a discipline, a Master.

And beware of the false Masters. They are there and they speak your language. They can be very convincing. Be a little more adventurous, courageous – seek somebody who can absorb you, who can transmute you, who can consume you, who is like a flame. The moth comes to the flame and is consumed – so is the disciple. He comes to a Master and is consumed.

And remember, before you reach to the real Master, to the authentic Master, to satguru, you will come across many false Masters. So don't get hooked. Even if you promise, you have to be alert that no promise can be binding unless it is fulfilling you. If it is fulfilling you then there is no need. That's what I wanted to say to the young man who said, 'I have promised to Guru Maharaji...'. Then why are you here? There is no need. If you are really growing there, there is no need to be here. The very fact that you are here shows that you are searching. And now, if you remain hooked with your so-called Guru Maharaji, then there is no possibility. Then I cannot be of any help because you

will not be able to take any help – because your heart will not be open, because you will not become part of me, you will not come close.

And another person has written to me that he has been following George Gurdjieff for a few years. Now Guru Maharaji is a false master; it is utterly stupid to follow him. But Gurdjieff was a real Master – a satguru, a Sufi. If you are following Gurdjieff, perfectly good... but Gurdjieff is no more. Even if Gurdjieff is no more, a real Master dead is more potent than an unreal Master alive.

But remember, if you can find a real Master alive you will not be going against Gurdjieff. No two real Masters are enemies; they cannot be. If you really followed Gurdjieff for eight years – as the seeker has written to me – if you have really followed him, then he has brought you here. Now if you want to create a barrier between me and you, in the name of Gurdjieff, it is for you to choose. But it will be your responsibility, don't blame Gurdjieff. He has brought you here. He has already done too much for you.

What I am saying is exactly what Gurdjieff was doing. Of course, I speak a different kind of language, I am a different kind of person. But only our fingers differ, the moon that we are pointing to is the same.

If you have been following a real Master and the Master is no more, then it is the responsibility of the Master to send you to another real Master so that your growth can continue. Now don't be obsessed by the past. Gurdjieff is no more – I am.

Soon I will not be here either. And remember, I would like to remind my disciples especially: if you really love me, when I am gone I will direct you to people who will be still alive. So don't be afraid of that. If I send you to Tibet or if I send you to China or if I send you to Japan or to Iran – go. And don't say that because you belong to me you cannot belong to another real Master. Just look in the eyes and you will find my eyes again. The body will not be the same but the eyes will be the same.

If your journey is not complete with me while I am here, if something is still to be done, completed, then don't be afraid. By dropping me you will not be betraying me. In fact, by not dropping me and by not following the real, the alive Master, you will be betraying me. Keep it in mind.

Jean-Paul Sartre has written something that I liked: 'People have often said to me about dates and bananas – you cannot judge them. To know what they are really like, you have to eat them on the spot, just after they have been picked. And I have always considered bananas a dead fruit whose real taste escaped me. The books that pass from one period to another are dead fruits too. In another time they had a different taste – sharp and tangy. We should have read Emile or the Persian Letters just after they were picked.'

I like this passage from Jean-Paul Sartre. Exactly so is the case with Masters. When they are alive they have a taste, sharp and tangy. When the fruit is right from the tree it has a totally different quality to it. A dead Master is like tinned fruit. You can open the tin and you can eat the fruit, but something will be missing. Be courageous and always trust in life. My love towards you or your love towards me should never become a hindrance. Love liberates. Love makes you free.

So don't be worried. If you have been following Gurdjieff for many years and you have come here, and now your heart starts throbbing with me, don't be worried. Gurdjieff was not very monogamous!

I know him perfectly well. And if he gets angry or anything, that is my problem. I will take care. But don't find excuses. When a Master is alive his TARIQA IS alive. It has a taste – sharp and tangy.

Taste a Master while he is alive. Fools worship death; wise people worship life.

Now the story.

SHAH FIROZ, WHO IS REMEMBERED AS THE TEACHER OF MANY VERY DISTINGUISHED SUFIS, WAS OFTEN ASKED WHY HE DID NOT TEACH THEM FASTER.

The same question is asked of me also, again and again. Many people come to me and they say, 'Osho, do something fast!'

I can understand your desire, I can understand your thirst, your longing for it. But nothing can be done fast. There is no shortcut. Shortcuts are promised only by the false teachers. There is no shortcut. Growth is arduous and nothing can be done faster than you can absorb. There is a certain limit to your absorption, there is a certain limit to your intelligence. Once you have absorbed something your capacities become bigger, then something more is possible. When you have absorbed that then your capacities become still bigger, and something can be done again. And that's how it goes. Growth is slow.

Growth is not like seasonal flowers. Growth is slow. It is like great trees that take hundreds of years to grow. But then they can have a dialogue with the stars. Seasonal flowers are only there for a few weeks. They come fast, they go fast. They are like dreams, they are not really real. They only pretend to be here. Be a real cedar of Lebanon. It takes time, it is hard. When you start rising towards the sky and the clouds and the moon and the stars, it is hard. It is hard because you have to grow roots, deep roots into the earth. The tree grows in the same proportion – if it has to grow a hundred feet into the sky, it has to grow a hundred feet underneath the earth. Those roots take time.

You don't see the roots. Roots are not visible. When you come to a Master, the Master sees your roots. He sees how many roots you have. If you suddenly grow too fast and the roots are not ready to hold you that big, you will fall down, you will topple down. You will not be able to grow at all. And once you have fallen down it is very difficult to get rooted again.

So no Master can help you faster.

This speed mania has to be dropped. There is no need. Each step has to be enjoyed and celebrated.

Just the other night a young sannyasin came. She took sannyas in her own country. I had sent her a name – Yatra. Yatra means pilgrimage. Last night she came and she was a little puzzled and troubled. She said, 'I did not enjoy the name very much Just pilgrimage? No goal?'

She represents the Western mind – the goal is important, not the pilgrimage. Here in the East our perspective is totally different. The pilgrimage is important; the goal is just an excuse for the pilgrimage. Who bothers about the goal? Each moment passing on the way is so beautiful, it is so glorious, each tree and each bird that you come across is so infinitely beautiful, who bothers about the goal? Each moment is the goal.

But I can understand her worry. She must have started thinking in her mind, 'Pilgrimage, pilgrimage, pilgrimage.... Then when and where does it end?' It ends nowhere. In fact, if it ends somewhere it will be very sad. Then what will you do? Then what next? Then you will be stuck with God sitting before you and you sitting before God; you will become like wife and husband – stuck. What will you do next? There is no other God and there is nowhere to go.

No, God is not a goal; God is a pilgrimage. Let it be understood well.

The idea of the goal is the idea of the greedy mind. And when you think of the goal, naturally you think of being fast. What is the point? Why go by bullock-cart? Why not go with jet speed?

And there are false Masters like Maharishi Mahesh Yogi, who says that his method is a jet speed method. No method, no TARIQA, IS a jet speed method; no TARIQA can be. But it will attract people because people want speed. They want something to happen immediately. So promise them that with ten or twenty minutes in the morning, ten or twenty minutes in the evening, they will be enlightened within two or three weeks. They will not become enlightened, but who bothers about their wherever they want to go – they can go to hell! They have paid their fee.... And other fools are there, they will be coming. You can always depend on fools, they are very dependable people.

Speed is unspiritual. The very idea of speed is unspiritual. Why not enjoy each moment of life? Then each moment becomes a goal unto itself Then each moment is intrinsically valuable; it cannot be sacrificed for anything else. When you are going towards a goal you don't look by the side – the trees are standing there and are waiting for a little caress from you, and the birds have been singing, singing for you. And you are hurrying. How can you look here and there? And a child was there smiling at you, and you missed. And a woman was crying, and you missed her tears. And a rose has flowered, and you were in such a hurry you could not see it.

Yes, you can go at jet speed. Where are you going? You will miss the whole pilgrimage. And if you miss the pilgrimage there is no goal, there is no other goal. Life is its own goal.

SHAH FIROZ, WHO IS REMEMBERED AS THE TEACHER OF MANY VERY DISTINGUISHED SUFIS, WAS OFTEN ASKED WHY HE DID NOT TEACH THEM FASTER.

HE SAID, 'BECAUSE EVEN THE MOST DEDICATED WILL, UNTIL A CERTAIN POINT OF UNDERSTANDING, NOT BE TEACHABLE AT ALL.'

You can only teach so far – then you have to wait for the teaching to be absorbed. If somebody is ill you give him medicine in a certain quantity. You cannot pour in the whole medicine, the whole course, immediately. That will kill. Rather than bringing health it will bring more illness. You can give only in a certain quantity. The quantity, how much he can absorb, will be decided by the person's capacity. When he has absorbed that, he will become a little more healthy and then he can absorb a little more... and so on, so forth. Exactly that is the case.

'BECAUSE
EVEN THE MOST DEDICATED WILL, UNTIL A CERTAIN POINT OF UNDERSTANDING, NOT
BE TEACHABLE AT ALL.'

So one has to wait until he grows again, opens a little more, becomes ready, has a little more space, then again he can be taught.

'HE IS HERE IN THE FLESH, BUT ABSENT IN EVERY OTHER WAY.'

When the seeker comes to the Master for the first time, he comes only as a body.' HE IS HERE IN THE FLESH, BUT ABSENT IN EVERY OTHER WAY.'

So one has to start with SHARIA, because you are in the body. People come to me: 'Now what is the point of changing our clothes? Can't we become sannyasins from within? What is the need of orange clothes and the mala and the new name? Can 't we become sannyasins from within?' Certainly, but you will have to wait. You are using the word 'within' without even knowing the meaning of it. You have never been within. You have lived in the body, with the body. These are the same people who pay too much attention to their clothes. In fact, to protect their old clothes they are bringing in this argumentation: what is the point of changing the clothes? These are the same people.

One Indian woman wanted to take sannyas but she said, 'I am ready for everything, but I have got three hundred sarees and I love them, and they are my only love. I can leave my husband if you say so. I can leave my children – I am fed up and tired – but three hundred sarees? Just think.' I know the woman. I have stayed in her house in the past and I know that she has really a great collection of beautiful sarees – the most costly possible. And it takes hours for her to choose which one to use that day.

It was really a problem for me too! – because I would be going to a lecture, and the husband would be sitting there in the car, and I would be sitting there, and he would be honking the horn... and she would not come. And he would say, 'She must be choosing a saree.'

Now she says, 'What is the point of changing the clothes? Can't one become enlightened in any other colour?' Now this is argumentation. And I know this woman; she is a saree – nothing else. Within the saree you will not find anybody. She is just her body. For hours she stands before the mirror – they are very rich so she need not work. She has to do only one thing: to stand before the mirror. I told her once, 'Even the mirror will be getting fed up with you.'

One day Mulla Nasruddin was catching flies, and he caught three. He told his wife, 'I have caught three. One is male, two are female.'

The wife was surprised. She said, 'How did you know that one is a male and two are female?'

He said, 'Two were sitting on the mirror and one was sitting on the newspaper! '

That's how things are. You ask me, 'What is the point of changing the clothes? ' You are clothes and nothing else – hence I have to change them.

Things start with SHARIA. Then, by and by, through TARIQA YOU will have to grow a psychology. People have a wrong notion that they have a psychology already. They don't have. You don't have a psyche, you have only heard the word. You have only a behaviour, you don't have a psychology

yet. That's why Gurdjieff used to say that the psychology has to be born, the science has not yet been born. the psychology is waiting to be born. Man has not an alert mind – how can there be a psychology? At the most there can be an engineering, a mechanics, a science of behaviour, but there cannot be any psychology. Only a Buddha can have a psychology. Yes, Shah Firoz can have a psychology. You cannot have a psychology. Right now you have only a behaviour pattern. That's all.

He says, 'THE DISCIPLE IS HERE IN THE FLESH, BUT ABSENT IN EVERY OTHER WAY.' SO he has to be made present in other ways. Only then, slowly, slowly, can teaching go deep into him. First the way has to be created, the psyche has to be created, the mind has to be created.

Now this is one of the most paradoxical efforts of a Master. First he has to create a mind, and then he has to destroy it. First he has to create a bridge from the circumference to the centre, and then he has to destroy the bridge – otherwise you will start moving to the circumference again. Create the bridge, and then destroy the bridge behind you. Then one day one settles at the centre. One becomes a Sufi. One has come to TASAWUR.

HE ALSO RECITED THIS TALE.

THERE WAS ONCE A KING WHO WANTED TO BECOME A SUFI. THE SUFI WHOM HE APPROACHED ABOUT THE MATTER SAID, 'MAJESTY, YOU CANNOT STUDY WITH THE ELECT UNTIL YOU CAN OVERCOME HEEDLESSNESS.'

Heedlessness means absent-mindedness, lack of awareness, or lack of alertness, consciousness.

'HEEDLESSNESS!' SAID THE KING. 'AM I NOT HEEDFUL OF MY RELIGIOUS OBLIGATIONS? DO I NOT LOOK AFTER THE PEOPLE? WHOM CAN YOU FIND IN ALL MY REALM WHO HAS A COMPLAINT AGAINST ME ON THE GROUNDS OF HEEDLESSNESS?'

Now, this is the man of SHARIA. He says, 'I fulfil all my obligations, my responsibilities, my duties. I am dutiful to my wife, to my children, to my people, to my country. Nobody has any complaint. Have you ever heard of anybody complaining against my alertness, awareness, responsibility? Who has told you that I am not heedful?'

This is what a Sunday church-goer says: 'I am religious.' This is what a Hindu says because every morning he performs his PUJA. This is what all the people who follow rituals say that they are doing. A Mohammedan thinks that he has become a Muslim because five times every day he does his NAMAZ. YOU can do it fifty times per day – it will not make you a Muslim. It will remain a ritual. You can perform it, you can perform it perfectly, you can repeat the exact words of the Koran, and still you will not be there. It will be just like a gramophone record unless your heart is in it, unless you do it with remembrance.

Just the other day I told you that Sufis talk about the state of GHAFLA – unconsciousness. Gurdjieff got the idea of man being asleep from Sufis. Gurdjieff used to say that man is a machine. Man is asleep, man is not – because awareness is not. This is a Sufi idea of tremendous value.

The state of GHAFLA – unconsciousness – has to be transformed into a state of JIKR – remembrance. That's what the Sufi meant when he said, 'MAJESTY, YOU CANNOT STUDY WITH THE ELECT UNTIL YOU CAN OVERCOME HEEDLESSNESS.'

'HEEDLESSNESS!' SAID THE KING.

He must have got angry. He must have felt it as an offence against him, as a complaint.

The Sufi said, 'THAT IS PRECISELY THE DIFFICULTY.'

Because you think you perform your obligations, you do your duties, do you think that you are a man of awareness?

'THAT IS PRECISELY THE DIFFICULTY. BECAUSE HEEDFULNESS IS SO MARKED IN SOME THINGS, PEOPLE IMAGINE THAT IT MUST BE A PART OF THEIR TEXTURE.'

And unless awareness becomes a part of your very texture, unless awareness goes so deep that even while you are asleep you are aware, it is not of much use. Ordinarily people look alert and are asleep. They walk on the streets, go to their jobs, do their work, come back home, have children, have a wife, grow a family, and die. And they remain in the state of GHAFLA, they remain asleep.

A man is called aware when he can fall asleep and still remain transparently alert deep down. Only then do Sufis say that this man has attained to JIKR – remembrance. And in this remembrance of one's being one starts feeling God, experiencing God – the window opens, the door is no more closed.

But people who are dutiful, doing their obligation, going to the mosque and the temple and the church regularly, start thinking that they are religious people. Precisely that is the difficulty.

I have heard....

A farmer had a very sick mule so he called the veterinarian. The vet brought his little black bag and upon arrival took the mule's pulse, temperature, and all the things that you do when you examine a sick mule.

The vet said, 'This is a very sick mule and I want you to give it these little white pills immediately. These white pills are very potent and will cure practically anything a sick mule has. But just to be sure, wait four hours and give the mule one of those red pills. They are so strong, they will cure anything.'

The farmer and the doctor met in about two weeks and the doctor asked the farmer what had happened to the mule.

'Well, I gave him the white pills like you told me, Doc. And I never saw so much reaction from one mule in all my life. He kicked down the barn door and the back fence and took off across the country. I thought I had lost my mule.'

'Did you lose him?' the doctor asked.

'You know, Doc, if I had not the presence of mind to take that red pill myself, the mule would have been long gone.'

But this man will start thinking that he has presence of mind, this man will start thinking that he has awareness.

In moments when a crisis arises everybody functions as if he is alert, then he falls asleep again. That's what happens. If somebody comes suddenly with a sword and jumps on you, for a moment you will become alert – the shock will bring you out of your foggy night. For a moment you will open your eyes; for a moment you will forget your forgetfulness; for a moment you will forget that you are an asleep person; for a moment you will be dragged out by the sword, by death, by the possibility of danger, into awareness – but only for a moment. Then it is gone again.

It happens sometimes to mountaineers climbing on a mountain. When they come to face a real danger, when death and life both are facing them simultaneously – a single step wrong and they are gone forever – then they feel a new kind of awareness arising in them. That's why so many people become attracted to mountain climbing. Mountaineering sometimes brings a joy. That's why many people are attracted to gambling. When you risk all, for a moment you become aware. That's why people are attracted to risky games – the car race. When you are really in danger you have to become alert because of the danger.

But the reason why people are attracted to these dangerous games – mountaineering, car racing, gambling etc. – is because the joy comes out of those small moments of awareness. A man who has been practising a TARIQA to become aware need not go climbing mountains or competing in a car race or gambling. He can make himself alert without any outer situation forcing him to be alert. He can make himself alert without any cause from the outside. And then his joy is infinite. That's what Hindus have called SATCHIDANANDA – utter bliss is his.

But awareness should become the very texture of your being.

'I CANNOT UNDERSTAND THAT SORT OF REMARK,' SAID THE KING, 'AND PERHAPS YOU WILL REGARD ME AS UNSUITABLE BECAUSE I CANNOT FATHOM YOUR RIDDLES.'

'NOT AT ALL,' SAID THE SUFI, 'BUT A WOULD-BE DISCIPLE CANNOT REALLY HAVE A DEBATE WITH HIS PROSPECTIVE TEACHER.'

Remember it. You can have a dialogue with your Master but you cannot have a debate. A debate from the very beginning, a discussion from the very beginning, prohibits discipleship. You can have a dialogue; a dialogue has a different quality.

What is the difference between a debate and a dialogue? The difference is that in a dialogue you are not carrying any prejudice, you do not have some obsessions of your own. You put aside your concepts. In a dialogue you want to understand, not to argue. You don't have an egoistic defence. In a dialogue you are open, you are ready to listen, to learn; you are ready to be transformed.

In a discussion, in a debate, you are resistant. You have an armour, you are in a fighting mood. One cannot fight with one's Master – if you do you are not a disciple and that Master is not your Master.

'... A WOULD-BE DISCIPLE CANNOT REALLY HAVE A DEBATE WITH HIS PROSPECTIVE TEACHER. SUFIS DEAL IN KNOWLEDGE, NOT ARGUMENT.'

A tremendously potent statement: 'SUFIS DEAL IN KNOWLEDGE....' Yes, they can show you the way to know, but they don't argue because they don't propose any philosophy. They have none. They are very non-philosophical people, almost anti-philosophical. They don't give you a dogma; not a single principle is proposed. They are physicians. They give you a medicine, and that medicine will open your eyes. They will give you a TARIQA, and that TARIQA will change you, will change your chemistry. And then you will be able to see something that you have never seen before.

By arguing, your chemistry cannot be changed, and without changing your chemistry you cannot be convinced of anything that you have not known already. God is unknown. You will need a different chemistry to know him. The Sufi provides you with knowledge of how to do it – knowledge about TARIQA, about method. But he provides no knowledge about principles.

'BUT I WILL GIVE YOU A DEMONSTRATION OF YOUR HEEDLESSNESS...'

Sufis are always giving demonstrations; they are very practical people, very scientific people. They say, 'It will be difficult now. I can argue but it won't help, I will give you a demonstration. You can see yourself whether you are a man of heedfulness or a man of heedlessness.'

'... IF YOU WILL CARRY OUT A TEST AND DO WHAT I ASK IN RESPECT TO IT.'

THE KING AGREED TO TAKE THE TEST, AND THE SUFI TOLD HIM TO SAY 'I BELIEVE YOU' TO EVERYTHING WHICH SHOULD BE SAID TO HIM IN THE ENSUING FEW MINUTES.

Now this is a small experiment in JIKR, in remembrance. The king has to remember to say – irrespective of the statement made by the Sufi – he has to say 'I believe you.' The king thought, 'This is so simple. This man seems to be a little stupid. If a man can become a Sufi so easily, can start on the path so easily....' The king was suspicious.

'IF THAT IS A TEST, IT IS EASY ENOUGH TO START BECOMING A SUFI,' SAID THE KING.

He must have said it in a way to ridicule the Sufi Master. But the Master didn't answer it.

NOW THE SUFI STARTED THE TEST. HE SAID, I AM A MAN FROM BEYOND THE SKIES.'

'I BELIEVE YOU,' SAID THE KING.

Listen.... Each statement is significant.

First the Sufi says, 'I AM A MAN FROM BEYOND THE SKIES.' Now this is an utterly nonsensical statement, a very philosophical statement. There is no way to prove it or disprove it. He is talking absurd nonsense, but the king can remember to say 'I believe you' because nothing is at stake. That is why people like metaphysics, philosophical argumentation. They are happy because nothing is at stake. How does it matter? If he says 'I am coming from beyond the sky' – okay, it is perfectly okay. The king is not going to be changed by it, the king has nothing to risk in it.

That's why people go to listen to great discourses on God, soul, esoteric principles, astral bodies, subtle bodies, and enjoy them very much. For these kinds of people theosophy has provided great literature. They are always talking about things which don't matter.

Mulla Nasruddin was saying to me one day, I and my wife never argue.'

I could not believe it! It seemed almost impossible that a wife and a husband did not argue. I said, 'Mulla, how do you manage it?'

He said, 'The day we got married we decided one thing: I will talk about great and lofty subject matters only, and she will take care of small trivia.'

I asked, 'For instance?'

He said, 'For instance, what house to purchase, what car to purchase, to what school to send the children, what kind of clothes I should wear, what kind of business I should do – these are small trivia. My wife settles them.'

He said, 'For example: whether God exists or not, whether war should be continued in Korea or not – things like that, great things. I decide great things, she decides small things.'

The king has no problem. This is such a great thing, let this Sufi say it.

The Sufi says, 'I AM A MAN FROM BEYOND THE SKIES.'

'I BELIEVE YOU,' SAID THE KING.

THE SUFI CONTINUED.

'ORDINARY PEOPLE TRY TO GAIN KNOWLEDGE, SUFIS HAVE SO MUCH THAT THEY TRY NOT TO USE IT.'

Now he is coming slowly down. It is a great statement still, but not as great as the first. But still the king is not touched. It remains outside the arena of the king.

'I BELIEVE YOU,' SAID THE KING.

THEN THE SUFI SAID: "I A LIAR.'

'I BELIEVE YOU,' SAID THE KING.

He must have said it very happily because that's what he wanted to say. When the Master was saying 'I come from beyond the skies' and when he said 'Sufis have so much knowledge that while ordinary people seek knowledge, Sufis try to find ways of not using it' he must have been thinking deep down inside that this man is a liar. And the Sufi has got the point.

'I BELIEVE YOU,' SAID THE KING. He says, 'I AM A LIAR.'

It is a great experiment in mind-reading. That's what the king was saying inside – that he was a liar. But the king still missed; he could not see the point.

'I BELIEVE YOU,' SAID THE KING.

THE SUFI WENT ON: 'I WAS PRESENT WHEN YOU WERE BORN.'

Now he is coming closer, but he starts from the very beginning, from the primal scream. He says, 'I WAS PRESENT WHEN YOU WERE BORN.' Now he is coming to the king, but he starts from the very beginning, from ABE – 'WHEN YOU WERE BORN'. Still not much is at stake maybe. Even if he was present, what does it matter?

'I WAS PRESENT WHEN YOU WERE BORN.'

'I BELIEVE YOU,' SAID THE KING.

'AND YOUR FATHER WAS A PEASANT,' SAID THE SUFI.

'THAT IS A LIE!' SHOUTED THE KING.

Now he forgot completely. This was the first statement really made about him – not actually about him but about his father – but it was coming too close. Now he forgot. Within a single minute he forgot that he had to remember to say 'I believe you'. And nothing much was at stake, just a simple prejudice. What is wrong if your father was a peasant? Just a small prejudice – 'I belong to a great family of kings. My father was a king, my father's father was a king – we have always been kings!'

'I WAS PRESENT WHEN YOU WERE BORN.'

The Sufi is coming closer. Then he touched the boundary.

'AND YOUR FATHER WAS A PEASANT.'

He has not yet said anything about the king – the king would have taken his sword out of its sheath if the Sufi had said, 'You are a thief!' He may have jumped on the Sufi.

'THAT IS A LIE!' SHOUTED THE KING.

THE SUFI LOOKED AT HIM SORROWFULLY AND SAID: 'SINCE YOU ARE SO HEELLESS THAT YOU CANNOT FOR ONE MINUTE REMEMBER TO SAY "I BELIEVE YOU" WITHOUT SOME PREJUDICE COMING INTO PLAY, NO SUFI WOULD BE ABLE TO TEACH YOU ANYTHING.'

A beautiful parable. Meditate over it.

Yes, this is exactly the case with the greater part of humanity. You cannot remember for a single minute. One day try a small experiment Gurdjieff used to give to his disciples – a modern version of the same experiment. Put your watch in front of you and watch the hand that shows the seconds, just for a single minute. Remember only one thing: I am seeing this second hand. Go on remembering only one thing. And you will be surprised. Not even seven, eight, ten seconds have passed and you have forgotten. Again you come out of your sleep, you remember for a few seconds – again you have forgotten. In a single minute, at least three to four times you will forget. You will not be able to remember a simple thing.

And no prejudice is involved. Nobody is saying that your father is a beggar or your father is a thief. Nobody is saying that your mother was a prostitute, nobody is saying that you are a bastard – nothing like that. Nothing is involved. Just a simple, factual statement – 'I am seeing the second-hand' – and again and again you will fall asleep. Again and again you will start thinking of something else and you will not be heedful.

Now the Sufis say that if a man has no awareness nothing can be taught. So the first thing to be taught will be awareness. And awareness takes a long time because you have lived many lives in unawareness. It has gone very deep in your blood, it has entered into your very texture, into every cell of your body; every fibre of your psyche is full of sleep.

This sleep has to be broken. Once this sleep is broken then... then the disciple is ready to learn. It will depend on how aware you are. The Master can pour in only that much.

A small parable....

There was a tradesman in a small village in the East who sat on his knees in his little shop, and with his left hand he pulled a strand of wool from the bale which was above his head. He twirled the wool into a thicker strand and passed it to his right hand as it came before his body. The right hand wound the wool around a large spindle. This was a continuous motion on the part of the old man who, each time his right hand spindled the wool, inaudibly said, 'la illaha illa'llah.' There could be no uneven movement or the wool would break and he would have to tie a knot and begin again. The old man had to be present every moment or he would break the wool. This is awareness, this is JIKR, this is life. Sufi means awareness in life, awareness on a higher plane than that on which we normally live.

This old man was a simple man but he taught his sons his trade, and his sons taught the trade to their sons and a SILSILA was created – a tradition of Masters and disciples.

Out of such a small phenomenon he created awareness. You can create awareness in whatsoever you are doing. The only thing is: use it as a device. You are walking, walk – but be fully alert, remembering that you are walking. You are eating, eat – but be fully alert that you are eating. Taking a shower, let each drop of water fall on you fully alert, watchful.

Hindus call it SAKSHIN, the witness. Buddhists call it SAMYAK SMRITI, right-mindfulness. Kabir and Nanak call it SURATI, remembrance; and Sufis call it JIKR. But it is the same TARIQA.

CHAPTER 4

Love Cannot Deliver the Goods

14 August 1977 am in Buddha Hall

The first question:

Question 1

WHEN I FEEL DEEP LOVE I FEEL SAD AT THE SAME TIME. WHY?

Real love always brings sadness. It is inevitable – because love creates a space which opens new doors to your being. Love brings a twilight situation.

In the moment of love you can see what is unreal and what is real. In the moment of love you can see what is meaningless, what is meaningful, and at the same time you see you are rooted in the meaningless – hence sadness. In the moment of love you become aware of your ultimate potential, you become aware of the farthest peak, but you are not there – hence sadness.

You see a vision but it is a vision, and within a moment it will be gone. It is as if God has spoken to you in a dream and when you are awake you miss it. You know something has happened but it has not become a reality. It was just a passing breeze.

If love does not create sadness then know well it is not love. Love is bound to create sadness – the greater the love, the greater will be the sadness in the wake of it.

Love opens the door to God. Two hearts come close, very, very close, but in that very closeness they can see the separation – that is the sadness. When you are far away you cannot see it so clearly. You know you are separate but when you desire to be one with somebody and you long

for it and there is great passion for it and you come close and you come close and then comes a moment when you are very, very close but beyond which you cannot go, you are stuck – suddenly you become sad. The goal is so close by and yet it is beyond reach.

Sometimes after love you will fall into a deep frustrating night. Those who have not known love have not known the real misery, they have not known the real anguish. They live a flat kind of life. They have not known the peaks so they are not aware of the valleys. They have not reached to the maximum so they think that whatsoever they are doing is what life is supposed to be like. In love for a moment you become that which you should be. But it is only momentary.

If you want it to become an eternal reality for you then love itself is not enough – then prayer will be needed. Love makes you aware of this need – and unless you start moving in prayer, love will create more and more sadness.

You cannot become one in love. You can only have an illusion of becoming one. And that is the great desire – how to be one, how to be one with the whole, how to fall in rapport with reality, how to disappear utterly. Because if you are, there is misery; if you are, there is anguish; if you are, there is anxiety. The very ego creates the problem. When you melt and disappear, when you become one, there is nobody left behind. You are just a wave in this eternal ocean of existence. You don't have a centre of your own; the centre of the whole has become your centre. Then anxiety disappears, then anguish disappears, then the potential has become actual. This is what is called enlightenment, this is what is called nirvana or God-realisation.

Love is moving in the same direction, but it can only promise, it cannot fulfil. It cannot deliver the goods – hence the sadness. You feel you are coming very close to the point where you can disappear and yet you don't disappear. Again you start falling away from your beloved. Again and again you will come close and again and again you will fall back into your aloneness. But you will never become one. And unless you become one, ecstasy is not possible.

A very famous existentialist, Nikolai Berdyaev, has written a few very pertinent things, very relevant to the question. He says: 'I have always been afraid of happy, joyful experiences for they have always brought me the most vivid memories of the agony of life.'

Certainly it is so. That's why the really miserable people don't rebel. The proletarians have never rebelled. Marx comes from a middle-class family, so does Mao, so does Lenin, so does Engels. All the revolutionists and all the revolutionaries come out of the middle-class, they don't come from the lower strata. They cannot come from there. People are so miserable that they can't believe that there is anything more. They have never tasted anything of joy. Because they have not tasted anything of joy they cannot conceive of their life as being miserable. They have no comparison.

Unless you know what illness is you will never feel what health is. If you have been ill from your very beginning – if the day you were born you were born ill – and you have never felt that well-being called health, you will not be very miserable with your illness. You will be perfectly satisfied with it. You will know that this is what life is.

That's why revolution does not arise from the lowest strata.

It does not arise from the highest strata either because they have much to lose. They cannot be revolutionaries. They have too much at stake. The poor have nothing to lose but they cannot feel their misery; the rich can feel the misery but they have too much to lose. Hence all revolutionaries are born from the middle-class – those who have known both, a little bit of misery and a little bit of joy. Their perspective is very clear. They know joy is possible and because they know joy is possible their agony is intolerable.

Berdyayev says: 'On great feast days I almost invariably felt anguish, perhaps because I was awaiting some miraculous transformation of ordinary workaday life. But it never came.' Yes, on a feast day one feels more anguish because one hopes more. When you hope more, naturally you will feel more miserable if that hope is not fulfilled.

In the moment of love there is great hope. You have arrived – and yet you never arrive. You feel it is almost going to happen – now this is the moment – and the moment comes and passes by and you are left again in the same wasteland as you have always been in. The clouds gather and it never rains and the desert remains a desert. If those clouds don't gather you will not be so hopeful. You know it is a desert. You accept it. You adjust to it. But one day suddenly you see great clouds gathering, you feel it in the winds that it is going to rain you feel it all around that it is going to rain, your heart starts pulsating that now this desert will no more be a desert, now green trees will grow and birds will sing and there will be celebration.... And those clouds start disappearing.

Have you not seen it? Some day, walking in a dark night on a dark street, suddenly a car passes by with a flood of light. And after the car has gone the darkness is more than before. What happened? You were walking in the same night in the same darkness, but those lights, those headlights of the car, suddenly filled your eyes with light for a moment. Now in comparison the darkness is more. For a few minutes you may not be able to see at all. You will be left completely blind. This has been done by the light.

Exactly the same is the situation... when you are in love you are flooded with light. But then it is gone – it comes and it goes, it is momentary. And in the wake is great sadness.

And even while love is there, those who are very perceptive know it is not going to be so forever. It is momentary. They are still trembling. Love is there but they know it is going to go – hence sadness.

The question is from Ma Prem Abhinava. She must be very perceptive, intuitive. She must have the heart which can feel things even when ordinarily people don't feel. When there is love you enjoy; when it is gone you become sad. But if you are very, very perceptive you will become aware that exactly in the moment when love is there, just by the corner sadness is lurking.

Says Berdyayev: 'Love in particular seemed to me to carry within itself the seed of anguish and I have frequently been amazed that people could experience the exaltation of love as sheer joy and happiness.' He seems to be puzzled.

This man, Nikolai Berdyayev, was one of the greatest existentialists of this century. And existentialism has penetrated into life's mysteries very deeply – not to the very end, of course, but existentialism is a good beginning. One should not get stuck in it because the beginning is negative. If you don't go into it, it remains negative. It starts turning to a positive quality only when you really go deep into it.

Buddha is also an existentialist but he went to the very end. Sartre, Heidegger, Jaspers, Marcel, Berdyaev, they are also existentialists but they are stuck somewhere in the middle, they have not gone to the very end. So they remain negative. But the insight is right – on the right lines, in the right direction. The existentialists talk of despair, anguish, anxiety, angst, depression, sadness, misery – all that is dark, dismal. They never talk of bliss, they never talk of joy, they never talk of celebration. Yet, I would like to tell you that they are moving in the right direction. If they move a little more, soon they will find joy arising.

I have heard about a very famous lady, a very respectable lady, well-known in the highest strata of society. In a get-together party, where all the prominent people of the country were present, she got too drunk. And somebody provoked her and she became so angry that she lost her control, her usual control. She lost her temper and said some vulgar words. People were shocked. They could not believe such ugly words could come from such a respectable woman. They had not ever thought about it. They were so shocked that silence fell and then she was also shocked by their shock.

Then she understood what she had done. She smiled – a sweet smile that only ladies know how to do – and said, 'I am sorry. It seems I am turning existentialist.'

Right now this is the situation. Existentialism has only been talking about vulgar things, the ill, pathological, negative – the dark side of life.

It seems as if death is the object of meditation. But if you meditate long enough on death you will be surprised that in the very centre of death arises life.

Berdyaev says: 'Love in particular seemed to me to carry within itself the seed of anguish and I have frequently been amazed that people could experience the exaltation of love as sheer joy and happiness. Eros is in anguish for it is concerned with and deeply rooted in the mystery of time and eternity. It concerns time athirst for eternal fulfilment and yet never attaining it.'

'Likewise there is anguish in sex. Sex shows man wounded, fallen apart, and never able to attain true fullness through union. It bids man to go out to another but he returns once more into himself and the anguish of his longing for unity continues unrelieved. The desire for wholeness cannot be satisfied through sex; on the contrary, it only serves to deepen the wounds of disunity.'

The very word 'sex' comes from a Latin root 'sexus' which means division. Sex divides. It promises to unite but it never does. In fact, it divides. But there is a great desire in man to be united. The child in the mother's womb is united with existence. He has no separate existence. He has no separate reality. He is part of the whole. He has no self, no higher consciousness. He is, but he is not yet an ego. And that remains our deepest longing – how to enter into the womb of existence again.

Psychoanalysts say that the effort of man to penetrate the woman while making love is really an effort to enter the womb again. And there is some truth in it. How to enter into that state of absolute calm, quiet, when the ego has not yet been stirred, when everything is in peace and harmony?

While a man and woman join in love they are trying to create a unity – hence the attraction of love and hence the appeal of sex. But it never happens. Or, it happens for such a split second only that it doesn't matter really whether it happens or not. In fact, on the contrary, it creates more desire for

unity – more desire and more longing for the ultimate union. And each time frustration comes to hand. If you have eyes to see and if you have a heart to feel you will become sad; whenever you are in love you will become sad. Again the promise and again you know it is not going to be fulfilled.

Then what to do? Let your sadness in love become a pilgrimage into prayer. Let this experience of sadness become a great meditation in depth. First you have to dissolve the ego in your own inner being; you cannot dissolve it in anybody else. It will come back. Only for a moment can you create a state of forgetfulness.

So sex functions like alcohol, a natural alcohol. It is provided in the chemistry of the body but it is an intoxicant, it is a drug. It depends on chemistry. It is as chemical as LSD, marijuana – the difference is only that it is bio-chemical, it is already provided by nature in the body. But it is a chemical phenomenon. Through chemistry you attain a glimpse. That's what happens when you take LSD – through chemistry you attain a glimpse. That's what happens through all kinds of intoxicants – for a moment you forget yourself. Even that momentary forgetfulness opens a window.

But forgetfulness is not a dissolution. You are not dissolved. You are there, waiting. Once the drug has worn off, the ego will grab you again. The ego has to be dissolved, not forgotten. That's the sadness of love: the ego is only forgotten and that too for a moment. Then it comes back. And comes back with vengeance. Hence you will find lovers fighting continuously. The ego becomes even more solid, crystallised.

And that's why you find lovers always thinking in terms of the other cheating them. Nobody is cheating. But you desired, you hoped, you fantasised a state of unity, and you were thinking that great ecstasy was going to happen and it didn't happen – somebody has cheated you. Of course, naturally, the other becomes the object. And the other also thinks in the same way – that you have cheated him or her. Nobody is cheating. Love has cheated you both. Chemistry has cheated you both. Unconsciousness has cheated you both. Ego has cheated you both. If you understand you will not fight with each other.

This revelation of sadness through love will become a revolution, a radical change in your life. You will start moving towards a new direction where the ego can be dissolved.

That's all that Sufism is about – how to dissolve the ego.

And love gives great insight, hence I am all for love. But remember well, you have to go beyond it. I am all for it only so that you can go beyond it. It has to become a stepping stone. I am not against it, because people who are against it will remain below it, they will never go beyond it. People who have not known the ecstatic moment of love will not know the sadness of it – how can they know?

A monk living in a Catholic monastery or a Jain muni living the life of an ascetic – how are they going to know the sadness of love? They have renounced love. In that very renunciation they have renounced sadness also.

And without knowing the sadness of love you cannot take off into the world of prayer or meditation. That experience is a must.

A few things more.... The sadness that love brings is very potential, it is very deep, it is very healthy, it is helpful. It will lead you to God. So don't take it negatively, use it. It is a great blessing, that sadness felt in love. It simply shows that your aspiration is beyond the capacity of love, your aspiration is for the ultimate. Love can only give you a momentary satisfaction but not an eternal contentment. Feel grateful that love gave you that one momentary satisfaction and feel grateful that love made you aware of a tremendous sadness inside you.

When people are together in love they feel very alone. Nobody else ever feels such aloneness as lovers feel. Can't you remember it? While sitting holding the hand of your beloved on a full moon night, have you not felt it? – utterly alone. The other is there, you are there and you both are for each other, there is no conflict – yet there is no bridge. You are alone, she is alone... two alonenesses sitting together. And each making the other more aware of his own aloneness or her own aloneness.

Love is a great experience. It makes you feel one absolute truth – that you are born alone, that you live alone, that you die alone. And there is no way to drown this aloneness in drugs – whether those drugs are manufactured by nature in the trees or by factories or in the body. There is no way to drown this aloneness. One has to understand this aloneness, one has to penetrate this aloneness, one has to go into its very core. And when you have reached into the very core of your aloneness, suddenly- it is no longer aloneness, it is the very presence of God. You are alone because God is alone.

Says Mohammed again and again, 'There is no God but God. God is one.' Following Mohammed, a great Sufi mystic, Shapistari, says, 'Know one, see one, love one, be one.' You are already that but you have to penetrate inside yourself.

Your beloved will make you aware that there is no way to go out and become one. The way is inwards. Go in. Love naturally leads people into meditation. Lovers become meditators. Only lovers become meditators.

So, Abhinava, it is a blessing that you have felt sadness while in those beautiful moments of love. Take the hint. Understand the message. Your unconscious has given you the message to now turn inwards. The beloved resides in you; the beloved is not outside. The beloved resides your very heart. No other love and no other beloved is going to satisfy except God – hence the sadness.

The second question:

Question 2

WHY IS IT THOUGHT THAT THOUGHTS INTERFERE IN KNOWING THE TRUTH?

– because they do. A constant procession of thoughts in your mind makes you blind. You cannot see beyond them. They create a fog. You become clouded. It is just like dust gathered on a mirror; then the mirror cannot reflect that which is. The dust has to be wiped off, washed; the mirror has to be made clean – then it reflects. Otherwise how can it reflect? The dust will distort.

Thoughts are like dust. Thoughts are a continuous pre-occupation. For example, you are sitting under a tree and suddenly a cuckoo starts crying – but you are absorbed in your thoughts. You will

not hear the cuckoo. That beautiful song won't enter you. You are too full of your own thoughts, you don't have any space so it cannot enter you. It is simple arithmetic: if you want something to enter you, you have to give a little space. Your thoughts are filling your mind so much that nothing can enter.

A Zen Master was approached by a professor of philosophy. And the professor said, 'I have come to understand what truth is. What do you say?'

The professor had come uphill, was looking tired, perspiring. The Zen Master said, 'You sit. You rest a little and I will prepare tea for you. First things first. Then we can talk later on. And that is not important. Tea is more important than truth.'

The professor could not believe it. Is this man mad? Tea is more important than truth?

But the Zen Master is right. What he means is, 'You are too tired and too full of thoughts. Let me help you to relax a little bit. Cool down, please.' That's what he is saying. He is saying, 'Don't be too much concerned about truth otherwise you will miss it.'

And then he prepares the tea, then he brings it and pours the tea – and goes on pouring. The professor is holding his cup and saucer, the cup is full and the tea starts overflowing into the saucer but he keeps silent. But then he feels that now the tea is going to overflow onto the floor so he says, 'Stop! What are you doing? Why do you go on pouring? My cup is full and it cannot hold any more tea!'

And the Master said, 'You are so careful about your cup but you are not so careful about your mind. Your mind is so full. I see only junk and furniture in your mind, rotten furniture. And you want to invite truth? You will have to create a little space for truth to come in.'

Truth is the ultimate guest. You will have to empty yourself utterly, only then can truth come in. Thoughts are a pre-occupation. People who are too much in thoughts remain in a private kind of world. They have their own world of thoughts and dreams and projections and desires. They go on rushing here and there, but they don't look at the trees, the greenery, the flowers, the birds, the people, the children; they can't see anything.

I have heard a very old joke, but one of tremendous importance.

Michelangelo was working on his famous ceiling in the Sistine Chapel. For seven years he worked on a high stool. He was lying there the whole day on his back working on the ceiling. Many times he had seen that in the afternoons, when there was nobody in the church, a blind old woman used to come to pray. Somebody would bring her in and leave her there and for hours together she would sit and pray.

One day, one hot afternoon, he was not feeling like working so he turned on his stool and looked down. The old woman was there and there was nobody else. The church was utterly empty. And she was doing her usual prayer and tears were coming to her eyes. And Michelangelo felt like joking; he was in a joking mood.

He shouted from the top, 'I am Jesus Christ. What do you want? Just tell me and I will fulfil it.' He was expecting that the woman would say what she wanted. And the blind woman raised her face and her blind eyes and said, 'You shut up! I am not talking to you. I am talking to your mother!'

This is preoccupation. Who bothers about Jesus Christ? 'You shut up!' she said.

When you are in a certain thought or in a certain thought process you become closed. Only that much of a tunnel remains open. You move in that tunnel. And that tunnel of your thoughts has nothing to do with reality. It is your thought. It is just a vibe in your mind, just a vibration. That's why it is said that if you are too much in your thoughts you cannot know the truth.

All kinds of meditations presuppose one thing – thoughtlessness. And this point has to be understood in reference to Sufism too. Just as there are thoughts in the mind so there are emotions in the heart. Thoughts have to go if you want knowing to arise, and if you want loving to arise in your heart then your sentimentality and your emotions have to go.

People are ready to accept that thoughts have to go – then your intelligence is pure – but they have not contemplated upon the second thing: that your heart is pure only when your emotions and your so-called sentiments have gone. Many people think sentimentality to be feeling, it is not. Thoughts are not in-telligence and sentimentality is not love. And there are only two ways. Sufis have two names. All the religions talk about two ways. Sufis say the first way is MARIFA; MARIFA means the way of knowing. And the second way is mahaba; MAHABA means the way of love. These are what Hindus call JNANAMARGA and BHAKTIMARGA – the way through intelligence or the way through love.

But both need one thing: if you are searching through intelligence then drop thinking so that intelligence can function unhindered; and if you are working through the path of love then drop emotionality, sentimentality, so that your love can function unhindered. Either you will see God through the heart, the mirror of the heart, or you will see God through the mirror of your intelligence. Both are perfectly good – whatsoever you choose or whatsoever you feel is more in accord with you.

Half of the people of the world will follow MARIFA and half will follow MAHABA. It is exactly proportionate – just as there are half women in the world and half men. The yin and yang is divided that way in many dimensions. The path of the heart is the feminine path and the path of intelligence, meditation, knowing, is the male path. But remember one thing – you may be a male biologically, you may not be a male psychologically; you may be a female biologically, you may not be a female psychologically. You have to look into yourself psychologically. The physiology does not decide; the physiology is not decisive about it. Many women will find through knowing and many men will find through loving. So don't just take it for granted that because physiologically you have a male body then the path of knowledge is your path, no.

A man is both man and woman, and a woman is both man and woman. In many ways these two points meet. The only difference is of emphasis. And if you are a male in one way you will be a female in another way – to compensate. If you are a woman in one way you will be a man in another way to compensate – because the total unity has to be absolutely in equilibrium. All your women inside and all your men inside – biological, physiological, psychological – have to come to a synthesis otherwise you cannot exist. They all have to be absolutely balanced.

So look into your own self. Find out who you are. What gives you enthusiasm – knowing or loving? What makes you ecstatic – knowing or loving? What gives you a song in your being?

Now Albert Einstein cannot go through the path of MAHABA. His joy is his intelligence. And you can offer God only your joy, nothing else. That is the offering, the only offering. You cannot offer flowers from trees, you can offer only your flowering. Einstein has flowered as an absolutely beautiful intelligence – that is the flower that he has to offer to God. That is his flower. In his own tree that flower has bloomed.

A Chaitanya or a Jesus, they are a different kind of people. Their heart has opened. They have flowered in love. They can offer their flower. You can only offer your flowering. And to flower you will have to remember to remove hindrances. A real intelligence is without preoccupation with thoughts. That's why all the great scientists say that whenever they have discovered something, they have discovered it not by thinking but when the thinking had stopped and there was an interval, a gap. In that gap was the insight – the intuitive flash like lightning. When thought stops, your thinking is pure. It will look paradoxical. When thought stops – let me repeat – your thinking is pure, your capacity to reflect reality is pure. When emotions disappear, sentimentality disappears, then your love energy is pure.

Every seeker has to find it. If you cannot find it then ask your Master – because sometimes it will be very confusing for you to decide. There are marginal cases who are forty-nine per cent feminine and fifty-one per cent male, or visa versa, and it is very difficult for them to decide who they are. And in the morning the proportion may be forty-nine per cent man, fifty-one per cent woman; in the evening the proportion may change. You are a flux. In the morning you may decide that you are on the path of love and by the evening you decide that you are on the path of knowing. In the morning everybody is more loving. By the evening it is very difficult to remain loving – the world is too much. By the evening everybody hardens, everybody becomes a more solid rock.

That's why beggars beg in the morning not in the evening. They don't come in the evening because they know every door will be closed and they will be shouted out from everywhere. In the morning they can hope. People have relaxed in the night, dreamed beautiful dreams, have become children again, got lost into a dreamless state. The ego was forgotten. In the morning they are more fresh, innocent, young. You can trust that they will have some compassion. They may not give you anything but they will not shout you out. Or they may give.

Hence all the religions have prescribed prayer in the morning. In India we call that special moment BRAHMAMUHURT – the moment of God, just before the sunrise. That is the best moment to pray. Why? Because the whole night you were out of the world, out of the competition, jealousy, possessiveness, hatred, anger; out of the mathematical, out of the calculating mind. You had become part of nature for those seven, eight hours. Your eyes will be more clean and your heart will be more fresh – and a prayer is possible. By the evening it will become more and more difficult. Seeing the people and their dishonesty and seeing the cut-throat competition all around, the violence, the aggression, the war, the exploitation, the misery, that is being created by everybody for everybody else, one hardens, one loses heart.

If you cannot decide then ask your Master. The Master has many functions: one is – the first, the beginning thing – he has to decide for you because he can look deeper into you. He can see your

potential. And sometimes it happens that on the surface you are one thing and potentially you are another. Sometimes it happens that a man looks very, very manly and deep inside he has a very soft heart. Maybe it is just because of the soft heart that he has created an armour around himself of strength, of aggression – he is afraid of his own softness. He is afraid that that softness will make him vulnerable. He is afraid that if he opens his heart he will be exploited and cheated by everybody else, he will be nowhere in this competitive world. Being afraid of his softness he has become closed, he has put a China Wall around his heart. He has become very aggressive. He has become aggressive in the same proportion that he feels he is soft and vulnerable.

So if he thinks, he will think he is a very hard man, a warrior type, a very calculative man, and he may be misguided by his own armour, he may be deceived by his own deception. He had managed that deception for others, but this is one thing to be understood: you dig a ditch for others and finally you fall into it yourself.

Or there may be somebody who looks very, very feminine – soft, graceful, elegant – and deep down he may be a very dangerous man, an Adolf Hitler or a Benito Mussolini or a Genghis Khan. That too is possible, that too happens. When a person becomes so afraid of his own aggression and violence he creates a soft armour around himself, otherwise nobody will relate to him. He is afraid that nobody will relate to him so he becomes very polite, he learns much of etiquette, he is always bowing to people, always smiling so that nobody can see his violence which he is carrying like a poison, like a dagger. If you have a dagger you have to hide it, otherwise who is going to relate to you? You cannot carry it continuously, you have to hide it somewhere. And once you have hidden it somewhere, by and by you your-self forget about it.

The first function of a Master is to look into your potentiality because that is decisive – not your armour, not your character, not you on the surface, but you in the deepest core of your being. You as God has created you, not you as the society or you yourself have created you. Only from that point do things start growing.

If you start working on yourself with your armour you will never grow – because armours can't grow, they are dead things. Only your being can grow. Structures don't grow, they are not alive. Only the life in you can grow – life that has been a gift from God. But how are you going to see it?

You will need somebody who can see to the very depth of your being. And you will have to allow somebody to go into your depth, that's why surrender is needed. A Master will not be able to function if you are not surrendered. You will not open up, you will not allow him passage, you will protect yourself even against him, you will be defensive even against him, you will keep a distance, you will not allow him too close an approach to you. Then there is no possibility.

What is surrender? Surrender is only a trust that you are going to open your heart. It is a risk. Who knows what the Master will do to you? Certainly it is a risk. That's why religion is not allowed for those who are cowardly. And cowardly people are very cunning people – they go on rationalising. They say, 'Why should I surrender? Why should I surrender to anybody?' They think that surrender is a kind of weakness. They are absolutely wrong. Surrender is possible only if you are very strong. To surrender needs great strength, great courage, great risk. Weak people cannot surrender. They cannot trust themselves so much and they cannot be courageous enough to open their hearts before somebody else.

Weaklings can never surrender, remember. Weaklings continuously go on fighting. They are afraid of their weakness. They know that they are weak. They cannot afford surrender – only very strong people can. This is my experience here. Whenever a strong person comes to me he is always ready to take a jump, and whenever a weak coward comes he thinks and thinks and broods and finds rationalisations and explanations. And you can always find explanations, mind is very fertile for that. For lies the mind is very fertile; for truth it is impotent.

This is the beginning – the Master has to look and decide what is your path; he has to decide what is going to be your TARIQA, the method; he has to decide in what direction you are going to move and from what point in your being you have to work.

And then there are a thousand and one functions. On each step of the journey there are problems – because this journey is not like a plain highway. At each point there are diversions, at each point there are by-paths. It is a very zig-zag journey. It is almost a riddle. It is a labyrinth. Unless there is somebody who has gone the whole way and knows the way, there is a greater possibility that you will be lost somewhere, that you will take a wrong route. From each step the wrong route is available. And of a hundred routes, one is right, ninety-nine are wrong. This is the situation. You will need somebody to help you at each point of the journey.

But as you grow, trust will also grow. When you take the first step with the Master you will see something has happened. Then more trust naturally happens and something more becomes possible. Then something more happens, then more trust.... By and by trust becomes absolute and the disciple disappears. And the moment that the disciple has disappeared the disciple is born. Now there is not going to be any trouble. Now things will become very smooth. And now the journey will be a joy, it will not be an anxiety. Alone, it will create anguish.

And then at the ultimate point the Master is needed finally to give you a push – because at the ultimate point everybody hesitates. It is death. The Sufis call it the great death. It is no ordinary death – in ordinary death only the body dies. It is the great death. In this death even the self dies, you are utterly annihilated. That's why Buddha called this state nirvana-the blowing out of the candle. You are utterly annihilated. But only out of that annihilation does something arise.

A great Sufi Master, Master Farid Al-Din' Attar, relates the tale of the Phoenix. It is a symbolical, mythological tale of the ultimate utter death of the disciple.

The Phoenix is a wonderful bird. It has no mate and dwells in solitude. Its beak is long and hard, like a flute, and contains nearly one hundred holes. Each hole sounds a different tone, and each tone reveals a mystery. A mystic friend of the bird taught it the art of music.

When the Phoenix utters these sounds, all the birds of the sky and fish of the sea are affected. All the wild beasts are made silent by the entrancing music and experience of ecstasy.

The Phoenix lives about a thousand years. It knows the time of its death, and when this knowledge is tearing at its heart it gathers a hundred trees, heaps them in one spot, and begins a fire. It then places itself in the middle of the fire. Through each of the holes in its beak it sounds a plaintive cry, out of the depth of its soul it utters its dying lament, and then begins to tremble.

At the sound of the music all the birds-gather. The wild beasts assemble to be present at the death of the Phoenix. At this time they all become aware of their own death. When the moment arrives for it to draw its last breath, the Phoenix spreads its tail and feathers and with these it kindles a fire which spreads swiftly to the wood-pile and begins to blaze. Soon the fire and bird become one red-hot mass. When the glowing charcoal is reduced to ashes and only one spark remains, a new Phoenix arises into life.

But how can you trust that the new Phoenix is going to arise? You will be gone, you will be utterly gone. The Buddhists say: GATE, GATE, PARASAMGATE. You will be gone, gone, gone forever. But in that very going something is new. You release the energy, the old pattern disappears, but that eternal energy takes a new form, a birth. It is a resurrection. That is the last thing the Master has to do – to help you die, to help you disappear.

Sufis say that without a Master there is no way, because without the Master it is almost an impossibility for a seeker to reach.

The third question:

Question 3

YOU SAID THAT LIFE IS A PILGRIMAGE WITHOUT A GOAL. IS THIS ONLY FOR THE UNENLIGHTENED? WHEN AN ENLIGHTENED BEING LEAVES HIS BODY, DOES THE PILGRIMAGE CONTINUE?

Yes, the pilgrimage continues, but the pilgrim is no more. The pilgrim disappears, the pilgrimage continues.

In you just the opposite is the case: the pilgrim is there and the pilgrimage is not there yet. The pilgrim is too much, hence it obstructs the pilgrimage.

The dancer disappears but the dance continues; the singer disappears but the song continues. The song cannot die because the song is out of God. The dancer cannot live eternally because the dancer is only out of your mind, just a fiction. The dance is the reality, the dancer is just a fiction – hence Sufis have developed many methods through dance: the whirling dervish, the turn.

What happens in the turn? What happens for the whirling dervish when he goes on dancing and whirling and whirling and whirling? What happens? A moment comes the whirler disappears, there is only whirling; the turner is no more, there is only the turn. There is energy but there is no centre to that energy. In that very moment there is meditation.

Dance is one of the ancient-most methods, TARIQA – hence my insistence on dance is very great. Many people come to me – orthodox Jains. Catholics, Buddhists – and they say 'Why so much dance?' Because they think that only when you sit silently under a tree with an absolutely unmoving body can meditation happen.

Meditation can happen in two ways. One: all movement disappears – then you sit like a Buddha, stone-like, statue-like. When all movement disappears the mover disappears, because the mover

cannot exist without the movement. Then there is meditation. Or, two, you dance. You go on dancing and dancing and dancing and a moment comes of such ecstasy, of such extreme movement of energy, that in that movement the rock-like ego cannot exist. It becomes a whirlwind. The rock disappears and there is only dance. The movement is there but the mover is no more there. Again, meditation has happened.

Those who are following the path of love, MAHABA, for them dance will suit perfectly. Those who are following the path of knowing, for them sitting Buddha-like, in yoga postures, unmoving, will be helpful.

The fourth question:

Question 4

OFTEN IT SEEMS THAT A SUCCESSFUL THERAPEUTIC RELATIONSHIP RESULTS IN SPIRITUAL GROWTH FOR BOTH CLIENT AND THERAPIST. PLEASE EXPLAIN: TO WHAT EXTENT IS THE RELATIONSHIP BETWEEN CLIENT AND THERAPIST SIMILAR TO THAT OF DISCIPLE AND MASTER?

It is not similar at all – for many reasons. But the most fundamental is: the client and the therapist relationship is a relationship and a relationship between a disciple and Master is not a relationship at all – because the disciple has to disappear into it. The client, the patient, has not to disappear into the therapist; they retain their identities. They remain two. In the relationship with the Master the disciple has to disappear, and when there is no disciple naturally the Master has disappeared also – because the Master cannot be there without the disciple. The Master is the idea of the disciple. When the disciple has disappeared the Master has disappeared. And there is only God. One God.

This is very significant. Remember it. If you are ready to disappear I am already not there. I exist only in your mind. As far as my own existence is concerned it is not there. If you are ready to dissolve, suddenly you will become aware that you have dissolved into a nothingness; there is neither Master nor disciple. How can there be a relationship?

The relationship is possible between the teacher and the taught, yes, but not between a Master and a disciple. There are two kinds of people around here. Those who are disciples.... For them there is no relationship with me – I am them, they are me. But there are a few who are students. Then there is a relationship: I am the teacher and they are the students. There may be a few who are here as patients too – then I am the therapist and they are the patients. It depends on you.

But the relationship between a patient and a therapist is a relationship.

The second thing to remember: the patient and the therapist are not different as far as their beings are concerned. The therapist may be suffering from the same pathology as the patient, he may have the same problems. But he is an expert, a knowledgeable person. He knows more than the patient. He is not more than the patient, he KNOWS more than the patient. He can be helpful.

He is like a plumber. The plumber knows more than you about your bathroom but that doesn't mean that he is more than you. When something is wrong – the heater is not functioning and the water is not flowing – you call the plumber. He knows more. He will be helpful. He is an expert.

The therapist is the plumber of the mind. Something is blocked – he knows. He will help you. I have many plumbers around here and they do good work, they really know what they are doing – but remember, a plumber is a plumber.

A Master is not a plumber. A Master is not quantitatively different from you, he is qualitatively different from you. Sometimes it can happen that the disciple knows more than the Master. It is possible, there is no problem in it, but the disciple is not more than the Master. And that is the difference.

The Master has being. He has arrived. He has no problems. His problems have disappeared – because he has disappeared the basic problem has disappeared. The problem-creator has disappeared. He has no problems. When you relate to a Master you are relating to a person who has no problems. He is utterly quiet. There is absolute silence. No question, no problem, nothing to be solved, nowhere to go, nothing to do... all has already happened. There is no more to happen. Happening has dis-appeared. He simply is. It is a pure isness, a pure existence.

A therapist is a man just like you, but he has a certain expertise. He can help you so far.

I have heard....

A fellow had two parrots and he wanted to know which was the male and which was the female. A man standing near said, 'I am a bird expert, and I can tell you.'

'If you look you will notice that every time the birds eat worms, the male bird always eats the male worms and the female bird eats the female worms.'

'Well, how do you know which is the male and which is the female worm?'

'Well, I don't know that. I'm just a bird expert.'

A therapist can go so far, but don't push him too much. Take his help. He knows much more about how the human mind functions, how man behaves, than you know. He has studied it. He can be helpful. If your mind is not functioning well he can put things right. He can make you readjusted.

A Master does not readjust your mind, he helps you to dissolve it. He is not concerned in adjusting you to the society, adjusting you to particular norms, standards, principles; he is not concerned with adjusting you at all – because this society is sick. It is as sick as it can be. To adjust you to this society is to adjust you to great sickness. This society is mad, it is neurotic. And all your psychotherapists are in the service of this neurotic society. When somebody starts going beyond the limits of the commonly accepted neurosis the psychotherapist has to be brought in – you are going too far. Come back. He helps you to come back to the accepted boundaries. He makes you a normal abnormal, that's all. He is in the service of the society.

That's why psychotherapy is very anti-revolutionary. If it is a capitalist society the therapist will adjust you to the capitalist society. If you live in America he will adjust you to the American society, the American way of life. If you live in soviet Russia he will adjust you to the communist society, the communist way of life. He serves the state. He serves the status quo. Wherever he is, he is in the service of whomsoever happens to be in power.

A Master serves no power. A Master serves no society. A Master is basically rebellious. Rebellion is his very flavour. He serves no imprisonments, he serves no conditionings. He makes you simply free – free of all conditioning, free of all societies, free of all man-made laws and disciplines. He gives you freedom.

A psychotherapist gives you a psychological readjustment so that you can function better, that's all. The psychotherapist looks at you as a function in the society. You are a doctor, you were doing perfectly well, then one day you go cuckoo. Now the psychotherapist comes and helps you to do your things back in the same way you were doing them. You were doing such a good service to the society, you were such a good physician, you were a good professor... and then something goes wrong. You were doing such a utilitarian thing, you were such a good commodity.

A professor of philosophy told his class that if any of them could answer one question he would allow that individual to forego the regular examination. The question was: 'If a boat floats five miles downstream while a crow flies eight miles across an open field in the same time that a sparrow flies ten and half miles counter-clockwise, then how old am I?'

'You are forty-four years old, sir,' answered one of the pupils.

'Remarkable!' exclaimed the professor. 'Tell me, exactly how did you arrive at that figure?'

'That was easy, sir,' replied the student modestly. 'You see, I have a nephew who's twenty-two, and he's only half crazy.'

Now this professor will need a psychotherapist to bring him back. He has gone too far – too far out.

The psychotherapist helps the society to remain as it is. Freudians, Jungians, Adlerians, and all, they are all anti-revolutionaries because they all serve the society. Whatsoever they say, howsoever they guard their principles, basically they serve the status quo.

They are the modern version of the priest. In the ancient days the priest used to serve the same function. He used to keep people under rule, under control. He was serving the king. There was a conspiracy between the priest and the politician. The politician would touch the feet of the priest and the priest was enforcing a certain kind of society on people – in the name of God. Then by and by God died. Naturally the priest became unemployed. The kings disappeared. Now there are only five kings – four of playing cards and one of England. Others have disappeared. The king disappeared, the priest disappeared, the God disappeared, the society became democratic.

But the society needs the priest. Without the priest the politician cannot function. The priest has come back with a new name – the psychotherapist is the new priest and psychotherapy is the new religion, religion in the sense all so-called religions have been. It is not Sufism, it is not Zen, it is not Hassidism; it is Judaism, Mohammedanism, Hinduism, Buddhism. It is the new religion and the psychotherapist is the new priest and they are serving old purposes – old wine in new bottles.

The Master has always been against the priest and the Master is going to remain against all kinds of priests – whatsoever their name.

The relationship between a Master and a disciple is something utterly different. First it is not a relationship; second it has nothing to do with society, adjustment, normality. In fact, the Master helps the disciple to go beyond the mind. The therapist keeps the person below the mind, in the mind. Their functions are almost contrary.

And the last question:

Question 5

WHY DID GURDJIEFF USE TO SAY THAT IF YOU WANT TO GET RID OF RELIGION LIVE CLOSE TO A PRIEST?

It is simple. The priest remains significant only if you don't know his heart, if you don't know his reality. If you start knowing his reality you will be surprised: the priest is the last person to believe in religion. He never believes, he only pretends. It is his profession to believe. The priest is the only person who knows that God does not exist, but he cannot say it because his whole business depends on it. It is his trade secret. Gurdjieff is right.

You listen to a few stories. That will do!

A member of the Catholic Church approached her priest and said, 'Father, my dog died, and I want to know if you think it is all right to have a funeral for him.'

The priest said, 'Yes, I think it's all right, if you desire one.'

'And who do you think would be a good minister to conduct it?'

The priest wasn't too happy with the thought of this funeral, so he said, 'I know a good Presbyterian minister down the street. I believe he will conduct it for you.'

'Oh, thank you, Father, and just one more question. How much do you think I should pay him for it – two hundred dollars or three hundred dollars?'

The priest's eyes lit up, and as he slipped his arm around his parishioner, he said, 'Why, my friend, why didn't you say it was a Catholic dog?'

And another...

A Baptist Deacon had advertised a cow for sale.

'How much are you asking for it?' enquired a prospective purchaser.

'A hundred and fifty dollars,' said the advertiser.

'And how much milk does she give?'

'Four gallons a day,' he replied.

'But how do I know that she will actually give that amount?' asked the purchaser.

'Oh, you can trust me,' reassured the advertiser. 'I'm a Baptist Deacon.'

'I'll buy it,' replied the other. 'I'll take the cow home and bring you the money later. You can trust me. I'm a Presbyterian Elder.'

When the Deacon arrived home he asked his wife, 'What is a Presbyterian Elder?'

'Oh,' she explained, 'a Presbyterian Elder is about the same as a Baptist Deacon.'

'Oh dear!' groaned the Deacon, 'I have lost my cow!'

Gurdjieff is right. If you want to remain religious in the old sense, never go close to a priest, it is better to keep away. If you really want to become religious then it is very good to go and watch a priest as closely as possible. That will show you the reality of the so-called priests and the reality of their so-called religions. That will annihilate Mohammedanism, Christianity, Judaism, Hinduism, in your mind.

And then for the first time you will enquire, you will start enquiring what true religion is – beyond the dogmas and the churches and the creeds, beyond the conflicts, beyond the theologies. You will start enquiring what true God is.

And that makes a man a Sufi or a Zen seeker or a Hassid.

CHAPTER 5

Singing Silence

15 August 1977 am in Buddha Hall

A MAN CAME TO BHAUDIN SHAH AND SAID, 'FIRST I FOLLOWED THIS TEACHER AND THEN THAT ONE. NEXT I STUDIED THESE BOOKS, AND THEN THOSE. I FEEL THAT ALTHOUGH I KNOW NOTHING OF YOU AND YOUR TEACHINGS, THIS EXPERIENCE HAS BEEN SLOWLY PREPARING ME TO LEARN FROM YOU.'

THE SHAH ANSWERED, 'NOTHING YOU HAVE LEARNED IN THE PAST WILL HELP YOU HERE. IF YOU ARE TO STAY WITH US, YOU WILL HAVE TO ABANDON ALL PRIDE IN THE PAST. THAT IS A FORM OF SELF-CONGRATULATION.'

THE MAN EXCLAIMED, 'THIS IS, TO ME, THE PROOF THAT YOU ARE THE GREAT, THE REAL AND TRUE TEACHER! FOR NONE WHOM I HAD MET IN THE PAST HAS DARED TO DENY THE VALUE OF WHAT I HAD STUDIED BEFORE!'

BHAUDIN SAID, 'THIS FEELING IS IN ITSELF UNWORTHY. IN ACCEPTING ME SO ENTHUSIASTICALLY AND WITHOUT UNDERSTANDING, YOU ARE FLATTERING YOURSELF THAT YOU HAVE PERCEPTIONS WHICH ARE IN FACT LACKING IN YOU.'

A YOUNG man has asked why there seems to be no meaning in life. Meaning does not exist a priori. There is no meaning existing in life – one has to create it. Only if you create it will you discover it. It has to be invented first. It is not lying there like a rock, it has to be created like a song. It is not a thing, it is a significance that you bring through your consciousness. Don't wait for it. It never comes by just waiting. One has to become a lab, one has to become a womb, one has to give birth to it.

This is one of the most significant things to be understood – otherwise you will go on missing meaning. People have a wrong notion. They think that meaning is already there existing somewhere. It is not so. Buddha creates the meaning and then he discovers it. That's why his meaning will never become your meaning. The meaning remains individual. Each one has to create it for himself, it cannot be borrowed.

That's the difference between the scientific truth and the religious truth. The scientific truth is a dead thing. Once discovered by one it is discovered for all. Once Newton has discovered something – for example, the law of gravitation – then you need not discover it again and again. Then it becomes a collective property. Newton may have worked for many years to discover it, may have devoted his whole life to it, but now a school child will learn it within minutes. He will not have to go through all the bother. Scientific truth is a dead thing – it is a thing. Hence once discovered, it is discovered forever. When one person has discovered it then it becomes the property of all.

Religious truth is not a thing. It is a significance, it is a meaning. Each one has to discover it, each one has to go on the exploration. Buddha's truth disappears with Buddha. Mohammed's truth disappears with Mohammed. It was a fragrance of a flower that had opened in the heart of Mohammed – how can the fragrance remain when the flower has gone? Now the Koran is dead, so is the Dhammapada, so is the Geeta, and so are all the scriptures. A scripture is alive only when the flower is there. With the flower the fragrance is alive; when the flower is gone, all is gone.

Scientific truth can be learned. You can go to a school. You can learn it from a teacher. Religious truth cannot be learned. It has to be created not learned. You cannot go to a teacher. It cannot be taught. There is no way to teach it. You will have to go to a Master not to a teacher – and that is the difference between a teacher and a Master: a teacher deals in dead things, a Master lives his truth.

If you are in the presence of a Master you will start vibrating pulsating. Truth cannot be given to you but you can smell the perfume of it. And then you can start searching for it in your own innermost core, in your own being. It has to evolve. It is a growth. Meaning is a growth. You will have to devote your whole life to it.

So don't ask why there is no meaning in life. There is none because you have not created it yet. There is for me. I have created it. But my meaning cannot become your meaning. Even if I give it to you, in the very transfer the baby will die. You will carry a dead corpse. There is no way of transferring it.

The Sufis are very particular about it – that's why they deny knowledge. They say there is no knowledge possible. Knowing possible but knowledge is not possible. What is the difference between knowledge and knowing? There is no difference in the dictionary but in existence there is a tremendous difference. Knowledge is a theory, knowing is an experience. Knowing means you open your eyes and you see, knowledge means somebody has opened his eyes and he has seen and he talks about it and you simply go on gathering the information. Knowledge is possible even if you are blind. Knowledge is possible.... Without eyes you can learn many things about light, but knowing is not possible if you are blind. Knowing is possible only if your eyes are healed, cured, if you can see. Knowing is authentically your experience, knowledge is pseudo.

Don't depend on knowledge otherwise you will go on missing meaning. Knowledge can only give you a false promise. It is never fulfilled. Knowledge can only give you pseudo coins. They are

worthless. Beware of them. Knowledge can make you feel very, very good because it enhances your ego. You start feeling as if you know. But remember, it is 'as if', it is not really the case. And when you feel 'I know', 'I' is strengthened.

Before a man can become a man of knowing he will have to drop all knowledge. That is the real renunciation. I have seen people renouncing their children – which is foolish because children are not standing in the way of God. I have seen people renouncing their wives, their husbands – which is stupid because in the husband and in the wife God is present. God is alive there. When you renounce your wife you have renounced God – God in the form of your wife. When you renounce your husband you have renounced God who has come in the form of your husband.

I have seen people renouncing children, wife, husband, but people don't renounce their knowledge. They go on carrying their knowledge, which is the real obstruction, which is the real hindrance – the only barrier there is.

Look... a man renounces life, goes into the Himalayas, but if he was born a Jaina he remains a Jaina. He carries the knowledge. If he was born a Hindu he remains a Hindu. Even in the depth of the Himalayas, sitting in a cave all alone, he remains a Hindu. If you are a Hindu you are still part of the society called Hindu, you are not in the Himalayas. How can a single man be a Hindu? To be a Hindu one needs to belong, to be a Hindu one needs a society; to be a Mohammedan one needs a sect, a crowd. Hinduism, Mohammedanism, Islam, Christianity, Jainism, Buddhism are all names of different kinds of crowds.

And you say you have left the world? Then why have you brought in this crowd and this belonging? And what do you mean by calling yourself a Hindu? You mean that you carry a certain kind of knowledge – knowledge imparted by the Vedas, the Geeta. Or if you think you are Mohammedan, then it is knowledge imparted by the Koran. You have not renounced knowledge.

Sufis say that if you want to renounce anything at all, renounce knowledge. That is the greatest courage – because when you renounce knowledge, ego starts disappearing. Ego dies of its own accord. It cannot exist. The moment you say 'I don't know,' have you felt the purity of that moment? Have you felt the innocence of that moment? Have you felt the silence of that moment? When you utter 'I don't know,' this is one of the greatest statements a man can make – and this is the beginning.

The first step of Sufism is to come to know that you don't know. And this should not be a mere idea, it should be a lived experience. You should not only say it, it should not be only on your lips, it should be deep in your heart. You should feel it from your very guts – 'I don't know.'

What do you know? Do you know God? Do you know truth? Do you know anything about death? Do you know anything about life? Yes, you are alive but you don't know anything about life. Yes, God is in you and has lived in you from the very beginning – the beginningless beginning – but you have not yet made any acquaintance with him. And truth is everywhere. You are surrounded by truth, you live in the ocean of truth, but you don't know anything about it. You are as ignorant about truth as a fish is ignorant about the ocean.

But you go on thinking that you know because you have read a book, because you can recite the Koran, the Geeta, the Bible. Not only do people think that reciting, remembering, is knowl-edge, they

think this is the only kind of knowledge there is. Remembrance, memory, is not knowledge. What do you know by remembering a thing? A parrot can do that, a machine can do it – and in a far more efficient way than you can do it. What is there? A computer can remember the whole of the Vedas and the Koran and the Bible and all the scriptures and can present all its knowledge whenever you ask. But the computer has no consciousness, no awareness, no soul.

A man who trusts his memory too much and thinks that this is knowing, starts disappearing as a man and finally becomes a mechanism. Memory is mechanical.

So Sufis say that if you want to renounce anything, renounce the knowledge that you have accumulated in the memory. That is the real barrier. Because of this idea that you know, you can't become innocent, you can't become like children. When you are a Hindu how can you be innocent? You are already corrupted, you have already gathered opinion. Scriptures have already entered your mind, and ideologies and concepts and philosophies. You have already become cunning. You are clever. How can you be innocent?

When a child is born and opens his eyes for the first time, is he a Christian or a Mohammedan or a Hindu? Those eyes are the real eyes. Soon dust will start gathering. Soon we will start throwing ideas into the innocent consciousness of the child. Soon the mirror will gather much garbage and will not reflect reality any more.

This garbage has to be dropped. The memory has to be used but one should not get identified with it. I am not saying that you have to drop your memory, just the identity has to be dropped.

And you will be surprised. When the identity is dropped you can use your memory far more efficiently than before – because then it is just a mechanism, whenever you need it you can use it. But you remain aloof, distant, pure. You remain a child.

Jesus goes on saying, 'Unless you are like small children you will not enter into the kingdom of my God.' He was standing in a crowd in a marketplace one day and somebody asked, 'Who will be the worthy ones? Who will enter into your kingdom of God? Who will be the chosen few, the elect ones?' And Jesus looked around.... Naturally the rabbi of that small village was present and he thought, 'He must show me, that I will be the worthy one.' But Jesus by-passed him. The rich man of the town was there and he by-passed him. And the professor was there and he by-passed him. And an ascetic was there and he by-passed him. And then his eyes fell on a small child who was just standing in the crowd, completely innocent. He took the child up and he showed the child to everybody saying, 'Those who are like this child, innocent, mirror-like, only they will be able to enter into my kingdom of God.'

That's why if the rabbis were very much angry with Jesus it should not be a surprise. If the learned people were against him, it should not be a surprise. If the religious priests were against him, it should not be a surprise. If they all gathered together to destroy this innocent man, this Sufi, Jesus Christ, it is logical.

Sufis talk much about Jesus Christ and they talk in a far more loving way than Christians do – because their understanding about Jesus is deeper. Christians' understanding again becomes that of dogma. Sufis have an insight and the insight comes because they have come to know the moment

of not knowing. Remember these words 'the moment of not knowing'. Attain to it. From that moment the journey starts.

So a Master has to talk away all your knowledge. He has to destroy all ego in opinions, philosophies, creeds . He has to be very hard. He has to hammer you. Once knowledge disappears and clouds are not there and the sun of consciousness burns bright, things start happening, miracles start happening.

The first miracle is that when you don't know you start knowing. When your eyes are no more full of opinions they become clear, transparent. You attain to insight.

Before we enter into this beautiful parable of one of the Greatest Masters, a few more things have to be understood – in reference, particularly, to the modern mind.

The modern mind is feeling more meaningless than ever has been the case, because the past centuries lived in a kind of stupor, sleep. Orthodoxy was much. Convention was heavy and strong. The citadel of religion was very, very great, powerful, dictatorial. People lived for centuries in belief.

This century has dared to drop beliefs. Those beliefs wed to give people a feeling that there is meaning in life. Now those beliefs have disappeared. This is good. As far as it goes it is good that beliefs have disappeared. This is the first age of agnosticism. For the first time man has become mature, mature in the sense that he does not rely on beliefs, on superstitions. We have dropped all superstitious beliefs.

So a kind of vacuum has come into existence. The beliefs have disappeared – and with the beliefs the false sense of meaning has disappeared. An emptiness has settled in. We have done the negative part, we have demolished the old building, now the positive part has to be done – we have to erect a new building. The old temple is no more, but where is the new temple? Belief has been destroyed, but where is trust? Belief has gone – this is good – but this is not enough. It is necessary but not enough. Now you will have to grow into trust.

Let me explain these two words to you. Belief is borrowed; somebody else gives it to you – your parents, your society, your priest, your politician, they give it to you. Immediately the child is born we start – either we circumcise the child or we baptise the child. We do something. Immediately we start conditioning him. Before he becomes alert, beliefs have gone deep into his blood and bones, even into his marrow. Before he becomes alert and before he can think clearly, he is already poisoned. The beliefs have become unconscious. He has already been conditioned. He is not free to think.

That's why all religions are so interested in teaching children religion. They are interested immediately. The first thing they want to do is to teach children religion. Psychologists say that the only possibility to teach a child religion is to teach him before he is seven. Once he has left the age of seven then it will become more and more difficult to teach him because he will start questioning, he will start arguing. He will become doubtful, he will become sceptical. Up to the age of seven a child simply trusts the parents. He believes that whatsoever they do is right. He has no doubt. This is a natural phenomenon. The child has to trust the mother. The child is so helpless that he cannot exist on his own. It is a necessity, a must for his survival, to trust the parent. And he trusts.

Religions use that natural trust to condition the child. The mother takes him to the church or to the temple, to the priest or to the minister, and the child follows the mother and the parent and the family. By the very atmosphere of the family a subtle conditioning starts going in. By the time the child can think, can formulate, he is already conditioned. Those conditionings have gone so deep now that he will never be able to drop them easily.

A Master will be needed to hammer. You will need somebody whom you can love more than you love your father, whom you love more than you love your mother. You will need a Master – only then. The Master can go to those deepest layers of your being where conditioning has happened, and he can destroy. Unless the Master becomes more significant than your parents, it is not possible, it is not psychologically possible.

That's why Buddha says, 'Until you destroy and kill your father and mother, you cannot come to me.' A strange statement. Jesus says, 'If you don't hate your father and mother you can't follow me.' It does not look very good. Jesus, the apostle of love and peace, Buddha, the most compassionate human being that has ever walked on earth, talking about hating? – not only hating, but killing?

What do they mean? They don't mean your actual parents, they mean the parents that have gone deep into your being, that have become your base. That base has to be destroyed. Once that base disappears you will again become a child. Once that conditioning has been dropped you will suddenly become again a child, innocent. And this time you will be in a far better situation because you will not be helpless, you will be on your own feet – and innocent like a child.

This is the meaning of sannyas. This is the meaning of initiation. This is the meaning when Sufis say that somebody has become a SADHAKA, somebody has become a disciple.

In this age, slowly, slowly, belief has disappeared. And nothing has appeared in its place.

You must have heard about a German thinker, Ludwig Feuerbach. He seems to be the herald of the contemporary mind. Feuerbach explained God away in terms of the infinite desire of the human heart. He said, 'There is no God. God does not exist as an objective reality. It is only a wish-fulfilment. Man wants to become omnipotent, omnipresent, omniscient. Man wants to become God – this is man's desire, the desire to become infinite, a desire to become immortal, a desire to become absolutely powerful.'

This was the first hammering on the belief of God: that God is not objective; that God is not there; that God is just a projection in the human mind; that God has no ontology, he is only a psychological dream; that man is thinking in terms of God because he feels himself very impotent. He needs something to make him complete. He needs an idea that gives him a feeling that he is not a stranger here; that in this world there is somebody who looks after him. God is nothing but a projected father. Man wants to lean upon something. It is just a pure desire. It has no reality.

Then came Karl Marx. Marx explained God away in terms of an ideological attempt to rise above the given reality. Marx said that because people are poor, in suffering, in misery, they need a dream – a dream that can give them hope. People are living in such hopelessness, in such utter misery, that if they cannot dream that somewhere in the future everything will be perfect, they will not be able to tolerate this intolerable reality. So God is the opium.

Religion is the opium for the masses. It is a drug. It helps, consoles. It is a kind of tranquilliser. You are in such pain that you need a pain-killer – the idea that today, yes, today is miserable, but tomorrow everything is going to be good.

Marx says that's why Jesus' beatitudes have become so important: 'Blessed are the poor.' Why? Why 'Blessed are the poor'? Because 'they shall inherit the kingdom of God.' Now the poor can hope. Here he is poor but there he will inherit the kingdom of God. Not only that, Jesus says, 'Those who are the first here will be the last there and those who are the last here will be the first there.' Now the poor man feels really happy. He forgets his poverty. He is going to be the first there. Jesus has different meanings for these stimulants but Marx thinks these are just drugs.

And Marx also looks very logical. When people are in misery they have only one way to tolerate it: to pass time away they can imagine a better future. You are in the hospital – you can imagine that tomorrow you will be getting out of hospital and you will be going home and everything will be okay. It is only a question of a few hours more. You can tolerate it.

This world is a question of a few years, don't be worried about it. Soon paradise is waiting for you. And the poorer you are, the higher you are going to be in paradise. And all that you are missing here is abundantly supplied there. You don't have a beautiful woman? Don't be worried. In paradise everybody will be having as many as they want – and the most beautiful women you can conceive of, APSARAS. They are so beautiful that they never age, they always remain stuck at the age of sixteen. They never grow beyond that. These are the dreams of man.

Here you can't get alcohol – or even if you can, it is difficult or it is costly or there are a thousand and one problems in getting it. And the politicians are always thinking about prohibition. But in FIRDAUS, in paradise, there are streams of wine, alcohol – all kinds. You can drink as much as you want, you can swim, you can absolutely soak yourself in it.

These dreams are just consolations for those who are down-trodden, oppressed. So Marx says that religion is just a trick... a trick to exploit people, a trick to keep them under rule, a trick so that they cannot rebel. He hammered very hard on the old beliefs.

And then the third hammer came with Friedrich Nietzsche. He said, 'God is nothing but a weakening of the will to love.' When a person becomes old or a society becomes old, rotten, dull and dying, it starts thinking of God. Why? Because death is coming close by and one has to accept death. One is going to renounce life, life is slipping out of the hands, one cannot do anything about it – but one can accept death. God is a trick to accept death. And death is accepted by only those who have become weak, weaklings.

Nietzsche used to say that the very idea of God comes out of the feminine mind. he used to say that Buddha and Christ are both effeminate. They are not really masculine. They are too soft. They are the people who have accepted the defeat. They are fighting no more. They are not fighting for survival. When a person stops fighting for survival he becomes religious. When the will to power is no more functioning one starts shrinking and dying and one starts thinking of God and other related things. God is against life. Life is the will to power. Life is struggle, constant struggle. Life is conflict and one has to win. When people become too weak and cannot win, those defeated minds start becoming religious. Religion is defeatism.

Feuerbach, Marx, Nietzsche, these three together created the atmosphere where it could be declared that God is dead and man is free.

This is the situation in which you have been born. If you are contemporary at all, this is the situation. You are more in tune with Feuerbach, Marx, Nietzsche than you are in tune with Patanjali, Kapila, Kanada. They are far away. We don't belong to them, they don't belong to us. The distance is too much. Our real prophets are these – Feuerbach, Marx, Nietzsche, Freud, Darwin – and these people have destroyed the whole fabric, the whole structure, the pattern of belief. And I would like to tell you that they have done a great service to humanity.

But don't misunderstand me. They have cleaned human consciousness completely of belief but this is only half the job. Now something is needed. It is as if you are preparing for a garden and you prepare the ground and you throw away all the weeds and you throw away all the stones and the ground is ready – and then you simply wait and you don't bring the rose bushes and you don't sow new seeds. These people have done a great service to humanity. They have uprooted all the weeds. But just by uprooting the weeds the garden is not ready, cannot be ready. It is part of preparing a garden to uproot the weeds but this is not the garden itself. Now you have to bring the roses. Those roses are missing, hence meaning is missing.

People are stuck. Either they have become communists or they have become Freudians or they have become fascists. And they think that this clean patch of ground where no belief grows, where no desire springs up about the unknown and the beyond, is the garden. And then you are looking all around. It is nothing. It is a desert. These people have cleaned the ground but only a desert is created out of it.

Man has become very, very anxious. Anxiety has been created. The anxiety has been repressed for centuries because of conforming with the party, with the religion, with the sect, with the society. For thousands of years the anxiety has remained locked. Man has functioned as a slave. Now the lock has been broken, man is no more a slave and the whole anxiety, repression, of thousands of years has broken loose. Man is turning mad.

What these people have done can turn into a great liberation or it can become just a loss. It depends. If you use this situation rightly and you start growing rose bushes in your heart, soon you will have a great thankfulness towards Feuerbach, Marx, Nietzsche, Freud, and all the people who have destroyed belief, who have destroyed the old religion. They have prepared the way for a new kind of religion – more mature, more adult, more grown-up.

I am all for them but I don't stop with them. If you stop, meaninglessness will be your destiny. Yes, it is good that there exists no God – the God of belief – but then, then start finding what exists in your inner being. Then go on an exploration and you will stumble upon God. And this God will be the God of your experience.

They have created a situation in which you can say 'I don't know' – that's what agnosticism is – now use this as a jumping board to go into the unknown. You are ready to go into the unknown. Knowledge is not binding. Nobody is fettering your feet. You are free for the first time. But what are you doing standing there? You were standing there because you were chained and now you are still standing there although the chains have been removed. Move forward. Now explore! The whole

existence is yours. Explore it with no concept, with no prejudice, with no a priori philosophy. Explore it with an open mind and you will be surprised to find that God is.

But this will be a totally new God, utterly new, absolutely new. This will be the God one comes to know, not the God one believes in. This will be an alive God which throbs in your heart. which breathes, which flowers in the trees, which sings songs in the birds. This will be the God of the mountains and the rivers and the stars. This will be the God of life. This will not be a God who exists somewhere in heaven, no, this will be the God who exists herenow – in me, in you, in everybody. This is the God that is equivalent, synonymous with existence.

But this God can come only through knowing, not through knowledge. Knowledge has been destroyed and that's good. These three persons – Feuerbach, Marx and Nietzsche – have done a good job of clearing away the whole nonsense of centuries, but remember, even they were not benefitted by it. Nietzsche died in a madhouse, and if you are stuck with Nietzsche you are waiting for madness and nothing else. Nietzsche did a great service, he was a martyr, but he got stuck with his own negativity. He destroyed the belief but then he never went to explore what is there. Without belief what is there? With no belief what is there? There is something. You cannot say there is nothing. There is something. What is it? He never went into meditation. Thinking, logical thinking, can do one thing: it can destroy belief. But it cannot lead you into truth.

You can be led into truth only by the door of meditation or by the door of love – MARIFA or MAHABA, either by knowing or by loving, either by becoming a lover, an ASHIK, a BHAKTA, a devotee, or by becoming a yogi, DHYANA, a meditator. These are the only two ways – either through intelligence or through feeling. These are the two doors to God.

Man has to create meaning now. The meaning is no longer given by the society, is no longer given by anybody else.

Martin Heidegger says, 'Once one has become aware of the meaninglessness of life and existence there arises great anxiety, angst, anguish. This happens through unlocking that which subjection to conformity and conditioning of centuries had locked. Once this liberation has happened one can act – but not according to norms given by anybody or anything. One has to fall upon oneself.'

Heidegger is right. You have to fall upon yourself. Now you cannot lean on anybody. No scripture will help. Prophets are gone. Messengers are no longer there. You will have to lean upon yourself. You will have to stand on your own feet. You will have to become independent. Heidegger calls it 'resolve'. You will have to come to a resolve, a resolution that 'I am alone and no help is coming from anywhere. Now what am I going to do? And I don't know anything. No belief exists to give me a map. No chart exists and the uncharted is all around. The whole existence has again become a mystery.'

It is a great joy for those who have courage because now again exploration is possible.

This is what Martin Heidegger calls resolve. This is what Hindus call SANKALPA. Now you have to resolve. He calls it resolve because through it the individual becomes resolute, the individual becomes individual. No God, no conventions, no laws, no commandments, no norms, no principles – one must be oneself and one must decide where to go, what to do, and who to be. This is

the meaning of the famous existentialist motto: 'Existence precedes essence – that is, there is no essential human nature. Man creates what he is, man projects himself.'

The meaning has to be projected, the meaning has to be created. You have to sing your meaning, you have to dance your meaning, you have to paint your meaning, you have to live your meaning. Through living it will arise, through dancing it will start penetrating your being, through singing it will come to you. It is not like a rock lying there, it has to bloom in your being. It has to become an inner lotus.

Now this beautiful parable.

A MAN CAME TO BHAUDIN SHAH AND SAID, 'FIRST I FOLLOWED THIS TEACHER, AND THEN THAT ONE. NEXT I STUDIED THESE BOOKS, AND THEN THOSE. I FEEL THAT ALTHOUGH I KNOW NOTHING OF YOU AND YOUR TEACHINGS, THIS EXPERIENCE HAS BEEN SLOWLY PREPARING ME TO LEARN FROM YOU.'

When you go to a man like Bahaudin you are coming close to danger, you are coming close to fire, you are coming close to death.

This man must have gone to this teacher and that. Of teachers there are millions, Masters are rare. You can find teachers by the dozen very easily, they are cheap. To go to a Master you are taking a risk.

This man says to Bahaudin – as he must have said to other teachers – 'FIRST I FOLLOWED THIS TEACHER, AND THEN THAT ONE.' People are like that. They think that this is something very glorious. People come to me and they say, 'First I have been to Guru Maharaji and then I went to Muktananda and then I went to this and that – now I have come to you.' They think that they are great pilgrims, they think they are great seekers. By enumerating all the names they feel very good. They are simply showing that they are still stupid.

A real seeker will not be bothered by teachers, will not become attached to teachers. Even if he goes to a teacher he will see through and through that this is just a teaching. And he will escape as fast as possible. And he will not go on bragging about it because there is nothing to brag about.

One has to find, one has to go on groping in the dark. But when you are groping for a door sometimes you fall in one corner of the room and there is a wall and you are stuck and your head hurts and then you fall on some furniture and then this and that, and then you come to the door.... When you come to the door, do you relate how many times you have stumbled before? In what corner? With what furniture? How many times your head has been hurt? You don't. All that is meaningless. When you have found the door all those stumblings in the dark are finished. There is nothing to brag about then.

In fact, when you say that you have been to Muktananda or Guru Maharaji or Sai Baba or this and that you are simply saying that you don't have eyes to see. You are simply showing your unintelligence. This has been my experience. People come and relate these things to me.

There are three kinds of people in the world. The stupid people, they are the majority; then the mediocre people, a little better; then the intelligent people.

The stupid people are in three divisions – as every kind of people are in three divisions. One. the person who functions through his mind. He has not got much of it but still he functions through it – so, the stupid intellectual. Whenever somebody says, 'I have been to Prabhupad,' then I know he is the stupid intellectual. The second is the man who is stupid but emotional. He functions through emotion. Then he will go to Guru Maharaji. He will become a 'premi', a lover. Or, the third possibility: the stupid person who has will, stubbornness or is seeking some will-power. He will go to Satya Sai Baba... miracles. He will be interested in magic.

When you come to me and you say that you have been here and there, you are simply showing all the nonsense that you have been doing in your past.

The second kind, the mediocre minds, are also in three divisions. If the mediocre mind functions as intellect then he will go to Sri Aurobindo. Or if he functions through feeling then he will go to Muktananda. Or if he functions through will then he will follow some hatha yogi. He will find some gymnast and will start torturing his body. Or he may become a follower of a Jaina MUNI. He will be a kind of masochist. He will enjoy torturing himself. Through torture he will feel powerful.

And then there are the intelligent, the really intelligent people. They also have three approaches. If a person really functions through intelligence then he will go either to Krishnamurti or Raman. Or if he is a man of feeling then he will find some Master like Meher Baba. Or if he is a man of will then he will find a Master like Gurdjieff.

But if you have found the Master you will not need to come to me. Once you find the Master you will not go anywhere. Your journey is complete. If you have not yet found the Master only then do you go on looking. So when you say, 'I have been with this and I have been with that,' it simply shows that you have not found yet. It does not show that you have gained anything, it simply shows that you have been stumbling here and there but you have not found yet. It simply shows that something has been missing and has not been found. It is not really your autobiography because it has not even started yet.

When you find your Master – finished, full stop. Then the door has arrived. You enter through it. Then you don't go anywhere else. So if you have not found yet then all that you think you have been to is meaningless.

This man came to Bahaudin and said, 'FIRST I FOLLOWED THIS TEACHER AND THEN THAT ONE.' What is he saying? He is saying, 'I am no ordinary man, I am a great seeker.' He is introducing himself and showing his autobiography – 'You should not take me for an ordinary person. I am a great seeker, a great devotee. I have been to this teacher and to that.' That's his idea. But he does not know Bahaudin, what Bahaudin will think of it.

'NEXT I STUDIED THESE BOOKS, AND THEN THOSE.'

Then there are people who will enumerate what books they have been reading.

Just a few days ago I received a long list from somebody in a very high post in Nepal. He sent a list of books – 'I have been reading these books. What do you think?' Why should I think about what books you are reading? 'And if you think that any books are missing, you can suggest,' he asked

me. I have suggested that he burn all these books. Books are not going to help. But by the way he has written the letter he was feeling very great – as if he has been doing something great, as if he has been obliging the whole existence by reading these three hundred books. He must have gathered much knowledge, and through knowledge, the ego.

'I FEEL THAT ALTHOUGH I KNOW NOTHING OF YOU AND YOUR TEACHINGS, THIS EXPERIENCE HAS BEEN SLOWLY PREPARING ME TO LEARN FROM YOU.'

Look at the foolishness of it. He says, 'Although I feel I know nothing of you and your teachings, still this experience of going to this teacher and that and this studying of this book and that has been slowly preparing me to learn from you.' He does not know what Bahaudin has to teach – because a Master has nothing to teach. A Master destroys all teaching. A Master takes away all that you have learned; a Master has not to give you anything to learn any more. He puts you into a different kind of process – the process of unlearning. A teacher teaches. A teacher gives you much to learn. If you want to learn, go to a teacher; if you want to unlearn, go to a Master. The Master takes away all that you know. He has to be very destructive because only when all that is useless is destroyed, will you be able to be born anew.

THE SHAH ANSWERED, 'NOTHING YOU HAVE LEARNED IN THE PAST WILL HELP YOU HERE.'

It must have come as a shock to the great seeker. Bahaudin says, 'NOTHING YOU HAVE LEARNED IN THE PAST WILL HELP YOU HERE.' He says unconditionally, 'Nothing you have learned in the past is going to help you here because here we don't help learning. Here we help unlearning. So all that you know has to be dropped irrespective of what it is.'

All that you know.... If a Hindu comes to me he has to drop his Vedas; if a Mohammedan comes to me he has to drop his Koran; if a Buddhist comes to me he has to drop his Dhammapada; if a Christian comes to me he has to drop his Bible. It is not relevant to know what he has to drop – all that he carries within him has to be dropped.

Conditioning has to be dropped. Who has done the conditioning is not the point. A mind has to come to a point where it can feel an unconditioning – a freedom that brings one insight, eyes which are no more foggy with concepts. Life is very green; theories are very grey. When your eyes are full of theories you cannot see the greenness of life. Life is new each moment, theories are always old. When your eyes are full of the old you cannot see the new. Life is very, very silent; theories are clamouring, noisy. Theories create a marketplace in your head and life is very meditative. Through theories you will not be able to contact this eternal silence.

And let me tell you – it may look paradoxical but it is so – even if you find sound in life it is the sound of silence. It is only man who creates noise. These birds, they sing silence; these trees, they sing silence; these rivers rushing towards the ocean, they sing silence. Yes, there is sound but the sound is born out of silence. The sound has no noise in it. It is only man who is noisy, chattering. It is man who has brought language into existence. It is man who has brought word into existence – and through word he has lost all. He has become lost in the jungle of language.

A Master helps you to burn the whole jungle of language. He brings you to a non-linguistic space.

Hence Bahaudin says,

'NOTHING YOU HAVE LEARNED IN THE PAST WILL HELP YOU HERE. IF YOU ARE TO STAY WITH US, YOU WILL HAVE TO ABANDON ALL PRIDE IN THE PAST. THAT IS A FORM OF SELF-CONGRATULATION.'

Bahaudin looks very hard. One feels he should have been a little more courteous with the poor fellow. But Masters are hard; they can't be courteous with you. They cannot follow the ordinary etiquette. They have to be rude because only through their rudeness are you shocked. And if you are not shocked you are never aware. Only through shocks do you by and by become alert.

Gurdjieff used to say that people have created shock absorbers around them. Etiquette is one of the shock absorbers. It is like a spring. You sit in a car, the car has many springs. Those springs are helpful – you bump less. The road may be rough but you don't feel the roughness too much. Trains have buffers, between two compartments there are buffers. If something happens those buffers absorb the shock.

Man has created many buffers, many springs, many shock absorbers. You see somebody, you meet somebody on the way, you say, 'Hello! How are you? Good morning.' This is a buffer. You may not feel good. You may be feeling very bad seeing this man early in the morning, but you have to say, 'Good morning,' you have to say, 'Glad to see you.' This is a buffer so that you can hide the real fact. And he also says, 'Very glad to see you.' Both are miserable at seeing each other. They are not seeing into each other at all, they are avoiding. They are just throwing out these words so that an ugly situation can be avoided, an uncomfortable situation can be avoided and polished.

But a Master has to hit you so that you can become alert and awake. There is no way. You have to be shocked into wakefulness. So the Master never misses any opportunity. Whenever you make any opportunity possible, if he can hit, he hits. He certainly hits. He never misses any opportunity.

Now this man must have been shocked. He was being polite, mannerly, and he had not said anything wrong to the Master. He was just saying, 'I have been to this Master and to that and I have been reading these books.' He is simply saying, 'I am worthy of your attention, please. You can accept me. I am ready. I have prepared. All my studies and preparations have led me to you.' Now he could not have expected this. The shock has to be unexpected, remember. If you can expect it, it is meaningless. If you expect it, you are already ready to absorb it. When you cannot expect, when it comes suddenly, from a corner you would never have expected it to come, only then does it enter in you – otherwise you become ready, you become defensive.

So a Master cannot repeat. He cannot use the same situation again and again in the same way. With each disciple he is different – because once it becomes a stereotyped thing it doesn't create the shock, the needed shock.

'NOTHING YOU HAVE LEARNED IN THE PAST WILL HELP YOU HERE. IF YOU ARE TO STAY WITH US, YOU WILL HAVE TO ABANDON ALL PRIDE IN THE PAST.'

You have to abandon the past and the pride in the past. All pride comes out of the past. You are born to a very rich family, you are born to an aristocratic family, you are born to a very famous family, you are born into a very, very noble family. You have studied at Harvard or at Oxford or in Benares. You are a Brahmin, your father was a great scholar, you have many degrees. The pride comes from

the past and a disciple has to drop the past. When you drop the past the future opens its door. If you cling to the past you remain looking backwards. And this is the situation – that's why you are constantly in trouble and constantly moving into accidents. You are like a car driver who is driving ahead and looking backwards. An accident is certain. If sometimes it doesn't happen it is a miracle.

People go on looking back. The rear-view mirror is always in their eyes. They see the path that they have travelled already and they don't see the path that is ahead. And that has to be seen. If you want to avoid accidents that has to be seen. One has to be utterly free from the past, only then are the eyes open to the future. You cannot see both together, remember.

The Master makes the future available, and it can be made available in only one way – the past has to be burned, totally. Sometimes when I say to my sannyasins 'Drop the past' they say 'All? Total? Do you think all is wrong in my past?' They are saying that some good things can be saved – some bad things may be there, they can be burned. But that is not the point. You can save the good things but again you will be looking at the past. It is not a question of choice between past and future, remember. It is not a question of you having to choose the good and drop the bad – you have to drop it in toto. Only then will the eyes be turned towards the future. And the future is potential – because the future is the future.

'... YOU WILL HAVE TO ABANDON ALL PRIDE IN THE PAST. THAT IS A FORM OF SELF-CONGRATULATION.'

Bahaudin is saying that this 'I have been to this teacher and that, have been reading this book and that, have been practising yoga and doing Zen and have been into Subud and all that' – is a kind of self-congratulation. He has hit hard.

THE MAN EXCLAIMED, 'THIS IS, TO ME, THE PROOF THAT YOU ARE THE GREAT, THE REAL AND TRUE TEACHER!'

The man is also extraordinary. He must have been with many teachers and sometimes may have even stumbled upon some Masters. He is trying to defeat Bahaudin. Look, he has a shock absorber there too. He says, 'Okay, you are hitting me, but you cannot hit me. I have a defence there too.' He suddenly turns. He is defensive in a very subtle way. He says,

'THIS IS, TO ME, THE PROOF THAT YOU ARE THE GREAT, THE REAL AND TRUE TEACHER! FOR NONE WHOM I HAD MET IN THE PAST HAS DARED TO DENY THE VALUE OF WHAT I HAD STUDIED BEFORE!'

He is really a cunning man, really a clever man, really a knowledgeable man. He would have deceived if there had not been a man of the quality of Bahaudin there. If there had been even a small iota of ego in Bahaudin this man would have deceived, would have managed.

Now he seems perfectly true. 'Precisely this is the case – now I see you are the real teacher, the real Master – you have dared to say such a thing.' Otherwise teachers persuade. They are salesmen. They try. If you say something to them they always pat you. They say, 'Good. What you have done is the right thing to do.' They will not hit you so hard because they are in search of disciples. They can't miss a customer so easily. A customer has come and you are the shopkeeper – how can you

hit him? You have to persuade him, you have to tolerate his nonsense, you have even to appreciate his nonsense.

If you go to a teacher, an ordinary teacher, and if you say that you have been studying this and that, he will say, 'Very good. This is how it should be. You are a great soul.' If you say, 'I can recite the whole Vedas,' he will say, 'This is the right thing to do. Now you are ready. So I will not have to work much on you. You have already done half the work.' He will make you feel very good.

Remember, only somebody who is not trying to exploit you in any way can hit you. If he has some ideas of exploiting you he cannot hit you.

'THIS IS TO ME THE PROOF THAT YOU ARE THE GREAT, THE REAL AND TRUE TEACHER!'

Now he has praised Bahaudin like anything.

'FOR NONE WHOM I HAVE MET IN THE PAST HAS DARED TO DENY THE VALUE OF WHAT I HAD STUDIED BEFORE!'

BAHAUDIN SAID, 'THIS FEELING IS IN ITSELF UNWORTHY.'

He hits again and hits even more hard, harder.

'IN ACCEPTING ME SO ENTHUSIASTICALLY AND WITHOUT UNDERSTANDING, YOU ARE FLATTERING YOURSELF THAT YOU HAVE PERCEPTIONS WHICH ARE IN FACT LACKING IN YOU.'

'Now don't try to befool me,' says Bahaudin. 'What do you think you are doing? Do you think you are praising me? In an indirect way you are praising yourself. You are praising yourself and saying that you are so perceptive – and you are not. You are trying to prove that you can recognise when there is a great Master in front of you. How can you recognise? You are blind. All your praise of the sun is meaningless.'

Bahaudin can see that the man is blind and yet he is saying, 'You are the greatest light.' 'How can you see? You are without understanding and you are praising me so enthusiastically?' It takes time to praise a Master. It takes years to praise a Master. Only through understanding.... If you praise a Master through understanding he will accept it. If you Praise him only out of enthusiasm he will not accept it. Only your insight can be accepted, not your flattery – because the flatterer indirectly only flatters himself.

'THIS FEELING IS IN ITSELF UNWORTHY,' SAID BHAUDIN. 'IN ACCEPTING ME SO ENTHUSIASTICALLY AND WITHOUT UNDERSTANDING, YOU ARE FLATTERING YOURSELF THAT YOU HAVE PERCEPTIONS WHICH ARE IN FACT LACKING IN YOU.'

'You are still, in effect, saying, "I am of some worth because I have recognised Bahaudin as a great man."'

This is the quality of a Master and particularly of a Sufi Master. It is very difficult to befriend a Sufi Master. It is very difficult to have his grace, his BARAKA. It is very difficult to become worthy of

receiving him in your heart. But it has been always so – because if you become worthy of receiving a Master you have taken a great step towards God. You are becoming worthy of accepting God. The Master has to make you utterly naked because before God you will be standing utterly naked.

The Master has to be hard. It is his compassion. It is only because of his compassion that he is hard. Remember it – when you can come across a Master who is hard, recognise it as a fact that he has compassion for you. If he has no compassion he will be polite. Why bother?

I go on hitting on your head mercilessly for only one reason – that I would like to help you.

Just the other day I said something about theosophy and some woman has written: 'Your remark was very derogatory. Theosophy has helped many people and theosophy is a great science. What about Madame Blavatsky? She says exactly the same things that you are saying.' Remember, I did not condemn theosophy, I condemned this woman. What have I to do with theosophy? Madam Blavatsky is not here. What is the point? But I am hitting all those here who think they are theosophists.

When I say something against Satya Sai Baba I am not saying something against Satya Sai Baba. What have I to do with Satya Sai Baba? I have no business. But I am hitting all those who think they are related to Satya Sai Baba. Remember it always. What have I to do with Muktananda? A poor fellow. But when I say something about Muktananda I am hitting you. This has to be remembered always, otherwise you will misunderstand me.

When Bahaudin said to this man that he would have to drop all his past he was saying, 'All those people who have come in your past were wrong.' He was not saying, 'You will have to forget all your scriptures because they are wrong' – no, not at all. He was saying only one thing, a simple thing: that pride in the past is egoistic and a man cannot grow through the ego. If you want to grow you will have to drop all pride in the past.

If you are here with me and if you want to stay here with me, meditate over this small parable. This will give you an indication of what I am doing here with you and what I am going to do again and again. In a thousand and one ways my hammer will always be destroying your skull, your head. If I really love you then I have to behead you, I have to destroy you; I have to become a crucifixion for you – because only after crucifixion is resurrection.

CHAPTER 6

The Passion for the Impossible

16 August 1977 am in Buddha Hall

The first question:

Question 1

I AM NOT CLEAR. IS BEING A SUFI A MATTER OF WILL? IS IT A BLESSING? OR IS IT SOMETHING ELSE?

The Sufis have a very beautiful saying. They say, 'God is not found by seeking, and never found by those who don't seek.'

First a man has to seek and then he has to surrender his seeking too – because in the seeking the seeker goes on existing. The seeker is the ego. Of course, if you never start seeking, you Will never find. You have to be thirsty for God. You have to start moving, groping in the dark.

But don't become addicted to your groping. A moment comes when you start feeling that your will is not succeeding. But that moment comes only through will, effort, arduous effort. A moment comes when you start feeling that your will has failed, that you are utterly defeated. In that utter defeat is the victory. In that utter defeat you surrender. In that utter defeat you start crying. In that utter defeat you say, 'Now I cannot do any more. I am finished. Whatsoever I could do I have done.' In that moment, when you have this total failure, this feeling of utter defeat, you disappear. You are no more there. The seeker has disappeared – through seeking.

To seek God is to seek the impossible. By seeking you cannot find it. If you can find God by your seeking then God will be something that you can possess, then God will be in your fist, then God

will be your property – then God will not be greater than you. That which you can seek is bound to be smaller than you, it cannot be bigger than you. The lower cannot seek the higher and the smaller cannot seek the bigger.

You cannot possess the infinite, the eternal – that is absurd. But to understand that this is absurd one has to start seeking. You will not know it in any other way. One starts longing for God... that means that one is moving, desiring, longing, for God... that means that one is moving, desiring, longing, for the impossible. One day or other defeat is absolutely certain. In that defeat something transmutes, transforms. In that defeat the seeker disappears, will disappears – surrender happens. You cannot surrender without that defeat. How can you surrender? Deep down you will continue thinking, 'I could have succeeded.' Or you may even think that this surrender is something that you are doing – that you are the doer of the surrender too. But then it is not surrender. Surrender can happen only in utter defeat. Only utter defeat prepares you to surrender – not a single hope remains, not a single ray of light in the dark night of the soul. You have put everything at stake, now nothing is left. You are empty.

In that emptiness... surrender. That emptiness flowers into surrender. In that emptiness you are not, something new arrives. The seeker is no more there, the will has disappeared, but the seeking is there, the longing is there – even more so, because the energy that was involved in the seeker has also become longing. Now you are simply thirsty, knowing perfectly well that you cannot do anything. That moment of utter despair brings grace – that's what Sufis call BARAKA, what Hindus call PRASAD.

When you have fallen flat and you cannot move even a single inch on your own, when you have again become a small child and you are crying and screaming for your mother, the mother comes. But you have to become helpless again.

The question is important. You ask: I AM NOT CLEAR. IS BEING A SUFI A MATTER OF WILL? Yes, in the beginning it is a matter of will. Each journey towards God starts in will but never ends in will. The first step has to be of will – and will takes you a long way towards your utter defeat. Half the journey is done by will-power and the other half is done in surrender. Will leads to surrender.

This will look paradoxical to you. Will flowers ultimately into surrender because it is will which makes you aware that on your own you cannot do anything. You have done it. You have seen it fail. So the first step is in will, half the journey is in will. And when will has disappeared there is blessing, PRASAD, BARAKA.

So if you ask me definitively whether it is will or surrender, I will say it is both and neither. Will and surrender are like two wings of a bird. They both help, they both complement each other. Even while they are opposed to each other they are complementing. Their very opposition creates movement. It is just like your two legs – they are opposed to each other. Through their opposition energy is created, and you can move. Will and surrender are opposites but deep down they are part of one whole.

Every seeker starts in will and ends in surrender.

The second question:

Question 2

WHY DO GREAT PHILOSOPHERS AND SO FORTH, SAY SUCH BEAUTIFUL THINGS AND YET REMAIN SUCH A MESS?

Philosophers are like fences – they run round a lot without getting anywhere at all. Yes, they are exactly like a fence – it goes on running round and round but it never reaches anywhere. Thought is a vicious circle. One thought leads to another and so on, so forth, but you go on moving in a circle. You do a lot of running but you never reach anywhere. Thought is inconclusive. Thought cannot give you the conclusion, it only pretends. It is a pretender. Conclusion comes through experience – that's why scientists have moved towards the lab, experimentation, and the religious mystics have moved towards the inner lab, experience. Religion is the science of the inner and science is the religion of the outer.

Philosophy is a mess. It is just pure speculation. One sits and thinks without experimenting, without experiencing. And only experience or experiment is conclusive. Experiment is conclusive about the objective world – that which exists opposite to you, the other; and religion is experience, experiment of the inner, of the subjective – that which you are. Both are conclusive. Philosophy is inconclusive, it is an endless game.

But philosophers can say beautiful things. In fact, only they can say beautiful things. Philosophers can afford to say beautiful things but they are only sayings. They may have a certain poetry, those statements, but they don't have any reality, any truth. Yes, those statements can be beautiful, they can have a logical consistency, a logical harmony, but they don't relate to reality at all. They are all false. There is nothing to choose between one philosophy and another – all philosophies are false. The philosopher is one who has got stuck with the mind.

Man has three layers: first, the body; second, the mind; third, the soul. This has to be understood. The soul is a reality, so is the body a reality. Mind is nothing but a bridge between the two; in itself it has no value. A bridge has no value in itself. It has value only because it bridges the two banks. It has no intrinsic value. The banks can exist without the bridge but the bridge cannot exist without the banks. It is just a utility a means. Mind is where soul and body overlap. Where body and soul overlap, a new kind of illusory reality is created. That reality is mind.

Science trusts in the body, religion trusts in the soul, philosophy goes on trusting in the mind. It is a mind game. And remember, when you are totally in your body, mind disappears. Or when you are totally in the soul, mind disappears. If you are making love and you are totally in the body, for a few moments there is no mind. You are so totally involved in the reality of the body that the mind cannot exist. Or, if you are deep in meditation, absolutely in, then too the mind disappears. Reality is always a no-mind thing; whether you are in the body or in the soul doesn't matter, reality is always a no-mind thing. Mind is maya, illusion.

You must have heard the often-repeated statement of Vedanta that the world is illusion. That is not exactly right – because by 'world' you understand the world of objects. When Vedanta says the world is illusory what it means exactly is that the mind is illusory. The mind is the world. That is where you live, your world. You don't live in the reality, in the real world, you live in thoughts, desires, fantasies, imaginations. You live in a mind world.

That mind is maya; it is a magical thing. Nothing really exists – it is almost like a dream. Every night you dream and when you are dreaming you think that the dream is real. How many times have you been deceived by the dream? When are you going to understand that the dream is not real? And every day, when you awake in the morning, you know it was not real. And again you sleep and you dream and again it becomes real. When you are asleep the dream appears to be real. The dream appears to be real in the same proportion as you are asleep. If you become a little alert then the mind is no more real and the dream is no more real.

When one becomes perfectly awakened, when one becomes a Buddha, then the mind is no more real. The morning has come. You have become awakened. That is the meaning of the word soul is real, but the mind has disappeared. Mind is a twilight phenomenon.

Nikolai Berdyaev says in his autobiography: 'I am very much afraid of the twilight time, when it is neither day nor night. It frightens me.' When I read it I was puzzled about why he should be troubled by the twilight. It is so beautiful – when the day is no more and the night has not come yet. But he is right. He does not mean only the twilight, he means all twilight phenomena.

Mind is a twilight phenomenon, neither body nor soul. A little reality has been imparted by the soul and the real reality has been imparted by the body. Mind is borrowed – something of the soul and something of the body. It is just midway; it is neither this nor that.

And philosophy lives in the mind, hence philosophy lives in illusion. Dreams can be beautiful, illusions can be tremendously sweet.

You ask me: WHY DO GREAT PHILOSOPHERS AND SO FORTH, SAY BEAUTIFUL THINGS AND REMAIN SUCH A MESS? By saying beautiful things you cannot sort out the mess, it is not so easy and not so cheap. If you sort out the mess, if you want to get beyond the mess, you will have to do some real work – that's what Gurdjieff used to call it. He used to call his system 'the work'. Real work is needed. Beautiful as-pirations, poetry, beautiful philosophies, can console, but that is not going to help. It is as if somebody is hungry and you go on talking about delicious foods, as if somebody is hungry and you give him a menu beautifully printed, as if somebody is hungry and you give him a cook-book to read.

That is exactly what philosophy is. Philosophy is a menu. It talks about food and sometimes it can start your saliva flowing. Even thinking about a lemon, juices start moving. But that is not going to satisfy. Philosophy affects people because people live in the mind.

A philosopher went to the bus station to catch a bus, but found he was early. He saw a little fortune-telling machine so he put a nickel in, and a little card came out that said: 'You are John Jones – you are sixty-five years old, you are a great philosopher, and you are on your way to Chicago on a business trip.'

He said, 'I can't believe that this machine knows this information. There must be someone behind it.' So he put another nickel in and another card came out saying: 'You are still John Jones, you are still a great philosopher, you are still sixty-five years old – and you are still on your way to Chicago on a business trip.'

'I just don't believe it,' said the man again, as he put another nickel in. This time a card came out saying: 'You are still John Jones, you are still a great philosopher, you are still sixty-five years old, you are still on your way to Chicago – but you've fooled around and missed your bus.'

Philosophy is a fooling around – and mind you, you will miss your bus.

Just thinking is not going to help. It is a luxury. You can rest and you can think and you can spin theories and you can make castles in Spain and you can dream beautiful dreams. These are all childish.

But if you can be logical, if you can be consistent with words, if you have a certain capacity and skill with words, you can feel very much satisfied. You can start feeling that you have the key, that you know.

The pet shop delivery boy was not exactly the brightest lad in the world. One day he was asked to deliver a pet rabbit to Mrs. Jones, Route 2 – Box 4.

'You had better write that down in case I forget it,' said the boy.

Slipping the address into his pocket he started off on his errand. Every few minutes he glanced at the address and said, 'I know where I'm going: Mrs. Jones, Route 2 – Box 4.'

Everything went smoothly until he hit a crater in the road. The truck he was driving landed in a ditch and the rabbit began to run for its life across an open field.

The boy stood there laughing uproariously. When asked by a passer-by what was so funny he said, 'Did you see that crazy rabbit running across that held? He doesn't know where he's going because I've got the address in my pocket.'

All philosophy is like that. It is not concerned with reality. Philosophers think they know the address of God. They don't know. All they know is rubbish. It is all their own fantasy.

To know God one has to become religious. There are only two ways to know the reality: if you are interested in the objective reality become a scientist; if you are interested in the subjective reality become religious. That's why philosophy is disappearing by and by. In the future there is a possibility that there may be no philosophy at all or it may be only in the madhouses.

Science has taken the bigger part of it. Many questions that used to be thought philosophical are philosophical no more. Science has taken them over, they don't have any philosophy about them any more. Science knows the exact answer. Philosophy can exist only in the twilight when the exact answer is not known. So the major part, the objective part, has been taken over by science. And the other part, the other half, has always been taken by the mystics – the Sufis, the Hassids, the Zen people.

Philosophy is dying. It has nothing to think about now. The mystic knows what subjective reality is and the scientist knows what objective reality is – what is left for the philosopher? there is nothing much left. Philosophy has no future. It had a glorious past but it has no future. Out of philosophy two systems have arisen which are more relevant: science and religion.

Philosophy is a primitive approach, a magical approach. When you don't know anything, you need to think about it. That thinking gives you a kind of substitute. It feels good that at least you know something. Either science will take it away from philosophy, or religion will take it away from philosophy. Both are decisive. The future is with science and religion, and the final future will be a new kind of approach which will be religio-scientific. The ultimate future will be where science and religion meet and disappear into a new kind of system, a new kind of synthesis. That will be the greatest day in the history of human consciousness.

Just the other night an old French poet took sannyas. I gave him the name Ananda Kavishwar. It means: great poet of bliss. He was asking me when the revolution was coming. Of course, he is French, so he thinks in terms of revolution. He is very old, must be beyond seventy, but a Frenchman is after all a Frenchman – they don't grow old. 'When is the revolution coming?' I would like to tell him that this is the revolution – what I can call real revolution – when science and religion meet and disappear into one metaphysics, into one synthesis. That will put humanity into a totally new kind of light. That will bring a new harmony into the world.

That will help all schizophrenia to disappear – because body and soul are two realities. I am saying two because still science and religion are separate. In fact, they are not two. The body is the visible soul and the soul is the invisible body. They are not really two – they appear to be two because in-between them stands the mind. Once the mind disappears then the division disappears, then all demarcation disappears. then there is no possibility of deciding where body ends and where soul begins. then they melt and merge into one. That ONE has been called 'God' by Sufis. Body and soul have disappeared into each other, they don't exist separately. It is mind just standing in-between that keeps them separate, that divides and defines them.

Once philosophy is gone, once mind is no more there, who is there to divide the objective from the subjective? Then the outer and the inner will be one. They are one. The outer is the inner and the inner is the outer. Division disappears, duality disappears. Philosophy is dualistic. That ultimate system for which no name exists yet, or, if you allow me, I can use the Indian term, darshana – which may become the name for the ultimate synthesis...

DARSHANA is not philosophy as it is ordinarily translated in Indian universities. Books on DARSHANA are called Indian philosophy. It is not true. It is very, very falsifying. Philosophy means love of thinking. 'Sophia' means knowledge, wisdom, and 'philo' means love – love of knowledge. DARSHANA means not philosophy but 'philosia' – love of seeing. Not love of thinking – love of realising, an effort to attain a vision of the ultimate reality as it is. In that ultimate reality there are no divisions. It is one piece, it is one melody.

With that vision all schizophrenia disappears – otherwise man remains divided. When you divide the inner and the outer you divide man. When you say body-soul, you divide man. And when you divide man you create conflict, you create tension. And then there is always a war going on inside.

I would like you to learn the ways to drop this war, this constant on-going war. The body is you and you are the body. Respect your body, love your body. Respect your soul, love your soul. And don't create any conflict between the two. Listen silently and you will find that their voice is one. With that one voice there is peace, there is benediction.

The third question:

Question 3

PLEASE EXPLAIN THE DIFFERENCE BETWEEN FOLLOWING YOU AND SURRENDERING TO YOU.

There is a great difference. Following me, you are still on the path of will; surrendering to me, the will has disappeared. Following me, you are important. You are. This is your decision to follow me. You can change your mind any moment you want; you can cancel your decision.

Surrendered to me, you have disappeared. Now it cannot be cancelled. There is nobody to cancel it. Now there is no way to reverse it. Following there is no possibility that you may turn back. Surrendering, how can you turn back? It is irreversible. Following me, you are there, I am here. There is bound to be conflict.

Surrendering, you disappear. And when you disappear then you will be able to see that I have never been here. In your disappearance you will see the disappearance of the Master too. A Master is a Master only because he has already disappeared. He does not function as an ego. So to have real conflict with a Master is possible only when you also stop functioning as an ego – that is the meaning of surrender. The Master is without any ego. If you want to communicate with him, if you want to be in communion with him, if you want to be in deep love with him, you have to disappear. Only when you also become an emptiness will there be a meeting. When the disciple is not, suddenly all barriers disappear.

If you are, you go on defending. If you are, you go on choosing. If you are, then you will keep a certain space, protected, defended. You will keep a fence around you. You will go only so far. The moment you see that your identity is at stake, you will turn back. The moment you see that now you can be completely taken over, you will start moving away. You will go only to a certain extent, defending yourself, remaining yourself. This is not the way to be a disciple.

A follower is not a disciple. A follower is convinced through his intellect that whatsoever the teacher is saying seems to be logically right. It is convincing. It is intellectually satisfying. That's what a follower is. A follower is from the head. And the disciple? A disciple is not intellectually convinced that the Master is right in what he says, the disciple is convinced that the Master is right – not in what he says but in what he is. It is a heart-to-heart approach. It is a dialogue – deeper than the head, two beings communing. The disciple surrenders.

And the beauty is – very paradoxical it is – the beauty is that when you surrender to a Master you become yourself for the first time. Because surrendering to the outer Master is really surrendering to the inner Master. Everybody is carrying God somewhere deep in the innermost cor of his being. God is present in you but you don't know how to approach him. You have forgotten the ways and means of coming to your own inner reality. You have lost the key and locked the door. And for centuries you have never been in. You don't know how to turn in. You have become paralysed. You can see only outside. Hence the outer Master is needed. The outer Master will only help you to go to your inner Master. The outer Master will become the door. You will have to go via the outer Master because you cannot go directly. If you can go directly there is no need for a Master.

A few people – very rarely it happens – go without a Master. Yes, sometimes it happens. Sometimes it happens that a person reaches directly into his being – but it is very rare. It is so exceptional that

it can be counted out, it is so exceptional that it only proves the rule. Hence no tradition – Sufi, Zen, Hassid – no tradition talks about it. They all insist that a Master is needed.

Why don't they talk about it? Don't they know? They know. It has happened. A few times it has happened down the centuries that a man has attained to his self without going via the outer Master; he has reached directly to his innermost core. But why don't they say it? People think that Krishnamurti is talking about it for the first time; people think Krishnamurti is very original about it. That is not the case. All the Masters have known about it but they have not talked about it for a certain reason. The reason is that if it is told to you that you can go on your own, this very statement will become a barrier to your surrendering.

Only one in a million can go. What about the remainder? They will also think that they can go – what is the need to surrender? Their ego will exploit the idea. Their ego will say, 'Then it is perfectly okay. Why should I surrender to anybody? I can go myself.' To protect these fools it has never been said before. Krishnamurti is not saying anything new, it has been known always. It is one of the oldest, ancient-most truths that sometimes a rare person enters. But it is accidental, it cannot be made a rule. And to talk about it is dangerous because the egoist will fall upon it, will immediately jump upon it.

That's why around Krishnamurti you will find all kinds of egoistic people. One who cannot surrender will sooner or later reach Krishnamurti. One who is not able to surrender, whose ego is really hardened, who does not want to surrender, will be very happy with Krishnamurti. Of course, that happiness is not going to change him.

Many people come to me. They say, 'We have been with Krishnamurti for thirty years, forty years. We have been reading and listening and whatsoever he says is perfectly true, what do you say about him?' I say, 'He is saying the truth but he is talking to fools. It is the truth, but he should not have told it to you.' They feel very offended. 'Why? If it is the truth then why should he not tell it to us? Forty years are lost and even maybe forty more lives in the future.' I say, 'What have you attained?' They become restless and they say, 'I have not attained anything. But is it not the truth?' It is the truth but you are not ready for it.

A truth is truth only when you can use it. It has to be in such a way that it is helpful. Buddha has said that by 'truth' only one thing is meant – that it works. If it works it is true, if it doesn't work what is the meaning of calling it truth? It is inhuman.

Krishnamurti's truth has not worked. It cannot work. It can work only in a rare case. And the person with whom it can be of any use will not bother to come to Krishnamurti. Why should he bother? He can go directly. Why should he come via Krishnamurti? These people who are surrounding Krishnamurti are still in need of somebody and are still so egoistic that they cannot surrender. So this is a good support for their ego... they need not surrender and they can have a Master.

But you cannot have a Master without surrendering. Krishnamurti is a Master without disciples. Those disciples cannot surrender. His own teaching prohibits surrender. He has lived a very lonely life. And sometimes he gets very angry – angry that his whole life has been a wastage.

Buddha helped thousands. Thousands became enlightened. Not only while he was alive, even when he was gone the chain continued, the silsila continued. The continuation has remained. Even

now here and there a flower blooms and bows down in deep gratitude towards Buddha – after two thousand five hundred years.

And Krishnamurti is a man of the same calibre as Buddha, is a man of the same intelligence as Buddha. Nothing is lacking. There is just this idea that the disciple need not surrender.... Even if it is a truth it is still dangerous. It has allowed only egoistic people to come around him; those who would like to surrender will not come to him because he won't allow surrender. Those who don't want to surrender and are still in search of a Master – they cannot depend on themselves and they cannot surrender – these people have gathered around him.

Now they are stuck. Krishnamurti is stuck with them and they are stuck with Krishnamurti. Krishnamurti cannot say surrender.... The day Krishnamurti says surrender they will escape, because they are there only because he goes on saying there is no need to surrender to anybody. They are feeling very good, perfectly happy with this idea. Their ego need not be at stake.

But nothing is happening. I have come across many – nothing is happening. They have become very, very intellectual, very refined intellectuals. They can talk a lot. They can discuss and argue a lot, but nothing has happened. No fragrance has happened. The ego won't allow it.

You ask me: PLEASE EXPLAIN THE DIFFERENCE BETWEEN FOLLOWING YOU AND SURRENDERING TO YOU. One who is following me is not with me, remember. He is maybe using me but he is not with me. He may be choosing a few things from me but HE remains the decisive factor. Deep inside he is still defending himself. He may find a few bits and pieces of wisdom but they are not going to help. They will become a philosophy.

Only those who are surrendered to me are with me. And I can only be with those who are with me. If you are not with me it is impossible for me to be with you even though I would like to be. But it is impossible. It is not possible in the nature of things. Only if you are surrendered can I be with you; only then are you available, receptive.

That's what sannyas is all about. Drop following and move into surrender. Sannyas is surrender. The day you take sannyas, if you have really taken it from your heart, you are no more. Then you become part of me or I become part of you. Then you breathe for me or I breathe for you. then you don't think about yourself as a separate entity.

And the paradox is that you don't become dependent. For the first time you become independent individuals – because the ego is not the thing that makes you independent; ego is a prison, an ugly prison. When the ego has gone your flame burns bright for the first time.

The fourth question:

Question 4

WHY DOES RELIGION CREATE SO MUCH GUILT?

Religion does not create guilt – if it creates guilt it is not religion. Yes, Mohammedanism, Christianity, Judaism, Hinduism, they create guilt. Let that be your definition of religion: if it creates guilt it is not

a religion. It is something else pretending, something else garbed as religion, posing as religion – but it is not religion. Religion creates celebration, not guilt.

These are hidden things which don't want to expose themselves. These so-called religions are more political than religious. Their whole idea, desire, ambition, is how to dominate people, how to control people. And naturally, guilt is one of the best mechanisms ever evolved to control people, to dominate people. Make them feel guilty! Once they start feeling guilty they are in your control. All dictators do that, all politicians do that.

And your priest is just a politician behind the mask. The popes, the SHANKARACHARYAS, are all politicians; they are not religious people. They have a very hidden politics how to dominate humanity, how to control people, how to make slaves out of people. And, of course, there is no better trick than creating guilt. It is a psychological technique.

How does it function? To create guilt you first have to create an impossible ideal. You have to give an impossible ideal which cannot be fulfilled, which is inhuman, which is not possible at all.

For example, in India they have created guilt about sex. If you have any sex desire you start feeling like a great sinner. Sex has been condemned.

Now sex is such a natural thing – like eating, breathing. Only one thing is different about sex: it can be transcended. But there is nothing intrinsically wrong about it. One can go beyond it. And when one goes beyond it there is great freedom, there is great joy – greater than sex can ever bring. But still sex is not sin. Sex is beautiful, healthy.

But if it is condemned then you have a great trick, a great technique in your hands. Millions of people will be controlled through it because they will not be able to get beyond it. In fact, the more they think it is a sin, the less is the possibility of going beyond it – because to go beyond one has to go through. So it is very cunning to keep people in sexuality and keep them feeling guilty and keep them continuously afraid. that they are doing something wrong.

When a person feels that he is doing something wrong he is trembling inside. He cannot be a rebel. He cannot stand on his own, he knows he is guilty. He is not good, he is not worthy enough of anything. He cannot hope to be happy. He knows he is a sinner. Hell is waiting for him. Now you can manipulate, you can do whatsoever you want to do with this man; he is available, he is ready to become a slave. This is a psychological slavery.

You have taken away his respect for himself, you have taken away his worth. He feels himself to be dirty – how can he love himself? How can he respect himself? He will be a victim of anybody who wants to control him. the parents will control him, the wife will control him, the husband will control, children will control, the society will control. Everybody will control him because something immensely valuable has been destroyed in him – his respect for himself. He has lost that. And he will remain miserable, continuously miserable. How can you be happy if you don't have any respect for yourself?

And such a natural thing as sex – and so difficult to get rid of it. Yes, people can transcend but nobody can get rid of it.

Let me tell you something. Just the other day I was reading that the psychologist Dr. Paul Cameron reports that males spend a great deal of time thinking about sex. In a survey of four thousand people he found that males between the ages of twelve and seventeen think about sex once every two minutes. This rate continues into young adulthood and drops to every five minutes in middle age – that is, forty to forty-five – and finally tails off to once every ten minutes after sixty-five.

Females give thoughts to sex every two-and-a-half minutes as teenagers – they are little more saintly, half a minute's difference – once every three minutes in young adulthood, once every ten minutes in middle age – forty to forty-five – and once every twenty minutes after sixty-five.

And that too seems to me to be just because of conditioning – because females down the ages have been conditioned more than males against sex. They were expected to remain virgins. That too is male ego.

Why? Why should you try to find a virgin to get married to? Why? The male ego. The male ego always wants to be there first, to be the first everywhere! Hence the woman has to remain a virgin. And boys are boys. Virginity was not expected of boys, but girls were very much protected. Women have been more repressed. But out of thousands of years of repression there is only half a minute's difference. Not much.

So ladies, please, don't feel too saintly.

But this survey is very important. It shows how natural sex is. Now if you create guilt, if you make people feel that this is sin, you are destroying their respect for themselves. And you are making them afraid. And the so-called religions make you afraid that you will suffer in hell and they also make you greedy – you will have your rewards in heaven if you follow their dictates. So greed and fear... And between the two guilt is created.

When the father of Sirhan, the assassin of Senator Robert Kennedy, was asked why his son did it and how he could do it, the old man said, 'I just don't know. I am crushed and confused. I taught my children to fear God.'

The man said, 'I taught my children to fear God so I am very much confused about how he could do such an ugly, ghastly act, such a horrible thing.' But the old man does not know that fear of God is not a good thing. It is precisely because of the fear that he could do such a thing.

If you are too much afraid – if you are too much afraid of being yourself – then there are two possibilities: either you become a so-called false saint, you pretend to be that which you are not, or you become a criminal, you assert whatsoever is the case. But in both the ways you become abnormal. Fear creates abnormality. Either you become a saint – the so-called saint, the mahatma, a hypocrite – or you become a criminal. It depends how you react. If you are a cowardly man you will become a mahatma and if you are a brave man you will become a criminal. But both are wrong. Neither cowardly saints and hypocrites nor brave criminals are needed.

Brave saints are needed, courageous saints are needed – that is a totally different thing. You cannot create that out of fear. And for small things man has been made so afraid.

Listen to this story....

There was a young English boy by the name of Orrie. He was from a home of very meagre circumstances. On nights when they didn't have enough food for supper, they resorted to a dish known as Sparrow Pie. He was met at the back door by his mother one day, and she told him to go for some sparrows for sparrow pie.

The best way to hunt them was to go to a group of trees in a cemetery, late in the evening. He crept carefully up – and was ready to make a mighty sweep with a big stick, when suddenly he fell into a freshly dug grave, as yet unoccupied. He tried to get out, but it had rained and the sides were as slick as glass.

He knew his mother would send someone for him, and she did – his big brother. But just as he got near the grave another terrible thing happened – his brother also fell into the grave. It was dark and he didn't know he was not alone so he pushed and shoved, but it had rained in his end of the grave as much as in the other end, and the harder he pushed and shoved, the harder he fell to the bottom. Young Orrie had enjoyed the show but knew that all good things must come to an end, so he decided to make as much of the dramatic situation as possible. He sat up very straight in his end of the grave, gathered all his diaphragmatic tones well underneath him, and with all the eerie, ghastly tones he could muster he said, 'Friend, can't you let a man rest in peace?'

There was a deadening silence in his end of the grave, then something that resembled a rocket zoomed by young Orrie's head, and his brother, who hadn't been able to make six feet to the top of the grave, made twenty feet past it on his first jump.

Fear works! Priests came to know it very early – fear works. Create fear and then you can make people do anything you want them to do. Fear creates such an intensity that one puts one's whole life at the stake.

You go to the monasteries... it is because of fear that people are in the monasteries, struggling hard with sex, with food, with sleep. It is just fear, fear of hell. Or greed – which is another aspect of the same thing. Greed and fear are two aspects of the same coin. A greedy person is an afraid person and a fearful person is a greedy person. A really courageous man has no greed and no fear. He lives his nature in a natural way.

A prominent politician, when he was a candidate for an important municipal office, said to three negroes that he would give a fat turkey to the one who would give the best reason for being a Republican.

The first one said, 'I'se a 'Publican cause de 'Publican set us darkies free.'

'Very good, Peter,' said the politician. 'Now, Bill, let me hear from you. '

'Well, I'se a 'Publican 'cause dey done give us de protective terriff.'

'Fine,' exclaimed the politician. 'Now, Sam, what do you have to say?'

'Boss,' said Sam scratching his head and shifting from one foot to the other. 'Boss, I'se a 'Publican 'cause I wants dat turkey.'

People are religious either out of fear or out of greed, they are not religious out of awareness or out of love. And all these religions which have created guilt in man have created an irreligious world.

Beware – because in you also the same mechanism has been put. Everybody carries guilt inside himself – as if you are naturally wrong, that to be natural is to be wrong. Anger is wrong, sex is wrong, joy in food is wrong, laughter is wrong... all good things seem to be wrong.

And then one goes on repressing. And howsoever you repress, nature goes on asserting. You repress it and it asserts. When it asserts and you have to do something against your mind, then there is guilt – then you know that you have fallen again, you have committed the sin again.

Be free from guilt. If you really want to go closer to God, be free from guilt. Accept nature, welcome it. It is perfectly good.

Sex is good, sometimes anger is good. When I say 'sometimes', I mean whenever anger is spontaneous it is good. And if you allow anger its spontaneity you will never accumulate anger. And you will not explode out of proportion. And your system will be clean, it will be a momentary thing – something happens and you respond.

If your anger is spontaneous, relevant, responsible, true to the moment, is not a reaction but a response – it has beauty. You simply say that you are alive, nothing else.

But if you go on repressing your anger – feeling that anger is wrong, anger is wrong, don't do it, when you are feeling angry, smile, go on smiling – you are gathering poison. And after a time there comes a limit; when the poison is too much it will explode. And it will explode in a situation where you will look foolish, stupid, mad, because the situation didn't demand it. Have you not observed it? When you really become angry out of repression you are always irrelevant, your response is not to the point. It comes from the past.

For example, for many days you have been repressing anger in the office, in the marketplace, with the friends, in the club – then one day suddenly it breaks through on your child: You hit him hard. And you pretend that you are doing it for his own good. And you know that he has just been an excuse, that the poor child is suffering absolutely unnecessarily from your anger. And the child can see that he has not done anything, not at least in the proportion that you are being hard with him. And you know that in the face of the child you have projected the face of your boss, you have projected the face of your wife, you have projected so many faces, so many situations. Now the poor child is a victim.

This anger is ugly. And this anger comes because you have been taught that anger is wrong – never be angry.

All that is spontaneous is beautiful. And I am not saying there are not states of consciousness where anger disappears – but it disappears only by being spontaneous. Anger, greed, fear, sex, all disappear. Slowly, slowly, when you have experienced life in its truth, in its reality, when you have lived it in all its possibilities, a moment comes when you grow beyond it. Then those things become toys left behind. They look childish, immature, juvenile. It is not that you condemn them and it is not that now you hope you will get to heaven – there is just nothing in them. You have not sacrificed anything, there is no sacrifice.

Mr. Khrushchev wanted to find out what people really thought of him. Naturally they would not tell him if they recognised him, so he dressed in an elaborate disguise, put on glasses and a false moustache, and flew to a small town in the Urals.

There he met a farmer and said, 'Tell me, what do you think of Khrushchev?'

The farmer answered, 'Sh-h-h-h... you crazy or some-thing?'

He looked around furtively and took the Premier inside his farmhouse. He closed all the windows, bolted the doors, pulled down the shades, then whispered, 'I like him.'

This is the situation of man – so much fear. So much fear has been put into your system, into your blood. With your very mother's milk it has gone into you. You have been brought up in fear.

If you really want to be with me, drop guilt. And the same energy that has become a guilt complex becomes celebration once it is released. Celebration is the right attitude. Celebrate all that God has given to you. I promise you that if you can celebrate all that God has given to you, you will become worthy of more.

Sex disappears one day and you become capable of love. And one day love disappears and you become capable of prayer. And one day prayer disappears and you become a God yourself. But one has to start to live that which has been given to you.

I have heard....

Sister Agnes was walking through the park near the convent when she was attacked and raped several times by her assailant.

Hearing of her horrible misfortune the Mother Superior hurried to the hospital and met the doctor on duty.

'Oh, doctor! How is poor Sister Agnes?'

'She is doing fine,' said the M.D. 'They should be through with the plastic surgery in a few hours.'

'What!' exclaimed the Mother Superior. 'Why in God's name would she need plastic surgery?'

'We are trying to get the smile off her face.'

That's what your so-called religions have done to people. Repression, repression, repression. They have not allowed you to be yourself, to be a natural being. They have crippled you, paralysed you.

Of course, it is easy to control paralysed people, it is easy to control crippled people, it is easy to dominate dead people. People who enjoy their life are difficult to control. It will be difficult to send people to war if they are really living their sex life truly. It will be impossible. Why? Why should a man who is immensely satisfied go to war? Because some stupid politicians are fighting about some stupid problems? – where the boundary should be of one country, a few miles here or a few

miles there? For those stupid things can you convince people to go and die? You cannot. If they are really living their life they will laugh at the whole ridiculousness of it – 'Why?'

But right now it is just the opposite. People are so ready to go to war because they are so dead. War gives them a feeling of life, at least some thrill. They are so bored – bored with the wife, bored with the husband, bored with the children, bored with the whole thing that is so-called life. War brings a little joy. People feel happy when there is war. You can see a subtle joy on the face of the soldiers going to the war. You can see thrill, adventure, all around. Why? Their life is so dull that in comparison even death seems to be far better.

If people's life is a celebration you cannot drive them to war. For foolish reasons – ideological, religious – you cannot drive people to war. They will simply refuse. They will laugh at the whole nonsense of it. You cannot force people to do ugly jobs, jobs that simply destroy their souls.

But dead people can be forced anywhere. You can make a man a clerk and for his whole life he will simply move files from here to there. His whole life he will shift files. There will be no joy in his life. But a guilty person cannot expect more. Even this is too much; it is God's blessing that he is employed.

Dead people will go on living. A man will go on sleeping with a woman he does not love. He is so guilty that he feels it is God's blessing that he even has a woman that is okay. A woman will go on living with a man she hates, feels repelled by. Guilty people can be forced into any hole, into any dungeon.

But when people are happy they will live their life. When they are happy they will become woodcutters, gardeners, farmers, fishermen, they will be singers, dancers, poets, painters. Or if somebody enjoys being a clerk it is another thing. Then he chooses it. But it is his CHOICE.

And people will not be so mad after money. Money is a substitute for love. When you don't get love you start trying to have more money, more money. Money is a substitute for love. That's why people who are very miserly about money are very loveless people. They cannot afford to be loving. If they are loving they cannot be miserly – these don't go together. A loving person is never a miser and a miser is never a loving person. He need no love. His love is money, his God is money, he worships money. That's enough.

Then there are power addicts who spend their whole life trying to get more and more powerful – how to reach New Delhi or Washington or Moscow. Their whole life seems to be just an effort to reach the capital. For what? Why do people enjoy power so much? Why this madness, this political madness? The reason is that they don't have any power over themselves. They need a substitute. They can feel happy if they have power over others. A man who has power over himself need not bother. Why should he bother to have power over others? It is enough, it is more than enough that he has power over himself.

That's why in India we call a sannyasin 'swami'. 'Swami' means one who has power over himself. His whole search is that 'I should be myself. It is enough, it is immensely satisfying, that I am a master of my own self.' That's enough. Why should you bother to be master of others?

But people are missing that basic mastery, hence they are driven into mad ways, into mad paths – politics, money, power, prestige, fame. These are all ugly things. These are neurotic things.

And religions have not only condemned it, they have created a subtle mechanism for you to condemn yourself. The priest cannot follow you everywhere, the parents cannot go with you everywhere, so they have created a very subtle mechanism – almost like an electrode of Delgado. They have put a conscience in you that goes on condemning. If the parents have said, 'Don't make love to this woman, she is not yet your wife and love is prohibited,' you may be alone with the woman, it may be a full moon night and you may be feeling like loving and she may be feeling like loving and the parents are no more there – they are far away, miles far away, maybe dead – but the conscience is there. Deep in your heart somebody goes on saying, 'Don't do this. This is wrong.' Even if you do it you will not enjoy it because the parents will go on interfering. If you don't do it you will be miserable, if you do it you will be miserable – either way you will be miserable.

I have heard....

Parents nowadays, particularly in America, are too busy even to punish their kids! Mothers are running to bingo games, fathers are running off to golf courses and bowling alleys. And mothers have their boyfriends and fathers have their girlfriends. Before they leave the house they just say, 'Son, we left a strap on the bed. If you do something wrong, hit yourself six times.'

It may not be done actually like that but that is what conscience tries to do. Hit yourself. Whenever you do something which has been taught as wrong, hit yourself, punish yourself. This is the most criminal thing to do to a child. To create a policeman in him against himself, that's what conscience is.

My whole effort here is to kill your policeman. I am not saying become irresponsible and I am not saying go mad or insane, I am saying be freed of the policeman. Rather than having a conscience, have consciousness – which is the true thing. Let consciousness decide, not conscience.

Conscience is borrowed, it is parental, it is suicidal, it is political. A man who has a conscience is never a free man, he is a slave. He is not inside a prison but the prison is inside him; the prison is there inside him. The jailor is sitting there just in his own heart, pulling his strings.

Drop this policeman. Say goodbye to it forever. Become more alert, become more loving, become more natural, become more ordinary, drop ideals. Don't try to be extraordinary – that's how you have been befooled. And don't try to become perfect images of something which does not exist in reality.

Don't try to become a Christ or a Buddha or a Krishna. Just try to become yourself – that's what God wants you to be. If he had wanted Buddhas he would have created more Buddhas. He never creates again. Once is enough. He has created you as a unique human being. Respect this unique human being that you are and live it authentically.

Drop all guilt, fear, greed. Enjoy each moment of life as a great blessing from God, a BARAKA.

The last question:

Question 5

WHAT IS WRONG IN STUDYING RELIGIOUS SCRIPTURES?

Who will be studying? You will be studying. When you read a statement of Jesus, who will interpret it to you? You will interpret it. The statement will no longer be Jesus', it will become yours. You will have pulled it down to your level.

How can you read scriptures unless you attain to that consciousness out of which the j flowed? If you want to understand Krishna, his Geeta, you will have to attain to Krishna consciousness. There is no other way, otherwise you will corrupt the scripture. when I say 'Please burn the scriptures' I am not against the scriptures, I am trying to save them, otherwise you will corrupt them. If you want to understand Jesus you will have to attain to Christ consciousness – at least a little bit. When a little window opens in your heart that gives you a vision of the sky that was fully available to Jesus – only then. Otherwise you will go on interpreting in your own way.

That's what is happening always. Rather than learning the word, learn the ways of being more conscious.

The young convert worked as a clerk in a store operated on strictly Christian principles.

One day an elegant lady came in to buy some tapestry. Producing a roll from the lowest shelf, he said, 'This is 1.98 *ayard, madam.*'

'Young man, I can afford the very best and I want the very best,' the prospective customer declared.

'Well, this is 2.98 *ayard,*' said the clerk, *producing the most expensive price range they had in fabrics.*

'Young man, I don't think you understand – I want the very best!' the customer said emphatically.

The clerk reached another roll of 2.98 *quality material.* 'We have this one at 9.98 a yard,' he said.

'Fine,' responded the customer, 'that's just what I want!'

The owner came into the store later and was told of the transaction.

'But how can you reconcile a deal such as that with the scripture?' he asked – because the store was run strictly on Christian principles.

Scratching his head, the young man replied, 'She was a stranger and I took her in.'

He is quoting a scripture!

Or this beauty....

It was somewhat disconcerting to the minister's wife to hear him exclaim, 'Oh Jesus, sweet Jesus!' every time he reached orgasm and she finally asked him about it.

'It is perfectly proper, my dear, and in accordance with the Bible,' he answered her. 'Don't you remember where it says "Blessed is he who comes in the name of the Lord"?'

CHAPTER 7

From Robopathology to Enlightenment

17 August 1977 am in Buddha Hall

NAJRANI SAID, 'IF YOU SAY THAT YOU CAN "NEARLY UNDERSTAND", YOU ARE TALKING NONSENSE.'

A THEOLOGIAN WHO LIKED THIS PHRASE ASKED, 'CAN YOU GIVE US AN EQUIVALENT OF THIS IN ORDINARY LIFE?'

'CERTAINLY,' SAID NAJRANI. 'IT IS EQUIVALENT TO SAYING THAT SOMETHING IS "ALMOST A CIRCLE".'

MAN is not yet man. He can be, but he is not. The potential is there but the potential has to be actualised. It is not yet a reality. By birth we are born only into an opportunity to grow. Birth itself is not life. And the person who thinks that by being born he has already become man is befooling himself.

That is the original sin. That is the only sin there is – to think that you are already that which you can be.

Life has to be discovered, created, realised. If you don't realise it you remain more or less a machine. That is one of the basic principles of Sufism: that man as he exists is a machine.

The machine has deceived itself into believing that it is conscious. Consciousness is a promise, but one has to explore it. It is a task. Consciousness is a possibility but you can miss it. Don't take it for granted. It is not yet a fact. You are a seed for it but you have to grow into it. A seed can remain a seed and may never become a tree, may never become capable of blooming, may never be able to

release its fragrance to the world, may never be able to offer itself to the divine. That possibility also exists. And remember always that many miss; only a few arrive.

This creates an anxiety – that man is a promise, that man is an adventure, that man is not yet. It creates an anxiety in the wrong kind of person but it creates joy in the right kind of person.

Whom do I call the right kind of person and whom do I call the wrong kind? The coward is the wrong kind of person. In the coward it creates anxiety. At the very idea of going on an adventure, on a pilgrimage into the unknown, the coward shrinks. He stops breathing. His heart beats no more. He becomes stone deaf to this call, to this challenge. This challenge becomes an enemy. He becomes defensive against it.

And the courageous I call the right kind of person. To him this is not an anxiety, this is thrill, this is challenge, this is adventure. God has called him forth. He starts moving, he starts seeking and searching. If you seek, there is a possibility of finding if you don't seek, there is no possibility. If you start moving then one day or other you will reach the ocean, as every river does. But if you have become very, very much afraid of movement, of dynamism, of life, of change, then you become a small pond. By and by you die. You become more and more dirty, dull, stale, stagnant. Then your whole life is ill. Then your whole life is a pathology. And many – the majority – live in a kind of pathology.

A modern thinker, Lewis Yablonsky, has coined the right word for this pathology – he calls it 'robopathology'. The man who suffers from it he calls a 'robopath'. 'Robo' means a machine, an automaton; one who lives a mechanical kind of life, a re-petitive kind of life; one who has no adventure; one who simply goes on dragging himself. He fulfils the day-to-day demands but he never fulfils the eternal demand, the eternal challenge.

He will go to the office, to the factory, he will come home, he will look after the children and the wife, and he will do a thousand and one things – and do them very efficiently – but he will never be alive, you will not find aliveness in him. He will live as if he is already dead.

'Robopath' is a beautiful word. Sufis have always talked about this pathology. They have called it by many names. For example, they say that man is a machine. Gurdjieff introduced this sufi idea into the Western consciousness. Sufis say that man is asleep. Sufis say that man is dead. Sufis say that man is not yet. Sufis say that man only believes that he is but that belief is a kind of dream.

You may remember sometimes dreaming that you are awake. Yes, it happens in dreams. You can dream yourself awake, you can think you are awake – and when you dream in a dream that you are awake you feel as if you are awake. Only in the morning when you are really awake will you be able to compare notes. Then you will laugh at the ridiculousness of it. The dream deceived you.

Sufis say that people are not awake, they only believe they are awake. And their very belief is a hindrance to their awakening. If you already believe that you are awake then what is the need of doing anything about it? It is pointless. If a man feels he is healthy then what is the point of going to a physician? Then what is the point of taking any medicine or treatment? Then what is the point of having very, very painful surgery? He believes he is healthy already.

Cowards believe they are healthy because they are afraid of the medicine, of the physician, of the operation, of the surgery. They are afraid of everything, they simply exist in fear, they go on trembling deep inside. They are just protecting themselves. Their whole life is a long story of protection, defending. They don't have time to live and they don't have energy to grow.

This robopathology has to be understood. It is one of the fundamentals of Sufism.

A few things.... A robopath is a person whose pathology entails robot-like behaviour and existence. He is man only for the name's sake. He could have been a computer. He may be. A robopath is a human who functions insensitively, mechanically – in short, in a dead way. A robopath is an automaton. His existential state is not even inhuman. he is not human, certainly he is not even inhuman – because to be inhuman first you have to be human. His existential state can only be described as the Sufis describe it – they call it 'ahuman'. It has no human value, neither this way nor that. He is neither human nor inhuman, he is ahuman.

These are the characteristics of this disease. Ponder over them – because they are your characteristics, everybody's. Until you become enlightened these characteristics will follow you like a shadow. We can define enlightenment as getting out of robopathology, becoming consciousness for the first time, dropping the mechanical, no longer being identified with the mechanical, becoming a witness, awareness, awakenedness.

The first characteristic is sleep. You will find the robopath always asleep. He walks but he walks in sleep. He talks but he talks in sleep. He does many things, he has become perfectly efficient in doing the ordinary things of life. But watch yourself and watch people. You go on doing the same thing again and again. By and by there is no need to be alert about those things, you can simply do them. You need not be there.

When you first start learning to drive you have to be there for a few days. That's why it is so troublesome to learn anything – because to learn anything you will have to come out of your sleep a little bit at least. Otherwise how will you learn?

Robopaths are never interested in new things. Once they have learned a few things they go on moving in that vicious circle. Every morning is the same, every evening is the same. Every time they eat or they talk or they make love, it is the same. They are not needed there at all. They don't do anything through consciousness, they go on making empty gestures. That's why there is so much boredom in life. How can you remain thrilled by constantly repeating the old? This is the first characteristic – sleep.

The second characteristic is dreaming – part of sleep. A robopath continuously dreams – not only in the night, even in the day. He has day-dreams, reveries. Even while he is doing something, deep inside he is dreaming. You can find that any time. Close your eyes any time and look inside and you will find a dream unfolding. It is constantly there. It is like the stars – in the day they don't disappear, they only become invisible because the light of the sun is too bright. But the stars are there, the full sky is there as it is in the night – exactly as it is in the night. When the sun is gone you will see those stars appearing again. They have not gone anywhere, they were there just waiting for the sun to go.

In the night you start seeing dreams. Those dreams don't disappear in the day. Because you become involved in a thousand and one things in daily routine life, they go on lurking deep in the

unconscious. You can find them any moment. Close your eyes, wait a single moment, and the dream is there. Sleep is constantly there. Your eyes are full of sleep and your mind is full of dreaming.

And the third characteristic is ritualism. A robopath remains in rituals, he never does anything through his heart. He will say 'hello' because he has to say it or because he has always been saying it. His 'hello' will not have any heart in it. He will kiss his wife but it will be just repeating an empty gesture. There is no kiss in his kiss. He will embrace somebody but only bones will touch and skin will touch – he will remain as far away as ever. He is not there. You can be certain about one thing – he is not there.

But robopaths are great ritualists. They depend on ritual. They do everything as it should be done.

A ritual is by its very nature uncreative. A ritualistic person is never spontaneous, he cannot afford to be spontaneous. If you want to be spontaneous you will have to be alert. Spontaneity has one necessary ingredient, and that is alertness. If you are not alert you cannot be spontaneous.

And of course, how can you be creative? You are repetitive, how can you be creative? Even great creators are rarely creative. Even great painters go on repeating their won painting, and great poets go on repeating the same poem again and again.

Only very rarely does a person sometimes create some-thing – and those moments when creativity is there are moments of spiritual joy. That's why creativity brings so much joy. A creative person is a happy person; an uncreative person is a miserable person.

Many people come to me and they ask how to be happy, where to find happiness. They cannot find it unless they become creative. Happiness cannot happen to them, it happens only to creative souls. Create something. Become more spontaneous. Drop repetitions. Let every morning be a new morning and let every experience be a new experience. Don't think that all is old. Robopaths think there is nothing new under the sun – it is all the same so why bother?

Rather than living life a robopath creates a ritual. For ex-ample, if he prays he prays as a ritual. He has learned a certain prayer, he goes and repeats it. He goes to the church, he has learned a ritual. There may be a temple by the side of the church but he will not go to the temple. And the temple may be more silent. Or there may be a mosque and the mosque may be more silent. It is Sunday, all the Christians are in the church – if you really want to pray, the church is the last place. If you want to pray you should find a temple or a mosque where there will be silence and more of God. But a Christian cannot go there. He is not interested in prayer and he is not interested in God, he is only interested in a certain kind of ritual. That makes him feel that he is a Christian.

These ritualists create great problems in the world. They go on fighting, they go on debating whose ritual is the best. All rituals are just rituals; there is no question of there being a good ritual or a bad ritual. A ritual as such is bad, ugly. Spontaneity is good, ritualism is bad.

Just the other day I was reading a story.... Sedgewick, the eldest son of a respectable Boston family, walked into his father's study one evening and made a shocking announcement. He intended to live openly with his boyfriend on Beacon Hill.

'Damn it!' exclaimed the parent. 'Our family came here with the pilgrims and we have never had a scandal such as this.'

'I can't help it,' said Sedgewick, 'I love him. '

'But for God's sake!' shouted his father. 'He's a Catholic!'

Now that is the real problem. That is the scandal. That's what is heavy for the parent.

The ritualistic mind is always like that. It goes on missing the real problem. It never faces a real problem, it creates an unreal problem because it IS easy to solve an unreal problem. Remember it. It gives you a good feeling that you have solved it.

That's why people love to solve puzzles, crossword puzzles, and things like that. Solving a crossword puzzle gives you a feeling that you are solving something. It is stupid. Nothing is solved by solving a crossword puzzle. Your life remains as unsolved and as complicated and confused as ever, but it gives you a feeling that at least you have been able to solve something. Otherwise there is no need. Life is such a great puzzle, if you want to solve it, solve it. Why create small, tiny, petty troubles and puzzles and then solve them? They give you a good feeling. They make you avoid life itself. Life is too big and dangerous. Solving a crossword puzzle has no danger in it. If you solve it, good. If you don't solve it, nothing is wrong in it.

People go on watching other people live. They go to a movie to see other people love; they go to see a dance, other people dancing; they go to see wrestling, other people wrestling. People have become spectators. It gives them a false feeling, as if they are part of the dance or part of the love affair that is going on. And they go on just watching, spectators, dead and dull. Their life is nil. And if you look into their life you will find them repeating the same motions again and again.

I have heard....

Rabbi Greenberg died and went to heaven. He saw only three people there reading by a dim light. One of them was reading 'Playboy', another 'Gallery' and the other 'Genesis'.

Then he decided to see what hell was like. He got to the Devil's domain and it turned out to be a big night club with every kind of music being played. There was an eight-piece Dixieland band, a thirty-piece swing band, and all the people were dancing.

Rabbi Greenberg went back into heaven and asked for an audience with God. 'I don't understand it, Lord,' he said. 'There are only three people here in heaven and they are all reading. Down in hell everybody is dancing and having a good time. Why can't we have that in heaven?'

The Lord said, 'I cannot hire a band for just three people.'

If your so-called saints are going to heaven, heaven is going to be a really dull kind of place. Avoid it. If by chance you enter it, escape from there! If your mahatmas are all going to heaven then it is better to choose hell. There you will find people who are a little more alive – dancing, singing, living. If you want to read 'Playboy' you can do it here; what is the point of going to heaven and reading 'Playboy'?

But that 'Playboy' is also significant – significant of the robopath. He is not interested in real women; real women are dangerous. He is interested in pornography. Even while making love to his woman he will be thinking of other women – actresses, playboy mates, unreal things, false things, plastic things. Even while making love to a real woman he avoids. People go on avoiding the real.

And the pornographers and the people who are obsessed with pornography are not different from the churchgoers. It is the same is there you will worship him. This is pornography, spiritual pornography. People worship the dead and avoid the alive – because with the alive you have to become alive, that is the problem. With the dead you are perfectly happy; you are also dead, there is a communion between the dead and the dead. With the alive you start feeling guilty, with the alive you start feeling you are missing, with the alive you start feeling jealous. With the alive you start feeling that you have to do something now – and you don't want to do it. You want to somehow kill time, pass time. People are passing time.

And people are very much interested in rituals. A real prayer is going inwards; a ritualistic prayer is just lip-service. To face a real Master is to face death and to face life – they are both together, always together. To worship a dead Master – a Jesus, a Buddha – requires nothing from you. You can bow down at the feet of an image and you remain the same. Bowing down at the feet of a real Master your ego has to be put aside. Your ego will create a thousand and one difficulties for you to bow down and surrender. That's why people become Christians, Hindus, Mohammedans – these are all rituals.

Robopaths live a life of formality. Even their so-called intimate and emotional behaviour is ritualistic and programmed. Their activities are all pre packaged. They never do anything on the spur of the moment. Coming home they think about what they are going to say to their wife. Going to the office they prepare what they are going to say to the boss. They are always rehearsing. It is always a rehearsal. They are always getting ready. And naturally, when you are too prepared, you miss the moment. You don't hear what is being said, you don't see what is present. You go on seeing things in the light of what you have prepared.

I was a teacher in a University for many years. I was surprised that students used to answer a question that had not been asked at all. Something had been asked but they had prepared something else, they were expecting something else. And they would answer whatsoever they had prepared.

It was not that they were doing it knowingly, no. Because their answer was ready, they would read the question in such a way that the answer fitted with it. They would interpret the question in such a way that it fitted with the answer. They could not afford to read the question as it was – that would be dangerous. It might not fit and they knew only a certain answer for which they were ready. They would immediately start writing the answer; they would not even bother to go into the question. Just a slight change in the question and their whole answer would be wrong, but they would not see that slight change.

And that's how it goes on in your whole life.

A robopath is very dogmatic. He is always pretending to be certain about everything. He cannot allow doubt. Doubt creates trembling. He believes, he never suspects – because if you doubt then

you have to enquire. And who knows where your doubt will lead? That's why you see so many believers on the earth and no religion at all. So many believers? Everybody seems to be a believer – believing in his Christianity, in his Mohammedanism, in his Hinduism. Everybody is a believer.

And the world is so utterly irreligious – what is the matter? With so many believers the world should be blooming in religion. But this belief is not trust, not faith; it is pure dogmatism. It is just an effort to crush the doubt, it is just an effort to repress the doubt. If you talk to a robopath you have to be very alert; you must not touch his belief otherwise he gets mad. He is not getting mad at you. He simply becomes afraid – you are taking the ground from underneath his feet. He has been believing that he knows and now you are here to disturb him. People don't like being disturbed. It creates anxiety.

People are very fixed in their ideas. Life goes on changing but their ideas never change. Just look.... You are still carrying the ideas that were given to you in your childhood – and that life is no longer there. Life has moved, the Ganges has flowed, much water has passed, and you still go on believing in your childhood beliefs, childish, juvenile concepts. You carry them. That's why people don't grow.

A robopath is always past-oriented or future-oriented. He is never in the present. The past is good because you cannot do anything with the past. The past is finished and complete. The robopath feels very at ease with the past. The past is dead, things have happened, now there is no way to change and alter them.

With the past the robopath feels in tune, with the future he can desire and hope – but with the present he is very uneasy, with the present he is very restless. The present brings problems. The past is finished, there is no problem about it – it is settled. And with the future you can hope and you can settle according to the hopes in your mind. The future will not create any trouble for you. The future will not say that this is not possible. You can dream about it.

But the present is the most dangerous space to be. You want one thing and life gives something else. There is always a clash. You wanted somebody to welcome you and he didn't welcome you. If you had been hoping about the future there would have been no problem. The future cannot come and say no. The past is settled, you know it is settled. Everything has happened. It is no more relevant. The past can be classified easily, the future can be projected easily... the only problem arises with the present.

The present does not listen to you. It has its own being. That's why the robopath goes on avoiding the present. And the best way to avoid the present is either to remain past-oriented or to become future-oriented.

There are two kinds of robopaths – the older type remains with the past and the newer type remains with the future; the catholic remains with the past and the communist remains with the future. The so-called orthodox religious people think that the golden age was in the past – somewhere far away, pre-history; and the communists and the fascists think that the future is going to bring the utopia – somewhere far away are those golden peaks. But they are not very different. These are two aspects of the same robopathology. One thing is similar – both want to avoid the present. Nobody wants to deal with it, nobody is ready to encounter it.

And life happens only when you start encountering the present. You become aware. Your life starts

being new when you respond to the present. And the response has to be completely pure of past and future.

The robopath lives out of the past. The present does not exist for him. There is nothing new. The response of the robopath is never adequate, cannot be. It is not a response to the present situation so how can it be adequate? It is always inadequate. He reacts on cue. He suffers a cultural lag. He is never contemporary.

Remember well, if one thousand people are sitting here, don't think they are all living in the same moment, don't think they are contemporary. A few may be still struggling in the caves ten thousand years back – cultural lag. Or a few may be dreaming of the future. Either you lag behind or you jump ahead – and both are wrong. The only way to be authentic and alive is to be herenow. This is the only moment and this is the only space. Reality is herenow. All else is mind. Mind lives in the memory or in the imagination. The robopath lives memory, lives imagination, but never lives reality.

The robopath is a conformist. Conformity is a virtue for the robopath, the highest value. His whole idea is how to conform with people, how to become part of the mob and the crowd. And whatsoever value the crowd gives, he follows it. He is a follower, he is an imitator. He never asserts his individuality, he is never a rebel. He is orthodox in his very blood. He trusts the crowd, he does not trust his consciousness. He has none. When you have consciousness you trust your consciousness, then you are not a blind follower of the crowd.

The crowd is the lowest consciousness. To follow the crowd simply means a blind man following other blind men who are far more blind than you are. An individual has some possibility of awakening, the crowd has none. Sometimes an individual has become awakened – a Buddha, a Krishna, a Christ, a Mohammed, a Mansoor – have you ever heard of a crowd becoming enlightened? It has not happened and it is not going to happen. The crowd has no soul. The crowd is absolutely dead.

Only individuals live, but the conformist puts his individuality below the crowd. The conformist has only one idea – how to convince people that he is living according to their ideas and ideals, how to have the good opinion of the people. The good opinion of others is his whole virtue, his whole morality.

'New or different behaviour is viewed by the robopath as strange and bizarre. Freaks are feared; originality is suspect. Tradition is truth. Obeying is his religion. To be part of the crowd is his goal. He wants to be anonymous in the crowd.'

He does not want the responsibility of being an individual – because to have responsibility you will have to have consciousness. It is very easy to drop all responsibilities when you become part of a crowd. A Mohammedan crowd burning a temple, or a Hindu crowd killing Mohammedans or a Catholic crowd murdering.... If you become part of the crowd you don't have any responsibility. You can always say, 'I am not responsible. Hindus were going there to destroy the mosque and I followed them because I am a Hindu. But I have no individual responsibility. I did not decide to do it. It was already happening. I was just there and I became part of it.'

And when so many people are burning the mosque or murdering people, you can always say, 'They are doing it. Even if I am not doing it, it is going to happen – so what. I can be with them.' And you don't feel any prick in your conscience.

Just think... can you do the same thing individually, all alone, on your own? You will think a thousand times before you decide to do such a stupid act as burning a mosque, or killing a person. But crowds are known to do any kind of thing. It has been one of the observations down the centuries that individuals only rarely go mad, crowds are always mad. For individuals madness is a rare phenomenon, it is accidental, but mobs – madness is the rule for mobs. The crimes that have been committed by the crowd are many; individuals have committed only a few crimes here and there.

Remember it, a robopath lives through the crowd so that he cannot be bothered by any responsibility. He can always say 'they'. He can drop his 'I' into the 'they'. He can lose himself in the crowd, become faceless, anonymous. Nobody can catch hold of him.

But you are responsible.

The robopath lives in image involvement. He is always concerned about how his image is, what people are thinking about him – whether they think him good, saintly, this and that. He is not really worried about transforming his life. If people believe in stupid things he will follow them. You can go and see. If people believe that fasting is good, you will find a few stupid people fasting – because only through fasting will they become saints. If people believe that killing oneself is spiritual, you will find people killing themselves.

In Jainism suicide is permitted. If somebody wants to kill himself he is allowed to – and he becomes a great saint. Why? Because they say the world is just sin. The man who wants to get out of this world fast and soon is a great saint. Many people have committed suicide.

You can look into religious traditions and you will find a great Christian sect in Soviet Russia before the revolution. They used to cut off their genital organs. That was a religious thing. Thousands of people would do that. Women would cut off their breasts, and it was thought to be a great virtue.

There have been many sects whose members used to whip themselves – the idea was that one who whips himself every morning is a great saint. And he who was the greater was decided by how many times he whipped himself in a day. Stupid, neurotic things, but they have happened. They still go on happening.

I have heard....

A disciple died and went to purgatory. There he ran into his guru who was accompanied by a luscious young blonde.

'I'm happy for you, Master,' said the new arrival. 'At least you're getting a partial reward in this place while you expiate your sins.'

'She isn't my reward,' sighed the guru. 'I'm her punishment.'

Your so-called saints can only be used for that, for punishments. They are ugly people, destructive people, stupid people – either masochists or sadists, but in every way pathological. But their whole idea is how to have a good image in the eyes of others, that's all. If they think that a man standing on his head is a great saint, they will stand on their head. Through public opinion they live.

They live through the ideal, they live for the image they don't have any inner direction. 'They have no interior definition of their behaviour. It is decided by others. Public opinion is the ultimate deciding factor. Their behaviour is thus dominated by image or status requirements set by the surrounding society.'

Watch these characteristics in you and in others. Robopaths are idealists, they are never realists. They avoid reality. They have great ideas in their mind about how man should be. They never listen to the fact of how man is; 'should' is far more important for them than 'is'. And 'is' is real and 'should' is just imagination. They live in the 'ought' and they have impossible ideals in their minds which cannot be fulfilled, which are inhuman – but they try to fulfil them. And in that very effort they start becoming more and more hard, more and more dead.

A robopath is always a perfectionist. He is never satisfied. He will always be finding faults. He will try to be as faultless as possible and he will look always at others' faults. Now, if you want to be faultless you cannot be original. With the original comes the error. If you want to do something new you have to accept that sometimes you may commit mistakes. If you want to be faultless you have to have a very small routine repeated so many times that it has become absolutely rigid and you can do it perfectly.

That's why many people live at the minimum, they cannot go to the maximum. With the minimum they can remain perfect but the maximum is a danger – error may enter in. People live a very limited kind of life. They choose a small life and life has to be multi-dimensional, only then is it rich.

A robopath is really poor. He may have as much wealth as one can have, but he is poor. His life is one-dimensional. He always lives to the minimum, close to the minimum. Do as few things as possible because then you remain more perfect. If you do many more things, naturally you can't be perfect.

A real man is rich. He commits many errors – of course, he never commits the same error twice – but he always goes on new adventures, seeking and searching for the new. He is ready to go astray. The perfectionist is not ready to go astray. He cannot learn because learning creates trouble – that's why you see that children can learn very much, grown-ups cannot. Grown-ups become perfectionists, they become robopaths. Children are still not trained for it; they are ready to learn.

And children learn fast. Psychologists have come to observe that a child learns as much in seven years as he will learn in the rest of his life. Fifty per cent of his whole life is learned by the age of seven. If you are going to live for seventy years more, you will learn only fifty per cent more. This seems to be a sheer wastage of life. But why is the child so ready to learn? He is ready to commit mistakes, he is not worried about his image. He can try. If he fails he is ready to fail. A person who is not ready to fail will never try.

A robopath is necessarily anti-joy, anti-life. Not only is he anti-joy, he is a joy-killer. If somebody else is celebrating he will look with eyes of condemnation. If somebody is singing and dancing he will look as if somebody is committing a sin, a grave sin. He cannot accept laughter. Laughter looks to him like a sacrilege. He wants everybody to be serious and have long faces. He wants everybody to be miserably serious. That is his idea of a grown-up man. This is not the grown-up man, this is really the pathological state, ill.

A real man has the capacity to laugh as much as the capacity to cry. The real man has the capacity to be happy and to be miserable. His misery also has a certain life. These robopaths are miserable but even their misery is dull and dead and mechanical. Even in their misery there is no throb.

Remember this, and avoid any ideas that make you anti-life.

Father Sullivan was terribly overworked and confided to a psychiatrist that he felt on the verge of a nervous breakdown.

'What you need,' said the doctor, 'is to break completely with your everyday life. Put on a business suit and spend an evening in – well – a topless nightclub.'

That night, with some misgiving, the priest followed this advice. He sat in the darkest corner of the club until a passing waitress stopped at his table. 'Why, hello, Father!' she said.

'How... how did you know I was a priest?' asked the clergyman.

'Don't you recognise me, Father?' smiled the girl. 'I'm Sister Natalie. How's our shrink?'

The same psychoanalyst has sent them both. She says, 'How is our shrink?'

One of the greatest problems before therapists is how to help people to become more life-loving, life-affirmative again – because when you affirm life you are relaxed, when you start enjoying life you start becoming alive. Again your feet have a dance and again your heart has a song; again things start hap-pening.

People come to me – these anti-life people – they say, 'What kind of ashram is this? People dancing, singing, women and men holding hands – what kind of ashram is this?' Their problem I can understand. They may have gone to Vinoba's ashram or to Shivananda's ashram. Ashrams have existed in India for centuries – life-negative ashrams where only dull and dead people gather together, old, on the verge of death, tired, bored, finished, just somehow pulling themselves along, against life, against every kind of celebration. So they have a certain idea about an ashram – that an ashram has to look serious. They have a certain idea about an ashram – that an ashram has to look like a hospital.

This is not a hospital, this is not for full and dead people, this is not a cemetery, this is not a graveyard. This is a temple where we celebrate – and through celebration we grow tremendously – where we celebrate the very fact that God has given us birth; where we are grateful for these few utterly precious moments that God has given to us, for this BARAKA, for this PRASAD. What can we do except thank God through dance, through singing, through being more loving? God has showered so much love on us, what can we do in return? How can we pay the debt? We can shower this love on other human beings, on trees, on birds, on animals, on the world. Whatsoever God has given to us we have to give and share.

The robopath has no compassion. He is hard. He is hard on himself, he is hard on others. And sometimes when robopathology goes to its very extreme he not only lacks compassion, he becomes acompassionate. That value simply disappears. He is neither compassionate nor not

compassionate – that value simply does not exist for him. He only does his role – properly, of course; he follows orders – blindly, of course. His great value is efficiency.

'The robopath's enactments are generally neither against other people nor for other people in terms of a sense of personal moral values or principles. He acts essentially in terms of what is the most expedient behaviour to further or confirm with his expected status or image in the social system.'

That's what the people who served Adolf Hitler said in the courts – that they were simply following orders, they were not responsible. Their only duty was to obey and they did their work as efficiently as possible. They were not concerned with what the work was.

The man who dropped the atom bomb on Hiroshima was asked the next morning by a journalist how he felt. He said, 'There was nothing to feel. I dropped the bomb, I fulfilled my duty, then I ate my dinner and I went to sleep. And I had a perfect sleep.' Now what kind of man is this? One hundred thousand people have died by his bomb, by his act – one hundred thousand people and he could sleep the whole night perfectly well without even a nightmare disturbing him? What kind of man is he? And he could eat his dinner that night?

But try to understand. He is the perfect robopath. He says, 'I did my duty' – as you do your duty. You go to the office and you do your duty. You are a clerk and you have to issue an order for somebody to be crucified, sentenced to death – you don't feel anything. You simply type the order, you send it to the right person to sign, you come back home, you take your dinner, you love your wife, you talk to your children, you watch the TV, and you go to sleep. It is none of your concern.

The same were the answers of the German officials who followed such orders that it seems impossible that a human mind could do that, that a human being could do that. Burning thousands of Jews.... But they did it perfectly and they did it efficiently.

Just the other day I was saying in darshan....

An Indian died. He used to live in Germany. When he died he went to hell and the Devil asked him, 'What hell would you like to choose? You can have either – Indian or German – because you were born an Indian and you lived in Germany, so this alternative is possible. You can choose either.'

The Indian was surprised. He said, 'I never thought that there were different kinds of hell. But what is the difference? Are the punishments different?'

The Devil laughed. He said, 'No, the punishments are exactly the same. The same fire is waiting for you, and every torture.'

Then the Indian was even more puzzled. He said, 'Then what is the difference?'

And the Devil said, 'Of course, there is a difference. Things are done with German efficiency in the German hell, with German accuracy, precision, perfection. And, of course, an Indian hell is an Indian hell.'

The Indian jumped. He said, 'I want to go to the Indian hell – because sometimes the fire may not burn, sometimes the man who puts the fire on may not turn up.'

An Indian hell is going to be Indian, so if you have any choice choose the Indian.

The robopath has no compassion, he has no feeling, he has no heart. The robopath lives in constant hostility because he goes on repressing anger, hatred; he goes on repressing every kind of emotion. He goes on repressing all the negative kinds of emotions, then by and by a moment comes of such accumulated anger that he is simply angry – not at anyone in particular, he is just angry. He becomes antagonistic to everybody. and he has no reason, just antagonism. It seeps into his blood and bones, it becomes part of his marrow.

'People unable to act out their spontaneity and creativity develop repressed venomous pockets of hostility. They become hard, thick and dense.'

Never repress, otherwise you are on the way to becoming a robopath.

Robopaths are self-righteous, they always feel holier than thou. Their whole effort is how to look holier than others, how to be at the top. Their ego is very subtle. These people become saints, monks, mahatmas, and all kinds of neuroses are born in them. These people become politicians, puritans, moralists. They are ready to throw the whole world into hell. These are the people who have invented hell.

And the last thing that a robopath is, is alienated. 'The robopath is alienated from self, from other selves, and from nature. He is alienated from self in the sense that his ego is only a function of ritualistic demands. It has no intrinsic self-definition.' He does not know who he is, he knows only what others say about him. So he is alienated from himself. He has never encountered himself. He has never looked into his own being. He has always been looking into other people's eyes – looking for his image, for how he looks in other people's eyes. He has never come home. He is alienated from himself.

He is alienated from other selves because others don't exist for him as persons, others exist as things. His world is the world of 'I-it', it is not the world of 'I-thou'. He never calls anybody 'thou', he never falls in love, he never melts his ego into somebody else's being, he never comes close enough to overlap anybody. He remains aloof, distant. He remains higher than others.

And in small things – he will not smoke, he will not drink, he will not eat this and that – in these small things he will pose as a saint. Just by not smoking can you become a saint? So cheap? Just by not smoking? Just by not drinking can you become a saint? Just by becoming a vegetarian can you become a saint? I am not saying don't be vegetarians and I am not saying go on smoking and drinking – what I am saying is that these things don't make a saint. People who go on smoking and drinking and eating – anything whatsoever – with no compassion in their hearts, are just stupid people. Those who don't do such stupid things are intelligent people, but not saints. To smoke, to drink, may be a mistake against your body but it is not a sin.

But those robopaths will make it a sin because this makes it very, very easy to become saints. They can always say, 'I don't smoke, I don't drink, I don't eat meat, I don't do this and I don't do that,' and immediately they are on a higher pedestal.

And naturally, when you are not in tune with yourself and with other people, how can you be in tune with nature? These robopaths have been destroying nature. They are the enemies of ecology.

They go on destroying nature. They have wiped almost half of nature off the earth. They are very destructive people. They are destructive of themselves, of others, of nature – how can they know God? How can they feel God? They have not even felt a rose flower, they have not even felt the cry of the cuckoo, they have not even felt the river passing by, they have not even felt a child smiling and they have not seen a woman's tears. They have not even felt their own existence.

This creates alienation. 'They are alienated from other people because their interaction is usually in terms of others as objects, not as human beings. They are role objects, like servants, bosses, employees, employers, doctors, patients etc.'

When a doctor comes to see a patient he is not interested in the patient as a person, just in his role as a patient. And the patient is not interested in the doctor as a person, just in his role as a doctor. The wife, the husband, the son, the father, the mother – they are all roles. People are not interested in each other's person, in each other's living reality.

This is the robopathology that man has lived up to now, and man can go on living in it.

You can jump out of it. That jump makes you religious. That jump brings you to understanding, that jump makes you wise, that jump makes you enlightened.

Now this small story.

NAJRANI SAID, 'IF YOU SAY THAT YOU CAN "NEARLY UNDERSTAND", YOU ARE TALKING NONSENSE.'

A THEOLOGIAN WHO LIKED THIS PHRASE ASKED, 'CAN YOU GIVE US AN EQUIVALENT OF THIS IN ORDINARY LIFE?'

'CERTAINLY,' SAID NAJRANI. 'IT IS EQUIVALENT TO SAYING THAT SOMETHING IS "ALMOST A CIRCLE".'

There are people who think they can understand – maybe not perfectly but they can understand approximately. This is not possible. Understanding is not gradual, understanding is a sudden flash. Understanding is always total, it is never partial. It is not that you can have it in little chunks, in little bits and pieces. No, understanding is not accumulative. Understanding cannot be divided into parts. When it comes, it comes as a totality. Either it is or it is not. Either you are awake or you are asleep. Either you are enlightened or you are a robopath. From robopathology to enlightenment there is a quantum leap, a jump.

But the robopath believes that although he may not be as enlightened as Buddha, he is also a little bit enlightened. That belief helps him to go on sleeping. Yes, he may not be such a great meditator but he is doing a little bit of meditation. He may not have known God but he has had a few glimpses.

This is not possible. Najrani's statement is of tremendous importance. 'IF YOU SAY THAT YOU CAN "NEARLY UNDERSTAND", YOU ARE TALKING NONSENSE.' There is no way to have a "nearly understanding" state of mind. Nobody can know truth approximately. An approximate truth is still a lie. It is as if you are heating water – at ninety degrees it is still water, at ninety-five degrees it is still

water, at ninety-nine degrees it is still water. You cannot say that it is less water now. It is still the same water – heated, but the same water. Then at a hundred degrees suddenly there is a jump. The water evaporates. It is a quantum leap, discontinuous.

It is not that at first the water becomes a little bit of vapour and then a little bit more and then a little bit more, no. At one point it is still water, coming closer and closer to a hundred degrees. At ninety-nine point nine it is still water and then in a split second it is no longer water, it has become vapour. In fact, to say 'in a split second' is not right – it happens in no time. That moment is almost timeless. When I say 'timeless' I mean it exactly. No time passes, it is sudden. That is the meaning of a quantum leap. Either you understand or you don't.

So be clear about it. Understanding is indivisible; it is not possible to divide it; you cannot have little or more of it. Preparation for it is gradual but the happening is a sudden happening, like lightning. One moment all was dark, another moment all is light – like that. Understanding has no continuity with non-understanding, it is discontinuous.

That's why I say to you that by accumulating knowledge you will not become wise. Knowledge can be accumulated; you can be less of a knower or more of a knower. You can go on accumulating knowledge; you can become more and more of a knower. But wisdom is non-accumulative. It is radical. It is a revolution. It is an explosion – from the known into the unknown, from the visible into the invisible, from the material into the spiritual, from the temporary into the non-temporal, from time into eternity, from robopathology into enlightenment. It is a hundred-and-eighty-degree turn without taking any time – because time brings degrees, gradualness.

The moment of enlightenment is a timeless moment – we should not even call it a moment because it is not. But we have to because of linguistic limitations.

Knowledge is one thing, understanding is totally another. Understanding is as free of knowledge as ignorance is – it is more similar to ignorance than knowledge. It is as empty as ignorance. But in ignorance there is a hankering for knowledge; in enlightenment there is no hankering any more – that is the only difference. The ignorant person will become knowledgeable sooner or later, because there is a hankering. He wants to have knowledge. He suffers because of his ignorance. He feels hurt that he does not know. He wants to know.

The man of enlightenment has come to know that there is no way to know, that the mystery is absolute, that the desire to know is meaningless. Nothing can be known. Not a thing is ever known. In that moment he becomes innocent. Ignorance is there no more because ignorance can only be there if you hanker for knowledge. Only the desire for knowledge creates the idea of ignorance. When the desire for knowledge has disappeared, ignorance has disappeared too – one is absolutely empty of both ignorance and knowledge. One is in utter silence, awe. All has stopped, all has disappeared, and for the first time there is consciousness, total consciousness.

That total consciousness is what Najrani means by understanding. That's why he says you cannot have approximate understanding.

A THEOLOGIAN WHO LIKED THIS PHRASE ASKED...

Theologians are people who are always hankering for more knowledge. He said:

'CAN YOU GIVE US AN EQUIVALENT OF THIS IN ORDINARY LIFE?'

'CERTAINLY,' SAID NAJRANI. 'IT IS EQUIVALENT TO SAYING THAT SOMETHING IS "ALMOST A CIRCLE":'

A circle is either a circle or is not a circle. You cannot have a half-circle. A half-circle is not a circle at all. The arc is only a curve, it is not circle. A circle is a circle only when it is complete. The very idea of a circle has completion intrinsic to it. Only a complete circle is a circle and only absolute understanding is understanding.

That's why there is no way to compare Buddha, Mohammed, Mansoor, Christ, Lao Tzu, Zarathustra – there is no way. You cannot compare; they are all circles and all are complete. You cannot say that Buddha is more of a circle than Zarathustra, or Zarathustra is more of a circle than Lao Tzu. You cannot use the words 'more' and 'less' as far as enlightenment is concerned. Enlightenment is never more or less.

People come to me sometimes and they ask who is more enlightened – Buddha or Mahavira? They are asking an absolutely stupid question. Nobody is more enlightened. One is enlightened when more and less have disappeared. One is enlightened when all comparisons have disappeared. One is enlightened when one has disappeared.

How can two absences be more or less? When I am not in the room and when you are not in the room, can my absence be more than your absence? When I am not in the room, the room is as much empty as when you are not in the room. It can't be that when I am not in the room it is more empty and when you are not in the room it is less empty. Absences cannot be more or less.

Egos can be more or less; egolessness cannot be more OF less. Remember it. It is a tremendously important statement.

Understanding is lightning. You can prepare for it, but while you are preparing you remain ignorant. You go on remaining ignorant to the very last moment. And then suddenly all has disappeared. And it happens without any process, without any time passing by. It is utterly timeless.

So the last thing.... Remember, there have been two schools all over the world: one school teaches gradual growth, another school teaches sudden enlightenment. And both are right – because those who teach gradual growth are talking only about preparation, heating the water; and those who are talking about sudden enlightenment are talking about the last thing – when the water has come to a hundred degrees.

Both are right and there is no conflict and there is no need to create any conflict. They are absolutely right and both are right and both are right together. One's emphasis is on the pre-paration – it is true because what is the point of talking about sudden enlightenment if you are not prepared? If you are cold, below zero degrees, what is the point of talking about evaporation?

First get heated, become at least warm, start moving towards the hundred-degree point. Those who talk about gradual growth simply mean that preparation will have to be gradual.

And those who talk about sudden enlightenment are talking about the ultimate thing. They say, 'Why talk about the gradual growth? That's okay. That is accepted, taken for granted. The real thing to talk about is the ultimate – when it happens it happens in a total way. It simply wipes you out completely. You disappear, and then there is understanding.'

Najrani said this to the theologian because theologians are the people who belong to the world of knowledge, are the people who always think of accumulation, of having more knowledge, of having more virtue, of having more this and that – their minds are always greedy. They think in terms of degrees. Mind functions in terms of degrees, and understanding is a state of no-mind.

I talked long to you about robopathology for a certain reason – because that is where you are. And unless you get out of your robopathology you will never know that benediction called understanding, enlightenment, nirvana.

CHAPTER 8

A Certain Milieu

18 August 1977 am in Buddha Hall

The first question:

Question 1

WHY DO YOU GIVE SANNYAS TO BABIES AND CHILDREN?

Sannyas can be given only to babies and children. The very idea of being an adult is a barrier. The adult mind is an adulterated mind. It is already corrupt.

The physical age is irrelevant. Somebody may be seventy years old and yet a baby, and somebody may be young and may not be innocent.

To receive sannyas needs a very, very innocent mind, one which knows nothing. Then the contact is immediate and the contact is from being to being, heart to heart. Otherwise the contact remains from mind to mind – and from mind to mind there is no contact really, it is a deception. It only appears as if there is a contact. There is a constant conflict between two minds.

Listen to this small story....

One evening, Katz, a black cat who lived at Master Soen-sa's ashram, died. The seven-year-old daughter of one of Soen-sa's students was very troubled by the death. After the burial and chanting to Amida Buddha, she went to Soen-sa for an interview.

Soen-sa said, 'Do you have any questions?'

She said, 'Yes. What happened to Katzie? Where did he go?'

Soen sa said, 'Where do you come from?'

'From my mother's belly.'

'Where does your mother come from?'

She was silent.

Soen-sa said, 'Everything in the world comes from the same one thing. It is like in a cookie factory. Many different kinds of cookies are made – lions, tigers, elephants, houses, people. They all have different shapes and different names, but they are all made from the same dough and they all taste the same. So all the different things that you see – a cat, a person, a tree, the sun, this floor – all these things are really the same.'

'What are they?'

'People give them many different names. When you are thinking, all things have different names and different shapes. But when you are not thinking, all things are the same. There are no words for them. People make the words. A cat doesn't say, "I am a cat." People say, "This is a cat." The sun doesn't say, "My name is sun." People say, "This is the sun." So when someone asks you, 'What is this?', how should you answer?'

'I shouldn't use words.'

Soen-sa said, 'Very good! You shouldn't use words. So if someone asks you, "What is Buddha?" what would be a good answer?'

She was silent.

Soen-sa said, 'Now you ask me.'

'What is Buddha?'

Soen-sa hit the floor.

She laughed.

Soen sa said, 'Now I ask you, "What is Buddha?"'

She hit the floor.

'What is God?'

She hit the floor.

'What is your mother?'

She hit the floor.

'What are you?'

She hit the floor.

'Very good! This is what all things in the world are made of. You and Buddha and God and your mother and the whole world are the same.'

She smiled.

Soen-sa said, 'Do you have any more questions?'

'You still haven't told me where Katz went.'

Soen-sa leaned over, looked into her eyes, and said, 'You already understand.'

She said, 'Oh!' and hit the floor very hard. Then she laughed.

Soen-sa said, 'Very, very good! That is how you should answer any question. That is the truth.'

She bowed and left. As she was opening the door, she turned to Soen-sa and said, 'Master, but I'm not going to answer that way when I'm in school. I'm going to give regular answers!'

Soen-sa laughed.

This is a deeper communion than can be possible between two minds.

The child understands in a very different way. First, the child has no knowledge. When there is no knowledge, when you know that you don't know, there is opening. When you know you know, you are closed.

When a child asks a question it is really out of his ignorance; when a grown-up asks a question it is out of his knowledge. The question may be formulated in the same way but the quality of the question is utterly different. When a child asks, there is purity. He does not know, that's why he is asking. When a grown-up asks, he knows, he already knows. The question is out of his knowledge.

When the question is out of knowledge it is impossible to answer it. When you already think you know, you are in conflict with anything that is going to be said to you. You have something at stake – your knowledge, your past, your belief, your doctrine, your church.

A child has none of these hindrances. That's why Jesus says, 'Unless you are like a child you will not enter into the kingdom of God.'

So don't be worried about why I give children sannyas – rather be worried about yourself. If you are not a child, even if I give you sannyas you will not receive it.

I go on giving sannyas to every kind of person. To say no is not my way. I hope even against hope. Even when I see somebody who is just like a rock, when I see him closed completely, there is no

way to enter into him, then too I never say no. Who knows? Maybe tomorrow he will relax. Maybe just this gesture of his, that he wants to take sannyas, will begin a new chapter in his life. Who knows? Things change, people change. Those who are very, very soft become hard; those who are hard become soft. Life is a constant flux. Maybe in the past things have happened in such a way that the person has become rock-like. The future may be different, may have a different story to tell.

Just looking at the past – because a man is just his past – to deny him sannyas because of this past is to deny him any new future, is to deny him any possibility of changing. Who am I to deny? So to whosoever comes, even a rock-like person, I say yes.

To the lowest the highest remains possible. There is no way to go so far away from God that you cannot turn. The farthest point in existence from God is still in God; we cannot go out of him.

When a child comes I accept the child.

I understand why you have asked. You have asked because I say that the children should not be conditioned. But sannyas is not a conditioning, it is just the opposite. If I don't give the child sannyas, he is going to become a Christian or a Hindu or a Mohammedan; he is going to become somebody who will be far worse. By giving him sannyas I allow him entry into a new kind of commune, a new kind of religiousness – which is not religion but just religiousness.

I am welcoming him to a new kind of family where we are not going to impose any dogma, we are only going to give him a kind of milieu. This is totally different. To give a dogma conditions; to give a milieu is not a conditioning, to give a milieu is just to share.

If I have attained something I can do two things: either I can start conditioning you so that you also attain the same thing – but through conditioning nothing is ever attained – or I can start helping to create a milieu, just a climate, where if you want to open, you can open. It is just like the morning – the sun arrives on the horizon. It does not go to each flower, it does not knock at each bird's nest, it does not order, 'Now start singing – the morning has come. Now start opening – the morning has come. Now be awake!' It says nothing. The sun simply stands there. It creates a climate.

That warmth, that life-giving warmth, spreads all over the earth. In that warmth trees start opening their eyes, birds start singing again, flowers open their petals. Nothing is being said, nothing is being conditioned – it is just the presence.

When I am giving sannyas to you, child or not, what is going to happen by it? It is just that I am allowing you to be in my presence. I am simply allowing you to become friends with me. This is just a friendship in which something is possible if you are ready to move.

And a child is more ready to move, a child is more enquiring, a child still has wondering eyes, a child is still clean. Nothing is written on his slate yet. Sannyas is not a kind of imprisonment, it is just an attitude of coming out of all prisons. So why should the children not be allowed to become sannyasins?

I have no creed, no dogma, no catechism. I am simply a presence. In this presence you can share something, you can partake of me. Everybody is welcome – a child of three months and an old man

of ninety years. Everybody is welcome. Who-soever wants to go on the journey of the unknown is welcome.

And all that we teach here – if you can call it teaching – is love and meditation. Both are unconditioning, both are de-hypnotising. We don't teach a philosophy about love, we simply create the milieu where love can grow. And we don't give a ritualistic, formalistic form of meditation – just the quality of meditateness. Once you start drinking a little of meditateness, a little of love. you start growing wings.

Sannyas is not the end of the journey, it is just the beginning. It is the first step. When you become a Christian it is the end, when you become a Hindu it is the end, when you become a Mohammedan it is the end. Then you can relax. Then you need not worry. When you become a Christian it is Christ's duty and responsibility to save you. Now he will do everything. Now you can go on your own way, you can go on doing your things – you have left the burden on Jesus. He will carry your cross. Nobody can carry your cross, no, not even Jesus. Nobody can save you. How can anybody save you? The moment you start thinking that somebody else is going to save you, you are going to become a slave. The very idea that somebody else is going to save you creates slavery.

I am not a saviour. I don't deal in that kind of nonsense. I am not going to save you. You can save yourself. I will make available all that is in me, you can choose anything you like and love. And there is no enforced effort here to bring you all into the same mould. You can grow the way it happens to you. My trust is in the individual, I don't trust the crowd. The crowd is by its nature ugly. My sannyasins are connected with me individually. My sannyasins are not in fact connected to any organisation.

If you see any kind of organisation, it is just like the post office or the railway management. It is not a church, it is just to make me available to you more easily, more comfortably – otherwise I would be crowded and it would not be possible to work at all. The organisation is there just like the postal department. It is needed. But it is not an institution. Its function is there, its utility is there, but it is not a church. My sannyasins don't belong to any organisation, they belong to me. And each sannyasin belongs directly to me, it is not via the organisation. The organisation is there only to facilitate things. It is not a party, a sect, a church; it is nothing of the kind.

And to each individual my answer is always different. hence you will find many contradictions. I don't have anything fixed. Whenever I face an individual I reflect him. I see into him. I don't have anything in my mind to enforce. I see into him; I respond to him.

When a child comes I respond in his way; when an old man comes I respond in his way. And each individual is so unique, so utterly unique, that you cannot give the same answer to everybody.

The second question:

Question 2

CAN A DISCIPLE TRANSCEND FORM AND BE IN TUNE WITH THE ESSENCE OF THE CREATOR?

Why this hankering to transcend form? Form is also of the Creator, form is also God. In the form he also exists. Nothing is wrong with the form.

The problem arises only when you start thinking that the form is all. There is no need to transcend the form, there is only a need to understand it. Form is perfectly beautiful the body is perfectly beautiful – but don't think that the body is all. There is something more, something more that is not visible to the eyes, something deep. It has to be there.

The body is the surface, the soul is its depth. These are not two things. God and the world are not two things... the world is the surface and God is the world's depth. And the depth cannot exist without the surface, remember, neither can the surface exist without the depth. They are together, they are absolutely together. They are one. It is only in language that the division arises; reality remains indivisible.

So first, don't hanker for transcendence. There is no need – only understanding is necessary. Or, if you love the word 'transcendence', then you can remember: understanding is transcendence. But transcendence is not of the form, transcendence is of both the surface and the depth – because the moment you see it is all one then you cannot define it as the surface and you cannot define it as the depth. Then all definitions are meaningless. Then you are facing the indefinable. You have transcended duality. But it comes through understanding.

The very idea of transcendence can create problems. You can start repressing, you can start condemning – that's how condemnation entered into human consciousness. And it has been the greatest calamity that man has ever suffered.

I have heard....

A guy went to his dentist. The dentist wanted to give him novocaine but he said, 'No, I want to transcend dental medication.'

He must be a transcendental meditation freak. He says, 'I want to transcend dental medication.' Why? Why this constant effort to go somewhere else, to be somewhere else, to be someone else? Why can't you relax into reality as it is? There is nowhere to go, nothing to transcend, and nothing to transcend to. God is herenow.

Just understand. Just open your eyes and see. See without any ideas. If you have this idea of transcending something, you are always looking with prejudiced eyes. You know that this is the form and you have to transcend the form. How can you love the form? This is the body and you have to love only the soul. And this is the world and you can love only God.

You will be getting into unnecessary anxiety. And the anxiety that you will create is such that you will never be able to solve it – because the form is always there with the formless. The form is of the formless – let me be contradictory or paradoxical, but it is so. The form is of the formless and the body is of the bodiless and matter is nothing but non-matter in a condensed form; It is the manifestation, matter is the manifestation, of the non-material. The word is nothing but the manifestation of silence.

Rather than trying to transcend, start thinking of relaxing into that which is. You will reach into the formless sooner – and without any effort on your own. Just relax and be drowned by the form, and when you are drowned by the form you start entering into the formless. If you can love a woman or a man, your friend, your wife, your child, your father, your mother, if you can love anybody, soon you will see that the form is not there alone. The formless has started coming through the form.

When you touch the hand of somebody you love, it is not only a touch of the skin, something is touched which is beyond the skin, behind the skin. Some pulse, some vibe, simply jumps from one hand to another, something of the spiritual. Look into the eyes of somebody that you love and you are not looking only into the eyes – something deeper opens, something abysmal opens. By and by the body starts disappearing. You are getting into the spiritual. But the body is the door.

It is exactly like a temple. You enter a temple... what do you mean by the word 'temple'? The door, the walls – do you mean that? Of course, the door and the walls are not the temple, the temple is the emptiness inside. That's where you go. But those doors and those walls protect that emptiness, that shrine. If those walls and the doors disappear, there will be no shrine. Those walls are not against that emptiness; those walls support that emptiness, those walls protect that emptiness. So what is the temple? The walls, the doors, or the emptiness? No, you cannot divide that way, both are the temple. The wall and the doors are the outer form and the emptiness, the innermost emptiness, is the soul.

Exactly so is the case with man, with a flower, with a tree. God is there in every form and God is formless. Because God is formless the idea of how to transcend form arises. But the only way to transcend it is to descend into it. The only way to transcend it is to go into it so totally, so lovingly, that there is no condemnation.

Don't even call it the surface because even our words have become contaminated. The moment you say that this is just the surface you have already condemned it – it is as if there is something wrong with the surface.

You go for a walk on the beach, you see millions of waves in the ocean – on the surface. Yes, this is the surface but can you take the surface away from the ocean? And can you enter the ocean without entering the surface? The depth and the surface are two polarities of one energy. And the ocean will not be much of an ocean if you take the surface away. Nothing will be left. You will go on taking the surface away, away, away, and nothing will be left – because whenever something is there it will become the surface.

To see this non-duality is to see. Then one becomes alert, aware, for the first time.

The third question:

Question 3

I WANT TO BE CREATIVE. WHAT SHOULD I DO?

Become a child again and you will be creative. All children are creative. Creativity needs freedom – freedom from the mind, freedom from knowledge, freedom from prejudices.

A creative person is one who can try the new. A creative person is not a robot. Robots are never creative, they are repetitive. So become a child again.

And you will be surprised that all children are creative; all children, wherever they are born, are creative. But we don't allow their creativity, we crush and kill their creativity, we jump upon them. We start teaching them the right way to do things.

Remember, a creative person always goes on trying the wrong ways. If you always follow the right way to do a thing you will never be creative – because the right way means the way discovered by others. And the right way means that of course you will be able to make something, you will become a producer, a manufacturer, you will be a technician, but you will not be a creator.

What is the difference between a producer and a creator? A producer knows the right way of doing a thing, the most economical way of doing a thing; with the least effort he can create more results. He is a producer. A creator fools around. He does not know what is the right way to do a thing so he goes on seeking and searching again and again in different directions. Many times he moves in a wrong direction, but wherever he moves, he learns. He becomes more and more rich. He does something which nobody has ever done before. If he had followed the right way to do things he would not have been able to do it.

Listen to this small story....

A Sunday school teacher asked her students to draw a picture of the Holy Family.

After the pictures were brought to her, she saw that some of the youngsters had drawn the conventional pictures – the Holy Family in the manger, the Holy Family riding on the mule, and the like.

But she called up one little boy to ask him to explain his drawing, which showed an airplane with four heads sticking out of the plane windows.

She said, 'I can understand why you drew three of the heads to show Joseph, Mary, and Jesus. But who's the fourth head?'

'Oh,' answered the boy, 'that's Pontius the Pilot!'

Now this is beautiful. This is what creativity is. He has discovered something.

But only children can do that. You will be afraid to do it. You will look foolish. A creator has to be able to look foolish. A creator has to risk his so-called respectability. That's why you always see that poets, painters, dancers, musicians, are not very respectable people. And when they become respectable, when a Nobel Prize is given to them, they are no longer creative. From that moment creativity disappears.

What happens? Have you ever seen a Nobel Prize winner writing another thing which is of any value? Have you ever seen any respectable person doing something creative? He becomes afraid. If he does something wrong, or if something goes wrong, what will happen to his prestige? He cannot afford that. So when an artist becomes respectable he becomes dead.

Only those who are ready to put their prestige, their pride, their respectability, again and again at stake, and can go on into something which nobody thinks is worth going into.... Creators are always thought to be mad people. The world recognises them, but very late. It goes on thinking that something is wrong. Creators are eccentric people.

And remember again, each child is born with all the capacities to become a creator. Without any exception all children try to be creators but we don't allow, them. Immediately we start teaching them the right way to do a thing – and once they have learned the right way to do a thing they become robopaths. Then they go on doing the right thing again and again and again, and the more they do it, the more efficient they become. And the more efficient they become, the more respected they are.

Somewhere between the age of seven and fourteen a great change happens in a child. Psychologists have been searching into the phenomenon... why does it happen and what happens?

You have two minds, two hemispheres. The left hemisphere of the mind is uncreative. It is technically very capable but as far as creativity is concerned it is absolutely impotent. It can only do a thing once it has learned it, and it can do it very efficiently, perfectly; it is mechanical. This left hemisphere is the hemisphere of reasoning, logic, mathematics. It is the hemisphere of calculation, cleverness, of discipline, order.

The right hemisphere is just the opposite of it. It is the hemisphere of chaos, not of order; it is the hemisphere of poetry, not of prose, it is the hemisphere of love, not of logic. It has a great feeling for beauty, it has a great insight into originality – but it is not efficient, it cannot be efficient. The creator cannot be efficient, he has to go on experimenting.

The creator cannot settle anywhere. The creator is a vagabond; he carries his tent on his shoulders. Yes, he can stay for an overnight stay, but by the morning he is gone again – that's why I call him a vagabond. He is never a householder. He cannot settle. Settling means death to him. He is always ready to take a risk. Risk is his love affair.

But this is the right-side hemisphere. The right-side hemisphere is functioning when the child is born; the left-side hemisphere is not functioning. Then we start teaching the child – unknowingly, unscientifically. Down the ages we have learned the trick of how to shift the energy from the right hemisphere to the left hemisphere; how to put a stop to the right hemisphere and how to start the left hemisphere. That's what our whole schooling is. From kindergarten to university that's what our whole training and so called education is. It is an effort to destroy the right hemisphere and to help the left hemisphere. Somewhere between the ages of seven and fourteen we succeed and the child is killed, the child is destroyed.

Then the child is wild no more – he becomes a citizen. Then he learns the ways of discipline, language, logic, prose. He starts competing in the school, becomes an egoist, starts learning all the neurotic things that are prevalent in the society, becomes more interested in power, money, starts thinking how to become more educated so that he can become more powerful, how to have more money, how to have a big house, and all that. He shifts.

Then the right hemisphere functions less and less – or functions only when you are in dream, fast asleep. Or sometimes when you have taken a drug.

The great appeal of drugs in the West is only because the West has succeeded in destroying the right hemisphere completely because of compulsory education. The West has become too educated – that means it has gone to the very excess, to one side. It has become extreme. Now there seems to be no possibility. Unless you introduce some ways which can help the right hemisphere to be revived again in the universities and colleges and the schools, drugs are not going to go. There is no possibility of prohibiting drugs by law alone. There is no way to enforce it unless the inner balance is put right again.

The appeal of the drug is that it immediately shifts gear – from the left hemisphere your energy moves to the right hemisphere. That's all the drug can do. Alcohol has been doing it for centuries but now far better drugs are available – LSD, marijuana, psilocybin. and even better drugs will be available in the future.

And the criminal is not the drug-taker, the criminal is the politician and the educationalist. It is they who are guilty. They have forced the human mind into one extreme – into such an extreme that now there is a need to revolt. And the need is so great! Poetry has completely disappeared from people's life, beauty has disappeared, love has disappeared... money, power, pull, they have become the only gods.

How can humanity go on living without love and without poetry and without joy and without celebration? Not for long.

And the new generation all over the world is doing a great service by showing the stupidity of your so-called education. It is not a coincidence that drug-takers almost always become drop-outs. They disappear from the universities, colleges. It is not a coincidence – this is part of the same revolt.

And once a man has learned the joys of drugs it becomes very difficult for him to drop them. Drugs can be dropped only if better ways can be found which can release your poetry. Meditation is a better way – less destructive, less harmful, than any kind of chemical. In fact, it is not harmful at all, it is beneficial. Meditation also does the same thing: it shifts your mind from the left hemisphere to the right hemisphere. It releases your inner capacity of creativity.

A great calamity that is going to be in the world through drugs can be avoided by only one thing – that is, meditation. There is no other way. If meditation becomes more and more prevalent and enters peoples' lives more and more, drugs will disappear. And education must start to be not so absolutely against the right hemisphere and its functioning.

If the children are taught that both are their minds, and if they are taught how to use both, and if they are taught when to use which.... There are situations when only the left-side brain is needed, when you need to calculate – in the marketplace, in the everyday business of life. and there are times when you need the right hemisphere.

And remember always, the right hemisphere is the end and the left hemisphere is the means. The left hemisphere has to serve the right hemisphere, the right hemisphere is the master – because you earn money only because you want to enjoy your life and celebrate your life. You want a certain bank balance only so that you can love. You work only so that you can play – play remains the goal. You work only so that you can relax. Relaxation remains the goal, work is not the goal.

The work ethic is a hangover from the past. It has to be dropped. And the educational world has to go through a real revolution. People should not be forced. Children should not be forced into repetitive patterns. What is your education? Have you ever looked into it? Have you ever pondered over it? It is simply a training in memory. You don't become intelligent through it, you become more and more unintelligent. You become stupid. Each child enters the school very intelligent but it is very rare that a person comes out of university and is still intelligent – it is very rare. The university almost always succeeds. Yes, you come with degrees but you have purchased those degrees at a great cost: you have lost your intelligence, you have lost your joy, you have lost life – because you have lost the functioning of the right-side hemisphere.

And what have you learned? Information. Your mind is full of memory. You can repeat, you can reproduce – that's what your examinations are. The person is thought to be very intelligent if he can vomit all that has been thrown into him. First he has to be forced to swallow, go on swallowing, and then in the examination papers, vomit. If you can vomit efficiently, you are intelligent. If you can vomit exactly that which has been given to you, you are intelligent.

Now this is something to be understood: you can vomit the same thing only if you have not digested it, remember. If you have digested it you cannot vomit the same thing, something else may come. Blood may come but not the same Vrindavan bread. That will not come. It has disappeared. So you have to simply keep it down there in your stomach without digesting it. Then you are thought to be very, very intelligent. The most stupid are thought to be the most intelligent. It is a very sorry thing, a sorry state of things.

The intelligent may not fit. Do you know Albert Einstein could not pass his matriculation examination? Such a creative intelligence – it was difficult for him to behave in the stupid way that everybody else was behaving in.

All your so-called gold medallists in the schools, colleges, universities, disappear. They never prove to be of any use. Their glory ends with their gold medals. Then they are never found anywhere. Life owes nothing to them.

What happens to these people? You have destroyed them. They have purchased the certificates and they have lost all. Now they will be carrying their certificates and degrees.

This kind of education has to be totally transformed. More joy has to be brought to the schoolroom, more chaos has to be brought to the university – more dance, more song, more poetry, more creativity, more intelligence. Such dependence on memory has to be dropped.

People should be watched and people should be helped to be more intelligent. When a person responds in a new way he should be valued. There should be no right answer. There is none. There is only a stupid answer and an intelligent answer. The very categorisation of right and wrong is wrong; there is no right answer and there is no wrong answer. Either the answer is stupid, repetitive, or the answer is creative, responsive, intelligent. Even if the repetitive answer seems to be right it should not be valued much because it is repetitive. And even though the intelligent answer may not be perfectly right, may not fit with the old ideas, it has to be praised because it is new. It shows intelligence.

You ask me: I want to BE CREATIVE. WHAT SHOULD I DO? Undo all that the society has done to you; undo all that your parents and your teachers have done to you; undo all that the policeman and the politician and the priest have done to you – and you will again become creative, you will again have that thrill that you had in the very beginning. It is still waiting there, repressed. It can uncoil.

And when that creative energy uncoils in you, you are religious. To me a religious person is one who is a creative person. Everybody is born creative but very few people remain creative.

It is for you to come out of the trap. You can. Of course, you will need great courage because when you start undoing what the society has done to you, you will lose respect. You will not be thought to be respectable. You will start becoming bizarre; you will look bizarre to people. You will look like a freak. People will think, 'Something has gone wrong with the poor man.' This is the greatest courage – to go into a life where people start thinking you are bizarre.

Difficulties will be there. You can ask Indivar. He has come from Australia. He was a renowned psychoanalyst there for twenty years and now he is in much difficulty. His wife thinks that he has gone mad; his children have become suspicious that Dad has gone mad; his colleagues are no longer in sympathy – there is no question of respect, even sympathy is missing. The bosses where he works in the clinic are ready to throw him out any moment. And for the first time he is happy and for the first time he is doing something that he enjoys – and for the first time something from the right hemisphere is released in him.

Just the other night he was there and when I touched his head I could feel the shift. It is no longer the left hemisphere, it is the right hemisphere where more energy is moving. His poetry is coming back. He is becoming a child again.

But naturally you have to risk. If you want to be creative you will have to risk all. But it is worth it. A little creativity is more worthwhile than this whole world and its kingdom. The joy that comes by creating something new, whatsoever it is – a small song, a small painting, anything.... When you create something new you participate with the creator because God is the creator. When you create, you are in tune with God. When you create really, God creates through you – that's why great joy arises. When you repeat, you repeat alone. God is not there. You are a desert, you are a machine. When you create, God simply enters your heart. You become a hollow bamboo and he starts playing on you and you become a flute. Great song is possible.

Everybody is carrying that song and unless that song is sung, you will never feel fulfilled.

My sannyas is nothing but an initiation into creativity, initiation into danger, initiation into a new kind of life that has not been taught to you – in fact, against everything which has been taught to you.

My whole struggle is against this so-called neurotic society. I would like you to become uneducated again.

The fourth question:

Question 4

WHY IS IT SO DIFFICULT TO FIND ONESELF?

Because you have been turned outwards. Your eyes have become paralysed. They can only see the without. You cannot turn back. Your neck is no longer flexible. You cannot go into your being; all that you know takes you outside.

You are very, very efficient in thinking – thinking takes you outside. To go in, to know oneself, non-thinking is needed. Now that seems impossible. The whole life's training in thinking has become such a fixed structure inside you that even when you don't need to think, you go on thinking. You would like to sit silently but the mind goes on chattering. You have practised that chattering too long. It has gone into your blood. That's why it looks difficult, otherwise it is the easiest thing in the world. It has to be the easiest because you are closer to yourself than anything else. If you want to know somebody else it is a long journey. If you want to know God one never knows where he is hiding and where to find him and what his address is.

But if you want to know yourself there should be no problem at all. You ARE yourself. If you cannot know even this – where you already are, where you exist – then what else can you do and what else can you know? Self-knowledge should be the easiest thing.

But it has become difficult because you have been trained to focus your eyes on the outside.

I have heard....

Sherlock Holmes arrived in heaven. The angels turned out en masse to meet him. The Lord himself descended from his throne to bid him welcome.

'Holmes,' he said, 'we have a little mystery up here that you may be able to help us solve. Adam and Eve seem to have disappeared. Nobody has been able to locate them for aeons. If you could possibly uncover them for us....'

Holmes darted to the fringe of the assemblage and hauled two frightened and surprised angels before the Lord. 'Here they are,' he said.

Adam and Eve admitted their identities. 'We got tired of being stared at and asked for autographs by every dam new angel who came up here,' they explained. 'We assumed aliases and these simple disguised and got away with them for centuries until this smarty-pants ferreted us out.'

'How did you do it?' marvelled the Lord.

'Elementary, my dear Lord,' said Holmes. 'They were the only two who had no navels.'

Yes, to know oneself is very elementary. It is not difficult. It can't be difficult. You have just to unlearn the ways. You need not learn anything to know who you are, you have only to unlearn a few things.

First, you have to unlearn being concerned with things; second, you have to unlearn being concerned with thoughts; and the third thing happens on its own accord – witnessing.

Let me tell you in this way.... These are the three things in your life. On the outermost fringe are things, the world, what Zen people call 'the world of ten thousand things'. On the outermost

fringe, the periphery, the circumference, are things, millions of things. Then, between the centre and the circumference there are thoughts, desires, dreams, memories, imaginations – the mind. If the world is called 'the world of ten thousand things', the mind should be called 'the world of ten million thoughts'.

And the key is: one, first you start watching things. Sitting silently, look at a tree; just be watchful, don't think about it. Don't say, 'What kind of tree is this?' Don't say whether it is beautiful or ugly. Don't say, 'It is green or dry.' Don't make any thoughts ripple about it, just go on looking at the tree – that's what meditators down the centuries have been doing. They would choose one thing – maybe the small flame of a lamp – and they would sit silently looking at it. What were they doing? The flame has nothing to do with meditation, it is just a device. They were trying one thing – to go on looking at the flame and to come to a point where no thought arises about the flame. The flame is there, you are here, and no thought arises.

You can do it anywhere, watching anything. Just remember one thing – when the thought comes, put it aside, shove it aside. Again go on looking at the thing. In the beginning it will be difficult but after a period, intervals start happening. There will be no thought – and you will find great joy arising out of that simple experience. Nothing has happened. Just thoughts are not there and the tree is there and you are there and between the two there is space. The space is not cluttered with thoughts. Suddenly there is great joy for no visible reason, for no reason at all. You have learned the first secret.

This then has to be used in a subtler way. Things are gross, that's why I say start with a thing. You can sit in your room, you can go on looking at a photograph – the only thing to remember is not to think about it. Just look without thinking. Slowly, slowly it happens. Look at the table without thinking and by and by the table is there, you are there, and there is no thought between you two. And suddenly – joy.

Joy is a function of thoughtlessness. Joy is already there; it is repressed behind so many thoughts. When thoughts are not there it surfaces.

Start with the gross. Then, when you have become attuned and you have started to feel moments when thoughts disappear and only things are there, start doing the second thing. Now close your eyes and look at any thought that comes by – without thinking about the thought. Some face arises on the screen of your mind, or a cloud moves, or anything... just look at it without thinking.

This will be a little harder than the first because things are more gross, thoughts are very subtle. But if the first has happened, the second will happen – only time will be needed. Go on looking at the thought. After a while... It depends on you – it can happen within weeks, it can happen within months, it can take years – it depends on you how intently, how wholeheartedly you are doing it. Then one day, suddenly, the thought is not there. You are alone.

With the thing, thoughts disappeared... you were there and the thing was there; subjective and objective were there, duality was there. When the thought disappears, you are simply left alone, only subjectivity is left alone. And great joy will arise – a thousandfold greater than the first joy that happened when the tree was there and the thought had disappeared. A thousandfold. It will be so immense that you will be flooded with joy.

This is the second step. When this has started happening, then do the third thing – watch the watcher. Now there is no object. Things have been dropped, thoughts have been dropped, now you are alone. Now simply be watchful of this watcher, be a witness to this witnessing. In the beginning it will be difficult again because we know only how to watch something – a thing, a thought. Even a thought is at least something to watch. Now there is nothing, it is absolute emptiness. Only the watcher is left alone. You have to turn upon yourself.

This is what Jesus means when he says 'conversion' – turning upon oneself. This is what Mahavira means when he says PRATIKRAMAN – turning upon oneself. This is what Patanjali means by PRATYAHARA – turning upon oneself. And this is what Sufis mean when they use the word SHAHADAH – witnessing the witness. This is the secretmost key. You just go on being there alone. Rest in this aloneness and a moment comes when this happens. It is bound to happen. If the first two things have happened the third is bound to happen – you need not worry about it.

When this happens, then for the first time you know what joy is. All those joys that you had known before – the joy that happened when the tree was there and the thought had disappeared; and the joy that happened when the thoughts disappeared and you were left alone.... Yes, the second joy was a thousandfold greater than the first, but now something happens which is not only quantitatively different but qualitatively different. Now for the first time you know what Hindus call ANANDA – the real joy. All joys known before simply pale out, simply don't mean anything any more. Those joys were something that were happening to you, now this joy is utterly different. This is you yourself; this IS SWABHAWA. this is your innermost nature.

It is not something happening to you so it cannot be taken away. It is you in your authentic being, it is your very being. Now it cannot be taken away. Now there is no way to lose it. You have come home.

So you have to unlearn things, thoughts. First watch the gross, then watch the subtle, and then watch the beyond that is beyond the gross and the subtle.

The fifth question:

Question 5

OSHO, DO YOU FIND YOUR JOKES FUNNY OR ARE YOU CATERING FOR OUR SENSE OF HUMOUR?

P.S. WE LOVE THEM!

To me the whole life is a joke and I find everything funny. It is all so ridiculous.

But remember, I am not catering for your sense of humour. I never cater for you in any way. And if I tell a joke it is simply a trick because it is only during the moment when you open your mouth that I can help you swallow something. It is just a device. Your mouth is open and you are unaware. I can throw in something! It really goes in. Your mind is no longer functioning, your thoughts are no longer there.

When you laugh, the mind disappears. In laughter, mind cannot exist – for a moment there is a gap, and I seek that gap. That gap is of tremendous importance because only through that gap can I make a contact with you.

The last question:

Question 6

I WANT TO SURRENDER AND YET...

This is how the human mind functions. It is always contra-dictory. It wants one thing and at the same time it is afraid. The mind can never be total. The mind's existence is individual.

So if you are waiting to surrender until your mind says yes totally, then it is not going to happen. At the most you can hope only one thing: if the major part of your mind is saying go ahead, then go ahead; listen to the major and don't be bothered by the minor. Sometimes just the contrary happens – people go on being bothered by the minor part of their mind.

One day somebody was saying to me, 'I am ninety per cent ready to take sannyas. Ninety per cent!' I said, 'Man, this is a miracle! Ninety per cent? Don't wait a single moment, because who knows? Just take sannyas!' He said, 'But that ten per cent of the mind. What am I to do about it? It goes on saying no, so I will have to wait.'

But that man is not aware that even to decide to wait is a choice. To take sannyas is a choice; not to take it is also a choice. You cannot choose not to choose – that freedom is not given. You cannot choose not to choose. You are choosing every moment. You have to remain a chooser. Man is not free not to choose, remember. But you can create an illusion – that man is thinking that he is not choosing yet because ten per cent of the mind is saying no. But he is choosing in favour of the ten per cent – he is not taking sannyas. He is going against the ninety per cent for the ten per cent. This is stupid. At least be a little democratic.

Don't wait for the totality. Mind is never total. When there is totality, mind disappears. In fact, you are trying to surrender so that you can be total. Now if you demand totality as a requirement to surrender then you are just being absolutely absurd.

I have heard about an old church. The church was very ancient and the building was falling. A small wind would come and the building would start shaking. People stopped coming to it. They were afraid.

Then the committee, the board of directors, met. Even they didn't meet inside the church. It was dangerous to go in so they met outside. And they decided that something had to be done now – 'People have stopped coming, even the priest won't go in. And it can fall any moment; it is a miracle that it has not fallen up to now. What should we do!'

But the orthodox mind.... The old people were there who said, 'This is an ancient church and we cannot demolish it.' And there were other new people who said, 'We have to demolish it otherwise it will kill somebody some day. We have to make a new church.' And there was great conflict. What to do?

Then they decided on a compromise. They passed a re-resolution: We decide first that the new church has to be built. Second, we decide that the old church has to be demolished. Third, we decide that the new church should be made exactly like the old, on exactly the same spot and all the material from the old church should be used in the new church. Nothing new will be used, so it remains ancient. And fourth, till the new is ready we will go on using the old.

Now how is it going to happen?

Compromises don't help.

If you want to surrender then just watch inside yourself. If the major part of your mind is ready then take the jump.

A Russian Commissar was so discouraged with life in Moscow that he decided to commit suicide. One evening he walked out into the country with a loaf of bread tucked under his arm. When he came to a train junction, he lay down on the railroad tracks. A peasant passing by was amazed by the strange sight.

'What are you doing,' he asked, 'lying on these tracks?'

Said the Commissar, 'I'm going to commit suicide.'

'What do you need the bread for?' asked the peasant.

The Commissar answered, 'In this country by the time the train gets here a man could starve to death.'

But this is how the mind functions. You are ready to commit suicide.

I used to live in a house next to a professor. We were colleagues in the same university. I was very new and the first night I became a little worried because the professor and his wife started fighting. And the fight continued and I could hear everything that was going on. As I had not even been introduced to them it would have been an interference, a trespassing, to go to their house in the middle of the night, so I had to wait and see what was happening.

Finally, the professor threatened that he would go and commit suicide. Then I became a little worried. I came out. The professor had left and the wife was standing there closing the door. I said to the woman, 'What is the matter? Can I be of any help?' She said, 'Don't be worried. This must be the hundredth time. He will take a good walk and come back. He never commits suicide. And he threatens every time.'

And within just five or seven minutes he was back. And I asked him, 'So soon? Have you committed suicide?' He said, 'The railroad is so far away and it is raining, can't you see? And I don't have any umbrella.'

Mind is like that. It goes on thinking in contradictions.

The young man poured out his heart's devotion on paper as he wrote to the girl of his dreams:

'Darling, I would climb the highest mountain, swim the widest stream, cross the burning desert, die at the stake for you.

P.S. I will see you on Saturday – if it doesn't rain.'

Now drop that 'yet'. If you really want to surrender, surrender. If you feel the 'yet' is more strong, then forget about it. Then this is not the right moment for you.

The mind continues to be contradictory because that is its trick to survive. And that is its way to keep you always dis-contented. You want to do something – one part of your mind says 'do', another part says 'don't do'. If you do it the part which was not in favour will go on condemning it and will go on saying, 'It was worthless and I was telling you so from the very beginning' – and you will become frustrated. If you don't do it, the part that wanted to do it will go on chattering to you, 'Do it. You are missing something great. Why don't you do it?' Either way you remain frustrated.

And mind is always happy if you go on only thinking. Do anything, and mind becomes afraid – because when you do something you are committed, you get involved. Mind wants utter freedom to dream, desire, long for. Have you watched this phenomenon in you? If not, then watch it. Whenever you are thinking of doing something, there are a thousand and one alternatives. Mind has great freedom.

For example, if you want to purchase a car you can go to a showroom. You have many alternatives. Many kinds of cars are available. You can purchase this or that or that, you can dream about all, but you can purchase only one. The moment you purchase it, the fact that out of a hundred cars you have missed ninety-nine is going to make you miserable. Now your mind has only one car and it will start finding all kinds of faults with it. And the remaining parts of the mind which wanted to have other cars will start telling you, 'I was saying so from the very beginning.'

So a man remains continuously frustrated. Whatsoever you do brings frustration because doing always closes your freedom; it becomes a commitment. Without doing anything you are free to choose because you choose only in the mind. You can change and alter and do this and that: this morning you are going to purchase this, by the evening another thing – and you can go on playing.

That's why thinkers are not known to do many things. They don't do at all. They only think.

And without doing anything you cannot attain. You will have to do something. You will have to have the courage to commit, to get involved somewhere, otherwise you can sit and go on thinking and dreaming. That is all futile, meaningless – a sheer wastage of energy.

So either decide to do it or decide not to do it but don't hang in-between. Be decisive. Decisiveness is always good. It creates integration, it brings integration. It makes you more crystallised.

CHAPTER 9

This Experience of Infinite Mutuality

19 August 1977 am in Buddha Hall

HASAN CAME UPON RABIA ONE DAY WHEN SHE WAS SITTING AMONG A NUMBER OF CONTEMPLATORS, AND SAID, 'I HAVE THE CAPACITY OF WALKING ON WATER. COME, LET US BOTH GO ON TO THAT WATER YONDER, AND SITTING UPON IT CARRY OUT A SPIRITUAL DISCUSSION.'

RABIA SAID, 'IF YOU WISH TO SEPARATE YOURSELF FROM THIS AUGUST COMPANY, WHY DO YOU NOT COME WITH ME SO THAT WE MAY FLY INTO THE AIR AND SIT THERE TALKING?'

HASAN SAID, 'I CANNOT DO THAT, FOR THE POWER THAT YOU MENTION IS NOT ONE WHICH I POSSESS.'

RABIA SAID, 'YOUR POWER OF REMAINING STILL IN THE WATER IS ONE WHICH IS POSSESSED BY FISH. MY CAPACITY OF FLYING IN THE AIR CAN BE DONE BY A FLY. THESE ABILITIES ARE NO PART OF REAL TRUTH – THEY MAY BECOME THE FOUNDATION OF SELF-ESTEEM AND COMPETITIVENESS, NOT SPIRITUALITY.'

THE games of the ego are very subtle. And if one is trying to drop the ego they become more and more subtle. And if one has really decided to drop it anyhow, the ultimate strategy that the ego can use to protect itself is to become egolessness; is to pretend humility, humbleness; is to show that 'Now there is no need to fight with me, I am not at all. '

The ego is one of the most fundamental problems man has to face. The ways of the ego have to be understood rightly otherwise you will never be able to get rid of it. And until you get rid of the

ego there is no possibility of meeting God. It is the ego that functions as a barrier between you and reality.

The ego functions as a barrier because it is one of the most unreal things possible. The ego is a fiction, it is not a fact. It is maintained by conditioning, hypnosis; it is maintained by a thousand and one props. It is a fiction – because existence is one. It can have only one centre, it cannot have millions of centres.

What is the ego? The ego is the idea that 'I am the centre of the universe.' That is what ego is – reduced to the basic – the idea that 'I am the centre of the universe.' 'I' cannot be the centre of the universe but everybody has the idea that 'I am the centre of the universe.'

And the second part of the ego is: it is separative, it is a fiction that separates you from the totality. It gives you the idea that you are independent, that you are an island. And you are not. Existence is a vast infinite continent. There are no islands. You are not separate and you are not independent.

And remember, when I say you are not independent I don't mean that you are dependent – because the very idea of dependence will again presuppose the ego. There is nobody to be independent and there is nobody to be dependent. We live in interdependence, in mutual existence, in mutuality. We are parts of each other, members of one another. The trees are penetrating you and the rocks are penetrating you and the rivers are penetrating you – and you are penetrating the rivers and the trees and the rocks. The farthest star is connected with you. And when you blink your eyes you change the quality of the total existence. All is infinitely interconnected, interwoven. Nobody is separate.

So nobody can be independent and nobody can be dependent. Independence and dependence are both aspects of the same coin called ego. A real person is neither. A real person simply does not exist as a person. He has no boundaries. He exists as God, not as a person.

Just the other day somebody asked a question: WHAT DOES 'BHAGWAN' MEAN? It means this experience of interdependence. It means this experience of infinite mutuality. It means this oneness with the whole. It means that 'I am no more separate.' And if I am no more separate, I am not – because I can be only when I am separate. There is no way to be without being separate.

Hence, on one hand the ego creates separation, on the other hand it creates anxiety, fear – fear of death. The fear of death comes out of the ego, otherwise there is no death, there has never been death. Death exists not. If I am one with the whole then how can death exist? The whole has never died, the whole has always been there and the whole is going to remain there always.

The ocean never dies. Only ripples and waves come and go. Once the wave thinks 'I am separate from the ocean,' then it will have great anxiety. Then death is coming – sooner or later. It is on the way. It is coming. And the fear, and the anxiety... But if the wave knows that 'I am not separate, how can I die? To die you have to be separate. If I am one with the ocean, whether I am like a wave or not like a wave does not matter. That which exists in me is the ocean. It has been there before me, it will be after I am gone. In fact, I never came and I never went, it was just a manifestation of the universe' – then death disappears and birth disappears. Otherwise the ego creates the fear that 'I am going to die' and there is a constant trembling in the heart.

You can never be at ease with the ego. Your anguish is your ego and nothing else. 'Bhagwan' does not mean the English word 'God' – which has become very dirty with wrong associations – 'Bhagwan' means the experience of oneness, the experience that 'there is no wall between me and the whole,' that 'I don't have a boundary,' that 'I am not and the whole is.' If you feel the boundary you are limited, small. Then your limitation gives pain, hurts – so limited, so small. Then you want to become big.

Just see the mechanism of the ego. First the ego makes you feel small; it creates a sort of inferiority that 'I am so tiny against such a big world, I have to be big – big in money, big in power. I have to be the president or the prime minister or the richest man of the world, or I have to become Alexander the Great, or something.' The ego makes you feel limited and nobody likes limitation. Then the desire to become bigger arises. And you go on becoming big but the bigger you become, the more egoistic you become – because you carry the ego.

See the absurdity of it. The bigger you become, the more egoistic you become – you start thinking 'Now I am somebody.' And the more egoistic you become, the smaller you feel. It looks paradoxical: the bigger you become, the smaller you feel. And again and again the desire arises to become big. With the ego nobody can become big. It is impossible.

Only by dropping the ego does one suddenly become big – not big, one becomes infinite really, because then you don't have any boundaries. Then if there are any boundaries to existence those are your boundaries – and there are none. Existence is un-bounded. It has no possibility of ending anywhere, neither in time nor in space. In both dimensions it is infinite, it is infinitely infinite.

But don't start dropping the ego. You cannot drop it because it is a fiction not a fact. If you start dropping it you will create another fiction – that you have become egoless. If you start dropping it, if you start becoming humble, if you practise humility, you will become egoistic again in a new way. You will start thinking 'I am the most humble man in the world, the humblest.'

Three monks were talking. One was a Trappist monk. He said, 'Nobody can compete with us as far as asceticism is concerned.' Trappist monks are really very ascetic; the most neurotic of all the kinds of Christian monks.

The second was a Catholic monk. He said, 'That's right. But nobody can compete with us as far as knowledge of the scripture is concerned.'

And they both looked at the third, a Baptist monk. They wanted him to declare what goods he had. The monk said, 'We are nobodies as far as asceticism goes, we are nobodies as far as knowledge goes, but as far as humbleness is concerned, we are the top.'

Humbleness... and 'We are the top'!

This is how the human ego functions. You cannot drop it. Because it is not, how can you drop it? You can drop something if it is. You cannot fight with it. How can you fight with something which is not? You cannot kill it. How can you kill it when it is not?

Then what can one do? One can only understand. One can look into the mechanism of it – how this whole fiction functions. Once you have looked into the fiction through and through, from one corner

to another, from A to Z, it is not that you drop the ego – in that very insight the ego disappears. In fact, to say that it disappears is not right – it was never there. You come to realise that you were believing in a non-entity. It was not there from the very beginning.

It is just as if you stay in a room and somebody has told you that there is a ghost in the room. Now you cannot sleep. It is not that the ghost is there, it is the idea that there is a ghost and if you fall asleep there may be some danger – the ghost may jump upon you, may sit upon you, may drink your blood or something. Ghosts are unreliable people. One never knows what the ghost will do. You cannot sleep, you cannot afford to sleep.

And the more sleepless, the more tired you become, the more and more you will believe in the ghost – because the weaker you become, the stronger the ghost becomes. In the middle of the night, when the whole world has fallen asleep and everything is silent, you will become more afraid – now you are absolutely alone. Everybody has fallen asleep. Even the traffic has stopped. Now there is nobody. If the ghost comes you are left alone. Even if you scream nobody is going to hear now. Now you will be more troubled. And a small rat passing by, or just a bird fluttering outside in a tree, or a dry leaf moving on the road in the wind – that is enough! You can lose all your consciousness.

And there was nothing from the very beginning. You created the whole thing. You got into an idea and the idea became a reality. Now you cannot fight with this ghost, you only have to see whether the ghost is or is not. You only have to understand. You have to see the mechanism – how the idea of the ghost is manipulating you. It is just an idea – your idea.

Exactly the same is the case with the ego. The ego is a ghost. It is unreal. It is utterly unreal. But it has been deeply rooted in you for certain reasons. First, the society needs it. Without creating a kind of ego in you, you will be dangerous. Through the ego you can be manipulated. Just think – if you don't have any ego nobody can frighten you. Impossible. Because you don't have death. You can only be frightened through death.

That is why Jesus was not frightened, why Mansoor was not frightened. Many Sufis have been killed. When Mansoor was being crucified, one hundred thousand people had gathered to see. And somebody asked – because he was laughing, laughing like crazy – somebody asked, 'Mansoor, have you gone mad? You are being crucified, why are you laughing? This is death. Are you not aware of the fact?' And Mansoor said, 'That's why I am laughing. They are killing somebody who is not. That is the whole ridiculousness of it, that's why I am laughing!' It is as if somebody is killing a wave. Maybe the wave disappears, but how can you kill a wave? It will be there in the ocean, it will still be there, it will be absolutely as it was before. Only the form is not there, but form does not matter. Mansoor says, 'They are trying to kill somebody who is not there in the first place, that's why I am laughing.'

Many Sufis have been killed and they accepted death with such joy. From where do that joy and that courage come?

It is not the courage of a soldier. No, not at all. It is the courage of a man who has come to realise that there is no ego, that 'I am not, so how can you kill me?' The courage of the soldier is different from the courage of a saint. The courage of the soldier is a well maintained courage; deep down he is afraid, deep down he is trembling like a small child. But he has been trained to be brave for

years. In the army he has been trained to be brave – bravery is a trained attitude. It is his habit to be brave. But deep down is the suspicion, deep down is the fear. Even the greatest soldiers feel fear. It is natural.

The difference between the brave soldier and the cowardly soldier is not one of fear; the difference is only that the brave soldier goes into the war, into the front, into death, into fire, in spite of the fear. The coward cannot go. He escapes. But the fear is there in both. The brave man just has an idea of bravery. He has been conditioned. His ego has been strengthened in such a way that he has to remain brave. It is against his ego to escape; it is against his ego to run away – that's all. Otherwise he is shaking like a leaf in a strong wind, trembling.

The courage of a saint is totally different. It has nothing to do with the courage of a soldier. He knows he is not, so how can you kill him? He knows there is no death because there has never been any birth. He has dropped the fallacy of birth so the fallacy of death disappears. He has, dropped the fallacy of the ego so all other fallacies disappear. All other fallacies hang around the basic fallacy of the ego.

And how does one drop it? – just by seeing into the ways of it, how it comes. You pull it out from one side, you push it out from one door – and it comes in from another door, from the back door, in a subtler form so you cannot recognise it.

The society needs the ego, otherwise people will be uncontrollable; the state needs it, otherwise people will be so rebellious, people will be so authentically themselves, that it will be next to impossible to create slavery, to create robopathology, to create these automatons you see walking on the roads, working in the offices, factories, this and that. It is a political stratagem.

And it is utilitarian too. You have to refer to yourself in some way. It will be confusing if you start using your name to refer to yourself.

Swami Ramteerth, a Hindu mystic, used to do that. He never used to use the word 'I', he would use 'Ram' – that was his name. If he was feeling hungry, he would say, 'Ram is very hungry.' But it creates trouble. Then they would start saying, 'Who is Ram? About whom is he talking?'

He was in New York and some people insulted him. He must have looked a little bizarre in orange dress in New York – this happened sixty or seventy years ago when the orange people were not known at all. He was the first sannyasin to reach America. People laughed at him, ridiculed him. He laughed, came back home.

The host asked, 'What is the matter. Why are you laughing so much? What has happened?' He said, 'Ram was insulted and people were ridiculing Ram and Ram enjoyed it.' 'Ram?' the host asked. 'What do you mean by "Ram"? Isn't this your name?' And he laughed again. He said, 'I don't have any name. I can't have any name. I don't even use "I". I use "Ram", the third person. I am as far away from Ram as you are. I am as much a witness of Ram as you are.'

But this will create many problems. It will not be feasible if everybody starts using his name instead of 'I'; it will create confusion. The 'I' is significant, linguistically utilitarian. Nothing is wrong in using it. I will not tell you to stop using it – just know perfectly well that it is just a word, utilitarian, but it has no reality behind it.

In fact, if I had met Swami Ram I would have told him, 'You are giving too much importance to the word "I" in avoiding it. You are making it too significant. It is not. There is no need to be so afraid of it. One just has to see the point, one just has to look into it and see that it is only a word, a label – perfectly useful but with no reality behind it, with no substance behind it. Why do you go on avoiding it? The very fact of avoiding it so much seems to mean that you are still afraid, a little bit afraid of it – that if you use the word "I", maybe the ego will come back. So you are putting the ego away just by not using the "I"? that won't help. It can come in the third person, Ram, too. It is so subtle.'

First the society needs to create an ego in you because then it can manipulate you, manage you, very easily. How does it happen? Once the ego is created, it becomes possible to manipulate the child. Then you can tell him that he has to come first in the class. If he has no ego you cannot create ambition in him. He will laugh at the whole idea. 'Why first? Why me first, why not others? What is wrong if somebody else comes first?'

Small children don't see the point because they still don't have crystallised ideas of egos. A small child can come from the school and happily declare to the house, 'I have failed again.' He has not yet been poisoned. But sooner or later... how long can he survive without being poisoned? The whole system of education is a subtle trick to create the ego, hence so much competition, ambition – be the first, come at the top of the list, become a gold medallist .

And that goes on and on. It doesn't end with school, it goes on. Even old people are hankering for rewards, awards, Nobel prizes, and things like that. They are still childish.

Once the idea has entered into your bloodstream that 'I am' then everything is possible. You can be made afraid that if you don't do this you will lose, if you do this you will profit. If you do this you will succeed, if you do this you will fail. With the idea of the ego, fear of punishment and greed for profit become possible. This whole society exists in greed and fear.

Once a child has learned the ways of greed, then for his whole life he will be rushing after money or power or prestige. He will be losing his whole life in something absolutely non-essential. Money is not important, remember, money is important because you have got the idea of the ego.

Many people drop money, they renounce money. In India it happens that people renounce their money and they think they have renounced something really essential. It is nothing – because money is secondary. One never loves the money for money's sake, one loves the money for the ego's sake. You have one million dollars, your ego feels puffed up. You can renounce one million dollars and you can go to the Himalayas and you can still feel puffed up with the idea that 'I have renounced a million dollars. Many people have a million dollars but how many renounce them?' Now you are getting still higher. The very idea that very few people can renounce such a lot of money with such ease will make your ego a little bigger. So those who renounce have very subtle egos.

If you are a president of a country and you renounce it and you say, 'Now I am going to become a sannyasin and I will go to the Himalayas and meditate' – sitting there in a Himalayan cave you will still enjoy the idea that nobody has ever done that before. You renounced being president of a country – you are the greatest monk in the world. The ego has come, following you like a shadow. It will be there in your Himalayan cave too. You cannot escape from it so easily.

It is a subtle phenomenon. It needs much awareness to drop it. Just by running away you cannot drop it. How can you run away from yourself? And this mechanism is inside you, it is not outside. If it were outside, you could drop it – but it is inside you, it has become part of you. It is your very style. You have lived with it for so long that you don't know how to live without it. So whatsoever way you choose to live, the ego will remain there hiding behind it.

The society needs it, the state needs it, the parents need it, the leaders, the politicians need it, the priest needs it – everybody needs the ego. Only you don't need it. Only you become miserable because of it. Only because of it do you miss the kingdom of God.

So you have to be very, very alert, otherwise the whole society and the state and everybody is conspiring. They want you to have the ego.

You have to decide whether you want to go into this trip or you don't want to go into this trip. You have to see what you have gained up to now by going into this trip. What is your gain? What joy has arrived? What bliss has happened? You can change. You can become the other-worldly person – who is not really so other worldly. You can say, 'In this world there is nothing, this world is all nonsense. Death comes and everything is taken away. I will seek some eternal power.' But it is still power.... 'This world's money is not very significant. I will seek some other kind of treasure which is eternal, which will remain with me.' Then again you become an egoist with new names – spiritual power, miraculous power.

There are three ways that the so-called spiritual man can fall into the same trap again. Either he becomes very knowledgeable – then he has the ego that 'I know and I know much more than anybody else.' Or he can become an ascetic. He can torture himself, he can be masochistic with himself. He can fast, he can start committing a slow suicide and he can tell the world, 'I am the greatest mahatma. Look I have renounced all, even my body.'

Or the third way is that he can start using psychic energy as power. He can become a miracle monger. There are great energies in the psyche. They can all unfold. And when you start moving into deep meditations they start unfolding. The real spiritual man will not use them at all because he knows that that will be a trap and that trap will bring you back into the mire of the world. A real spiritual man never uses any power. If miracles sometimes happen around a real religious man they happen on their own. He is not the doer.

A man came to Jesus, touched his garments, was healed. He wanted to thank Jesus. He was thankful, he had been ill for years and the doctors had said that there was no remedy for him – and now he was perfect. He could not believe his own eyes. He fell at the feet of Jesus to thank him and Jesus said, 'Man, you need not thank me at all. Thank God. In fact, thank yourself – it is your own faith that has healed you. I have nothing to do with it.'

This is the quality of the real spiritual man – if something happens he is not the doer. Yes, miracles happen but they are not done. And when a person starts doing them – like Satya Sai Baba and people – when a person starts doing them he is no longer spiritual, not at all. He has fallen to the status of a magician. Now there is nothing of spirituality left. Just as people want to show their money he wants to show his psychic powers. But the showman is there – so he is as much part of the show business as anybody else.

Around a spiritual man miracles happen, real miracles. These are not real miracles – that you can produce ash or you can produce a Swiss-made watch – these are not miracles, these are simple tricks. Around a really spiritual person real miracles happen – people transform, people change, people start attaining new spaces of being. People start moving into new dimensions of joy and life and eternity. People start being more loving and more compassionate. People start blooming. Fragrance arises. People start dancing. Their heart for the first time pulsates with celebration. These are real miracles. People start feeling that God is, people start trusting that God is. People start becoming aware of who they are. People start losing their sleepiness. Their eyes start opening. People become whole, no longer fragmentary, integrated. These are real miracles. These happen.

But they are not done; nobody is doing them. If somebody is there to do them ego still exists. And with the ego, the world; with the ego, all the darkness.

So you have to be alert. Nobody will be in favour of you dropping your ego. Your wife will not be in favour, your husband will not be in favour, your children will not be in favour – because once the husband drops the ego he has no ambition, so the wife will not feel good. The wife wants you to go on and on earning money, purchasing bigger and bigger houses, having more diamonds, more gold, more money in the bank, bigger insurance policies and all that.

If you lose the ego your ambition disappears. Then you are concerned with ambition no longer, then you are driving yourself mad no longer. Of course you will be healthy, but who bothers about a healthy husband? You will not have ulcers, that's right, but wives are not interested in whether you have ulcers or not. They are interested in having a bigger house, two houses – one in the country, one in the city. They are more interested in you having a yacht, they are more interested in you having power and prestige and pull. If you have ulcers that is your business.

You will not have ulcers once the ego disappears. Ulcers will disappear. Ulcers are the footprints of ambition. You may not have cancer any more, the cancer may not be possible at all because cancer is chronic anxiety. When anxiety becomes too much for the body to tolerate, the body starts moving towards death. The body starts creating situations where it can die easily. Cancer is an effort to die – things have become unbearable, now there is no point in living. You want to die. Cancer simply shows your will to death. You may not be courageous enough to recognise it but your unconscious is helping you to die easily – that's why there is no cure for cancer. The man has really lost his joy of life. He has lost his joy of life in futile things.

But wives are interested in having bigger houses, their own aeroplane – you can have cancer, that is okay, that you can afford. Children are also interested. They will drive the father mad.

And the husband is also interested that his wife should be beautiful – not that he loves his wife, she is a show-piece, he takes her around. He can brag around that he has the most beautiful wife in the world. He does not care for her a bit. He may not have seen her face for many years, while making love to her he may be thinking of other women or he may be lost in a thousand and one thoughts, but he wants the woman to remain young, he wants the woman to remain beautiful, he wants the woman to remain attractive so he can take her around the society. She is something that helps his ego.

The ego feels very hurt when you start moving with an ugly woman, naturally. 'So this is what you

have got?' There is no other interest; not at all in the person of the woman, only in the personality – and that too for worldly ends.

This is how things are. So if you start dropping your ego nobody is going to support you, nobody at all. Everybody will be against it because everybody's interest is that you remain egoistic. Even people who teach you to be egoless – if you really drop the ego they will not feel very good, because then who are they going to teach to be egoless? Even the priest who goes on teaching you to be egoless will be disturbed if you really become egoless. He will not like the idea at all.

I have heard about a dog who was a kind of preacher. He used to preach to other dogs of the town that God has made the dog in his own image. 'Look,' he used to say, 'even the word "dog" is just made of the same letters as God. Just see – it is God in reverse. Just a question of changing the direction and the dog can become God.'

And it appealed to other dogs. Only one thing was difficult – he was very much against barking. Priests are always against some-thing which is impossible to stop. Now it is impossible for dogs to stop barking – that would be too much against their dog nature. They enjoy barking, that is their joy, that is their poetry, their dance, their celebration. When they feel happy, what else can they do? They bark. When it is the night of the full moon, they bark. Full moon night is a great celebration for dogs. They go almost mad. It is so beautiful – what else can they do?

He was against barking. Priests are very, very cunning in finding things which you cannot drop. They have found sex – you cannot drop it. They are against it. They have found taste – you cannot drop it. They are against it. They have found all those things which are difficult for you to drop. They are against them. You are not going to drop them and they will go on preaching to you, 'Drop them!'

He preached day and night. Wherever he found a dog barking he would immediately go and start preaching. The dogs were tired of it although they knew that he was right – it is useless to bark, they also knew it, there was no need to convince them. And he was very logical.

But one day they decided: 'Our leader has grown so old and we have never given him any joy, at least for one night we should not bark.' It was the great leader's birthday so they thought, 'This will be a good present. Let him be happy at least once. Tonight we are not going to bark at all.' They decided.

It was a full moon night and it was very difficult. It was almost impossible. They were just lying down in dark holes, holding themselves somehow – in yoga postures. Repressing, repressing – and the more they were repressing, the more the bark came to their throats.

And the leader went around, and he looked, and not a single dog was barking. He became puzzled. What has happened? It was going to be a surprise gift, so nobody had told him. What has happened? Have dogs really changed? Then he became worried. 'Then what will I do? If they have really stopped then my whole business has gone. Then what am I going to do?' He went around. He trusted dogs' natures; they would bark. He knew them very well. His whole life he had been teaching and nobody had stopped barking. Sometimes he would find a few disciples who would stop for one or two days and then they would escape. They would say, 'This is too much. We don't want to go to God. Please let us remain dogs.'

But what has happened? A miracle? He went around and around and he saw that dogs were not even visible and nobody was barking. and he could not teach. And it was getting late, it was the middle of the night, and for the first time he himself felt a great urge to bark. In fact, it had not been felt before because he had to talk so much – morning, evening, night – that there was no energy left to bark. For the first time he had not found a single disciple to teach.

The energy accumulated – and a great urge to bark arose. He was surprised because he had not barked for many years. He had almost forgotten how to bark. A great thrill came to him. And he said, 'No dog is here why should I not try? What is wrong in it?' – and all those kinds of thoughts that come to everybody. 'Once it is okay. It can't be such a sin. Not all dogs are going to hell.' He knew that it was natural, but he had lived such an unnatural life, the life of a priest.

So he went into a dark corner in a street and started barking. The moment he started barking, suddenly there was a great explosion all over the town. All the dogs started barking. Everybody was boiling within. And when they saw that one had broken the vow they thought that it was somebody from amongst themselves – they could not think that the priest would do this. That was impossible. They had known him for years. Somebody had broken the vow so there was no need to repress any more. The whole town exploded into barking. It had never been like that!

And then out came the leader and started teaching them again that this was not good – 'It is only because of barking that we are not kings of the world, otherwise we would be the kings of the world. Just this one thing is destroying our potential. '

Priests who go on telling you to drop your egos won't be very happy if you drop them – because the moment you drop your egos you will be beyond the control of the priest.

So you will have to move into this direction alone, all alone. Nobody will be helping you and everybody will be against you.

But unless you understand that the ego is your hell you cannot be blissful.

Now this beautiful story.

HASAN CAME UPON RABIA ONE DAY WHEN SHE WAS SITTING AMONG A NUMBER OF CONTEMPLATORS AND SAID. .

Rabia el Adawiya is one of the rarest women in the whole human history. There are only a few names that can be compared to Rabia, but still she remains rare, even among these few names – Meera, Theresa, Laila. These are the few names. But Rabia still remains rare. She is a KOHINOOR, the most precious woman ever born. Her insight is immense.

Hasan is also a famous mystic but on a very much lower scale. And there are many stories about Hasan and Rabia.

One day Rabia is sitting inside her hut. It is early morning, and Hasan comes to see her. And the sun is rising and the birds are singing and the trees are dancing. It is a really beautiful morning.

And he calls forth from the outside, 'Rabia, what are you doing inside? Come out! God has given birth to such a beautiful morning. What are you doing inside?'

And Rabia laughs and she says, 'Hasan, outside is only God's creation, inside is God himself. Why don't you come in? Yes, the morning is beautiful, but it is nothing compared with the Creator who creates all the mornings. Yes, those birds are singing beautifully, but they are nothing compared with the song of God. That happens only when you are within. Why don't you come in? Are you not yet finished with the without, with the outside? When will you be able to come in?'

Such stories, small, but of tremendous significance....

One evening people saw her searching for something on the street in front of her hut. They gathered together – the poor old woman was searching for something. They asked, 'What is the matter? What are you searching for?' And she said, 'I have lost my needle.' So they also started helping.

Then somebody asked, 'Rabia, the street is big and night is just descending and soon there will be no light and a needle is such a small thing – unless you tell us exactly where it has fallen it will be difficult to find.'

Rabia said, 'Don't ask that. Don't bring that question up at all. If you want to help me, help, otherwise don't help, but don't bring up that question.'

They all stopped – all those who were searching – and they said. 'What is the matter? Why can't we ask this? If you don't say where it has fallen, how can we be of any help to you?'

She said, 'The needle has fallen inside my house.'

They said, 'Then have you gone mad? If the needle has fallen inside the house why are you searching here?'

And she said, 'Because the light is here. Inside the house there is no light.'

Somebody said, 'Even if the light is here, how can we find the needle if it has not been lost here? The right way would be to bring light inside the house so you can find the needle.'

And Rabia laughed, 'You are such clever people about small things. When are you going to use your intelligence for your inner life? I have seen you all searching outside and I know perfectly well, I know from my own experience that that which you are searching for is lost within. The bliss that you are searching for, you have lost within – and you are searching outside. And your logic is that because your eyes can see easily outside, and your hands can grope easily outside, because the light is outside, that's why you are searching outside.'

'If you are really intelligent,' Rabia said, 'then use your intelligence. why are you searching for bliss in the outside world? Have you lost it there?'

They stood dumbfounded and Rabia disappeared into her house.

So many stories like that – of immense insight.

This story is also beautiful.

HASAN CAME UPON RABIA ONE DAY WHEN SHE WAS sitting AMONG A NUMBER OF CONTEMPLATORS.

Contemplation in Sufism IS JIKR; it means people sitting in deep remembrance of God – not repeating any name, not saying anything verbally, not even using a mantra, just sitting silently, absorbing. And when you are around a mystic saint like Rabia, what else can you do? The fountain is flowing, you can drink as much as you want. They must have been drinking the energy that Rabia was, they must have been drinking the light, they must have been drinking the silence, the presence. That's what contemplation is in Sufism.

The English word does not connote the right meaning. Contemplation in English means thinking, contemplating. In Sufism it does not mean thinking at all. Those people were not sitting there thinking about something. They were not thinking at all, they were simply being there – what in India we call satsanga, just being in the presence of the Master. One is not doing anything in particular, one is just in the presence, open, ready to receive, with no idea of what is going to happen, with no expectation either, just open. If something comes from the Master one is ready to receive it.

The BARAKA, the grace, is always flowing from the Master. If you are ready you will receive it. If you are open you will be filled by it. If you are closed you will miss it. The Master's very existence is a BARAKA, a grace. Vibrations are constantly spreading around his being. And it is not only that you have to be in the physical presence of the Master. If you love, then you can be on another planet and it will not make any difference. You can drink from your Master's fountain wherever you are.

This is the fountain Jesus talks about. One day he comes upon a well. He is tired. And he asks a woman who is drawing water from the well, 'I am thirsty, give me some water to drink.' And the woman looks at him and she says, 'But I come from a very low stratum of the society and I think people don't like even to touch us. And my pots and my hands have already touched the water.' Jesus laughs and he says, 'Don't be worried. Give me your water. If you give me your water I Will also give you some water. I will give you some water – water of such quality that your thirst will be quenched forever.'

The woman looked at Jesus. It was so sudden, this state-ment – she was taken aback. The statement was so sudden, so absurd, that it must have broken her sleep a little. And when a Jesus, a man like Jesus, asks a woman at the well to give him a little water, it is not really that he asks for some water for himself – he simply wants to make a contact with this woman.

In fact, a man like Jesus needs nothing from you. Even if sometimes he asks for something from you it is just in order to give to you, it is just in order to give you something, something im-mensely valuable.

And the woman understood it. She bowed down and touched the feet of Jesus and she ran into the town and she called to everybody in the town, 'Come, I have been drawing water from the well for my whole life and I have come across a man who has quenched my thirst forever. Just looking into his eyes it has happened. Come and see this man!'

The woman became an apostle, she became a messenger. The very presence of Jesus, just a look into his eyes, transformed the quality of the woman. She became awakened.

In Zen this kind of awakening is called SATORI.

When Rabia is sitting with a few meditators.... It would be better to call them meditators rather than contemplators. Even the word 'meditator' is not very good because, again, in English that means thinking – to meditate upon. In English you don't have a term to translate DHYANA into because nothing like that has existed in the West – only thinking, concentration, meditation, contemplation, nothing like DHYANA. DHYANA means a state of no mind; DHYANA means sitting silently doing nothing; DHYANA means a gap, a thoughtless gap, an interval where no thought is moving. When thoughts are not moving, the Master can move in you. When thoughts have stopped, even for a single moment, suddenly the energy of the Master rushes towards you. That is called BARAKA.

HASAN CAME UPON RABIA ONE DAY WHEN SHE WAS SITTING AMONG A NUMBER OF CONTEMPLATORS, AND SAID, 'I HAVE THE CAPACITY OF WALKING ON WATER. COME, LET US BOTH GO ON TO THAT WATER YONDER, AND SITTING UPON IT, CARRY OUT A SPIRITUAL DISCUSSION.'

Now this is absolutely stupid of Hasan. But he was a man like Satya Sai Baba. He was more interested in power trips. He must have learned how to walk on water, now he wanted to show it to Rabia. He wanted to have some certificate from Rabia. He wanted Rabia to recognise that he had become a great mystic or something. He had not seen the people who were sitting there, he had not seen what they were doing there. He was more inter-ested in showing some power that he had attained.

When powers start happening in your spiritual growth, the greatest courage is needed not to show them.

It is said of a disciple of Rinzai, a Zen Master, that some other religious Master's disciple was talking to him and the other Master's disciple .said, 'Our Master is a man of miracles. He can do anything he wants. I have seen many miracles he has been doing, I have witnessed them myself. What is the great thing about your Master? What miracles can he do?'

And the disciple of Rinzai said, 'The greatest miracle that my Master can do is not to do miracles.'

Meditate on it. 'The greatest miracle my Master can do is not to do miracles.' When miraculous powers start happening, only the weaklings will do them. The stronger one will not do them – because he knows that now this is another trap. Again the world is trying to pull him back.

This is the last trap. If you can avoid psychic energies, silently, witnessing, if you can pass them by without being entangled by them, without being imprisoned by them, only then do you arrive home. It is a great ensnarement.

This Hasan must have stumbled upon them, now he wants to show them. Naturally he must have come to Rabia, the greatest mystic of those days.

'I HAVE THE CAPACITY OF WALKING ON WATER. COME, LET US BOTH GO ON TO THAT WATER YONDER...'

And he may be thinking deep inside that maybe even Rabia does not have this power.

'... AND SITTING UPON IT, CARRY OUT A SPIRITUAL DISCUSSION. '

Now there is no possibility of any spiritual discussion ever. Spirituality knows nothing of discussion. Spirituality knows of dialogue but it knows nothing of discussion. Spirituality knows no argument. Sufism has no argument in it. It has knowledge but it has no argument in it. A Master can share what he knows, but there is no discussion in it.

While I was travelling in India for many years it used to happen almost every day. People, knowledgeable people, would come – pundits, scholars, learned men – and they would say, 'We want to discuss something with you.' And my response was always, 'If you know, you tell me, share with me. I will be happy and glad to receive it. If you don't know, then I know something. I can share it with you. Then receive it. If we both know then there is no need to talk at all. If we both don't know, what is the point of talking? Discussion is meaningless. These are the only possibilities: either we both don't know, then we can go on arguing and argument will not bring any conclusion. That's how man has argued down the ages – great argumentation, to no end. Or, we both know, then there is no point in saying anything.'

Kabir and Farid, two mystics, met, and sat silently for forty-eight hours. Not a single word was uttered, not a single word! There was no need. Both looked into each other's eyes and found the same reality. Yes, that will happen;. If Jesus comes to meet Buddha, that will happen. If Zarathustra comes to see Lao Tzu, that will happen. What is there to say? You know, the other knows, there is no way to talk, there is nothing to talk about.

The third possibility is that one knows and one does not know, then whosoever knows.... That has been my approach. I used to say to people, 'If you know, just tell me. I will receive it. If you don't know, then don't be foolish and argue. I am ready to share whatsoever I know, then you receive it. But I don't see that there is any point in discussion.'

This Hasan must be an egoistic fellow. First he wants to show the miraculous power he has attained, next he wants to discuss. Truth is. You cannot argue about it. Either you know or you don't know. There is no other way. These are the only two simple alternatives – either you know or you don't know. If you know, you know; if you don't know, you don't know.

RABIA SAID, 'IF YOU WISH TO SEPARATE YOURSELF FROM THIS AUGUST COMPANY, WHY DO YOU NOT COME WITH ME, SO THAT WE MAY FLY INTO THE AIR AND SIT THERE TALKING?'

She must have seen the foolishness of this man. She must have seen the ego functioning in this man. He had stumbled upon a toy. It happens always – when you stumble upon a toy you think you have come upon truth.

It happened in Ramkrishna's time.... He had a disciple, Vivekananda, who felt great power the first time he had a satori. And in the ashram of Ramkrishna there was a very simple innocent man

whose name was Kalu. He was so innocent and so simple, so childlike, that Vivekananda used to tease him always. Vivekananda was an intellectual type, argumentative. And this Kalu was a simple villager.

And he used to worship. His room was a temple and in his room there were hundreds of gods – in India you can purchase as many gods as you want. Any stone can become a god. You just put red colour on it and it becomes a god. So he had almost three hundred gods in his small room. There was no space left even for him to sleep. And these three hundred gods he had to worship every day; it used to take six to eight hours. By the evening he was finished with the worshipping, then he would take his food.

Vivekananda was always saying, 'This is stupid, this is foolish. You throw all these gods in the Ganges. Be finished. This is nonsense. The god is within.' But Kalu was such a simple man that he said, 'I love those stones. They are beautiful. Don't you see this stone? See how beautiful it is. And I have found it by the Ganges; the Ganges has given it to me. Now how can I throw it back into the Ganges? No, I cannot do that.'

The day Vivekananda attained his first satori, he was sitting in another room just close by Kalu's room. With the first power rush the idea came into his mind that Kalu must be worshipping still. It was afternoon but he must be worshipping. So just to have fun he thought of an idea, he projected an idea into Kalu's mind from his room – 'Kalu, now take all your gods and throw them into the Ganges.' He felt that the power was there. He could project the thought and it would be received.

Ramkrishna was sitting outside. He saw this whole game – what Vivekananda had done. He must have seen the thought being projected. But he waited. Then Kalu came out with a big bundle; he was carrying all the gods in one big bag. Ramkrishna stopped him and he said, 'Wait, where are you going?' Kalu said, 'An idea came into my mind that this is foolish. I am going to throw all these gods away. I am finished. Ramkrishna said, 'You wait. Call Vivekananda.' Vivekananda was called and Ramkrishna shouted very angrily and said, 'Is this the way to use power?' And he told Kalu, 'You go back to your room, put your gods back in their places. This is not your idea, it is Vivekananda's.'

Then Kalu said, 'I felt as if somebody was hitting me like a stone, as if it had come from the outside, but I am a poor simple man, I didn't know what was happening. And the idea took such possession of me and I was trembling with fear – "What am I doing?"' But I was almost possessed.'

Ramkrishna was so angry with Vivekananda that he said, 'Now, I will keep your key. You will only receive this key just before you are dying, just three days before. You will never have any more satoris again. '

And this is how it happened. Vivekananda didn't have another satori again. He cried and wept for years but he didn't, he could not have. He tried hard. And then Ramkrishna died. When Ramkrishna was dying he was crying and saying to him, 'Give my key back.' And Ramkrishna said, 'You will get it just three days before you die – because you seem to be dangerous. Such power cannot be used in such a way. You are not pure enough yet. You wait. You go on crying and you go on meditating.

And exactly three days before Vivekananda died he had another satori. But then he knew his death had come, only three days were left.

This Hasan thinks he has attained a great power. Rabia is joking. Rabia says:

'IF YOU WISH TO SEPARATE YOURSELF FROM THIS AUGUST COMPANY, WHY DO YOU NOT COME WITH ME SO THAT WE MAY FLY INTO THE AIR AND SIT THERE TALKING?'

HASAN SAID, 'I CANNOT DO THAT, FOR THE POWER WHICH YOU MENTION IS NOT ONE WHICH I POSSESS.'

Remember, you can possess power but you cannot possess God – so power can never be spiritual. With God you have to be possessed by him, you cannot possess him. If you possess something then the ego will be there. Who is this one who claims that 'I possess'? 'I possess money, I possess a political post, or I possess spiritual power' – but the 'I' continues to possess. The 'I' is possessiveness. Through possessiveness the ego exists. That's why the ego goes on possessing. It wants to possess as much as possible. It wants to possess the all. It is never satisfied. Whatsoever you possess, the moment you possess, it becomes meaningless. Your hankering for more... it is always for more. You can possess the whole world and still you will be hankering for more.

It is said that an astrologer once saw Alexander's hand and by seeing his hand he said, 'One thing, sir, I have to tell you. You will be victorious and you will become the emperor of the whole world, but remember, there is only one world to win.' And it is said that Alexander became very sad with the idea that there is only one world to win. Then what will he do? What will happen to that more, that mind that continuously hankers? He has not yet been victorious – there is just an idea that one day he will be victorious and he will be the emperor of the whole world. The astrologer said, 'But then you will be in difficulty because there is only one world, sir, so what will you do then? Where will you project your more? Where will you put your hope? How will you desire? Without desire you will be stuck.'

This is how it goes on. You can possess, and then there is the more.

Immediately Rabia made him aware that he did not possess the power to fly in the air. He immediately felt inferior. Now that bragging was no longer there. Suddenly he was back on the earth. He said, 'I CANNOT DO THAT, FOR THE POWER WHICH YOU MENTION IS NOT ONE WHICH I POSSESS.' He had become poor again. Rabia punctured his balloon just by creating 'more' in it. The same was done by the astrologer. He must have been a very, very wise man. He punctured Alexander – there was no other world.

It is said that in the great Emperor Akbar's time there was a great wise man, Beebal. One day the great Emperor came into his court, drew a line on the wall and said to his courtiers, 'You have to do something. Find a way to make this line that I have drawn on the wall smaller – but you are not allowed to touch it. It has to be made smaller without touching it.'

It looked impossible. How to make it small if you can't touch it? You could make it small by touching, by reducing it. And then came Beebal and he drew another line just below it, a bigger line, without touching the first line, and it became small – comparatively, relatively.

What is small? Nothing is small in itself and nothing is big in itself. It is all comparative.

Rahia drew a bigger line. She said, 'If you really want to do it then we should go into the air.' She drew a big line. Hasan must have felt very poor. In that moment the ego could not brag. He felt hurt. He said, 'That power I don't possess.'

RABIA SAID, 'YOUR POWER OF REMAINING STILL IN THE WATER IS ONE WHICH IS POSSESSED BY FISH.'

It is nothing very valuable – otherwise all fish would be spiritual saints.

'MY CAPACITY OF FLYING IN THE AIR CAN BE DONE BY A FLY.'

So that too is not much otherwise all stupid flies would be great Buddhas.

'THESE ABILITIES ARE NO PART OF REAL TRUTH – THEY MAY BECOME THE FOUNDATION OF SELF-ESTEEM AND COMPETITIVENESS, NOT SPIRITUALITY.'

This is a great lesson to be remembered. If anything of competition enters your mind, you are falling away from God – because with competition ego is created. Competitiveness is nothing but an effort to create the ego.

Yes, you can have great self-esteem, but the greater your self-esteem is, the farther away you are from the universal self. The greater you think you are, the farther astray you have gone. And remember, I am not saying that you should start saying, 'I am very small, I am just the dust underneath your feet.' No, I am not saying that – because again that is a claim.

A real spiritual man has no idea of whether he is big or small, he has no idea at all.

When the Emperor Wu asked Bodhidharma, 'Who are you?' Bodhidharma said, 'I don't know.' This is a spiritual answer. 'I don't know.' Great silence. Indefinable silence. Utter silence. 'I don't know.' The man of spirituality does not know who he is. There is no way to define. In fact, he is no more. He has become part of the whole, he has disappeared into this great orchestra. He is a simple note in this great rich orchestra. He is just a small colour in this colourful existence. He is no more separate. He is not and he possesses nothing – neither power of this world nor power of the other world. He possesses nothing. He is possessed by God.

That's why Sufism insists on surrender. Surrender and be possessed by God. Don't try to possess God, don't try to grab God. Many start with that idea – that they have to possess God. Many seekers move with this tremendous ego: that they have to search, their ego is at stake. But they will never find. You can find God only when you have disappeared. When the seeker is no more, suddenly only God is left. And then you start laughing – because God has always been there. Just because you were so much of a seeker, you were so full of yourself, you could not see him. He has always been there. He is the reality. You cannot possess him. You cannot have God in your fist. If you have a fist you will go on missing him. You can have him only with open hands. He is there when your heart is like an open hand and not like a fist. Then you have him. Then only he is.

This is a great lesson to be remembered. You have to understand the ways of the ego. This Hasan has fallen into a subtle trap of the ego again. He has left the world, now he possesses spiritual power..Now he can walk on the water.

Once a man came to Ramkrishna. He was a great yogi. And he declared the same thing to Ramkrishna. He said, 'Can you walk on the water? I can.' And Ramkrishna laughed and he said, 'What is the point of it? How much effort and how much energy and how much time did you have to waste to learn this?' He said, 'Eighteen years.' Ramkrishna said, 'This is foolish. Just by giving two paise to the boatman he takes me to the other side. Just for a thing worth two paise – eighteen years! Are you stupid or something?'

This has always been the approach of a real spiritual man like Ramkrishna or Rabia. What is the point? Even if you can walk on the water, what is the point of it? How is it relevant to your life problems? How is it going to help you? How is it going to make you more happy? Just by walking on the water, will you become happy? So why are you not happy while you are walking on the earth? Just by flying in the air, will you become happy? Who is preventing you? Right now why can't you become happy?

This is not the spiritual approach, this is the egoistic approach. Beware of the ego because the ego is the only wall between you and God.

CHAPTER 10

The Original Signature

20 August 1977 am in Buddha Hall

The first question:

Question 1

SURELY MEDITATION IS FOR MYSTICS. WHY DO YOU PROPOSE IT FOR ORDINARY PEOPLE AND THEIR CHILDREN?

First, I have never come across an ordinary person; they do not exist. They are only created by egoistic people. The egoist has to create the ordinary – that is the only way the ego can exist, persist. Not a single human being is ordinary because each human being is so unique. Each human being is created by God – how can he be ordinary? God never creates the ordinary. All his creation is rare. Each individual is so unique that he is never repeated. You never were before, you will never be again. You cannot find anybody who is just like you.

Forget about human beings.... Not even animals, not even trees, not even pebbles on a seashore – not even two pebbles – are alike. Wherever you find God's signature, it is always the original, never the ordinary.

God is not a manufacturer, he is a creator. He does not manufacture people like Cars on an assembly line. You can have many Ford cars exactly alike – that's the difference between a machine and a man. A machine can be duplicated, a man cannot be duplicated. and the moment you start duplicating, imitating, you become more like a machine – then you are no longer respectful towards your humanity. That's how robopathology is created.

You ask me: SURELY MEDITATION IS FOR MYSTICS. It is for mystics, surely, but everybody is a born mystic – because everybody carries a great mystery within him which has to be realised, everybody carries a great potentiality which has to be actualised. Everybody is born with a future. Everybody has hope. What do you mean by a mystic? A mystic is one who is trying to realise the mystery of life, who is moving into the unknown, who is going into the uncharted, whose life is a life of adventure, exploration.

But every child starts that way – with awe, with wonder, with great enquiry in his heart. Every child is a mystic. somewhere on the way of your so-called growing you lose contact with your inner possibility of being a mystic, and you become a businessman or you become a clerk or you become a collector or you become a minister. You become something else. And you start thinking that you are this. And when you believe it, it is so.

My effort here is to destroy your wrong notions about yourself and to liberate your mysticism. Meditation is a way of liberating the mysticism, and it is for everybody – without any exception, it knows no exception.

SURELY MEDITATION IS FOR MYSTICS. WHY DO YOU PROPOSE IT FOR ORDINARY PEOPLE AND THEIR CHILDREN?

There is no one ordinary, and children are the most capable. They are natural mystics. And before they are destroyed by the society, before they are destroyed by other robots, by other corrupted people, it is better to help them to know something of meditation.

Meditation is not a conditioning, because meditation is not indoctrination. Meditation is not giving them any creed. If you teach a child to become Christian you have to give him a doctrine; you have to force him to believe things which naturally look absurd. You have to tell the child that Jesus was born out of a virgin mother – that becomes a fundamental. Now you are destroying the natural intelligence of the child. If he does not believe you, you are angry, and of course you are powerful and you can punish the child. You can torture the child in many ways. If he believes you it goes against his intrinsic intelligence. It looks like nonsense to him, but he has to compromise with you. And once he has compromised he starts losing his intelligence, he becomes stupid.

If you teach a child to be a Mohammedan, then again you will have to teach him a thousand and one absurdities. And so is the case with Hinduism and with all kinds of creeds, dogmas. If you teach a child meditation you are not indoctrinating him. You don't say he has to believe anything, you simply invite him to an experiment in no-thought. No-thought is not a doctrine, it is an experience. And children are very, very capable because they are very close to the source. They have just come from God! They still remember something of that mystery. They have just come from the other world, they have not yet forgotten it completely. Sooner or later they will forget, but still the fragrance is around them. That's why all children look so beautiful, so graceful. Have you even seen an ugly child?

Then what happens to all these beautiful children? Where do they disappear to? Later in life it is very rare to find beautiful people . Then what happens to all beautiful children? Why do they turn into ugly persons? What accident, what calamity happens on the way?

They start losing their grace the day they start losing their intelligence. They start losing their natural rhythm, their natural elegance and they start learning plastic behaviour. They no longer laugh spontaneously, they no longer cry spontaneously, they no longer dance spontaneously. You have forced them into a cage, a strait-jacket. You have imprisoned them.

The chains are very subtle, they are not very visible. The chains are of thought – Christian, Hindu, Mohammedan. You have chained the child and he cannot see the chains, so he will not be able to see how he is chained. And he will suffer his whole life. It is such an imprisonment. It is not like throwing a man into a jail. It is creating a jail around a man, so wherever he goes the jail continues around him. He can go to the Himalayas and sit in a cave, and he will remain a Hindu, he will remain a Christian – and he will still think thoughts.

Meditation is a way to go within yourselves to that depth where thoughts don't exist, so it is not indoctrination. It is not teaching you anything, in fact, it is just making you alert to your inner capacity to be without thought, to be without mind. And the best time is when the child is still uncorrupted.

The second question:

Question 2

IS THERE ANYBODY IN THE WORLD WHO IS PERFECT?

Perfection, the idea of perfection, is an ugly idea. A perfectionist is a neurotic. Perfectionism is a psychological disease.

So the first thing to be remembered is that I am not for any kind of perfection. I want you to be whole, but not perfect; I want you to be total, but not perfect. Avoid perfection because perfection means death; perfection means that now there is no more growth. Perfection means an existential cul-de-sac – you have come to the end of your tether. Now there is nowhere to go, you are stuck and stuck forever – you are perfect.

Just think of the horrible situation – that you are stuck, nowhere to go, nothing to do, no possibility to grow, no direction to flow. You are just there like a rock.

Life is a flow. Imperfection is beautiful. Be total, and never strive for perfection. What is the difference? When I say, 'Be total' I mean that whatsoever you do, do it totally, not perfectly – these are two different dimensions. You have been taught to be perfect.

For example, if you are angry the perfectionist will say, 'This is not right. Drop anger.' Anger cannot be allowed in a perfect human being; a perfect human being cannot be angry. That's why in India the so-called religious people cannot respect Jesus very much because there are moments when he became angry. In the temple he became angry. He turned over the boards of the money-changers, all alone. He threw them all out of the temple. He was really angry. Now Hindus will say, 'This is not perfection. Jesus getting angry? This simply means he is an imperfect human being.'

Perfectionism will say 'no anger'. In fact, the perfectionist's idea is no love either – because if you are loving that too shows some need. So Jains don't say that Mahavira was loving, they simply

say he was non-violent. Now this is a very ugly way to describe such a loving man – to describe him through a negative, just to say that he was non-violent, that he would not hurt anybody. That's all. But he would not love. How could he love? He was perfect. He had no need for any human relationship, all his needs had disappeared.

Love is a need. You want to love and you want to be loved. This is how imperfection goes. Mahavira is perfect, he cannot love. So Jainas depict him as being almost cold. That coldness is the coldness of death.

Perfectionism goes on denying all that is human. Perfectionism is a kind of inhuman ideal. You cannot think of Buddha crying, you cannot visualise tears coming to Buddha's eyes.

It happened that a great Zen Master died, and his disciple – the chief disciple – started crying. Thousands of people had gathered and they had all believed that this disciple had attained to enlightenment. And now he was crying. So a few of them told him, 'This doesn't look good. It goes against your prestige. People think that you have become enlightened, and you are crying! What will they think about you?'

The disciple said, 'I can drop being enlightened, but I cannot be untrue.'

They said, 'But you have been telling us that the soul never dies. So if your Master is still there, why are you crying?'

The disciple said, 'I am not crying for the soul – the soul is eternal – but I am crying for his body. His body was so beautiful, and it will never be again. Can't I even cry for it? I will never see my Master's body again!'

Now the traditional Buddhist will not accept this – that an enlightened person can cry. These are the perfectionist ideals. You have to take away all that is human – then what is left behind is just a marble statue.

I teach totality. If you are crying, then be total in it, then let your whole heart cry. Then don't be so-so, don't be lukewarm, just go into it. In that moment let crying be your total being. Let tears come from every pore of your being. If you are angry then be totally angry – as Jesus was angry in the temple. Whatsoever happens, be total in it!

And now I would like to say something very paradoxical: if you can be totally in anger, by and by it disappears. If you can be totally in anything, there comes a great transformation; the whole energy changes because you start understanding what anger is. It is not that you drop it by conscious effort, deliberately, but simply because of understanding it is no longer relevant. Or, if sometimes it is needed, there is no hindrance either. You can be angry. I love Jesus because he could be angry. He was so human. Buddha looks inhuman – at least the way he is depicted is inhuman. Mahavira is utterly inhuman – at least the way he is described in the Jaina scriptures. That's how he looks... as if he has no heart.

But that is the goal of the perfectionist. Jesus is more human. Many times Jesus goes on saying in the Bible 'I am the Son of Man.' Sometimes he says 'I am the Son of God' and sometimes 'I am the

Son of Man.' He says both things. He is saying, 'I am both – as perfect as God and as imperfect as man. As high as God and as low as man – I am a bridge between these two.'

I teach you totality. Be total – whatsoever you are doing. If you love, love totally. If you are angry, then be totally in anger. Cold anger is a sin! Hot anger is perfectly human. Cold anger has to be avoided. But that's what happens when you have the ideal, the perfect ideal of not being angry – that's what happens. Anger is there because you have never been able to understand it. How can you understand it if you have never been totally angry? Only in a total flame of anger does one understand, does one encounter it. So you go on repressing. On the surface you keep a mask that you are not angry, deep inside you go on boiling, ready to explode like a volcano. So what will you do? You will have to learn how to remain cold on the surface, ice-cold. And if you are ice-cold on the surface, you will go on doing things which are angry – only you will not show your anger. And in a hot anger there is something beautiful – it is a man in his energy, in his radiance. In a cold anger there is only death. If somebody gets angry and hits you, you can forgive him; but if somebody remains perfectly cold and hits you, you will be never able to forgive him.

That's why even in the courts a distinction is made. If a man became too angry, enraged, and murdered somebody, his crime is not that big. But if a man remained cold, calculating, arranged everything perfectly, and did the whole thing in a mathematical way, planned it in detail, beforehand, then he is the most dangerous man. It was not on the spur of the moment, it was a planned thing. For months he calculated when to commit the murder, how to commit the murder, how to commit it perfectly so he would not be caught. All over the world courts make a difference – this man is really dangerous, this man is really a criminal.

In the spur of the moment sometimes you do something. You were not really trying to kill the other; it may have happened just accidentally – yes, you became angry. Remember, I am not teaching anger, I am simply teaching totality. Through totality anger disappears, but you never become perfect, you always remain growing.

Remain growing.

You ask me: IS THERE ANYBODY IN THE WORLD WHO IS PERFECT? I am reminded of this small story.

At a revival meeting the evangelist exclaimed, 'Who is the most perfect man? Is there such a being? If anybody has ever seen the perfect man, let him stand now.'

A small nervous man rose in the rear of the hall. The evangelist gazed at him in astonishment. 'Do you mean to say, sir, that you know who the perfect man is?'

'I certainly do!'

'Who may he be?'

'My wife's first husband!'

That is the only way to find a perfect man – your wife's first husband.

The perfect man is brought in only to condemn somebody – hence your wife's first husband. She wants to condemn you so she creates an image of her first husband as the perfect man. Then in comparison she can condemn you.

The priests have imagined Jesus, Buddha, Mahavira, as perfect men – to condemn ordinary humanity, to condemn natural human beings, to condemn you. Buddha was growing to the very last moment of his life; on the very verge of death he was growing. Growth is life, aliveness. But the Buddha imagined by the Buddhist is not the real Buddha, it is an image painted perfect in order to condemn you. You can only be condemned if there is an image to be compared with, otherwise how can you be condemned? Once the perfect man is painted you are in trouble. You will start feeling guilty. How am I to become a Buddha? When? And you can never become a Buddha because even Buddha was not Like that! Nobody has ever been like that. That is just in the scriptures. It is a strategy of the priests.

That's why when Buddha is alive you are not so interested in him. The priest is not interested at all. People are not so interested when Buddha is alive, because he is alive with all his imperfections. Life needs imperfections! He is fallible! And you will go and you will have old ideas that Krishna was perfect and Rama was perfect and Moses was perfect, and you will compare Buddha with them – and he is still alive so he is still imperfect. And those comparisons will tell you, 'No, he may be a good man, but he has not yet arrived.'

Once he is gone then the painters are at work, then the dreamers and the poets gather together, and the scholars, and they create a perfect Buddha. Unreal – so unreal that it sometimes becomes ridiculous. Even the size.... They cannot depict Buddha as six feet tall. How can Buddha be six feet tall? He has to be bigger than all human beings.

In Ceylon there is a temple in Kandy where a tooth of Buddha is worshipped. It is preserved. And it is not the tooth of Buddha, it is not even the tooth of a human being. It must belong to some ape – it is so big! If Buddha had that kind of tooth he would have been a very ugly man. But it is worshipped and you cannot point out to them what a ridiculous thing they are doing! This is not a human tooth. Now scientists have been working on it and they have proved that this is not human – but who listens? They say Buddha was so big – the size!

If you go into Jaina scriptures you will be surprised. Their ancient Masters, old ancient TEERTHANKARAS, are depicted as a thousand feet, two thousand feet, three thousand feet high. And they lived for thousands of years! Just false ideas. But why have these false ideas been created? To condemn you. The priest needs some way to make you feel guilty.

Mahavira does not perspire. He stands naked in the hot north Indian sun and he does not perspire. How can Mahavira perspire? No perspiration ever comes. He has never to relieve himself, he does not go to defecate or urinate, no. Everything simply disappears in him. This seems to be the most chronic case of constipation. He never goes! How can the priest afford, how can the priest allow Mahavira to do such ordinary things like sitting on a toilet? It will look so absurd. Just imagine... Mahavira sitting on a toilet? It doesn't look good, it doesn't look good at all. He looks perfectly good in a yoga posture sitting under a tree. Foolish ideas. And this is how all thinking has continued down the centuries .

Remember, life is growth. Growth is possible only when you are imperfect. There is nothing wrong in being imperfect. There is no need to try to become perfect. If you try to become perfect you will create anguish for yourself, anxiety; you will create great tension for yourself; you will start living in hell.

The very idea of perfection brings the future into the mind. You cannot be perfect right now. You can be total right now but you cannot be perfect right now. For perfection you will have to work hard – many, many lives. One life will not be enough. Then after thousands of lives you may be perfect. So perfection is in the future, and you can only go on postponing. Today you have to live like an imperfect human being and tomorrow you can hope that you will become a perfect being. You remain the same. Your idea of perfection simply makes you guilty, it does not transform you.

The idea of totality transforms you immediately because it can be done right now. If you are listening to me, listen totally. If you don't want to listen to me, don't come at all. Nobody is forcing you to come. Then be somewhere else. Sit in a movie house or in a hotel, but be total there. Sitting in a movie house, don't think about me; sitting here, don't think about the movie house. Wherever you are, be totally in tune there, and then you start growing fast and your life starts becoming richer. Each moment of totality brings new treasures.

But I will tell you one thing again: you will never become perfect, you will always remain open to more growth. That is the meaning when we say that God is eternal. Let me say it to you – even God is not perfect. A perfect God is a dead God. God is also growing. God is exploding every moment into new creativity, new songs, new joy. God is evolving.

Because of the Christian concept of perfection there was great conflict between the idea of evolution and the Christian Church – because Christians thought that when God created the world, a perfect God was bound to create a perfect world, so how could there be evolution? That was the basic problem between the Church and the Darwinians – 'How can God create an imperfect world – and then it starts evolving? No. God has created it perfect, it is the same world. Now there is no need to grow, it cannot grow. How can it be better? It is the most perfect world as it is.'

Darwin brought in this concept of evolution. Christians were very angry with him. He was destroying the very roots of their perfect God and the perfect world. But by and by they had to accept defeat – because the idea of evolution is a true idea. Darwin never dared to say that God is also evolving, but I would like to say to you that it is not only that the world is evolving, even God is evolving. It is not only that the creation is evolving, the Creator is also evolving. In fact, everything goes on evolving, and there is no end to it. The journey is eternal. There will never come a moment when things will stop and somebody will declare, 'Now everything has become perfect.' And it is good that perfection is not possible. Feel blessed that perfection is not possible.

The third question:

Question 3

I CAN'T FIND THE SYNTHESIS BETWEEN SURRENDERING AND TAKING RESPONSIBILITY FOR ONESELF OR GROWING MATURE AND INDEPENDENT.

First, you are not, not yet, so you cannot take any responsibility for yourself. First you have to be to take responsibility for yourself. You are carrying only a false idea of the ego; that ego is not you. And the true you has nothing to do with the ego.

The idea of surrendering creates a problem in the mind only because you can't make a distinction between the real self and the unreal self. When you surrender, you surrender only the unreal; the real cannot be surrendered. You surrender only the ego, you don't surrender the self. And by surrendering the ego you become for the first time yourself. It is not paradoxical, it is not contradictory, because you never were the ego. That was just an illusion in the mind. Who are you? Do you know exactly who you are? If you try to ponder over it you will find that you don't know, and all that you know means nothing. That you belong to a certain family, that this is your name, that this is your caste, that this is your religion – that makes no sense at all. It does not say anything about you. You can change your Church, and one day you can come across some papers that prove that your father was not your father, that somebody else was your father, but still you will remain you. One day you can come to know that the mother who was pretending to be your mother was not your real mother – you were adopted by her when you were a child. But that will not make any change in you; you remain the same. So who are YOU? Your name can be changed very easily and you will not change.

So there is something inside you which you are not yet aware of. By surrendering you surrender only this so called ego – this false idea of oneself. And when you surrender it, the possibility to be your real self opens. So there is no contradiction really, it is only apparent.

You ask: I CAN'T FIND THE SYNTHESIS BETWEEN SURRENDERING AND TAKING RESPONSIBILITY FOR ONESELF... There is no need for any synthesis because there is no contradiction. They are not opposite, they are one phenomenon. You surrender the false and you become the real. By surrendering the false you become the real. And only then can you take responsibility for yourself, only then can you grow mature.

But one thing.... You ask: I CAN'T FIND THE SYNTHESIS BETWEEN SURRENDERING AND TAKING RESPONSIBILITY FOR ONESELF OR GROWING MATURE AND INDEPENDENT. Maturity knows nothing of independence. Immaturity knows two things: dependence and independence. Both are immature states of mind. Maturity knows interdependence. In maturity you disappear so utterly that you become part of the whole. A mature person is neither dependent nor independent. A mature person has no claim to any separation from existence, he is one with existence.

Please don't try to create any synthesis. Just look into the fact that you are not yet.

A man came to Gurdjieff and said, 'I would like to serve humanity.'

Gurdjieff looked at him and laughed. And he said, 'But where are you? I don't see you anywhere. I am sorry to say it to you but you don't exist! Who is going to serve humanity?'

A similar case is reported in Buddhist scriptures.

A man came to Buddha and said, 'I have much money. I have much power.' He was one of the richest men of those days. And he said, 'Just tell me how to serve people, how to serve humanity.'

And it is said Buddha became very silent. He closed his eyes. The man was disturbed, confused. He became restless. He asked, 'Why have you closed your eyes, and why do you look so sad?'

Buddha opened his eyes and he said, 'I feel great compassion for you. You want to serve humanity, and you are not. First be!'

That is a basic requirement: first be! By surrendering, for the first time you attain to that beinghood. You surrender all that you are not, you surrender only the false, you surrender only the PERSONA, YOU surrender only the mask, you surrender that which you think you have but you don't have. And by surrendering that which you think you have and you don't have, you attain to that which you already have and you have had always. The false has just to disappear for the real to be revealed. This is growth.

But growth never makes you independent. The very idea of independence is still a hangover from those days of dependence. You are still thinking in terms of dependence or independence. A mature person is not separate, he is not an island. He has merged with this infinite continent of existence.

The fourth question:

Question 4

WHERE CAN ONE ALWAYS FIND HAPPINESS?

See the dictionary under the letter 'h' – only there will you find happiness always. In life things are very mixed up. Day and night are together, so are happiness and unhappiness. Life and death are together, so is everything. Life is rich because of polar opposites. The very idea that one would like to be happy forever is stupid. The very idea will create only unhappiness and nothing else. You will become more and more miserable because more and more you will be missing your so-called eternal happiness. Your greed is too much.

Then who is the happy person? The happy person is not one who is always happy. The happy person is one who is happy even when there is unhappiness. Try to understand it. The happy person is one who understands life and accepts its polarities. He knows success is possible only because failure is also possible. So when failure comes he accepts it.

I remember one incident of my childhood. A great wrestler had come to my town. Everybody was very interested in wrestling, so the whole town had gathered. I have seen many people and many wrestlers in my life but he was really rare. He had something of Zen in him.

For ten days the wrestling continued, and every day he defeated a famous wrestler. Finally he was declared to be the winner. The day he was declared to be the winner he went around and touched the feet of all the ten persons whom he had defeated.

Everybody was puzzled about why he did it. I was a small child, I went to him and I asked him, 'Why did you do that? This is strange.'

He said, 'It is only because of them that I am victorious. It is only because of them. If they had not been defeated, if they had not allowed themselves to be defeated, I would not be victorious. So I

owe it to them. Without them how could I be victorious? My victory depends on their defeat, my victory is not independent of them. So really I feel greatly thankful to them. There was only one possibility: either I was to be defeated or they were to be defeated. And they are good people, they accepted defeat.'

This is a very Sufi or Zen idea. Things are interdependent: failure/success, happiness/unhappiness, summer/winter, youth/old age, beauty/ugliness – all are interdependent, they exist together. And the man who starts seeking one pole against the other pole is getting into unnecessary trouble. It is not possible, he is desiring the impossible; and he will get very frustrated.

Then what should the attitude be? When happiness comes, enjoy happiness; when unhappiness comes, enjoy unhappiness. When there is happiness, dance with it; when there is unhappiness, cry with it. That's what I mean when I say 'Enjoy'. Unhappiness is a must. If you can accept unhappiness as smoothly as you welcome happiness, you will transcend both. In that very acceptance is transcendence. Then unhappiness and happiness will not make much difference to you, you will remain the same. When there is sadness you will have a taste of it; and when there is joy you will have a taste of it. And sometimes bitter things also taste beautiful.

And sadness has something of depth in it which no happiness can ever have. Happiness has something shallow. Laughter always looks shallow, tears always look deep. If you want to be happy always you will become a shallow person, a superficial person. Sometimes it is good to fall into the depths, dark depths, dismal depths of sadness. Both are good. And one should be total in both. Whatsoever happens, go totally into it. When crying, become the crying, and when dancing, become the dance. Then the ultimate happens to you. By and by you forget the distinction between what happiness is and what unhappiness is. You enjoy both! So by and by the distinction disappears. And when the distinction has disappeared, there arises something which is eternally there, which remains always there. That is witnessing, that is SAKSHIN. And Sufis say that if you can become a witness of all that happens to you, you have arrived home.

The fifth question:

Question 5

WHY ARE THERE SO MANY RELIGIONS IN THE WORLD?

– because there are so many types of people, because there are so many different kinds of people.

Religion is one, but the languages of religion are different. The Jew understands one language, the Christian understands another language. The difference is of language. The Hindu speaks still another language – but all differences are linguistic. Just as English can be translated into French and French can be translated into Italian and there is no conflict, so Christianity can be translated into Hinduism, Hinduism can be translated into Judaism – there is no problem. One just needs clarity to see.

A religious person will see that there is only one religion in the world – although many are the manifestations. And there is nothing wrong. It is good. If these religions don't fight with each other and don't nag each other, it is perfectly good, it is enriching. It makes the world more livable, more

lovable. Just think of a town where there are only temples and no mosque and no church and no synagogue. The town is a little less rich. When there are all kinds of temples and all kinds of shrines and all kinds of prayers going on, it is beautiful. God can be worshipped in many ways. And you have to choose your way.

The problem is not why there are so many religions, the problem is their conflict, their constant antagonism about each other, their constant enmity. That is the problem. If this enmity disappears I don't see any problem. In fact, in a better world there will be even more religions than there are now, because basically each person is so individual and so unique that he will have his own religion, he will have his own version. In fact, that's how the reality is: two Christians are not alike. Even while praying in the same church and reading the same Bible, two Christians are not alike. Their approaches will remain a little different. Their approaches will keep something of their individuality, something of their colour. Something of their minds will be there.

Conflict should disappear; there should arise a friendship. They are all working for God, why should they be in conflict? The conflict comes because of the politics in it. The Christian priest wants the whole world to be Christian. In just the same way the communist wants the whole world to be communist. Why bother about the whole world? If there are a few beautiful Christians that is more than enough. They should be Christians, that is the thing. They should live in Christ, that is the thing. Now that you have a big crowd behind you, what does that crowd matter, how does it matter? But the crowd creates power in the world of politics.

If you have many Catholics, Catholicism is more powerful. Then the pope of the Vatican becomes more powerful. If you have more Hindus, then the Shankaracharya of Puri becomes more powerful. It is really power-politics.

People are different and they all need different approaches towards God. One should remember only one thing: that one is moving towards God. How he is moving, in what garb, with what language he prays, is irrelevant. But the conflict is there, the politics is there, and the politics is a shadow of egos.

So many religions are not the problem, many egos are the problem.

I have heard....

A Baptist, a Presbyterian, a Methodist and a Roman Catholic met by agreement to dine on fish. As soon as grace was said, the Catholic rose, armed with knife and fork, and taking about one third of the fish, including the head, removed it to his place saying, 'The pope is the head of the church.'

Immediately the Methodist minister stood up and helped himself to about one third, including the tail, saying, 'The end crowns the work.'

The Presbyterian taking the remainder of the fish to his plate, exclaimed, 'Truth lies between the two extremes.'

The Baptist had nothing before him but an empty plate and the prospect of a slim dinner. So seizing a bowl of melted butter, he dashed it over them exclaiming, 'I baptize you all!'

This is what goes on. These are egos in conflict – not religions. How can religions be in conflict? These are egos, subtle egos. Beware of these egos, these egos are working in you too.

If you are a lover of truth then all manifestations of truth will be welcome to you. You would not like to convert a Hindu to Christianity or a Christian to Hinduism. Your whole prayer will be that the Christian should really become a Christian and the Hindu should become a real Hindu. And a real Hindu and a real Christian are exactly the same thing, precisely the same thing.

Remember, if the world becomes almost of one religion there will be such monotony, it will be so boring. It will not be good. Just think if the whole world were to become of one religion, were to come under one Church and one fold. It would be sheer boredom, intolerable. There is much joy because of the variety. In everything variety is good. There are so many trees. Just think – one kind of tree all over the earth.... Who would look at those trees? Even if it is rose bushes all over the earth – who would look at the rose bushes? The variety is a kind of celebration. Thousands of colours and thousands of kinds of animals and trees and birds – everything is rich with difference, with distinction.

And this should be the case in every dimension of life.

Rabbi Hirsch was sitting in the confessional box with Father Dolan to learn the principles of the Catholic religion. Two women confessed to having made love with their boyfriends, and when questioned further, admitted that it was not once but three times. As penance they were told to say three prayers and put ten dollars in the poor box.

Just then the phone rang and Father Dolan was called away to give the last sacraments to a dying man. 'You stay here and confess the rest of these people,' said the priest to the rabbi. 'It is Saturday night and they won't otherwise be able to take communion tomorrow. After all, it is all one God, just be sure to get the ten dollars.'

He left and Rabbi Hirsch sat nervously in the box. The first girl to enter confessed to having relations with her lover. 'Three times?' asked the rabbi.

'Just once, Father.'

'You are sure it was not three times?'

'No, Father, just once.'

'I will tell you what. Go back and do it twice more. We have got a special this week. Three for ten dollars.'

But this variety is good! Or, listen to this....

A priest and rabbi happened to find themselves sharing a first class carriage on a long rail journey. They argued without rancour about the truths of religion until the priest, feeling he was getting the worst of it, said rather sharply, 'Look here, Rabbi, on your oath as a man of religion, can you swear you never enjoyed the taste of pork?'

The rabbi coloured up, wrestled with his conscience a moment, and said, 'Very well, Father, I will admit it. I have eaten pork. '

'And it was very nice, wasn't it?' exclaimed the triumphant man of Rome.

The rabbi retired behind his Jewish Times in a long and thoughtful silence. suddenly, re-emerging he said, 'I say, Father.....'

'Yes, Brother, what is it?'

'Can you swear as a Christian priest that you have never enjoyed sex with a girl out of the flock?'

The priest tried to beg off, but the rabbi insisted. 'The truth, come on, the truth!'

'Well, Rabbi, I confess it, I have.'

'Nicer than pork, isn't it?'

It is good – different kinds of people, different varieties of religion, different standpoints, different approaches – all is good. Just there should be no conflict. There need not be. Egos should disappear, not religions. If egos disappear then there can be as many religions as you like. and it will be very fulfilling because everybody can find his own way, choose his own way.

My own idea about religion is that nobody should be given a religion by birth. Birth should not be involved in it. A child should be given a chance to watch all kinds of religions possible. He should be allowed to go to the synagogue, to the church, to the temple, to the GURUDWARA. He should be helped in every way; he should be introduced to all kinds of religious varieties going around so that he can choose on his own. The parents should help him to become alert about all the varieties of religion – they should not try to impose any religion on him. Then if he finds that he would like to become a Sikh, perfectly good. With all blessings he should become a Sikh; he should start going to the GURUDWARA . If he thinks he would like to become a Buddhist, that's perfectly good.

In a better world with more understanding there will be many religions in every family – the father is a Buddhist, the mother is a Christian, the son is a Hindu, the daughter has become a Mohammedan, and so on, so forth. Each family should have all kinds of varieties, and it will be a richer life. And the family will have more understanding, more religiousness, because all the people searching in different ways will bring new understandings and pour them into the pool of the family. There is no need to create politics; there is no need to be so afraid of each other. One should be more available.

And if you are not feeling good being a Hindu, if you don't feel that it fits with you, it is perfectly right to become a Christian or to become a Mohammedan. Or if you are not feel-ing good being a Mohammedan, it is perfectly good, you can choose. It is not a betrayal! In fact, if you don't like being a Mohammedan and you remain a Mohammedan you are betraying God because your search will be betrayed. If you hate the whole idea of Mohammedanism and you remain a Mohammedan because you have been brought up as a Mohammedan, because accidentally you were born in a Mohammedan family, then you will be a religionless person. Your Mohammedanism will not make you joyous and you cannot change your Mohammedanism. And maybe the Hindu temple was the right place for you – where you could have danced, where you could have come closer to God.

Religion should be by choice, not by birth, and there should be as many religions as there are types of people.

The sixth question:

Question 6

OSHO, YOU ARE QUOTED AS BEING HERE TO PROCLAIM A NEW TRADITION, NOT TO PERPETUATE THE OLD. WHY IS THIS, AND HOW DO YOU SEE THE FUTURE?

First: the creation of a new tradition is the only way to perpetuate the old, the only way. The old has to become new again and again. Only then can it be perpetuated. It is like Buddha attaining enlightenment sitting under a Bodhi tree near Bodhgaya.... That tree has existed, not exactly the same tree, but again and again branches of the tree were planted – three times it has happened. The old tree died and when the tree was dying a branch was planted. Then that tree also died, but before it died another branch was planted. It comes in the same conti-num. It is not the same tree in a sense, just as your son is not you in a sense, but it is the same tree in another sense – just as your son is another you in a sense, your continuity.

Each time the world consciousness takes a new turn, a new religion has to be born – and this new religion will in a sense be absolutely new, and in a sense absolutely old. It will contain all that is true in all the old traditions but it will be a new birth, a new body. The wine will be old but the bottle will be new.

Truth cannot be new or old, it is the same truth always. It has no difference in time. That truth Buddha attained is the truth I have attained. That truth I have attained is the truth you will attain. It is not that truths are many – truth is one. But Buddha's language is no longer relevant; my language is relevant. Buddha was talking two thousand five hundred years ago to a different kind of people, to a different kind of society, to a different kind of mind. Naturally, he had to speak a language that those people were able to understand. I speak to a different kind of world, to a different kind of time, to a different kind of mind. I have to speak a different language. Truth is the same, the wine is the same, just the bottle is different.

You ask me: OSHO, YOU ARE QUOTED AS BEING HERE TO PROCLAIM A NEW TRADITION, NOT TO PERPETUATE THE OLD. To proclaim a new tradition is the only way to perpetuate the old. If you go on insisting on the old, you insist on something dead. If you cling to the old, you cling to the past. Each time, each age, has to discover truth on its own, has find its own way of expressing it, its own way of dancing it, its own way of singing it, its own gospel, its own scripture, its own Master. Each age has to find truth again and again. It is the same truth but it has to be found again and again.

It is not like science. In science you discover one thing and it is discovered forever. Then there is no need to rediscover it. Religious truth is utterly different; it has to be rediscovered again and again. Only then does it remain alive. I am proclaiming a new religion. But how can religion be new? It is the ancientmost truth. But this is the only way to give it a new body and a new dress and a new language and new concepts, and a new stir and a new thrill – to make it alive for you. I am bringing the same religion for you that was brought by others for others. It is new in a sense; it is the ancientmost in another sense.

So those who understand me, they will find.... If they have loved Jesus, they will find Jesus in me; if they have loved Buddha, they will find Buddha in me; if they have loved Mohammed, they will find Mohammed in me. That's why so many people have gathered around me. It is a rare phenomenon. Hindus are here, Jainas are here, Buddhists are here, Muslims are here, Christians are here, Jews are here. You can find all varieties of all kinds of people around here. It is rare; it has never happened this way before.

It could not happen this way before because it is only in this twentieth century that the consciousness has become so alert about stupid things. It has become so alert about superstitions that is ready to drop them. If I had spoken the language that I speak in a Mohammedan country one thousand years ago, I would have been killed the first day, the very first day. It was not possible, but now it is possible. You can ask Krishna Mohammed, you can ask Radha Mohammed.... I have Mohammedan sannyasins here. This is a rare phenomenon. They love me; they don't find any conflict between me and Mohammed. In fact, they find Mohammed in me. Through me they become better Mohammedans.

Jews are here, a great number of Jews are here. Jews are ordinarily very orthodox people. They have persisted in their own idea that they are the chosen people of God, that the real religion belongs to them, that God has spoken only to them. Jews could not accept their own son, Jesus, but fifty per cent of you here are Jews. You will be surprised – fifty per cent! And it is not an exaggeration, it may be more. This is rare. You could not accept Jesus, your own son, but you can accept me. What has happened?

This twentieth century brings a new consciousness into the world, it is a quantum leap. Now you can see. now you are no longer bothered by language and words. You can see deep into my eyes and you can see the same truth as is revealed in Moses or as is revealed in Baal Shem.

I am proclaiming a new religion – the essential religion. In Islam it is known as Sufism, in Buddhism it is known as Zen, in Judaism it is known as Hassidism – the essential core. But I speak your language, I speak the way you understand, the way you can understand. I speak-a very religionless language. I speak as if I am not religious at all. That's what is needed in this world. This twentieth century needs a religion completely free from all kinds of superstitions, utterly nude, naked.

This century is trained in the ways of science, is trained very logically. Never before was any other human society so logically trained. I am talking about something which is basically illogical but I have to talk in a logical way. If you go to a Sufi he talks about the illogical in an illogical way. I talk about the illogical in a logical way. If you go to a Zen Master he simply talks in an illogical way. You will not be able to make a bridge between you and him. With me, the bridge is very easy. I go with you to take you with me further.

First, I go with you. I make you perfectly happy that I am coming with you. Sooner or later you forget when things change and you start coming with me. I am ready to come into your valley – the darkest valley, wherever you are – I am ready to come into your unconscious cave... and in the way you want. I am ready to come there. Once I have entered there I can bring you out. That is the only meaning when I say, 'I proclaim a new religion.'

And you ask me: HOW DO YOU SEE THE FUTURE? The future is great because the present is great. I don't think about the future, the present is more than enough. But if the present is so beautiful

then the future is going to be great – it will be born out of this present. That future will contain this present. We need not worry about the future, we need not be prophetic about the future, we need not say a single thing about the future. We should be joyous and happy in this moment, and the next moment will be coming out of this moment. It will be suffused with the celebration of this moment, and, naturally, it will lead you into a higher celebration.

The future is going to come out of this present.

There are two kinds of people: one who goes on thinking about the future, not bothering about the present at all. That future is not going to come, that future is just a fool's imagination. I don't think about the future. I am a totally different kind of person. I don't think about the future at all, it is irrelevant. My whole effort is how to beautify this present moment, how to make people more celebrating, how to make people more joyous, how to give them a little glimpse of blissfulness, how to bring laughter to their life. And then the future takes care of itself. You need not think of the morrow, it comes. It comes out of this moment. Let this moment be of great celebration.

The last question:

Question 7

WHEN TWO WOMEN OR TWO MEN ARE MAKING LOVE TO EACH OTHER DOES IT DO ANY HARM TO THEIR ENERGIES?

Love is always preferable to lovelessness – that is the first thing to be remembered. Love in any kind and any form is more preferable than lovelessness. That is a basic assumption with me. But there are three planes of love. They have to be understood.

The first is auto, the second is homo, the third is hetero.

One can be very narcissistic; narcissism is masturbatory. It has many dimensions to it. That is the first kind of love, the most primitive. Every child passes through that state of being narcissistic – he loves only himself, he is his own world. It is good as far as it goes. One has to love oneself; that should be the foundation. If you don't love yourself you cannot love anybody else. If you can't even love yourself, how can you love anybody else?

So the foundation is auto-erotic. Each child has to love himself, and parents down the centuries have been preventing it. That's wrong. Children should be allowed to have fun; nothing is wrong in it. In fact, they are learning the first basic lesson of love – and they can love only themselves. Their consciousness is not so developed that they can bridge with anybody else. They have a small circle of energy; it moves within themselves.

So the first is auto; that is natural. It has been disturbed, it has been disturbed so much that the disturbance persists the whole life. Then other kinds and other planes of love are never as perfect as they could have been. It is only in this century that psychological investigations have proved that auto-love is perfectly natural, normal, and each normal child will be interested in it and he is not to be prevented. Each child has to play with his own body so that he starts loving his body, so that he becomes sensuous about his body, so that he becomes more and more sensitive about his body, so that he has sheer joy in being in the body. That joy is missing.

If you have not loved your own body ever, then when somebody else loves your body you will shrink because you don't know how to open. And if you have never loved your body and you have been taught to hate it, despise it, condemn it, when somebody else starts loving your body you will feel, 'How foolish. How is it possible? How can anybody love MY body?' And you will not be able to love somebody else's body either, because bodies are bodies – yours or others, does not make any difference. Body is body.

First the body has to be loved, in deep reverence. In a more enlightened age, children will be taught how to love their body with respect, reverence, because the body is the temple of God. And from there their love will start flowering and will take a right direction.

The second kind of love is homo. That too is normal, natural. First the child loves himself, and then, naturally, he loves somebody who is like himself – that is a natural growth. A boy cannot suddenly love a girl, that is going too far. The girl is so different, another kind of animal. The girl cannot love the boy immediately, a bridge is needed. To move from oneself to the opposite polarity one has to go through somebody like oneself. So from the masturbatory stage love moves to the homosexual stage. The boy will love a boy, the girl will love a girl. This is perfectly natural; there is nothing of pathology in it.

Pathology comes in only when somebody is stuck. If somebody is stuck at the first stage and is not able to love anybody, then there is some pathology. Then somebody can be stuck at the second stage – the second stage is better than the first but lower than the third. One should take the jump and the man should be able to love the woman, and the woman should be able to love the man. That is the hetero stage – the polar opposite. This is the natural course.

And then there is the fourth kind – the transcendence.. When you have passed all these three stages naturally, totally, a moment comes when you transcend sexuality. You are no more interested in sex – sex as such – your body, somebody else's body . Men's or women's bodies don't interest you. Not that you have any condemnation about the body; in fact, bodies disappear – there are only souls. The body is just the outermost core of it. It is a great shift in your consciousness. That is the fourth stage, the stage of the SIDDHA. In India we have called the fourth stage BRAHMACHARYA – the state of being divine.

But that comes not by denying the third, not by denying the second, not by denying the first. It comes only if you go on fulfilling each plane in its own right.

Now there are a few things to be understood. The hetero relationship is the most difficult relationship, the most inconvenient, conflicting, because two opposite polarities are there – man and woman. They exist differently, hence they are attracted to each other... because they are so different, so mysterious to each other. Man has never been able to understand how the mind of the woman functions, and so is the case from the woman's side too. They are such different dimensions, hence the attraction to explore each other. But the difficulty is also there. Men and women love each other and hate each other; are together and are continuously nagging, fighting, struggling. There is a constant effort to dominate the other.

So the hetero relationship is the most inconvenient, although the most fulfilling too. So there is a danger, but there is a thrill. The danger is that there will be conflict, continuous fight. But only through that fight is one fulfilled, and only through that fight does one transcend sex.

The second stage – homo – is far better as far as convenience is concerned. Two men or two women are perfectly at ease with each other; they belong to the same mind, the same quality of energy; they are similar. The homosexual relationship is less troublesome. That's why homosexuals look gay and heterosexuals look very sad. They are happy people because they are not in a constant fight and struggle and nagging. They understand each other. Lesbians are also happier women – because there is no problem, they function on the same wavelength, so things fit together, there is a rhythm, a kind of harmony. But fulfilment is also less.

Always remember: for the higher you have to pay higher. If you want deep fulfilment you have to take the trouble and you have to stake your life. It is risky.

Because of too much risk, many people have turned homosexual in the world – this world, this century, particularly. People have become alert about heterosexual relationship as being ugly. Continuous fight – who bothers? The whole life is so troubled. One wants to be happy somewhere at least. And even in love there is the same trouble and the same conflict and the same ego struggle. People are turning towards homosexuality. That is relapsing back. It is not good.

The first, the auto-sexual relationship, the relationship with yourself, masturbatory sex, is the most convenient, but there is no fulfilment. With the first there is no inconvenience but no fulfilment – at the most a sexual release. With the second there is a little trouble and a little fulfilment. With the third there is great possibility of both – trouble and fulfilment. They grow in the same proportion.

And one should be alert to move from the first to the second, and from the second to the third. Then only can you move to the fourth, BRAHMACHARYA, celibacy.

Now, all over the world religious people have tried for celibacy, but they have not tried it in a scientific way. Somebody simply jumps into celibacy from his childhood. Then your so-called monks remain masturbatory. It is a suspicion of the psychoanalysts – and I think they are right – that the Buddhist monks, the Catholic monks, and all kinds of monks and nuns become masturbatory. Or, the second possibility is that they will turn to homosexuality. Because monks are not allowed to mix with nuns and nuns are not allowed to mix with monks, there is every possibility that they will turn homosexual. That's what happens in schools, colleges, hostels, in the army, wherever there is only one sex available – people tend to become homosexual. Army people are homosexual.

If you want to avoid homosexuality in the world the army should not be monosexual – there should be women and men together. And the hostels should be for both together, not separate. Then homosexuality will disappear.

Homosexuality has a function to fulfil in the growing child. Somewhere from the first year to the seventh the child remains masturbatory. From the seventh year to the fourteenth the child turns homosexual. From the fourteenth onwards he should, if things go naturally, in a natural way, turn heterosexual. And by the age of forty-two he will start being a celibate. And that celibacy will be a natural, spontaneous phenomenon, not a repression.

You ask: WHEN TWO WOMEN OR TWO MEN ARE MAKING LOVE TO EACH OTHER, DOES IT DO ANY HARM TO THEIR ENERGIES? It does not do any harm but it does not do any benefit either. It is not harmful and it is not beneficial. Masturbation is harmful – beyond a certain stage

it is harmful, it is destructive. A masturbatory person loses all contact with the world, he becomes unrelated, he becomes very egoistic because he feels he is enough for himself. there is no need to depend on anybody, not even for love. It is harmful.

Homosexuality is neither harmful nor beneficial. Heterosexuality is very beneficial.

I would like to tell you one anecdote.

'There are those in this congregation,' shouted the revivalist, 'who have committed the unutterable sin of he-ing and she-ing. Stand up and repent!' Three quarters of the congregation stood up.

'And those who have committed the double sin of sins: he ing and he-ing. Stand up!' The rest of the men got up.

'And I positively know that there are those who have committed that triplest of triple sins: she-ing and she-ing!' The remaining women all rose, sobbing hysterically. No one was left sitting but one old man.

'Elder,' he muttered, 'how do you stand on me-ing and me-ing?'

These are the four possibilities, in fact, three possibilities of your sexual energy. Either, auto – but auto becomes closed, you become an island. Or, homo – you make a bridge, but you make a bridge man with man, woman with woman. It is not much of a bridge because both are the same. Not much difference is there. Or, hetero – the real pole, polarity, and the real bridge. And only when you have bridged your sexual energies with the polarity does a new kind of integration arise in you, and that integration can become BRAHMACHARYA, can become celibacy.

Don't think these are sins! These are natural growth points. The only thing to be remembered is: don't get stuck anywhere. The goal is BRAHMACHARYA, one has to go beyond sex. It is not that there is something wrong in sex, but that which through sex you will have only glimpses of, can be attained totally when you go beyond. In a sexual love moment, for a single second, time disappears, space disappears. For a single moment ego disappears. For a single moment you are lost into the cosmos. That's why there is so much joy, so much ecstasy. That's what orgasm is – the individual is lost into the whole.

But this happens only for a single moment, and not even always. So sex only opens a window and closes it again. You have to go beyond sex. Going beyond sex means going beyond the house, the confinement, going under the sun, going into the open sky. Then that ecstasy is yours, and it is constantly yours. A real saint, one whom I call a saint, is continuously in orgasm – that is my definition of a saint. His ecstasy is a natural phenomenon like breathing.

You may not have ever heard a definition like that, but that's my definition. Jesus or Buddha or Mohammed are continuously in an orgasm. They don't need anybody, they don't need to connect with anybody, they don't need any kind of sexuality. Their energy is constantly orgasmic because they have disappeared into the whole. The part no more exists, no more claims to be the whole. The part has become the whole, the wave has become the ocean – and that is their orgasm, that is their ecstasy.

Out of this ecstasy great songs have been born – Upanishads, Dhammapada, Jesus' sayings. They are nothing but ecstatic ejaculations, ecstatic expressions. They have tremendous beauty and poetry.

Remember this. These three stages are normal, there is nothing to be condemned in them, but don't get stuck anywhere. Always go beyond. You have to go beyond, you have to go beyond all kinds of sexuality. Sex is natural, beautiful, but to get stuck in it is to become dormant. Sex gives you glimpses of God. It makes you aware of God. Then one has to seek God in its purity.

CHAPTER 11

The People are Sleeping

21 August 1977 am in Buddha Hall

HASAN ASKED AJAMI, 'HOW DID YOU REACH YOUR PRESENT HEIGHTS OF SPIRITUAL ATTAINMENT?'

AJAMI SAID, 'THROUGH MAKING THE HEART WHITE IN MEDITATION, NOT BY MAKING PAPER BLACK WITH WRITING.'

LITTLE boy was playing with his blocks when his father entered the room.

'Quiet, Dad, I am building a church.'

The father, thinking that he would test his son along the lines of religious knowledge said, 'Why do we want to be quiet in church?'

'We have to, because the people are sleeping.'

Man is asleep. This sleep is not the ordinary sleep, it is a metaphysical sleep. Even while you think you are awake, you remain asleep. With open eyes, walking on the road, working in your office, you remain asleep. It is not only in the church that you are asleep, you are asleep everywhere. You are simply asleep.

This metaphysical sleep has to be broken, this metaphysical sleep has to be completely dropped. One has to become a flame of awareness. Only then does life start being meaningful, only then does life gain a significance, only then is life not the so-called day-to-day, ordinary, dull routine – life has poetry in it and a thousand and one lotuses flower in the heart. Then there is God.

God is not a theory, it is not an argument. It is an experience of significance in life. And the significance can only be felt when you are not asleep. How can you feel the significance of life in sleep? Life is significant, immensely significant. Each moment of it is precious. But you are asleep. Only awakened eyes can see this significance, live this significance.

Just the other day there was a question. Somebody asked: OSHO, YOU GO ON TELLING US TO CELEBRATE LIFE. WHAT IS THERE TO celebrate? I can understand. His question is relevant. There seems to be nothing to celebrate. What is there to celebrate? His question is your question, is everybody's question.

But reality is just the contrary. There is everything to celebrate. Each moment is so immense, is so fantastic, each moment brings such an ecstasy... But you are asleep. The ecstasy comes, hovers around you and goes. The breeze comes, dances around you and goes. And you remain asleep. The flowers bloom and the fragrance comes to you, but you are asleep. God goes on singing in a thousand and one ways, God dances around you; but you are asleep.

You ask me: WHAT IS THERE TO CELEBRATE? What isn't there to celebrate? Everything that one can imagine is there. Everything that one can desire is there. And it is more than you can imagine. It is in abundance. Life is a luxury!

Just think of a blind man. He has never seen a rose flower bloom. What has he missed? Do you know? Can't you feel any compassion for him? That he has missed something, something divine? He has not seen a rainbow. He has not seen the sunrise or the sunset. He has not seen the green foliage of the trees. He has not seen colour. How dull his consciousness is! And you have eyes and you say: WHAT IS THERE TO CELEBRATE? The rainbow is there, the sunset is there, the green trees are there, such a colourful existence.

And yet I understand. Your question is relevant. I understand that this question has some meaning. The rainbow is there, the sunset is there, the ocean, the clouds, all are there – but you are asleep. You have never looked at the rose flower. You have passed by, you have seen the rose flower – I am not saying you have not seen it, you have eyes so you see – but you have not looked at it, you have not meditated upon it, you have not given a single moment of your meditation to it, you have never been in tune with it, you have never been by the side of it, sitting close by, in communion, you have never said 'hello' to it, you have never participated with it. Life passes by, you are just there, not participating. You are not en rapport with life, that's why your question is meaningful. You have eyes and yet you don't see, you have ears yet you don't hear, you have a heart yet you don't love – you are fast asleep.

This has to be understood, that's why I go on repeating it again and again. If you understand that you are asleep, the first ray of awakening has entered you. If you can feel that you are asleep then you are no more, then you are just on the verge of where the day breaks – the morning, the dawn.

But the first essential is to understand that 'I am asleep.' If you think you are not asleep then you will never be awake. If you think that this life which you have been living up to now is a life of an awakened being, then why should you seek and search ways to awaken yourself? When a man dreams, and dreams that he is awake, why should he try to be awake? He already believes that he is awake. This is the greatest trick of the mind and everybody is befooled by this trick. The greatest

trick of the mind is to give you the idea of that which you are not, and to help you feel that you are already that.

Gurdjieff used to tell a parable.... There was a magician who was also a shepherd. He had thousands of sheep to look after and he was a very miserly man so he didn't want many servants and he didn't want many watchmen. He did not want to pay anybody and he did not want his sheep to be lost or taken by the wolves. But it was very difficult for him to take care of all the sheep alone. He was very rich and he had many sheep.

So he played a trick on the sheep. He hypnotised them – he was a magician. He hypnotised them and told every sheep, 'You are not a sheep. Don't be afraid.' To some he said, 'You are a lion.' To some he said, 'You are tigers.' To some he even said, 'You are men. Nobody is going to kill you. Don't be afraid and don't try to escape from here.'

The sheep started believing in his hypnosis. Every day he would butcher a few sheep but the others would think, 'We are not sheep. He is butchering only sheep. We are lions, we are tigers, we are wolves, we are this and that...' even that they were men. Some were even told that they were magicians – and they believed it. It was always some sheep which was to be butchered. They remained aloof, distant. They were not worried. And by and by they were all butchered.

'This is the situation,' Gurdjieff used to say.

When somebody dies, has the question occurred to you that it is your death? No, the mind goes on playing the game. The mind says it is always the other that dies, it is never you.

Sometimes an old man comes to me, very old. And he is always worried about my death. He asks, 'Osho, if you die, what will happen to me?' He is nearabout seventy-five. I am always surprised when he says, 'If you die what is going to happen to me?' Osho is going to die and he is not going to die! There is every possibility he will die before me but about that he never asks. Whenever he comes this is his question, 'Don't leave me. If you die, what will happen to me?'

This is how the mind goes on functioning. It is always somebody else who dies. Have you not seen people in their cars rushing with mad speed? Why? There is a deep idea in the mind that accidents happen to others. Even on boards it is written how many accidents are happening every day, how many people died yesterday, yet people go on rushing by. Who bothers? These things happen to others. 'These accidents, yes, they happen, but they never happen to me.' That idea persists. Gurdjieff's parable is not just a parable.

All that is wrong happens to somebody else. Even death. You cannot conceive of your own death. And if you cannot conceive of your own death, you cannot become religious. Even to think about it seems impossible – how can I die? How?

One goes on keeping oneself separate from all, one goes on believing that one is the exception. Watch out! Whenever you feel that you are the exception, remember, the mind is going to deceive you. The magician of the mind is tricking you. And it has tricked everybody. This is the metaphysical sleep. 'Death is not going to happen to me. And I am already that which I want to be. And everything is good. And I am awake. And I already know. So what is there to seek and search for?'

These false notions, these absurd ideas have been repeated for so long that you have been hypnotised by them. You have autohypnotised yourself. The magician is not somewhere out-side, it is your own mind. It takes all significance away from you. Significance is only in awareness, significance is awareness. It is a kind of radiance. When you become aflame with awareness everything becomes aflame with significance.

It is you who are reflected in existence – the existence functions as a mirror. If you are dull and dead, there is nothing to celebrate because existence simply shows your dull and dead face. What is there to celebrate? If you are alive, flowering, singing a song, dancing a dance, the mirror reflects a dance, a song – there is much to celebrate. When you celebrate there is much more to celebrate. and it goes on and on. There is no end to it. If you don't celebrate, by and by you become more and more dead and more and more dull. There is less and less to celebrate. One day suddenly life is absolutely meaningless.

Children are more alert than they will ever be again in their life unless they deliberately start seeking some path of awareness, some path of meditation. Unless by accident they come close to a Master – a Sufi, a Zen, a Hassid – they will get more and more into the mire of sleep. Children are born awake and old people die fast asleep, snoring. If you are asleep there is no celebration.

But why – why is man asleep? What is the root cause of it? It is a way to avoid; sleep is a way to avoid. There are many problems in life. Obviously they are there. When I say celebrate, I don't mean there are no problems. Problems are there. They have to be encountered, they have to be transcended. And celebration is a way to encounter them.

I am not saying there are no problems, I am not telling you fairy tales, I am not telling you that there are no problems and that life is simply beautiful and there are no thorns and only rose flowers – there are not. For every one rose, there exist one thousand thorns. I am not creating a dream for you, a utopia. I am utterly realistic and pragmatic.

But the way to get beyond the thorns is to celebrate life, is to celebrate that one flower. In fact, that one flower is more precious because there are one thousand thorns. If there were all flowers and flowers and no thorns, flowers would be meaningless. It is because of darkness that the morning is so beautiful, it is because of death that life has such joy, it is because of illness that health is significant.

I am not saying there is nothing to be worried about. There are many things, but there is no need to worry about them. They can be encountered. They can be encountered without any worry, they can be encountered through celebration. There are only two ways to encounter them: one is the way of worry and the other is the way of celebration. The way of worry is the way of the world; the way of celebration is the way of religion. The way of worry creates sleep – there are so many worries, how to get rid of them? You don't know. Not even a single worry can be solved.

For example, there is death. How can you solve it? What can you do to solve it? It is there, naked in front of you. You cannot even avoid it, it is happening every moment. We have made every arrangement to avoid it. We make our cemeteries outside the town, we make our graves with beautiful marble and we write beautiful maxims on that marble. We go and put flowers on graves. These are ways to make the shock of death a little less shocking. When a man dies we say that his

soul is immortal. This is again a trick. I am not saying that the soul is not immortal – it is – but it is not for you, it is only for those who have awakened. You are simply using it as a consolation. It is a prop to avoid death.

We paint the dead man,, we put beautiful clothes on the dead man. In the West now a whole profession exists of how to decorate the dead body so that it looks alive at least in appearance. And sometimes it happens that a dead body can be decorated so perfectly that the man never looked so radiant when he was alive as he looks when he is dead.

I have heard about a rich man. He purchased a beautiful Cadillac and just three days later he died. The doctors had said that the disease was so sudden that nothing could be done about it and he would die within twenty-four hours. So he made a will. He said, 'I have just purchased my Cadillac. It was specially ordered, made to order, and I have not even been able to drive it, so do one thing – bury me in my Cadillac.'

His will was followed. A big grave was dug and he was put in the Cadillac and with a crane the Cadillac was put in the grave. The whole town had gathered to see this thing. All were there.

Two beggars also came and one beggar said to the other, 'Man, this is the way one should live. This is what I call living! This is life, man!'

It happens you are so dead in life that sometimes your death can look very, very alive – comparatively.

You cannot solve the problem of death. There is no way. Then what is one supposed to do? The easiest way that man has found is to go into a sleep about death – not to look at it, to avoid it. Never look at it face to face, eye to eye. Avoid it. Avoidance has become the way of man.

There are problems – ill-health is there, disease is there, cancer is there, tuberculosis is there, and many things. And nobody is ever secure, nobody can ever be – because life exists in insecurity. You may have a big bank balance but the bank can go bankrupt any day, or the country can become communist. Anything can happen. You have a wife and suddenly she falls in love with a stranger and is gone. You have a son and you were trusting in him and he becomes a hippy – or a sannyasin! Who knows? Life is insecure, there is no security. You can only pretend that you are secure, nothing ever is.

Then what to do? Escape into sleep. Create a haze around yourself so that you don't see clearly what is what. People live with this haze, this metaphysical haze, around themselves, like a fog, so they can believe whatsoever they want to believe.

I have heard about a man who was driving his car. A young hippy was standing on the road. He wanted to be taken into the car. The driver very lovingly opened the door and took him in. And the car started rushing again with mad speed.

It started raining. And as it started raining the driver speeded up. The wipers were not working. The hippy could not see at all through the wind-shield so he told the driver, 'The wipers are not working and you are going with such speed. I cannot see anything and my eyes are perfect and you are an old man, how are you managing?'

The driver laughed. He said, 'You don't be worried. It does not matter whether the wipers are working or not because I have left my glasses at home.'

When you don't see, you think nothing matters. You create a fog around yourself then you don't see ahead. Death is there, you don't see; insecurity is there, you don't see; your wife is going to leave tomorrow, you don't see; your husband is going to become a poet, you don't see. There is a fog. You remain asleep.

Sleep is avoidance. It is a trick of the mind to avoid real problems in life. It is a drug invented by man. But it doesn't help. The reality remains as it is, the danger remains as it is, the insecurity remains as it is. In fact, it becomes worse because you are unaware. You could have done something, but now you cannot because you cannot see and you have created a fog. The problems are multiplied by your fog and your sleep, they are not solved. Nothing is solved by your sleep. But you can have a kind of consolation that there is no problem.

You must have heard about the ostrich and his logic. This is his logic: when the ostrich sees an enemy coming, he simply puts his head into the earth, into the sand. He stands there completely unafraid because he cannot see. His eyes are closed in the sand, he cannot see the enemy. And his logic is that if you cannot see, then the enemy is not.

This ostrich logic is very human. Don't laugh at the ostrich. This is what you have done, this is what millions of people have done, this is what ninety-nine per cent of humanity is doing. Don't see the enemy; just go on believing everything is okay. At least this moment nothing is wrong, everything is okay, so why bother? Go on living in this drugged state.

But this is the sure way never to be in a mood of celebration. Never will you be able to celebrate because celebration comes through transcendence – when problems are transcended. Remember, I use the word 'transcendence' not the word 'solution'. No problem is ever solved, no problem can ever be solved – because to call them problems is, in fact, not right. They are not problems.

Try to understand it. Is insecurity a problem? We call it a problem but it is just the way life is. You don't say that the tree is green so green is a problem. It is just the way trees are. You don't say that the sun is hot so this is a problem. It is not a problem. The sun is hot – it is simply how the sun is. Insecurity is a basic ingredient of life. In fact, life cannot exist without insecurity. Without insecurity life will be dead – it is only through insecurity that it remains alive, throbbing, hopeful.

Insecurity makes it possible for life to change. Change is very essential. If you change, there will be insecurity; if you don't change, there is no insecurity – but if you don't change then you are a rock. A rock is more secure than a rose bush. Naturally, because a rock does not change so fast. For millions of years it can remain the same, there is no problem. But for the rose bush there are many problems. If water is not given to it for two days the roses will start disappearing, the greenery will start disappearing, the bush will start dying. Or, if the sun is too hot, or a madman comes, or an animal enters into the garden, then too it will die. The rose bush has to exist on so many insecurities – for the rock there is no problem. But the rose bush changes, that's why it is alive.

Animals are less alive, man is more alive – or at least can be. It is his potentiality to be more alive. But then there is more insecurity. No animal is aware of death, hence there is no problem. Only man

is aware of death. But if you are aware of death then it can become a challenge – how to transcend it, how to face it, how to live in the face of death, not avoiding it, accepting it totally, knowing totally that it is there.

How to live knowing that death is going to happen? In fact, life will become a great intensity when death is known. You know that tomorrow it is possible that death may come – or maybe the next moment – so you have only one moment at one time in your hand. Don't waste it. And don't live lukewarmly because who knows? – the next moment may never come. This is the only moment that you have got, the next is not certain. It may be, it may not be, you cannot depend on it. You cannot postpone, you cannot sacrifice the present for the uncertain future. If you accept death and if you face death you will start living in the present. Death is not a problem, death will help you to be alive, more alive, intensely alive. You will start living totally because there is no way to have any hope for the future. The future does not exist. If death is known, accepted, then the future disappears.

And with the disappearance of the future the only thing that remains in your hands is now. Then you can go deep into this now – whatsoever you are doing. You can be eating or dancing or making love to a woman or singing or digging a hole in the ground – whatsoever you are doing. This is the only time you have, why not do it totally? Why not celebrate it? Celebration and being total mean the same thing. You celebrate only when you are total in something and when you are total in something you celebrate it.

Have you not watched it yourself? Whenever you are total in something there is celebration. For example, if listening to me you become a listener totally there is great celebration. You are not doing anything, you are simply sitting there. But listening to me, deeply, totally, intensely, a great joy arises. And you are not doing anything, you are not creating that joy, the joy is already there – you just have to be here, herenow. Here is the only space and now is the only time – because death is there.

To think of death as a problem is to move in the wrong direction. Then you start avoiding it. When you avoid it you become asleep. To accept death.... Yes, death is there, it is part of life. It entered you the very day you were born, it entered with birth. Birth and death are two aspects of the same coin. The day you were born you became vulnerable to death. Now there is no way to avoid it.

Yes, I know medical science can help man to live for two hundred years or three hundred years, but that doesn't make any difference. Whether you live thirty years or three hundred years does not make any difference. The difference can be made only by one thing – how you live, not how long. If you live sleepily you can sleep for thirty years or three hundred years or three thousand years, it doesn't matter. There will be no celebration. If you live a life totally, meditatively, then even three minutes may be enough, even a single second may be enough. A single second of total ecstasy gives you a taste of eternity. It is enough, more than enough. You will not hanker for anything more. It is so fulfilling, it is such a contentment.

Don't avoid, otherwise you will remain asleep. Don't avoid death, don't avoid problems, don't avoid anxieties – accept them, encounter them, they are part of the game.

Just the other day I was reading a passage from Bernard Shannon. He writes an almost Sufi parable:

'A man awakens suddenly in the cabin of a ship, and realises that he has no memory of boarding the vessel, nor knowledge of where he is bound. Hoping to find someone who could enlighten him he

leaves the cabin and ascends to the deck, finding it crowded with people who appear to be playing various deck-games with complete absorption.

The man approaches the nearest group, and hesitantly enquires as to the destination of the ship. The group look at him blankly, saying they do not know. The man, puzzled, now asks when and from where the ship sailed, to again receive negative replies and blank looks. At that moment, one of the player. is pulled to the rail by some invisible force, and vanishes over the side. The group still seems intent upon its game, so the man agitatedly points out that one of their number has been whisked over the side. The players shrug, telling him that it happens all the time – people just get swept away and are never seen again.

Bemused, the man goes further along the deck, only to see other players falling suddenly tot the deck, afflicted by disease or accident. He is thoroughly alarmed – what a bizarre situation to be in! A passenger on a ship, without knowledge of how he came to be there nor of where the ship sailed from or is bound. The other passengers all absorbed in games and freely admitting they have no idea of how long they will be aboard; the invisible force could sweep them away at any moment, or they can be struck down by painful afflictions or disabilities.

The whole set-up is wildly illogical, yet the strange position has been accepted as natural by the other passengers. They just do not think about it, but instead prefer to divert their minds by immersion in the ups and downs of the deck-games. These games are governed by certain rules that are termed – logic!

This is what is happening on the earth. The earth is the ship on which one day you suddenly find yourself, not knowing from where you come, not knowing where you are going, seeing people becoming old, afflicted, seeing people die. You start enquiring and nobody is interested in your question. In fact, whenever you ask somebody 'What is death?' he starts feeling restless. He wants to avoid it, he wants to drop the topic. He will think you are a little morbid or something. Why bring up such an ugly subject? Why talk about death?

The very word 'death' gives you a shiver in the spine. People don't use the word 'death' when somebody has died, they say he has 'passed away'. Just to avoid the word 'death' they say 'he has passed away' or 'he has been called by God' or 'he has gone to his heavenly abode'. Tricky people. Just to avoid one single word 'death', to avoid the fact that he has died – because death can hurt you, that you have to die can hurt you – they say, 'He has gone to a heavenly abode. Now it is perfectly okay, let him go. He must be enjoying the company of God.' This is the situation.

And people are deeply involved in their games. Somebody is playing the game of politics – he wants to become the prime minister or the president or somebody. He is completely absorbed in it.

In India just a few days ago Morarji Desai became the prime minister. He is eighty-two. He was still interested in being a prime minister, he is not interested in death at all. It is time to think about death, but no, he is not interested in death. He goes on saying that within ten years he will solve all the problems of the country. Within ten years.... How long does he think he is going to live? No, he has not thought about that at all. Nobody does. He is not exceptional.

And people are completely absorbed in their games. Somebody is absorbed in his money game – how to have more money, how to grab more money. And somebody is absorbed in holding

knowledge. These are all games and these games are invented by man to avoid real problems in life. These games gives you a chance to solve things. You cannot solve anything in real life, nothing can be solved – because real life is a mystery not a problem. Death is a mystery not a problem. You cannot solve it. It is not a crossword puzzle. It is a mystery. It remains mysterious. You have to accept it as it is. There is no way to solve it. But through accepting it you transcend. Through accepting it a great transformation comes to you.

The problem remains there but it is no longer a problem. You are no longer against it. The very word 'problem' shows that you are against it, afraid of it, it is the enemy. When you accept it, it becomes the friend, you befriend it. Insecurity is there but it is no more a problem. In fact, it gives you a thrill.

In fact, if your wife leaves you tomorrow, don't be worried about it. Let it be a thrill, let it be an adventure. Nothing is wrong in it.

If your son turns to be a hippy, don't be worried. At least he has done something that you never did. You missed something he is not going to miss. Let him live in his own way. He has more life. He is more interested in real life than in your bogus games. You wanted him to become rich and he has become a beggar. You wanted him to become a president or a governor or some other nonsense and he has become a sannyasin: Don't be worried. It is not a problem at all. You have given birth to an alive person – be happy, feel thankful. It is good.

Maybe by his turning into these unknown paths some window will open in your mind also, some ray of light will enter into your dead being, you will start pulsating again. Who knows? You are not really dead, you have only become dead. You have gathered an armour around you which has become heavier and heavier every day and it is difficult to move with it. Seeing your son turn on to the unknown, maybe you will drop your armour, you will start moving for the first time into the labyrinth of the mysterious life. For the first time you become alert that the games you are playing are meaningless, they are just games.

Have you not watched people playing chess and how absorbed they become? And all is false. The king and the queen and the elephants and the horses... everything is false, just symbolic. But people get so absorbed in the symbols that they forget that life is real, not symbolic.

I have heard....

A motorist was driving along a country road when he saw a big sign: Beware of the Dog. Farther down the road was another sign in even bigger letters: Beware of the Dog. Finally he arrived at the farmhouse and there was a little poodle standing in front of the house.

'Do you mean to say,' asked the motorist, 'that that little dog keeps strangers away?'

'No,' replied the farmer, 'but signs do.'

Who bothers to look at the dog? People have become so afflicted with signs, symbols, words, language – who bothers whether there is really a dog or not?

It works, I know, because I have practised it. Once I used to live in a town and I didn't have a dog. But I used to put up a sign. There was no poodle, just a sign, a big sign, on the door: Beware of the

Dogs. And people wouldn't enter. That was enough to keep them away. You need not have a dog really. Who bothers about reality?

Games are symbolic. And people were playing games on that ship and they were not interested in what was really happening: from where they came, where they were going to and what was happening to people who simply disappeared one day and were never seen again. And they accepted it, this mysterious thing, without meditating over it. They said, 'Yes, it happens all the time.' People disappear and still they are absorbed in their games. They don't want to look at that fact. That fact is disturbing, that fact is inconvenient. It may disturb their sleep.

So people have gone into sleep because they are trying to avoid. And they are trying to avoid because they have wrongly taken mysteries as problems. Insecurity is mystery. Death is mystery. Love is mystery. All is mysterious. And by 'mysterious' I mean it is not logical. It is very illogical. One never knows.

Do you know when you fall in love with a woman or a man? Have you any answer why? Can you answer it? It simply happens. It simply happens out of the blue. You come across a strange woman and suddenly something has clicked. You can't answer, she can't answer. Suddenly you find yourself moving in a direction together. Suddenly you find you are on the same wavelength, you fit. And as suddenly it happens that it can disappear also. It is a mystery. You may live with a woman for twenty years, in deep love and with all the joys of love, and then one day that climate is no more there, that vibe is no more there. You are there, the woman is there, and it is not that you have not loved each other – you have loved for twenty years – but suddenly, as it came out of nothing, it disappears into nothing. It is not there. Now you can pretend – that's what husbands and wives go on doing. You can pretend. You can pretend that still the love is there but now life will become a drag. The joy is no more there.

Love cannot be pretended and love cannot be managed.

There is no way to manage love; it is bigger than you. It comes from the same source as birth and death. From where they come, love comes. These three things – birth, love and death – come from the unknown. They suddenly enter you like a breeze and they suddenly disappear.

You cannot solve these problems but you can transcend them. And the way to transcend is to accept that they are there. And don't think that they are problems, they are mysteries. Once you start feeling that they are mysteries suddenly you are en rapport with life – and there is celebration, there is trust.

This is possible only if mind is not allowed to play games. The heart is the centre where love happens, birth happens, death happens. When death happens it is the heart that stops. When love happens it is the heart that dances. When birth happens it is the heart that starts beating. All that is real happens in the heart and all that is unreal happens in the mind. The mind is the faculty for the unreal, for the fictitious, for the games.

So the only transformation that is needed by Sufism is how to shift your energy from the mind to the heart.

HASAN ASKED AJAMI, 'HOW DID YOU REACH YOUR PRESENT HEIGHTS OF SPIRITUAL ATTAINMENT?'

AJAMI SAID, 'THROUGH MAKING THE HEART WHITE IN MEDITATION, NOT BY MAKING PAPER BLACK WITH WRITING.'

A small statement but of tremendous beauty, meaning, truth.

Hasan's question is very ordinary. Ajami was a great Master. Hasan also became a great Master finally but he took a long time. He went to many Masters. He was a great seeker – but as seekers go he was more interested in knowledge than in knowing. Hence it took so long. Finally he attained. finally everybody is going to attain – this life or another life – finally everybody is going to attain.

Hasan used to go to Rabia, to Ajami, the other Masters – whosoever was available – but his questions are that of a knowledgeable man. Just the formulation has to be understood.

HASAN ASKED AJAMI, 'HOW DID YOU REACH YOUR PRESENT HEIGHTS OF SPIRITUAL ATTAINMENT?'

Now all the words that he has used are unspiritual. First, 'HOW DID YOU REACH.... ' Spirituality is not something that you reach to, it is already the case. It is not a goal somewhere, it has already happened in you. It is there in your heart. But you are not there in the heart, hence you go on missing it. The treasure is in the heart and you are in the head. This is the only difference between you and God: the difference between head and heart. It is not much – maybe one foot, one and a half feet – it is not much.

Somebody asked Rabia al-Adawiya, 'What is the difference between truth-and a lie?'

And Rabia said, 'Four inches.'

The man was puzzled. He asked again, 'I don't understand. What do you mean?'

She said, 'The difference between the ear and the eye is the difference between the lie and the truth. The lie is all that you hear from the ear; the heard is the lie and the seen is the truth.'

Truth is your own experience, your own vision. Even if I have seen the truth and I tell you, the moment I tell you it will become a lie for you, not a truth. For me it was truth, for me it came through the eyes. It was my vision. For you it will not be your vision, it will be a borrowed thing. It will be a belief, it will be knowledge – not knowing. It will come through the ear. And if you start believing in it, you will be believing a lie. Now remember it. Even a truth becomes a lie if it enters your being through the wrong door. the truth has to enter through the front door, through the eyes. Truth is a vision. One has to see it.

And the same can be said about God and you – the difference is not more than one and a half feet or two feet. You exist in the head, you are always there, hung up, like a cloud. And the heart is there, full, full of celebration, just waiting for you to come back home. The treasure is there but you have gone searching for it all over the world.

There is a famous Hassid story.

A man dreamed that near a certain bridge in the capital town there was a great treasure and that if he went there he could find it. In the morning he laughed. He was a poor man, a poor rabbi. He laughed. He said, 'All nonsense. And it is so far – one thousand miles. And a dream is a dream.'

But the dream came again. Then he became a little suspicious. Maybe it was not just a dream. Maybe God was giving a hint. But still he could not gather enough courage to go one thousand miles just for a dream. He was a poor man and he would have to beg for the money to purchase tickets. And who knows whether that bridge exists or not? He had never been to the capital.

But the third day the dream came again and with great persistence the dream said to him, 'You just go and find it. It is all yours. Just by the side of the bridge.' An exact place was shown. Not only that, he could see the whole place, all the surroundings. It was so clear that he had to go.

He travelled one thousand miles. Many times suspicions came, many times doubts came, but he said, 'It has to be finished. I have to go and see.' He went and he was surprised. The bridge was there – exactly the same bridge that he had seen in the dream. Absolutely the same. The same surroundings, the same trees, and the same place that was shown. But there was a problem. In the dream there was no policeman and now he found that a policeman was constantly there. Shifts changed, but another came. For twenty-four hours there was someone there.

He enquired why this policeman was standing there. People said, 'Because a few people have committed suicide from this bridge.' But now it was a problem. He was moving round and round, around the place, coming this way, that way, and the policeman became suspicious about him.

Seeing him coming and going so many times, one day he asked, 'What is the matter? Are you thinking of committing suicide? Don't create trouble for me. Why are you constantly here? What do you want?' And the rabbi said, 'Listen. I have nothing to do with the bridge. I am here because I had a dream. And the dream persisted.' And he told the dream to the police-man. He said, 'This is the dream and where you are standing, just here, within three feet, there is a great treasure.'

And the policeman laughed uproariously and he said, 'You are a fool! But this is a mystery. I also had a dream that in a certain town' – and it was the town in which the rabbi used to live – 'there lives a certain rabbi' – and he was the rabbi – 'of a certain name. And I have been dreaming constantly about going there because underneath his bed there is a great treasure. But I never pay any attention to dreams. Dreams are dreams. You are a fool. I am not such a fool. I will not go one thousand miles and search for this small village and then search for this poor rabbi and then look under his bed. Dreams are dreams. You go back home!'

The rabbi rushed back home. He went and dug a hole underneath his bed and there was the treasure.

It is a beautiful parable. The treasure is within you, in your own home. You need not go to Warsaw or to New Delhi or to Washington. Underneath your own consciousness, just within you, is the kingdom of God. It has not to be searched for because all search means searching outside. It needs only a coming inside. It is not a reaching, it is really a coming. It is not going anywhere, it is stopping all going so that suddenly you are there where you should be.

'HOW DID YOU REACH,' ASKED HASAN, 'YOUR PRESENT HEIGHTS OF SPIRITUAL ATTAINMENT?'

Now, the heights are visible but they depend on depths – just like a tree. A tree rises high in the sky, one hundred feet high, talks to the clouds, whispers to the moon and the stars, plays with the sun-rays – but that is not the real tree. The real tree is underneath, it is in the roots. The real source is in the roots. The heights depend on depth. The roots can exist without the tree. You can cut the tree but roots will still exist, and another tree will be born. But if you cut the roots there will be no tree and there never will be again. So the essential tree is in the roots and the roots are in the depth. That which is visible on the ground is not the essential part of it. The foliage and the flowers and the fruits are non-essential parts. The essential part is hidden underneath the ground, underground. It is in the roots. There is the source of life. And there is the source of spirituality.

If a man understands rightly he will ask about the depths, not about the heights. Heights don't matter, depths do. One has to go deep into oneself. Yes, when you go deep, great foliage and great flowers and great fruits arise. Your branches rise high into the sky, you have a great height.

And that height is seen by everybody, it is visible. Always remember, the visible is not very real; the real always remains invisible. The real source is in the invisible, the roots. Why are the roots invisible? Because God is invisible. Why are the roots invisible? They have to be otherwise they will be destroyed. And once the source is destroyed there will be no possibility for the tree. The tree can afford to exist on the outside, the roots cannot. They are so precious that they have to remain hidden so nobody knows about them.

That's why real religion is secret. Islam is the tree, Sufism is the root. Buddhism is the tree, Zen is the root. Judaism is the tree, Hassidism is the root. The real religion is always hidden, the real religion is secret – it is occult, it is esoteric, because it is in the depth.

And you can watch it everywhere. If you put a seed on the ground it will not grow. It cannot grow. Visible to everybody, exposed to everybody, it cannot grow. Growth needs darkness, depth. Put the seed deep underneath the ground and then it starts growing.

A child grows in the womb of the mother – that's why in the East we have always called the woman 'the earth'. The child is the seed, goes deep into the woman, disappears into the woman. Even the woman cannot see it – what to say about others? Nobody can see it. It has disappeared deep into the depths. And from there it starts growing.

God functions in privacy, in secrecy. And as it is true with the child in the womb, as it is true with the seed in the earth, so it is true with the ultimate growth of your essential nature, of spirituality. Darkness, not light, is needed for something to grow – because privacy is needed.

Birth is in privacy. The birthday is not the real birth. The child has already lived nine months. Your birthday is not right. The real birth moment is when the child got conceived. It was completely private.

And it is not just accidental that people like to make love in privacy. It is part of it. It looks ugly and obscene to make love in a public place. It looks just ugly. Love is so precious, it is so fragile,

it cannot be exposed. When people are standing there and watching and you make love, you are doing an ugly act against life and against God. It is profane, it is sacrilegious. Love needs secrecy, privacy. That's why the night has been the time to make love, not the day – darkness, privacy.

And have you watched? When you make love to a woman she even closes her eyes. She knows better than men. Only men are interested in looking at the naked body of the woman; no woman is interested in looking at the naked body of men. They have more sense and more respect. They are more intuitively in tune with the divine. It is ugly. To become a watcher is ugly. One should feel it with closed eyes. When you love a woman she closes her eyes. With closed eyes she starts feeling with her whole being. When you are looking at a woman with open eyes then you will not feel her with your whole being. Then you will be an onlooker.

And it does not make much difference whether you are looking at a naked picture in a Playboy magazine or at a real woman. Both are pornographic. Man is pornographic, woman is not. She is more in tune with nature. When two lovers are really in love, even the man will close his eyes. They will disappear into deep depth, into the unknown. There is the meeting. The meeting is not of the bodies, the meeting is of the souls. And when a child is conceived it is conceived in deep darkness.

And so is death. You will die a private death, nobody will be a witness to it. People will see your body dead but nobody will see you dying. As nobody ever saw you being born, nobody will ever see you dying. In the death moment you will be again alone. It will happen in your privacy, in the uttermost privacy. Nobody will be there. You cannot invite anybody. You cannot share your death. People will be standing outside, but what they will see will be just the body and the disappearance of something from the body, but they don't know what and where.

Life enters invisibly, life disappears invisibly . And so does love – it appears from some unknown and disappears into; some unknown.

'HOW DID YOU REACH,' ASKED HASAN, 'YOUR PRESENT HEIGHTS OF SPIRITUAL ATTAINMENT?'

A really authentic seeker, one who understands, will ask about the depths not about the heights. And he will not talk of spirituality as an attainment, it is not. It is not anything that you attain, it is not an achievement, it is not an ambition fulfilled, no. It is the disappearance of all ambition, it is the disappearance of the achieving mind. The achieving mind is no longer functioning. You are no longer an achiever.

You are not even a seeker. The seeking, the achieving, the reaching – all have disappeared. There is no ambition. there is no desire. It is a state of desirelessness. Suddenly, when you don't desire and there is no longing in your heart, where can you go? Desire becomes the path to go away. When there is no desire you fall into your very centre, into the very core of your being. It is not an achievement, it is a realisation.

When Buddha was asked after his enlightenment, 'What have you achieved?' he laughed and he said, 'I have not achieved anything at all. In fact, I have lost much. I have lost my ignorance and I have lost my ego and I have lost my mind, and I have not achieved anything.' The people were puzzled. They said, 'But we had always thought that spirituality was a great attainment and you say

you have not achieved anything.' And Buddha said, 'No. Whatsoever I have achieved was always there, so I cannot call it achievement. It was already the case. Only I was not looking at it, that's all. So I have looked at it. It is not a discovery, it is a rediscovery. It was given to me. It has been with me for millennia, from the very beginning. Not for a single moment had I lost it. I had just lost a memory. So it is a recognition – PRATYABHIGYA, a recognition.'

It is just like when you have money in your pocket and you have forgotten about it. and suddenly you become a beggar because you don't have any money. And then after a few years, one day, searching for something else, you put your hand in your pocket and the money is there. It has never been anywhere else, it has been there always. You just forgot about it.

So Sufis say that God is not lost but only forgotten. God has not to be found, only remembered – JIKR. Hindus call it SURATI, Buddhists call it SMRITI – just to be remembered. It is yours just for the asking. Even if you don't ask, it is yours.

AJAMI SAID, 'THROUGH MAKING THE HEART WHITE IN MEDITATION, NOT BY MAKING PAPER BLACK WITH WRITING.'

Ajami says, 'Not by thinking but by meditation, not by thought but by love, not by the head but by the heart, it has happened.'

First, something to be understood about thinking – only then will you be able to understand about meditation. Something has to be understood about the head, only then will you be able to descend into the heart.

Thinking is abstract. Thinking is nothing but hot air. Let me tell you a story – that will make it clear.

Mulla Nasrudin was travelling in a compartment with three other women passengers. These three women were doing their utmost to impress each other – as women do. Their whole life is just an effort to convince other women that they are far more beautiful or far more rich or far more famous.

The one said, 'My husband bought me a bracelet worth fifty thousand rupees, but I had to return it to the jewellers because I am allergic to platinum.'

The second said, 'My husband bought me a mink costing seventy-five thousand rupees, but I had to return it to the furriers because I am allergic to it.'

Before the third lady started, just as she was going to say, 'My husband....' Mulla suddenly fell down and fainted. When he regained consciousness the three ladies asked what caused him to faint so suddenly. And he looked so healthy and so perfectly all right.

He replied, 'It is just because I am allergic to hot air.'

Thinking is just hot air. It is unreal. It is the same stuff dreams are made of. If you want to connect, contact, relate with reality, thought is not the bridge, cannot be the bridge. It is the barrier. Reality can be contacted only when there is no thought. Only in no thought are you one with reality. There is nothing to hinder. Thought functions as a screen, it creates a fog around you. It helps sleep. It

is the metaphysical sleep I have been talking about. The more you think, the more you fall away from reality. Thinking means going astray from the real. The real needs no thinking, the real needs only awareness. That's what meditation is. Meditation means just being alert, seeing that which is without thinking about it.

Try it. In the beginning you will find it difficult, but by and by you start getting the knack of it. And then it is tremendously beautiful. It is the greatest experience that life can give to you, the deepest ecstasy that is available through life. Look at a rose flower and just go on looking at it. Don't think. Don't verbalise. Don't bring language in. Don't say it is a beautiful flower. Then you have missed.

I have heard....

Lao Tzu was going for a morning walk. A neighbour who used to go with him, knew him – knew that he was a very silent man and did not like talking.

Once the neighbour mentioned that the morning was beautiful – it was a beautiful morning. Lao Tzu looked very puzzled. He looked at him as if he had said something mad. The man became restless. He said, 'What is the matter? Why are you looking at me in such a way? Have I done anything wrong?'

And Lao Tzu said, 'I am also looking at the morning, so what is the point of saying that it is beautiful? Do you think I am dead, I am dull or asleep? The morning is beautiful, but what is the point of saying it? I am also here, as much as you are.'

Since then the neighbour stopped talking. He used to follow him, walk with him, and after years of going for a morning walk with Lao Tzu he also became alert about what meditation is.

Then a visitor came to the neighbour and he also wanted to come for a walk. And the visitor said that day, 'It is a beautiful sunrise.' That day the neighbour understood. He looked puzzled as once Lao Tzu had looked puzzled at him, and he said, 'Why should you mention it? I am also here.'

And Lao Tzu said, 'Now do you understand?'

There is a way of being in contact with reality without words. In fact, that is the only way there is. Words don't help, they hinder.

So sometimes, sitting just by the side of a rose bush – look. Sometimes sitting at night with the stars, don't think. Don't start thinking what the name of this star is. Stars have no names. The rose does not know that it is called 'rose' and the sun is not at all alert, aware, that it is beautiful. Forget all these things; just be there. That being there, that presence, is what meditation is.

And when Ajami said, 'THROUGH MAKING THE HEART WHITE IN MEDITATION, NOT BY MAKING PAPER BLACK WITH WRITING,' he means this, 'I have not been reading the scriptures, I have not been writing books, I have not been creating a philosophy, I am not interested in doctrines or theology, I am not interested in words, I am not at all concerned with logic and logic-chopping – my whole effort has been how to transform my energy into feeling energy instead of thinking energy. I have dropped from the head into the heart.'

And there is a new phenomenon when you drop into the heart: head is cold and heart is hot, because heart is alive. Head is as cold as a grave and heart is as alive as God and as hot. Through the head you can create greater and greater logic, through the heart you can only bring more and more love.

'THROUGH MAKING THE HEART WHITE IN MEDITATION....' Meditation is falling into the heart, and when you fall into the heart, love arises. Love always follows meditation. And vice versa is also true: if you become a lover, meditation follows. They go together. They are one kind of energy, they are not two. Either you meditate and you will become a great lover, you will have great love flowing all around you, you will overflow in love, or, start becoming a lover and you will find that quality of consciousness called meditation where thoughts disappear, where thinking no longer clouds your being, where the haze of sleep that surrounds you, is no more there – the morning has come, you are awakened, you have become a Buddha.

Ajami says, 'This is how I have entered into the divine, the dimension of the divine. God is all over – you just have to be in your heart and you will fall in tune with God.'

God is broadcasting himself all over but your mechanism is not functioning rightly. It is as if your radio is not functioning rightly, or you have not tuned into the station rightly – hence your life is dull, stale. No joy is showering on you, no celebration.

And you ask me: WHAT IS THERE TO CELEBRATE? What is not there? What is missing? All is there, only you are asleep. Come out of your sleep. And when I say come out of your sleep, I mean come out of your dead head. Come into the heart. Let the heart pulsate, let the heart sing, let the heart dance. And then don't be worried about the God of the theologians – you will be getting the real God. Then don't be worried about the God of the Mohammedans and the Hindus and the Christians, then you will be getting the God who has created all. The real God is not the God of Hindus or Mohammedans or Christians, the real God is simply God. All belongs to him. And he belongs to nobody as a possession.

Sufis have a very beautiful dictum. They say: 'The world is God although God is not the world.' The world is a small thing. God is a big circle and the world is a small circle in it. We can say the small circle is the big circle but we cannot say that the big circle is the small circle. 'The world is God but the God is not the world.' God has infinite potential. This world is just some small part of God that has become actual.

But you can find God here. He is everywhere – in each tree, in each river, in each mountain, in each person. When a child smiles, it is he who smiles; when a woman is crying and tears are flowing, it is he who is crying. It is in the beggar and in the emperor, it is in me, it is in you – because only it is, only God is.

But somehow we go on missing. And we want to seek and search and we want to go to the Himalayas or to Ka'ba or to Kailash – there is no need to go anywhere. He is as much here as anywhere else, he is as much in you as in Mohammed or Mahavira or Krishna or Christ. He is equally available, there is no inequality, you just have to Create that kind of attunement where you start receiving him. And that reception happens in the heart, never in the head.

The whole function of a Master is to behead his disciples – that's what I go on doing here. You have nothing to lose but your head.

CHAPTER 12

The 'Instant' Pathology

22 August 1977 am in Buddha Hall

The first question:

Question 1

SO MANY PEOPLE ARE LOOKING FOR INSTANT ENLIGHTENMENT THESE DAYS AND THERE ARE ALL THESE GURUS RUNNING AROUND SAYING 'FOLLOW ME' AND YET IT IS QUESTIONABLE WHETHER THE ANSWER IS THERE. WHAT DO YOU ATTRIBUTE THIS TO?

Every age has its own special pathology. Too much time-consciousness is the special pathology of this age. The modern mind is very conscious of time and wants everything to be done instantly.

There are reasons for it. First, the modern mind is West-oriented. The East has disappeared from consciousness. Even in the East it is the West that has become the reality. The East exists no more. The East had the consciousness for eternity, timelessness. The West is too time-conscious.

The reason is Christianity. Christianity thinks that there is only one life. That creates anxiety. If there is only one life then everything has to be done in this life, there is no other.

The East has a very, very long span – millions of lives. There is no hurry. Patience is possible. One can wait. Even if this life is lost, nothing is lost. You will be coming back again and again. There is no need to rush.

This was a totally different world view, the world view of timelessness. The East has never been worried about time, about lack of time. The East has never said that time is money. The whole idea that time is money is just stupid.

Time as such exists not. Time exists in your desire, in your mind. That which really exists is eternity. It is always there, it has always been there. So the East has lived in a kind of absolute patience.

But the East has disappeared from the world. The Western outlook says there is only one life and even that is no longer certain. Because of the Third World War, because of the atomic energy, the H-bomb, it is not even certain that you will be able to live your whole life. Any moment.... These mad politicians cannot be depended upon. They are so mad that any moment the world can simply disappear. More fear has arisen.

That's why in the younger generation, the people who have come upon the earth after the Second World War, there is much anxiety for instant enlightenment. It should be soon. If it is going to be at all, it should be soon. One never knows. The people who died in Hiroshima and Nagasaki had not even dreamed about the atom bomb, not even in their nightmares, and within a few seconds they all disappeared. One hundred thousand people in Hiroshima disappeared within five minutes. They were people just like you. You can disappear within five minutes. The politicians have the power to destroy the earth.

For the first time in human history the politician is immensely powerful, tremendously powerful. The politician has always been dangerous. The politician is the insanest person possible. But he has never been so powerful. He has been always mad but this time the mad man has the H-bomb.

Hence the children who were born after the Second World War are very conscious that something has to be done soon and fast, immediately. Hence the word instant' has become very, very important – instant coffee and instant sex and instant enlightenment. Everything has to be just now – now or never. Who knows about tomorrow? You cannot trust. Tomorrow has never been so uncertain as it is today.

That's why. First, the Western idea of one life, then second, the Western invention of the H-bomb, the possibility of the whole world disappearing in flames, have created an intense desire to know, to love, to be.

Time-consciousness, too much time-Consciousness, is a tension in the being. It does not allow you to relax. And now comes the dilemma. If you really want to be enlightened, the most necessary requirement is not to be tense. And if you want enlightenment instantly then it is impossible because you are so tense. That's why you ask for it to be right now.

If you want enlightenment to happen ever, you have to be ready to wait for it. Even if it comes in eternity you are ready to accept it, you are not in a hurry. Then it can come instantly too. A man who is ready to wait forever is very relaxed, knows no tension, no anxiety, no anguish. In that relaxed moment, satori, samadhi, enlightenment is possible.

I will tell you an ancient Hindu parable.

A great saint, Narada, was going to paradise. He used to travel between paradise and earth. He used to function like a postman between that world and this world. He was a bridge.

He came across an ancient sage, very old, doing his transcendental meditation – TM – under a tree, repeating his mantra. He had been repeating that mantra for many years and many lives. Narada

asked him, 'Would you like to enquire about something? Would you like some message to be given to the Lord?' The old man opened his eyes and said, 'Just you enquire about one thing: how much longer do I have to wait? How long? Tell him it is too much. For many lives I have been doing this mantra, now how long am I expected to do it? Just ask this. I am tired of it. I am bored with it.'

Just by the side of the ancient sage underneath another tree was a young man with an EKTARA, a one stringed instrument, playing it and dancing. Must have been a kind of BAUL.

Narada asked him jokingly, 'Would you also like to enquire about how long it will take for your enlightenment to happen?' But the young man did not even bother to answer. He continued his dance. Narada asked again, 'I am going to the Lord. Have you some message?' But the young man laughed and continued to dance.

Narada went. when he came back after a few days he told the old man, 'I enquired and God said that you will have to wait at least three lives more.' The old man became so angry that he threw down his beads. He was almost ready to hit Narada. And he said, 'This is nonsense! I have been waiting and waiting and I have been doing all kinds of austerities – chanting, fasting, all forms of rituals. I have fulfilled all the requirements. Now this is too much! Three lives – this is unjust.'

Then Narada became very much afraid to tell to the young man because although the young man had not asked him to enquire, he had enquired. The young man was still dancing under his tree, very joyously. Narada was afraid but still he went and told the young man, 'Although you did not ask, out of my own curiosity I enquired. When God said that that old man would have to wait three lives, I enquired about the young man just by the side of the tree who is dancing there with his EKTARA. And he said, 'That young man – he will have to wait as many lives as there are leaves on the tree under which he is dancing.'"

And the young man started dancing even faster and he said, 'Then it is not very far. Just as many leaves as are on this tree? then it is not very far, then I have already arrived – because just think how many trees there are on the whole earth. Compare! So it is very close. Thank you, sir, that you enquired.' And he started dancing fast.

And the story says that the young man became instantly enlightened that very moment.

The story has not said anything about the old sage. I think he must be somewhere here now. He cannot become enlightened. His very approach is wrong. His very approach is that of a tense mind. His very approach is that of a demanding ego.

You attain to enlightenment only when there is no ego to demand – there is no demand, there is no demander.

Time creates the ego. The ego does not exist in animals because they are not conscious of time. The ego does not exist in children because they are also not conscious of time. When you become conscious of time you become conscious of many things. First, the consciousness of time creates the fear of death. You immediately become conscious of death.

That's why in Sanskrit we have the same name for both – we call time KAL and we also call death KAL. We have the same name for both because they are two aspects of the same phenomenon.

Time and death, they are not separate at all. The moment you become alert about time you become alert about death because time is running out fast, death is coming, death is there and you have to do something before death grabs you. Then fear, anxiety....

In that fear and anxiety, in that impatience, you can go on searching but you will not find. It is not that you have to find God, it is that you have to allow him to find you. So you have to be in a receptive mood, in a non-desiring, non-demanding mood, utterly at ease, as if it has already happened. There is no need for it to happen, it is as if it has already happened. With this silence, this peace, with this non-tense state, it happens.

You ask: SO MANY PEOPLE ARE LOOKING FOR INSTANT ENLIGHTENMENT THESE DAYS AND THERE ARE ALL THESE GURUS RUNNING AROUND SAYING 'FOLLOW ME' AND YET IT IS QUESTIONABLE WHETHER THE ANSWER IS THERE. The answer is in you, it is nowhere else. So if you want to follow a man, follow the man who throws you back to yourself – because the answer is in you. The outer guru's function is to help you to find your inner guru.

If the outer guru wants you to cling to him and hang around him and if he wants you to remain always dependent on him, then he is dangerous. Avoid him. Then he is not a Master. Then he has need of followers but he is not a Master. Then through followers he is fulfilling his own ego. He feels good because he has so many followers. His feeling good has nothing to do with enlightenment, his feeling good is almost as political as any politician's when he is in power. It gives a kind of power when you know that you have so many disciples, many followers – thousands of followers. It gives power. It is a power trip.

But if somebody is on a power trip he will not help you to go into your innermost core. He will be the last person to help you. He will hinder you. He will create all kinds of barriers so that you cannot reach into your own core, because if you reach into your own core you will be free of that so-called guru. There will be no need. Yes, you will thank him and you will move on your own way. You will be grateful that he helped you, that he guided you to your own innermost being, but that's all. You are ready to move on your own, you are ready to be your own being.

So remember, this has to be the criterion: if you feel that a certain guru is enjoying the idea of having so many disciples and is creating barriers for you to enter into your own being and is desirous that you should go on clinging to him and makes you more and more helpless and makes you more and more dependent, makes you more and more afraid and creates guilt in you, and goes on saying, 'It is only through me that your salvation is possible,' takes away your freedom, destroys you – then escape from that man, he is the devil incarnate. Avoid him.

Search out somebody who is not in any need of having followers, who has no need of having a big crowd around him, who is utterly satisfied with himself even when he is alone, who is absolutely contented with his own self. Then he can be of tremendous help.

But remember again, the answer is not anywhere else, the answer is within you. The kingdom of God is within you. You are already carrying the answer within yourself. Maybe you have not looked and read it, maybe you don't know how to decode it, maybe you have lost the key to your own innermost shrine. Somebody can be of help. One who has come to his innermost being can show you the path.

Buddha has said, 'Buddhas only show the path. You have to travel.' They cannot travel for you. Nobody can create your salvation. It is only your responsibility because it is you who have created the bondage and it is you who can drop it. Yes, somebody can be of immense help to make you aware, to make you alert about the situation.

One thing more about this age. The old supports have disappeared. Christianity, Islam, Hinduism, Buddhism, don't have the kind of hold on you that they used to have in the past. The church, the temple, the mosque are only decorative now, formal. Nobody's heart is there.

Friedrich Nietzsche is the prophet of this age. He declared that God is dead and man is free. True, I support half his statement, the beginning part: God IS dead – at least, the God that people used to believe in is no more there, it is dead. The God of believers is dead, the God of Christians and Hindus and Mohammedans is dead. Of course, the real God can never be dead because the real God simply means life eternal, nothing else. The real God cannot be dead if existence is existing; the real God simply means the existence, life, this cosmos. But the God of the believers is dead. True, I absolutely support half Friedrich Nietzsche's statement – but man is not free. god is dead, man is not free. In fact, man is in great chaos.

Man has always depended on beliefs, churches, organisations, scriptures – they have all disappeared. And man has not yet become grown-up. He still needs somebody to depend upon – hence he goes on searching for gurus.

In the old days the Christian had his priest and the Hindu had his guru and the Mohammedan had his MOULANA, now they are no more relevant. But deep down in man there is a kind of helplessness. Man is not yet capable of being on his own, he cannot stand on his own. He is afraid. He wants somebody to lean on. So he is ready to fall into the trap of whoever can claim that 'I am going to support you.'

You ask me: WHAT DO YOU ATTRIBUTE THIS TO? Why are there so many people seeking for instant enlightenment and why are there so many people claiming that they can deliver the goods? It is a simple law of economics: when there is a demand, there is a supply. If you ask for instant enlightenment, there must be somebody cunning and clever enough to start claiming that he can supply it. You simply demand and you will find the supplier. Anything demanded will be produced. The producers are always there.

Just the other night I was reading a book. I was surprised. Such books can be written only in this age and only in America, nowhere else. The author says in the introduction: 'Are you unemployed? Are you ill? Are you without a woman or without a man? Are you poor? Would you like to have better health, more money? Would you like to win over a woman or a man? Would you like to defeat your enemy? Or anything? Then here is the key.' And this man is pretending to be a spiritual Master. 'Here is the key.' And as a proof he says, 'Look at me. Just three years ago I was poor, my life with my wife was a constant conflict. I was unhappy and was thinking of committing suicide. I was one of the most miserable men in the world. But I found this secret from a guru in Tibet.

Now this 'Tibet' is beautiful. You can always find something from Tibet! 'And that secret worked. Now I have a Cadillac car, a beautiful house to live in, a bank balance of five figures; my life has become absolutely beautiful, love has flowered between me and my wife. I have become famous.'

And he gives his address. He says, 'You can come any time.' He lives in Montreal. 'You can come any time and you can see yourself what miracles have happened through my guru and his blessing. And I can give you the secret too.'

People would have laughed at this kind of spirituality in the ancient days. But these kind of people are available, these kind of people have become very prominent. Whatsoever you demand they are ready to give – at least, they promise to give. There is no need really to give. The promise is enough. You go to one guru and if you fail, if you don't attain, you start moving to another. And somebody else comes to the first guru, and this way people go on moving from one guru to another guru with the desire that somewhere it is going to happen.

First be alert that this world is a market, a supermarket. All kinds of claimers are there. They listen to your desires and they claim. They speak the language of your desires.

A real Master does not speak the language of your desire and your demand. A real Master only promises one thing – death. A real Master says, 'I am going to be your cross. I can help you to die and disappear.' A real Master can only promise you crucifixion because only through crucifixion is resurrection. Only when you disappear as man is God born in you. Only when you are not, God is.

So whenever you find a dangerous Master who is ready to throw you into flames, who is ready to destroy you utterly and who is not in any need of your being a follower, who does not care a bit whether you follow him or not – only that Master can be of some help.

But always remember, the answer is within you. He will only direct you within yourself. Because you are not capable of going into your own self, a kind of help is needed – somebody who knows the way; somebody who has gone into his own being and is fully aware of the path and the possibilities of going astray; who is aware of how many pitfalls there are; who is aware of how many wrong turns there are; who is aware of how many false doors there are and who is aware of the arduous work that one has to do.

And a real Master will not promise you instant enlightenment – that is just stupid. There are no short cuts. One has to grow slowly, patiently. Money may be possible instantly – you can become a thief – but you cannot steal God, you cannot become that kind of thief. Money is possible – you can deceive the income tax officer, or the income tax department – but how are you going to deceive God?

Money is possible instantly if you use wrong means, but if you use wrong means in your spiritual growth you will be self-destructive. Wrong means are not possible there. In the spiritual world the means and the end are the same. You cannot use wrong means for right ends in the spiritual world. In the ordinary world you can. The ordinary world is perfectly available to those who want to exploit it, oppress it, but God is not available to the exploiters. God is available only to the true, the innocent. God is available only to the authentic. There means and ends are not separate, they are the same. Only the right means will lead you to the right end.

If somebody promises you instant enlightenment, that is a certainty that he is going to deceive you. And if you fall into his trap you are responsible – because in the first place you wanted enlightenment instantly. That was stupid. That has led you to this stupidity and to this imprisonment. God cannot

be demanded on order. You have to prepare yourself. you have to become worthy. And it is a long journey. You will be fortunate if you can ever attain it. You will be blessed if it ever happens.

And I am not saying it cannot happen now, remember. If you are ready, if you are ready to wait forever, it can happen now, because this moment is as potential as any other moment. At this time God's door is as open as ever. But you will need eyes to see, you will need wings to fly, you will need a womb-like receptivity to receive, you will need an innocent mind, thoughtless, aware, loving, compassionate. These things are not seasonal flowers; they take time to grow roots into the earth.

The second question:

Question 2

OSHO, HAVE I TO PUSH THE RIVER?

First, even if you do, you will not be able to push it. For a moment you may feel powerful – that you are pushing the river – but finally you will be defeated by it. The river is huge, the energy is huge, it will take you. Finally you will onLy feel defeated, frustrated.

That's what people are doing and that's why people look so frustrated and sad, so defeated, so depressed. They are pushing the river, fighting with life – not trusting life but fighting with life.

A very poisonous idea has entered into the human mind – that life is a struggle, that one has to fight, that it is a struggle to survive, that everybody is your enemy. Treat everybody as your enemy and beware. Everybody is going to destroy you. So before somebody else destroys you, it is better that you should jump on him.

Just the other day I was reading a new commandment: Do to others before they do it to you. This is a poisonous idea, very irreligious.

Religion means trust, surrender, going with the river, going with God. We belong to this universe, we are not alien, nobody is your enemy. Even the enemy is not your enemy – that's why Jesus says 'Love your enemies.' He means that even the enemy is not your enemy, you must have misinterpreted him. In the final reckoning even your enemies are your friends. They were giving you challenges, they were creating situations for you to grow.

Don't fight with life. If you fight, you will never win. Let me give you this paradox – and all great statements are paradoxical: If you want to win, don't try to win; if you want to be defeated, try to win.

I was reading about Alexander the Great and about his last words. The last words that he uttered are tremendously significant. Remember them. The last words that he uttered do not look like Alexander's, but he has come to an understanding – of course, very late. But even then it is never too late. Even if you come home when the sun is setting, then, too, it is not too late.

The sun was setting, Alexander was dying. He was dying in his golden palace. He had the most beautiful palace that anybody has ever had before or since. He had all the power that a man can have and all the riches and all the beautiful women. He had all the greatest physicians of the world to take care of him and he was not very old, but he was dying.

And the physicians said, 'Now we are helpless. ' He wanted to be alive at least twenty-four hours more, just twenty-four hours, because he wanted to see his mother. He had promised his mother that he would come back. He had to go and conquer the world, but when he was leaving he promised his mother that he would come back. And the distance was very little but at least twenty-four hours were needed to reach there, or for the mother to be brought to him. and he only wanted to live for twenty-four hours more – with all the wealth of the world and all the power of the world – but the physician said, 'It is impossible. You cannot live for even twenty-four minutes. Life is disappearing, slipping away. We are sorry but we cannot do anything.'

Lying on a golden couch studded with valuable diamonds, how helpless Alexander must have felt. He was just asking for twenty-four hours – not much. Not much at least for an Alexander. He was not a beggar. Twenty four hours for a man like Alexander was not too much but even that was not possible.

And when the last flicker of life was disappearing he opened his eyes, looked-at his gold palace, his generals standing around him, his immensely costly couch on which he was dying – a poor man, a beggar – and he laughed at the whole ridiculousness of it. And he wanted only twenty-four hours! These were his last words. He said, 'All is vanity,' closed his eyes and died.

'All is vanity.' And he struggled his whole life for this vanity. He died a poor man, empty, exhausted, utterly disillusioned.

He was a conqueror. He was pushing the river of life according to his desires. He wanted to impose himself on existence.

Please, flow with the river. You are a part, you cannot impose yourself on the whole; the whole is infinite. It is as foolish as a small wave trying to direct the whole ocean, trying to dominate the whole ocean, trying to pull the ocean in a certain direction, to certain goals. It is not possible. How can a small wave be in control of the vast ocean? And we are not even waves, we are just ripples. For one moment we are there, another moment we are gone.

With this momentary life the only thing that you can learn is to surrender, to be in a let-go, not to push. Pushing, you will be moving in a wrong direction, the direction of the ego. Surrender

Fight, all fight, is out of the ego. Don't even swim, just float with the river wherever it takes you. Finally it takes you to the ocean. If a man is courageous enough to surrender, then God takes possession of him.

Then you are directed by infinite sources of understanding, love, energy. Then you are to decide on your own no longer. And when you are not to decide on your own, all anxiety disappears – obviously.

I have heard about a man who was a great philosopher. He was robbed – he was coming from one town to another and he was robbed on the way. And he did not have a single PAI.

So he went to a farmer – he was a man of pride – and he said, 'I am hungry and I have been robbed. I would like to work for you – any work you can give me – so that you can give me something to eat and a shelter for the night. In the morning I will start moving again.'

The farmer took pity on him. He was a poor man and he had no work really but he could see this man's pride. So he said, 'Okay.' He took him into his house where there was a big pile of Irish potatoes and he told him, 'You have to sort them out. Make one pile of the biggest, another of the smallest, and just in the middle, of those which are between the two – neither big nor small.' He left.

After four, five hours he came back. Not even a single potato had been moved. And the philosopher was perspiring and was very anxious. The farmer asked, 'What has happened? You look so tired and so exhausted and I don't see that any work has been done.' The philosopher said, 'What you are talking about? The deciding, all this deciding, is driving me mad. Which one is the bigger and which one is the smaller and which one is just in the middle.... All this deciding is driving me mad. I have not been able to decide.'

If your life is becoming insane just look deep down – you will find that all this deciding is driving you mad too. What to do? What not to do? Where to go? Where not to go? All is unknown and mysterious. And whatsoever you do, there is doubt about whether this is right or not. If you don't do it there is doubt – maybe it was right. All this deciding.... If you want to push the river you will become insane.

Relax. Let God do it. Don't be a doer. This is one of the most fundamental principles of Sufism – don't be a doer, let God do it.

I have heard....

A Baptist minister rushed down to the train station every single day to watch the Sunset Limited go by. There was no chore he wouldn't interrupt to carry out this ritual.

Members of his congregation considered this eccentricity rather juvenile and asked him to give it up.

'No, gentlemen,' he said firmly. 'I preach your sermons, teach your Sunday school, bury your dead, marry you, run your charities, act as chairman for every drive you conduct. I won't give up seeing that Southern Pacific train every day. I love it! It's the only thing in this town I don't have to push!'

You need not push anything. You can just relax and let God do. You can become a vehicle, you can become an instrument – what in India we call *nimitta*. You can become instrumental.

That's what Krishna goes on teaching to Arjuna in SRIMAD BHAGAVAD GITA. The whole teaching can be condensed into one thing, into one essential point – that you need not be a doer. Let God do it.

Arjuna was worried, naturally, because he was thinking that it was a decision to be made by him – whether to fight or not, whether to kill or not, whether to go into this massacre or not. It was going to be a great war, many would be killed, it was going to be murderous. And he started thinking, and he became worried whether it was worth it. A great religious idea arose in his mind that this was too violent and meaningless and what was one going to gain by it? It was not worth it. He became very, very depressed by the whole idea. He fell into despair.

Krishna, his friend, his Master, his charioteer, argued long to convince him, 'Whatsoever is going to happen is going to happen. God has already decided it. It does not make any difference whether

you do it or not – somebody else will do it. These people you are seeing alive are already dead. Their death has already happened. You are not the one to decide whether they should live or die. Who are you? You cannot even decide about your own life, how can you decide about somebody else's life? God has decided it already. He has chosen you as an instrument. If he wants you to kill, relax, if he wants you to renounce, renounce, but leave the decision to him. Don't you decide – because through decision comes the ego.'

Krishna was not saying that you necessarily have to go into war, remember. That is a fallacy. Many people have thought that Krishna was forcing him to go into war. On the surface it looked like Arjuna was a pacifist and Krishna was a warmonger. It was not the case. Krishna was not saying anything about war in fact – and nobody knows whether this war ever happened. It may be just a parable... that is more of a possibility. It may be a metaphor.

But the message is immensely significant. The message is that you don't decide, you don't stand in the way, you disappear. If God decides that you renounce and go to the Himalayas, then you go, but let it be God's decision, not your own. Or if he wants you to fight, then it is perfectly okay. You are not responsible when you don't decide.

This is the life of a sannyasin. The life of a sannyasin is the life of one who has dropped deciding, who has relaxed, and who says, 'Let God do. I will function as an instrument. I will be a hollow bamboo. If he Wants to sing a song, he will make a flute of me; if he does not, I will remain a hollow bamboo. But I will be a hollow bamboo.'

You cannot sing any song on your own. All songs are his. And whenever you dance it is he that dances, and whenever you celebrate it is he that celebrates. Your life is not really yours, it is his life. All life is his.

So please, don't push the river. Relax in the rivet. The river is already going to the ultimate goal. It will take you with it.

The third question:

Question 3

WHY DOES HETEROSEXUAL RELATIONSHIP CREATE TROUBLE AND IS IT SOMETHING NEW OR HAS IT BEEN THE CASE ALWAYS?

It creates trouble because it is hetero. It creates trouble because it is between two opposite polarities. It creates trouble because it is between two different kinds of species – man and woman.

Man is one kind of species and woman is a different kind of species. They exist in opposite directions – hence the attraction. Opposites attract. The negative electricity is attracted by the positive electricity; the positive electricity is attracted by the negative electricity. If you put two positive poles of magnetism together they repel each other. They don't attract. The similar repels, the contrary attracts.

The woman is attracted to the man, the man is attracted to the woman, because they are opposite – yin, yang, day, night, life, death, earth, sky – they attract. But remember, the very attraction is

because of the opposition. They are opposite so they attract. When you come closer there are bound to be difficulties because you will be speaking different languages, you will be functioning from different parts of your being.

The woman functions illogically, the man functions logically. Logic and illogic don't meet. The woman is more poetic, the man is more prosaic. Their approaches towards life are different.

The woman is more interested in the immediate, the man is more interested in the far away. You can watch it in everything. The woman cannot believe why man is so interested in the moon and Mars. It looks stupid. What is the point? The woman is interested only in the neighbourhood; the neighbourhood gos-sip is her gospel. Man talks about great things, faraway things. The woman never raises those questions, those questions are irrelevant. She is interested in the immediate, the close by. The man talks about what is happening in Vietnam and what is happening in Korea and what is happening in Israel, and the woman talks about what is happening with the neighbour's wife, whom she is fooling around with, what is happening in the close-by world.

The man functions from the left hemisphere of his mind and the woman functions from the right hemisphere of her mind. They don't meet, they can't understand each other. They are attracted by each other but they can't understand each other. So there is a constant game of coming closer and going farther away. That is the problem – relating and being distant. Both continue.

You come close to a woman to a certain point where a meeting happens and then you start going away. You move like two pendulums – you come close and then you go far away, come close, go far away.

And this is nothing new – because man and woman are nothing new.

Listen to this small story.

The Lord called Adam from the Garden of Eden and spoke to him. 'I am going to teach you to kiss.'

'What is kiss?' asked Adam.

'You go to Eve and you place your lips on hers.'

Adam did this and returned shortly.

Now, said the Lord, 'I will teach you to make love.'

'What is love?'

And the Almighty explained to Adam, and Adam left to try what he had learned. Very soon he came back.

'Lord,' said Adam, 'What is a headache?'

That's how it goes. So when your woman says that she has a headache, don't bother her. It is not something new. It started with Eve – and the very first day Adam made love to her.

Then there is a constant effort to dominate. That too is natural – natural as long as man remains man and woman remains woman. The man wants to dominate the woman in his own way, in his muscular way; the woman wants to dominate the man in her own feminine way – by tears, by crying, weeping. Those are her strategies. Just as you have muscles, she has tears. And it almost always happens that muscles are defeated by tears – because the softer wins over the harder.

This is bound to be so because whenever two persons are there, fear arises that the other may dominate. So before the other starts dominating you have to plan. This is very unconscious. This is not done deliberately, it is instinctive, it is natural, biological. It is built-in. One remains afraid the other may start dominating – and then? So it is better to dominate before the other starts any kind of domination. There is bound to be a constant conflict.

Unless a woman and a man understand the whole structure of this polarity very deeply; unless they become meditators; unless they meditate on their own innermost desires, power trips, egos; unless they understand how their minds function; unless they understand how their minds function mechanically – it is not possible to remain in silence and peace. Conflict will continue.

Man and woman are intimate enemies – enemies and yet intimate. There is great pull and great attraction – because of the unknown, the unfamiliar, the uncharted, the mysterious. But for the same reason, there is conflict.

If your woman is with you then you start feeling: how to be alone? When you are alone, after a few days you start a great thirst and hunger for your woman – how to be with her? If you are alone, appetite arises for love; if you are with somebody, the appetite disappears and you start thinking, 'Why not go to the Himalayas and sit silently in a cave? Why go on bothering with this nonsense?'

Just a few days ago Ramananda wrote a letter to me. First he used to live alone, then he got tired of aloneness – naturally. Everybody gets tired of aloneness, gets fed up with oneself. Nothing else to do, nowhere to go, nobody to look at, nobody to be with, nobody to hug, nobody to care for you or to care about. He got tired and started looking for a woman – and when you look for trouble it comes!

So then came Vani from faraway Germany, and they were both happy – as stories go. They were both happy. Then things started getting entangled, and there was conflict and fight and nagging – all natural things. Then for two days Vani was ill and Ramananda was alone again. He enjoyed those two days like anything! He wrote me a letter: 'Osho, to be alone is so incredible, so beautiful, I have never known that aloneness is so beautiful.' I told him, 'Wait, Ramananda! Just a few more days and you will start hankering.'

And this goes on and on, again and again.

One has to understand. One has to understand how one functions, man or woman, and how the other functions. And don't be too personal about it. It has nothing to do with you. It is just the man's mind and the woman's mind, it has nothing to do with Ramananda and Vani. It is basically biological. You have to understand it very impersonally, only then can you go beyond it, only then can you transcend it.

Watch every move that you make and watch every move that the woman makes. Listen to the deepest instinct, to what is happening. Don't throw the responsibility on the other and don't start feeling guilty that you are doing something wrong. Nobody is doing wrong. It is simply natural.

But one can go beyond nature because there is a super-nature too. I am not saying that you are condemned to be natural, that you will remain always natural, no. With understanding one becomes wiser, wiser than nature. One becomes more meditative than nature allows. And through that understanding there comes a liberation.

But that liberation is so alchemical that it transforms you totally, radically. Then you are no more a man and your woman is no more a woman. Then you both become more like two spirits – man, woman, seem irrelevant. And when a man is no more a man and a woman is no more a woman that means they are no more confined to their biologies, no more confined to their bodies – because the difference is only in the body. Beyond the body there is no difference. Hidden behind, you are the same. It is just the body, the medium, that makes the difference. Once you have started learning how to go beyond the medium, how to transcend biology, physiology, then you have become only two spirits.

And only two spirits can live in communion forever. Then there arises a new kind of love which I call friendship. Friendship is higher than your so-called love. Your so-called love is full of hate; friendship is pure love. All hate has disappeared. All conflict, nagging, fighting has disappeared. All desire to dominate, possess, be jealous, has disappeared. Friendship is pure love. All that was not needed is no more there. All that was non-essential has, been left behind. Only the essential fragrance.

Friendship is the fragrance of love. And remember that unless you and your wife become friends, you will never be at peace.

The fourth question:

Question 4

CAN WE NOT LOVE AND ACCEPT OUR HEAD, OUR MIND, OUR EGO, AS PART OF THE WHOLE LIFE? WHY REJECT THEM?

I have not told you to reject them. How can you reject something which is not? I have been telling you only to see, to look into them. I am not telling you to reject them – rejected they will remain, rejected they will remain deep in your unconscious, repressed. They will remain. Rejection means repression. What will you do? Rejected they will not disappear, they will move into the dark corner of your soul and they will function from there.

No, I am the last person to tell you to reject. I don't say 'reject the darkness', I only say 'bring light'. Bring a lamp and see around – where is darkness? It disappears. It is not to be rejected, it cannot be rejected.

Look into your ego and it starts disappearing. Not that you reject it, not that you do anything to it – with just a deep insight into it, it disappears. It exists only because you have not looked into it.

It is like a shadow. You are walking and the shadow follows you. Now, if you are alone and in a desert, or in a cemetery, and you become afraid that somebody is following you, you start running. And the more you run, the more the shadow runs with you. Then you become even more afraid and the logical mind will say 'Run faster.' This way you will not be able to win. Go faster and faster! But how are you going to win? You can go as fast as you can but the shadow will be with you.

All that is needed is to stand and turn around – a hundred and eighty degree about-turn – and look into the shadow. There is nobody. it is your shadow. It is just a shadow. A shadow means nothing. It exists not. That very moment the shadow has disappeared.

By disappearance I mean it will not affect you any more. It will not be powerful over you any more. It will not make you frightened any more.

You say: CAN WE NOT LOVE AND ACCEPT OUR HEAD, OUR MIND, OUR EGO, AS PART OF THE WHOLE LIFE? It is impossible because the very mechanism of the ego is that the part tries to pretend, the part tries to claim that it is the whole. That is the whole problem. The ego says 'I am the whole.' The ego is not ready to accept that it is only a part. The ego says 'I am the king and I am the whole.'

How can you love the ego and accept it as a part? That is the very thing the ego denies. It says 'I am not the part, I am the whole.' The part claiming to be the whole is what the ego is all about. The head claims 'I am the whole.'

CAN WE NOT LOVE AND ACCEPT OUR HEAD, OUR MIND, OUR EGO, AS PART OF THE WHOLE LIFE? No, there is no way. You will have to look into the ego. When the ego disappears you will know what the whole is – otherwise the ego goes on pretending that it is the whole. And you will never know the whole.

When the ego has disappeared, when no part claims to be the whole, then the whole comes into existence, starts functioning on its own. Then there is great accord, great harmony.

And you cannot love the ego because who are you? The ego says that you are not separate. The ego claims your totality. The ego is your identity. When you say 'Can I not love my ego?' do you think you have two 'I's? 'I' and the ego? Who is going to love whom? It is a trick of the ego. The question is from the ego. The ego is trying to befool you. The ego is saying, 'Why destroy me? Can't you love me?' But who are you? If you know yourself as separate from the ego then the question will not arise. Then you have come to be your soul, you have attained to your centre. And in that very attainment there is no ego, there is nobody left to love.

And if you think that you can love the ego then you are not. This is the dilemma. If the ego is, you are not. If you are, the ego disappears. They cannot both exist together, just like darkness and light cannot exist together.

And you ask, 'Why can't one love the ego?' The ego is the destroyer of all possibilities of love. It kills the heart. It makes it impossible to love. Love disappears. You become a desert, a wasteland. Love no longer grows in you. How are you going to love the ego? Love is not there. If you start being loving you will find the ego disappearing. If love starts flowing in you, you will not find any ego in yourself. Then the heart will become your centre.

That's what Sufis call heart-wakefulness. Then the heart wakes. And the moment the heart wakes, the head disappears. The head can function only while the heart is asleep.

It is – as Gurdjieff used to say – as if the master of the house is asleep and the watchman pretends to be the master. If somebody comes, the watchman talks as if he is the master. And the master is

asleep. Then the master awakes and he comes out – the watchman again becomes a servant. He is no more a master. He cannot pretend. The master is present.

Have you not seen it happening in a class of small children? The master is not there, the teacher is not there, and they are all shouting and screaming and doing a thousand and one things. And then comes the master. Suddenly they are sitting at their desks. Everybody is reading very concentratedly, as if there had been no noise, no chaos. What has happened? His very presence has been a transformation.

It happens exactly like that inside you. When you are awake, ego disappears. Then your head and your mind become your servants. You cannot accept them, you cannot reject them, you have only to understand them. And then all happens of its own accord.

The last question:

Question 5

I HAVE BEEN STUDYING RELIGIOUS LITERATURE FOR MANY YEARS AND FOR THREE YEARS I HAVE BEEN STUDYING YOUR BOOKS TOO. AND THROUGH ALL THIS STUDY I HAVE PROGRESSED A LOT ON THE PATH. OSHO, WOULD YOU SAY SOMETHING ABOUT WHAT I SHOULD DO NEXT?

What are you talking about? Path? You are on the path just by studying books?

It is not possible. Through books one never comes to the path. Through books one only hears rumours about the path – just rumours that the path exists, that the path is, that the path is possible, perhaps somewhere the path exists – that's all. Books can only give you rumours, they cannot put you on the path.

And that's what I go on saying to you every morning – that knowledge is a barrier, that one never comes to God by learning. One comes by unlearning; by not becoming knowledgeable but by becoming innocent. One has to burn one's scriptures, my books included. One has to burn all language, verbalisation, thinking. Only then does one come to the path, not before it.

And you are asking: I HAVE PROGRESSED A LOT ON THE PATH. WHAT NEXT? You have not even dreamed about the path.

A woman was seriously ill. Her husband summoned the doctor, who dashed inside the sickroom and came out a minute later asking for a chisel. The stunned but anxious husband didn't ask questions. He found a chisel.

Minutes later the doctor poked his head out and asked, 'You got a hammer?'

The husband was puzzled, but not wanting to doubt the doctor, gave him a hammer. Five minutes later out came the doctor asking for a hacksaw.

By now the husband was completely upset and screamed hysterically, 'Doctor, you asked for a hammer, a chisel and a hacksaw. What are you doing to my wife?'

'What wife?' asked the doctor. 'I'm trying to open my satchel!'

You have not even opened your satchel yet. What path are you talking about? The doctor is just opening his box. Scriptures can't help you more than that. And there is every possibility that whatsoever you read in the scriptures may not be in the scriptures at all.

How can you read something that you don't know already? You can read only that which you know. So people go on reading themselves in their books. They don't read the books. When you read my books you cannot read them. You will be reading only something about your own mind into it. You will interpret it in your own way. You will be the interpreter.

To understand what I say, you will have to enter with that state of mind from where it is said. To understand Christ you will have to attain to Christ consciousness. To understand Krishna you will have to attain Krishna consciousness. Just by learning, you will not be able to understand – you will misunderstand. All your interpretations are going to be wrong. They will be your interpretations out of your ignorance and out of all your kinds of stupidities.

Parson Sloan, with a nervous habit of winking his eye, was sent by his parish to New York City.

Sloan asked the taxi driver for a good hotel – as he winked – and the cabbie mistook the wink and took him to a bawdy-house.

The parson asked the madam for a nice room – as he winked – and she took him by the hand to a room filled with her girls, telling him to take his pick.

But Parson Sloan said – as he winked – that he didn't want any girls.

The madam went to the head of the stairs and shouted, 'Oh, Clarence, here's one for you!'

People understand only according to their state of mind. And that is natural. It has to be forgiven.

But listening to me, reading my books, you have not even understood a simple fundamental that I go on repeating: that through knowledge knowing is not possible, through knowledge wisdom is not possible.

Your question reminds me of this small anecdote....

Farthington and Smythe, two Englishmen, went on holiday to Ireland. Farthington had a reputation for tactlessness, so Smythe warned him not to say anything disparaging about the Catholic Church.

One evening they were playing darts in the local pub when news came over the radio that the pope was ill. Immediately everyone crowded around the radio to listen.

'Oh, to hell with the pope,' said Farthington. 'Let's get on with the game.'

He woke up in the hospital to find Smythe sitting next to him. 'I warned you not to say anything about their religion,' said Smythe.

'Yes, I know,' said Farthington. 'But you didn't tell me the pope was a Catholic.'

CHAPTER 13

Judge Ye Not

23 August 1977 am in Buddha Hall

HASAN OF BASRA RELATES:

'I HAD CONVINCED MYSELF THAT I WAS A MAN OF HUMILITY AND LESS THAN HUMBLE IN MY THOUGHTS AND CONDUCT TO OTHERS.

'THEN ONE DAY I WAS STANDING ON THE BANK OF THE RIVER WHEN I SAW A MAN SITTING THERE. BESIDE HIM WAS A WOMAN AND BEFORE THEM WAS A WINE-FLASK.

'I THOUGHT, "IF ONLY I COULD REFORM THIS MAN AND MAKE HIM LIKE I AM INSTEAD OF THE DEGENERATE CREATURE WHICH HE IS."

'AT THAT MOMENT I SAW A BOAT IN THE RIVER BEGINNING TO SINK. THE OTHER MAN AT ONCE THREW HIMSELF INTO THE WATER WHERE SEVEN PEOPLE WERE STRUGGLING, AND BROUGHT SIX OF THEM SAFELY TO THE BANK.

'THEN THE MAN CAME UP TO ME AND SAID, "HASAN, IF YOU ARE A BETTER MAN THAN ME, IN THE NAME OF GOD SAVE THAT OTHER MAN, THE LAST REMAINING ONE."

'I FOUND THAT I COULD NOT EVEN SAVE ONE MAN, AND HE WAS DROWNED.

'NOW THIS MAN SAID TO ME, "THIS WOMAN HERE IS MY MOTHER. THIS WINE-FLASK HAS ONLY WATER IN IT. THIS IS HOW YOU JUDGE, AND THIS IS WHAT YOU ARE LIKE."

'I THREW MYSELF AT HIS FEET AND CRIED OUT, "AS YOU HAVE SAVED SIX OUT OF THESE SEVEN IN PERIL, SAVE ME FROM DROWNING IN PRIDE DISGUISED AS MERIT!"

'THE STRANGER SAID, "I PRAY THAT GOD MAY FULFIL YOUR AIM."'

JESUS says, 'Judge ye not.' His statement is absolute, with no qualifications. It is categorical. He does not say, 'Don't judge wrongly,' he simply says, 'Judge ye not.' Don't judge at all. He makes no distinction between right judgement and wrong judgement. His statement declares that all judgement is wrong. Judgement as such is wrong.

This is a tremendously powerful statement – and the same is the attitude of Sufism about life. A real man of God has no judgement. He can't judge. It is impossible for him to judge. Firstly, to judge you need to be an egoist. The ego is a must. Judgement is possible only if you are standing egocentrically. If you have no ego left, who is going to judge? And how? And in comparison to what?

The real man of God exists as a nothing. He is emptiness – what Buddha calls SHOONYATA. He is non-being. Inside, in him, there is no one except God. He is one with the all. He cannot make a distinction of 'I' and 'thou'. He cannot stand against the 'thou' in any way. Because there is no 'I' left, there cannot be any 'thou'. He is one with all. With a thief he is a thief; with a saint he is a saint. He cannot stand against, he cannot even stand for – because to stand against or to stand for, you need an ego. That is a basic requirement. He cannot judge because he is not.

When Jesus says, 'Judge ye not' he is saying, 'Please, disappear.' The judgement won't allow your ego to disappear, it will keep feeding it, will keep strengthening it. So those who judge become very, very egoistic. They are not the religious people, not the people of the path.

The second thing: to judge, you need criteria, rules, paradigms. Rules come from the past, rules come from history – and life always go on transcending history. History is where it once was, but it is no longer there. So all rules are inadequate. They belong to the dead past, they have nothing to say about the alive present.

Martin Luther has said that faith is based in history. That is an utterly absurd statement and very unchristian. Faith is not based in history, faith is based in your own experience of life herenow. It has nothing to do with the past. The past is no more. The past is nothing but footprints on the banks of time. Life has moved from there just as sometimes a snake moves out of its old skin. To judge the alive snake by the dead skin would be foolish; to judge man by history is nonsense.

But without history there is no other criterion. You cannot judge from the past because it is no more, you cannot judge from the future because it is not yet, and by the time you find a criterion to judge man in the present, the present will have become past. It is changing each moment.

Life is a process, a flux. Life is unpredictable. No rule contains it. No rule can contain it. It is uncontainable. It has an absolute freedom. It goes on moving in new directions, new ways. It goes on finding new pastures of joy and bliss and ecstasy.

Rules come from the past, that's why every society has different rules – because every society has a different history. Hindus have lived in one way, in one kind of climate, in one country; Mohammedans have lived in another way and in another kind of climate: Tibetans have lived in a totally different way. Their histories are different, that's why their moralities are different, that's why their rules are

different. Those rules are all arbitrary. They are utilitarian. They have nothing of reality in them. Yes, they help, at a certain moment in time, but once life has moved beyond that moment they become just hangovers, ugly, burdening, heavy. They make you dull.

Martin Luther is not right. He was not really a man of God, he was more of a politician, more of a protestant – protesting, fighting – more of a revolutionary. He did not have a religious consciousness.

Faith is not based in any history, faith is based in experience. And when I say experience I mean 'experiencing' – because once one experience has become complete, it is past. While you are in it, pulsating, alive, throbbing, dancing, only then, only then and there can you contact God. And with that contact arises faith. Faith is not a conditioning, it is your own experience of the divine in life.

So remember, faith does not have a base in the history of the race. It does not even have a base in your own autobiography, it is not autobiographical. The real man of faith has no autobiography.

That's why in the East we have a tradition that the sannyasin should not write his autobiography – because he should not think in terms of autobiography. If you ask a sannyasin from where he comes, he will laugh; to what society he belongs, he will laugh; what his old name was, he will laugh. He will not give you any clue about his past. Yogananda is the first Hindu sannyasin who has written an autobiography – THE AUTOBIOGRAPHY OF A YOGI – otherwise, the sannyasins have always insisted that they don't have any past. They efface their past. They have only the present; the now is all that they have – hence the freedom, the absolute freedom, of the sannyasin. Because he has no past he is not imprisoned anywhere. He has no autobiography.

Just think – if you can drop your autobiography completely, how free you will become in that very instant.

And that is the meaning of my sannyas too. When I give you sannyas, what I am in fact telling you is to drop your history, drop your autobiography. Now be connected with your past no more, become discontinuous with it. Now live the moment, and live the moment with clarity, intelligence, awareness, love, but not according to rules. Rules come from the past; love arises herenow. Intelligence is herenow; rules come from the past.

And always remember, a person who lives through rules is bound to be unintelligent. In fact, to live according to rule is just a way to avoid intelligence. Then you can afford to be stupid. There is no problem. The rule takes care. You don't feel responsible. You are simply following a certain dead rule, you are following it perfectly. Then you need not be intelligent. What is the point of being intelligent?

When you go to the church ever Sunday you don't go out of your own inspiration, you simply go as a rule. You say a certain prayer that has been given by tradition down the ages – you simply repeat it. You are a gramophone record. It is not in any way connected with you and your heart, it is not your pulsation, it is not your vibe. It is not you, it is tradition speaking through you. It is other people's voices ringing through you, resounding through you. You are just an echo – how can the echo be intelligent?

People who don't want to be intelligent become followers – followers of tradition, followers of scriptures, followers of rules and regulations, rituals.

An intelligent person has no rules, no rituals – and I don't mean that he is insane and I don't mean that he is irresponsible and I don't mean that he will hurt others, no, not at all. In fact, just the contrary is the case. Because he lives intelligently he cannot hurt anybody. The people who follow the rules are always violent people. Violence comes out of stupidity; non-violence is a flowering of intelligence. Intelligence and love always go together. The more intelligent you are, the more loving you are; the more loving you are, the more intelligent you are. They are two aspects of the same coin.

By intelligent I don't mean intellectual, remember. The intellectual is not the intelligent person, the intellectual is again living in the past. He can recite the Vedas but he cannot create a single RICHA, a single poetry of the quality of the Vedas. He can recite the Geeta or the Koran or the Bible but he cannot sing a single song of the quality of the Geeta. He cannot express himself in any creative way – the way Mohammed did. His utterances are borrowed, his utterances have no life in them; his utterances have no heart to beat, they don't breathe. They don't have that aliveness that Jesus' utterances have. He will be intellectual, he will be a pundit, a scholar.

And through being intellectual you can deceive yourself and others that you are intelligent. Intelligence has nothing to do with intellect. Intellect is part of memory, intelligence is part of your heart. They are totally different phenomena.

Sometimes you can find a farmer, a woodcutter, a fisherman, who is very intelligent – but not intellectual, certainly not intellectual. He may not know anything about the scriptures and the theories and the philosophies.

All Jesus' apostles were non-intellectual people, but they were immensely intelligent. To be with Jesus one needs intelligence not intellect. Those people were simple people but they had clarity, they could see the radiance of Jesus, what had happened. The professors could not see it; the fisherman, the woodcutter, the gardener, could.

The rabbis could not see it. They thought that this man was mad, they thought that this man was dangerous. They compared notes with the past and they thought that this man was not fulfilling the old law. In fact, they thought this man was against all laws, all regulations, all rules; this man was a danger to society.

And yes, this man was a danger to society – because the society that has existed up to now is not worth calling a society. It is an ant heap. It is an anonymous mass. People are lost in it, drowned in it. People have lost their souls in it, drowned in it. People have lost their souls in it.

When a man becomes part of the mass he has forgotten himself completely. A man has to be a man; a man has to be an individual; a man has to have his own life, his own life-style; a man has to have his own way of doing things, his own uniqueness – only then does he fulfil himself, only then does he come closer to God. God loves the creators, not the people who are lost in the anonymous mass and have become part of society, of history, of race, of religion, of church. God would like you to see, to be yourself.

A Hassid Master, Joshua, was dying and somebody told him, 'Remember Moses so that he can help you. You are going to die, remember Moses.'

Joshua opened his eyes, laughed, and said, 'Stop all this nonsense! Sooner or later I am going to be encountering God. It is a question of a few minutes or a few hours at the most. I am on my death-bed. Stop all this nonsense. I will be standing before God and God will not ask me, "Joshua, why are you not a Moses?" He will ask me, "Joshua, why are you not a Joshua?"'

Yes, God will ask you why you are not you. Why are you somebody else? By being somebody else you remain unfulfilled. By being somebody else you are a traitor to God.

So the real man of God lives his own life, lives intelligently, lives lovingly, lives understandingly, with great compassion – but he has no fixed rules. He is liquid. He is not frozen. How can he judge? Against what? And how?

Just think of it in this way.... If you are a born Jaina or a Buddhist – born, I am saying, not one who has really attained to Buddhahood, not one who has tasted something of Buddhahood or Jainahood – if you are born a Jaina or a Buddhist and you see Jesus sitting with his friends, drinking wine, what are you going to think? Won't you judge? You will immediately judge that this man can't be the Son of God. Mahavira never drank wine, Buddha never drank – not even in his dreams – and this man is drinking wine.

If you are a Christian, born a Christian, and you see Mahavira standing naked you will think he is crazy or something. 'Jesus was never naked. This man has gone neurotic. This is not the way a man of God should be. Never in the history of Christianity has there been a naked mystic. So what is he doing, this man Mahavira? He must be wrong.'

This is how we go on judging. We have a certain pattern, a certain idea, transferred to us by our history, by our race, Church, religion, and then with that idea we are prejudiced, with that idea we think we have a PRIORI knowledge of what should be the case. Then we can judge.

A man of God has no fixed rules and ideas. He belongs to no history, to no race, to no religion, to no church. He belongs only to his innermost core. He has nothing there as a fixed idea so that he can judge. A real man of God will be able to see Jesus and recognise Jesus even when he is drinking wine with his friends. And he will be able to recognise Buddha and he will be able to recognise Mahavira in his nakedness and he will be able to recognise Krishna playing on his flute with his girlfriend dancing around him. Now if you are too much of a Christian you think the man of God has to be always on the cross. That is just one instance; it happened once that Jesus was on the cross. But that is not the rule. There is another possibility also – Krishna playing on his flute, arrayed in beautiful clothes, decorated beautifully, dancing. Now you cannot conceive of Christ dancing.

If you are too fixated upon Christ you will not be able to see what is happening in Krishna. Or, if you are too fixated on Krishna you will not be able to see what is happening in Christ. God manifests in millions of ways – in Christ and Mahavira and Buddha and Mohammed and Zarathustra and Lao Tzu – millions of ways. And all ways are his.

But to recognise that you will need great intelligence. and the first step towards intelligence is to drop all a priori ideas, prejudices, to drop all that has been given by others to you, to drop all the dust from your mind so that you can become a pure mirror and you can reflect.

First, the man of God has disappeared as an ego; there is no 'I' to say anything against or for. Second, he has no fixed rules so he cannot weigh who is doing right and who is doing wrong. Third, a great acceptance has arisen in his soul, total acceptance has arisen in his being. All is good because all is from God. Yes, he can bless the whole because he is so blessed by the whole. He has no judgement. That is the meaning when Jesus says, 'Judge ye not.'

So remember, there are no right judgements and no wrong judgements – judging as such is wrong. Drop judging. And if you can drop judging you will be surprised how many burdens, how many rocks from your heart have been dropped. You will feel weightless. You will almost feel like flying. You are chained by your prejudices, you are chained by your past – that's why you feel life as being so heavy. Life is not heavy, it is your carrying of the past that is making it heavy.

That's why children are light and old people become very heavy – because the children have no autobiographies yet. As they grow up they will start gathering, accumulating junk – experiences, knowledge, this and that – and sooner or later they will be drowned in their own past.

Judgement is moral and morality has nothing to do with religion. That misunderstanding has to be dropped. People always confuse morality with religion. Morality has nothing to do with religion; a moral man is not necessarily a religious man. An atheist can be moral, perfectly moral. You can find the moral man in Soviet Russia – there is no need for the moral man to be religious.

A religious man is a new dimension.

Morality is a need of the society. The society needs rules and regulations, the society needs distinctions between what is right and what is wrong and what is good and what is bad. It certainly needs them – because people are so asleep. To manage these sleepy people you need some demarcations. You have to give them some fixed rules otherwise there will be chaos.

The religious man can drop his morality because now he has his own eyes; he need not have any other guides. His eyes are enough. It is as if you were blind and you used to have a stick with which to walk around, to grope your way, to find your way... then one day your eyes open. Will you still carry the stick? You will throw it away. Now it is meaningless, now you don't need to grope. Now the walking stick is no longer a help, it will be a burden.

So is morality – it is a walking stick for a blind man. For those who have decided to remain stupid, morality is needed, but for those who have decided to stake everything and become alert and aware, morality is no longer needed. A person who is aware is spontaneously moral. He need not carry any morality around him, he is simply moral. Not that he tries to do good, no, not at all, but whatsoever he does is good.

See the distinction. It is of immense import. The religious man is one who is not concerned with doing good but whatsoever happens through him is good because he has surrendered himself to God and all is good through God, through surrender to him. He cannot do wrong. It is not possible. It is impossible to do wrong when you are alert. It is as impossible as to walk through the wall or to try to walk through the wall when your eyes are open. You will find the door! It is as simple as that.

But a blind man sometimes tries to get out through the wall. He cannot. There is no possibility. But a blind man is a blind man; he cannot see where the wall is and where the door is. The religious

man is one whose eyes are open and he sees where the door is. Then there is no need to carry any idea that one should always go through the door – one simply goes through the door. When you know, that very knowing becomes your virtue.

Socrates says, 'Knowledge is virtue' – a very pregnant statement. To know is to be right, to know is to do right. Through knowing, right comes on its own like a shadow. Virtue is a by-product of right knowing. It need not be practised. If you practise it, it is false. The practised morality is a false morality, it creates only hypocrites. Morality is that which is not practised at all – it happens simply because you know, your eyes are open, you can feel, you are sensitive, so the wrong cannot happen any more. The religious person is neither moral nor immoral, he is simply religious. Religion is a higher standpoint than morality. Morality is an effort to pretend to be religious.

With no morality, judgement goes. When morality goes, judgement goes. If morality is there you will always be judging: that's why the moralists, the puritans, are continuously judging. Their whole day and night – twenty-four hours – is of judgement. They are comparing, always looking. They are Peeping Toms. They are looking into everybody's life – what are you doing and who is doing wrong? Their whole life is that of continuous inspection. These are ugly people. It is very difficult to live with a moralist, he is utterly boring. He is dull and dead and he creates a dull and dead atmosphere around himself. Unfortunate are those who have to live with moralistic people, because those moralistic people sooner or later will poison them too.

The moralist creates guilt and guilt is the cancer of the soul. Once you become guilty you are ill and it will be very difficult for you to regain your health again. But all the so-called religions – which are not religions but only moral standpoints – have done that harm.

Jesus' statement 'Judge ye not', when looked at meditatively, is one of the most revolutionary statements ever made.

Judging takes it for granted that man exists for the rules. That is putting things upside down, that is putting things into complete disorder. Man does not exist for the morals, the morals exist for man. Man is not the means, man is the end. But the moralist always thinks that the rule is more important than the man. The man can be sacrificed for the rule but the rule cannot be sacrificed for the man. The rule becomes more important.

This is a very sorry state of affairs. The rule cannot be more important than the man. The rule exists to help man, otherwise it is as if you sacrifice the blind man for the walking stick. Yes, the walking stick is helpful but it is not the end or the goal.

Watch how you judge people. When you judge people, are you not making the moral principle the end? Are you not condemning the man and praising the principle? Things should be put in the right order. Principles are there to be used. They are arbitrary. They are only conveniences. They have no intrinsic value. When times change, when circumstances change, when man attains to new ways of being in life, they have to be dropped. They should be dropped, they should be dropped immediately. They should not become a burden on humanity.

Rules go on living – but times have changed. The Hindu code of life was written five thousand years ago. It is still the ideal. In these five thousand years, how much water has flowed down the Ganges?

Everything has changed. Nothing remains the same as it was in the days of Manu – Manu wrote the code and it is still being followed. It is utter nonsense to follow it now. It has nothing to say to this age and to this man and to this time. And Manu is not responsible because whatsoever he wrote was meaningful – meaningful in his time. If he comes back he will not be able to believe how foolish people can be. 'Why are you following these rules now?' he will say. 'Who told you to follow them? Life has changed. Life is no more the same. Nothing is the same anymore.' But those rules continue.

Moses has given a certain pattern of life to be lived, hut it is point. It is irrelevant. But people go on following it. We are worshippers of the dead, we are worshippers of all that becomes irrelevant. We don't look into life. Each and every moment one has to look into life and find a way through it. One has to respond to life, not to dead codes.

Jesus is two thousand years old, Buddha is two thousand, five hundred years old, and the Jaina code of life is one of the most ancient codes, nearabout five thousand or seven thousand years old.... Modern man is burdened. If you follow it, it is inadequate; it makes it impossible for you to live. If you don't follow it, you start feeling guilty. So both ways it is destructive. If you follow Manu, Moses, Mahavira, you will be a museum piece; you will not be herenow, you will not be relevant at all. You can go and see the Jaina munis, the Jaina monks. They are irrelevant. They should be discarded. They belong to the dustbin. They are no longer relevant to the time. They are just corpses.

If you follow the rule this is bound to happen. You will not be contemporary. You will be a contemporary of Manu or Mahavira or Moses but you will not be a contemporary of mine, you will not be contemporary to the society and world you are living in, you will not belong to this twentieth century. To belong to this century all the past centuries have to be dropped. And if you cannot do it.... It is impossible to do it. It is so difficult to do it that nobody can do it perfectly. How can you belong to a five-thousand-year old code and live in the twentieth century? It is such a feat that although you can try your best you will always remain imperfect and will always feel as if you are falling short. And the guilt... you are not being as good as you should be, you are not a really religious person. It will be like a wound and it will make your life a misery.

Very few people try to follow these rules. People have simply found a way to pay lip-service to them. This is just to protect themselves. But even the lip-service to them. This is just to protect themselves. But even the lip-service does harm because deep down you think that they are right and you are wrong – if you are not following them then you are wrong. And the idea that you are wrong will make you shrink, will make you close, will not make you open and will not give you the thrill and the joy that is needed to grow.

One has to accept one's reality so totally that there is no guilt, not even a shadow of guilt. Only then does one flower and bloom. Only a guiltless person blooms. And when I say 'be guiltless' I don't mean follow these rules and don't commit any sin then you will be guiltless. Nobody can do that. When I say 'be guiltless' I mean drop all the rules which create guilt. Be without rules. Trees are existing perfectly without rules; they are guiltless. Stars are existing without rules; they are guiltless. Be natural, be guiltless – with only one difference.

That difference is that you have to be aware. Trees cannot be aware; they are guiltless but not aware. That's why they are in God but they cannot know that they are in God. Stars are guiltless but

not aware. So they move in God, they move far more smoothly, far more totally in God than we do, but they cannot know it. They remain unconscious.

This is man's dignity and man's potential – to be in God and to be fully aware, to be in God, consciously. This brings the greatest joy, the celebration.

'Judge ye not.' And this statement of Jesus is not only concerned about others – this is the last thing I would like to remind you of. A few people start thinking, 'Okay, we will not judge others. If somebody is passing and doing something we will say, "We are not concerned. This is his business. Who am I to judge?"' Yes, it is possible not to judge others, but if you go on judging yourself it is the same game being played on another plane. First you were judging others, now you start judging yourself – 'I have done this wrong. I should not have done this. Tomorrow I will improve upon myself. I have to evolve and become spiritual...' and this and that. You have ideals and you think you have to fulfil them. So you may not judge others but you judge yourself. It is the same. Now you will be destructive to yourself.

'Judge ye not' simply means 'judge ye not' – neither the other nor oneself. Judgement has to disappear. Be without judgement and see what great joy comes to you, what great ecstasy starts exploding in you.

Before we enter this beautiful story a few things that will help you to understand it....

There are three possibilities between the subject and the object, between the inner and the outer. The first possibility is that of the politician, the moralist, the priest. The politician is only interested in how to manipulate people. His only interest in the other is how to manipulate him, how to dominate him, how to become powerful over him. He is not concerned with anything else. His trip is that of power – how to control people. If he says something he says it with that idea. He is not concerned about truth.

That's why politicians have to go on telling lies, to go on promising things which they know they cannot fulfil, which they know are not possible to fulfil; but they go on promising because that's what you need, that's what you desire. And if they want to manipulate you they have to tickle your desire, they have to buttress you, they have to show you beautiful dreams. The politician talks in order to manipulate the other, the other person. His whole concern is exploitative.

And so is the priest's. It is not very different. He also tries to manipulate the other. His idea of power is not of this world, his idea of power is of that world – but it is of power. He also wants to dominate... in the name of God.

The politician and the priest are not very different, that's why they have always been together. There has been a conspiracy between the priest and the politician to dominate people. In the old days it was so and today it is so. The politician and the priest have always been conspiring together against people. The priest used to say to people that the king was from God and the king in his turn would go and touch the feet of the priest. This is the conspiracy. They have a mutual understanding. They decided long before that their goal is the same. And they have a line of demarcation – the priest should rule the peoples' souls and the politicians should rule the peoples' bodies. The politicians should not interfere as far as soul matters are concerned and the priests should not interfere as far as body matters are concerned. This was an understanding and a conspiracy.

This is one way of relating to people. The other way of relating is the way of the poet, the painter, the artist, the singer, the dancer. He is not concerned with manipulating, dominating – not at all. In fact, he is not much concerned with the other. His expression is subjective; it is an outpouring of his being. The politician, the priest, are objective. Their goal is the other. The artist, the poet, the painter, the dancer, is not objective. He is subjective.

He talks, relates, but his talking and relating is an inspired ejaculation, his explosion. If he wants the other there, he only wants the other to be an audience so that the other can also enjoy. The poet wants to share. The dancer dances. If he wants you to be there it is only so that the dance can be shared with you. He has some joy and he would like to relate it. He would like it to be spread to everybody. He has some fragrance and he wants to give it to the winds so they can take it to the farthest corner of the world.

But he is not interested in dominating – that's why the poet has remained very poor, the painter has remained poor. They have remained powerless. They don't have any power. They are the most non-violent people, and powerless.

I have heard that a man went to his physician and he said, 'For many days I have been suffering from constipation.' The physician prescribed some medicine. The man was so poor that he said, 'I cannot purchase it.' So the physician gave him the medicines from his own money.

After two or three days the man came again and he said, 'Nothing has happened. Still the constipation continues.' The physician was puzzled. He said, 'This medicine functions absolutely.' And the man was looking so poor, so exhausted that he asked, 'What kind of work do you do?' He said, 'I am a poet.' And the physician laughed. He said, 'Why didn't you say so before? Now take this money – first go and eat.'

This has been the situation. The poet is poor, the painter is poor. When somebody wants to become a poet, the family thinks a calamity has happened. They are neither priests nor politicians. They are not concerned with the other in order to dominate them, to be powerful over them. If they invite you it is an invitation. If you come to them they are very happy and grateful to you. They have some gift. They want it to be shared. But they are subjective.

The politician is interested in the other, the poet is interested in himself. Both are half half, unbalanced. Both are part, not the whole.

The third possibility is the mystic, the saint, the sage. He is whole. He is neither subjective nor objective. Subject and object meet in him. 'I' and 'thou' meet and become one. He is not interested in manipulating, in overpowering, and he is not interested in sharing some poetry with you, no. He has some truth – not only poetry, not only a dream, not only a beautiful painting. He has God himself to be shared. But his sharing is such that it can be shared only when you become one with him and he becomes one with you.

The poet can share his poetry, there is no need to become one with him. Only one requirement is there – that you should be sympathetic, en rapport, that's all; that you should be able to listen, that's all; that for a moment you should not judge. Who bothers to judge poetry or music? If one enjoys it one remains there. Otherwise one leaves.

The poet requires only momentary participation with him, the mystic wants you to come so close to him that your boundaries start disappearing, melting. That is the relationship between a Master and a disciple. By and by they become one. Only when they become one can the truth be shared. Then that which has happened in the innermost core of the Master can be delivered to the disciple. But it is not a thing so it cannot be delivered if you are separate. It is a feeling. It can be delivered only when you be-come one, when there is an inner contact.

It is not possible to deliver it in relationship, it is only possible to deliver it when there is a unity – not only a relationship. The poet needs relationship, the politician does not need even relationship. The Master, the mystic, needs unity.

The politician does not even want relationship – politicians don't have friendships, they only pretend. They don't allow people to come very close; it is dangerous to allow people to become very close. The politician remains far away, aloof. He never comes close and he will not allow anybody to come close. He has to be constantly defensive. When people come close you cannot dominate them so easily. Politicians don't like to fall in love.

Adolf Hitler never allowed a single woman to sleep with him in his room. He was so afraid. There was not a single man in the whole of Germany who had any friendship with Adolf Hitler. Adolf Hitler could not afford it. The distance had to be main-tained. He was far away. And people were just people, masses.

The politician needs no relationship, the poet needs relationship. But the poet and the admirer remain separate. The mystic needs unity – the Master and the disciple become one.

The politician is always judging, continuously judging. He is a moralist. Whatsoever your morality is he will follow it, he will fulfil it. And sometimes beautiful games are played.

In India it happens every day. India is a very, very ancient country with a long history of morality and moral ideas. In India politicians still try to fulfil those moral ideas. If some politician fulfils it he becomes a great saint and a mahatma. He is not going to solve any problem of the country but if he can just show gimmicks.... For example, the president of India just now has decided that because the country is so poor he will move into a smaller house. A beautiful gesture! But how is the country going to become rich by your moving into a smaller house? And the whole country is happy. This is how people are stupid. The whole country is happy. They are saying, 'This is how the leader should be.' Now the real problem is not touched at all. The real problem is how people should get more food. Just the president moving into a smaller house is not going to help anybody. But that's how people are – so stupid they will praise it like anything. Now this man is almost like a mahatma.

They will reduce their salaries and they will be praised like mahatmas. And not a single problem is solved. What does it matter? The president receives ten thousand rupees per month, now he has decided that he will receive only three thousand rupees per month. Perfectly good. But just by giving seven thousand rupees to the country – a country of six hundred million people – what are you doing? But the country feels good, the country feels perfectly at ease that this is how things should be done.

These are tricks to manipulate. Ugly, basically ugly. But on the surface they look beautiful.

The politician goes on pretending that he is a moralist because the people follow a certain kind of morality. He has to show at least. There are other ways to get the money – through the back door – so there is no trouble. You can drop seven thousand rupees from here and you can get seventy thousand from other sources. And nobody will suspect because a mahatma who is living in a small house and has reduced his salary and moves in a smaller car... and like this. Nobody will ever suspect that through the back door something totally different is going on. If you really want your back door functioning then you have to show a great moralistic mask at your front door.

India is poor and the politicians have been doing these tricks for thirty years, the same tricks. One prime minister, Lal Bahadur Shastri, seeing that the country was very poor, used to fast one day every week. But how is this going to help? Impotent gestures. Just befooling people. Just putting people's minds to some other non-essential things. Just diverting their minds from the real problems.

And people are not interested in solving the real problems either, because to solve the real problems they will have to change their minds. They don't want to change their minds, they want to remain as they are. They want to solve their problems and they want to remain as they are. And the problems arise out of being as they are, so the problems cannot be solved unless they change, unless their minds start taking new ways of being. But that is hard, and it hurts.

The politician lives through a mask, he never relates. He never relates to people, he never relates to real problems. He only creates false problems and false challenges and he starts showing that he is fighting hard and he is doing great good to people – and the good never happens.

The poet is not concerned with the other at all. His only concern is like a flower – he is a flower, he blooms. Yes, good, whatsoever he has he shares; it is better to be a poet than to be a politician. To be a poet is far better, it is higher, spiritually higher.

The real thing happens through the mystic because he is ready to dissolve himself into the other and he is ready to absorb the other into himself. He is ready to stake all. He really changes people's minds because he gives them a new quality of consciousness, a new dimension. But he is not a moralist.

So people are never for the mystic, they are against the mystic. They are always for the politician because the politician is a moralist. The politician looks as if he is their leader and the mystic always looks dangerous. Christ, Buddha, Mohammed, they are all dangerous people – because the mystic is really ready to change and through that revolution all your problems will disappear.

Your problems are created by you, and unless you change they cannot be solved. Your misery is created by you, it cannot be changed unless you are radically changed. A radical change is needed.

But the mystic is not a moralist. Sometimes he may look like an immoral person because he will not follow the old morality. He will have his own morality that comes out of a moment-to-moment response to reality. He will look into reality and from there his life will arise. He may look immoral. Jesus looked immoral, Sufis have always looked immoral.

This has to be understood. The politician looks perfectly moral, the mystic looks perfectly immoral and the poet is amoral – he has nothing to do with morality or immorality. He is neither orthodox

nor revolutionary, he is a flower. You can enjoy or not enjoy. He is not there to solve any of your problems. He neither promises nor solves. The politician promises but never solves, the mystic never promises and solves, and the poet is just in-between the two.

These are the three approaches.

Now this small story.

HASAN OF BASRA RELATES:

'I HAD CONVINCED MYSELF THAT I WAS A MAN OF HUMILITY AND LESS THAN HUMBLE IN MY THOUGHTS AND CONDUCT TOWARDS OTHERS.'

'I HAD CONVINCED MYSELF,' says Hasan, 'THAT I WAS A MAN OF HUMILITY.'

He was a man of morality not a man of humility. A man of humility cannot know that he is humble. Humility never becomes self-conscious, otherwise it is not humility at all. Once the self has entered into it, how can you call it humility? If you start thinking that 'I am the most humble man in the world' then you are still pretending to be the first in the world. It is again an ego trip.

'I HAD CONVINCED MYSELF THAT I WAS A MAN OF HUMILITY.'

YOU can convince yourself. If you follow dead, rotten rules you can convince yourself that 'I am now following all the rules. And I am suffering so much and I am torturing myself so much and I am being so much of an ascetic and I am sacrificing so much life that I am a man of humility.'

Sufis have great respect for humbleness, but a true humbleness is unaware of itself. It knows not. It has no idea. How can you know your humbleness? To know, you will have to compare with others and to compare with others you will need an ego. Only ego can be compared.

I can say that I am a man of knowledge if I compare my knowledge with somebody. If I am left alone in the world I cannot claim that I am a man of knowledge. If I say I am a man of morality, a moral man, but I am alone – then? If the whole world disappears and I am left alone, then how can I claim that I am a moral man? There will be nobody to be compared with.

Real humbleness is non-comparative. You can be humble even if there is nobody. A humble man is simply humble.

Whether somebody is there or not makes no difference. If somebody is needed for you to be humble then your humbleness depends on him. It is a dependence. And if that man tries to become more humble than you – then what will happen? He can do that. If you can be humble, he can be more humble than you. If he becomes more humble than you, then again.... It is relative.

I have heard....

The young fellow was a chronic speed offender who picked up two tickets a day from the motorcycle cop, one going to work and the other returning home.

Finally he bought a 'souped up' foreign car, capable of travelling a hundred and fifty miles per hour. Travelling home in it, at a speed of around seventy miles per hour, he was again accosted by the speed cop who pulled up along side of him to flag him down. Quickly stepping on the gas he pulled away from the motorcyclist and started travelling at a hundred miles per hour. Eventually he slowed down, waiting for the motorcycle cop to catch up with him again. As the motorcycle pulled alongside, he pushed the pedal all the way down and took off at a hundred and forty miles per hour.

Becoming worried because he couldn't see the cop following him, he turned the car around and went back to look for him. To his surprise he found the cop crawling out from under his machine in the ditch.

'What happened to you, officer?' he asked the bruised and bleeding cop.

'Well,' explained the police officer, 'when you pulled away from me the last time, I thought my motorcycle had stopped, so I stepped off.'

It is relative. If your humbleness is relative it is not true humbleness, it is still egoistic. All comparison is of the ego.

Hasan says, 'I HAD CONVINCED MYSELF...' It is very easy to convince yourself. You can convince yourself of anything.

That's how people go on living. Somebody has convinced himself that he is a lover and somebody has convinced himself that he is humble and somebody has convinced himself that he is a meditator – and so on, so forth. That's why you are constantly coming in conflict with reality. You have convinced yourself that you are a lover but every day there is a problem. And you cannot convince your woman that you are a lover, that's why there is conflict.

It is very easy to convince yourself – and to convince yourself about good things is naturally more easy. Who does not want to be humble, pure, innocent? Who does not want to be a saint, a sage?

This Hasan says,

'I HAD CONVINCED MYSELF THAT I WAS A MAN OF HUMILITY AND LESS THAN HUMBLE IN MY THOUGHTS AND CONDUCT TOWARDS OTHERS.

'THEN ONE DAY I WAS STANDING ON THE BANK OF A RIVER WHEN I SAW A MAN SITTING THERE. BESIDE HIM WAS A WOMAN AND BEFORE THEM WAS A WINE-FLASK.

'I THOUGHT, "IF ONLY I COULD REFORM THIS MAN AND MAKE HIM LIKE I AM INSTEAD OF THE DEGENERATE CREATURE WHICH HE IS."

Now this is what goes on happening in everybody's mind. You have a certain idea of yourself and with that idea you go on looking at others – and you are continuously condemning, judging, continuously throwing thoughts around yourself, interpreting. And it feels very good whenever you see somebody who is degenerate; it feels very good. On the surface you show much concern but deep down you feel very good, because that degenerate man makes you feel bigger than you are.

Now Hasan is even more convinced that he is the man of humbleness, morality, purity. He is pious. Remember, a real man of God has no condemnation. If he sometimes finds you doing something wrong he has no condemnation. And if he tells you that this is wrong, his statement is concerned only with the act, not with you. If he says that something is wrong, he is only saying something about the action and nothing about you. You remain untouched by your action.

And if he says something is wrong, he is concerned because he loves you not because he loves a moral principle. It is not that drinking is bad, but if he says 'Don't drink,' he is concerned with your health, not with any principle that drinking is bad. It may not be bad in all cases. Sometimes it may function as a medicine, then it is perfectly good. Sometimes it may be needed, it may be a requirement, then it is good.

His condemnation does not exist, there is no condemnation. If he sometimes says that something is wrong, he does not make it look like a sin. It is wrong only in the sense of a mistake, an error. You think two and two make five and I say, 'No, this is wrong.' But I am not saying that you are a sinner, I am simply saying that your mathematics has to be put right. You are perfectly good, you are just committing a mistake. See the difference. In fact, for a religious man there are no sins, only mistakes.

And then too he will not enforce it on you. He will simply tell it to you – it will be an advice, not a commandment. If you don't follow it you don't become a criminal and you won't be thrown into hell. You are not to be punished for it. Your freedom remains intact.

I would like my sannyasins to remember: whatsoever I say to you, remember always that it is not to destroy your freedom, not even to touch it. If you feel it to be right, you can do it; if you don't feel it to be right, you need not do it. And never feel guilty because of not doing it. I am the last person in the world to make you feel guilty in any way. I respect you. My respect is absolute. And simply saying that it is an error. But still you remain free to follow my advice or not to follow it.

Sometimes it happens that a sannyasin will come to me and he will say, 'I have not followed your advice and I am feeling very guilty.' That is wrong, that is absolutely wrong. Then you are doing something to yourself unnecessarily.

You need not feel guilty – it is worse than the wrong thing you have done. Guilt is the last wrong that one can do to oneself. There is no need. If you decided to do otherwise you are perfectly free to do otherwise.

And don't be worried that you will go far away from me because you are not following my advice. no. You will go far away from me only if you start feeling guilty. My love is unconditional – whether you follow me or not does not matter. It has no relevance to my love. In fact, you will be closer to me the more free you are from me.

Let it be remembered always – my whole interest in you is to make you free, as free as a human being can possibly become. My whole interest is to liberate you. So the more liberated you are, the closer you are to me.

If you find that my advice is good – not because I have given it to you but because you find that it is good – then follow it. Then you are not following me. That's what Buddha said to his disciples –

'Don't follow me. Don't follow because Buddha has said so, because it is written in the scriptures, because all the sages are agreed upon it, no. Unless your intelligence says "Yes, this is right" don't follow it.'

And the same I would like to say to you.

'I THOUGHT, "IF ONLY I COULD REFORM THIS MAN AND MAKE HIM LIKE I AM INSTEAD OF THE DEGENERATE CREATURE HE IS."

Now this is not a spiritual standpoint at all. A spiritual person never wants you to become like him, never. How can he desire to make you like him? Then you will be false, then you will be a replica, a carbon copy. A spiritual person wants you to be yourself – an original, not a carbon. His whole effort is to help you become yourself, his whole effort is to help you to attain to your destiny. If you are a rose flower you have to become a rose flower; if you are a lotus you have to become a lotus; and if you are a marigold you have to become a marigold. The concern of the spiritual Master is that you should flower, not that you should become a rose or a lotus or a marigold – that is not his concern. You should flower, you should bloom. See the difference.

The moralist always wants you to become a replica. If he is a rose flower he would like everybody to become a rose flower. Then what will he do with the marigold? He will paint the marigold like the rose, he will cut the marigold like the rose, he will destroy a natural beauty. A marigold is as beautiful as any rose. Or, if you are a lotus and he wants a rose flower just like himself he will cut you utterly. He will destroy you. Or, if he is a lotus and you are a rose flower, he will try to extend you, pull you apart. He will force you. And whatsoever happens will be wrong. You will become a false thing.

The real Master helps people to bloom – to bloom in their own way, to bloom into whatsoever they can become, into whatsoever they are carrying in themselves. Their hearts should become open, their petals should open; they should not die like seeds or buds, they should bloom.

'I THOUGHT, "IF ONLY I COULD REFORM THIS MAN AND MAKE HIM LIKE I AM INSTEAD OF THE DEGENERATE CREATURE WHICH HE IS."

In fact, the people who try to make you like themselves are great egoists. They want their carbon copies. The more carbon copies they have, the more joyful they feel. Then they become the criterion, the ideal.

And, of course, nobody can fulfil that ideal, so they are always on the top, remember. Nobody can fulfil that. Even if I want to become like you I cannot fulfil it. It is impossible. It is not in the nature of things to be like somebody else. So if I try to be like you I will always remain lower and you will always remain higher. If you want to be always higher, then the best trick is to help people to be like yourself.

That's what parents do to the children. They try to make the children be like themselves. They can never be. So parents can always feel good that they are higher, superior beings, and these degenerate children, this generation, has gone wrong.

Nobody has gone wrong. All parents have always felt about their children that something has gone wrong – and they are the culprits, they are the real criminals because they forced the child to be like

the father. And it is impossible. It is not possible in the very nature of things. So the child cannot do it wholeheartedly. Even if he tries he will never succeed and he will never become like his father. So the father can always feel good; he is something so superior that nobody can become like him.

And that's what your so-called gurus go on doing. Beware of such gurus. The real Master is one who is interested in you as you are and as you should be or you could be. He helps you. He only helps you. His work is that of support. He does not reform you, remember. He neither reforms you nor informs you, he simply supports you. Information is knowledge, reformation is trying to manipulate your character. He never informs, never reforms, he simply supports. And his support is unconditional. He says, 'Be thyself. My whole support is there, unconditional support is there.'

He is like a gardener who goes on watering the rose plant, the marigold, the lotus – he goes on watering every plant. When the lotus blooms he is happy, when the rose blooms he is happy, when the marigold has bloomed he is happy. But he is not trying to force any pattern on anybody.

'AT THAT MOMENT I SAW A BOAT IN THE RIVER BEGINNING TO SINK. THE OTHER MAN AT ONCE THREW HIMSELF INTO THE WATER WHERE SEVEN PEOPLE WERE STRUGGLING, AND BROUGHT SIX OF THEM SAFELY TO THE BANK.'

Hasan is standing on the bank and seven people are dying – but his compassion has not arisen. And he thinks he is a man of humility, religiousness, morality. And he wanted to reform this man. This man has compassion.

Compassion is the criterion. When you act in compassion you show who you are. Hasan has not even thought about it. Those people are dying. That idea had not occurred to him. And this man saved six men.

'THEN THE MAN CAME UP TO ME AND SAID, "HASAN, IF YOU ARE A BETTER MAN THAN ME, IN THE NAME OF GOD SAVE THAT OTHER MAN, THE LAST REMAINING ONE."

The other man is no ordinary man. It is a special Sufi idea. Sufis say that there is a messenger of God, Khijra, who goes on working on people. He is a Master of Masters. He goes on coming to the earth – like Jesus comes, like Krishna comes, an AVATARA – but in a different way. Wherever he is needed, wherever he sees that something is potential and has to be helped he appears. Down the ages he appears.

This is a very beautiful idea. The meaning has to be understood. It is just a symbol. It simply means that whenever a man is really ready to grow, hankers to grow, God comes and helps – that's all. this man is Khijra.

He comes to Hasan and he says, 'HASAN, IF YOU ARE A BETTER MAN THAN ME' – he has read the thought – 'IN THE NAME OF GOD SAVE THE OTHER MAN, THE LAST REMAINING ONE. What are you doing standing here? People are dying and you don't have any compassion for them. Now one is left. You go and save him. In the name of God, try.'

Sufis have another idea – that when a man who has any glimpse of God does anything, he always succeeds. It has to be so. God has to succeed. If you are a man of God you have to succeed. It is not your success, it is God's success through you. If you are instrumental then it will happen.

Says Hasan, 'I FOUND THAT I COULD NOT EVEN SAVE ONE MAN.'

He was drowned. This was just to show Hasan – 'You are not yet an instrument of God. What kind of humbleness is this? A humble man is a hollow bamboo. God flows through him. What kind of humbleness is this? You are too full of your own ego. You could not save a dying man, you could not be used as God's instrument.'

'NOW THIS MAN SAID TO ME, "THIS WOMAN HERE IS MY MOTHER AND THIS WINE-FLASK HAS ONLY WATER IN IT."'

'This is how you judge and this is what you are like.' Now he says, 'Don't judge from appearances. Appearance is not the reality. Don't be deceived by appearances.'

The meaning is that whenever you see somebody, what you see is only the outer core, the behaviour. You never see the inner man. Please don't judge. The inner man may be totally different. Never judge a man by his behaviour – and there is no other thing to judge by. You only see the behaviour.

Hasan has seen this man sitting with a woman. In Mohammedan countries the faces of the women are covered, so it is very difficult to see whether the woman is old, young, beautiful, ugly. It is difficult. Whether the woman is a woman, that too is difficult. And Khijra has thrown the cloth away from the woman's face and says, 'Look, this is my mother. But just by seeing me sitting alone on this bank with a woman, the idea flashed into your mind that I am womanising. And look, this flask has only water in it. The flask gave you the idea that there must be wine in it – "What is this man doing here? Whose woman has he got? What kind of debauchee is he?" A drunkard, a womaniser... all kinds of ideas flashed into your mind. Just seeing something from the outside – is this the way to judge?'

And this is what you are like. Never judge, because all that you can see is only the appearance. You only see the surface, the inner man remains hidden. Unless you are capable of seeing the inner man, don't judge. And remember, those who are capable of seeing the inner man never judge. They never judge – because the inner man is always pure. The inner man is purity itself, it is innocence. The inner man has never been impure. So when you can't see the inner, don't judge; and when you can see the inner, there is no way to judge. Judge ye not.

'I THREW MYSELF AT HIS FEET AND CRIED OUT, "AS YOU HAVE SAVED SIX OUT OF THESE SEVEN IN PERIL, SAVE ME FROM DROWNING IN PRIDE DISGUISED AS MERIT."'

'THE STRANGER SAID, "I PRAY THAT GOD MAY FULFIL YOUR AIM."'

This is how a real Master is. He has not even pretended that he will help you. He says, 'Okay, I pray that God may fulfil your aim.' A real Master functions only as an instrument. A real Master effaces himself completely. It is only God that functions through him.

Hasan has thrown himself at the feet of this strange man. Hasan is a seeker – that's why Khijra has appeared to help him. Hasan is a sincere seeker but on the wrong path, a sincere seeker but has got clouded with erroneous ideas – hence the appearance of Khijra. When there is sincerity, even if you are wrong, you will find a Master. And if there is no sincerity and you are right, then you will not find a Master because the Master can contact only a sincere man.

This man is a seeker, Hasan is a great seeker. He went from one Master to another, he roamed all over the Sufi countries trying to find out.... And he was ready. When somebody said something, he was ready to understand. He could immediately see the point that 'This man has saved six and I could not save even a single one. God has given his statement about me, that I am not yet instrumental.' Then he didn't resist. He fell down at Khijra's feet and said. 'Save me. You have saved six and I am drowning in my pride. Save me also otherwise I will be drowned.' Khijra said, I PRAY THAT GOD MAY FULFIL YOUR AIM.'

And this is what I say to you too. I pray that God may fulfil your aim.

CHAPTER 14

Tug of War

24 August 1977 am in Buddha Hall

The first question:

Question 1

OSHO, I WANT TO BECOME ENLIGHTENED. WHY DON'T YOU HELP ME?

What do you think I am here for?

As far as my own work is concerned, it is finished. I am here just for you. And all that I can do, I am doing, and all that you can do to prevent it, you are doing. It is a tug of war. It is a conflict between the Master and the disciple.

Remember, it is a conflict. The disciple remains contradictory in his desire. He wants to become enlightened, but he wants to become enlightened as he is. He does not want to change, that's the contradiction. You would like to go to heaven, but as you are. That is impossible. As you are, you cannot become enlightened. Great chunks of your being will have to be cut and thrown away. It will be almost like committing suicide. It is painful, it is immensely painful, because you have always thought of those chunks that have to be chopped away as your being. You have become identified with them so much that you shriek, that you scream, that you escape, that you shrink, that you close yourself.

I understand the question and the desire. Yes, you would like to become enlightened, but you would like to become enlightened very cheaply, without going through any pain, any suffering. And growth comes through suffering. It comes through great pain, it is arduous, one has to pay for it. And the

payment is not in money; the payment is very deep. The payment is your innermost sacrifice. The disciple has to disappear.

I go on helping, but a little co-operation is needed from your side .

A man met a pretty girl and fell in love with her. He took her rowing one day and she fell overboard. He grabbed her hair and a wig came off in his hands. He reached for her arm and an artificial arm came off likewise.

He said, 'Listen, sweetheart, if I'm going to be able to help you, you must co-operate a little.'

That's what goes on happening between me and you. You must co-operate a little. And I know that sometimes you co-operate, but your co-operation is also only co-operation in appearance. Deep down you remain resistant. Even while you surrender you go on looking from the corner of your eye – how far to go? And you go only so far, and you go with absolute control that if it is needed you can go back. Your surrender is not a journey of no return. And unless it is a journey of no return it is impossible for me to help you.

And it is not that I don't want to help you. There is no other reason why I am here. My work is complete. Nothing is going to happen to me – if I live twenty years, thirty, forty or a hundred years or a thousand years. All that had to happen has happened. Time has disappeared for me, and so has the so-called life.

I am in this body so that you can see me. Even in the body very few can see. When I am not in the body, those who can see me will become even rarer. But you don't co-operate. And you go on misinterpreting me.

For example, just two days ago a French sannyasin told me that she was confused, that she could not decide whether to go back or to stay a little longer. I looked into her... something would be possible if she could stay a little longer, maybe four to six weeks. She would have taken a great step towards satori. But if I had said to her, 'Be here for four to six weeks because something is going to happen,' then my very prediction would have prevented it, because then she would have become greedy, then she would have started expecting. And not only that, she would have started demanding 'Why is it not happening?' And that very idea: 'Why is it not happening? When is it going to happen?' would have created a tension in her being, and the happening would have become impossible.

So I cannot predict it because the very prediction will change the whole situation. I cannot say directly, 'Remain here for four to six weeks, something is going to happen.' That is not possible; nothing will happen. Even if I say, 'Be here for four to six weeks; it will be good for you,' a subtle desire may start in her being, a subtle hope. No, I cannot say anything to her directly, I have to be very indirect.

So I told her, 'Be here for a few weeks' – she is a group leader – 'run two or three groups here.' That had nothing to do with her own growth; I did not say anything directly about her own growth. She agreed, but I was watching and saw that the agreement was only fifty per cent, not more than that. Just... just enough to stay. There was no joy in it; there was no happiness in it – that I had asked her to stay. She could not feel the gift and the blessing.

Now that which was going to happen could happen only in a celebration – because the joy was not there the possibility was cut almost to half. Now she would have been here, but not really here. She would have been here because I said so. Now almost fifty per cent of the possibility for the happening had disappeared.

And then yesterday morning I said that if you want to do something, even if it goes against me, you need not feel guilty. She suddenly felt joy. She left! Now there was no need to feel guilty – it was as if she was just waiting for something to be said. And although I had particularly said to her to stay she didn't even wait to ask me, she didn't even inform me. She simply left. She said to people, 'Osho said that if you do something even against his advice, you need not feel guilty. So why should I feel guilty? I am going.'

Only one thing is good about it: she will never know what she has missed. How can you know? Many of you go on missing, but you will never know what you are missing. Only I feel sad for you, only I feel great compassion when I see somebody missing. He may not even be aware that he is missing. He may have missed by just a few inches – home was very close. But he will never become aware, he will never be able to look back. How can he?

Now she has left. I could not say it directly to her, I had to be indirect. She could not understand my indirectness and she found a rationalisation – that now Osho has said.... What I said was simply to help you so that you don't become burdened with guilt. I have not said to start doing whatsoever you want to do; I have not said to go against my advice. I simply said that if you sometimes feel like going, and it is impossible for you to follow my advice.... I am not saying that by not following my advice you will gain something, I am saying you will miss something – but there is no need to feel guilty. Missing is enough punishment. Why make it more with guilt?

Now she has missed, that is enough punishment. And she will never become aware of it, she will remain oblivious. She will become aware only one day when she comes to an understanding, to a window that opens the door – then she may be able to see that this window was very close, but that time she missed. Right now she will never be able to see. Only when she finds that that moment of growth has happened will she be able to see.

It is good that she will not feel guilty; but what about that which she has missed? I made that statement particularly for her, but there are also other fools who realised it as if it is a blessing. One dropped from the Enlightenment Group. 'Now there is no need – Osho has said "Do it", but now there is no need. He has said you have to go on your own.'

And I will not be surprised if somebody even drops sannyas. Great fools are everywhere always.

You go on misunderstanding, misinterpreting. Your ego is there; it is just watching. This French sannyasin has been listening to me for almost one month – this is the only thing that she has followed.

And you ask me: I WANT TO BECOME ENLIGHTENED. WHY DON'T YOU HELP ME?

What else am I doing here? You don't receive the help, that is true, but that is your responsibility. I can give, but if you refuse it that is your responsibility. I go on giving, I give unconditionally – I don't make any conditions for you.

This is the first time in the whole history of human consciousness that sannyas is being given unconditionally. I don't ask whether you are worthy or not. I am in such a hurry to give! I have so much to share. I don't care a bit whether you are worthy to receive it or not. I am simply giving it to you because I have so much and I have to unburden myself. The cloud is so full that it wants to rain; it does not matter whether it is a desert, or it is wasteland, or it is fertile soil – it does not matter. The flower has bloomed and the fragrance is heavy on its heart; it has to be released. Whether somebody will appreciate it or not does not matter. I am giving sannyas to you without any conditions.

You are the most fortunate people ever. But that may not be of help, you can go on missing. You will have to learn new ways of being. You will have to learn how not to miss. You will have to learn how to keep your stupid mind from coming in and interpreting.

Little Danny, aged eight, came home with the often-repeated complaint, 'Teacher is picking on me again!'

'Is that so!' said his mother angrily. 'Enough is enough! She has been picking on you all year. Now it is going to stop! Tomorrow, Danny, I will go to school with you and we will have it out with her.'

The following morning mother arrived with Danny and demanded an explanation from the teacher.

'That's ridiculous,' the teacher replied in answer to the mother's tirade. 'Accusing me of picking on your child? I have never picked on any student. Besides,' she added, 'you might as well know the truth. Your Danny is not very bright. and when I use the word "bright" I am being excessively kind. Let me show you what I mean. Danny,' she called, 'tell us how much five and five is.'

'You see, Mom,' cried the boy, 'she is picking on me again.'

Your interpretations.... You will have to learn how to keep your stupid mind from coming between me and you. And there are a thousand and one ways for this mind to come in.

And it is the only mind you have.

By being a disciple, what really happens, what really should happen, what is expected to happen?

Being a disciple simply means that now you will start functioning from the Master's mind and not from your mind. And yes, that statement of yesterday remains right in its own way. Sometimes you cannot.... There are situations.... You have limitations.... I don't make any impossible demands on you, but sometimes it is possible that you may not be able to do something.

For example, this French sannyasin really had nothing to do back there; there was no responsibility waiting for her there. There was no problem. It was not a great demand on her to be here for four weeks – she had money, she had everything. There was not any problem there that she had to go and solve – her father was not dying, her mother was not ill – no problem was there. So it was simply stupid.

I understand that sometimes your mother may be ill and dying, and although I told you to stay, you have to go. But then you go with tears in your eyes. What I have said is only this: don't create any

guilt. Yes, man has limitations. Sometimes you may not be able to fulfil my advice. It's okay. But it is only for the exceptional cases when you cannot fulfil my advice, it is just to help you so that you don't become burdened with guilt. Otherwise there is nothing.... You have to feel that you have not been able to fulfil, that something has been missed, but it is not a question of guilt. You have missed something, that is enough punishment.

So if it happens sometimes, it's okay, but it should not be the rule, it is just the exception. But whenever something feels good to your ego, you immediately jump upon it; otherwise you go on listening – completely deaf! You don't listen to what I am saying, you only listen to that which you want to hear. And then you are very clever at twisting it.

From your very childhood you have been a twister. You have learned how to deceive, how to be pseudo; you have learned how to interpret things in such a way that they are always according to you. From the very childhood, somewhere near the age of three, a child starts learning to twist. He becomes a follower of Saint Twistopher. Twistopher – you may not have heard the name of the saint – is the patron saint of go-go girls and all kinds of twisters!

Twisting is one of the deep-rooted things in you – diplomacy, politics, cunningness. And once a child has learned twisting, he goes on twisting. And by and by it becomes his whole which he wants to hear; he does not see that which he does not want to see; he becomes a chooser.

Scientists say that out of a hundred things, you listen to only two per cent. And out of a hundred things, you see only two per cent. But remember, then you live only two per cent. To live two per cent is almost not to live at all. What kind of life is this? And this happens every day. I say something. You are sitting there with all your prejudices intact, all your cunningness intact, all your stupidity intact. Something enters you – immediately the twisting starts. Your mechanism starts functioning, clicking. By the time it reaches to your consciousness it is no longer what was said, it is absolutely something else.

This is why it is difficult for you to receive help. Help is given all the time, it is showering on you, but you will have to become better receptors. You change, you try to change, but the change remains very superficial.

When I give sannyas to people, sometimes they ask, 'Why should one change one's name, why should one change one's dress? Is not the change of heart enough?' I know that the change of heart is enough, but I cannot expect that from you right now. Even to expect the change of dress is more than enough. Even in that you will find cunning ways. You will find tricks.

Just a few days ago an Indian sannyasin came and I asked him, 'What happened to your dress?' He said, 'But this is orange. ' Then I had to look again because it looked white. Yes, it was orange, but so faint – my eyes are perfectly okay – that I had to look very, very carefully. Then I recognised that yes, a little tinge of orange was there. If a man of my sensitivity and vision cannot see it, then nobody will be able to see it! I was surprised. I asked him, 'How do you manage to see it? You are so dense, I don't think you can see it. You are so thick.'

I know that by changing the name or by changing the dress, nothing essential is happening, but you live in the non-essential. What can I do? I have to start from where you are.

It happened.

A young man made application to change his name according to the provision of the law.

'What is your name?' the judge asked him as he appeared before the court.

'Bill Stinks, sir,' said the applicant

'Well, I can understand why you want it changed, Bill,' said the judge laughing uproariously. 'And what do you want it changed to?'

'William Stinks, sir,' replied the applicant.

But Bill Stinks or William Stinks, what does it matter? You remain stinking.

I know names don't make much difference, but I take so much trouble to explain to you what your name means because I know that that's where you exist – name and dress and the form. The formless you have not seen even in your dreams I have to start from where you are. And even there you deceive me. Drop deceiving, because deceiving me you are just deceiving yourself.

And stop your mind from interfering between me and you. Let there be a communion.

Enlightenment is possible. If it is possible for me, it is possible for you. If it has happened to one human being, it is everybody's potentiality.

The second question:

Question 2

WHAT IS LOVE?

It is unfortunate that we have to ask this question. In the natural course of things everybody would know what love-is. But I understand that nobody knows – or only very rarely – what love is. Love has become one of the rarest experiences. Yes, it is talked about, filmed, stories are written about it, songs are composed about it, films are made, on the TV you will see it, on the radio, in the magazines – a great industry continuously goes on supplying you with the idea of what love is. Many people are continuously involved in it, helping people understand what love is. Poets, authors, novelists – they all go on.

But still love remains the unknown phenomenon. And it should be one of the most known. It is almost as if somebody comes and asks, 'What is food?' Would you not be surprised if somebody comes and asks, 'That is food?' If somebody has been starved from the very beginning and he has never tasted what food is, the question will be relevant. So is this question.

You ask: WHAT IS LOVE? Love is the food of the soul. But you have been starved. Your soul has not received love at all so you don't know the taste. Your question is relevant, but it is unfortunate. The body has received food so the body continues; but the soul has not received food so the soul is dead, or is not born yet, or is always on its death-bed.

When a child is born he is fully born; he is fully equipped with the capacity to love and to be loved. Each child is born full of love and knows perfectly what it is. There is no need to tell the child what love is. But the problem arises because the mother and the father don't know what love is. No child receives the parents that he deserves – no child EVER receives the parents that he deserves. Those parents simply don't exist on the earth. And by the time this child becomes a parent he will have lost the capacity to love.

It is almost like.... In Mexico there is a small valley where children are born and within three months they all become blind. It is a small, primitive society. A fly exists there which is poisonous to the eyes, so the whole community is blind. Every child is born with eyes – perfectly functioning eyes – but within three months there is an attack of the fly and the poison enters the system and the eyes go blind. Now, somewhere later in his life the child will ask, 'What are eyes? What do you mean when you use the word "eye"? What is vision? What is seeing? What do you mean?' And the question will be relevant. The child was born with eyes but they were lost somewhere on the way of so-called growth.

That's what has happened to love. Every child is born with as much love as one can contain, with more love than one can contain, with overflowing love. A child is born as love; a child is made of the stuff called love. But the parents cannot give love. They have their own hangovers – their parents never loved them. The parents can only pretend. They can talk about love. They can say 'We love you very much' but whatsoever they do is very unloving. The way they behave, the way they treat the child is very insulting; there is no respect. No parent respects the child. Who ever thinks of respecting a child? A child is not thought to be a person at all. A child is thought to be like a problem. If he keeps quiet, he is good; if he is not a screamer, a primal therapist – good; if he simply keeps out of the way of the parents – perfectly good. That's what a child should be.

But there is no respect and there is no love. The parents have not known what love is. The mother has not loved the husband, the husband has not loved the wife. Love does not exist there. Domination, possessiveness, jealousy, and all kinds of poisons are there which destroy love. Just as a certain poison can destroy your vision, so the poison of possessiveness and jealousy destroys love.

Love is a very fragile flower. It has to be protected, it has to be strengthened, it has to be watered; only then does it become strong. And the child's love is very fragile – naturally – because the child is fragile, his body is fragile. Do you think a child left on his own will be able to survive? Just think how helpless man is. If a child is left on his own, it is next to impossible that he will survive. He will die. And that is what is happening to love.

Love is left alone. The parents can't love, they don't know what love is, they have never flowed in love. Remember your own parents. And remember, I am not saying that they are responsible. They are victims just as you are victims – their own parents were the same. And so on... you can go back to Adam and Eve and God the Father.

It seems that even God the Father was not very respectful towards Adam and Eve, was not respectful enough. That's why from the very beginning he started commanding them 'Do this' and 'Don't do that' and he started doing all the rubbish that all parents do. 'Don't eat the fruit of this tree.' And when Adam had eaten the fruit, the Father, God, was so angry in reaction that he threw Adam and Eve out of heaven.

That expulsion is always there, and each parent threatens to expel the child, to throw him out. 'If you don't listen, if you don't behave, you will be thrown out.' And naturally a child is afraid. Thrown out? Into the wilderness of this life? He starts compromising. The child by and by becomes a twister. He starts manipulating.

He does not want to smile, but if the mother is coming and he wants milk, he smiles. Now this is politics – the beginning, the ABE of politics. Deep down he starts hating because he is not respected; deep down he starts feeling frustrated because he is not loved as he is. He is expected to do certain things and only then will he be loved. Love has some conditions; he is not worthy as he is. First he has to become worthy, then the parents' love will be possible.

So he starts becoming worthy and starts becoming false; he loses his intrinsic value. His respect for himself is lost by and by, he starts feeling that he is guilty. And many times the idea comes to the mind of the child, 'Are these my real parents? Is it possible they have adopted me? Maybe they are deceiving, because there seems to be no love.' And a thousand and one times he sees the anger in their eyes, the ugly anger on the faces of the parents, and for such small things that he cannot see the proportion of it. Just for very small things he sees the parents' rage. He cannot believe it. It is so unjust and unfair. But he has to surrender, he has to bow down, he has to accept it as a necessity. By and by his love capacity is killed.

Love grows only in love. Love needs a milieu of love – that is the most fundamental thing to be remembered. Only in a milieu of love does love grow. It needs the same kind of pulsation around. If the mother is loving, if the father is loving, not only to the child, if they are loving to each other too, if the home has a love atmosphere where love flows, the child will start functioning as a love-being, and he will never ask the question, 'What is love?' He will know it from the very beginning, it will become his foundation.

But that doesn't happen. It is unfortunate, but it has not happened up to now. And you learn the ways of your parents their nagging, their conflict. Just go on watching yourself. If you are a woman, watch. You may be repeating, almost repeating, the ways your mother used to behave. Watch yourself when you are with your boyfriend or your husband – what are you doing? Are you not repeating? If you are a man, watch! What are you doing? Are you not being your daddy? Are you not doing the same nonsense that he used to do? And one day you were surprised – 'How can daddy do this?' – and you are doing the same. People go on repeating; people are imitators; man is a monkey. You are repeating your daddy or your mummy, and that has to be dropped. Only then will you know what love is, otherwise you will remain corrupted.

I cannot define what love is because there is no definition of love. It is one of those indefinables like birth, like death, like God, like meditation. It is one of those indefinables – I cannot define it.

I cannot say that this is love, I cannot show it to you. It is not a visible phenomenon. It cannot be dissected, it cannot be analysed; it can only be experienced. And only through experience do you know what it is. But I can show you the way to experience it.

The first step is: get rid of your parents. And by that I don't mean any disrespect towards your parents, no. I will be the last person to say that. And I don't mean get rid of your physical parents, I mean get rid of your parental voices inside, your programme inside, your tapes inside. Efface them...

and you will be simply surprised that if you get rid of your parents from your inner being, you become free. For the first time you will be able to feel compassion for your parents – otherwise not; you will remain resentful. Every person is resentful towards his parents.

How can you not be resentful when they have done so much harm to you – although not knowingly? They wished all good for you, they wanted to do everything for your well-being. But what can they do? Just by wanting, nothing happens; just by good wishes, nothing happens. They were well-wishers, that is true. There is no doubt about it. Every parent wants the child to have all the joys of life. But what can he do? He has not known any joy himself. He is a robot, and knowingly, or unknowingly, deliberately or undeliberately, he will create an atmosphere in which the child will sooner or later be turned into a robot.

If you want to become a man and not a machine get rid of your parents. And you will have to watch. It is hard work, arduous work; you cannot do it instantly. You will have to be very careful in your behaviour. Watch when your mother is there, functioning through you – stop that, move away from it. Do something absolutely new that your mother could not even have conceived of.

For example, your boyfriend is looking at some other woman with great appreciation in his eyes. Now watch what you are doing. Are you doing the same as your mother would have done in the case of your father looking at another woman appreciatively? If you do that, you will never know what love is, you will simply be repeating a story. It will be the same act being played by different actors, that's all; the same rotten act being repeated again and again and again. Don't be an imitator, get out of it. Do something new. Do something that your mother could not have conceived of. Do something new that your father could not have conceived of.

This newness has to be brought to your being, then your love will start flowing.

So the first essential is getting rid of your parents.

The second essential is: people think that they can love only when they find a worthy man – nonsense! You will never find one. People think they will love only when they find a perfect man or a perfect woman. Nonsense! You will never find them because perfect women and perfect men don't exist. And if they exist, they won't bother about your love. They will not be interested.

I have heard about a man who remained a bachelor his whole life because he was in search of a perfect woman. When he was seventy, somebody asked, 'You have been travelling and travelling from Kabaal to Kathmandu, from Kathmandu to Goa, from Goa to Poona; you have been searching. Could you not find a perfect woman? Not even one?'

The old man became very sad. He said, 'Yes, once I came across one: once I came across a perfect woman.'

The enquirer said, 'Then what happened? Why didn't you get married?'

He became very, very sad. He said, 'What to do? She was looking for a perfect man.'

And remember, when two beings are perfect, their love need is not the same as your love need. It has a totally different quality.

You don't understand even the love that is possible for you so you will not be able to understand the love that happens to a Buddha or the love that is flowing from me towards you – you will not be able to understand it.

First you have to understand the love that is a natural phenomenon. Even that has not happened. First you have to understand the natural, and then the transcendental.

So the second thing to remember is: never be in search of a perfect man or a perfect woman. That too has been put into your mind – that unless you find a perfect man or a perfect woman you will not be happy. So you go on looking for the perfect, and you don't find the perfect, so you are unhappy. And you have a reason to be unhappy.

To flow and grow in love needs no perfection. Love has no-thing to do with the other. A loving person simply loves, just as an alive person breathes and drinks and eats and sleeps. Exactly like that a really alive person, a loving person, loves. You don't say, 'Unless there is perfect air, unpolluted, I am not going to breathe.' You go on breathing even in Los Angeles; you go on breathing in Bombay. You go on breathing everywhere where air is polluted, poisoned. You go on breathing. You cannot afford not to breathe just because the air is not as it should be. If you are hungry you eat something – whatsoever it is.

In a desert, if you are dying of thirst, you will drink anything. You will not ask for Coca-Cola, anything will do – any drink, just water, even dirty water. People are known to have drunk their own urine. When one is dying one does not bother what it is... anything to quench the thirst. People have killed their camels in the desert to drink water – because camels store water inside them. Now this is dangerous because they will have to walk for miles. But they are so thirsty that first things first – first the water. Otherwise they will die. Even if the camel is there – what are they going to do? The camel will take the corpse to the town. They will not be alive.

An alive man simply loves. Love is a natural functioning.

So the second thing to remember is: don't ask for perfection, otherwise you will not find any love flowing in you. On the contrary, you will become very unloving. People who demand perfection are very unloving people, neurotic people. Even if they can find a beloved or a lover, they demand perfection – and the love is destroyed because of that demand.

Once a man loves a woman or a woman loves a man, demands immediately enter. The woman starts demanding that the man should be perfect, just because he loves her. As if he has committed a sin! Now he has to be perfect, now he has to drop all his limitations suddenly – just because of this woman. Now he cannot be human. Either he has to become superhuman or he has to become pseudo, false, a cheat. Naturally, to become superhuman is very difficult, so people become cheats. They start pretending and acting and playing games. In the name of love people are just playing games.

So the second thing to remember is: never demand perfection. You have no right to demand anything from anybody. If somebody loves you, be thankful, but don't demand anything – because he has no obligation to love you. If somebody loves, it is a miracle. Be thrilled by the miracle.

But people are not thrilled. For small things they will destroy all possibilities of love. They are not interested much in love and the joy of it. They are more interested in other ego trips. Be concerned with your joy, be utterly concerned with your joy, be only concerned with your joy. Everything else is non-essential.

Love as a natural function, as you breathe. And when you love a person, don't start demanding; otherwise from the very beginning you are closing the doors. Don't expect anything. If something comes your way, feel grateful. If nothing comes, there is no need for it to come, there is no necessity for it to come. You cannot expect it.

But see people, see how they take each other for granted. If your woman prepares food for you, you never thank her. I'm not saying that you should verbalise your thankyou, but it should be in your eyes. But you don't bother, you take it for granted – that is her work. Who told YOU? If your man goes and earns money for you, you never thank him. You don't feel any gratitude. That's what a man should do. That's your mind. How can love grow? Love needs a climate of love, love needs a climate of gratitude, thankfulness. Love needs a non-demanding atmosphere, non-expecting atmosphere. This is the second thing to remember.

And the third thing is: rather than thinking how to get love, start giving. If you give, you get; there is no other way. People are more interested in how to grab and get. Everybody is interested in getting and nobody seems to enjoy giving. People give very reluctantly; if ever they give, they give only to get, and they are almost businesslike. It is a bargain. They always go on watching that they should get more than they give – that it is a good bargain, good business. But the other is also doing the same.

Love is not a business, so stop being businesslike. Otherwise you will miss your life and love and all that is beautiful in it – because all that is beautiful is not at all businesslike. Business is the ugliest thing in the world – a necessary evil. But existence knows nothing of business. Trees bloom, it is not a business; the stars shine, it is not a business and you don't have to pay for it and nobody demands anything from you. A bird comes and sits at your door and sings a song, and he will not ask you to give a certificate or something. He has sung the song and then happily he flies away, leaves no traces behind. That's how love grows. give, and don't wait to see how much you can grab.

Yes, it comes, it comes a thousandfold, but it comes naturally it comes on its own. There is no need to demand it. When you demand, it never comes. When you demand, you have killed it. So give. Start giving. In the beginning it will be hard, because your whole life you have been trained not to give but to get. In the beginning you will have to fight with your armour. Your musculature has become hard, your heart has become frozen, you have become cold. In the beginning it will be difficult, but each step will lead to a further step, and by and by the river starts flowing.

First get rid of your parents. With getting rid of your parents you get rid of society, with getting rid of your parents you get rid of civilization, education, everything – because your parents represent all that. You become individual. For the first time you are part of the mass no more, you have an authentic individuality; you are on your own. This is what growth is. This is what a grown-up person should be. A grown-up person is one who needs no parents. A grown-up person is one who needs nobody to cling to or lean on. A grown-up person is one who is happy in his aloneness – his aloneness is a song, a celebration. A grown-up person is one who can be with himself happily. His

aloneness is not loneliness, his solitariness is solitude, it is meditative. One day you had to come out of your mother's womb. If you had remained there longer than nine months you would have been dead – not only you, your mother would also have been dead. One day you had to come out of your mother's womb; then one day you had to come out of your family atmosphere – another womb – to go to school; then one day you had to come out of your school atmosphere – another womb – to go into the bigger world. But deep down you are still a child. You are still in the womb – layers upon layers of womb are there. That womb has to be broken.

This is what in the East we have called the second birth. In the born. He has attained to a second birth; he is completely free of parental impression. And the beauty is that only such a person feels grateful to the parents. The paradox is that only such a person can forgive his parents. He feels compassion and love for them, he feels tremendously for them because they have also suffered in the same way. He is not angry, no, not at all. He may have tears in his eyes but he is not angry, and he will do everything to help his parents to move towards such a plenitude of aloneness, such a height of aloneness.

Become individuals, the first thing. The second thing: don't expect perfection, and don't ask and don't demand. Love ordinary people. Nothing is wrong with ordinary people. Ordinary people are extraordinary. Each human being is so unique. Have respect for that uniqueness.

Third: give, and give without any condition – and you will know what love is. I cannot define it. I can show you the path to grow it. I can show you how to put in a rose bush, how to water it, how to give fertilizers to it, how to protect it. Then one day, out of the blue, comes the rose flower, and your home is full of the fragrance. That's how love happens.

The fourth question:

Question 3

HOW CAN A DISCIPLE KNOW THAT HE HAS BEEN CHOSEN BY A MASTER? WHERE ARE HIS FREEDOM AND RESPONSIBILITY?

It is a difficult question. **HOW CAN A DISCIPLE KNOW THAT HE HAS BEEN CHOSEN BY A MASTER?** The moment you start feeling an urge to surrender, an urge to bow down, an urge to fall in love, an urge to efface yourself... In the beginning it is a very, very, small, still voice. You will have to be very silent and quiet to hear it, but it is there. Once the Master has chosen you, something deep inside starts vibrating.

But you may be full of the noise, clamour, of the constant chattering of your mind, and you may not hear it.

Sit silently. Calm down. Look within. And you will find a new kind of vibe in the heart, a new kind of thrill. It has never been there before. It is almost like falling in love. When the Master has chosen you, you are falling into a love affair. It goes higher than your ordinary love affair, it goes deeper than your ordinary love affair; it goes far out.

But in the beginning it is almost like a love affair. How do you fall in love? Can it be answered? How do you know? You pass a woman, a stranger, you have never seen her before, she has never

seen you before. For a single moment you look into each other's eyes and something has become aflame. How do you know about it?

It happens exactly the same way when you look into the eyes of a Master – and it can happen even with a photograph. You can ask Aneeta. She has been in love with me, without seeing me, for months – just by looking into the eyes of my photograph. That's why I go on sending as many photographs as possible to the far corners of the world. I'm not going anywhere but my eyes can travel, and wherever somebody has the capacity to listen to his heart or her heart, looking into my eyes something will start happening. I may be thousands of miles away, that doesn't matter.

You look into my eyes, you feel my vibe, and if you feel like falling.... It will be mad! All love is mad! It will be crazy. If you are very, very rational then you will miss it. You will rationalise it away, you will explain it away.

That is my feeling about the questioner. It has happened to the questioner but the questioner is trying to avoid it, he is trying not to see it. It has happened. The questioner has not become a sannyasin yet. I have chosen already, now it is for you to listen. Sit silently and listen, and it comes very loud and very clear. It is a still, small voice, but if you are silent it is very clear and very loud. You cannot deny it.

HOW CAN A DISCIPLE KNOW THAT HE HAS BEEN CHOSEN BY A MASTER? If you feel like going crazy around a man; if you start feeling that something clicks; if you start feeling that you are falling into a kind of new rhythm, a new wavelength; if doors start opening, new dimensions open, new flowers bloom; if you feel the unknown at the door, if you feel the strange unknown knocking at the door – the Master has called you, the Master has chosen you. Now it is for you to open the door.

Courage will be needed. Religion is only for the courageous, for the brave. It is not for the cowards. And cowards can always rationalise easily. They can find ways and means to avoid, but the real reason is fear. And remember, with a Master there is going to be fear.

Just the other day a young man came and he said that he had been interested in Gurdjieff, but he was always afraid. I looked into his eyes and I asked him, 'Are you not afraid of me?' For a single split-second he looked into my eyes and he said, 'Yes, I am afraid of you too.' Then I told him, 'I have chosen you, and a courageous man....' He immediately bowed down, surrendered, and said, 'Osho, give me sannyas.'

Fear is bound to be there; one has to go on in spite of the fear. Fear is bound to be there because a Master is going to be your death. A Master is going to kill you utterly. Only when you are burned completely does the new arrive; on the ashes of the old the new arrives.

Enlightenment is a phoenix phenomenon. You have to burn yourself completely, the Master will be your fire. So fear will be there. and sometimes you will start listening – the knock is there, the whisper is there – but the fear will be more loud. Naturally, the fear will be yours, the knock will be of the Master. If you are too afraid and cowardly you will close and shut your-self down so that the whisper is heard no more.

And then you ask: WHERE ARE HIS FREEDOM AND RESPONSIBILITY? You are not, and right now you cannot have any responsibility and any freedom. These are just whimsical ideas. One

who has arrived at his centre can have freedom and can have responsibility, one who has become awakened can have freedom and can have responsibility. They are part of being integrated. You cannot have any responsibility and you cannot have any freedom. Your freedom is just a wish and your responsibility is just an idea.

But these ideas can go on befooling you. B. F. Skinner has written a book BEYOND FREEDOM AND DIGNITY. I am in total disagreement with him. Whatsoever he is saying is utter-non-sense, but he is true about ninety-nine per cent of people. He is false only about a few people, rare people – a Buddha, a Jesus, a Mohammed, a Mansoor, a Jalalud-Din Rumi. Yes, he is wrong about these people, but these people are rare, you don't find them every day, in every nook and corner of life. They are very rare flowers – incredible when they are, but unbelievable when they are gone. They look like metaphors, not real, like myths, not historical .

Skinner is right about you – about ninety-nine per cent of the people he is right. Ninety-nine point nine per cent, I should say. There is no freedom and there is no dignity; you function as a machine. How can a machine be responsible? And whatsoever you think is your responsibility is just a trick of the society implanted in you. The man who was in charge of burning the Jews in Adolf Hitler's Germany and who burned millions of Jews was doing a responsible job – that's what he said before the court. 'I was a responsible man, and whatsoever order was given to me I obeyed with full responsibility. I followed the order. I have not done anything on my own, I was simply obedient – and that was my responsibility.'

I can understand – a machine is a machine, it can only follow orders . How can it be responsible? When I use the word 'responsible' I mean: able to respond. Now you are going to burn ten thousand Jews – and those big ovens where the Jews were burned, those concentration camps, were made with such scientific accuracy that within a second ten thousand people would simply evaporate. And they were surrounded by glass walls. They could not see out, but from the outside you could see them. And the men who were responsible for burning them were standing around and watching. Ten thousand Jews – small children, women – who had not done anything wrong to anybody were just evaporating.

And a person is doing a responsible job. What kind of responsibility is this? Can't he see the point that these ten thousand people are simply dying for nothing, for no reason? They have committed no crime. To be a Jew is not a crime. They were punished unnecessarily, for nothing. And he thinks he is responsible? To whom is he responsible? – to Adolf Hitler, not to this rare situation where ten thousand people are being burned. He can stop, he can say, 'No, I will not do this! I would rather be killed myself if that is going to happen. Or if I am thrown out of my job it is nothing. But I am not going to kill these ten thousand innocent people.'

That would have been responsibility – ability to respond. What kind of responsibility is this? An order comes that you should burn these people. And everybody is doing his job responsibly. The typist who typed the order, the person in charge who signed the order, the man who will push the button – they are all doing their jobs responsibly. And nobody seems to be really responsible, they are just machines.

This is what I call robopathology.

And you ask me: WHERE ARE HIS RESPONSIBILITY AND FREEDOM? You can't have any freedom because you are not yet. Freedom is when you are, and you are only when you are awake. You are fast asleep – what kind of freedom can you have? You can dream about it. You don't have any freedom. Your whole life is just accidental – just accidental.

You go on thinking that you have chosen out of your freedom. All nonsense.

Just the other day I was reading about a poet, a famous poet, who was writing about his life and he remembered his father telling him a story. His father told him: 'When I was young, unmarried, I was travelling in a train. I felt an urge to smoke so I searched for the cigarettes in my pocket. There were five other people and there were only six cigarettes. I offered the cigarettes to everybody, the five people took one each and thanked me. And then I put the empty packet into my pocket. When I got to the station where I was to get down, I left the station and was about to hire a taxi. Then suddenly I again felt an urge to smoke. I looked into my pocket. It was empty. So I went back into the station to purchase some cigarettes and at the counter, at the cigarette counter, I fell in love with a woman – the woman who was selling the cigarettes.' And that became the poet's mother – they got married.

Now the poet says, 'If one of the passengers in the com-partment had been a non-smoker, I would not have been born at all. Just one cigarette was enough to prevent me from being born – because my father would not have gone back if there had been one cigarette left. Then they would never have met – my mother and my father.'

Of course he would have got married to some other woman. But from some other woman this poet could not have been born. This poet needed this man and this woman to meet, otherwise he would never have been born.

How many poets are not born – do you know? It is difficult to say.

Life is just like that – accidental. What freedom, what responsibility are you talking about? To be free, you first need to be, then your every act is conscious. Then you are not a victim of unconscious, accidental situations. Then whatsoever you do, there is a consciousness, a witnessing. Then life is no longer accidental, then life has a sense of direction, then life has an integrity. And from that integrity, from that centre of integration, you respond.

You need to become a disciple because you don't have that integrity yet. Otherwise what is the point of becoming a disciple? To become a disciple means to come close to a man who is integrated, and whose integration can function as a catalytic agent for your integration. It means to come close to a man, to come into the presence of a man, who is no longer a machine, who is awakened – so that his awakening can create ripples of awakening in you. To become receptive to such a man, to remain available to such a man, is all that is meant by becoming a disciple.

But right now don't go on deceiving yourself that you have any kind of freedom or responsibility. It hurts when I say this. It hurts your ego, you don't feel good. You and not free! You and not responsible! What nonsense is Osho talking about? I know it hurts, but if you try to understand, if you try to be sympathetic to what I am saying to you, if you look without prejudice and without ego, you will see the point of it. And that very seeing will become a transformation in your life.

And the last question:

Question 4

WHY DO I REMEMBER GOD ONLY WHEN I AM IN SUFFERING?

You don't remember God. When you are in suffering your remembering God is just meaningless. Just because you want to avoid suffering, you remember God as a protection. You are not interested in God, you are only interested in how to avoid the suffering. So that's why when you are happy you forget all about God. But know well, only when you remember God in happiness is there remembrance, otherwise not. In suffering everybody remembers God – even an atheist. That's why even atheists start becoming theists as they become older. And at the death point almost every atheist becomes a theist – when the real suffering of death comes then all your philosophy of atheism disappears. But that is not real, authentic prayer, authentic remembrance.

Religious persons are those who remember when they are happy, because they remember in gratitude. When you see a rose flower, that will be the right moment to remember God. The rose flower is enough proof to remember him, enough of an indication, enough of a cause, an occasion. When you see a child smiling or when a bird flies into the sky, when a bird is on the wing or the sun rises or a lonely star in the morning is just on the verge of disappearing – if you know what beauty is, you will remember God in these beautiful moments. If you know what love is, you will remember God when you make love. If you know what joy is, you will remember God when you are full of joy.

Those are the moments in which to thank. And then even if you remember him in your suffering it will be a true remembrance, otherwise not. If you remember only in suffering, you don't remember God – you simply want to get help from him. You simply want to use the word 'God', you want to use God, that's all.

I have heard.

There was a man whose wife had a pet parrot and a very religious parrot, but it died. And she was very upset. Her good-natured husband went off to the shop to get another bird, but nothing the man had on offer would do – one was too dear, one was too dull, another too big. Finally the pet-shop man was fed up and the customer made for the exit. In the doorway he saw a parrot he really fancied.

'How much for this chap?' he asked.

'That's a very special parrot. I don't really want to part with it, but if I do, it is two hundred pounds.'

'What is so special about it?'

'Well, you see sir, she is the only parrot in Great Britain that lays square eggs.'

The caller was not disposed to believe this, but the vendor took him into the back room and showed him a dish of eggs, each a perfect cube.

'It's a deal. I will be taking the bird with me,' he said.

While the shopkeeper was making out the bill an uneasy thought struck the man, thinking of his wife, and he said, 'I suppose the parrot can talk as well? Does he know anything religious, prayer or something?'

'Well, sir, she can... she knows how to call to Christ. But so far she only seems to have one expression.'

'Ah, indeed. What is that?'

'Ooo-ooo Kee-rist!'

In suffering your remembrance is like that. It has nothing to do with Christ, nothing to do with God. Drop it; it is meaningless. Start a new approach. While you are full of joy, dancing, singing, then remember! Let God be associated with your positive moments first. It is from there that it will sink deep into your heart. Let God be not a sad affair but a celebration. Let God be a blessing, a benediction.

CHAPTER 15

A Spluttering and a Going Out

25 August 1977 am in Buddha Hall

A CERTAIN MAN WHO WAS FOND OF STUDYING ALL KINDS OF SYSTEMS OF THOUGHT WROTE TO A DERVISH MASTER, ABDUL-AZIZ OF MECCA, ASKING WHETHER HE COULD TALK TO HIM IN ORDER TO MAKE COMPARISONS.

THE DERVISH SENT HIM A BOTTLE WITH OIL AND WATER IN IT, AND A PIECE OF COTTON WICK. ENCLOSED IN THE PACKAGE WAS THIS LETTER:

DEAR FRIEND, IF YOU PLACE THE WICK IN THE OIL, YOU WILL GET LIGHT WHEN FIRE IS APPLIED TO IT. IF YOU POUR OUT THE OIL AND PUT THE WICK IN THE WATER, YOU WILL GET NO LIGHT. IF YOU SHAKE UP THE OIL AND WATER AND THEN PLACE THE WICK IN THEM, YOU WILL GET A SPLUTTERING AND A GOING OUT. THERE IS NO NEED TO CARRY OUT THIS EXPERIMENT THROUGH WORDS AND VISITS WHEN IT CAN BE DONE WITH SUCH SIMPLE MATERIALS AS THESE.

SUFISM is existential, though not existentialist. 'Existential' is a contradiction in terms. The whole approach of existentialism is that existence is not a system and cannot be converted into a system. that existence remains an experience. There is no way to make a philosophy out of it and yet existentialism itself has become a philosophy.

The Western mind is so addicted to speculation and philosophising that even something which is basically anti-philosophic eventually turns into a philosophy. Something which is fundamentally a non-system by and by becomes a perfect system.

The German mind is very systematic in that way. In Germany, Karl Jaspers made a great system out of the existentialist approach towards reality. It is amazing! The whole standpoint is that systematization is not possible. But you can systematise even this approach, this attitude. You can philosophise against philosophy, you can create a philosophy of no-philosophy, but then you are again lost in the mire of words, theories, hypotheses, propositions, logic... it is non-ending.

That's why I say that Sufism is existential, not existentialist. It has no 'ism', it has no philosophy to teach, it has no proposition to propose, it has no doctrine to indoctrinate people with. It is just a finger pointing to the moon, it is an indication – an indication towards reality, not towards words. It is experience and experiment. It abhors all kinds of philosophies because philosophy is the deepest cause of man getting lost in language and linguistic patterns. Life has no language, life is silent; or, silence is its only language, it speaks only through silence. So when you are silent you are in communion with it.

Life is meditative. It is not a kind of thinking, it is a state of no-thinking. When you are in that state of no-thinking, suddenly there is communion, all barriers between you and life disappear. You are no longer separate from it, no longer standing against it and thinking about it – you are it! And you know only when you are it, you know only when the knower is no longer there, you know only when all knowledge has disappeared. You know through being, not through knowing.

So Sufism down the ages has been very condemnatory about philosophising. Sufism is not scriptural, it is not logical; it is very realistic, it is very pragmatic. Hence its appeal to the modern mind, to the mind which is trained more in the ways of science than in the ways of philosophy. Science is experiment. You can't trust speculation, you have to experiment with reality. You have to see reality as it is, not through a certain prejudice of your mind. You need not have any belief; you can simply go into reality without any belief and the reality will conclude. Reality is conclusive. The conclusion comes not by thinking but by looking into reality. And if you have a certain a PRIORI idea, that very idea becomes a distraction. It won't allow you to see that which is.

So Sufis say: don't have any ideas, don't have any beliefs. There is nothing to believe. Yes, there is much to know, but there is nothing to believe. There is no need to believe. All kinds of belief are fear-oriented.

I have heard....

An old gentleman suddenly felt that the time had come to be taken into the bosom of the Church.

'Abraham,' warned his parson, 'you must have faith. Do you believe everything in the Bible?'

'Yes sir,' insisted Abraham.

'Do you believe the story of Jonah and the whale? And Daniel and the lions – those hungry African lions that had not had a single thing to eat? Daniel, you know, walks right into their den and slaps them in the face and they don't do nothing to him?'

'If that is what the Bible says, I believe it.'

'And do you believe the story of the Hebrew children in the fiery furnace? They walks right into that furnace, steps on the hot coals, and they ain't even singed?'

'Not even singed? A regular fire?'

'Right! Not even singed!'

'Deacon,' said Abraham, 'I don't believe in that.'

'Then you can't be taken into the bosom of the Church.'

Abraham sadly picked up his hat and shuffled toward the door, 'And parson,' he added, 'I don't believe that story about Daniel and the lions neither!'

Nobody really believes these stories, not even those who pretend to believe, not even those who say they have great faith. No, it is impossible. By the very nature of consciousness it is impossible to believe unless you know – all belief is against nature. And all belief is just a repression of your doubts. Yes, you can repress your doubts if there is great fear, you can repress your doubts if there is great greed – if you are offered heavenly pleasures in paradise and you are threatened by hellfire and devils who are going to torture you. If these things are put into your mind you start believing. But you know all the time, all the time underneath, that you doubt.

How can one believe? How can anyone believe unless one has known oneself? Unless you have faced reality as it is, there is no possibility of having faith. Faith does not come by fear, faith does not come by greed, faith comes only through experience.

Sufis teach a different kind of world view – not based on beliefs but based on experiments, experience, and the conclusions that come naturally through those experiments and experiences. Then there is a totally different kind of faith. No doubt is repressed in it, it is total. It does not divide you, it does not split you. Christians and Hindus and Mohammedans and all kinds of believers are split personalities, schizophrenic. Schizophrenia is one of the commonest traits of man. And why is man schizophrenic? The reason has to be found in the so-called religious teachings, indoctrinations.

When you tell somebody to believe in something, you are creating a neurosis in him, you are creating a division. Now he will never be one, he will be two. One part, the real part, will go on doubting, and the unreal part, the superficial part, will go on believing. And this rift will go on becoming bigger and bigger,

rift will always create great anxiety.

Look into any of your beliefs. If you believe in God, and look, you know that you doubt.

I have heard....

A little boy came home from Sunday school and his father asked, 'What did you learn today?'

'Well,' said the youngster, 'two thousand years ago the Jews wanted to escape from the bad Egyptians. So Moses had the Jews build this suspension bridge across the Red Sea. Then they

loaded it down with dynamite. The Jews escaped across the bridge and when all the Egyptians chased them they blew up the bridge, and all the Egyptians were drowned.'

'Is that what the teacher told you?' asked the surprised father.

'No,' said the boy, 'but you would never believe the crazy story he did tell us!'

He has improved upon the story.

All your so-called scriptures are full of nonsense. But you go on believing just because you are afraid, because you are not grounded in your being, because you are not rooted in reality.

The father was a Christian Scientist and always carried a copy of Mrs. Eddy's works in his pocket. Accompanied by his little son he had an occasion to cross a lot where a good-sized goat was feeding. As they approached the goat the boy showed fear, whereupon his father told him to think that it was not possible for the animal to harm them. But the boy, remembering previous encounters with the goat in which he had come out second best, did not grow any braver.

Poppa, you are a Christian Scientist all right,' he said, 'and so am I, but the goat does not know about it.'

Reality has never heard about your beliefs, your philosophies, your religions. It is completely unaware of all that nonsense that you go on carrying in your head. It has no concern with your head trips, it is simply innocent. It is neither Hindu nor Mohammedan nor Christian. It has no adjectives, it has no scriptures, no likes, no dislikes. It is simply there, naked.

To know this reality you will have to be naked of all your beliefs. Those beliefs function as your clothes, spiritual clothes – yes, that's what they are. And because of those clothes you never come into contact with reality. One has to be naked to come into contact with the sunrays. One has to be naked to be in contact with the wind. One has to be naked if one wants to dance in the rains and feel the rain showering on one's being and body. Exactly so has one to be spiritually naked and nude if one wants to have any participation with reality as it is.

Sufism is an effort to delude you of all your belief systems, of all words. That's why in Sufism the Master is not a teacher. The Master is more like an artisan, an artist, a painter, a carpenter maybe, a weaver. The Master is more like one who knows a certain skill which cannot be taught through words, which can only be taught through experience. So in Sufism there is no teacher. There are Masters but no teachers. And in Sufism the disciple is not a student, the disciple is an apprentice.

Take note of that great distinction: the Master is not a teacher and the disciple is not a student. The Master is an artisan who knows a certain art, who has the knack of doing a certain thing, and the disciple is an apprentice who lives in the presence of the Master so that by and by, slowly, slowly, he can drink more of the presence of the Master and can become aware of the knack that he has. It is not an ordinary thing to be transferred because it cannot be put into words.

If you ask somebody who is a great swimmer 'How do you do it? Can you teach me? Can you give me a few lessons?' It will be difficult for him to teach you swimming while you are sitting in your

room. He will ask you to come with him to the river or to the swimming pool. Swimming is an art, there is no way to teach it.

Or bicycling... You know how to cycle, but if somebody asks you, 'Explain it philosophically. How do you manage to do it?' you will not be able to explain it. How do you manage to do it? It is a kind of knack. You do it! You manage to do it, but you cannot explain how. The only way is to tell the person who is enquiring to come with you and to help him to manage himself, then he will know. But when he comes to know he will also not be able to convey his knowledge through words. It is only conveyed through actions.

A Sufi Master has no teaching, he is his teaching. A Sufi Master does not philosophise about reality, he exposes his heart to the disciple. Even if he sometimes uses words, those words are only indicators – just like arrows being used on milestones – just indicators that you have to go on and on. As the disciple becomes more and more attuned with the Master then less and less words are needed. Then the presence of the master is enough.

The Master teaches by two things: one is his presence and, very paradoxically, the other is his absence. The Master teaches by his presence and by his absence. In one sense he is utterly present, in each moment he is totally there. Each moment is luminous with his presence, each gesture, each act is full of his presence; it is never absentminded. He is utterly there and then. The disciple learns much by his radiant presence. He starts learning to be more present, to be more alert, to be more total. And on the other hand the Master is absolutely absent, because he has no ego. Nothing like the idea of 'I' exists in him any more. There is absolute silence, no-selfness – what Sufis call fana. The Master has disappeared.

First the disciple learns his presence, and by and by he becomes capable of entering into his absence.

This is a kind of art – of being present and absent simultaneously. It is the greatest art because it is the greatest paradox: to be present and yet not to be present – present in the sense of presence, of awareness, consciousness, and absent in the sense that there is no self, no ego. This emptiness and this light which fills the emptiness cannot be conveyed, communicated through words. The disciple has to be with the Master as an apprentice. He has to taste the being of the Master.

This small parable will throw much light.

A CERTAIN MAN WHO WAS FOND OF STUDYING ALL KINDS OF SYSTEMS OF THOUGHT WROTE TO A DERVISH MASTER, ABDUL-AZIZ OF MECCA, ASKING WHETHER HE COULD TALK TO HIM IN ORDER TO MAKE COMPARISONS.

Pay attention to each word. Sufis are very, very particular about words. They don't use many words – if they do, they use them very telegraphically.

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This is what millions of people go on doing in the name of seeking and searching for truth.

First there are the worldly people who don't bother about truth, who never seek and never search. Out of millions of these worldly people who go on and on doing the non-essential, sometimes somebody becomes a little fed up. Seeing the futility of all these things that he has been doing, he starts seeking for truth, he wants to know the meaning of life or who he is. But again there is a great trap. The trap is that he may start looking into scriptures, into philosophical systems. First he was lost in the world of things, now he will be lost in the world of thoughts. And the second is far more dangerous than the first! Let me repeat it, because ordinarily you think the second is better than the first. It is not so.

It is very easy to awaken from the first because it is so stupid. If somebody is really stupid and thick, only then will he go on and on seeking money and power and prestige and respectability, and he will never become aware that he is seeking rubbish. For it you need a really dense head. If you are a little intelligent, if there is just a little intelligence, it will be enough to become alert of the phenomenon that you can accumulate as much money as you want but you will die, and this money is not going to help. This money is not going to be with you, you cannot carry it to the other shore. It is such a simple fact... you may become very respectable, but what is the point? Unless you become joyful, what is the point.

You can see very respectable people who are absolutely joyless. You can see very rich people who have not known a single moment of celebration. You can see famous people, celebrities, but they know nothing of celebration. In fact they are looking in a direction which is simply futile, irrelevant. What is a person looking for when he starts looking for fame, when he wants to become a celebrity? What is he looking for? This man has missed love. He could not get love from a single human being because he could not love a single human being. He could not give love so love has not flowed towards him. He has missed love. That joy has never happened to him. Now he lives through a substitute, he lives through people's respect and fame – 'So many people know about me!'

This is a vicarious way of fulfilling one's desire for people to love you. But those people who know you, don't love you. They may even hate you. And even if their sympathy is for you or if they respect you, it can't fulfil that unfulfilled gap in your being, that hole in your being that can only be fulfilled by love. It is not a substitute. No substitutes help. All substitutes are plastic.

So one can go on and on earning fame, money, power, and deep down one remains very, very poor – a child. One knows that one has not bloomed because there is no blooming except through love. Money becomes the substitute, or power or prestige. But it is as if you have mistaken the menu for the food. You can have beautiful menus but they are not going to satisfy. Real food is needed. Real food means love. And a single human being's love is enough to fulfil you; there is no need to have the whole world love you. If a single human being has loved you, there is fulfilment. And I would like to tell you that even if you have loved yourself, it is enough.

But you don't love yourself and nobody has loved you, and you have never allowed anybody to love you – because you cannot give, because you don't know how to share, because you are a miser and a hoarder. So you go on hoarding money, and money becomes your beloved and power becomes your god. Or, if you are a little intelligent, these things will be finished with, then there will be knowledge, philosophy, thought – a far bigger realm of illusion than things.

When you are chasing a woman you are at least very close to reality. When you are hankering for a beautiful house that house is at least a real house, at least it has a material, concrete existence.

But when you start roaming in the world of thoughts, dreams, projections, God, paradise – palaces made because you can dream and imagine – then you are completely lost.

So sometimes intelligent people become aware of the futility of the world of things but they are trapped in the world of thoughts. Thoughts are your inventions. You can have beautiful thoughts but they are not going to fulfil. If even things cannot fulfil, how can thoughts? If even things prove futile, thoughts are going to prove futile too.

But with thought there is one possibility – there are millions of systems so you can move from one system to another. And there is a great possibility of creating your own system – by just choosing, borrowing a few thoughts from here and there, you can create your own system. And the reality will never give you any resistance because the reality does not bother about what you think. Nobody takes any note of your thinking. It is private, it is your business, it is nobody else's concern, so you can go on and on in thinking.

It is not accidental that great philosophers tend to be insane. It is not a coincidence that all the great philosophers in the West one day or other have to be hospitalised for insanity. When you go to the very extreme of thought you lose all contact with reality, you become insane.

What is insanity? It is losing contact with reality, becoming so absorbed in your thoughts that you think that this is the only reality there is.

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Now, coming to a Master like Abdul-Aziz and saying that he wants to have a little talk, a conversation, a discussion with him, so that he can make comparisons with other systems... this is absolutely foolish. It is as if you are thirsty and you have been reading about water, great poetry about water, and you have been seeing great paintings about water – and then you ask a river, 'Can I come and have a little talk with you so that I can compare my thoughts about water with your idea of water!' The river will simply laugh at your ridiculousness, at your stupidity. The river is there; you can drink and you can quench your thirst.

To ask a Master like Abdul-Aziz, 'I want to come and talk to you so that I can make comparisons,' is just the very extreme of foolishness. One comes to a Master not to talk but to see. One comes to a Master not to discuss – because discussion will create a barrier, it will create smoke and vision will become impossible – one comes to a Master to have a taste of how it tastes to be realised. One comes to a Master to have a sip out of his cup. One comes to a Master so that one can see through the Master because he has become open. He is a window, he is no longer a wall. If you come close enough you can see through his eyes and you can hear through his ears and you can smell through his nose and you can have a little glimpse through his heart.

One comes to a Master to come close. One simply asks for blessings, not for anything else.

In the East it has been a long tradition, one of the ancientmost traditions. When Westerners come to the East they cannot understand what is happening. In India or in Iran or in Arabia, people travel

thousands of miles to see a Master, just to see a Master. They will not ask a single question, they will simply come. And it is a long, arduous journey. Sometimes people will travel on foot for thousands of miles just to have a glimpse of the Master. The Western mind cannot understand what the point is. If you don't have anything to ask, why are you going? For what? The Western mind understands how to converse but it has forgotten how to be with. It knows how to ask but it has forgotten how to drink. It knows the intellectual approach, it does not know the door of the heart – that there is a way to connect and to relate beyond words, that there is a way to participate beyond words. So Westerners have always been puzzled about Eastern people walking thousands of miles, making a long, arduous journey, sometimes dangerous, and then coming to a Master just to touch his feet and ask for his blessings. And then they will go away fulfilled, happy.

Many people have asked me why, when I give sannyas to Westerners, I talk to them and when I give sannyas to Indians I don't. What is the matter? Am I not interested in Indians? Why don't I talk with Indians? Why don't I try to convey something through language?

The reason is not that I am not interested in Indians, the reason is that Indians know how to be with. Sometimes I talk to an Indian who has become almost Westernised and sometimes I don't talk to a Westerner if I feel that his heart is Eastern. It depends. When somebody from the East comes, he comes for a totally different reason. He comes just to be there with me for a few seconds. Those few seconds are of great joy. He has not brought a question with him, he has brought a quest! A question is superficial; the real thing is the quest. The question is in the head, the quest is in the heart. What is there to ask? What is there to ask that I cannot understand looking into your eyes? What is there to ask that I cannot see the moment you enter into my arena of vision? And why waste time asking about some futile thing – about whether God exists or not?

For centuries the East has known a different kind, a different quality, of communication – it is of communion. A man will come, he will touch the feet, he will bow down, he will look at the Master, he will just sniff the air around the Master – just the fragrance – and he feels fulfilled. He has come to see that the impossible happens. He has heard that it happened in Buddha's time, he has heard that it happened in Mohammed's time, he has heard about great Masters like Abdul-Aziz, he has heard great stories – and he wants to see whether it still happens, whether a Buddha is still alive, whether he can find a man of the quality of Mohammed so that the scriptures will become valid again. Each Master goes on revalidating, each Master is again and again a witness to the eternal truth: that truth can be realised.

In the East people travel. They make faraway journeys just to see with their own eyes – because you cannot see Buddha now. Twenty-five hundred years have passed; it is past, it is part of history, you can only read about it. You cannot see Krishna now, he is myth. In the East people want to see somebody who is a Krishna or a Buddha or a Mohammed or a Christ. They want to look into those eyes so that they call again become confident, so that they can again gain trust that it still happens, that God has not forsaken the world yet, that it is not just a story of the past, that it is part of reality.

I have heard....

One evening several of Rabbi Hayyim of Kosov's disciples (hassidim) sat together in his House of Study and told one another stories about the old ancient Masters (zaddikim), above all about the Baal Shem Tov.

Baal Shem Tov is the founder of Hassidism – one of the greatest souls that has ever walked on earth.

And because the telling and the listening were very sweet to them, they were at it even after midnight.

Yes, it is beautiful, it is one of the most delicious experiences in life to talk about people who have attained, to tell stories about them. That's what in the East we call SATSANGA – talking about God, godly people, talking about those who have realised, small anecdotes, parables, stories which stir your heart, which help you to sing a song, which make you aware of the unknown which is just around the corner, which make you filled with desires and longings for God, which make you feel that the superhuman has been happening in the past to human beings and it is possible that it can happen to you too. And in Hassidism it is one of the most fundamental things – to talk about Masters, to enjoy, to cherish and to be nourished by that talk. In Sufism too, and in Zen. All the old stories.... Those stories go on gathering and go on becoming more and more refined as time passes. The concern is not about historic fact, the concern is more about the essential phenomenon that God happens.

So it came to pass that half the night was lost.

Then one of them told still another story about Baal Shem Tov. When he had ended, another sighed from the bottom of his heart. 'Alas!' said he, half to himself, 'Where could we find such a man today?'

Yes, when you hear about Kabir, Nanak, Dadu, when you hear about Meera, when you hear about Mansoor, when you hear about Jalalud-Din Rumi, Omar Khayyam, it is natural that a sigh will be released from your heart and you will say, 'Alas! Where could we find such a man today?'

In the East that's why people travel. If they hear that some Master has happened, they travel. People are very poor; they don't have money even to travel. They save their money for years just to go to a place of pilgrimage where they can find somebody who has attained. In the East, to help these poor people, we managed a certain kind of gathering. You must have seen it happening in the KUMBA MELA in Allahabad. The country is poor and millions of people cannot go to the Masters, so in the past it was agreed upon that once in a while the Masters would gather together in one place so the whole country could come there – because it is difficult for poor people to go searching all over the country for Masters. Out of compassion the Masters decided that they would gather in one place so the whole country could come. Millions of people come to a KUMBA MELA because there they will be able to see many saints, many sages.

The idea was of tremendous utility – but it is only an idea now. There are not .so many sages any more. There are still Masters but not like in the ancient days. something has so utterly utterly changed in the world that people no longer seek God, or fewer and fewer people seek God. God has become almost irrelevant; people by-pass him. People are so indifferent about God that they are not even against him, they are neither for nor against. They say, 'Okay, don't waste time. Don't talk about useless things. ' They are not even interested in denying. For the first time in the world the theists and the atheists have both become irrelevant. The world has become indifferent to both.

'Alas!' said he, half to himself. 'Where could we find such a man today?'

At that instant, they heard steps coming down the wooden stair which led from Rabbi Hayyim's room. The door opened and Rabbi Hayyim appeared on the threshold, in the short jacket he usually wore in the evening. 'Fool,' he said softly, 'he is present in every generation.' Then he closed the door and went back up the stair. The disciples, the hassidim, sat together in silence.

Yes, Masters are always there – sometimes more, sometimes less. That depends on the receptivity of a certain age, on the receptivity of a certain consciousness, on the receptivity of the time. But it has never happened that they are not there. More or less, right, but they are always there. It cannot happen in the very nature of things that out of millions of people not even a single person will not be realised.

So if there is someone and rumour spreads, people start travelling. But they go to see with their own eyes, they go to touch. They want to see how it feels to touch a God-realised man. They want to have a concrete experience. They want God to be tangible, visible, and God is not tangible and not visible. It happens only rarely that he descends in a man. When a man becomes utterly empty God descends in him, then he becomes tangible, visible. You can look into his eyes and you can hold his hand and you can walk with him and you can sit by his side. In the East people come not to talk but to listen, not to talk but to see, not to talk but to feel.

This man must have been a very, very Western man – sophisticated, educated in the ways of philosophy. He wrote to Abdul-Aziz asking whether he could talk to him in order to make comparisons. What comparisons? With whom?

No Master is comparable to any other Master. Each Master is so unique that he's incomparable. You cannot compare Buddha with Mohammed. If you compare, it will be sheer stupidity, and whatsoever you conclude will be wrong. You cannot even compare Buddha with Mahavira – both were contemporaries and lived in the same province, moved in the same towns, sometimes stayed in the same city, and once stayed in the same DHARAMSALA, but you cannot compare them. They are poles apart. Mahavira is Mahavira, Buddha is Buddha. They are so unique that not even a single point of comparison exists! If you start comparing you will miss the whole point, you will miss their reality. That reality is unique. Masters cannot be compared.

If you look into them with no comparison in your mind you will find the same reality – hence DARSHAN. A Master's DARSHAN is enough. To see him is enough. You should look deep into his being – not with thoughts to compare, not with prejudices, not with A PRIORI ideas; just silently with no thoughts flickering in your mind, with no clouds. You should just look into him, and then you will be surprised. Masters are unique in their manifestation and they are one in their innermost core. Buddha, Mahavira, Krishna, Christ, Lao Tzu, Zarathustra – they are all one in their innermost core. Their circumference is really very, very unique, and their centre is one.

But to see the centre you will have to be utterly silent.

Now this man says, 'I want to make comparisons.' If you want to make comparisons, how can you be silent? If you want to make comparisons, you will have to carry all the thoughts that you want to compare. You will have to carry all your scriptures. your memory. You will have to have logical criteria about how to compare. You will have to carry scales to compare. You will be so burdened with your idea of comparison that you will not be able to see into the reality.

Each Master is unique, and yet represents the universal.

THE DERVISH SENT HIM A BOTTLE WITH OIL AND WATER IN IT, AND A PIECE OF COTTON WICK. ENCLOSED IN THE PACKAGE WAS THIS LETTER....

Sufis are known to do such things, things which look absurd on the surface. The man has asked one thing and the Master is doing something else. The man wanted to come to him to have a philosophical understanding about what his message was, so that he could compare it with other messages. He wanted to have a look into his systems of thought so that he could compare it with other systems of thought and could decide which is better, which is good, which is to be followed.

Now this Abdul-Aziz SENT HIM A BOTTLE WITH OIL AND WATER IN IT, AND A PIECE OF COTTON WICK. ENCLOSED IN THE PACKAGE WAS THIS LETTER....

All scriptures, Sufis say, are like this letter. They have certain instructions, not certain dogmas. They have certain instructions. If you follow those instructions you will have a door opened to you. But they are not theories to be believed in. They are just like HOW TO DO books – manuals, instruction manuals. They don't preach any philosophy, they simply give you instructions: 'Do this and this will happen. Do this and this will happen. Don't do this, otherwise this will happen.'

Buddha used to say, 'My whole concern is to give you a few instructions through which buddhahood can happen to you. If you ask anything else I am not interested.' And he used to say, 'I am an instructor. I simply give you a few instructions. Follow those instructions and things will start happening. I don't say anything about truth, I only say something about the way – how it is reached. Follow the way and you will reach to the truth. And truth is indefinable. Nothing can be said about it.'

Sufis say that all real scriptures are not philosophical, they are instructive. They simply give a few instructions like this letter.

DEAR FRIEND, IF YOU PLACE THE WICK IN THE OIL, YOU WILL GET LIGHT WHEN FIRE IS APPLIED TO IT. IF YOU POUR OUT THE OIL AND PUT THE WICK IN THE WATER, YOU WILL GET NO LIGHT. IF YOU SHAKE UP THE OIL AND WATER AND THEN PLACE THE WICK IN THEM, YOU WILL GET A SPLUTTERING AND A GOING OUT. THERE IS NO NEED TO CARRY OUT THIS EXPERIMENT THROUGH WORDS AND VISITS WHEN IT CAN BE DONE WITH SUCH SIMPLE MATERIALS AS THESE.

Now this philosopher must have laughed at this whole ridiculous letter. What nonsense is this Abdul-Aziz talking about? And what does it signify? He had asked something else, and this Abdul-Aziz sends a bottle with oil and water in it with a wick. This is absurd!

Many times the Master's answer will look absurd because you cannot understand the significance of it. First try to understand what the significance of it is.

The first thing he says is, 'There is no need to come to me. Why travel so far away? If you really want to see reality, it is within you. Just do a few experiments and you will enter into yourself, and there you will find me too!'

Just the other night a sannyasin was saying to me, 'I feel it very difficult to surrender to you.' I can understand. It is always very difficult to surrender. But I told him that it is difficult because he doesn't understand. By surrendering to me you are really surrendering your false self to your real self. I am nobody in it, it is just an excuse. Via me, your false self disappears and you reach to your real self. If you can do it directly, if you can make a short-circuit, you can, but if it is not possible then you can do it via me. The Master is just a VIA MEDIA. When the Master says, 'Surrender to me,' he does not mean surrender to him. He simply means, 'Whatever you are right now is not the real you. Put aside this whole false idea of yourself, give it to me. Give this poison to me!'

By surrendering your false you become the real. And the real can never be surrendered so the Master is not worried about the real. The real can never be surrendered, there is no way to surrender it. Only the unreal can be surrendered. Or let me say it in this way: you can surrender only that which you really don't have, you cannot surrender that which you really have. You cannot surrender that which you are, which you really are. That is impossible to surrender. You can only surrender that which you have come to believe that you are but you are not. The Master only takes the false.

When you come to a Master you in fact come to yourself. And this should be the criterion to judge whether you have come to a real Master or you are fooling around with a cheat, a fraud. If the Master tries to overpower your reality, then beware. That man is your enemy. If a Master simply takes your unreality and helps your reality to grow in your uniqueness.... The real Master always goes on throwing you to yourself. Yes, he will snatch away all that is unreal, he will pluck away all that is unreal. He will take all the weeds out of your being so that the roses can grow. But he's not going to take the roses; the roses cannot be taken away. It is impossible to surrender your essential self. It cannot happen, it is not in the nature of things.

The Master sends him a simple letter with a very absurd thing: a bottle with oil and water and a wick. Now first try to understand what he signifies.

If the man was really a man of some intelligence he would have understood, but the story does not say anything about him. So there is every possibility that he didn't understand, otherwise the story would have mentioned it. He must have laughed at the foolishness of this man, Abdul-Aziz. And he must have thought, 'It is good that I never went, it would have been futile.' He must have told other people, 'Look! This foolish man is pretending to be a Master. I enquired about a subtle thing – a comparison of his system with my system or other systems – and this is what he sends as a reply. This man is either mad or a fool!'

First, try to understand what Abdul-Aziz's message is.

DEAR FRIEND, IF YOU PLACE THE WICK IN THE OIL, YOU WILL GET LIGHT WHEN FIRE IS APPLIED TO IT... first.

Second: IF YOU POUR OUT THE OIL AND PUT THE WICK IN THE WATER, YOU WILL GET NO LIGHT.

Third: IF YOU SHAKE UP THE OIL AND WATER AND THEN PLACE THE WICK IN THEM, YOU WILL GET A SPLUTTERING AND A GOING OUT.

First these three things have to be understood.

Man is a trinity – body, mind, soul – and that’s what those three things represent. The bottle represents the body, the water represents the mind, and oil represents the mind if it becomes meditation. So mind has two possibilities: either it can be water or it can be oil. If it is with thoughts, it is water; if it is with no thoughts, it is oil. And the soul is the fire. These are the three things.

We have the bottle and we have the possibility of filling it either with oil or with water. And both are possibilities of the mind. Mind with thoughts becomes water – then you can go on applying fire to it and darkness will remain there. That’s why you live in darkness – your mind is water and the fire is continuously being put out. With a mind too full of thoughts the spirit disappears, the fire disappears, the soul is no longer there. Unless the body is filled with no-mind, unless the body is filled by thoughtlessness or a thoughtless mind, you will not be enlightened. Once mind is no longer watery, once thoughts have disappeared and there is silence, purity, innocence, it becomes oil. And suddenly you will see a light arising. The fire is there – just the oil is needed. The bottle is there, the fire is there, but between the two there is water. And with water there is no possibility of fire. You live without fire and without light.

Abdul-Aziz says: If YOU PLACE THE WICK IN THE OIL.... Remember, IN THE OIL. If the soul is placed in the oil – in a meditative state, in samadhi – you will get light. There will be no trouble; you will become enlightened. So don’t bother about coming here or going anywhere else. Do a simple thing: let mind disappear, let no-mind arise. If the body and the soul are connected by no mind, they are in tune. And suddenly there is song and there is dance and there is celebration. There is joy, there is eternal joy, what Hindus call SATCHIDANANDA – truth, consciousness, bliss – all are there.

Once your trinity is in tune.... If the trinity is not in tune you will remain in darkness. If the mind is there continuously creating more and more thoughts you are filled with water. this is the state of the worldly man, the man who continuously thinks, day and night, day in, day out, from birth to death – he continuously goes on thinking. He lives without fire, he lives without light, he lives without joy. In fact he lives a very dead life.

Or, there is one further possibility: the state of the so-called religious people, the other-worldly people. You can have a mixture of mind and no-mind. Then there will be a spluttering and a going out. Then sometimes you will have a few glimpses but they will go. Nothing will really be yours. Just like dreams they will come and go.

Mind can have these three states: the ordinary state of thinking, the extraordinary state of contemplation.... This is the state of contemplation: a water-oil mix. And in the West people have never searched beyond contemplation. All their words for DHYANA or JIKR mean only contemplation. Even the word ‘meditation’ simply means to think in a better way, to meditate. Contemplation means to think in a better way, but thinking remains. It just becomes more concentrated, it is less zig-zag. It has a direction, it has a goal. It is not insane, it has a certain purpose and meaning, but it remains thinking. It is no longer mad, so something of the no-mind enters into it, but it is only ‘something’. Water and oil are mixed. And sometimes there will be a spluttering and a going out. Sometimes the fire will be there and sometimes it will not be there. There will be lightning experiences.

That’s what has happened to Christian saints. Their experiences about God are not like Mansoor or Abdul-Aziz or Buddha. Their experiences of God are just glimpses – they come and they disappear.

They are better than nothing but they are nothing compared with that experience which comes and never goes again, they are nothing compared with enlightenment.

So these are the three possibilities: either the water and oil are mixed, or there is only water, or there is only oil. the worldly man remains with water, the religious man remains with a mixture, and the spiritual man starts seeing the point and fills his being with no-mind, with DHYANA, with a thoughtless awareness, with a contentless consciousness. He is simply alert; not alert of anything in particular, just alert. He is awake.

This wakefulness is all that one has to do. That is the message of Abdul Aziz, but you have to decode it. And I feel sorry for the man to whom Abdul Aziz sent this. I don't think he was able to decode it, otherwise the story would have mentioned it – that's how Sufi and Zen stories go. If something happens they certainly mention it, it has to be mentioned. But the story says nothing.

DEAR FRIEND, IF YOU PLACE THE WICK IN THE OIL, YOU WILL GET LIGHT WHEN FIRE IS APPLIED TO IT. IF YOU POUR OUT THE OIL AND PUT THE WICK IN THE WATER, YOU WILL GET NO LIGHT. IF YOU SHAKE UP THE OIL AND WATER AND THEN PLACE THE WICK IN THEM, YOU WILL GET A SPLUTTERING AND A GOING OUT. THERE IS NO NEED TO CARRY OUT THIS EXPERIMENT THROUGH WORDS AND VISITS WHEN IT CAN BE DONE WITH SUCH SIMPLE MATERIALS AS THESE.

Sufism is existential, experimental, experiential. It insists that God can be known by simple methods, that there is no need to philosophise .

Many times people come to me, people who are knowledgeable, and they say – particularly Indians – 'What is the meaning of dancing? How can one attain to God by dancing?'

Dancing is an experiment, an experiment to bring your body, your mind, your soul, in tune. Dance is one of the most rhythmic phenomena. If you are really dancing there is no other activity which creates such unity. If you are sitting, the body is not used; then you use only your mind. If you are running very fast, your life is in danger, then you use your body and you don't use your mind. In dance you are neither sitting nor running for your life. It is movement, a joyful movement. The body is moving, the energy is flowing, the mind is moving, the mind is flowing. And when these two things are flowing they melt into each other. You become psychosomatic. A certain alchemy starts happening.

That's why you see a new kind of grace on the face of the dancer, it is alchemical – the body-mind meeting, merging, the body-mind becoming one tune, one rhythm, one harmony. When this harmony has happened then the third, the soul, starts entering into it. The soul can enter into your existence only when your body and mind are no longer in conflict, when your body and mind cooperate, when your body and mind are deep in love, embracing, hugging each other... that's what happens in dance. Then immediately you will find the third entering also. When the body-mind is really in harmony, when the two are no more two, the third enters. For the first time you become a trinity, a TRIMURTI. Those are the three faces of God.

And while you are dancing something is happening. It is an experiment. It is not just contemplation – just sitting and thinking about God – it is allowing God to enter into you, it is opening yourself to God.

It is like a flower opening in the morning. When the flower opens, suddenly sun rays start dancing on its petals. When you open, God starts dancing in you. God can be met only through dance. There is no other activity which is more harmonious than dance. That's why all the primitive religions were dance-based, and all the modern religions – the so-called civilised, sophisticated religions – have nothing like dance in them; they are dull affairs.

A church looks more like a cemetery than like a temple. You can't dance there, you can't be joyous there, you cannot – it is not allowed. You have to be serious. You have to be very, very serious, sad, as if you are doing something wrong. The joy is missing. The joy is missing because people are just sitting, not doing anything. And the church goes on just thinking about God. The preacher talks about God and the people listen to it; the preacher thinks and the people who listen think. God is a thought, it is not an act in the church.

In this place God is not a thought; it is an act, it is a dance. And the dance has to be of the total: body, mind, soul. Nothing has to be denied, because if you deny anything something will be missing, something will certainly be missing. And then your synthesis will not be the highest possibility, it will remain some-where low, it will not reach towards the ultimate Everest.

These people who come here and watch and see people dancing or doing Kundalini or the Dynamic – they become very puzzled because they have an idea that one should sit and read the Geeta and think about God. That is all nonsense! By reading the Geeta and thinking about God you are not going to go anywhere. If you really want to go somewhere you have to be experimental, you have to use some method.

Sufism has a method and has no philosophy.

THERE IS NO NEED TO CARRY OUT THIS EXPERIMENT THROUGH WORDS AND VISITS....

How can you carry out an experiment through words and visits? Yes, words can be used for instruction – that's what I go on doing every morning. These are just instructions. Then for the whole day words disappear from this ashram. Then you dance, then you hum, then you shake, then you sit, then you watch, then you love, you pray, you meditate.

Every morning I start with instructions and then the whole day is for you to experiment in. Words can be used but only as instructions, not as propositions. I am not creating any belief system in you here. I am destroying all belief systems. I am simply giving you a few methods, a few techniques. If you know how to use them and you are really interested in search, and you use them, there is no reason why you should not attain. There is no reason at all why you cannot become God-realised. If it has happened to me it can happen to you.

If you co-operate with me it is going to happen to you. A Master goes on taking everything from you. First he teaches you to become a disciple and then one day he will take your discipleship also – because a Master cannot be satisfied unless you have become Masters in your own right. A Satguru is one who creates Satgurus.

A Master goes on creating Masters. First he teaches you to surrender so that all that is false disappears. Once the false has disappeared he will tell you to surrender too. Once the false has

disappeared he will now tell you to surrender your discipleship too. A Master is satisfied only when he has created another Master.

In the vicinity of a Master a chain starts working – one flame jumps into other lamps and they start burning. And then they in their own right will start jumping into other unlit lamps, and many more will be burned. People come to me and ask why I am not going into the world. I need not go. I will create many Satgurus, I will create many Masters, just sitting here. They will be travelling, they will be my ambassadors; they will go around the world to share their light.

But one has to go deep into experimentation because only through experimentation is there experience.

Through philosophising people avoid taking risks.

I have heard....

An aged couple was listening to a broadcast church service. Both sat in deep contemplation and half an hour went by. Then suddenly the old man burst into a fit of laughter.

'Sandy,' exclaimed his wife in a horrified tone, 'why this merriment on the Sabbath?'

'Ah,' said Sandy, 'the preacher has just announced the offering, and here I am safe at home.'

People want to remain safe, uninvolved, uncommitted. They want to grow but they don't want to commit themselves; they want to grow but they don't want to sacrifice anything. They want to grow for nothing, they don't want to pay. These people never grow. Growth is through sacrifice. One has to put all one has at the stake. Growth is a gamble, it is a risk.

So if you are trying to save yourself – let me warn you – if you are trying to save yourself you may be successful. You may succeed in saving yourself, but then nothing will happen. You have to be open, you have to be ready to lose yourself, not save yourself.

Philosophy is very good because it never touches your reality, it simply goes on like a cloud, hovering around your mind. You can enjoy it. It is an easy-chair thing. You can go into great thoughts, there is no fear, you are always safe – anchored in your home, anchored in your security, safety. That's why I insist on sannyas. Sannyas means that now you are becoming committed, now you are getting involved, now it is not just a philosophy with me. You are ready to go into danger, into the unknown, into the insecure.

Many people say, 'If we listen to you and we meditate, will it not help? Why is there a need to become sannyasins?' The need is to be committed, the need is to get involved. The need is that you should not stand aloof, saving yourself and then trying something – if you can grab something by trying, good, but you don't want to get into anything. You don't want to get into any trouble. But these people are the losers. Their cleverness is not going to help them, their very cleverness will prove to be their doom.

Philosophy is simply a mind journey, you don't go anywhere, you remain where you are. It is a dream projection you can sit here and close your eyes and you can be in Calcutta or in Chicago. You can

close your eyes and you can be anywhere you like, but whenever you open your eyes you will find yourself sitting here in Poona. That's what philosophy goes on doing. You can think great thoughts and while you are thinking, you are thrilled. And whenever you come back and open your eyes, you are exactly the same as you have always been. Nothing ever changes through philosophy because philosophy is an avoidance. It simply goes on labelling things: this is this, that is that. Philosophy is labelling. And remember, you are not kidding anybody but yourself.

It happened....

Two lions were in a zoo. One of them had been there for several years, while the second one was a newcomer.

At feeding time the new lion noticed that he received a few figs, nuts and bananas, while the older one was given a luscious, juicy chunk of meat.

After this had gone for several weeks the young lion plucked up courage enough to enquire why this was so.

'I know you have the seniority around here, but why do you always get the meat while I get fruit and nuts?' he asked.

'Well,' explained the older lion, 'the zoo manager is a philosopher and the zoo is so poor that he has only room for one lion, so he has listed you as a monkey.'

Now by listing a lion as a monkey, a lion does not become a monkey. But the old lion says, 'Because he is a philosopher.... He thinks that by labelling, things are finished. He treats you as a monkey.' That's what philosophy goes on doing. You go on labelling things. Once you have labelled them you start treating them that way.

Beware OF this habit. Everybody has it. You are sitting by the side of somebody and you enquire, 'Who are you? Where are you going? What is your religion?' – this and that. And this is just an effort to label the man. If he says he is a Jew, you have labelled him. Then you know that you have to protect your pockets – he is a Jew. Now you have labelled him. And he may not be a man that you can label as a Jew – Jesus was also a Jew. Even if Jesus was sitting by your side he would have said, 'I am a Jew.' How are you going to label him? Would you have labelled him 'Jew'? He was the least Jewish man in the world.

Or the man says, 'I am a Mohammedan,' and you think that he is dangerous. Or the man says, 'I am a Hindu,' and you think he is a hypocrite. People have universal labels. And once they have labelled someone they behave with the label, they don't think about the person at all. and each person is very unique; he represents nobody else, he represents only himself. So nobody can be labelled. No label is good.

And philosophy goes on doing that. It goes on labelling the whole existence. Once the philosopher has labelled everything, he thinks he is finished, he has accounted for everything. And he starts living in a very comfortable, labelled world. God is in heaven and hell is underneath the earth and heaven is high in the sky and this earth is just in the middle. He has made a map and he knows what

is right and what is wrong, and if you do right you will go to heaven and if you do wrong you will go to hell – everything is categorised, finished! Now he knows all. And a philosopher knows nothing.

To know, philosophy is not the door; to know, experimentation, religion, is the door.

It happened....

A hospital secretary moved to a new post, and decided immediately to tighten up on 'security'. He set up a man in the gatehouse with very strict instructions to challenge all comers. Those not on business were to be turned firmly away. The man who was put on the door was a great thinker.

Quite soon a young woman marched up, seeking to enter. 'Hi, wait a bit, what is your business?' shouted the gate-keeper, the thinker.

'I'm a maternity patient,' said the girl.

'Can you prove it? Are you pregnant?'

'Don't be daft. I have not seen anything for six months.'

'Ah, I thought so, you've come to the wrong place, the Eye Hospital is further down the road.'

The people who are addicted to thinking have their own logic; they don't listen, they don't see. They are always garbed with their own thinking. The woman says, 'don't be daft. I have not seen anything for six months.' And the thinker concludes. 'Right. I thought so. You have come to the wrong place, the Eye Hospital is further down the road.' He has missed the whole point.

Thinking is like that – it goes on missing the whole point. If you really want to have any contact with reality, then thinking is not the bridge, it is the barrier.

In only three hundred years science has touched great heights. And the reason? The reason is simple. The reason is that Bacon introduced experiment into the world of science. In just three hundred years so much has happened – it did not happen in three thousand years or even in thirty thousand years. It is because of one man, Bacon. He changed the whole course of science and the whole course of human consciousness just by creating a new door of experimentation. He said, 'Speculation is not going to help. People have speculated down the ages and nothing has happened. They go on quarrelling about theories and those theories don't mean a thing.' He introduced experiment.

You will be surprised to know where Bacon got the idea of experiment from. You will not believe it! He got it from Sufism. He was a great reader of Sufi books, he was immensely interested in Sufi books, and from the Sufi ideas he got the idea that if experiment is the door to the inner world, why could it not be the door to the outer? Science owes much to Sufism because of this. If some day the right sources are searched for, then the real fathers of science will be the Sufis, not the Greek philosophers, Aristotle, Plato and others, no. They were all speculators.

From where did the idea of experiment enter into the mind of Bacon? It entered from Sufism. He may have read this story or something else, but it entered from Sufism because Sufis are very insistent on experiment.

And if religion is also going to grow, then experiment has to become its very foundation. Just as science has reached such a great height within such a small time limit – three hundred years – so religion can also have great possibilities if it becomes experimental. Religion has much to learn from Sufism. Sufism is the most essential religion – that's why I say it is existential, experimental, experiential.

CHAPTER 16

A Lotus on the Lake of Emptiness

26 August 1977 am in Buddha Hall

The first question:

Question 1

WHY DO WE FORGET OUR DIVINITY? WHAT IS THE MEANING OF THIS?

You have not forgotten it, you have never known it – so how can you forget it? Forgetfulness is possible only once you have known it – and once known, it is never forgotten.

You are divine but you have not known it yet. In fact, it is because you are divine that it is so difficult to know it. It is at the very heart of your being. If it were something outside of you, you would have encountered it by now. If it were something objective, you could have seen it. But it is not outside and it is not an object – it is your subjectivity. It is not something to be seen, it is hidden in the seer. It is a witnessing. Unless you go behind yourself you will not be able to know it.

There are three things in the world. One is the world of the object – the things that surround you. Closer to it, when you come towards yourself, is the world of thoughts, dreams and desires. That too surrounds you. That's what you ordinarily call the inner world. It is not inner, it is still outer. There are two kinds of outsides. one that you see with open eyes and one that you see with closed eyes. But both are outside because whatsoever can be seen must be outside. To be seen, it has to be outside, it has to be different from you. The object has to be different from the subject.

And then there is the third, the world of your innermost core, your subjectivity – from where you go on seeing. To come to that is to realise one's divinity. One has to become a witness to objects and

to thoughts, and by witnessing, by and by, a moment comes when the turning happens. When there is no object and no thought left in your consciousness, when your consciousness is pure, it takes a turn – a hundred-and-eighty degree turn. When there is nothing to be seen, the seer starts seeing itself.

Remember, I am only using words, and they are not adequate any more.

'The seer starts seeing himself' are not the right words because, again, the words indicate a division: the seer and the seen. And now there is no division – there is only you and you and you; there is not something that is seeing and something that is being seen. It is pure consciousness.

Divinity means pure consciousness. You will first have to go from the world of objects to the world of thoughts, and then you will have to take another step – you will have to drop thinking, let thoughts disappear, let there be nothingness. And in that nothingness the turning happens. You cannot do it. You can do only two things: you can close your eyes to the world and you can close your consciousness to the constant traffic of thoughts. That is all you have to do. Then the third thing happens on its own. Suddenly you are aware that you are a God. Awareness is what God is.

But when you are aware, in a sense you have disappeared, you are no longer there. The old ego is no longer there. You cannot even say 'I' – because the 'I' depends on things and thoughts, the 'I' is constituted of things and thoughts. When all the bricks of things and thoughts have disappeared, the building of the 'I' also disappears. There is pure emptiness. That's what Buddha calls ANATTA, no-selfness. At the very core of the self, at the innermost shrine, you will not find yourself – and that's how one finds oneself. When the self is lost, the self is found.

That's why at this point all great Masters become con-tradictory and paradoxical. Jesus says, 'If you want to find yourself, lose yourself. If you want to lose yourself then go on clinging to yourself.' It is very paradoxical. Those who cling will lose and those who are ready to lose will attain.

You ask me: WHY DO WE FORGET OUR DIVINITY? No, you have not forgotten – one never forgets – you have not known it at all in the first place. Once known, it is known forever. But I am not saying that you are not divine. You are divine.

When we say that one has forgotten, the word 'forgotten' is used metaphorically. It is not very true, factual. Nobody can forget. A Buddha can never become anything else but a Buddha. He cannot forget. He knows. He knows even while he is asleep. There is no way to forget it. Once known it is known eternally. But we have never known it – and we have been it always and always. From the very beginning we have been it. But we have not allowed our energy to turn upon itself.

You must have seen old symbols – there is an Egyptian symbol – of a snake turning upon itself, a circle of a snake. The snake has its own tail in its mouth – that's what knowing is. The snake has its own tail in his mouth, it is a complete circle, the two ends meet.

When you turn upon yourself the circle is complete. That's why in many mystery traditions the circle is the symbol of ultimate attainment. Right now you are not a circle, you are a line. You go from yourself but you never come to yourself. The ray of your consciousness goes on and on, it is linear, one-dimensional. This is what the SAMSARA IS – the world, the linear consciousness. Your consciousness goes on and on moving in a line; it has been moving that way for millions of years.

When it starts becoming a circle, starts moving backwards, starts moving back home and one day suddenly strikes itself, falls upon itself, then there is knowing. And that knowing is never forgotten.

You are gods but you have not recognised the fact. The recognition is missing, it is not that you have forgotten it.

The second question:

Question 2

WHY DO I FEEL FEAR WHEN SOMEBODY COMES CLOSE TO ME?

Everybody feels fear more or less. That's why people don't allow others to come very close; that's why people avoid love. Sometimes in the very name of love they go on avoiding love. People keep each other at a distance – they allow the other only so far. Then the fear arises.

What is the fear? The fear is that the other may be able to see your emptiness if he comes too close. It has nothing to do with the other. You have never been able to accept your inner emptiness – that's the fear. You have made a very, very decorated surface: you have a beautiful face and you have a good smile and you talk well and you are very articulate and you sing well and you have a beautiful body and a beautiful persona.

But those are on the surface. Behind them is simple emptiness. You are afraid that if somebody comes too close he will be able to see beyond the mask, beyond your smile, he will be able to see beyond your words. And that frightens you. And you know that there is nothing else. You are just a surface – that is the fear – you don't have any depth.

It is not that you cannot have the depth, you can have it, but you have not taken the first step. The first step is to accept this inner emptiness with joy and to go into it. Don't avoid your inner emptiness. If you avoid your inner emptiness you will avoid people coming closer to you. If you rejoice in your emptiness you will be completely open and you will invite people to come close to you and to have a look into your innermost shrine. Because accepted, the emptiness has a certain quality; rejected, it has a different quality. The difference is in your mind. If you reject it, it looks like death; if you accept it, the same thing becomes the very source of life.

Only through meditation will you be able to allow others to come close to you. Only through meditation, when you have started feeling your inner emptiness as joy, as celebration, as song, when your inner emptiness no longer freaks you out, when your inner emptiness no longer frightens you, when your inner emptiness is a solace, a shelter, a refuge, a rest – and whenever you are tired you simply drown into your inner emptiness, you disappear there – when you have started loving your inner emptiness and the joy that arises out of it, thousands of lotuses flower in that emptiness. They float in the lake of emptiness.

But you are so afraid of being empty that you don't look at it. You make every effort to avoid it. You will listen to the radio, you will go to see the movie, you will look at the TV, you will read the newspaper, the detective story – something – but you will be continuously avoiding your inner emptiness. When tired you will fall asleep and you will dream, but you never face it, you never hold it close to you, you never hug it. That's the reason.

You ask: 'WHY DO I FEEL FEAR WHEN SOMEBODY COMES CLOSE TO ME? It is a great insight that has happened to you. Everybody feels fear when somebody comes very close to you, but very few people are aware of it.

Closeness is not liked. You allow people closeness only very conditionally – she is your wife, then you allow her to sleep in your bed, to be with you in the night. But still you keep an invisible wall between you and the wife. The wall is invisible but it is there. If you want to see it, observe it, you will find it – a very transparent wall, a glass wall, but it is there. You remain private to yourself, your wife remains private to herself. Your privacies never meet. You have your secrets, she has her secrets. You are not really open and available to each other.

Even in love you don't allow the other to really come into you, you don't allow the other to penetrate you. And remember, if you allow the other to penetrate you there is great bliss. When two lovers' bodies penetrate each other there is a physical orgasm, when two minds penetrate each other there is a psychological orgasm, and when two spirits penetrate each other there is a spiritual orgasm.

You may not even have heard about the other two. Even the first is a rarity. Very few people attain to the real physical orgasm, they have forgotten about it. They think that ejaculation is orgasm. So many men believe that they have orgasm and because women don't ejaculate, not at least visibly, eighty per cent of women think that they don't have any orgasm. But ejaculation is not orgasm. It is a very local release, a sexual release – it is not orgasm. A release is a negative phenomenon – you simply lose energy – and orgasm is a totally different thing. It is a dance of energy, not a release. It is an ecstatic state of energy. The energy becomes a flow. And it is all over the body; it is not sexual, it is physical. Each cell and each fibre of your body throbs with new joy. It is rejuvenated. and great peace follows it.

But people don't even know physical orgasm, so what to say about, how to talk about the psychological orgasm? When you allow somebody to come very close to you – a friend, a beloved, a son, a father, a Master, it does not matter what kind of relationship – when you allow somebody so close that your minds start overlapping, penetrating, then there is something so beyond the physical orgasm that it is a jump. The physical orgasm was beautiful, but nothing compared to the psychological orgasm. Once you have known the psychological orgasm, physical orgasm by and by loses all attraction. It is a very poor substitute.

But even psychological orgasm is nothing compared to the spiritual orgasm, when two spirits – by 'spirits' I mean two emptinesses, two zeros – overlap. Remember, two bodies can only touch; they cannot overlap because they are physical. How can two bodies be in the same space? It is impossible. So at the most you can have a close touch. Two bodies can only touch; even in sexual love two bodies only touch. The penetration is very superficial, it is not more than a touch – because two physical objects cannot exist in the same place. If I am sitting here in this chair then nobody else can sit in the same place. If a stone is lying in a certain place, you cannot put another thing in the same place. The space is occupied.

Physical objects occupy space, so two physical objects can only touch – that is the misery of love. If you know only physical love you will always be miserable because you will only be touching, and the deep desire is to become one. And two physical objects cannot become one. It is not possible.

A better communion happens with two psyches. They can come closet. But even then two thoughts cannot occupy the same space because thoughts are subtle things. They can touch far better, they can get intertwined far better than two things... things are very solid, thoughts are very liquid. When two lovers' bodies meet it is like two stones coming together; when two psyches meet, it is like water and oil coming together. Yes, it is a better meeting but still there is a subtle division.

Two thoughts cannot occupy the same space. When you are thinking one thought you cannot think another thought at the same time – the first thought will have to go, only then will you be able to pay attention to another thought. Only one thought can be in your mind at one time and in one space. So even friendship, psychological friendship, misses something, lacks something. It is better than the first but nothing compared with the third.

Spiritual penetration is the only possibility of really being one with someone – because spirit means emptiness. Two emptinesses can be together. And why two? ALL the emptiness of the world can be together in one space. They can occupy the same space simultaneously, at the same time, there is no problem – because they are neither concrete like objects nor liquid like water, thoughts. They are simply empty of themselves. You can bring as many emptinesses together as possible.

That's what happens around a Master. When a Buddha exists in the world, thousands of people will become disciples. And sometimes disciples become worried.

Just today there is a question from Nirgun: NOW THAT PEOPLE ARE COMING FROM FARAWAY PLACES AND THE ASHRAM IS BECOMING MORE AND MORE CROWDED, HOW WILL YOU BE ABLE TO GIVE YOUR LOVE TO YOUR DISCIPLES? THERE ARE SO MANY.

The question seems relevant, it seems relevant from the physical point of view – but not from the spiritual point of view. I am not giving my love to anybody, I am simply love . If I am giving, then it must be a kind of thing, a quantity. Then certainly I can give only to so many and others will not be able to get it.

It is not a quantity, it is simply a quality. It is not confined, it is not defined. It does not occupy any space. I am just emptiness. So whether one disciple is here or one million disciples are here it will not make any difference. The difference it makes will depend on the disciple: if he is not ready to dissolve with my emptiness then he will miss.

When you start feeling your emptiness – joyously, remember – then you will be able to allow people to come close to you. Not only will you be able to allow them, you will be always welcoming, inviting – because whenever somebody can come into you, the only way is if he allows you to come into him. There is no other way. If you want to come into me, the only way is to allow me to come into you. There is no other way.

Sometimes it happens.... Once a young man was with me for two years. He was deeply in love with a woman. They used to live together. Their parents were against it, that's why they had taken shelter with me. I gave them a meditation, a simple meditation to do. The meditation was just to sit every day at least two times, morning, evening, at a fixed time, regularly, and look into each other's eyes and feel that they are going into each other.

After the six-month experiment one day they went crazy. It happened. After six months of regular experimentation twice a day it happened that the man went into the woman spiritually and the woman went into the man spiritually. And then they became very much afraid – now what would happen? The man started feeling like a woman and the woman started feeling like a man. Their whole personalities changed. Even their voices, the way they used to walk, suddenly changed. The man started walking like a woman and the woman started walking like a man. The woman's voice became coarse, harsh, and the man's voice became very, very feminine.

Naturally, they became very much afraid and I had to give them an antidote technique to come back to themselves. For three days they had to be confined in a room, they couldn't go outside. And they had to look into each other's eyes continuously so that they could come back home. After three days it happened – but those three days were crazy days. They could not understand what had happened. They became so disoriented.

They missed a great blessing. And they became so afraid of me that, when after three days they came back home to their own selves, they simply escaped without informing me. I have not seen them since then.

Yes, it is a crazy phenomenon to feel that you have become the other, that you are no longer the same person, that you are being possessed by the other, that your soul has left your body and somebody else's soul has entered. You can imagine. But they could not accept it, that's why it became bizarre. If they had accepted it they would have learned the way to come back. Then they would have slowly, slowly learned the way to go into each other each day and come back. By and by the passage would have become very, very smooth and they would have known the knack of it. And I was giving them a great experiment that would have made the ultimate in orgasm possible for them, the spiritual orgasm. But they missed.

That goes on happening around here every day. Whenever something starts happening you become afraid, you start escaping. Remember it. When something is very frightening remember that this is the time not to go anywhere, this is the time to be here. When something frightening is happening, then something is happening. The moment is very pregnant and you have to be here and you have to go into it.

This is a good insight – that you ask: WHY DO I FEEL FEAR WHEN SOMEBODY COMES CLOSE TO ME? You are becoming a little bit aware of your emptiness. Now let this awareness increase; let this awareness become a great experience. Go into this emptiness and soon you will be surprised that this emptiness is what meditation is, this emptiness is what I call divinity, God. And then you will become a temple – open to every stranger who wants to come in.

The third question:

Question 3

WHY ARE YOU NOT A WOMAN?

But I am.

Man and woman – that duality – does not exist for me any more. And if you go on working and go on moving inwards, one day it will not exist for you either. Man and woman are only superficial things, biological. They don't go very deep. They are just skin deep. Deep inside there is only one thing – consciousness. And consciousness knows nothing of man, nothing of woman. It is simply conscious. But you become too identified with the body that's why the problem arises. Then you start thinking that you are man or you start thinking that you are woman, and you start thinking you are young or old, beautiful or ugly, healthy or ill.

These are all misunderstandings. You live in the body but you are not the body. The body is just your abode, your dwelling place. It is your nest. One day you will fly out of it. You will take shelter in some other nest. You have had many nests in the past, you will have many more in the future. You have lived in many, many bodies and you will live in many, many bodies in the future. You constantly go on changing your houses. When one house becomes rotten, dilapidated, you have to go and to find another younger house, more alive, with more potentiality for growth.

I am no longer identified with my body. So when you ask: WHY ARE YOU NOT A WOMAN? you are asking an absurd question. I am neither man nor woman, nor both. I am a transcendence. And that's what I would like you to become also – a transcendence. The body will remain man if you are a man and the body will remain woman if you are a woman, but that is only the shape of your house. Once you know that you are the witness of it all, you have transcended. That transcendence is freedom.

But I understand. The questioner is Ma Prem Madira. Her question is relevant in some other sense. She is asking why all enlightened people are men. Why are they not women? There have been enlightened women too, but history does not record them. For a certain reason.... The reason is that history has been written by men. The reason is that it has always been against the male ego to think of a woman as an enlightened woman. It was impossible for the male chauvinistic mind to think of a woman as a Master. Very rarely they had to accept it. Because the phenomenon was so radiant they had to accept it.

In a Meera or in a Rabia or in a Theresa they have accepted it – but very reluctantly, very, very reluctantly. Sometimes the reluctance has been very much – for example in the Jaina tradition one of the great Jaina Masters was a woman. Mallibai was her name. But Jainas have changed her name – they have made it Mallinath. They have changed her identity from she to he. There are twenty-four teerthankaras, twenty-three are men, one is a woman, but they could not even tolerate that. They have changed the history. They say that she too was a man.

It happens every day that history is changed. In this century when Joseph Stalin came to power, he changed the whole history of revolution in Russia. Leon Trotsky's pictures were removed from everywhere, from all photographs. His name was removed from all history books. He was so completely removed that if anybody wanted to search he would not have found a single reference anywhere that this man, Leon Trotsky, had ever existed. And he was one of the most important men of the revolution, next only to Lenin. Stalin was nobody, not at all important. But when he came into power and murdered Leon Trotsky he changed the whole history.

And then again it happened. When Stalin died and the power came to other people they changed the history again. Now Stalin exists no more. In Russian history books Stalin exists no more, not even in footnotes. It is as if he never happened.

This has been happening down the ages always. People go on changing the history. When they are in power they change the history. And whosoever is in power manages to have the certain kind of history that he wants to have. So the whole of history is bunk . It has nothing to do with truth, it is all false. It is as fictitious as any fiction.

For example, a man like Mahavira existed in India but Hindus have not even mentioned his name in their books – not even his name. Why? Such a great man, not even mentioned? If Jainas had disappeared from the earth then Mahavira would have disappeared. And because Jainas are very few – only thirty lakhs, three million, it does not matter as far as their number is concerned – Mahavira remains a very secondary figure. He is as important as Christ, as important as Buddha, as important as Krishna, as important as Mohammed, but he is not mentioned anywhere because the number of followers is so small, they are in such a minority. Who bothers about them?

Christ looms large because half the earth is Christian. Buddha also looms large because the whole of Asia is Buddhist. Krishna also looms large because there are millions of Hindus. And so is the case with Mohammed. And Mahavira is as important as any of them. But, still, at least his name continues – a footnote somewhere, a reference here and there.

But there have been other Masters of the same calibre whose names have completely disappeared because they never left a following behind them. In the days of Mahavira there was a great teacher, Goshalaka, an opponent of Mahavira. He was almost like J. Krishnamurti. He did not believe that there should be any following. He did not believe in being a Master or initiating people. He did not believe in creating a religion. So when he died everything disappeared. Now his name does not exist anywhere except in the references made by Mahavira against him. Naturally, you cannot trust those statements. They were made by Mahavira or by those who were recording Mahavira's statements. But they were recorded by the enemies. They cannot be trusted.

It is like Joseph Stalin making statements about Trotsky.... Just think if Adolf Hitler had won, the whole concept of history would have been different. Because he was defeated there is a totally different kind of history – written by Churchill and Stalin and Roosevelt, written by the enemies of Hitler.-There exists no history which is impartial – because there exists no historian who is impartial.

And particularly about women Masters.... There has always been a conflict between man and woman. Man has never allowed woman to have her say in anything. Even if it has happened sometimes that a woman became a Master, became enlightened, she has not been recorded. And it was very much against the male ego to follow a woman, it was impossible for it, so a great following never gathered together.

And one thing more. You know women. We can say that no man would follow Rabia – but what about women? Why didn't they follow her? Women are so much against each other that it is very difficult. They can follow a man very easily, but to follow another woman? That is impossible. Women are so jealous of each other. Women cannot believe that another woman has become enlightened. No woman can believe that another woman can be beautiful. Women always talk about other women. They cannot understand some man falling in love with some woman; no woman can understand what he sees in her – 'I don't see anything. ' And they all agree on it – 'What does he see in her?' That constantly jealous state of mind has been another barrier.

So Rabia could not gather women followers and naturally she could not gather men followers. She was as important a person as Buddha, Mohammed, Rumi, Kabir, Nanak, but this has been a misfortune.

This should not be so in the future if you become a little more alert.

The fourth question:

Question 4

IF LIFE IS AN INTERDEPENDENCE AND AN ORGANIC WHOLE, HOW CAN ONE AWAKEN WHILE THE REST OF HUMANITY IS FAST ASLEEP?

The question is from Swami Yoga Chinmaya.

Never ask any question that starts with 'if' – because that is just a made-up question, meaningless.

You ask: IF LIFE IS AN INTERDEPENDENCE AND AN ORGANIC WHOLE, HOW CAN ONE AWAKEN WHILE THE REST OF HUMANITY IS FAST ASLEEP? The question is knowledgeable, it is not innocent.

First, when one awakens one finds that one is not. When one awakens out of the idea that one was, out of the idea that one was separate, when one awakens, one disappears – and then there is no point in saying 'the rest of humanity'. That's why Buddha has said, 'The day I became enlightened, the whole existence became enlightened.' Yes, that is how it is for Buddha, that's how it is.

For you existence has not become enlightened because you are fast asleep. In your sleep you think you are separate. The very idea of separation is part of sleep. In your sleep you think you are separate and the rest of humanity is separate from you, and in your sleep you have heard me talking about the organic unity of existence. So in your sleep a question arises: IF LIFE IS AN INTERDEPENDENCE AND AN ORGANIC WHOLE, HOW CAN ONE AWAKEN IF THE REST OF HUMANITY IS FAST ASLEEP?

Yes, one can still awaken. But in the very awakening one disappears. One does not awaken as one, one awakens as the whole. Asleep you are only one, awake you are the whole. Lost in your dreams and desires and thoughts you are separate; those thoughts and dreams and desires create the separation. Once those thoughts and dreams and desires have disappeared there is no separation, nothing to divide you. And in that moment you see that all is already awakened.

Existence is already enlightened. That's why Bodhidharma is said to have laughed for years when he became enlightened – a very strange laughter. People used to ask him, 'Why do you go on laughing?' and he would say, 'It is so ridiculous that everybody is enlightened and everybody is seeking enlightenment. And everybody is already where everybody wants to reach and go. It is so ridiculous! Everybody is already happy but they are searching for happiness, and just because of the search they are missing their happiness which is already there. Everybody is running here and there looking for something that he has inside himself. It is so ridiculous,' Bodhidharma used to say, 'that's why I go on laughing.'

There have been other Masters who will hit you if you ask how to become enlightened. Rinzai hit a man because he asked how to become a Buddha. When he hit him, the man was puzzled – 'Have I asked something wrong?' he said. And Rinzai said, 'What more can there be? What more wrong is possible? What greater absurdity can one ask? You want to become a Buddha? You are already a Buddha. How can a Buddha become a Buddha? The very effort is futile. Hence I have hit you – so that I can give you a little piece of awakening, a shock. Maybe in that shock you can see that you are a Buddha already.'

The whole existence is one. If you think it is separate that is just an idea. If you think you are not enlightened that too is just an idea. Enlightenment is already the case because only God exists.

So rather than asking how it is possible, try to awake. Just a little bit of awareness, a little gap, a little interval of being conscious and suddenly you will see that 'Yes, that is how it is. I am not and there is no division between me and the whole. All is one, intertwined, interdependent.'

But I can understand your difficulty. When you see millions of waves on the surface of the ocean, and if those waves are conscious like you, then each wave will think that it is separate from the other waves. And it will be as logical as your question is logical – because each wave will say, 'I am separate. I can see it.' And it can prove it also. The wave can say, 'When the other wave disappears I remain, so how is it possible? If we were together and the same, in the disappearance of the other I would also disappear.' Or, 'I disappear but other waves remain, so how can we be together?'

That's what you are asking. A man dies. Now you can ask, 'If he is one with the whole existence then how can he die alone? The whole existence should die.' A child is born and you can ask, 'This child is born but the whole existence is not born with him. It has been there already. So how is it possible?'

Just watch the ocean. Go and sit on the shore and watch the ocean. One wave arises, but it does not make all the waves arise. One wave disappears, but it does not mean that the other waves disappear. But can't you see that all waves are one in the ocean? They are joined together. They are interdependent. Can you make it happen that there is only one wave on the surface of the ocean and all the other waves have disappeared? Can you make it happen? One wave cannot exist alone. It will need millions of waves around it to keep it afloat, otherwise it will disappear. Waves don't come alone, they don't come in a great crowd. Have you ever seen a single wave? Nobody has ever seen a single wave on the ocean. Whenever they exist, they exist in multiplicity. One wave means many waves – because a wave is a waving, it is a process. When there is one wave, many ripples will arise around it and they will become waves.

But all waves are joined in the ocean; they are one and organic. Can you take a wave away from the ocean? Can you bring it home? It will be a wave no more. You can bring water – but water is not a wave. The moment you take the wave off the ocean it is just water. The wave has disappeared. That shape, that roaring quality, that dance, that form, that beauty, that sound – all have disappeared. You cannot take the wave away from the ocean and you cannot have the ocean without the waves; they are together, they are a togetherness. Even to say that they are together is not right because the word 'together' again gives the idea of them being two. They are not two. It is the same energy. That is the meaning when I say life is organic – it is one. We are waves, God is the ocean.

But we can look at ourselves in two ways. One is that we can think of ourselves as separate – that's what I call sleep – or we can think of ourselves as one – that's what is known as enlightenment.

To know the truth is to become enlightened; to cling to a lie is to remain unenlightened. For one who becomes enlightened, everybody has become enlightened, in the same moment. Then the whole existence is made of the stuff called enlightenment – for him.

But you have your private fantasies; you can go on remaining in them. I declare to you that in my enlightenment you have become enlightened. It can't be otherwise. In my enlightenment the whole existence has become enlightened. Since that moment I have never thought of unenlightenment for a single moment. I cannot. It is impossible to conceive of anybody as unenlightened.

But you can have your private fancies and fantasies and you can go on believing that you are unenlightened. That much freedom is yours. You can go on being deluded – but that is your private creation, your invention. Reality is not in support of it that's why you are so miserable. You are without support in your ideas. You know the proverb – it exists in all the languages of the world in some form or other – in which people say, 'Man proposes and God disposes.' Your propositions are so foolish, absurd. It is not that God disposes of them – just because they are foolish, stupid, irrelevant to reality, you yourself dispose of them in the very proposal.

You say 'I am.' You are saying something so utterly nonsensical that it is disposed of by its very statement. You are not. Now God is not at fault. Don't say God disposes of it. Your statement was so utterly false that it will not find any support from anywhere. It is against the truth. So if you want to keep it you will have to struggle hard, you will have to be continuously fighting for it – then too it will go on slipping again and again and you will think God is against you and disposing of your idea. Nobody is disposing.

It is as if the trees are green and you have a fantasy that they are red. Now whenever you open your eyes they are green, so you will have to keep your eyes shut. Only with closed eyes can you go on imagining that they are red. But whenever you open your eyes for a single moment, you will think, 'God is against me and he goes on disposing of my idea. I say that trees are red and he goes on insisting that they are green.' God is not doing anything. Trees are simply green. Your idea is just your idea, your invention. And your invention is such a lie that it can't have any support.

The greatest lie is the ego. To think that 'I am' is the greatest fiction ever invented. Just go into it and try to find out where it is – this 'I'. Watch. Where is it? You will never find it anywhere. Nobody has ever been able to find it. If you go in and search for it you will be very much puzzled. It is not there at all. It simply does not exist.

But you can go on creating props for it. You can have much money and then you can have a bigger 'I'; and you can have a bigger post and you can have a bigger 'I'; and you can create a great kingdom and you can have a bigger 'I'; you can become very knowledgeable and you can have a bigger 'I'; or you can become an ascetic, a mahatma, and you can have a bigger 'I' – but these are all supports that you are making. And God will go on disposing – disposing in the sense that truth cannot support the lie. Your very idea is so inauthentic that it cannot have any nourishment from existence – that's why you will be miserable, you will be in misery. Continuously you will feel 'I am defeated. Defeated again and again.' And there is frustration.

But you are Creating your frustration. In your very expectation you sow the seeds of frustration. In your very desire to be, you create death. In your very desire for that 'I am' you create an enmity with existence.

See. Go in. Watch. Try to find out where it is. Nobody has ever been able to find it. Buddha went in and could not find it. He came out and said to people, 'There is no self.' And from that moment there was no misery – because he was no longer holding any lie against the truth of existence. So now there was no conflict, now there was only harmony. And in harmony is happiness.

Those who have gone within themselves have without exception declared that there is no 'I' to be found anywhere. It has no foundation. And it creates misery. To be in a lie is to be miserable; to be in truth is to be blissful.

The fifth question:

Question 5

YOUR WORDS ARE SUCH A DELIGHT IN MY HEART, HOW CAN THEY BE LIES?

First, lies can be very delightful and delicious. In fact, lies are more delightful and delicious than truths. So that is no point. Truth is more shocking, truth is more annihilating. Truth is like a fire; it will burn you.

But that is not the meaning of what I have said to you. What I am saying is truth, but when you hear it and interpret it, it becomes a lie. I am not saying that Buddha has been telling lies or Mohammed has been telling lies – but people have been hearing lies. When I say something it is my experience. If you believe it, it is a lie. Unless you experience it on your own it will remain a lie. All beliefs are lies. Belief is a hindrance. That is the whole approach of Sufism, the basic approach – that all beliefs are lies. Experiment, experience, and then, and only then, do they become true. They become true only when you have lived them. Through your life they attain the quality of truth.

I am saying something.... I have known what love is and I am saying something to you. You will only be hearing it; it will not be a lived experience. Yes, you may feel delighted with the very idea, with the very poetry, with the very vision of love. You may feel delighted. It may start great dreams in you, it may become a great ideal in you, it may put you back again into a world of hope, it may help you to be less depressed, it may help you to be less in despair, it may give you dreams, it may be a delight, you may feel it as beautiful – but that is not going to help.

When I am talking about love there are two possibilities. One is that you simply hear my words. They soothe, they console, they fall like thin rain, and you feel joyous. then you have heard only my poetry, and this is not going to help much. It will be a kind of drug. You enjoyed my words, you enjoyed the rhythm of those words, you enjoyed the vision contained in those words, but that will be a kind of spiritual entertainment – nothing of much value.

The other way is that when I am talking about love, you watch where you are and you will find yourself full of hate. When I am talking about love, let that love become an indication of your hate. Let that idea of love provoke all that you go on carrying on in the name of love. Let it be a challenge.

Then it will hurt, it will not be so delicious. Then it will hurt, it will be painful. It will open your wounds. But then it will be helpful because then a change has started, a transformation has started.

Don't listen to me as if you are listening to poetry or music. Listen to me as one would listen to death. Listen to me as one would listen to transformation. I bring you a message of transformation, not a drug to soothe you. I don't bring a tranquilliser to you.

So when my words hurt you it is far better, because then there is a possibility of some change happening. When my words become painful to you, unbearably painful, then something really good is going to happen. Because those words will make you aware of your reality, where you are, and those words will make you clear about where you should be – how things should be and how things are.

And the gap, when you recognise it, will hurt you, will open your wounds . You live in hate, you go on talking about love. Your love is just a facade, behind it is written jealousy, domination, possessiveness, and all kinds of illnesses. Your love is neurotic. It kills you, it kills the other. It is not love at all. You don't know what love is. So when I talk about love, listen very carefully so that it can make you aware of your fact, your reality.

Don't start thinking that you have understood what I am talking about. You cannot understand unless you experience it.

There is no other understanding than experience. Yes, intellectually you will be able to understand what I am saying because I am speaking a very simple language, the simplest possible. Everything is clear, whatsoever I am saying. But what I am saying is so profound that unless you dive deep into it through experience it will remain only an intellectual idea in the mind.

You say: YOUR WORDS ARE SUCH A DELIGHT IN MY HEART, HOW CAN THEY BE LIES? The question is from Arup. She certainly listens from the heart... there are very few people who listen from the heart. People listen from the head. Even the very idea of listening from the heart seems to be very unscientific and absurd. How can one listen from the heart? The ears exist in the head, the heart has no ears. How can one hear from the heart?

But to hear me, the only way is to hear from the heart. And if you hear me from the heart then you can enjoy both – the pain of it and the joy of it. Then you can enjoy both – the shock of it and the promise of it. Then the promise will thrill you with joy – that's what must be happening in Arup's heart. The promise, the possibility, the opening of the door; that you need not remain a hopeless state; that God happens; that love happens; that prayer is not nonsense, there is a sense in it; that life is not meaningless, there is a significance in it, one has to search for it and discover it.... Yes, there are a thousand and one thorns, true, but still rose flowers bloom. That very possibility becomes a thrill, an adventure in the heart. In the head it will become just a concept, in the heart it will become a dance.

So if you can hear from the heart then this question takes another meaning. Then it is right. YOUR WORDS ARE SUCH A DELIGHT IN MY HEART, HOW CAN THEY BE LIES? They are not lies if you hear from the heart.

First I said that they will be lies if you hear from the head, now there is this other possibility, a rare possibility – that if you hear from the heart, with great sympathy, en rapport with me, almost one with me, your heart pulsating with my heart, heart-to-heart, if you hear in that way, then they are no longer lies. Because then you have heard them with the same meaning and sense that I am uttering them, then you have not interpreted them.

The heart cannot interpret. The heart is so innocent that it cannot interpret. The heart knows no knowledge. That the heart is so utterly ignorant is its beauty – it cannot be corrupted by knowledge. Then it remains truth. If you hear me from the heart then my truth becomes your truth because your heart becomes my heart.

But if you hear from the head then whatsoever I say immediately turns into a lie. Your head is a great mechanism to make lies out of truths. It is a converter. It immediately puts anything into the slot-machine of the head and it simply corrupts it, colours it, changes it, makes something which was not there, creates something which was not there – and destroys something which was there. And something absolutely different arises in your mind – that's what interpretation is.

If you can listen from the heart then certainly your question is relevant. Then you will be very, very joyful. Yes, the pain will be felt, but even that pain is a growth pain. That too is a joy – to feel it is to feel that one is alive, to feel it is to feel that one is on an adventure. Yes, all adventures are dangerous, all adventures are risky, all adventures are insecure; only through that insecurity and risk does life take on a grandeur, a splendour. Only through that risk does life remain fresh. Only through that challenge does one go on being alive. When the challenge dies, how can you remain alive? You fall asleep. There is nothing to keep you awake.

Listen from the heart – there will be a great delight. In fact, when you listen to my words from your heart they are no longer words – when you listen from the heart you listen to my wordless message. then words are irrelevant. The heart cannot listen to the words, there is no mechanism. Words go into the head. They are sorted out in the head, interpreted, classified, condemned, appreciated, criticised, believed in or disbelieved in – all that work happens in the head. Words go into the head.

But if the word has something wordless in it, if the word has been uttered by a man who is beyond words, then something of his silence goes on hanging around the words. Then something of his silence, like a flavour, a fragrance, goes with the word. The word goes into the head, the fragrance goes into the heart; the word goes into the head, the flavour goes into the heart; the word goes into the head, the wordless message goes into the heart; the container goes into the head and the content goes into the heart. Then there is great joy, great delight.

And Arup is right. YOUR WORDS ARE SUCH A DELIGHT IN MY HEART, HOW CAN THEY BE LIES? If you hear from the heart you cannot hear the lie because the heart has no way to interpret. The heart simply trusts. The heart is SHRADDHA, trust, faith. If you listen from the head you are a student, if you listen from the heart you are a disciple. If you listen from the head you will go on missing me, if you listen from the heart then there is no way to miss me. Then you have arrived.

The last question:

Question 6

WHAT TO DO WHEN YOU DIE? STAY TOGETHER AND RUN THE RISK THAT THE MOVEMENT WILL TURN INTO A STALE SORT OF RELIGION, OR DISSOLVE AND BE OPEN FOR THE CALL OF ANOTHER LIVING MASTER?

The question is from Swami Anand Adi.

First, have you heard my call yet? The living Master is confronting you – have you heard my call yet? And if you cannot hear my call, what hope is there that you will hear some other living Master's call?

The very idea shows that you are missing me – otherwise who bothers about death? If you have heard me, there is no death. If you have heard me at all, in that very hearing death has disappeared. Why are you concerned about my death? How can I die? I am no more. Death is possible only to the ego. Yes, the body will disappear but I cannot disappear.

Raman Maharshi was dying and a disciple started crying. Raman opened his eyes and said, 'What is the matter? Why are you crying?' And the disciple said, 'Bhagwan, you are leaving us. It is unbearable.' And although in great pain – because he was suffering from throat cancer it was very difficult even to speak – Raman laughed. And he said, 'But where can I go? I will be as much here as I am right now. Where can I go? You tell me. There is nowhere to go. There is NOWHERE to go.'

The same I say to you, Adi. How can I die? The one who could die has already gone, and the one who cannot die is here con-fronting you.

But it seems you are missing me. Because you are missing you think, 'What will happen to me when Osho is gone?' Rather than being concerned with that, be concerned right now with what is happening to you when Osho is here. That should be the concern. When I am here and you are here then let there be a meeting, let there be a dissolution, let there be a communion. What nonsense you are asking – what to do when I die. Do something while I am here.

And I don't care a bit what you will be doing when I am gone. If you cannot do anything while I am here, what can be hoped about you? If you go on missing me while I am alive, naturally you will go on missing me when I am dead. It will not make much difference to you.

And it will not make much difference to others who are not missing me right now. They will never miss me. Even when I am gone I will be there in their heart, as alive as ever. Once you are really in contact with a living Master, that living Master becomes your living Master forever. Then there is no need.

But if you are not in contact, naturally you will have to find somebody else. In fact, you are already looking. This very question shows that you are already worried and the search has started. In fact, you are asking me, 'Osho, die soon so I can find another living Master.' That's what your question really means. If you want, I can do that. Just for your sake I can die so you will be free to find another Master.

But you are free right now. Have I to die to make you free? You are free. If you do not feel any contact with me, then who is holding you here?- Don't deceive yourself. You are absolutely free. I

am nobody's bondage. I am here to liberate you, not to create a prison for you. If you cannot make a heart-to-heart contact with me, then escape from here. This place is not for you.

Your question is very clear. It says: WHAT TO DO WHEN YOU DIE? STAY TOGETHER AND RUN THE RISK THAT THE MOVEMENT WILL TURN INTO A STALE SORT OF RELIGION, OR DISSOLVE AND BE OPEN FOR THE CALL OF ANOTHER LIVING MASTER? If you have heard me there is no need to worry. If you have not heard me then there is every need to escape from here. Then I am not for you.

But think of this moment. Don't be worried about the future – that is none of your concern.

The second thing: each religion becomes a Church by and by. It has to, by the very nature of things. While the Master is alive it is one thing; when the Master has gone it is quite another. But for those who loved the Master, the Master is always there. For the people who loved Raman Maharshi, the Master is there. They still have the same feeling. when they go to Arunachal, his place, his mountain, and when they sit near his samadhi, it still has the same fragrance, the same freshness, the same presence, the same radiance. And Raman still answers and Raman still instructs and Raman still comes into their dreams, into their visions. For them there is no need to go anywhere; they have found their Master.

There are others also who go to Raman's place – but he is no longer present there. They think that he is dead, they know that he is dead. It is only a graveyard now, an old temple, relics. They cling to the sect. They still cherish the idea that they are followers of Raman. They are the dead people. It is good if they find some new Master – because with the old they missed. They should find a new Master.

So I cannot make a categorical statement about what you are to do when I am gone. For those who have contacted me I will never be gone and for those who have not contacted me I am already gone. They should leave right now. They should not wait for my death. Yes, after death they have to leave – but I am saying they should leave right now. Don't waste your time.

It depends on you whether my religion will remain alive or not when I am gone. It depends on you. To a few it will be dead... to them it is dead now. To a few it will remain alive... to them it is alive now and it will be alive forever. So each one has to decide for himself. If when I am gone you feel that I am there to help you, I will be there to help you. If you feel I am no longer there to help you, naturally you have to choose another Master.