

# The Dhammapada: The Way of the Buddha, Vol 4

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English Discourse series  
10 Chapters  
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## **The Dhammapada: The Way of the Buddha, Vol 4**

### **Chapter #1**

**Chapter title: Better than a hundred years  
22 August 1979 am in Buddha Hall**

BETTER THAN A HUNDRED YEARS OF MISCHIEF  
IS ONE DAY SPENT IN CONTEMPLATION.

BETTER THAN A HUNDRED YEARS OF IGNORANCE  
IS ONE DAY SPENT IN REFLECTION.

BETTER THAN A HUNDRED YEARS OF IDLENESS  
IS ONE DAY SPENT IN DETERMINATION.

BETTER TO LIVE ONE DAY WONDERING  
HOW ALL THINGS ARISE AND PASS AWAY.

BETTER TO LIVE ONE HOUR SEEING  
THE ONE LIFE BEYOND THE WAY.

BETTER TO LIVE ONE MOMENT IN THE MOMENT  
OF THE WAY BEYOND THE WAY.

Gautama the Buddha has raised the most important question for all those who are capable of inquiring into truth, into life, into existence. The most important question of all questions is: What is true happiness? And is there a possibility to achieve it? Is true happiness possible at all, or is all momentary? Is life only a dream, or is there something substantial in it too? Does life begin with birth and end with death, or is there something that transcends birth and death? Because without the eternal there is no possibility of true happiness. With the momentary, happiness will remain fleeting: one moment it is here, the other moment gone, and you are left in great despair and darkness.

That's how it is in ordinary life, in the life of the unawakened. There are moments of bliss and there are moments of misery; it is all mixed, hodge-podge. You cannot keep











































































































































































































































































































utterly meaningless, that he had started lately to contemplate suicide. Seeing Buddha and his divine beauty, his grace -- and Shrona was a very aesthetic person -- seeing Buddha he immediately fell in love with him.

He didn't go back to his palace. He asked Buddha with folded hands, "Give me sannyas. Initiate me."

Buddha hesitated a little bit because he knew everything about Shrona and his life; it would be difficult for him. He may not have tasted water for years; alcohol was the only thing that he used to drink. He had indulged so much that for a moment Buddha was hesitant.

But Shrona said, "Don't hesitate. I am fed up with my life, I am finished with it! If you don't give me sannyas I will commit suicide -- and that will be your responsibility!"

My own observation is also this: that a man really becomes a sannyasin when he comes to the point where there are only two possibilities: either suicide or sannyas.

Buddha had to initiate him immediately, because he did not want to be responsible for his suicide. But what Buddha had not expected started happening. Shrona became just the opposite of what he had been up to now. Up to now he had been absolutely indulgent in everything, in every possible thing. Now he became a great ascetic, so much so that he started torturing his body, he became a masochist. He would lie down on thorns, he would stand in the hot sun. He would not live as other sannyasins were living -- moderately, balanced, the life of the golden mean. No, he moved to the other extreme. Within six months it was impossible to recognize him, he had become so thin, so dark. He was a beautiful person; he had become ugly. He was starving himself. Buddhist sannyasins used to eat once a day and he used to eat only thrice a week, and that too, so little!

It happens: people can move to the extreme very easily. Mind lives in extremes -- from one extreme one can jump to the other extreme very easily. The most difficult thing is to remain in the middle, because to remain in the middle you will need awareness. Moving from one extreme to the other you don't need awareness. You were unconscious before as an indulgent person, now you are unconscious as a great ascetic. First you were stuffing yourself with food and you were unconscious, now you are starving yourself and you are unconscious.

The man of consciousness stays in the middle: neither too much nor too little. He always gives to the body what is needed, to the mind what is needed. His life has a very very rhythmic quality to it. He responds to his requirements very consciously, responsibly, but he does not go in an insane manner this way or that.

After six months Buddha had to go to him. Shrona had wounds all over the body because he was lying down on thorns. He was stinking because he had stopped taking baths; he thought that too was luxury....

In India, Jaina monks don't take any baths, they don't clean their teeth, because that is thought to be too materialistic -- you are decorating the body. It is very difficult to talk to Jaina monks. They used to come to me before, but fortunately they no longer come here. It was so difficult to talk to them because their breath smell is simply unbelievable, their body odor is intolerable! But that is thought to be a great renunciation.

Buddha went to see Shrona. He was ill, with wounds all over the body, almost dying. Buddha asked him one question: he said, "Shrona, I have come to ask one question of you. I have heard that when you were a king you used to play beautifully on the sitar. You were a great lover of the sitar and you had practiced your whole life."

Shrona said, "Yes, that is true."

Buddha asked him, "So I have come to ask you one thing: if the strings of the sitar are too loose, will there be any music?"

Shrona said, "No, how can there be any music? If the strings are too loose, music cannot be created."

Buddha said, "Then if the strings are too tight, will there be any music?"

Shrona said, "No, that too is not possible. If the strings are too tight, they will be broken."

Buddha said, "Then tell me, when is music possible?"

Shrona said, "There is a point exactly in the middle when you cannot say the strings are loose and you cannot say the strings are tight. It is a great art to bring the strings to that middle point -- exactly in the middle, neither leaning to this side nor to that; no leaning at all, exactly in the middle."

Buddha stood up and he said, "Shrona, I have nothing else to say. I just came to remind you that life follows the same law. Be in the middle. You have moved from a too loose life to a too tight life. That's why you are not attaining to the music called nirvana, the music called meditation."

Prem Sohan, that exact middle cannot be found without awareness. And don't say, "Is watching and awareness ALL there is to do?"

Yes, it is all. It is more than you need, more than you will ever need. It will fulfill all your needs. It will teach you how not to repress and how not to indulge. It will make you so alert that you will be just a witness. And when one is just a witness of one's senses, one enjoys and yet one remains above. One becomes a lotus leaf, in the water and yet untouched by the water.

The last question:

Question 5

BELOVED MASTER,

I AM A VERY JEALOUS PERSON, PARTICULARLY AS FAR AS MY WIFE IS CONCERNED. EVEN IF SHE LOOKS AT ANYBODY, I BECOME ENRAGED. WHAT SHOULD I DO?

Gyaneshwar, it has nothing to do with your wife. If the wife is not there you will be jealous about something else.

Remember always: don't be too much concerned about outer causes, because causes are not outside you. Outside are only excuses; causes are inside you. You are full of jealousy; the wife simply functions as an excuse. Don't be too much worried about the excuse, because that is wasting time. Look inside yourself: why are you jealous?



Jealousy means ego, jealousy means unconsciousness. Jealousy means that you have not known even a moment of joy and bliss; you are living in misery. Jealousy is a by-product of misery, ego, unconsciousness.

Forget all about the wife; otherwise you will remain concerned about the wife, and that is a way of escaping from the real cause. The real cause is always inside. And not only about jealousy, remember, about all problems -- greed....

Somebody comes to me and says, "I am very greedy about money. How can I get rid of this greed for money?" It is not a question of money. Greed is greed. If you get rid of money you will become greedy for God; greed will still be there.

The night Jesus was saying goodbye to his disciples, one of the disciples asked him, "Lord, you are leaving us. There is one question, and it is on the minds of all your disciples. In the kingdom of God you will be sitting at the right side of God himself -- obviously, you will be his right hand. And who will be sitting next to you? Amongst us twelve, who will be the second to you? That is the most important thing in our heads. Please say something about it; otherwise, once you are gone it will be impossible for us to decide and we will be quarreling and fighting over it."

Now, this is jealousy. Now, what kind of disciples has Jesus? As far as my observation goes, Jesus was not very fortunate about his disciples. Buddha was far more fortunate. Never in the whole life of Buddha has a disciple asked such a stupid question. And these are the apostles, the twelve apostles -- his messengers to the world!

Remember, if greed is dropped about money, immediately it will take another object, it will become focused on something else. So the first thing to remember: it has nothing to do with your wife, it has something to do with yourself. Forget about the wife completely, keep her out of the problem. She is not the problem, YOU are the problem! Take responsibility, and then things start changing.

If you take the responsibility, if you think, "I am responsible, nobody else," you will not be angry with the wife. You will not be fighting and nagging, you will not be nasty with her. You will start looking deeper and deeper. And in that very search you will become aware. That's what awareness is, that's how one becomes aware.

And when you are fully aware of your jealousy you will be surprised, you are in for a surprise: when you are fully aware of it, it disappears. It simply disappears, not leaving even a trace behind it.

Two men had had enough of the world so they decided to leave their wives, kids and jobs for the peace and quiet of the wilderness. They stopped for supplies at a sporting goods store owned by a wise old man.

"Take this," said the old storekeeper to the renunciates as he handed them a board lined with mink fur, with a small slit cut out in the middle which was also lined with fur.

"No way!" cried the men. "We know what that board is for and I tell you we are through with that kind of thing forever!"

But the wise old man slipped the board into one of the packs while they were not looking, and the men left.

Three years later one of the men returned to the old man's sporting goods store.

"Well, hello!" cried the storekeeper. "Where is your partner?"

"Dead," said the returning survivor.

"What happened?"

"I shot him."

"But why?"

"Well," said the man, "I caught him in bed with my board."

It is not a question of the wife -- even a board will do: "MY board!..." It is a question of the ego, and the ego exists only when you live in an unconsciousness, in a darkness. The ego exists only in the dark night of the soul.

Bring a little light inside. Meditate a little bit. Sit silently, doing nothing, looking inwards. In the beginning you will find only rubbish. Don't be worried -- go on looking. Within three to nine months the rubbish will be gone, and a silence will start dawning on you and a stillness will arise.

In that stillness you will become aware of yourself and of the whole that surrounds you.

That state is samadhi, and to know it is to know all, to be it is to be all.

Enough for today.

## **The Dhammapada: The Way of the Buddha, Vol 4**

### **Chapter #9**

**Chapter title: Awake to the law**

**30 August 1979 am in Buddha Hall**

HE WHO GOES NAKED,  
WITH MATTED HAIR, MUD-BESPATTERED,  
WHO FASTS AND SLEEPS ON THE GROUND  
AND SMEARS HIS BODY WITH ASHES  
AND SITS IN ENDLESS MEDITATION --  
SO LONG AS HE IS NOT FREE FROM DOUBTS,  
HE WILL NOT FIND FREEDOM.

BUT HE WHO LIVES PURELY AND SELF-ASSURED  
IN QUIETNESS AND VIRTUE,  
WHO IS WITHOUT HARM OR HURT OR BLAME,  
EVEN IF HE WEARS FINE CLOTHES,  
SO LONG AS HE ALSO HAS FAITH  
HE IS A TRUE SEEKER.

A NOBLE HORSE RARELY  
FEELS THE TOUCH OF THE WHIP.  
WHO IS THERE IN THIS WORLD AS BLAMELESS?

THEN LIKE A NOBLE HORSE  
SMART UNDER THE WHIP,  
BURN AND BE SWIFT.  
BELIEVE, MEDITATE, SEE.  
BE HARMLESS, BE BLAMELESS.  
AWAKE TO THE LAW.  
AND FROM ALL SORROW FREE YOURSELF.

THE FARMER CHANNELS WATER TO HIS LAND.  
THE FLETCHER WHITTLES HIS ARROWS.  
THE CARPENTER TURNS HIS WOOD.  
AND THE WISE MAN MASTERS HIMSELF.

Gautama the Buddha has no philosophy of life. He is not a philosopher at all. He is a man of insight, he is wise; he knows how to see into life, into reality. He has a way of seeing but not a philosophy of life. He has a way of living but not a philosophy of life.

A philosophy of life is a false substitute -- it is avoiding transformation of your being. You can learn beautiful words, systems of thought, ideologies, and you can become so much engrossed in them that you can forget totally that you don't know even yourself, that you don't know how to see that you are blind, that you have not been able to create light in your heart, that the flame is absent, that you are living in deep darkness; that your life may be very sophisticated, cultured, but it is not true life. You live on the surface; you don't know its depths and its heights. It has both deep valleys and high peaks, but to reach to those depths and those peaks you will have to pass through an alchemical process.

Buddha is an alchemist. He shows you the way how to transform your energies from the lowest to the highest center of functioning, from the mud to the lotus, from the baser metal into gold, from stones into diamonds. He is a scientist of the inner. His approach is utterly scientific, not philosophic at all.

That's why he could not fit with the Indian mind; the Indian mind is too philosophical. The Indian mind has learned too much jargon, it has become very skillful in splitting hairs. Buddha is not concerned at all with all that nonsense. He goes directly to the problem.

The problem is that we are living with a darkness in the heart -- how to transform this darkness into a luminosity? We have the potential, but we don't know how to change it into actuality. Buddha is very pragmatic, very practical, the first man really to be so pragmatic about the inner world, about subjectivity, about interiority. People are very much interested in philosophies of life. If they don't have one they feel as if they are missing something. People are interested in phony words because they cost nothing. You can be a Hindu, you can read the Vedas and the Gita and Upanishads, and you can become very learned. You can become a great parrot, you can become a pundit, a great scholar, you can talk about great things for hours, but your life will remain ordinary -- it will not have any touch of the beyond.

You can be a Mohammedan or a Christian -- there are hundreds of ideologies in the world -- you can be a Catholic or communist. It does not matter what you believe in. What really matters is: are you capable of seeing? Do you have eyes to see the mystery of existence? Do you have the heart to feel the magic of it? Are you open, available, vulnerable to the unknown? And when the unknown calls, are you courageous enough to go into the uncharted sea, not knowing what is going to happen next? Do you have that type of guts?

Goldberg had a vague feeling that something was missing in his life. One night he was particularly depressed and told his wife about his yearning for something.

"But Sam," reassured his wife, "you have everything!"

"I know, I know! But I don't have a philosophy of life -- I want that."

"Sam, what do you want that for? None of the neighbors have one."

But that's really the problem -- the neighbors have. Somebody is a Hindu, somebody is a Mohammedan, somebody is a Christian, somebody is a Jew, somebody is a

communist; somebody talks about DAS KAPITAL and somebody about the Gita and somebody about the Koran, and you start feeling as if you are missing something because you cannot talk about great things. You start feeling these people must be knowing all that they are talking about. They know nothing. They are as blind as you are, or maybe they are more blind than you are. At least you are free of the philosophies -- that is one of the basic hindrances in seeing.

The first thing to understand about Buddha and his approach is that he does not want to give you a teaching. He certainly wants to give you a science -- he is not interested at all in making your minds more sophisticated. He wants you to drop the mind. Sophisticated or unsophisticated, mind is a block, it hinders. No-mind is the capacity to see; mind is the capacity to believe, but it is not the capacity to see.

Hence Buddha has given a totally new meaning to meditation. Before him, meditation was concentration in the beginning and contemplation in the end. But concentration and contemplation both are part of the mind; the mind can play these games perfectly well. The mind is very much interested in concentration because through it, it becomes stronger. Concentration is a nourishment. And mind is immensely interested in contemplation too, because through contemplation, finer food, finer nourishment, become available.

If you concentrate you can become a scientist of the objective world; if you contemplate you become a great philosopher. But unless you know what meditation is you will never be a mystic; and without being a mystic, you will miss all -- your whole life will be a sheer wastage.

These sutras are tremendously important. In a few places the translation is not accurate, but on the whole it gives you the essence. Wherever I see it is not accurate I will remind you. Those inaccuracies are bound to happen -- because in the West nobody has talked like Buddha; hence no Western language is capable of translating Buddha accurately, adequately.

Jesus was a buddha, but his way of talking was not that of Buddha. Jesus talked as if he were talking to primary school children -- and that's exactly the case. The people he was talking to were really at a very very beginners' stage. He had to use parables, metaphors. He had to use phrases which are anthropocentric: kingdom of God -- there is no God and there is no kingdom. And Jesus knew it! -- but he had to talk in words which people could understand.

People can understand a king -- then God is the greatest king. But the difference is of quantity, not of quality. Kings have kingdoms; hence God, the greatest king, must have the greatest kingdom. But again the difference is of quantity, not of quality. And because it is not of quality it misses the whole point, it misses the target.

God is not a person but a presence. And God had no kingdom because God is a pervading presence of life, of beauty, of music, of poetry. He is spread all over space; he is not separate from it. He is not the creator, he is the very phenomenon of creativity itself. But Jesus could not talk that way -- Buddha could.

Buddha was talking to a very ancient people, to people who were very well acquainted with higher reaches -- even they were not able to understand. Jesus had to use language

which could be understood. And Jesus was a carpenter's son; he himself knew the language of the ordinary people. Buddha came from a royal family, a son of a king -- very sophisticated -- knew all about philosophy and was fed up with it; knew all about beautiful parables, stories, mythologies, and was finished with all that. He had seen through them, that they keep people occupied but they don't transform them. He had discarded all that is nonessential; he talked only about the very essential. He was very telegraphic too: he would not use a single word more than was needed. Unless it was absolutely needed -- only then would he use it.

And of course, he changed the meaning of words; that always happens when a buddha, an awakened person, uses words. He gives new color, new nuances, new meanings to ancient words. Buddha transformed the word 'meditation'. Meditation had always been something of the mind, and Buddha brought a new quality, so totally new, diametrically opposite to the old meaning: he said, meditation means a state of no-mind. It is not concentration, it is not contemplation. It is not thinking, it is not thinking about God. It is not even prayer -- because thinking is of the head, intellectual; prayer is emotional. That is another side of the head, not very far away from it; a different language used by another part of the head.

Now scientists agree about it, that the head has two hemispheres. The left hemisphere speaks the language of intellect, logic, arithmetic; and the right hemisphere speaks the language of emotions, feelings, sentiments. But both are two sides of the same head.

Buddha was the first to indicate this: that concentration, contemplation, belong to one side of the head, the left hemisphere; and prayer, devotion, they belong to the right hemisphere. But both are of the head, and the true seeker has to go beyond the head; he has to transcend the duality of the head, the division of the head. Only when you transcend the division can you come to the one.

Hence, he gives a totally new meaning to meditation, to DHYANA. He makes it mean a state of no-mind. You will constantly have to remember that. Wherever the word 'meditation' is used, remember, Buddha means no-mind.

The second thing: wherever you come across the word 'belief', beware. Buddha never means what you mean by the word 'belief'. His word is SHRADDHA. Shraddha does not mean belief, it does not even mean faith; it means trust, which is a totally different phenomenon.

Shraddha means a state of total trust. Belief is not total trust; doubt remains in it, repressed. Belief is a cover-up. You doubt but you have covered it with a blanket, with belief. You are afraid of the doubt. Doubt disturbs, so you cling to the belief, but the belief can never take you beyond the doubt.

Belief is doubt standing on its head, upside-down, that's all. The doubter doubts, the believer believes, but both are blind. They are in the same boat, maybe sitting back-to-back, but in the same boat. Hence the believer is always afraid of somebody provoking his doubt, and the doubter is always on guard that nobody should convince him of any belief. They both are entangled with each other.

What is trust? Trust is going beyond doubt AND belief. Belief is always in a certain idea; trust is always in that which is -- not in an idea but in existence itself, within and

without. And between belief and trust there is another word, 'faith' -- beware of that too. Buddha never means faith when he uses shraddha, and he always uses shraddha. Faith is just in between: belief is in an idea, faith is in a person, and trust is in existence itself. Buddha never wants you to be faithful because faith creates fanatics, faith creates neurotics.

Just the other night, a young woman came to take sannyas. The way she approached me I became aware that she is neurotic. But I never say no to anybody. Who knows, there is always a possibility -- one can never say -- that the neurotic may become normal. And at least, if she is willing to take sannyas, she has still some sense left; maybe she can be helped.

I could see it was going to be difficult -- the way she came, the way she sat.... And finally, when I called her close to me, she refused to come close. She stood up with raised hands and said, "I am Jesus Christ!" I didn't say anything to her, although I wanted to say, "So, old chap, you are back again! Have you forgotten what happened the last time? Maybe that's why you have come in the form of a woman this time." And declaring that she is Jesus Christ, she walked away.

Faith creates these types of neurotics. Christianity has many neurotic people, because the whole idea depends on faith: "Believe in Jesus Christ, have faith in him! He will deliver you!" -- as if he is responsible for your bondage! He can deliver you only if he has put you in the prison; otherwise, how can he deliver you? He is the savior and you are the saved; he is the shepherd and you are the sheep. Don't you see the indignity involved in it? You become just sheep. All the religions, more or less, have been doing this. If you believe in persons, you will be reduced into sheep -- you will not be human beings. Your humanity is destroyed. You are imprisoned in very subtle, invisible prisons. You cannot see them, they are transparent.

Buddha says: Be a light unto yourself. Don't believe in persons, don't believe in ideologies. And when you don't believe in any ideology, and you don't believe in any person, a great trust explodes, a trust in existence itself -- in the trees, in the rocks, in the people, in the stars, rivers, mountains, in all that is. Of course, the buddhas are part of it, but you don't believe in the Buddha particularly. You simply believe in existence. You believe in the fragrance of a Jesus. But this belief is not rooted in any idea. In fact, it is something subjective, it has nothing to do with any object.

If you believe in Jesus you cannot believe in Krishna. If you believe in Krishna you cannot believe in Mahavira. Naturally, if you believe in one you have to disbelieve in all others. That's how belief divides people. And the whole history is full of blood, murder, crusades. It is full of blood and violence in the name of religion, because you have been told to believe one against all others.

Trust is totally different. If you trust existence... existence implies Jesus as much as Krishna, as Buddha, as Zarathustra. They are all part of it. And you don't believe only in buddhas, you believe in the ordinary people that surround you too; not only people but animals, trees, rocks. It is not a question of what you believe in -- the object becomes irrelevant. You simply have a trusting heart, a great trust that we belong to this

existence, we are part of this miraculous existence, that this existence cannot be unfriendly to us. It has given birth to us, and how can the mother be unfriendly? This is a totally different meaning to trust. It is neither belief nor faith. Remember these two words because they are again and again translated wrongly.

The sutras:

HE WHO GOES NAKED,  
WITH MATTED HAIR, MUD-BESPATTERED,  
WHO FASTS AND SLEEPS ON THE GROUND  
AND SMEARS HIS BODY WITH ASHES  
AND SITS IN ENDLESS MEDITATION --  
SO LONG AS HE IS NOT FREE FROM DOUBTS,  
HE WILL NOT FIND FREEDOM.

These people -- the people who go naked, with matted hair, mud-bespattered, the people who go on long fasts, the people who sleep on uneven ground, or even on thorns, the people who smear their body with ashes -- these people have been thought of down the ages as if they are saints. They are simply masochists, they enjoy torturing themselves. They are very violent people.

The difference between them and Adolf Hitler and Genghis Khan and Nadirshah is only one: Genghis Khan, Nadirshah, Adolf Hitler, they enjoy torturing others, and these so-called saints enjoy torturing themselves -- but both enjoy torture. Now, if you torture others it is condemned, obviously, because "others" include you and you are afraid of being tortured. But if somebody tortures himself it is praised -- it has nothing to do with you; he is torturing himself.

In fact, the people who worship these masochists are sadists. You would like to torture them, but they are such good people, they are doing your job. What you would have liked to do, they are doing themselves. You can go and worship them.

Masochism is a disease: to torture oneself. And sadism is also a disease: to enjoy torturing others. If you are courageous enough, if you can risk... because great risk is there; if you torture others, they will take revenge. Adolf Hitler finally had to commit suicide, and Nadirshah lived his whole life in constant fear and trembling, because he had murdered so many people. He had made so many enemies, he could not trust anybody. He was not even able to sleep well; a slight noise and he would jump up -- and that's how he died.

One night a stray camel entered into the campus where Nadirshah was camping. That stray camel reached near Nadirshah's camp; he heard the noise. It was dark.... He jumped out of his bed, thought that the enemy had arrived, started running, got caught in the rope of the tent, had a heart attack and died.

These people who torture others cannot live peacefully -- it is impossible, because they make so many enemies. But they enjoy torturing.



Now, the best way to torture is to torture yourself; then there is no fear. Nobody is against you; on the contrary, people worship you as a holy person. Now, look at the foolishness! If a person walks naked, what is holy in it? You can go where great religious gatherings happen in India, particularly KUMBHA MELAS, and you can see the naked sadhus, and you will be surprised! -- you don't see any holiness. On the contrary, you will see in their eyes the worst kind of criminals. You can go to the prison and look into the eyes of the murderers, and you will find them more innocent. These people who exhibit themselves naked on the roads are really psychologically ill. In psychological terms they are exhibitionists.

And this is a strange thing, that Hindus have worshipped these exhibitionists for centuries. And the same Hindus are against my sannyasins because they think my sannyasins are going against Hindu culture because they are not wearing proper clothes. You are going against Hindu culture! Your culture has always worshipped the exhibitionists, your culture has always worshipped the perverted people.

Now, a person who spreads thorns and pebbles before he goes to sleep -- that is preparing the bed -- you worship him as holy? He has to be given electric shocks, not flowers, not to be garlanded; he needs psychological treatment. He is perverted. This is not natural! No animal ever does it; even animals are far more normal. Before they go to sleep they will remove the stones and thorns and they will prepare a soft bed for themselves, soft earth, and then they will go to sleep. Even animals seem to be far more intelligent, far more natural, than your so-called saints.

A person who throws dust on his body is simply being foolish, or maybe he is just an egoist, because this kind of behavior is worshipped in this country. Now, the same type of people raise questions against me: Why am I against saints? I am not against the saints. I am not against Buddha and I am not against Nanak and I am not against Kabir and I am not against Raidas, but I am certainly against these ill people, the exhibitionists, the masochists, the abnormal, the neurotic.... I don't call them saints, they are not! But out of a hundred, ninety-nine percent belong to these categories.

It is only because you have been worshipping them for centuries that you don't ask: What are you doing? And you are angry at me because I am raising questions for the first time -- questions which disturb you. But Buddha also was doing the same, and you were angry at him too.

He says: HE WHO GOES NAKED, WITH MATTED HAIR, MUD-BESPATTERED, WHO FASTS AND SLEEPS ON THE GROUND AND SMEARS HIS BODY WITH ASHES AND SITS IN ENDLESS MEDITATION -- SO LONG AS HE IS NOT FREE FROM DOUBTS, HE WILL NOT FIND FREEDOM. You can go on doing these things for years, your whole life -- you will not arrive anywhere. All these things are just empty rituals you are following because you have been told that this is what holiness is. You are so unintelligent that you cannot even see that: What kind of holiness is this? How can this be holy?

How can smearing your body with dust or ashes be holy? It is simply torturing yourself, because the body breathes.... Do you know that it is not only your nose that keeps you alive, but that there are millions of small doors in the body from where you

breathe? You cannot even see them with bare eyes. Just try: paint a person's whole body, leaving his nose, paint it completely so all the holes and the pores of the body are closed. He will die within three hours. He can breathe from the nose -- that won't keep him alive more than three hours.

If all the pores are closed... and that's what is being done by smearing ashes on your body. You are closing the pores of the body. This is a way of torturing yourself, this is starving you of oxygen. And the less oxygen you get, the more stupid you become, because oxygen is one of the most essential nourishments for intelligence.

Without oxygen the mind starts becoming dull. That's why in the night you feel sleep coming to you more easily than in the day, because in the day the air has more oxygen in it and you are breathing more oxygen. That oxygen keeps you alert, awake. In the night the quantity of oxygen in the air falls low, the carbon dioxide is more -- that makes you feel sleepy. By smearing your body with ashes you are trying to reduce the amount of oxygen reaching to your brain cells, you are starving the brain. You will become dull, stupid. And that's why you will rarely see any sharpness, any awareness.

They live like robots. Of course, they follow a certain law that is written in the scriptures and delivered to them by the same kind of stupid people. They follow a certain law without understanding anything, why they are doing it. I have asked many people who smear their bodies with ashes, "Why do you do it?" And they say, "Because it has been done since the beginning -- saints have always been doing it."

I have asked them, "What is the science behind it?" They look puzzled. They say, "Science...?" They are not aware of what they are doing. They are not aware that they are starving their brain cells of oxygen.

And they have many strategies like that: standing on the head for hours -- because of gravitation so much blood goes into the brain that it destroys the finer nerves of the brain. Your whole intelligence depends on those finer nerves. Or starving yourself -- call it fasting, then it becomes a religious thing. When you starve your body you are also starving your brain, because the brain is the subtlest part of the body.

Now it is scientifically proved that if a few vitamins are missing from the body you will lose intelligence. Sooner or later every child has to be provided with certain vitamins, certain chemicals, and his intelligence can be raised very high. In Soviet Russia they are already doing it. If you starve your body, then naturally your brain is starved. You don't allow the brain the right food, you don't allow the brain the right amount of oxygen... and do you think you will be able to become a great meditator, a buddha? Whom are you trying to befool? But you are following a certain law, a certain ritual, with no understanding about it.

Sir Reginald Farthington was on trial before the High Court of Australia for the crime of molesting an ostrich. "Before passing sentence," announced the judge, "do you have anything to say?"

"Your Honor," said the Englishman, "if I'd known you were going to make such a fuss about it, I'd have married the bloody bird!"

This is the legal mind. This is how the legal mind functions: "I would have married the bloody bird!" It goes from one foolishness to another foolishness.

If you starve your body of the right food, of the right amount of oxygen, problems will arise. And you will go to the same people who are creating problems for you, and they have ready-made prescriptions.

One man came to me, a young man; he was under the spell of Swami Shivananda of Rishikesh.

Shivananda told him, "Live only on milk, because that is the purest food."

Now, if you have seen pictures of Shivananda... one can see that this man has not lived only on milk. He was so fat that even to raise his own hands was difficult for him, they were so heavy. So he had to walk with two people, his hands on their shoulders. This man must be obsessed with food, must be eating too much. He must have been one of the fattest men in India, and he suggested to this young man to live only on milk.

And what was the problem? Why had this young man gone to him? The young man had gone to him to attain BRAHMACHARYA -- celibacy. He had read in the scriptures that unless you are absolutely celibate you cannot reach God. So he asked how to become absolutely celibate; now the suggestion was, "Live only on milk."

Now this is utter nonsense! If you live only on milk you will be more sexual than ever before, because from where are you going to get the milk? From cows or buffaloes. That milk is not created for man; cows' milk is created for bulls, and bulls are the most sexual animals in the world. Cows' milk has more chemicals to make you sexual than anything else in the world. It is the unholyest food.

But who cares? Who thinks about it?

Just because the scripture says it, Shivananda told him, "You live on milk." Now, it is only man, ONLY man, who lives on milk when he is small and just for a few months. Once he has become able to eat and digest solid food he drops the milk and moves to solid food. It is meant for children.

And one of the most important things that is growing in the child is his sexuality. He is becoming more and more mature and sexual, because the whole biology depends on sex. And after a time the child has to move to solid food. It is only man who continues to drink milk. It is okay in coffee or in tea, but just to live on milk -- it is going to be dangerous.

The young man became more sexual, and weaker. The body became weaker and the mind became more and more obsessed with sex. Again he went to the same saint. The saint said, "It is because you are suffering from TAMAS -- you are suffering from the very lowest kind of energy called tamas, which pulls you downwards."

"What has to be done?" the young man asked.

The saint, the so-called saint, said, "You need not sleep as much as you are sleeping, because sleep creates tamas" -- that too is written in the same scriptures: sleep creates tamas -- "so sleep only five hours."

First the food was taken away. He was starving, because for a fully grown-up person milk is not enough. He needs solid food; he is not a child. And then the milk is coming

from cows -- which is meant for bulls, not for men -- so he is becoming more sexual. Now the sleep is reduced. Five hours of sleep for a young man is not right. Yes, for an old man it is perfectly okay; as you become older, less and less sleep is needed, because the body is going to die, it no longer needs to recover. Otherwise, a young man's body recovers itself every day.

For recovery, for regaining lost strength, for recreating the cells that have died yesterday, you need a long sleep -- seven or eight hours, not less than that. Five is not enough. Now he started suffering from sleepiness; the whole day he would be yawning and feeling sleepy.

His father brought him to me and he said, "What is to be done? Now he is again trying to go to Rishikesh, and each time he goes he brings a problem. He was perfectly okay; reading these nonsense books he became interested in becoming BRAHMACHARI -- a celibate -- and then the whole trouble started. Now he cannot read, is losing interest in everything, is becoming obsessed with sex and food and sleep. Now these three are the things he is obsessed with. He is driving himself crazy and the whole family too."

I looked at the young man -- he was really in a mess. But he said, "I am following a great saint."

I asked him, "How do you know that he is a great saint? What is your criterion? Because he repeats the scriptures? How do you know that the scriptures are written by those who know?"

He said to me, "Please don't create doubt in me! I want to remain a believer, because without faith, without belief, there is no deliverance."

I said to him, "You don't need any deliverance. There is no need for any deliverance. You are already delivered! You are already in God! There is no need to search for him. You are part of truth. Just live naturally, sanely, and you will be able to understand the mystery of life. There is no need to become insane. All these ways are driving you insane."

And then one finds some way or other to satisfy the natural needs -- one becomes a hypocrite. Your whole religious training helps you only to become hypocrites. It does not make you holy; it simply makes you pseudo, phony.

You repress something from one side and it starts asserting from the other side.

Fogarty began to drop in at Barney's Bar regularly, and his order was always the same: two martinis. After several weeks of this, Barney asked him why he did not order a double instead.

"It is a sentimental thing," said Fogarty. "A very dear friend of mine died a few weeks ago, and before his death he asked that when I drink I have one for him too."

A week later Fogarty came in and ordered one martini. "What about your dead buddy? Why only one martini today?"

"This is my buddy's drink," came the reply. "I am on the wagon."

You can always find a way. Mind is very cunning, utterly cunning. You cannot get rid of the cunningness of the mind by such stupid things. And if you are doing such stupid

things, you can sit long, endlessly, in meditation... nothing is going to happen, because meditation's first requirement is intelligence: awareness of your situation and of what you are doing to yourself and why -- not just following dead scriptures, not just following the so-called saints because the masses call them saints.

SO LONG AS HE IS NOT FREE FROM DOUBTS, HE WILL NOT FIND FREEDOM.

What does Buddha mean by this? -- SO LONG AS HE IS NOT FREE FROM DOUBTS....

How does one become free from doubts? You will be surprised: unless you become free from beliefs you cannot become free from doubts. It is belief that creates doubt. For example, if you believe in God then the question arises whether God really exists or not. The doubt cannot come first; first comes the belief.

You are told by your parents, by your society, that there is a God. Because you are told there is a God, one day or other your intelligence asserts and starts asking, "What is the proof? How do we know for certain, for sure, that God really is?" Now doubt is coming....

In Soviet Russia, where they don't teach the children that there is a God, nobody doubts God's existence -- there is no question of doubt. Nobody believes in the first place -- why should they doubt? In India too, if you are born in a Jaina family you never doubt the existence of God. Why? -- because in the Jaina tradition there is no God, no belief. But a Jaina doubts about the existence of the soul, because he is told that there is a soul, invisible -- the body will die but the soul will continue on its journey.

Now the doubts arise: "Where is this soul? What is this soul? Has anybody ever seen it? Has anybody come back to the world after death and said that, 'I am still alive! You can't see me, but I am!'" The Jaina doubts about the soul, not about God.

The Hindu doubts about God, the Mohammedan doubts about God, the Christian, the Jew, they all doubt about God -- because God is their belief. The Jaina and the Buddhist never doubt about God because that is not their belief, but the Jaina doubts about the soul. The Buddhist never doubts about the soul either, because that is not his belief.

Buddha has taken away all the beliefs, so that you need not doubt: no God, no soul, no hell, no heaven, no moksha. Buddha has taken all the beliefs away! See his scientific approach of destroying doubt -- very paradoxical.

Just the opposite has been done by others. Others have also tried to take your doubts away, but their method has been to impose belief on you so that the doubt goes deep into the unconscious, becomes repressed -- you don't see it anymore. It is covered by the belief, but it never dies; on the contrary, it moves deeper into your being and becomes more and more part of your being. All your believers know it perfectly well, that there is doubt in their hearts. At the very core there is doubt; only on the circumference is belief.

Buddha is the first human being in the world who has really tried to destroy doubt. But strange is his way: his way is to take away all the beliefs; then you have taken the very ground in which doubts grow. Be without belief and you will be without doubt. Without belief, without doubt, where can mind remain? Mind needs these two pillars to support it. These are mind's two wings: doubt and belief. This is the duality on which

mind feeds and lives. Once belief and doubt both are gone, you have destroyed the very foundation of the mind.

And to be a no-mind is meditation. Not by sleeping on thorns, not by going naked, not by fasting, not by torturing yourself, but by great understanding of things. From where does doubt come? Go into it, search, and you will find it always comes because of a certain belief.

Now the modern mind can attain to meditation more easily than humanity was ever capable of, for one single reason: that the modern mind is no longer so much burdened by belief. Hence there is not so much doubt either. Nowadays you rarely come across people who are skeptical, people who are full of doubt, people who are atheists -- you rarely come across such people nowadays. In the old days they were many. And the reason is simple: now nobody believes! So if somebody says, "I don't believe in God," you will say, "So what? Who believes? Keep quiet!" Now nobody can argue against God because nobody is arguing FOR the poor man!

This is a very new situation. And your old traditions cannot accept the challenge of this new situation. If you declare that, "I am an atheist," people will say, "So be it. Why brag about it? Why make a fuss about it? Perfectly okay, we are happy -- you be an atheist." Who bothers about the church and who bothers about the temple? Even the people who go, go only as a social formality; even they don't believe.

This is a rare opportunity for the search; it has never been so spacious as it is today. Of course, your old traditional people are very much worried; they think this is the worst kind of age that has ever happened. This is not the worst kind of age -- this is the best, the pinnacle. This is the time, the right time, a ripe time. We can inquire with total hearts into reality, because no belief hinders, and because there is no belief, there is no doubt.

This is freedom. Buddha calls it freedom. SO LONG AS HE IS NOT FREE FROM DOUBTS, HE WILL NOT FIND FREEDOM. "Freedom" means freedom from the mind. Then you are simply in a silence, and in that silence you melt, you merge with the whole. And to melt and merge with the whole is to be holy. Not by fasting, not by torturing, but by becoming one with the whole, one becomes holy.

BUT HE WHO LIVES PURELY AND SELF-ASSURED  
IN QUIETNESS AND VIRTUE,  
WHO IS WITHOUT HARM OR HURT OR BLAME,  
EVEN IF HE WEARS FINE CLOTHES,  
SO LONG AS HE HAS FAITH  
HE IS A TRUE SEEKER.

BUT HE WHO LIVES PURELY.... What does Buddha mean by "living purely"? He means living innocently, with no belief, with no doubt, living not out of mind but out of meditation. He has his own meaning of purity. He does not mean by "living in purity" rotten, old ideas. Purity does not mean that you should eat food only prepared by a

brahmin; purity does not mean that you should eat only when the sun is in the sky; purity does not mean that you should only wear this and you should not wear that.

Purity means living out of no-mind, living spontaneously, moment to moment like a child, innocently -- living from a state of not knowing. All knowledge is cunning, and all knowledge corrupts. Living from a state of not knowing -- that is purity.

Socrates says: I know only one thing, that I know nothing -- this is purity.

Buddha used to tell his disciples, "Please never ask me metaphysical questions, because I don't know. Don't ask about God and don't ask about the soul, and don't ask about heaven and hell." He had a list prepared of eleven questions; those eleven questions contained all the questions philosophy is full of.

Whenever he would enter a new town, his disciples would go around and tell people, "Please don't ask these eleven questions, because Buddha will not answer these questions. He is interested only in practical questions. Ask about greed and how to get rid of it; ask about anger and how to go beyond it. Ask about possessiveness and how to drop it, ask about transformation. Ask how you can drop the mind and attain to meditation. But don't ask metaphysical questions because they don't help you at all. They create belief, and with belief comes doubt. And divided into belief and doubt you become a schizophrenic, you become zero. You lose your integrity."

**BUT HE WHO LIVES PURELY AND SELF-ASSURED....** Now, this word 'self-assured' is also not rightly translated. What Buddha means is one who trusts his own being -- it is not "self-assured." "Self-assured" gives the sense of ego; Buddha means an egoless trust. One who trusts in the whole existence also trusts in himself, because he is part of the whole. He listens to his heart's voice and follows it. Unafraid he goes with his heart. He trusts his intuition. And once you have known the art of how to listen to your intuition, you will be surprised: intellect can err, intuition never errs -- it is infallible. It always directs you in the right course of action.

**IN QUIETNESS AND VIRTUE....** "Quietness" means meditation, thoughtlessness, no thought disturbing, the lake of consciousness absolutely without any waves and ripples. And the consequence of such silence is virtue. Virtue is not something practiced by you; you cannot practice virtue. If you practice virtue, on the surface you will wear a mask, but behind the surface you will go on living in your old vicious ways. Of course, you can hide from others, but how can you hide from yourself?

That's what happens to your priests, your so-called saints; their whole life becomes very cunning -- they say one thing, they live a totally different life. They are bound to be so because the virtue is cultivated.

A sociologist was taking a survey based on the sexual proclivities of various national and ethnic groups. He approached an elderly Italian gentleman in a black suit and, after the usual preliminaries, asked him how often he had sexual intercourse.

"Oh, maybe ten, twelve times a year," stated the old fellow.

"But you are Italian and Italians are supposed to be very sexy," came the response.

"Listen, I don't think that is so bad for a sixty-year-old priest who does not own a car!"

Your priests, your saints, your so-called virtuous people, respectable people, they have double lives: on the surface one thing, in the depth totally the opposite of it.

Sister Semolina had lately arrived at the jungle mission. She was under the instruction of Mother Maria, who called her into her office late one afternoon.

"I must go to the capital and I will be away overnight," said Mother Maria. "I want to warn you: if Father Dominique comes to your room tonight do not let him in, no matter what he tells you."

Next day, Mother Maria returned to find Sister Semolina waiting in her office. "I am here to confess," she said tearfully. "Last night I disobeyed your orders. Father Dominique came to my door, and, oh Mother, he was so convincing! He said to me that I was the gateway to heaven and that he had the key to heaven and that if I let him put his key into my locked gate we could be in heaven together."

"That bastard!" exclaimed Mother Maria. "He told me it was Gabriel's horn, and I have been blowing it for fifteen years!"

But this is natural, it has to be so. These jokes are not just jokes, they have great truths in them. It is inevitable because your whole idea of virtue is to impose upon yourself good qualities, praised down the centuries. But if you impose something upon yourself, what are you going to do to your nature? You will become two persons, and the nature is certainly more powerful than anything imposed.

The nature has to be transformed. Character has not to be cultivated; it has to be a by-product of consciousness. That is Buddha's great contribution to the world.

IN QUIETNESS AND VIRTUE.... Virtue comes number two. First comes quietness, meditateness, purity, innocence, trust.

WHO IS WITHOUT HARM OR HURT OR BLAME, EVEN IF HE WEARS FINE CLOTHES, SO LONG AS HE ALSO HAS FAITH HE IS A TRUE SEEKER. Again read instead of "faith," "trust." He who has trust, he is a true seeker. The believer is not a true seeker -- he has already believed! He is phony from the very beginning. If you already believe in God, how can you seek and search? You have killed the quest from the very beginning, you have aborted the quest.

One can go into inquiry only when one has no belief and no doubt. When one is simply open, with no prejudice, no conclusion, no ready-made answers given by others, when one simply goes as a clean slate, as a mirror, then one comes across truth.

Truth can be known only by a mirrorlike mind. A mirrorlike mind is a no-mind. But if you are already a believer you will never know the truth. A Christian cannot know, a Mohammedan cannot know, a Hindu cannot know, a Buddhist cannot know. Unless you drop all these ideologies, unless you put them aside and go into the journey absolutely open, not even a small prejudice lurking somewhere in your mind....

Once a very famous professor, Doctor Bannerji, came to see me. He said that he wanted to prove scientifically the theory of reincarnation, the theory of rebirth. He wanted to



prove that the Christians and the Mohammedans and the Jews are wrong, and he wanted to prove it scientifically. He had come to take my support.

I said, "The way you are saying it, the search is unscientific from the very beginning!"

He asked, "Why?"

I said, "You have already decided that Mohammedans, Christians, Jews are wrong. You have not entered into the search yet and the decision is already there that Hindus and Jainas and Buddhists are right. And how can you say you want to prove it scientifically? -- how can it be scientific?"

"The first requirement of a scientific mind is not to start with a conclusion. You drop your conclusions. You will have to be perfectly alert that you don't know what the reality is -- then go into it. And then inquire, remaining very impartial. Even if it goes against your theory, let it go; even if it goes against Hinduism, let it go. Truth has to be revealed, not Hinduism to be proved. You are too much of a Hindu," I told him; "you can't be a scientist."

He had come to be with me for two hours -- within twenty minutes he left. He said, "I am in a hurry, I have to go somewhere."

I said, "You are not in any hurry and you are not going anywhere! You had asked for two hours and I have given you two hours -- and you cannot leave this place before two hours are up! You will have to answer me first: What kind of scientific approach is this?"

Of course he was unable. It was so clear, so obvious that in science you don't start with a conclusion -- you start only with a hypothesis: may be, may not be... perhaps. You start with a "perhaps"; the "perhaps" keeps you open.

Buddha cannot mean faith, Buddha cannot mean belief. He means trust -- trusting that if you go without any conclusion you will find. Because the truth is there! It is not something that has to be created, it is already there! Truth does not mean something in heaven; truth means the herenow reality. Whatsoever it is, XYZ, start with a "perhaps," be an inquirer.

And then Buddha says: EVEN IF HE WEARS FINE CLOTHES.... There is no need to be naked, there is no need to renounce, there is no need to go on a fast. The real thing to be renounced is your conclusions, your beliefs, your prejudices.

A NOBLE HORSE RARELY  
FEELS THE TOUCH OF THE WHIP.  
WHO IS THERE IN THIS WORLD AS BLAMELESS?

Buddha was a prince before he became enlightened, and when he was a prince he really loved horses. He was a lover of horses. In those days, horses were the greatest support in war. And there were lovers of horses: in English, the name Philip simply means a lover of horses -- Buddha was a Philip.

When he became enlightened he remembered the horses many times. In many ways he talks about horses. He says there are four kinds of horses. First, the worst: even if you

beat them, the more you beat, the more they become stubborn. They have no aristocracy, no grace, no dignity. You can insult them, you can whip them, you can beat them -- they are very thick-skinned. If they don't want to move, they will not move.

Then the second kind: if you beat them they will move; they have a little dignity, a sense of self-honor. Then the third kind, a little higher: you need not beat them -- just the noise of the whip is enough. And the highest, the fourth: even the noise of the whip is not needed -- only the shadow of the whip is enough.

Buddha says men are also of four kinds. The highest, the most intelligent, the real seekers of truth, only need just the shadow of the whip; just a little hint from the master is enough. They need not be beaten, they need not be forced. A NOBLE HORSE RARELY FEELS THE TOUCH OF THE WHIP. There is no need for the noble horse to feel the touch of the whip -- just the shadow. So there are four kinds of disciples too. The highest kind simply takes the hint. Sometimes not even a word is uttered; the master just looks into your eyes, and that's enough.

That's what happened a few days ago.... A well-known therapist from America, Naomi, took sannyas -- an old woman. I can say she belongs to the fourth: just the shadow of the whip -- I just looked into her eyes -- and that was enough. And she has become mine and I have become hers. Immediately the contact happened, the connection. It cannot be broken now.

Yesterday she wrote a letter, because she is leaving today and she is afraid. In the few days she has been here she has known new depths of being -- she has not been here long, only a few days. She has seen me only once, just for two minutes. She says she has known great depths, subtle experiences have happened; they are very delicate, and she is a little bit afraid. "Going back to the West so soon, in the gross marketplace of the West, will I be able to continue growing?" She asked me, "Will I be close to you there as I am here? Will I be part of your commune even though I am thousands of miles away?" Naomi, love knows no distance. You can be thousands of miles away -- if your heart is full of love, if your heart remembers me, you are as close as anybody can be.

My commune is going to spread all over the earth. Wherever you will see a sannyasin, my commune exists there. Wherever you will find a sannyasin, I am there with him. Wherever a sannyasin remembers me I am present to him, far more deeply than I can be physically present -- because I am no longer in my body, just somehow hanging around the body. I am no longer the body. If you love me you will know that I am something totally different from the body; it is a nonphysical phenomenon.

And, Naomi, you can be in contact wherever you are. The moment you close your eyes you will find me inside you. The master becomes part of the disciple. Slowly slowly, the master is no longer outside, he is more and more inside. And it has started happening -- the process is triggered, and it is a process which cannot be stopped; even the gross material world of the West cannot stop it. And you will not be there for long either; soon you will be pulled here. Now this is your home. Wherever you are you will find yourself an outsider.

A NOBLE HORSE RARELY FEELS THE TOUCH OF THE WHIP. WHO IS THERE IN THIS WORLD AS BLAMELESS? Buddha asks. WHO IS THERE IN THIS WORLD AS BLAMELESS? -- that one is capable of becoming a buddha. That one is capable first of becoming a disciple, then becoming a master.

THEN LIKE A NOBLE HORSE  
SMART UNDER THE WHIP,  
BURN AND BE SWIFT.

Be like a noble horse -- smart, aware, watchful. BURN AND BE SWIFT. If you are aware.... Awareness is fire; it burns all that is wrong in you. It burns your ego. It burns your greed, it burns your possessiveness, it burns your jealousy -- it burns all that is wrong and negative, and it enhances all that is beautiful, graceful, divine.

And when the gross and the ugly are burned, a great sharpness happens to your being, a great swiftness comes to your life, a great intensity and passion, a great totality and wholeness.

BELIEVE, MEDITATE, SEE.

Let me remind you again: don't read "believe," read "trust": Trust, MEDITATE, SEE.

These are the three steps, simple, very simple. The first thing is trust: have a loving trust for all that is, then meditation becomes easy because you can relax. The person who trusts can relax into existence. The person who cannot trust remains tense, remains anxious, afraid. The person who trusts can melt, can disappear, evaporate. He knows that, "Even if I fall into the ocean, I am just a dewdrop..." but he also knows that, "As a dewdrop I will disappear, but I will exist as the ocean. I will not be losing anything; I will be gaining all." Meditation is a dewdrop disappearing in the ocean.

And then there is seeing. That's why I say Buddha has no philosophy but a philoia -- he has no system of thought but a way, a method, to see.

BE HARMLESS, BE BLAMELESS.  
AWAKE TO THE LAW.

Remain in tune with that law of existence. Flow with the river; don't try to go upstream. Let let-go be your fundamental sutra, and then you will be harmless and you will be blameless.

AWAKE TO THE LAW -- AES DHAMMO SANANTANO -- awake to the eternal law.

AND FROM ALL SORROW FREE YOURSELF.

Sorrow arises whenever you go against the law of existence, and bliss whenever you go in rhythm with it, dancing with it hand in hand.

THE FARMER CHANNELS WATER TO HIS LAND.  
THE FLETCHER WHITTLES HIS ARROWS.  
THE CARPENTER TURNS HIS WOOD.  
AND THE WISE MAN MASTERS HIMSELF.

This is the way to be wise and to be a master of oneself. Without being a master of oneself, life is empty, vain, meaningless. It can't have any poetry, it can't have any joy, it can't have any ecstasy. And ecstasy, joy, is your birthright -- but you can have it only when you attain to this worth, to this worthiness.

Become aware, trust, start seeing -- drop all beliefs and all doubts, and the goal is not far away. You need not go anywhere. If you can trust, meditate, see, if you can awaken to the eternal law, you are the master -- not the master of anybody else but the master of yourself. And that is the true mastery. Jesus calls it the Kingdom of God.

But you will have to be reborn, you will have to learn a new way of life -- a new way, let me remind you, not a new philosophy. And Buddha is giving you hints. These hints can be used if you listen attentively, intelligently, meditatively.

Enough for today.

## **The Dhammapada: The Way of the Buddha, Vol 4**

### **Chapter #10**

**Chapter title: Aes dhammo sanantano**

**31 August 1979 am in Buddha Hall**

The first question:

Question 1

BELOVED MASTER,

HOW CAN I GO TO THE OTHER SHORE WHEN I AM TRYING TO BE HERENOW?  
IT IS A MESS IN MY MIND WHEN I THINK OF THAT, BUT SOMEWHERE IN MY  
HEART I FEEL A KIND OF REST.

Deva Darpan, "the other shore" is only a metaphor. There is no other shore; this is the only shore there is. To be herenow is to enter the other shore.

We can live in two ways: we can live in time or we can live in eternity. If we live in time, metaphorically that is called "this shore"; if we live in eternity, metaphorically that is called "the other shore." The gate to enter into eternity is herenow. To live in time is to live either in past or in future.

Mind lives in time -- mind IS time. It is always entangled either with the past or with the future -- and both are not. The past is no more, the future not yet, and the mind lives in something that is not. Mind's existence is a very shadowy, pseudo existence; it is just a reflection in the mirror, the moon seen reflected in the lake.

To be herenow means getting out of time. You will have to pull yourself from the past, you will have to be out of the past. You will have to slip out of the past as a snake slips out of the old skin. And you will have to be very alert not to get entangled into the future -- future projections, dreams. If you can avoid past and future you are alert, you are aware.

That's what Buddha means by SAMMASATI -- right awareness. Then you are now and you are here. Where else can you be? That's where you really are!

Even though you go on moving into the past and into the future, all that movement is like a dream. You fall asleep, you remain in your room, but in your dream you can wander all over the earth, or you can go to the planets, to the moon, or to the stars. But in the morning when you wake up you will not find yourself on the moon. You may have been the whole night in your dream on the moon; you are going to wake up in your room. So even when you were walking on the moon, in your dream you were in your room -- really you were in your room.

We are always in the present; there is nowhere else to be. But we can dream, we can imagine, we can revive memories, we can project in the future great illusions... but still we are herenow! The day, the moment, you become aware that you are here and you cannot be anywhere else, that you are now and you cannot be then, you sink into the reality, you go to the depth of reality itself, you change your gear from time to eternity.

The cross in its original sense represented time and eternity. It does not represent simply Jesus' crucifixion; the cross is an older symbol than Jesus. In fact it is only a part of the ancient Eastern symbol, SWASTIKA, just a part of it. The swastika in the East has always represented time and eternity; the cross also represents time. Time is horizontal, it is linear; it moves from one moment to another moment. And the vertical line on the cross represents eternity -- depth, height. In time you swim, in eternity you dive.

Herenow simply means this gap between the past and the future, this small interval. From this small interval you enter into a totally different world -- that is called "the other shore."

Darpan, you need not be puzzled. But sometimes if you catch hold of metaphors too literally you can become very much confused. And I have to use metaphors; there is no other way to express that which cannot really be expressed, to express that about which the only right course is to be silent. The only possible way is to use metaphors, parables, stories, because they give you indirect hints.

The reality is so delicate and so fragile; it is like a very delicate flower. If you try to catch hold of it directly you destroy it. You cannot hold it in your fist; it is very mercurial. You can only move in a very indirect way, and very subtle has to be your movement -- not even the footsteps should be heard. You can only whisper with reality; you cannot shout and you cannot argue.

That's what a metaphor is: a dialogue which is done in whispers, a dialogue which is done in a poetic way; not prose, not clear-cut, not mathematical -- vague, mysterious. You cannot attack reality; you can only persuade, you can seduce reality. It is a love affair, not a rape.

That's where religion and science are different. Science is a kind of rape on reality. It tries to snatch truth from reality forcibly, violently; hence it destroys the natural equilibrium, the natural balance. It destroys ecology, it destroys the harmony, the accord of existence. It IS a rape, because science speaks in the language of conquest.

Religion is a love affair, it is not a rape. Religion woos reality, persuades, slowly slowly, in a very indirect way. One has to be exquisitely graceful, hence these metaphors.

"The other shore" is a beautiful metaphor, but let me remind you: this is the other shore, this is that. You are not going to change the shore, you are simply going to change your consciousness. The change has not to happen in the outside -- not that you take a boat, a ferry, and you go to the other shore. That will be a change in the outer circumstances. No, you drop the mind and you become consciousness, and the other shore has arrived. You have not moved even a single inch, you may not have done anything at all -- you may have been simply sitting with closed eyes....

That's what Buddha was doing when he reached the other shore. In Bodhgaya he was sitting underneath a tree by the side of the river Niranjana. It was early morning, a beautiful, silent morning, and he opened his eyes. The last star was disappearing from the sky; he saw the last star disappearing, and something inside, in him, also disappeared... the last trace of the ego. The sky became empty, HE became empty, and these two emptinesses met, merged, melted into each other. The sky entered into him, he entered the sky.

On the visible side, on the outside, nothing was changed; everything was exactly the same. The Niranjana continued to flow, the birds must have continued to sing; not even a leaf has fallen from the tree, nothing has changed... and all has changed. Now Buddha is no longer a mind; he has become meditation. He is no longer in thoughts; he has become a pure witness, a SAKSHIN.

This is the other shore I am talking about.

That's why when you think, Darpan, you feel a little confused, but when you don't think about it you also feel a kind of rest. Watch! Confusion must be felt in the head and the rest in the heart. The heart has its own reasons, its own way of understanding things.

When I am talking to you, I am not only talking to your minds -- that is only the superficial part. What is really transpiring between me and you is something of the heart. The mind is being used as a stepping-stone towards the heart, that's all. I am using words as stepping-stones, as means, not as an end in themselves.

That's why these two things are felt by you simultaneously: a confusion in the head and a deep rest in the heart. The heart understands -- the heart understands that this moment, the herenow, is the other shore. But the heart is not very articulate; the head is very articulate. This is one of the dilemmas: the head cannot understand but is very articulate, and the heart can understand but is not very articulate. It understands but its understanding remains silent; in fact the more it understands, the more silent it becomes. The head understands nothing; in fact the less it understands, the more noisy it is. You have to see this point.

Use the head to reach to the heart, but don't become rooted in the head. Don't stay there! Use it as a stepping-stone, as a ladder, but don't make your house there; otherwise your whole life will be of confusion, anxiety, anguish. Use it, and forget all about it. Enter into the heart and listen to the silent dance of the heart energy. Listen to the relaxed, restful song of the heart, the soundless sound, the one hand clapping.

The heart is very close to the mystery of existence; the head is the farthest away. The head is this shore and the heart is that shore -- but you are already on that shore. The head is simply dreaming things. When you get out of the head you simply get out of something which never existed in the first place.

The second question:

Question 2

BELOVED MASTER,

YOU CONTINUOUSLY TELL US TO "BE AWARE," TO "BE A WITNESS." BUT CAN A WITNESSING CONSCIOUSNESS REALLY SING, DANCE AND TASTE LIFE? IS A WITNESS A MERE SPECTATOR OF LIFE AND NEVER A PARTICIPANT?

Anand Nur, mind is bound to raise this question sooner or later, because mind is very much afraid of your becoming a witness. Why is the mind so much afraid of your becoming a witness? -- because your becoming a witness is the death of the mind.

Mind is a doer, it wants to do things, and witnessing is a state of non-doing. The mind is afraid that, "If you become a witness, I will not be needed anymore." And in a way the mind is right....

Once the witness arises in you the mind has to disappear, just like if you bring light into your room and the darkness has to disappear -- it is inevitable. Mind can exist only if you remain fast asleep, because mind is a state of dreaming and dreams can exist only in sleep.

By becoming a witness you are no longer asleep, you are awake. You become awareness -- so crystal-clear, so young and fresh, so vital and potent. You become a flame -- intense, burning from both the ends -- as if, in that state of intensity, light, consciousness, mind dies, mind commits suicide. Hence the mind is afraid.

And mind will create many problems for you, it will raise many many questions. It will make you hesitate to take the jump into the unknown, it will try to pull you back. It will try to convince you that, "With me is safety, security; with me you are living under a shelter, well guarded. I take every care of you. With me you are efficient, skillful. The moment you leave me, you will have to leave all your knowledge and you will have to leave all your securities, safeties. You will have to drop your armor and you will be going into the unknown. You are unnecessarily taking a risk for no reason at all." And it will try to bring beautiful rationalizations. This is one of the rationalizations which almost always happens to every meditator.

It is not you, Anand Nur, who is asking the question; it is the mind, your enemy, who is putting the questions through you. It is mind who is saying, "Beloved Master, you continuously tell us to 'be aware,' to 'be a witness.' But can a witnessing consciousness really sing, dance and taste life?"

Yes, Anand Nur -- in fact only a witnessing consciousness can really sing, dance and taste life. It will appear like a paradox -- it is! But all that is true is always paradoxical, remember. If truth is not paradoxical then it is not truth at all, then it is something else.

Paradox is a basic, intrinsic quality of truth -- let it sink into your heart forever! Truth as such is paradoxical. Although all paradoxes are not truths, all truths are paradoxes. The truth has to be a paradox because it has to be both the poles -- the negative and the positive -- and yet a transcendence. It has to be life and death, and plus. By "plus" I mean the transcendence of both -- both and both not. That is the ultimate paradox.

When you are in the mind, how can you sing? The mind creates misery; out of misery there can be no song. When you are in the mind, how can you dance? Yes, you can go through certain empty gestures called dance, but it is not a real dance.

Only a Meera knows a real dance, or a Krishna, or a Chaitanya. These are the people who know real dance. Others know only the technique of dancing, but there is nothing overflowing; their energies are stagnant. People who are living in the mind are living in the ego, and the ego cannot dance. It can make a performance but not a dance.

The real dance happens only when you have become a witness. Then you are so blissful that the very bliss starts overflowing -- that is the dance. The very bliss starts singing; a song arises on its own accord. And only when you are a witness can you taste life.



I can understand your question, Anand Nur. You are worried that by becoming a witness one will become merely a spectator of life. No, to be a spectator is one thing, and to be a witness a totally different thing, qualitatively different.

A spectator is indifferent, he is dull, he is in a kind of sleep. He does not participate in life. He is afraid, he is a coward. He stands by the side of the road and simply goes on seeing others living. That's what you are doing all your life: somebody else acts in a movie and you see. You are a spectator! People are glued to their chairs for hours together before their TVs -- spectators. Somebody else is singing, you are listening. Somebody else is dancing, you are just a spectator. Somebody else is loving and you are just seeing. You are not a participant. Professionals are doing what you should have done on your own.

A witness is not a spectator. Then what is a witness? A witness is one who participates yet remains alert. A witness is in a state of WU-WEI. That is Lao Tzu's word: it means action through inaction. A witness is not one who has escaped from life. He lives in life, lives far more totally, far more passionately, but yet remains deep down a watcher; goes on remembering that, "I am a consciousness."

Try it walking on the road: remember that you are a consciousness. Walking continues - - and a new thing is added, a new richness is added, a new beauty. Something interior is added to the outward act. You become a flame of consciousness, and then the walking has a totally different joy to it; you are on the earth and yet your feet are not touching the earth at all.

That's what Buddha has said: Pass through a river, but don't let the water touch your feet.

That's the meaning of the Eastern symbol of the lotus. You must have seen Buddha's statues, pictures of him sitting on a lotus -- that is a metaphor. A lotus is a flower that lives in the water and yet the water cannot touch it. The lotus does not escape to the Himalayan caves; it lives in the water and yet remains far, far away. Being in the marketplace but not allowing the marketplace to enter into your being, living in the world and yet not of the world -- that is what is meant by a "witnessing consciousness."

That's what I mean by saying to you again and again: Be aware! I am not against action, but your action has to be enlightened by awareness. Those who are against action, they are bound to be repressive -- and all kinds of repression make you pathological, not whole, not healthy.

The monks living in the monasteries, Catholic or Hindu; the monks of the Jainas and the Buddhists, who have escaped from life -- they are not true sannyasins. They have simply repressed their desires and they have moved away from the world, the world of action. Where can you be a witness if you move away from the world of action? The world of action is the best opportunity to be aware. It gives you a challenge, it remains constantly a challenge.

Either you can fall asleep and become a doer; then you are a worldly man, a dreamer, a victim of illusions -- or you can become a witness and yet go on living in the world; then your action has a different quality to it. It is really action. Those who are not aware, their actions are not real actions but reactions; they only react. Somebody insults you

and you react. Insult the Buddha: he does not react -- he acts. Reaction is dependent on the other -- he pushes a button and you are only a victim, a slave; you function like a machine.

The real person, who knows what awareness is, never reacts; he acts out of his own awareness. The action does not come from the other's act; nobody can push his button. If he feels spontaneously that this is right to do, he does it; if he feels nothing is needed, he keeps quiet. He is not repressive; he is always open, expressive. His expression is multidimensional. In song, in poetry, in dance, in love, in prayer, in compassion, he flows.

If you don't become aware, then there are only two possibilities: either you will be repressive or indulgent. Both ways you remain in a bondage.

A nun was raped just outside the monastery. When she was finally found, she was carried inside and the nearby physician was called.

He came, raised his hands and said, "This is work for a plastic surgeon!"

A plastic surgeon was called. When he saw the poor nun he exclaimed, "Oh, my God! What a mess! Where should I start?"

The mother superior replied, "Well, that's easy. First get that smile off her face!"

The third question:

Question 3

BELOVED MASTER,

WHAT IS YES? I FIND THAT I HAVE NO REAL UNDERSTANDING OF IT. I HAVE SEEN THAT WHENEVER I SAY YES, THERE IS A HINT OF SURPRISE, AS IF I AM AMAZED THAT THERE IS NO REASON TO SAY NO. MY YES IS ALWAYS INSTEAD OF NO. WHERE IS THE SEAT OF THIS EXPERIENCE, YES...?

Prem Satyamo, yes contains the very essence of all religions. Saying yes to existence is to be religious. Saying no is resistance, saying no is conflict, saying no is egoistic. Saying no is keeping your separation, keeping yourself aloof. Saying yes is merging, melting into the whole. Saying yes is opening up, just like a bud opens and becomes a flower. The no is a closed state of mind; yes is an open flower.

The difference between no and yes is the difference between a dead and an alive person. The person who lives in the no remains encapsulated, remains in a windowless world where the sun and the rain and the wind cannot reach; where God can go on knocking but even the sound of the knock will not reach; where love cannot reach.

The closed person, the person who lives with no, lives in the ego. The greater the ego, the less are the bridges between the person and existence. When the ego is total, the person is completely enclosed by a wall; he lives in a prison of his own creation. He cannot say yes to the moon and he cannot say yes to the trees and he cannot say yes to anything! He has forgotten to say yes, and even if he sometimes says yes, his yes is nothing but a camouflaged no.

I have heard a story about Joseph Stalin:

Molotov, his foreign minister, phoned him from the UNO. His wife was sitting by his side while he took the phone call. Joseph Stalin said, "No, no, no, yes, no!"

The wife was surprised. Not by the no's, so many no's -- she knew her husband perfectly well, he was a man of no. He was one of the most egoistic men possible. His name is significant: 'stalin' means a man of steel. He was not really a man but a steel man, a machine, a robot. No was just natural to him.

The wife was puzzled that between those four no's there was one yes. She asked him, "Can I ask you one question? I don't want to interfere in your politics and what is going on between you and Molotov and what you are saying. Just one thing... and I have become very curious: did you really say one yes amongst all those four no's, or did I mishear you? Did you really say yes?"

Stalin said, "Yes, I said yes."

The wife asked, "Then one question more: Why did you say yes?"

He said, "When I said three no's, Molotov asked, 'Did you say no?' I said, 'Yes.'"

There are people who can say yes only when it is nothing but a camouflaged no. And there are also people, very rare, who can say no only as a camouflaged yes. These are the buddhas. Yes, sometimes they also say no, but their no is not a negative no; the heart of their no is yes. They are incapable of saying no. If they have to use the word sometimes, in certain circumstances, it really means yes.

A man like Buddha can sometimes be very hard, but he is hard because of his compassion and love. George Gurdjieff was very hard on his disciples just because of his infinite compassion, his total love.

Yes is the very essence of religion, no the very foundation of irreligion. The atheist is not one who does not believe in God; the atheist is one who believes in no. And the theist is not one who believes in God; the theist is one who believes in yes -- because there have been theists like Buddha and Mahavira who do not believe in God, yet where else can you find more religious people? And there are millions of people who believe in God, and their life gives no indication of any religion -- no fragrance. They stink of irreligion, of violence, of hatred, of jealousy, of possessiveness. Flowers of love don't bloom in their life.

Yes is the foundation of a true religious life.

You ask me, "What is yes?"

Yes is dropping of the ego.

Yes is coming out of the mind. Yes is trust.

Just the other day Buddha was talking about trust: Trust, meditate, and see. Yes means trust, and trust is the beginning of meditation. Meditation means relaxing with existence. Unless you trust, unless you can say yes to existence, how can you relax? People cannot relax because they are afraid. People cannot relax because they fear that if they relax they may be cheated. People can relax only with others whom they trust.

With a stranger in your room you may not be able to sleep in the night. Who knows, he may cut your throat. Who knows, he may steal your money and escape. But with your

wife or husband you go into deep sleep, you can trust. The child can go with his father or mother anywhere. Even if the father is going into fire, the child can go singing a song, dancing, inquiring, questioning, unafraid, because he knows his hand is in his father's hand.

This trust is yes: knowing that this existence is our mother, that nature is our source -- it can't be against us, it can't be inimical to us. Seeing this, understanding this, trust arises. Then you can say yes. Then you can say "Amen"; that simply means yes.

And the moment you can say yes and you can relax, meditation becomes natural. Without any effort, without any strain, without any tension, you start falling into spaces called meditation... empty of all rubbish and junk, but full of God -- full of godliness rather; empty of the world, but full of something that you had never known before; full of a light which is immaterial, full of fragrance which comes from nowhere, out of the blue. Emptiness yet a plenitude, emptiness and yet a fullness -- not negative.

And when there is meditation, seeing arises, DARSHAN is born -- you become capable of seeing. Your eyes are so clear, so pure; no clouds, no confusion, no thoughts. Your eyes are so perceptive, so penetrating, that you can reach to the deepest core of the mystery of this existence, that you can have a glimpse of the magic that surrounds you, the eternal magic. AES DHAMMO SANANTANO: you can have a look into the inexhaustible law.

Satyamo, you ask, "What is yes? I find that I have no real understanding of it."

Nobody has! Once you have a real understanding of yes, you have all that is needed for the journey to the other shore. Then you are ready to go to the other shore. The yes becomes the boat, and it is capable of crossing all the storms. Howsoever stormy the ocean may be, the boat of yes is capable of reaching the other shore. If you have the boat of yes, then nobody can prevent you from reaching to God.

You say, "I have seen that whenever I say yes, there is a hint of surprise, as if I am amazed that there is no reason to say no."

Yes. Anybody starting saying yes, learning how to say yes, is bound to be surprised again and again. The places where you would have said no before, now you are saying yes. You are bound to be surprised because there is no reason to say no. Why did you say no your whole life? Just watch people, and yourself -- almost ninety-nine percent of no's are just out of the ego; there is no valid reason for them.

The child wants to go and play outside. It is so sunny and the birds are singing and the wind is blowing and the butterflies and the bees are humming... and the child asks the mother, "Can I go out and play in the garden?" She says "No" -- not even thinking, not even listening to what he is really asking for, not even giving him a single thought, a moment's awareness. No simply comes automatically, as if it is built in. She has not thought, she has not looked at the child at all. She is not saying no to what the child has asked because she is going to say no anyway. It has no reference to the child; it has some reference to her power trip.

So many women don't really want to be mothers. They are not even worthy of being mothers, but they want to be mothers, they desire to be mothers, for a totally different reason -- not for motherhood.

Motherhood is a great meditation. Motherhood is one of the greatest arts: you are creating an alive being. The sculptor is nothing compared to the mother, because he will be creating only a marble statue. The painter is nothing, the poet is nothing, the singer is nothing, the musician is nothing, because they will be playing with things, objects. The mother is the greatest poet and the greatest painter and the greatest musician and the greatest sculptor, because she is creating a consciousness -- life itself.

But women are not interested in motherhood, their interest is totally wrong. Although they say that they would like to be mothers, really what they want is power. A woman feels very powerful when she has children -- because man has taken all other power trips from her. She is not allowed to be in the marketplace, she is not allowed to be in the church, she is not allowed to be in politics. She is not given any opportunity anywhere to have her ego fulfilled; almost ninety percent of opportunities have been taken by the man. The woman has been forced to live in the house; she can have only one power trip -- over her children.

Hence the no. She has not listened, she has not seen the child; she has simply said no. And it is absolutely meaningless! If she had listened there was no reason to say no. This is perfectly right: when the sun is dancing outside, why should the child remain in the house, dark and dismal? And when the wind is blowing outside, the child should also be allowed to dance in the wind. The child should be allowed to dance in the rain too, but the mother rationalizes, "He may catch cold or he may fall ill -- that's why I am saying no." But those are just rationalizations.

In fact, each child has a birthright to dance in the rain, in the wind, in the sun. It gives health, it gives vitality. It brings him closer to nature and closer to God. The mother forces him and takes him to the church or to the temple where he can't see anything, no God at all. And where God is so much alive, so much throbbing, in nature.... The child would like to climb a tree, it is such a challenge -- God is calling him from the tree, from the top of the tree!

All children should be allowed to climb trees, to climb mountains. They should be given all chances to accept all kinds of challenges. They should be helped to move into danger. They should be prepared, not protected; prepared to move into danger -- helped, persuaded, rewarded, to move into danger because a man who knows how to move in danger is bound to stumble upon God sooner or later. But the mother will say no, the father will say no.

For many years a Negro kid had been praying to God to make him white. One morning he woke up and found that his skin WAS white. He got out of bed very excitedly and shouted, "Momma, Momma! Look, I have turned white!"

From the kitchen Momma replied, "Shut up, Tommy, I am getting bored with you. Tell it to your father."

Tom went into the bathroom. "Daddy, Daddy! Look, I am white now."

The father did not even turn his eyes away from the mirror. He said in a tired voice, "Oh Tommy, please, I have no time. Go and tell your sister this nonsense."

Tom was puzzled more and more. He went to his sister. "Mary, Mary, have you seen? God did a miracle -- my skin turned white!"

Mary answered, "Fuck off, man! I'm late, I gotta go."

At this point Tom was quite pissed off, and looking at his watch he said, "Well, I've been white for only five minutes but I already can't stand these fucking niggers anymore!"

No comes easy, no has become our way of life.

You ask me, Satyamo, "I feel surprised, as if amazed that there is no reason to say no."

Yes, there is no reason to say no. And if you can avoid saying mechanical no's, if sometimes there is really a reason to say no, your no will have a positive value; it will not be negative. The man who lives in the climate of yes sometimes may have to say no, but his no will not be negative, it can't be. And vice versa. The person who lives in the climate of no, even if he says yes sometimes, it is not positive, it is not really yes; it is only a disguised no. Its value is negative.

You say, "My yes is always instead of no."

In the beginning it is bound to be so. You have become so habituated to saying no that your first yes will be instead of no. But that is not the real yes yet, it is only a substitute; it will have something of the no in it, some dirtiness of the no will still cling to this yes. It is as if your cup is dirty and you pour tea into it and your tea also becomes dirty. If your yes is only a substitute for no, if it is instead of no, then it will have some qualities of no still clinging to it. But in the beginning it is bound to be so, so don't be worried about it. Clean your cup a little more!

Start saying yes for no reason at all, just as you have been saying no up to now for no reason at all. It can be one of the most beautiful chantings, far better than repeating "Rama, Rama, Krishna, Krishna, Jesus, Jesus." Far more beautiful and far more significant, far more meaningful, will be to sit silently and repeat meaningfully, consciously, "Yes, yes, yes." It can be a far deeper going mantra than any other can ever be, because Rama and Krishna and Jesus are so far away, they are just stories; you can't really relate with them. The world has changed so much that they can't be more than stories.

I have heard that Jesus came back after eighteen hundred years just to have a look at the world, see how things are going -- hoping that things must have changed by now. Eighteen hundred years of Christianity, thousands and thousands of Christian priests all over the world, thousands of churches -- the world must have changed!

He landed on the bank of Lake Galilee where he had walked once on water. Just by chance a rabbi had come for a morning walk. Jesus wanted to see the rabbi, see who he is, so he walked on the water. The rabbi looked a little puzzled. Jesus came back and said to the rabbi, "Did you see what I have done?"

The rabbi said, "Yes, I have seen. Why didn't you learn to swim like everybody else? Are you crazy or something?"

The world has changed!

I have heard about another rabbi. He had come from America to visit the Holy Land. He was passing Lake Galilee -- he wanted to see the place also -- and he asked the boatman how much it would cost; he would like to have a trip round the lake. "Can you take me to the other shore and back?"

The boatman said, "Fifty dollars."

The rabbi said, "That is too much! I have seen bigger lakes than this and I have never paid more than five dollars. Fifty...?"

The boatman said, "But you don't recognize, rabbi, that this is the place where Our Lord walked on water!"

The rabbi said, "Seeing the cost, anybody would walk on the water! I cannot pay fifty dollars -- and I come from America. That poor carpenter's son, how could he have paid fifty dollars?"

The world has changed. If these people, Jesus and Krishna and Rama, suddenly land now, they will not be recognized, they will be thought crazy. They will look so outlandish, they will look as if they are coming from a film set, out of a movie -- movies like THE TEN COMMANDMENTS! They will not look real.

But yes can be a totally different matter.

"Jesus" you will repeat mechanically, but saying "Yes," really meaning it... bowing down to the earth and saying yes... lying on the earth naked and saying yes to the earth as if the earth is your mother, which it is... swimming in the lake and saying yes to the water, not only saying it, but feeling it all over, each fiber of your being, each cell of your being pulsating with yes... taking a sunbath and saying yes, not verbally, I mean, but existentially... being in the mood of yes... receiving the sun, welcoming the sun and the sand and the texture of the sand, and the coolness of the wind... welcoming all these gifts of God that go on showering on you -- and you don't even feel grateful.

Yes is gratitude.

No is ugly, ungratefulness.

But in the beginning, Satyamo, it is going to be so: your yes will be only instead of no. But it is a good beginning. Slowly slowly, you will come to a yes which is not instead of no but has its own roots in your being. When that yes has happened to you which has no reference to no -- not that it is not only instead of no but it has no reference to no, it is not the opposite of no, it has no resounding of no at all; you have forgotten the no, only yes exists, as if there is no opposite word to it -- that is the ultimate peak of yes.

In that moment yes becomes prayer, in that moment yes becomes a bridge. The ego disappears, the separation is gone. One feels one with the whole.

You ask me, "Where is the seat of this experience, this yes...?"

The heart is the seat. The seat of no is the head; the seat of yes is the heart. They don't come from the same place, they don't come from the same world. They are utterly

different. In the dictionary they belong together, but in existence itself they are utterly different -- different planes, different dimensions.

The last question:

Question 4

BELOVED MASTER,

WHY DO PEOPLE THINK SO DIFFERENTLY FROM EACH OTHER?

Govind, thinking can never be the same. Here there are three thousand sannyasins sitting around me -- three thousand sannyasins means three million minds. One sannyasin does not mean one mind -- many, thousands, a crowd. Each person is a crowd, and each person is a different crowd, because each person has been brought up in a different way.

Somebody has been brought up as Christian and somebody as a communist -- how can they think in a similar way? How can they avoid being different? And not only different but antagonistic towards each other? Somebody has been brought up as an Indian and somebody as a Chinese -- how can they think in the same rhythm? Impossible.

Thinking comes from the outside -- upbringing, education, conditioning, culture. And there is no way to put two people in a similar situation -- not even twins think in the same way. There is no way at all to put two people exactly in the same situation. Even twins born in the same family will have different conditionings, because the mother may love one child more than the other; the father may have just the opposite preference. One child may be physically weak, the other may not be; one child may be more or less ill, the other may be healthy. The one child may be interested in games because he is healthy, the other may avoid games because he remains ill. The child who goes to play will have different friends from the child who never goes to the games -- he WILL have different friends -- and so on, so forth. Small differences make so much difference that you cannot imagine.

It is reported that the great Napoleon remained afraid of cats his whole life. He was not afraid of lions but he was afraid of cats. Strange! He was not afraid of anything -- not even of death -- but in front of a cat he was simply not in his senses. When he was just a six-month-old child, a wild cat jumped on his chest, and he became so frightened and the fear went so deep into his heart, into his unconscious, that he was incapable of overcoming it.

It is said that he was defeated only once in his life, in the last war with Nelson. Nelson brought seventy cats to frighten him. Just in front of the army... the first battalion was of cats! And the moment Napoleon saw seventy cats -- one was enough! -- he lost all intelligence. He started trembling and perspiring.

He told his second in command, "Now I cannot think about the army!" -- and he was defeated. The credit goes to the cats, not to Nelson. Statues have been raised of Nelson and people have forgotten the cats completely. Statues should be raised of the cats; Nelson is not the real conqueror.



Small things... now, how can you avoid such small differences? Impossible. Even in twins it is difficult.

So no two persons can be brought up in the same way; hence the difference in thinking. Differences only disappear when you meditate. If all three thousand sannyasins are in a state of meditation here -- just a silence, no thought -- then there are not three thousand sannyasins at all, because three thousand zeros joined together become one zero. Three thousand zeros are not three thousand zeros -- they become one zero.

And that is what is happening, slowly slowly. The more you become meditative, the more your differences are dropping. This may be the only place on the whole earth where differences are disappearing. Mohammedans and Christians and Hindus and Jainas and Buddhists and Parsis -- they are all together, without even thinking to what religion the other belongs. Swedish and Germans and French and Italians and Chinese and Japanese and English and Americans, all nationalities, and nobody takes any note of it, nobody even thinks about it. This may be the only communion happening on the earth, a real brotherhood.

And the reason is not that I am teaching you to be brothers, learn tolerance.... Remember, those who learn tolerance remain intolerant. The very word 'tolerance' is ugly. The moment you say, "I can tolerate others," that shows intolerance. You may have repressed your intolerance, but it is intolerance. To tolerate others means intolerance -- what else can it mean?

Here, nobody is tolerating anybody. People have simply forgotten the differences, because we are moving out of the mind. My whole effort is to bring you out of the mind. If you remain in the mind, you are different. If you come out of the mind, you are one. Meditation brings a kind of unity which is not a synthesis. I am not interested in synthesizing Hinduism with Christianity and Christianity with Islam and Islam with Buddhism. That is all nonsense.

My effort is totally different: I am trying to bring you out of your mind. When the Christian comes out of his mind he is no longer Christian, and when the Hindu comes out of his mind he is no longer Hindu. It is not a synthesis, it is dropping of the mind. Mind creates all the differences.

You ask me, Govind, "Why do people think so differently from each other?"

They have been brought up differently, they have been conditioned differently. They cannot think as others think -- that is impossible! They cannot interpret the way others interpret. A Jew can read the New Testament, but it will not be the same book -- although it is the same book visibly, it will not be the same book that Christians read, because to the Jew, Jesus is a renegade, Jesus betrayed Judaism. Now that is very deep-rooted. The Christian reading the New Testament is not reading an ordinary book -- it is the holiest of the holy. Jesus is God's only begotten son.

When the Hindu reads the same book, he reads it indifferently; it doesn't matter much. And he goes on comparing it with the Upanishads and the Gita and finds it poor. Not that it is poor -- he reads the Gita in a different way. That is the Lord's song and this is just a carpenter's son, Jesus -- how can he be compared with Krishna?

Krishna is an incarnation of God, and this man Jesus seems to be an intelligent child. Krishna comes directly from the seventh paradise. Krishna is incomparable, he is the perfect master. Jesus is good; one can say at the most, "a good man." The comparison from the very beginning becomes impossible.

The Jaina reads the Gita, but he cannot read it the way the Hindu reads it. Their eyes are different, their perspectives are different. The Jaina scriptures say that Krishna has fallen into hell because he was the cause of this great war. Arjuna seems to be closer to the heart of a Jaina, because Arjuna was saying, "I don't want to fight, I don't want to kill. What is the point of killing these people? Just for the kingdom? And one day my death will come and that kingdom will be gone, so what is the point? I am going to renounce, I am going to become a monk."

And if he had escaped there is every possibility he may have become a Jaina monk. If you really want to become a monk then the best way is to become a Jaina monk, because that is the worst kind of monk possible. Other monks are so-so; the Jaina monk is really a monk! You cannot improve upon it.

But Krishna persuaded Arjuna not to escape. He must have been a man like me, who said, "This is escape. You are a coward. Live in the world! Fight! -- because you are a warrior, and that is your type. You can't be a monk, that is not in your nature. Follow your nature."

Krishna says to Arjuna, "SWADHARME NIDHANAM SHREYAH PARDHARMO BHAYAWAHAH." Never follow anybody else's idea -- that is very dangerous because you will become imitative. Always follow your own nature, self-nature; only then will you attain to freedom. It is better to die following one's nature than to live following somebody's else's nature, because that will be a pseudo life. To die following one's nature is beautiful, because that death too will be authentic.

Krishna convinced Arjuna -- that is how the whole Gita was born. It is a dialogue between Arjuna and Krishna. Arjuna was trying to escape and Krishna was pulling him back into the world -- and finally he succeeded.

Jainas have been very angry -- they missed a good monk. They have thrown Krishna into the seventh hell for a very long period, because he was the cause of millions of people's deaths. India has never known a greater war since. Now, how can a Jaina read the Gita with the same interpretation as the Hindu? Impossible. From the very beginning the mind is prejudiced.

People are bound to think differently, because they are brought up differently, in different religions, through different priests, different schools, different colleges, different universities. They have been fed different ideas, ideologies -- they are bound to think differently. And there is no way to make them think similarly -- impossible.

The only possible way is to bring them out of their minds. Then they slip out of the whole upbringing. Then suddenly there is oneness; then you see with pure eyes, uncontaminated by the culture and the tradition; then you see really as things are, not as you are supposed to see them. You become a pure mirror.

Thinking can never create one world: only meditation can create one world.

Clusky went to confession for the first time in twenty-five years. "Tell me," asked the priest, "did you ever sleep with a woman?"

"Eh, no, Father," replied Clusky.

"Now, son," said the priest, "I will ask you again. Did you ever sleep with a woman?"

"Ah, ey, ah -- no, Father!"

"There is you and me and God listening. I'm going to ask you once more. In the last twenty-five years, have you ever slept with a woman?"

"Well, eh, come to think of it, Father," said Clusky, "I did doze off a time or two!"

Now you see the difference: people listen according to their idea. And it is natural....

Claude was sitting at a sidewalk cafe sipping a glass of wine. Just then his friend Rene came running up to him.

"Claude," he gasped, "I just saw a man going into your house."

"Who is this man, Rene? What did he look like?"

"He was six feet tall and had black hair and a black mustache," reported Rene.

"And did he wear a checked cap with a striped Basque shirt?" asked Claude.

"Yes," agreed Rene. "You have described the man."

"That was only Pierre," he said. "He will make love to anybody!"

Both the persons are thinking differently. Their approach is different, their attitude is different; then the conclusions become different.

Foong, the laundryman, had been in America ten years and kept sending money to his wife in China, telling the bank clerk proudly that his wife had just had a new baby.

"But Mr. Foong," said the clerk, "you have been here in America ten years."

"Yes, yes," says the Chinaman happily. "I got velly good fliends in China."

People are full of different conceptions, philosophies of life, ways of looking at things; hence they are bound to think differently. Thinking makes you different from others, separate from others; thinking is a function of the ego. Nonthinking... suddenly all differences evaporate.

And that's what I teach, and that's what Buddha's whole message is: Become a no-mind. Become pure consciousness, an empty sky with no clouds of thoughts. Then who are you -- Hindu, Mohammedan, Christian? Indian, Japanese, German? Black, white? Man, woman? Who are you? Young, old? Rich, poor? Famous, notorious? WHO ARE YOU? All these differences disappear. You are a pure silence.

That silence is your supreme self. To attain it is to attain nirvana. To attain it is to be available to benediction, to all God's blessings.

Meditate more and more so that you can disappear, so that you can allow God to be. The moment you are not, God is -- and God is one, and you are many. Not only outside are you many, inside also you are many. And when you disappear -- the many

disappear from the inside and from the outside -- then these are all waves of the same ocean.

And to know the ocean that is hidden behind all the waves of different shape, color, form, is to know the truth.

And truth liberates.

AES DHAMMO SANANTANO -- this is the ultimate, the inexhaustible law, that truth liberates.

Enough for today.