

# The Discipline of Transcendence, Vol 2

Discourses on the 42 Sutras of Buddha

Talks given from 31/08/76 am to 10/09/76 am

English Discourse series

11 Chapters

Year published: 1976

Originally published in two volumes, later released as four volumes.

## **The Discipline of Transcendence, Vol 2**

### **Chapter #1**

**Chapter title: The challenge of the buddha**

**31 August 1976 am in Buddha Hall**

THE BUDDHA SAID:

THERE ARE TWENTY DIFFICULT THINGS TO ATTAIN OR ACCOMPLISH IN THIS WORLD.

1. IT IS DIFFICULT FOR THE POOR TO PRACTISE CHARITY.
2. IT IS DIFFICULT FOR THE STRONG AND RICH TO OBSERVE THE WAY.
3. IT IS DIFFICULT TO DISREGARD LIFE AND GO TO CERTAIN DEATH.
4. IT IS ONLY A FAVOURED FEW THAT GET AQUAINTED WITH A BUDDHIST SUTRA.
5. IT IS BY RARE OPPORTUNITY THAT A PERSON IS BORN IN THE AGE OF A BUDDHA.
6. IT IS DIFFICULT TO CONQUER THE PASSIONS, TO SUPPRESS SELFISH DESIRES.
7. IT IS DIFFICULT NOT TO HANKER AFTER THAT WHICH IS AGREEABLE.
8. IT IS DIFFICULT NOT TO GET INTO A PASSION WHEN SLIGHTED.
9. IT IS DIFFICULT NOT TO ABUSE ONE'S AUTHORITY.
10. IT IS DIFFICULT TO BE EVEN-MINDED AND SIMPLE-HEARTED IN ALL ONE'S DEALINGS WITH OTHERS.
11. IT IS DIFFICULT TO BE THOROUGH IN LEARNING AND EXHAUSTIVE IN INVESTIGATION.
12. IT IS DIFFICULT TO SUBDUE SELFISH PRIDE.
13. IT IS DIFFICULT NOT TO FEEL CONTEMPT TOWARD THE UNLEARNED.
14. IT IS DIFFICULT TO BE ONE IN KNOWLEDGE AND PRACTISE.
15. IT IS DIFFICULT NOT TO EXPRESS AN OPINION ABOUT OTHERS.
16. IT IS BY RARE OPPORTUNITY THAT ONE IS INTRODUCED TO A TRUE SPIRITUAL TEACHER.
17. IT IS DIFFICULT TO GAIN AN INSIGHT INTO THE NATURE OF BEING, AND TO PRACTISE THE WAY.
18. IT IS DIFFICULT TO FOLLOW THE STEPS OF A SAVIOUR.



















































































































































































































honeymoon, never come back again. Once is good, twice is dangerous. Thrice -- and you are finished!

When you listen to me for the first time, you listen as you can listen. You don't know how to listen. Your whole life has been nothing but an effort to enhance the ego -- so whatsoever you get goes on enhancing the ego. If you get money, your ego immediately exploits it. If you get knowledge, your ego jumps on it and becomes more knowledgeable. If you succeed in anything, the ego.... Whatsoever you do, the ego goes on absorbing everything that comes to it. It goes on eating it, and goes on becoming bigger and bigger.

When you come to me for the first time and take sannyas, I know very well the ego will jump on it also. It is its old habit, you have trained the ego for it. But this time it is getting into danger, because sannyas is like poison to the ego. It jumps on it -- as it has been jumping on everything.

So for the first time you will feel everything getting better and better and better. Next time you come, the poison has started working, it has entered into your very guts -- the ego starts dying. Then you understand me more. You listen to me rightly. Then you understand what the game is -- the ego has to be dropped. Then you are no more so confident, then you don't feel so strong. Then you are not so excited. Then you start shrinking because the ego starts shrinking. Then you feel weak. It is natural and good. It indicates growth.

When Nagarjuna comes for the third time, I hope he will become even more capable, more receptive. Then again he will feel a new confidence arising, but this will not be of the ego any more. It will be of his being.

You cannot call it confidence. The best way to say it is to say that there will be an absence of no-confidence. You cannot say that he will feel strong. The only way to say it is that he will not feel weak. You cannot say that he will feel more knowledgeable. You can only say that he will not feel that he lacks anything, or he needs anything. Not that there will be knowledge -- there will be knowing. Not that there will be confidence -- because all confidence is based somewhere on fear. There will be no confidence, no no-confidence. One will simply be there, just there, with no idea.

In Zen they call these three steps. Bokujū is reported to have said, 'When I came to my master, rivers were like rivers and mountains were like mountains. Then everything got confused. I lived with my master and rivers were no more rivers and mountains were no more mountains. Everything was confusing, everything got entangled into each other, everything trespassed each other's boundary, everything became a mess. But I remained. Again one day rivers became rivers, mountains became mountains. But what a difference!'

Again one day you will become the same as you were before, and yet not the same. It will be a totally different phenomenon in a way.

For example, a person who feels very strong must be aware somewhere deep down that he is weak. Otherwise who will feel strong? A person who feels that he is confident must be alert at some level of his being that he lacks confidence.

Otherwise who bothers about confidence? A person who feels superior must have some inferiority somewhere.

We always project the contrary. Our projections are complementary. Whatsoever is lacking, we project. An ignorant person becomes knowledgeable, an egoistic person becomes humble, a person who feels inferiority starts projecting superiority in some way or other. Because it is so difficult to live with inferiority, with no confidence, with weakness, we project the other. We project something opposite, and we pretend, and we start believing in it.

But when some day one comes really home, becomes aware, then there is no inferiority, no superiority -- and that is real superiority. Then there is no strength and no weakness -- and that is real strength. Then there is no ignorance and no knowledge -- and that is real knowing.

NOW I AM LEAVING AGAIN, PROBABLY FOR A LONGER PERIOD, AND I FEEL CALM, PEACEFUL, SOMEHOW DETACHED -- EVEN IF MORE AND MORE WEAK, CONFUSED, WITHOUT ANY ANSWER.

He has been able to understand his situation very correctly. Calm, serene, tranquil he is growing. But the more calm you become, the more you feel that all your strength was just your belief, that all your declarations were just bogus. They were efforts to hide behind, they were like masks.

So those masks are falling down and you will feel weak, confused, without an answer. Live through it. Don't start falling back. Go through it. It will be hard, it will be arduous, but if you can go through it, soon the morning is coming closer. The dark night is going to end. But remember, before the morning comes, the night becomes very dark.

Now, that is exactly the case with Nagarjuna. The night will become very dark, but don't be afraid. That is simply indicative that the morning is not very far. And still he is feeling he is more calm, more tranquil.

Always remember that whenever you are feeling more calm, you are on the right track. Whatsoever else is happening, don't be bothered. Feeling calm, quiet, silent, is enough indication that you are coming closer and closer to the garden of god. The very calmness shows that you are coming closer to the cool garden. Shady trees are just waiting for you. The breeze has become cool, fragrant. You can feel it in the winds, you can feel it in the atmosphere. Calmness is the first indication of blissfulness. Silence, the first glimpse of the far away peak of bliss.

So whenever you feel silent, whatsoever else is there -- confusion, weakness -- don't be worried; they will disappear. If calmness is not there and you are confused, then there is trouble. That means you are not growing, you are even regressing.

So this has to be remembered by all. Whosoever is working with me, whosoever is in the work with me, should remember -- keep your eyes alert for calm, tranquillity, silence. If that is happening, then don't be worried whatsoever else is

happening. Let it be. It will disappear on its own accord. Maybe before it disappears it will create the last bout, it may create the last trouble that it can create. It has been there for so long... for millennia. Now suddenly you are ousting it.

These diseases, these illnesses, have lived in the house so long that they have completely forgotten that they are guests. They think they are hosts. And you are going to turn them out. They are not going to leave you easily. They will create trouble. That is accepted, agreed. You just go on listening to the silence that is happening, the calmness that is arising in you, and you will be able to transcend them.

My hand is on your head, my blessings with you.

## Question 2

EMPATHY COMES AND GOES. WHEN IT GOES I AM A WRECK. I AM FALLING APART IN FEAR AND YEARNING. THE YEARNING IS GETTING DEEPER, TWISTING IN MY GUT.

SOMETIMES I KNOW I AM A FOOL AND IN THOSE MOMENTS CAN HEAR THE BIRDS AND SEE THE SKY.

I HAVE WRITTEN QUESTIONS FOR MONTHS AND NOT HANDED THEM IN BECAUSE THEY ALL SEEMED FOOLISH WHEN THE MOMENT PASSES.

First, all questions are foolish. I have never come across a question which is wise. How can there be a wise question? Questions are foolish. All questions are childish.

One of the very important therapists in the West was Fritz Perls. He used to say to his friends, patients and disciples, that only children ask questions. That seems to be perfectly true. Only children ask questions.

Have you ever walked with a child -- just a morning walk? And see -- he will not allow you to walk at all. A thousand and one questions... each step brings questions. 'Why is this tree green papa?' Now who knows why this tree is green? Everything becomes a question for a child. Put anything in a child's mind and out comes a question. The whole mechanism is question-producing. Anything, any small thing -- and the child immediately makes it a question.

Questioning is childish. The more your maturity comes, the more you grow in maturity, the more questions disappear. And when there are no questions, there is a possibility to see. Otherwise questions are clouding the eyes and the mind so much.

This is my experience -- answering so many and their questions, I have come to observe that it almost always happens that the person who asked the question never listens to my answer. Everybody else listens. He is so much concerned with his question, he is so much worried with his question.

Others listen and understand better, because they are not involved at all. This is not their question so they can listen silently. There is no worry about it. Their ego

is not involved at all. But the questioner becomes very much involved. His ego is involved. He goes on looking from the corner of his eyes -- what am I saying? He has asked the question to be appreciated. He has asked the question in search -- not of the answer -- but in search that people will think he is very knowledgeable -- look, what a beautiful question he has asked!

If I don't answer questions.... A few people go on asking. For example, Madhuri. She goes on asking every day, and I go on throwing her questions. She is more interested in asking than in listening to the answers. Because it is not a question that it has to be your question. Anybody's question is your question also. Any question that has happened to any human mind is part of you. If you listen rightly, it will solve many problems for you. It will give you insight, clarity.

But there are people who are interested only in their questions. If I am answering their questions they cannot listen because I am answering their questions, and they get into excitement and fever. If I don't answer their questions they are sitting there limp and dead -- 'Again this man is not answering my question.'

Questioners are in trouble. The very effort to question is a little immature. In the old days it was the custom, it was the tradition to go to a master and to be with him -- not to ask anything, just to be with him. Because what is there to ask? Even to ask, one has to know something, and one knows nothing. So what to ask? One has to be just with the master, to imbibe his being... just to be soaked by his presence. One has to be like a sponge. One has to be open and receptive.

This was the tradition in the old days -- that a disciple had to wait. When the master said, 'Now you can ask,' then the disciple could ask. And almost always it used to happen that when the master would say, 'Now you can ask,' the disciple would laugh and he would say, 'Now it is too late. My questions are finished. There is nothing to ask now.' In fact the master would ask the disciple to ask only when he would say, 'Now there is nothing to ask. Now the mind is absolutely clean. There are no question marks in the mind.'

Question marks are like clouds. Behind those question marks your inner luminousness gets lost. When there is no question, all clouds disappear, the sky is clean, the sunrise is clear.

The answer is in your inner illumination. The answer cannot come from the outside. I cannot answer you. The answer is in your certain state of centering.

So the questioner has felt rightly -- all questions are foolish. But I am not saying, 'don't ask', because I know the modern mind is not the old mind. Great changes have happened. Now if you say to somebody to wait for years, then nobody can wait. The modern mind is in such a hurry that it is not in a state of patience, and the modern mind has been trained to ask. The modern mind has not been trained to be.

That's why I go on answering your questions. Not that your questions are worth answering, or that answers are needed, or that I can answer your questions. No, nothing of the sort. I go on answering you questions because questioning has

become part of the contemporary mind. Only by and by will you become able not to ask.

Listening to your questions and their answers, you can wait. Not doing anything, just simply sitting there in silence, you cannot wait. Silence will be too much, intolerable. So I go on answering you just to give you a few toys to play with. Meanwhile you are growing -- and I am waiting for that.

The child is growing meanwhile, while he is playing with the toys. I go on giving you toys every day. You play -- but my interest is in your growth. One day I know you will go beyond the toys and you will come to me and you will say to me, 'Thank you, Osho, for all the toys you gave us to play with, but no more are needed.'

That will be the day when for the first time you will fall in harmony with me... and the answer will start flowing. It will not be a verbal answer, it will be a transfer of energy... a transfer beyond the scriptures. It will be a transmission, a jump -- because in that moment you will be perfectly open.

Questioning shows doubting. Doubt creates barriers. A question is nothing but doubt in a very civilized dress. It looks very mannerly, but it is doubt. It is as if you go and you catch hold of a primitive man and take him to the barber, and the barber shaves and cleans him and shampoos him and gives him a bath, and then you take him to the dresser and give him a beautiful dress -- and then you bring that primitive man to me. He looks a perfect gentleman, but he is not. Deep down he is the same primitive man.

A question is doubt pretending not to be doubt. A question is doubt in a very mannerly, gentlemanly way.

When questions disappear, doubts disappear. Or when doubts disappear, questions disappear. Then you are in tune with me, en rapport. Then we are not two. Then I can look into your eyes, and you can look into my eyes and you can see a meeting happening... a meeting of two souls. And then it is very difficult to understand who is the master and who is the disciple, because the energies meet and mingle and become one. In that moment, in that intimate moment, the real answer will be heard.

This is a paradox. What I am saying is this, can be summarized into this paradox -- if you ask, you will not get the answer; if you don't ask, the answer is available. Go on asking and you will go on missing the answer. Stop asking and the answer has been always waiting for you to receive it. A mind who goes on questioning never comes to the answer, and a mind who drops questioning suddenly finds the answer has been always there, luminous in one's own being. You had never lost it.

Good that you could feel I HAVE WRITTEN QUESTIONS FOR MONTHS AND NOT HANDED THEM IN BECAUSE THEY ALL SEEMED FOOLISH WHEN THE MOMENT PASSES. SOMETIMES I KNOW I AM A FOOL AND IN THOSE MOMENTS CAN HEAR THE BIRDS AND SEE THE SKY.

Let that be your key. Then be a fool. Then that is your path. If when you are a fool you can see the sky and you can hear the birds, then being foolish is your meditation. Then be a fool, then don't try to be anything. Because whenever you become knowledgeable, clever, cunning, intelligent, you miss.

The sky is there, the birds are singing -- they have always been singing. Since eternity, existence has been in celebration. The dance continues, it is an ongoing process, a continuum. It is a river flowing and flowing and flowing. Sitting on the bank -- what are you doing?

Yes, there are moments, the questioner says... and exactly he has caught, he has found some deep intuition -- that whenever he is foolish, the sky is there and the birds are singing, and the celebration can be felt. Whenever he becomes intelligent, it is lost. So be a fool.

When I say be a fool, I mean don't be a mind, I mean don't be cunning and clever. Don't be calculating. You have come across a beautiful intuition, an insight. Then be more and more like a fool.

There is a beautiful novel of Feodor Dostoevsky, 'The Idiot'. Read it, meditate upon it. In that novel the main character is a fool... but a fool like St. Francis, a fool -- but like Lao Tzu, Chuang Tzu. He has dropped, or he has no calculating mind.

Of course, if you are a fool you will be cheated. Of course, if you are a fool you will not be an achiever in this world. If you are a fool you will be poor -- but you will be tremendously rich with god. In this world you will not succeed, that's certain. In this world only calculating and cunning people can succeed. But what is their success? Finally comes death and their whole success is nullified. It comes to be zero. In the end they see that it has always been a dream. They were befooled by their own cunningness.

If you are a fool you will have god within you. If you are a fool you will have all the beauties of life, tremendous riches of life. Your whole life will be a precious thing. Nobody can cheat you out of it because that is your innermost core. Nobody can take it away.

Remember it -- it is better to be cheated than to cheat. If there is a choice, always choose to be cheated rather than to cheat. Because in the ultimate analysis of things, the cheater is the cheated, and the cheated has not been cheated at all. In the ultimate analysis of things, it is exactly as Jesus says: Those who are last in this world will be the first in the kingdom of god, and those who are first will be the last.

The first will be the last and the last will be the first? The logic of existence is totally different from the logic of the marketplace. That is the difference between politics and religion. So I cannot conceive of a religious person being political, and I cannot conceive of a political person being religious. It is impossible. It cannot happen in the nature of things.

A politician has to be cunning. A politician has to be always ready to rob and cheat. Of course he cheats and robs in such a way that it is very difficult to catch

hold of him. Rarely it happens that a Nixon is caught. But all the politicians are exactly the same -- caught or not caught, that is not the point. Maybe Nixon did a little too much, he went beyond the limits. Hm? there are limits. If you remain below a hundred degrees, you will not evaporate; ninety-nine will do.

The very clever politicians remain nearly ninety-nine. They never go beyond that. Nixon got a little too self-confident, went a little further, got himself into trouble. But all politicians are cunning. If they were not politicians they would be criminals. They belong to the same category. The criminals, if they were somehow brought up in a better way, would have been politicians. The quality of the mind is the same.

A religious person is one who is virtually a fool in the eyes of the world. Accept that, and you will not be a loser. I promise you, you will not be a loser. Be a fool and enjoy it. Sometimes it is wisdom to be foolish, it is foolish to be wise.

And what the questioner says.... The question is from Dayal. He has tremendous capacity to become like St. Francis. He is a very simple man... very simple. He has come to a great understanding. **SOMETIMES I KNOW I AM A FOOL AND IN THOSE MOMENTS CAN HEAR THE BIRDS AND SEE THE SKY.**

Then stick to it. Then relax more and more and let those foolish moments come more and more to you. Allow them to enter you deeper. You have nothing to lose. What is there to be lost? Drop calculations and cunningness.

People think that they are not calculating. But there are a few people who are calculatingly non-calculating. They think they don't calculate.

I was reading one anecdote:

Mrs Meyerowitz was having tea with Mrs Abramowitz. 'These cookies of yours are so delicious,' raved Mrs Meyerowitz, 'I have already had five of them.'

'Seven,' smiled Mrs Abramowitz, 'but who is counting?'

People go on counting by the side, and they go on thinking, 'Who is counting?'

Be a fool. Nothing is like it. Jesus is a fool. Buddha is a fool. In India we have a word 'buddhu' -- buddhu means fool. It comes from Buddha. People must have thought that Buddha is a fool. So in indian languages, the very word for fool has become buddhu.

When Buddha started sitting under his bodhi tree where he became enlightened, everybody must have thought that he was a buddhu, a fool. People must have come to him and said, 'What are you doing? Have you gone mad? You were meant to be the king.' He was the only son of his father, he was going to be the king. There was no competition even -- he was simply going to be the king. He had lived in tremendous riches, and suddenly he escaped. What to call this man? Everybody must have said that he was a fool. People must have come to him and said, 'What are you doing here, sitting like a fool?' His name, 'Buddha', became associated with foolishness. Now buddhu means the fool. Nobody bothers to go into the history of the word, but it is tremendously meaningful.

Buddha was a fool. What else can you say? Everybody is trying to become the king, and he escaped. He was just on the verge. He had all the beautiful women possible. His father had brought all the beautiful girls from his kingdom for him. He was surrounded continuously with beautiful girls. Beautiful palaces were made for him -- one for each season. In summer he had one palace, in winter he had another palace, in the rains he had another palace. And the father really looked after him -- because he was born when the father was very old; he was his only hope. And suddenly one night he escaped. To all practical purposes he is a fool. Jesus is a fool. So is Francis, so is Lao Tzu, so is Chuang Tzu.

Dayal, listen to your heart, and be simple. Be a fool. Let that be your very style of life, and more and more god will penetrate you.

EMPATHY COMES AND GOES. WHEN IT GOES I AM A WRECK. I AM FALLING APART IN FEAR AND YEARNING. THE YEARNING IS GETTING DEEPER, TWISTING IN MY GUT. BUT SOMETIMES I KNOW I AM A FOOL AND IN THOSE MOMENTS CAN HEAR THE BIRDS AND SEE THE SKY.

Empathy comes, compassion, love comes, but it comes only when you are a fool. That's why everybody thinks that lovers are foolish, blind, hypnotized by each other. Love is a sort of foolishness. In the world where money seems to be the only goal, where name and fame seem to be the only goals, love is foolish, meditation is foolish, compassion is foolish.

That's why I insist -- be a fool. That's why I have given you these ochre robes to make a fool out of you. Now you will be moving in the world and everybody will laugh that here goes a madman. Children will follow you and they will laugh and they will think, 'What has happened to this man or this woman?' They will ridicule you. When they ridicule you, laugh. Laugh with them. Enjoy.

People come and ask me, 'Why do you insist on orange robes?' It is a trick, a device, to force you to become fools. You can have it only if you are ready to surrender your so-called ideas of ego, respectability; your so-called ideas which society's approval gives to you. The society will disapprove of you. You will become strangers.

That's the whole purpose. I want you to become strangers in this world so you become guests in the house of god. If you become too worldly, you will miss god.

Compassion comes, there are moments when you are flowing, when nothing holds you, when you are open. Allow it! Enjoy it! Make it a point that it comes more and more. Don't close your heart. Float with it. Let it stream. In season, out of season, let it stream. With people, without people, let it stream. In the crowd, alone, let it overflow you. And by and by you will see that you have been missing. Without compassion, there is no truth.

Buddha has said that truth and compassion come together... aspects of the same energy. If you become true, you will have compassion. Or if you have

compassion, you will start becoming true. A man of compassion, how can he be untrue? Just think of it. It is impossible.

If you love a person, how can you be untrue, unauthentic; how can you be false? How can you wear masks if you love a person? When you love a person you are naked, nude. You drop all curtains. You don't carry any masks. You are simply there, whosoever you are, whatsoever you are... in your simplicity, in your truth. Compassion or love brings truth. Truth brings compassion and love. Start from anywhere -- the same will be the goal, the same will be the outcome.

For Dayal I would like to say, start by being a fool and by being compassionate. And everything will happen to you. Then you need not worry.

### Question 3

THE OTHER DAY I FELT 'HELL IS MYSELF'. I AM IN HELL. HELL! DO I HAVE TO ACCEPT HELL BEFORE I CAN FIND BLISS? I DON 'T UNDERSTAND HOW.

Listen to the question very deeply. THE OTHER DAY I FELT 'HELL IS MYSELF'. I AM IN HELL.

No, you are not in hell. You are hell. The very ego is hell. Once the ego is not there, there is no hell. The ego creates structures around you which make you miserable. The ego functions like a wound -- then everything starts hurting it. The 'I' is hell.

That is why Buddha says attain to no-self. Self is hell, no-self is heaven. Not to be is to be in heaven. To be is always to be in hell. DO I HAVE TO ACCEPT HELL BEFORE I CAN FIND BLISS ?

You have to understand hell. Because if you don't understand hell, you will never be able to get out of it. And for understanding, acceptance is a must. You cannot understand anything if you go on denying it.

That's what we have been doing. We go on disowning parts of our being. We go on denying -- 'This is not me.' That's what Jean-Paul Sartre says -- the other is hell. When you deny something in you, you project it on the other. Look at the mechanism of projection. Whatsoever you deny in yourself, you project it on others. You have to put it somewhere. It is there, you know.

Just the other night a sannyasin told me that she has become very afraid that her husband is going to kill her. Now she has a very simple and beautiful husband, a very simple man. Rarely can you find such simple people. It is almost absurd -- the idea that he is going to kill her.

When she was saying it, the husband started crying. The very idea was so absurd, tears started falling from his eyes. It is very rare to see a man crying, because men have been trained not to cry. He felt it -- what to do? And the woman thinks that any moment the husband is going to suffocate her. She feels his hands on her neck in the darkness. Now, what is happening?

Then by and by she talked about other things. She has no child, and she desperately needs a child. And she told me that looking at others' children she feels that she would like to kill them. Now things are clear. Now nothing is complicated.

She said she would like to kill the children -- others' children -- because she has no child and she would not like anybody else to be a mother. Now this murder is in her, and she does not want to accept it. It has to be projected on somebody else. She cannot accept that she has the murdering instinct in her; it has to be projected. It is very difficult to accept that you are a murderer, or that you have ideas of murdering children.

Now, the husband is the closest person, the most available to be projected on, almost like a screen -- you can project. Now the poor man is crying and the woman thinks he is going to murder her.

In the deep unconscious she may even have ideas of murdering the husband, because she must have this logic inside -- that because of this man she is not getting pregnant. If she were with some other man, she would have become a mother. She will not accept it on the surface. Deep down, because of this man, because of this man being her husband, she has not been able to become a mother. Somewhere in the unconscious there is a lurking shadow that if this man dies, he will be able to find another man -- or something like that. And then the idea that she would like to kill others' children... She is projecting it. Now, you project your ideas on others, then you become frightened. Then this man looks like a murderer.

This we all do. If you have some part of your being denied, disowned, where will you put it? You will have to put it on somebody. So Hindus go on projecting on Mohammedans. Mohammedans go on projecting on Hindus. Mohammedans think Hindus are very cunning. Hindus go on thinking that Mohammedans are very dangerous, murderous, violent, rascals.

India goes on projecting on Pakistan; Pakistan goes on projecting on India. China goes on projecting on Russia; Russia goes on projecting on America; America goes on projecting on Russia. And they all deny that they have these things inside them.

Just look! America goes on piling up armament, Russia goes on piling up armament. Now the competition has gone to foolish extremes. The people who understand it, they say, 'Now it is absolutely foolish to go on accumulating more armaments because already we have more than we need -- seven times more! This earth is too small we can destroy seven earths like this! We can kill every person seven times! Of course, this is not needed. One person dies once. There is no need. We have overkill capacity.' But still we go on.

So now the problem is that Russia goes on piling up armaments, looking at the absurdity -- now where to, how to put it? how to make it understandable? She projects that America is after her, is getting ready to destroy her. The murderer is

there -- that's why we have to prepare, get ready. The same is happening in America. Both project on each other, then they become frightened.

Wars have continued, conflicts continue, violence continues... unless man comes to understand not to deny anything in himself, but to accept it. Reabsorb it into your organic unity, because the denied part will create many troubles for you. Whatsoever you deny, you will have to put somewhere else. You will have to project on somebody. The denied part becomes a projection. And the eyes which project, live in maya, illusion. Then they are not realistic.

Jean-Paul Sartre says, 'The other is hell.' This is something to be understood. You always think in that way. He is simply saying a very common misunderstanding, expressing a very common illusion. If you are miserable you think somebody else is making you miserable. If you are angry you think somebody is making you angry -- but always somebody else.

If you are angry, you are angry. If you are miserable, you are miserable. Nobody is making you. Nobody can make you angry unless you decide to become angry. Then everybody can be a help, then everybody can be used as a screen and you can project. Nobody can make you miserable unless you decide to be miserable. Then the whole world helps you to be miserable.

Self is hell, not the other. The very idea that 'I am separate from the world' is hell. Separation is hell. Drop the ego and see suddenly -- all misery disappears, all conflict disappears. DO I HAVE TO ACCEPT HELL BEFORE I CAN FIND BLISS?

Certainly, absolutely. You will have to accept and understand. In that acceptance and understanding, the hell part will be absorbed back into the unity. Your conflict will dissolve, your tension will dissolve. You will become more of one piece, you will be more together. And when you are together, there is no idea of ego at all.

Ego is a dis-ease. When you are pulled apart, when you live in a split way... moving in many dimensions, directions simultaneously against each other... when you live in contradiction, then the ego arises.

Have you ever felt your head without a headache? When the headache is there you feel the head is there. If all headache disappears, head disappears. You will never feel it -- that it is there. When you are ill you feel the body. When you are healthy you don't feel the body. Perfect health is bodilessness. You don't feel the body at all. You can forget the body; there is nothing to remember it. A perfectly healthy person is one who is oblivious of the body; he does not know that he has a body.

A child is perfectly healthy. He has no body. The old man has a big body. The more old one becomes, the more illness, disease, conflict settles in. Then the body is not functioning as it should function, is not in harmony, is not in accord. Then one feels the body.

All younger cultures accept the body; old cultures deny body. Old cultures reflect the old minds, old man's mind; younger cultures reflect the young man's

mind. For example in India -- it is one of the ancient-most cultures -- body is denied. Your so-called monks, munis, saints, sadhus -- they are anti-body, they are enemies to the body. They have the old man's attitude towards the body. In America -- it is a very young country -- the body is accepted, enjoyed. When a country is young, the body is enjoyed, when the country is old, the body becomes the enemy. It simply shows the old man's attitude.

If you understand this simple phenomenon -- that headache makes you aware of the head, illness makes you aware of the body -- then it must be something like illness in your soul which makes you aware of the self. Otherwise a perfectly healthy soul will not have any self. That's what Buddha says -- there is no self, no atman, anatta. No-self is... and that is the heavenly state. You are so healthy and so harmonious that there is no need to remember it.

But ordinarily we go on cultivating the ego. On one hand we go on trying not to be miserable, on another hand we go on cultivating the ego. All our ways are contradictory.

I have heard:

A haughty socialite died and arrived at the gates of heaven. 'Welcome, come right in,' was Saint Peter's greeting.

'I will not,' sneered the snob. 'If you just let anyone in without a reservation, this is not my idea of heaven.'

If the egoist, even by chance, reaches to the gate of heaven, he will not enter. This is not his idea of heaven -- without reservation? anybody is welcome? Then what is the point? Only very chosen persons, very few, rare persons should be allowed. Then the ego can enter in heaven. In fact the ego cannot enter in heaven, it can only enter in hell. It will be better to say the ego carries its own hell wherever it goes.

It happened:

Mulla Nasrudin fell into a cesspool in the countryside and was not able to work his way out. So he stood there yelling, 'Fire! Fire!' and in a couple of hours the firemen finally arrived.

'There is no fire here!' exclaimed the chief. 'What are you yelling "Fire" for?'

'What did you want me to yell?' demanded the Mulla. 'Shit?'

The ego is such that even if it is in hell, it will not accept, it will not accept it. The ego goes on decorating itself.

You ask me, DO I HAVE TO ACCEPT HELL BEFORE I CAN FIND BLISS?

There is no other way. You will have not only to accept, you will have to understand and penetrate. You will have to suffer the pangs and the pain of it so that you become perfectly aware what it is. Only when you know what it is will you be able to know how you create it. And only when you know how you

create it, then it is for you whether you want to create it any more or not. Then it is your choice. I DON'T UNDERSTAND HOW?

Yes, it is difficult to accept hell. Our whole effort is to deny it. That's why you may be crying within, you go on smiling on the outside. You may be sad, but you go on pretending you are happy. It is hard to accept that you are miserable. But if you go on denying it, it will by and by become disconnected from your awareness.

That's what happens when we say something has become unconscious. It means it has become disconnected from consciousness. You have denied it so long that it has receded back into the shadow part of your life, it has moved into the basement. You never come across it, but it goes on working from there and affecting you and poisoning your being.

If you are miserable you can smile, but that smile is painted. It is just an exercise of the lips. It has nothing to do with your being. You can smile, you can persuade a woman to fall in love with your smile. But remember -- she is doing the same. She is also smiling and she is also miserable. She is also pretending. So two false smiles create the situation that we call love. But how long can you go on smiling? You will have to relax. After a few hours you will have to relax.

If you have a penetrating eye, you can see -- if you live with a person for three hours you can see his reality. Because to pretend for even three hours is very difficult. How to go on smiling for three hours if there is no smile coming from you? You will forget again and again and your miserable face will show.

For moments you can deceive. That's how we deceive each other. And we promise that we are very happy persons, but we are not. The same is done by the other. Then every love affair becomes a misery, and every friendship becomes a misery.

By hiding your misery you are not going to get out of it -- you will create more misery. The first thing is to encounter it. Never move unless you have encountered your reality, and never pretend to be somebody else. Because that is not the way happiness ever happens. Just be yourself.

If you are miserable, then be miserable. Nothing wrong is going to happen. You will be saved many troubles. Of course nobody will fall in love with you; okay -- you will be saved many troubles. You will remain alone -- but nothing is wrong in being alone. Face it, go deep into it, take it out, uproot it from the unconscious and bring it to the conscious.

It is hard work, but it pays -- it pays tremendously. The pay-off is immense. Once you have seen it, you can simply throw it. It exists unseen, it exists only in the unconscious, in the darkness. Once you bring it to light, it starts withering.

Bring your whole mind to light and you will see -- all that is miserable starts dying, and all that is beautiful and blissful starts sprouting. In the light of consciousness, that which remains is good, and that which dies is bad. That's my definition of sin and virtue. Virtue is that which can grow with absolute

awareness; there is no difficulty. Sin is that which cannot grow with awareness; it needs unawareness to grow. Unawareness is a must for it.

#### Question 4

ABOUT A YEAR AGO I HEARD OF AN ENLIGHTENED BUDDHIST MASTER SOUTH OF KOREA AND WALKED THREE DAYS TO HIS TEMPLE FROM THE NEAREST TOWN. HE WAS NINETY-FOUR YEARS OLD, WITH A FACE LIKE A CHILD, A SMILE LIKE A BABY, AND MOST COMPASSIONATE EYES. HIS FIRST QUESTION WAS, 'HOW DID YOU GET HERE SINCE THERE IS NO ROAD?' I SIT HERE OFTEN AND WONDER HOW I GOT TO YOU, OSHO, SINCE THERE IS NO ROAD.

There is no need for a road -- because your master is where you are. You can come to me only when you stop travelling, when you drop out of all paths and ways and roads. When you are simply there, where you are, you are with me. That is the only way to be with me. No path is needed. All paths lead astray. To come home, no path is needed. You have to stop travelling and rushing here and there.

The old man really asked a beautiful question to you. 'HOW DID YOU GET HERE SINCE THERE IS NO ROAD?'

He was talking in a zen way. In Zen they have a koan that a man had a goose. When the goose was very small, he put it into a bottle. Then the goose started growing. He continued to feed the goose in the bottle. Then the goose became too big -- so big that the mouth of the bottle was very small and it could not come out.

Now the problem is -- the bottle has not to be broken, and the goose has to be taken out otherwise it will die. Now there is no space to grow and it is growing. The bottle has to be saved -- it is very precious -- and the goose has to be taken out, and the mouth is so small that it cannot get out. What to do?

This is a zen koan. It is given to disciples to meditate over. Now it is absurd. What can you do about it? Whatsoever you do, again and again the same problem. The bottle has not to be broken. That seems to be the only way to bring it out. And the goose cannot be allowed inside any more, because now there is no space left and it will die. Now what to do? The question is urgent. And the disciple is told to meditate as intensely as possible.

The disciple meditates twenty-four hours. Then he comes to the master, he finds some way -- but what way can you find? All ways are impossible. There is no other way, this is the only alternative. And the disciple becomes desperate and more desperate, and he thinks and meditates, and his mind starts reeling around. He cannot sleep, because the master says, 'The question is very urgent. The life has to be saved. The goose is dying -- and what are you doing sitting there? Be more intense, be more alert, and find out the solution.'

And the master is walking around with his staff, and you cannot relax and you cannot sleep. Even in sleep the disciple thinks only of the bottle and the goose. And it continues -- day in, day out.

And one day it happens. The disciple is sitting silently, relaxed. There is no worry. And the master comes and says, 'So, it has happened?'

The disciple says, 'Yes, the goose is out... because it has never been in.'

But this is not an intellectual answer. I have given it to you. You cannot deceive a zen master. He will beat you badly if you try to deceive. Because your whole being has to show it... your very being, your tranquillity, your silence, your relaxedness, has to show it. It is not a question that you have to answer.

The disciple goes on thinking and thinking and thinking. And thinking becomes almost mad. His whole mind moving, moving moving. And there comes a point where no more thinking is possible. He has come to the very end of it.

Every tension has to come to a point where you cannot go any more. Try it by closing your fist and making it as tense as possible, and go on making it tense and tense and tense. One moment suddenly you will see the fist is opening, you cannot make it any more tense. And you cannot open it; you cannot close it. It is simply opening on its own accord. Because to remain open is natural. When the extreme is touched, relaxation settles in.

The same happens in the mind. The worry goes to a climax, a peak, and then suddenly all thoughts fall away, and the disciple is sitting there on a lotus flower, as if on a lotus flower... no worry, no problem, no koan, nothing. The goose is out -- because the disciple is out. That constant thinking was the bottle in which one was confined. Now the goose is out because the disciple is out.

The old man must have asked you, 'How did you get here since there is no road?' like a zen koan.

In fact there is no road to reach to god, because god is where you are. The goose is already out, the god has never been missed.

And now you ask, I SIT HERE OFTEN AND WONDER HOW I GOT TO YOU.

You may have forgotten me, but I have been always there. I am not separate from you. If I am separate then I am worthless. If I am separate from you and you have to come to me, and there is a path that connects you to me, then you will never reach to me. Then I will be like a mirage. You will be coming and coming and you will never reach to me.

One day you will understand that you are just sitting here, doing nothing, and you are in me and I am in you. And that will be the beginning of a totally new dimension of life.

Then god is in you and you are in god, and the world is in you and you are in the world. Then you are floating with the clouds and clouds are floating within you. Then you are flowering in the flowers and the flowers are flowering in you. Then division disappears. Then only one is. The goose is out. There is no road to it. The bottle is not to be broken, the bottle does not exist. The bottle is illusory. The

bottle is just a belief. That you are far away and you have to travel is just a belief. That you have never gone anywhere and you have always been in the home is the truth.

A small anecdote:

A traveller, hundreds of miles from home, was walking across a flat, featureless desert. It had been twelve hours since he left the last oasis and he was beginning to feel a tinge of fear that he was lost, and soon night would come.

Far off in the distance he saw a dust trail, hardly visible, and watched with relief as it drew nearer. Finally recognizing a figure walking towards him, as they drew nearer he shouted, 'How far to the nearest oasis?' And the oncoming figure did not respond.

'How far to the nearest oasis?' he cried as the man passed beside him and still no answer. 'How far to the nearest oasis?' he yelled, nearly hysterical, as the dusty-robed figure disappeared in a cloud of windswept sand, and still no sign of an answer or even that the figure had heard.

He walked on. Five minutes later he heard a distant sound. Turning, he heard the figure shout, very faint in the evening winds, 'Two hours.'

'Why didn't you tell me before?'

'Because I did not know how fast you walked.'

It depends.

But this journey is just the opposite journey. If you walk very fast, you will never reach me. If you don't walk at all, if you simply sit there inside you, you have arrived. In fact you had never departed.

## **The Discipline of Transcendence, Vol 2**

### **Chapter #7**

#### **Chapter title: Reflections of emptiness**

**6 September 1976 am in Buddha Hall**

THE BUDDHA SAID:

THOSE WHO HAVE PASSIONS ARE NEVER ABLE TO PERCEIVE THE WAY, FOR IT IS LIKE STIRRING UP CLEAR WATER WITH HANDS. PEOPLE MAY COME THERE WISHING TO FIND A REFLECTION OF THEIR FACES WHICH HOWEVER THEY WILL NEVER SEE. A MIND TROUBLED AND VEXED WITH PASSIONS IS IMPURE, AND ON THAT ACCOUNT IT NEVER SEES THE WAY.

O MONKS, DO AWAY WITH PASSIONS. WHEN THE DIRT OF PASSION IS REMOVED THE WAY WILL MANIFEST ITSELF.

THE BUDDHA SAID:

SEEING THE WAY IS LIKE GOING INTO A DARK ROOM WITH A TORCH. THE DARKNESS INSTANTLY DEPARTS WHILE THE LIGHT ALONE REMAINS. WHEN THE WAY IS ATTAINED AND THE TRUTH IS SEEN, IGNORANCE VANISHES AND ENLIGHTENMENT ABIDES FOREVER.

WHO IS A BUDDHA? Or what is buddhahood? Unless you have a clear concept about it, it will be difficult to understand the sayings of Buddha. To understand those sayings, you will have to understand the source from where they arise. To understand the flower, you will have to understand the roots. Unless you understand the roots, you can appreciate the flower, but you will not be able to understand it.

Who is a Buddha? Or what is buddhahood? The word 'buddha' means pure awareness, a state of absolute awareness. A Buddha is not a person but a state -- the ultimate state, the ultimate flowering. Buddha has nothing to do with Gautam the Buddha. Before Gautam the Buddha there have been many Buddhas, and after Gautam the Buddha there have been many Buddhas. Gautam the Buddha is only one who has attained to that ultimate consciousness.

The word 'Buddha' is just like Christ. Jesus is only one of the Christs -- those who have attained to the ultimate flowering. There have been many Christs and there will be many. Remember it -- that buddhahood is not in any way confined by Gautam the Buddha. He is just only one example of what buddhahood is.

You see one rose flower. It is not the rose flower, it is only one of the rose flowers. Millions have existed before, millions are existing right now, millions will exist in the future. It is simply a representative. This rose flower is simply a representative of all the rose flowers that have been, are, and will be.

A Buddha is not defined by his personality. He is defined by the ultimate state of his being, which is beyond personality. And when a Buddha speaks, he does not speak like a person. He speaks through his ultimate awareness. In fact to say that he speaks is not good, not right. There is nobody to speak, there is no self in him to speak. And in fact he has nothing to say. He simply responds. Just as if you go and start singing in a valley the valley responds. The valley simply echoes you. When you come to a Buddha, he simply mirrors you. Whatsoever he speaks is just a reflection. It is an answer to you, but he has nothing to say himself. If another Buddha comes to him, they both will remain absolutely silent, two mirrors facing each other... nothing will be reflected. The mirrors will reflect each other, but nothing will be reflected. Two mirrors -- just think of two mirrors facing each other. If Christ comes to see Buddha, or Buddha somewhere on the roads of life comes across Lao Tzu, they will be absolutely silent -- there will be no echo.

So when Buddha is speaking, remember it. He is not saying anything in particular. He is simply reflecting the people. That's why a Buddha can never be very consistent. A philosopher can be very consistent. He has something to say. He remembers it, he clings with it, he never says anything that goes against it... he manages. A Buddha is bound to be contradictory because each time somebody faces him, something else will arise. It will depend on the person who faces him.

It is just like a mirror. If you come before the mirror, it is your face. Somebody else comes, then it is his face. The face will go on changing. You cannot say to the mirror, 'You are very inconsistent. Sometimes you show a woman's face and sometimes a man's face, and sometimes a beautiful face and sometimes an ugly face. The mirror will simply keep quiet. What can he do? He simply reflects. He reflects whatsoever is the case.

So buddhist sayings are very contradictory. Jesus is contradictory, Buddha is contradictory, Krishna is contradictory, Lao Tzu is tremendously contradictory. Hegel is not contradictory, Kant is not contradictory, Russell is not contradictory, Confucius is not contradictory, Manu is not contradictory. They have a certain dogma. They don't reflect you. They have something to say. They go on saying. They are not like mirrors, they are like a photograph. It doesn't bother who you are; it remains the same. It is dead. It has a clearcut definition and form.

Buddhahood is a formless awareness. Remember it, otherwise many times you will come across contradictions and you will not be able to figure out what is happening.

When Buddha died, immediately there was much controversy, and the followers divided into many sects. Because somebody had heard Buddha saying this, and somebody had heard something absolutely contradicting it. So there was no possibility. How can one man say all those things? So, somebody must be lying... and people started sorting out. They sorted out in many different schools.

Buddha was cut. Somebody carried his hand, somebody his head, somebody his legs -- but he was no more an alive phenomenon.

Now, these philosophies are very consistent... very consistent, very logical -- but dead. A Buddha is not a philosopher, he is not a systematizer. A Buddha is not logical in any way. He is simply alive, and he reflects everything that is.

So when you come to a Buddha, he answers you. He has no fixed answer to give to you, he answers you. He has no public face. All his faces are private and they depend on you. If you bring a beautiful face to him, you will see your own face reflected. And if you come without any face... pure, mirrorlike... nothing will be reflected. Then Buddha disappears, he has nothing to say.

Those who lived with Buddha, they knew. When they had their own minds, those minds were reflected in him. When their minds dropped, they really became meditators, and when they looked at Buddha there was nobody... just emptiness, a valley, pure silence, primal innocence -- but nobody there.

These sayings are collected, compiled, by a certain school. They are very consistent. Many sayings have been dropped which were apparently contradictory. Many have not been included which were ambiguous. These sayings were collected by a particular school. Later on I will be discussing other sources, and many times you will come across contradictions. Remember it.

And those who are near me, they have to understand this, absolutely clearly, because I will be contradicting myself every day. It depends on the climate. It depends.... If the weather is very cloudy, I am cloudy. If the sun is shining bright and clear, I am that way.

You not only come to me with questions, you also come with the answers. Maybe the answer is not known to you, maybe the answer is hidden in your unconsciousness, lurking somewhere in the darkness of your soul. The question is conscious, the answer unconscious. My function is to make your answer clearly obvious to you, to bring it to light. I am bound to be contradictory.

I am not a public man. I am not interested in the crowds. I am interested only in disciples and devotees. That means I am interested only in intimate relationship. I am interested in you, and whatsoever I say to you is said to you and is irrelevant for others. When I talk personally, then I am talking to a particular person. To others it may not be relevant. Even to the same person it may not be relevant tomorrow, because he will be changing.

Life is continuous change. And I am only consistent with life and nothing else. So I am bound to be contradictory. So if sometimes you come across contradictions, don't be in a hurry, and don't try to figure out somehow, and don't try to fix them. Let them be as they are.

A man like Buddha has to be contradictory. He has to contain all contradictions because he contains all the possibilities of humanity. He contains all possible questions and all possible answers. He contains all the possible faces and all the possible phases. He contains the whole past of humanity, the present and the future.

That is the meaning when Buddha says, 'When you have come home, when your innermost being is luminous, all will be known -- all that was past, present and future. Nothing remains unknown. In that knowing light everything is revealed.' But everything... and things are not consistent.

That's the beauty of the world -- that things are not consistent. Things have different qualities, different personalities. All things are beings in their own way, and Buddha is simply reflecting... a reflection, a mirror.

These sayings start always by, THE BUDDHA SAID. Remember it. When it is said, THE BUDDHA SAID, it simply means he has nothing to say. He reflected, he reflected you back. He simply showed you who you are. He revealed you to yourself. He brought you to your own center.

THOSE WHO HAVE PASSIONS ARE NEVER ABLE TO PERCEIVE THE WAY, FOR IT IS LIKE STIRRING UP CLEAR WATER WITH HANDS. PEOPLE MAY COME THERE WISHING TO FIND A REFLECTION OF THEIR FACES WHICH HOWEVER THEY WILL NEVER SEE. A MIND TROUBLED AND VEXED WITH THE PASSIONS IS IMPURE, AND ON THAT ACCOUNT IT NEVER SEES THE WAY.

O MONKS, DO AWAY WITH PASSIONS. WHEN THE DIRT OF PASSION IS REMOVED THE WAY WILL MANIFEST ITSELF.

Many things of tremendous import are said in this sutra. First Buddha says, THOSE WHO HAVE PASSIONS ARE NEVER ABLE TO PERCEIVE THE WAY.

What is passion? Passion is a sort of fever, a sort of trembling of your being, a sort of inner wavering. Passions means you are not content as you are. You would like something else, you would like something more, you would like a different pattern of life, a different style. Then you think you will be happy and contented.

A mind full of passion is a mind full of discontent with the present. A mind with passion desires, hopes, but never lives; it postpones. It says tomorrow, always tomorrow. It is never here and now. A mind full of passion always goes on missing the present -- and the present is the only reality there is. So a mind full of passion goes on missing reality. It cannot reflect that which is, it cannot reflect the truth, it cannot reflect the dhamma, the way. It cannot reflect the real that surrounds you, because you are never here.

Watch your mind. Whenever there is a desire, you have gone astray. You cannot be in the future, remember. You cannot be in the past, remember. That is impossible. That doesn't happen in the way things are. That simply doesn't happen. You cannot be in the past. Past is no more. How can you be in the past? But more or less you are always in the past. You are in the memory of the past. That is a way of not being, that is not a way of being. That is a way of not being. Or you are in the future which is impossible, because future is not yet. How can you live in a house which is not yet? But you live.

Man goes on doing miracles. These are the real miracles. He goes on living in the past which is no more, and he starts living in the future which is not yet. You love the woman you have not found yet, or you go on loving the woman who is dead.

The mind either clings with the past or with the future. This is a way of not being. This is how we miss existence. This is how by and by we become phantoms, shadows, ghosts. Watch yourself. As I see people, millions of people remain in a life of a ghost.

A woman was here just a few days ago, and she said she is very much afraid of ghosts. And I said, 'This is something. Because sometimes ghosts come to me, and they say that they are very afraid of you. You are also a ghost. Why should you be afraid of ghosts?' I looked into her face. It was of the past, it had something of the future, but there was no real content of the present.

Living in the memories or living in imagination -- that is the way of passion. Passion is a wavering -- either to the left or to the right, but never in the middle. And middle is the truth, the present is the truth... the door to reality.

Buddha says:

THOSE WHO HAVE PASSIONS ARE NEVER ABLE TO PERCEIVE THE WAY.

We are always on the way -- there is no other way to be -- but we never perceive that which we are always together with. We are always in god, but we never perceive god. God is so obvious. But we perceive everything except god, and he surrounds you... within and without. He is pulsating in everything. Only he is... but you cannot see him because you are never in the real, you are unreal. So how can the unreal meet the real? A mind full of passion cannot meet with the real. And this continues.

Children are full of passion. One can understand -- they are childish, they don't know life yet. Young people are full of passion. One can forgive them too; they are yet too young. That means they are yet too foolish -- they will have to learn. But even old people, dying, on their deathbed... but still full of passion. Then it is too much; an old man cannot be forgiven.

A child is okay, a young man can still be forgiven, but an old man? -- impossible to forgive. He has lived his whole life and he has not come to understand a simple fact -- that you cannot be in the future and you cannot be in the past. He has lived his whole life and he has been frustrated each moment of it, and yet he goes on expecting. He has lived his whole life, desiring and desiring and desiring, and nothing has come out of it. Death has come and life has not yet arrived. He has been waiting only, preparing for it... it has not happened. Yet he goes on -- hankering for more life.

As I see many people... I have watched people dying -- it is very rarely that a person dies without passion. When a person dies without passion, the death is beautiful. It has tremendous significance, it has intrinsic value. But people die ugly deaths. Even death cannot shake them out of the dreams and passions and fevers. Even death cannot make them realize what is happening.

I have heard a very beautiful anecdote:

There is a whorehouse. The doorbell rings and the madam answers it, but she sees no one. Then, looking downstairs, she sees a man with no arms or legs sitting on a platform with wheels. She says to the guy, 'What could you possibly want here?'

The guy looks up at her, smiles and says, 'I rang the doorbell didn't I?'

Now that's enough. To the very end... dying, people think of sex. There is some interconnection, because sex means birth. So death and sex are really very deeply connected. If you have not been able to sort it out while you were fully alive, it will be very difficult to sort it out while you are dying. Because when death comes, it also brings its polarity, its shadow.

Life starts with sex, life ends with death, and when death comes, the sex energy has a last bout. It becomes a flare. That very flare leads you into another life... the wheel starts moving again. Dying with a sexual, passionate mind, you are again creating a new life, a new birth. You have started seeking a womb. Sex means the search for a womb has started. Already you are not dead, but the search has started. Your soul is already preparing to take a jump into another womb.

Buddha says if you can die without passion, you have broken the desire. You may never be born again. Or even if you are born it is going to be only once. Maybe a little karma is left, accounts have to be closed, things finished -- but basically you are free.

When the mind is free of passion, the mind is free. Freedom means freedom from passion. And only a free mind can see what is real. Only a free mind -- free from passions -- can see what is here.

**THOSE WHO HAVE PASSIONS ARE NEVER ABLE TO PERCEIVE THE WAY,  
FOR IT IS LIKE STIRRING UP CLEAR WATER WITH HANDS.**

Have you watched sometimes? In a full moon night you go to the lake -- everything is silent... not even a ripple on the surface of the lake... and the moon is reflected so beautifully. Shake the water, create a few ripples in the water with your hands, and the moon is divided into fragments... the reflection disappears. You may see silver all over the lake, but you cannot see the moon. Fragments and fragments... the totality is broken, the integration gone.

Human consciousness also can be in two states. One state is the state of passion -- when there are many ripples and waves hankering for some shore somewhere in

the future, or still clinging from some shore in the past. But the lake is disturbed. The surface is not calm, quiet and tranquil. The surface cannot reflect the reality; it distorts. A mind full of passion is a mechanism for distortion. Whatsoever you see, you see through distortion.

Go to a lake on a full moon night and watch these two things in the lake. First see everything quiet, calm, the moon reflected, a tremendous beauty, and everything so still -- as if time has stopped. And everything so present -- as if only present is. Then create ripples, or wait for a wind to come and distort. Then all reflection is gone or distorted. Then you go on looking -- you cannot find the moon, you cannot figure out what the moon is like. You cannot make it out from the reflection.

These are the two states of the mind also. A mind without any thought, desire, passion, is quiet... quiet like a lake. Then everything as it is, is reflected. And to know that which is, is to know god, is to know truth. It is all around you, just you are not in a state to reflect it.

When your passions drop, by and by things start falling in line, they become integrated. And when the reflection is perfectly clear, you are liberated. Truth liberates. Nothing else liberates. To know that which is, is to be free, is to be absolute freedom.

Dogmas cannot liberate you, creeds cannot liberate you, churches cannot liberate you. Only truth liberates. And there is no way to find the truth unless you have come to create a situation in yourself where that which is, is mirrored.

#### THOSE WHO HAVE PASSIONS ARE NEVER ABLE TO PERCEIVE THE WAY.

Consciousness has to become without content. That is the meaning of being passionless. When you are, simply you are, I call it primal innocence. You are not hankering, desiring for anything. You are just in this moment, absolutely here and now. A great content arises into your being, a tremendous satisfaction arises into your being. You feel blessed.

In fact that is what you are seeking. In all your desires you are seeking a state of contentment. But desires cannot bring it. Desires create more ripples on your lake. Desires create more restlessness in you. You are desiring only one thing -- how to come to a state where everything is just contentment... nowhere to go... one is simply delighted. Just by being, one is blissful. Just by being, one can dance and sing.

That is what you are seeking. Even in your desires, in your greed, in your sexuality, in your ambition, that's exactly what you are seeking -- but you are seeking in a wrong direction. It cannot happen that way. It has never happened that way. It can happen in only one way -- the way of the Buddha, the way of Krishna or Christ. The way is the same; it belongs to nobody.

That way is right now-here available to you... just you have to come to meet it here. You are escaping somewhere else, you are never found at your home.

Whatever address you give, you are never found there. You are always somewhere else.

God comes and seeks you. Of course, he trusts you, and he comes to your so-called address, but you are never there. He knocks at the door and the room is empty, the house is empty. He goes into the house, looks everywhere, but you are not there. You are somewhere else. You are always somewhere else -- somewhere else is your house.

Ordinarily people think that they have to seek god. The truth is just the opposite -- god is seeking you, but you are never found.

What Buddha is saying is, if you are passionless you will be found. You will be immediately found, because you will be sitting in the present moment. Your mind will not be wavering, your flame will be absolutely unwavering. In that very moment of meditation you meet god, you meet truth. You become free.

THOSE WHO HAVE PASSIONS ARE NEVER ABLE TO PERCEIVE THE WAY.

But one thing has to be remembered. You can drop the worldly passions -- many people do. They become sadhus, monks, they move to the monasteries, but they don't drop the passion as such. Now they start thinking of god. Now they start thinking how to achieve in the other world. Their achiever's mind still continues, only their language has changed. Now they no more desire money, they no more desire a bank balance, but still they desire security -- security in the hands of god. When you are seeking a bank balance, or when you are going to an insurance company to be insured, these are just languages for a deep search for security. You leave them; then you become a Christian or you become a Hindu. By becoming a Christian, what are you seeking? You are seeking again security. You are thinking, 'This man Jesus is the begotten son of god. I will be more secure with him.'

Or you are seeking to become a Hindu. You think, 'These Hindus, they have been longest in the profession of religion. They must know. They must know all the secrets of the trade. They must be having keys. Many civilizations have come and gone, but these Hindus have some trick -- they continue. Babylon is no more, Assyria is just ruins, the old civilization of Egypt is just in the museums. Many civilizations have existed on this earth and gone; only treasures are left here and there. But these Hindus are something; they have persisted. They have not been destroyed by time, they have a certain quality of eternity. They must be knowing some secret. Become a Hindu.' But you are seeking security.

If you are seeking security, your mind still carries the same passion, desire, fear. You may not be interested in this world. There are many people who come to me and they say, 'This is impermanent, momentary. This world is not worth. We are seeking something like permanent bliss.' So, nothing has changed. In fact, they seem to be more greedy than ordinary people.

Ordinary people are satisfied with momentary things. These people seem to be very much dissatisfied. They are not satisfied with momentary things -- a beautiful house and garden, a beautiful car, a beautiful woman and a husband, a wife and children, they are not satisfied. They say, 'These are all momentary, sooner or later they will be taken away. We are seeking something which cannot be taken away.' These people are more greedy. Their passion knows no bounds. They think they are religious. They are not.

A religious person is one who has dropped all passion, passion as such. Just by changing the language, nothing is changed.

I have heard:

Mulla Nasrudin was saying to his friend, 'I have never called you a son of a bitch.'

'Yes you did!' The friend was very angry. He insisted, 'Yes you did!'

'No I didn't!' Mulla repeated. 'All I said was, "When you get home throw your mother a bone".'

But it is the same. Just by changing your language, nothing is changed.

The so-called religious person is as worldly as worldly people, sometimes even more so. I have come across many religious people, many jaina monks -- they seem to me more worldly than their followers. Because the world does not mean the world. The world simply means passion, desire, greed. They are hankering for moksha, hankering for the other world, the heaven, the paradise. Their dreams are full of future.

Your dreams are also full of future, but your future is not so big. Hm? you think only a few days ahead, or at the most a few months. If you are very very imaginative, at the most a few years, that's all. Your passion is not so strong. Their passion seems to be mad. They are not only thinking a few years ahead, they are thinking a few lives ahead -- the other world. Their desires have gone berserk, they are mad. They can leave and renounce the world, but that renunciation is false, because they are renouncing for better worlds. When you renounce for something better, it is a bargain, it is not a renunciation.

You go to the film, to the movie. Of course, you have to renounce five rupees. You have to sacrifice five rupees immediately. But that is... nobody calls it renunciation. It is a bargain. If you want to live in heaven, in paradise, you have to pay for it.

Remember this -- that whenever you are paying something for something, it is not renunciation. The very idea of paying makes it immediately clear that it belongs to the world of desire. Because life is free and nobody needs to pay for it. Let me repeat it. Life is absolutely free, nobody needs to pay for it. The moment you start paying for it, it is not life. It must be something like a commodity in the market -- maybe in the religious market, but it must be some commodity.

If somebody asks you to renounce because that is the way to gain, then he is asking you to pay for it, sacrifice for it. He is talking economics, not religion. He is talking finance. He is telling you, 'This much you have to pay. If you want to be in god's paradise, you will have to pay these things. You will have to sacrifice.' And of course it appeals to you, because you know the logic. How can you get anything free? You have to pay for it. And when you see god, you have to pay tremendously. You have to pay with all your pleasures. You have to become frozen, dead. You have to renounce life. So you become a 'good boy', a 'nice boy'. And now god feels very happy. 'Look, this man has renounced everything for me. Now he should be allowed.'

God never asks any sacrifice from you. How can he ask any sacrifice from you? It is not a market. The paradise is not to be earned. You are not to pay for it. You have only to learn to enjoy it, that's all. If you know how to enjoy it, right now it is available. You are not to pay for it.

But our whole mind has been trained by economists and politicians. They say you will have to pay. Sacrifice your childhood in education so that when you are young you can have a beautiful house, a family, respect, a respectable job. You will have to pay for it -- so sacrifice your childhood so when you are young you have all the pleasures of the world.

Then when you are young your wife says, 'Make insurance, because the children are growing and they will need. And we will be growing old -- and old age? What are you going to do?' Sacrifice your youth for old age so that in old age you can retire, and comfortably.

So you sacrifice your youth for your old age. And then what do you do when you retire? Now the whole life is gone. Just preparing for something else always. And the more you prepare, the more you become skilful in preparing, that's all. Then you can prepare more. A man who becomes skillful in preparing is never ready to live. He becomes more ready to prepare, that's all.

That's how the whole life is missed. And then in the old age they say, 'Now prepare for the other world. What are you doing? Pray, meditate, go to the church. Now become religious. What are you doing? Death is coming. Prepare for the afterlife.'

Now this whole logic is foolish. The childhood sacrificed for youth, the youth sacrificed for old age, the old age sacrificed for after-life. So everything is just a sacrifice. When comes the time to enjoy? Let me say to you -- if you want to enjoy, never prepare! If you want to enjoy, enjoy! Do it right now, because there is no other way to do it.

And if you become a great preparer, a great, skillful, efficient man in preparations, you will always prepare but you will never go for any journey. You will become so skillful in preparing, packing and unpacking, that you will not know how to go for the journey. You will only know how to pack and unpack again.

That's what people are doing in life. Life is free, it is a gift... gift of god. Enjoy it. Let this go as deep as possible in your heart. Let this secret be now no more a secret. Life is a gift. Let there be dancing in the streets.

There is no need to prepare. Preparation is always a shadow of passion. When you desire for the future, of course you have to prepare for it. In the present, no preparation is needed. The present has already arrived. The trees are already green, and the roses have flowered, and the birds are calling you. Where is the point in preparing?

This craziness of preparing is absolutely human. You will never find it anywhere. Have you ever seen any animal preparing for anything? any tree preparing for anything? any star preparing for anything? They must be all laughing. Man is so ridiculous an animal. They must be all laughing. What has gone wrong. They are enjoying, just NOW they are enjoying.

Reality must be more clearly reflected in animals, in birds, in rocks, than in man. Man's mind is full of ripples. These ripples have to be dropped.

Man is in a very strange situation. Below man is nature -- absolutely unconscious and blissful. Above man are Buddhas -- absolutely conscious and blissful. Man is just in between -- a passage, a bridge... a rope stretched between two eternities. Man is neither as happy as the cuckoo in the garden, no, nor as happy as the Buddha. He is just in between -- stretched, tense, wants to move both the ways together... becomes more and more split.

That's why I say schizophrenia is not a special disease, it is a very common phenomenon. It is not unusual. Everybody is schizophrenic, has to be. The very situation of humanity is schizophrenic. Man is not unconscious so he cannot be like trees -- enjoying without preparation. And he is not yet buddhalike, so he cannot enjoy without preparation. He is not in the present. He is just in the middle.

But nothing to be worried about. You can never be as happy as the tree now. There is no way of going back -- that world is lost. That is the meaning of Adam's expulsion from the garden of Eden -- he is no more part of the unconscious bliss. He has become conscious by eating the fruit of the tree of knowledge. He has become man.

Adam is man, and every man is adam-like. Every childhood is in the garden of Eden. Every child is as happy as the animals, as happy as the primitive, as happy as the trees. Have you watched a child running in the trees, on the beach? -- he is not yet human. His eyes are still clear, but unconscious. He will have to come out of the garden of Eden.

It is not that Adam was once expelled -- every Adam has to be expelled again and again. Every child has to be thrown out of the god's garden; it is part of growth. The pain is that of growth. One has to lose it to gain it again, to gain it consciously. That is man's burden and his destiny, his anguish and his freedom, man's problem and man's grandeur -- both.

Buddha is nothing but Adam coming back, re-entering the garden of Eden. But now he comes with full awareness. Now the circle is complete. He comes dancing, he comes absolutely blissful. He is as blissful as any tree, but not unconscious. He has gained consciousness, he has risen towards consciousness. Now he is not only blissful -- he is aware that he is blissful. A new quality has entered.

That's what is trying to enter in you -- knocking your head from everywhere. That's what I mean when I say god is searching you. I mean that consciousness wants to happen to you. Allow it to happen. Recognize that god is searching you. Let go, fall in accord with him. That's what Buddha calls dhamma -- being in accord with nature... fully accord, fully in accord, but aware.

And don't wait. Don't wait for some age when the whole humanity will become aware and passionless. That will be a very futile waiting; you will be waiting in vain.

I have heard:

A drunkard was walking home when he came upon a group of men digging a big hole in the middle of the street. 'Watcha doing?' he asked.

'We are building a subway,' came the answer.

'When you gonna finish it?' he asked.

'Ah, in about eight years.'

The drunk thought for a while and then shouted back, 'Ah, the heck with it. I will take a taxi.'

The humanity will someday become collectively conscious -- that possibility exists -- but nobody knows when. Millions of years will pass, and millions of individuals will have to become Buddhas before it can happen. Then one day it is possible that buddhahood may become a natural phenomenon.

But before it, you have to strive individually. And you cannot wait for it. That waiting will be very suicidal. And if everybody waits for it, it will never happen. Because for it to happen a certain amount of individual souls are needed to become Buddhas.

Now a few experiments are being done about meditation. It has been found that if in a village, a small village of four hundred people, the number of meditators rises at least one percent... for example, if in a village of five hundred people, five persons start meditating, the crime rate in the village falls immediately. People commit less crimes, just because one percent of the village is meditating. It affects the whole consciousness -- just one percent. And just meditating -- they are not Buddhas.

If one percent of humanity becomes Buddhas, the whole quality will change. Consciousness will become more easy, may become almost natural and spontaneous.

So if you are waiting, you are waiting in vain. And if you are waiting and everybody goes on waiting, it is never going to happen. Do something about it, because by doing something about it, you will be creating a situation in which it will become easier and easier for it to happen to others.

THOSE WHO HAVE PASSIONS ARE NEVER ABLE TO SEE THE WAY, FOR IT IS LIKE STIRRING UP CLEAR WATER WITH HANDS. PEOPLE MAY COME THERE WISHING TO FIND A REFLECTION OF THEIR FACES WHICH HOWEVER THEY WILL NEVER SEE.

That's why you don't know who you are. You have not been able to see your own face in your mind. What to say of other things? What to say about the face of god? You have not been able to look at your own face in your mind, even that much reflection is not possible. The face does not become a reality, only fragments you see, because the mind is continuously shaking, wavering. The flame is never in a state of tremendous rest, so everything is flickering. Sometimes you see one of your eyes, sometimes you see your nose, sometimes you see one of your hands, sometimes you see a part of your face, but everything is muddled. And if you want to figure it out, it becomes a Picasso painting. You don't know what is what.

I have heard that Picasso made a portrait of a friend. The friend came, he looked from all sides. He said, 'Good, beautiful, but I don't like the nose. You will have to change at least that much.'

Picasso said, 'Okay, come after one month.'

He said, 'One month! It will take so long?'

Picasso said, 'I cannot be even certain whether I will be able to do it in one month.'

He said, 'What do you mean?'

Picasso said, 'Now don't force me to say the truth. In fact I don't know where I have made the nose. I will have to search and meditate upon it. I have made your nose certainly, somewhere, but where?'

If you look about yourself, you are a Picasso painting. Everything is muddled, in a mess. You don't know your identity, who you are. So you cling to outer helps, supports -- your name, your father's name, your family name, your certificates from the university, your degree. These are outer supports. They help you somehow to give some idea who you are. But really you don't know who you are. Because how can you know yourself if you know that you are a doctor or an engineer or a plumber? What has that to do with your being?

You can be a plumber, you can be a doctor, you can be an engineer -- that has nothing to do with your essential being. These are all accidents. You can be white or you can be black, but that has nothing to do with your essential being. These

are just accidents, nothing essential. The difference between a white man and a black man is just of a small pigment. If you go to the market, the pigment will not cost more than four annas. That is the only difference between a negro and a white man. Very non-essential, but has become so tremendously important.

What is the difference between a rich man and a poor man?... just accidents. Between a successful man and a failure?... just accidents. They don't really define you. But we don't know how to define in any other way, so we go on clinging with this fragment and we go on making something out of it.

The reality of your being is within you. You just need a little silent mind; it will be reflected. You will know who you are. And that will become your first step to know what this reality is. What is this whole game? What is this magical world? By knowing yourself, you will have taken the first step of knowing god. By knowing yourself absolutely, you have taken the last step of knowing god. By knowing yourself, you know what god is. There is no other way -- because you are gods, but you have not been able to see your face.

A MIND TROUBLED AND VEXED WITH PASSIONS IS IMPURE, AND ON THAT ACCOUNT IT NEVER SEES THE WAY.

O MONKS, DO AWAY WITH PASSIONS. WHEN THE DIRT OF PASSION IS REMOVED THE WAY WILL MANIFEST ITSELF.

THE WAY WILL MANIFEST ITSELF. There is no need to discover it. All that is needed is you should have an innocent, pure mind. And when Buddha says pure, he does not mean a mind which is moral. He does not mean a mind which is religious. His definition of purity is more scientific. He says a mind which is without thought.

Because a moral man is moral, but he has moral thoughts. An immoral man is immoral, but he has immoral thoughts. As far as the mind is concerned, both are full of thoughts. A worldly man has worldly thoughts, a religious man has religious thoughts. Whether you are singing a song from the latest movie or you are chanting a religious prayer, it makes no difference -- your mind is wavering, your mind is not silent.

So, by pure, Buddha does not mean moral. No, he simply means a mind which has no content. All content brings impurity. Whatsoever the content, it is impure. He is not saying impurity in any condemnatory sense. He is saying it only in a very scientific sense -- anything foreign, anything alien, makes the mind impure. Mind is just pure reflection, the capacity to reflect. If the mind has some ideas in itself, they will not allow its reflection to be pure. Then projection starts and the reflection is destroyed. So whether you have religious ideas or non-religious ideas, whether you are a Communist or a Democrat, it makes no difference. Christian, Mohammedan, Hindu, Sikh -- it makes no difference. If you have ideas, your mind is impure.

A mind full of consciousness will be empty of all contents. He will be neither a Christian nor a Hindu nor a Jew. He will not be a moral man nor an immoral man. He will simply be. That being, that be-ness, is purity. That's what I call primal innocence. Then all dust is washed and you are just a reflective force.

O MONKS, DO AWAY WITH PASSIONS. WHEN THE DIRT OF PASSIONS IS REMOVED THE WAY WILL MANIFEST ITSELF.

And then suddenly you will see -- the way has always been herenow, only you were missing it. It is impossible to lose the way, it is impossible to lose god. You can try -- that's what you have been doing. You can try, and for moments you can also believe that you have succeeded. But in fact it never happens.

You cannot lose the way, there is no way to lose the way. There is no way to go astray. You can only believe in your dreams that you can go astray, but in reality you cannot go astray. Any time when you become awake, you will simply laugh -- that you have been thinking you have gone far away. You have never even gone out of your home... you have always lived here. Just with closed eyes you go on dreaming and dreaming and dreaming.

In dream you can go as far away as you like, but in reality there is no way to go anywhere except god.

Because wherever you are, reality is. You are part of reality and you exist only as an organic part to reality. You cannot go away. You cannot separate yourself. You are intermingled with existence, you are interwoven with existence. We are not dependent, we are not independent, we are interdependent. We are members of each other. There is no way to go anywhere.

So when the mind is pure, WHEN THE DIRT OF PASSION IS REMOVED, THE WAY WILL MANIFEST ITSELF.

Suddenly you will see -- god is standing before you. Suddenly you will recognize that you have been always standing in the door, on the threshold. You will start laughing. The whole game has been so ridiculous.

A really religious person never loses the sense of humour. And if you see a religious person who has no sense of humour, you can be certain he has not come home yet. Because a religious person... the more he understands, the more he sees the ridiculousness of the game, the more he starts laughing. How did it all become possible? How did I dream? How long have I been in dreams? -- and those dreams were looking so real.

THE BUDDHA SAID:

SEEING THE WAY IS LIKE GOING INTO A DARK ROOM WITH A TORCH. THE DARKNESS INSTANTLY DEPARTS WHILE THE LIGHT ALONE REMAINS. WHEN THE WAY IS ATTAINED, AND THE TRUTH IS SEEN, IGNORANCE VANISHES AND ENLIGHTENMENT ABIDES FOREVER.

A beautiful maxim to be remembered. SEEING THE WAY IS LIKE GOING INTO A DARK ROOM WITH A TORCH.

If you go into a dark room with a torch, with a lamp, the darkness immediately disappears -- immediately; Buddha says INSTANTLY. It does not take time. It is not that you bring light in, then the darkness lingers a little while, decides whether to leave or not, takes a little time and then goes. No, no time is needed because darkness is not real.

If it was real, it will take a little time -- maybe a split second, but it will take a little time to go out. It will have to travel; travelling will take time. Sometimes it may be a lazy darkness, it may take a little longer time. Sometimes it may be a fast runner; then it will go fast. But anyway it will take time if it is real.

When you bring light, the very bringing of the light is the disappearance. Darkness is not, only light is. When darkness is, in fact there is nothing. It is only the absence of light, that's all. Darkness has no positive being, it is just absence of light. So when you bring presence, the absence is no more there.

Buddha says this world is just like darkness. Once you bring light to it, once you become aware, once you drop your passions and become meditative, once the mind attains to the purity of meditation, suddenly the light is there. Darkness dissipates, disappears instantly, immediately, within no time.

SEEING THE WAY IS LIKE GOING INTO A DARK ROOM WITH A TORCH. THE DARKNESS INSTANTLY DEPARTS WHILE THE LIGHT ALONE REMAINS. WHEN THE WAY IS ATTAINED AND THE TRUTH IS SEEN, IGNORANCE VANISHES AND ENLIGHTENMENT ABIDES FOREVER.

Enlightenment is that which has always been the case. Enlightenment is that which has always been there. You were not aware. You were fast asleep. It was just sitting by your side waiting for you to awaken. Enlightenment is your nature, is your very being. From the very beginning it has been there. It is there right now. If you can flare up in awareness, you can attain to it immediately. It is a sudden illumination.

But if you want, you can take your time, you can move slowly, gradually. You can turn over and go to sleep again and wait a little more. But whenever you open your eyes, you will find it. It has been always there. Just for asking's sake it would have been achieved any time. It was never difficult. It seems difficult because you are asleep. Once you are awakened, you will laugh. How was it difficult? Why was it difficult? It was something that was present, only you had to claim it.

The way is. Waves come and go... the ocean is. Minds come and go... no-mind is. Roles come and go... Buddha is. Buddha is your original face, your originality, your very being.

O MONKS, DO AWAY WITH PASSIONS.

Drop desiring. Our desiring culminates everything. Our desiring becomes our interpretation of everything. The more you desire, the more miserable you will be, because the more you desire, the more will be your expectation. The more you desire, the less grateful you will be, because the more you desire, the more you will feel man proposes and god disposes. The less you desire, the more grateful you be, because the less you desire, the more you will see how much is given without desiring, without asking. If you don't desire at all, you will be in tremendous gratitude, because so much is given already. Life is such a gift... but we go on with our mind.

I have heard:

A man was reckoned to be the laziest man in the country and naturally spent most of his time sleeping. He was so inactive and so useless that at one time the townspeople thought it would be a good idea to bury him whether he was dead or alive.

They made a crude coffin, came around with it to his house, put him in it without any protest from his family, and started off with the live old critter for the cemetery. Of course there was no resistance from him; he was so lazy. He said, 'Okay.' Or he may not have even said that. He may have just watched what was going on.

But before they got to the cemetery, they were stopped by a stranger who had heard of the grim proceedings. They told the stranger the man would not work and had not a grain of corn on his place, and the town was sick of providing him with food. 'Enough is enough,' they said, 'and we are fed up.'

'If you boys will hold off, I will gladly give that man a wagonload of corn,' said the stranger. Before the townspeople could reply, a head was raised out of the coffin, and the almost deceased asked, 'Is that corn shucked?'

The lazy man is worrying about the corn -- whether it is shucked or not. He is ready to die, but if he has to shuck the corn, then it is too much effort.

A man who is surrounded by laziness looks at everything through his laziness. His laziness becomes his interpretation of things.

If you are sleepy, you will look at life with sleepy eyes, naturally.

And if you miss life, it is natural -- because life is possible only if your eyes are fully alive, if your eyes are radiant with life. If you look at life with alive eyes, there is a meeting, a communion.

We live surrounded by clouds of desire. Then those desires become our interpretation. Then we go on thinking according to those desires.

It happened:

Applicants for a job on a dam had to take a written examination, the first question of which was: What does hydro-dynamics mean?

Mulla Nasrudin, one of the applicants for the job, looked at this, then wrote against it: It means I don't get the job.

Whatever meaning we give to life, we give it to life. And Buddha is saying if you want to know the real meaning of life, then you have to drop giving all meanings to it. Then the way reveals itself. Then life opens its mysterious doors. You stop giving meaning to it -- your desires are giving meaning to it; they are defining the undefinable. And if you remain clouded with your desires, whatever you know is nothing but your own dreaming. That's why we say in India that this life, this so-called life lived through desires, is maya, it is a magical thing. You create it, you are the magician. It is your maya, your magic.

We don't live in the same world, remember. We live in separate worlds, because we don't live in the same desires. You project your desires, your neighbour is projecting his desires. That's why when you meet a person and you want to live with a person, with a woman or with a man or with a friend, difficulties arise. That is a clash of two worlds.

Everybody is good alone. Together, something goes wrong. I have never come across a wrong person, but every day I come across, I have to watch and see and observe wrong relationships. I never come across a wrong person, but every day I come across wrong relationships. It seems almost all relationships are wrong. Because two persons live in two desire worlds, they have their own magical worlds. When they come together those worlds clash.

It happened:

One night Mulla Nasrudin was sitting on one side of the fire and his wife on the other. Between them lay the cat and the dog, lazily blinking at the fire. The wife ventured this remark, 'Now dear, just you look at that cat and dog. See how peacefully and quietly they get along together. Why can't we do that?'

'That's all right,' said Nasrudin, 'but just you tie them together and see what will happen.'

Tie two persons together -- that's what a marriage is -- and see what happens. Suddenly two worlds.... It seems almost impossible to understand the woman you love. It should not be so -- you love her -- but it seems impossible to understand. It is impossible to understand the man you love. It should not be so -- you love him -- but it seems impossible to understand.

It is very easy to understand strangers, it is very difficult to understand people who are very close. To understand your mother, father, brother, sister, friend, is very difficult. The closer you are, the more difficult -- because the worlds are clashing.

These worlds surround you like a subtle aura. Unless you drop this magical creation that you go on feeding, you will remain in conflict. You will remain in conflict with persons, you will remain in conflict with god. Because he has his

own world, and you have your own private world. They never go both together. You have to drop your private mentation.

Dropping mentation is what meditation is all about. You have to drop your thinking, desiring. You have just to be, and suddenly everything falls into an organic whole, becomes a harmony.

And these desires are the root of the darkness that is surrounding you. These desires are the support, the foundation of the darkness that surrounds you. These desires are the hindrances that don't allow you to become alert.

Beware of these desires. And remember -- the word 'beware' means be aware. That is the only way. If you really want to get rid of these desires, don't start fighting them. Otherwise you will miss again. Because if you start fighting with your desires, that means you have created a new desire -- to be desireless. Now this desire will clash against other desires. This is changing the language; you remain the same.

Don't start fighting with the desires. When Buddha says, DO AWAY WITH PASSIONS, O MONKS, he does not mean to fight with the passions. Because you can fight only if there is a prize, if you are going to attain something. Then again a desire has arisen -- a new shape, a new form, but the same old desire. Don't fight, just be aware.

Beware of desires. Become more watchful, more alert. And you will see -- the more alert you are, the less desires are there. Ripples start subsiding, waves start disappearing. And one day, suddenly... any moment it can happen, because all moments are as potential as any other. There is no auspicious moment for it to happen. It can happen in any ordinary moment, because all ordinary moments are auspicious. There is no need for it to happen under a bodhi tree. It can happen under any tree, or even without a tree. It can happen under the roof of your house. It can happen anywhere... because god is everywhere.

But by and by become aware. Create more and more awareness, collect more and more awareness. One day the awareness comes to such a point, the energy is so much that it simply explodes. And in that explosion, darkness disappears and light is. Immediately darkness disappears, instantly darkness disappears -- and light is. And that light is your own luminosity, so you cannot lose it. Once known, it becomes your eternal treasure.

## **The Discipline of Transcendence, Vol 2**

### **Chapter #8**

#### **Chapter title: A distant star**

**7 September 1976 am in Buddha Hall**

#### Question 1

WHEN LIFE ITSELF IS SO FULFILLING, OVERFLOWING, SO BLISSFUL, THEN WHAT IS THAT WHICH MAKES A MAN MISERABLE?

LIFE IS OVERFLOWING, life is blissful, but man has lost the contact with life. He has become too selfconscious. That selfconsciousness functions as a barrier, and one remains alive, yet not truly alive. Selfconsciousness is the disease.

The birds are happy, the trees are happy, the clouds and the rivers are happy, but they are not selfconscious. They are simply happy. They don't know that they are happy.

Buddha is happy, Krishna is happy, Christ is happy, but they are pure consciousness. They are happy, but they don't know that they are.

There is a similarity between the unconscious nature and the supraconscious beings. Unconscious nature has no self, the supraconscious beings also have no self. Man is just in between. He is no more an animal, no more a tree, no more a rock, and yet not a Buddha. Hanging in between is the misery.

Just the other day a new seeker from the West wrote me a letter saying: 'Osho, I don't want to become a sannyasin. I don't want to become superhuman -- Buddha or Christ. I simply want to become just human. Help me to become just human.'

Now, this is too ambitious, and it is impossible. Just to be human is impossible. Try to understand it. Because that means you are saying 'Let me just remain the process, in the middle.' Man is not a state, man is only a process. For example if a child says, 'I don't want to become young, I don't want to become old. Let me just remain a child,' is it possible?

He is already becoming young, he is on the way. Childhood is not a state. You cannot remain in it, you cannot stick to it. It is a process. Childhood is already going, youth is already coming. And so is youth going. Howsoever hard you try to remain young, your efforts are doomed to fail, because the youth is already turning into old age.

Just to be human, you ask. You ask the impossible. You are too ambitious. You can become a Buddha. That is simpler. You can become a god, that is simpler. But to ask that you would like to just remain human is impossible. Because humanity is just a passage, a voyage, a journey, a pilgrimage. It is a process, not a state. You cannot remain human. If you try too hard to remain human, you will become inhuman. You will start falling. If you don't go ahead, you will start

slipping backwards. But you will have to go somewhere. You cannot remain static.

To be human simply means to be on the way of being a god nothing else. God is the goal. To be human is the journey, the way. The way can never be permanent, it cannot become eternal. Otherwise it will be very tiring. The goal will never arrive then, and you will be just on the journey, on the journey, on the journey.

To hope is to be human. But to hope means to hope to go beyond. To hope means to desire beyond. To hope means to hope to surpass, to transcend. This is really the state of a human being -- that he is always surpassing, going, going... somewhere else is the goal.

The person who has asked it must be a beautiful person. In fact, ready for sannyas -- but he does not understand what he is saying.

Man is miserable because man has to be miserable. It is nothing of your fault, it is nothing like that you are in some error. To be human is to be miserable, because to be human is to be in the middle -- neither here nor there... hanging in the limbo. Anguish arises because of the tension.

One home is lost -- the home where birds are still singing, animals still moving, trees still flowering -- the garden of Eden. That one home is lost. Adam has been turned out. Adam has become human.

When Adam was in the garden of Eden he was an animal; he was not an Adam, he was not a man. God turned him out of the garden. That very expulsion became humanity.

Man is expelled from one home so that he can search another home -- bigger, higher, deeper, greater. One home is lost. There is a nostalgia. Man wants to become animal. It is very difficult to forget that garden of Eden; it was so beautiful. And there are moments we become animal-like -- in deep anger, in violence, in war, we become animal-like. That's the enjoyment of being angry.

Why do you feel so happy in being angry? Why do you feel such a rush of energy in destroying something? Why in wartime do people look more radiant, more healthy, more sharp, more intelligent? -- as if life is no more a boredom.

What happens? Man falls back. Even for a few days, a few months, man again is an animal. Then he knows no law, then he knows no humanity, then he knows no god. Then he simply goes... drops his selfconsciousness, becomes unconscious; murders, kills, rapes -- everything is allowed in war.

That's why man needs war continuously. After each ten years a big war is needed, and small wars have to be continued continuously. Otherwise it will be difficult for man to live.

Man becomes a drunkard, becomes a drug addict. Through chemical drugs, man tries to reclaim the lost home, the lost paradise. When you are under LSD, you are back in the garden of Eden -- from the backdoor; LSD is the backdoor of the garden of Eden. Again life seems psychedelic, colourful; again trees look luminous as they must have looked to Adam and Eve, as they must be right now for cuckoos and tigers and monkeys. The green has a luminosity in it. Everything

looks so beautiful. You are no more human. You have fallen back. You have forced your being to fall back. Hence tremendous appeal exists for alcoholic beverages.

Since the very beginning of human history, man has been after drugs. In the Vedas they called it soma, now they call it LSD. But it is not a different thing. Sometimes it was ganja, bhang, now it is marijuana and other things, but it is the same old game.

Chemically it is possible to fall back, but you cannot really go back. There is no going back; time does not allow that. One has just to go forward.

You cannot move backwards in time. The reverse gear does not exist. When Ford made his first car, there was no reverse gear. Only later on they thought that it was very difficult to come back home. You had to take long turns, unnecessary miles; then you could come back. Then the reverse gear was added as a later thought. But in time, god has not yet added the reverse gear; you cannot go back. Man has dreamed about it, fantasized about it. There are scientific fictions in which man can go back into time. H. G. Wells has an idea of a time machine. Mm? you sit in the machine and you put it in the reverse gear and you start moving backwards. You are young, you become a child, then you become a baby, then you are in the womb. Backwards you start moving. But no time-machine exists. It exists only in poets' minds, fantasies.

To go back is not possible. There is only one possibility -- to go ahead.

Man has to remain in anguish. There are only two ways -- either make it possible to go back, or to go beyond humanity. Humanity is a bridge. You cannot make a house on it. It has to be passed. It is not to be lived upon.

When the Mohammedan mogul emperor Akbar, made a special city, Fatchpur Seekeri, he asked his wise men to find out something, a maxim to put on top of the bridge that joins the city to the world. They looked, they searched and they found a saying of Jesus. It does not exist in the Bible; it must have come from some other source, from Sufis. There were many sufis in Akbar's court. The saying is: The world is like a bridge -- don't make your house on it. Still on the bridge the saying is there. It is beautiful. That's how it is.

Humanity is a bridge. Don't try to be just human, otherwise you will become inhuman. Try to become superhuman; that is the only way to be human. Try to become a god; that is the only way to be human. There is no other way. Have your goal somewhere in the stars, only then you grow.

And man is a growing phenomenon, a process. If you don't have any goal, growth stops. Then you are stuck, then you become stagnant and stale. That's what has happened to millions of people in the world. Look at their faces -- they look like zombies, as if they are asleep or drugged, stoned.

What is happening to these people's hearts? They don't show any freshness, aliveness, no spurt of life, no flame... dull. What is happening to them? They

have missed something. They are missing something. They are not doing that for which they are made, they are not fulfilling that destiny which has to be fulfilled. A man is here to become superman. Let superman be your goal. Then only will you be able to be man, and at ease.

The more you will be transforming into a superman, the more you will find you are not in anguish, not in anxiety. The buds are coming soon, there will be great rejoicing. Soon there will be blossoms. You can wait, you can hope, you can dream.

When you are not going anywhere, when you are trying just to be human, then the river has stopped flowing. Then the river is not going towards the ocean. Because to go to the ocean means to have a desire to become the ocean. Otherwise why go towards the ocean? Going towards the ocean means merging into the ocean, becoming the ocean.

God is the goal. You can be human only if you go on making all efforts, all possible efforts to become divine. In those very efforts, your humanity will start shining. In those very efforts, you will become alive.

#### WHEN LIFE ITSELF IS SO FULFILLING....

Life is fulfilling, but you are not in contact with life. Old contact is lost, new has not been made. You are in a transmission, hence you are so dull, hence life looks so mediocre, sad, boring -- even futile.

Says Jean-Paul Sartre: Man is a useless passion -- futile, impotent passion, unnecessarily making much fuss about life, and there is nothing in it... meaningless is life. The more you become enclosed in your self, the more life becomes meaningless. Then you are miserable. Then misery has some other payoffs.

When you are happy you are ordinary, because to be happy is just to be natural. To be miserable is to become extraordinary. Nothing is special in being happy -- trees are happy, birds are happy, animals are happy, children are happy. What is special in that? It is just the usual thing in existence. Existence is made of the stuff called happiness. Just look! -- can't you see these trees?... so happy. Can't you see the birds singing?... so happily. Happiness has nothing special in it. Happiness is a very ordinary thing.

To be blissful is to be absolutely ordinary. The self, the ego, does not allow that. That's why people talk too much about their miseries. They become special just by talking about their miseries. People go on talking about their illness, their headache, their stomach, their this and that. All people are in some way or other hypochondriacs. And if somebody does not believe in your misery, you feel hurt. If somebody sympathizes with you and believes in your misery -- even in your exaggerated version of it -- you feel very happy. This is something stupid, but has to be understood.

Misery makes you special. Misery makes you more egoistic. A miserable man can have a more concentrated ego than a happy man. A happy man really cannot have the ego, because a person becomes happy only when there is no ego. The more egoless, the more happy; the more happy, the more egoless. You dissolve into happiness. You cannot exist together with happiness; you exist only when there is misery. In happiness there is dissolution.

Have you ever seen any happy moment? watched it? In happiness, you are not. When you are in love, you are not. If love has ever made its abode in your heart, even for a few moments, you are not. When you see the beautiful sun rising, or a full moon night, or a silent lake, or a lotus flower, suddenly you are not. When there is beauty, you are not. When there is love, you are not.

Hearing someone, if you feel there is truth, you simply disappear in that moment. You are not, truth is. Whenever there is something of the beyond, you are not; you have to make space for it. You are only when there is misery. You are only when there is a lie. You are only when there is something wrong. You are only when the shoe does not fit.

When the shoe fits perfectly, you are not. When the shoe fits perfectly you forget the feet, you forget the shoe. When there is no headache there is no head. If you want to feel your head, you will need a headache, that is the only way.

To be is to be miserable. To be happy is not to be. That's why Buddha says there is no self. He is creating a path for you to become absolutely blissful. He is saying there is no self so that you can drop it. It is easy to drop something when it is not. It is easy to drop something when you understand that it is not, it is just imagination.

Mulla Nasrudin was telling his friends in the tavern one day about his family. 'Nine boys,' he said, 'and all good except Abdul. He learned to read.'

Now when a person learns to read, difficulties arise; now the self is arising. In villages, people are more happy. They are closer to animals than in big cities -- they are far away. In primitive societies, the aboriginals are more happy. They are closer to trees and nature than in London, Tokyo, Bombay, New York. Trees have disappeared, only asphalt roads -- absolutely false -- concrete buildings, all man-made.

In fact, if suddenly somebody from outer space comes to Bombay, New York, Tokyo, London, he will not find any signature of god there. All is man-made. Looking at Tokyo or Bombay, one will think man made the world. These concrete buildings, these asphalt roads, this technology -- all is man-made. The farther away you go from nature, the farther away you go from happiness... the more and more you are learning to read.

God expelled Adam because he ate from the tree of knowledge -- he started learning to read. He threw him out -- he became knowledgeable. A man is bound

to be more miserable if he is more knowledgeable. The misery is always in exact proportion with your knowledgeability.

Knowledgeability is not knowing. Knowing is innocence; knowledgeability is cunningness. It is very difficult for an educated person not to be cunning. It is almost impossible, because the whole training is cunning. The training is of logic, not of love. And the training is for doubt, not for trust. And the training is to be suspicious, not to be trusting. And the training is that everybody is trying to deceive you, so be aware. And before somebody else tries to cheat you, cheat -- because that is the only way to be protected.

Says Machiavelli: the best way to defend oneself is to be aggressive. You see, all the governments of the world call their military organization, army, 'defence'. They are all arrangements for attack -- they call it 'defence'. Even Hitler called his military 'defence'. Nobody down the ages has ever said, 'I am attacking.' They say, 'We are defending.' They all follow Machiavelli. They all respect Mahavir, Mohammed, Moses, and they all follow Machiavelli. As far as respect is concerned, go to the temple, read the Bible. But as far as actual life is concerned, read THE PRINCE, read Machiavelli, read Chanakya.

In Delhi, the Indian capital where politicians live, they call it CHANAKYA PURI -- the city of the Machiavelli. Chanak is the Indian counterpart of Machiavelli, even more dangerous than Machiavelli. The more a person becomes educated, the more machiavellian, cunning.

When Machiavelli's book THE PRINCE was published, he was thinking that all the kings of Europe would invite him, and he would be posted on a high post as an advisor to some king, But nobody called him. The book was read, the book was followed, but nobody called Machiavelli. He was surprised. He enquired. Then he came to know that reading his book they had become afraid of him. He was so cunning that to give him a big post was dangerous. If he followed his own book, he would destroy, he would throw the king away. Sooner or later he would become the king. He lived a poor man's life, he could never get into any powerful post.

Education makes you more cunning. Of course, education makes you more miserable. To be religious is to wipe out all this nonsense. To be religious means to learn how to unlearn, how to uneducate yourself again. Whatsoever the world has conditioned you for, you have to uncondition it. Otherwise you are in clutches. Man is miserable because man is caught in his own net. He has to come out of it -- and only a distant star will be helpful.

Maybe there is no god. I'm not worried about it. But you need a god, a distant star to move towards. Maybe by the time you reach there you will not find god, but you will have become a god by that time. Reaching to that star, you will have grown.

Man is miserable because man has learned the tricks to be miserable. Ego is the base of it. Man is miserable because bliss, happiness, is so obviously available -- that creates the trouble.

The first time I met Mulla Nasrudin happened this way: I saw him fishing in a lake. I had not heard about him. I watched him. Hours passed, not a single fish. I asked him, 'What are you doing here? Just close by there is another lake, and don't you know? -- there are lots of fish there.'

He said, 'I know. There are so much fish in that lake that it is even difficult for them to swim. The lake is full of fish.'

'But then why are you sitting here? I don't see any fish at all.'

He said, 'That's why I am sitting here. What is the point of fishing in the other lake? Any fool can do that. To fish here is something!'

The ego goes on fishing in lakes where fishes are not. That which is obvious, that which is available, is not attractive. That's why we miss god. God is available, god is your very surround. He is the very atmosphere we breathe in and out. He is our very life. He is the ocean in which we live, are born, and will dissolve. But he is so close, no distance. How to feel him?

Watch it in your own life. Whatsoever you have loses interest for you. You have a beautiful house. It is beautiful only for your neighbours, not for you. You have a beautiful car. It is beautiful only for others who don't have cars, it is not beautiful for you. You have a beautiful woman or a beautiful man -- it does not make any appeal. You have it, that's enough. People are attracted only to that which they don't have. The non-existential attracts.

I have heard:

'Say, Ramon,' said Mulla Nasrudin, as they met in the street one day, 'I have been meaning to ask you something.'

'Go ahead, Mulla,' said his friend.

'My wife is kind of fat. In fact when she takes off her girdle at night she is one great big blob. Is your wife like that?' questioned Nasrudin.

'Ah, no. My wife has a gorgeous figure. In fact she is so trim she does not wear anything underneath, and she is a real knock-out,' replied Ramon.

'Well,' continued Nasrudin, 'my wife is so ugly, she covers her face up at bedtime with creams and curlers. Does not your wife do that?'

'Ah, no. My wife does not need any creams or makeup, and her hair is magnificent,' replied the friend.

'Well, Ramon, I have only one more question. How come you are chasing my wife?' demanded Nasrudin.

That's the way of the ego -- always chasing somebody else's wife, always chasing something that you don't have. Once you have, all interest is lost.

So an egoist remains miserable, because to be happy one has to be happy with that which one has. You cannot be happy with that which you don't have; you can only be unhappy with that. You can be happy only with that which you

have. How can you be happy with that which you don't have? And ego is always interested only in that which you don't have.

You have ten thousand rupees -- ego is no more interested in it. It is interested in twenty thousand. By the time you have twenty thousand, it is no more interested in it. It is interested only in thirty thousand. And so on, so forth... it goes on.

The ego only gives you goals, but whenever those goals arrive, it does not allow you to celebrate. One becomes more and more miserable! As life passes, we go on gathering misery, we go on piling up misery. And it is very difficult to realize this -- that you are causing your own misery; that is against the ego. So you throw the responsibility on others.

If you are miserable you think the society is such, your parents were wrong. If you listen to Freudians, they will say it is because of your parents, your parental conditionings. If you listen to Marxians, they will say it is because of the social structure, the society. If you listen to the politicians, they say because it is the wrong type of government. If you listen to the educationist, they say because some other type of education is needed.

Nobody says that you are responsible -- the responsibility is thrown on others. Then it is impossible to be happy, because if others are making you miserable, then it is beyond you to be happy -- unless the whole world is changed according to you.

Now it is difficult to choose your parents. It has already happened. What to do?

Somebody asked Mark Twain, 'What does one person need to be really happy?' He said, 'The first thing is that one should choose his parents rightly.'

Now that is impossible, it has already happened. You cannot choose your parents now. One should choose a right society. But you are always in a society. You don't choose it. You are always in the middle of it. And if you want to create it to your heart's desire, your whole life will be wasted. And it will never be changed because it is such a big phenomenon, and you are so tiny.

The only hope of any transformation is that you can change yourself. That is the only hope, there is no other hope.

But the ego does not want to take the responsibility. It goes on throwing the responsibility on others. In throwing responsibility on others, you are throwing your freedom also, remember. To be responsible is to be free. To give the responsibility to somebody else is to be a prisoner.

That is the religious standpoint. The religion says you are responsible. That's why Marx was so much against religion. His reasoning is clearcut. He knew it perfectly well -- that either religion can exist in the world or communism. Both cannot exist together. And he is right: both cannot exist together. I also agree with him.

Our choices are different. I would like religion to exist, he would like communism to exist, but we agree that both cannot exist together. Because the

whole standpoint of communism is that others are responsible for your misery. And the religious standpoint is that except you, nobody else is responsible. The communist says a social revolution is needed for a happy world. The religious person says a personal revolution is needed to be a happy person.

The world is never going to be happy, it has never been so, and it is never going to be so. The world is bound to remain unhappy, only individuals can be happy. It is something personal.

It needs consciousness to be happy. It needs intensity to be happy. It needs awareness to be happy. The world can never be happy because it has no awareness. Society has no soul, only man has it. But it is very difficult for the ego to accept this.

It happened:

Mulla Nasrudin made life very difficult for his associates because he believed he was infallible. Finally one of his workers spoke up. 'Nasrudin,' he said, 'you surely have not been right all the time?'

'There was one time I was wrong,' admitted the Mulla.

'When was that?' asked the surprised worker. He could not believe that Nasrudin would ever admit that he was ever wrong, even one time. He could not believe his own ears. He said, 'When was that?'

'The one time,' recalled Mulla Nasrudin, 'when I thought I was wrong, but I was really not.'

Ego is tremendously defensive. Ego is never wrong, hence you are in misery. Ego is always infallible, hence you are in misery.

Start looking in the loopholes. Make your ego fallible -- and it will fall and disappear. Don't go on supporting it, otherwise you are supporting your own misery. But we go on supporting it. In good ways, in bad ways, we go on supporting it.

You call somebody a good man, a moral man, a very respectable man. He has his own supports and props for his ego. He goes to the temple every day, to the church, reads the Bible or the Gita, follows the rules of the society. But he is just trying to find props for his ego -- he is a religious man, a respectable man, a moral man.

Then there is somebody else who never follows the rules of society -- never goes to the church. Whenever he finds any opportunity to break any rule, he enjoys it. He is enjoying another sort of ego -- the ego of the criminal, the ego of the immoral person. He says, 'I don't care.' But both are finding supports for the same miserable thing. Both will be in misery.

As Muldoon walked down the street, he pinched a strange woman on the behind, threw a brick through the jewelry store window, and cursed a poor old lady. 'That should do it!' he said to himself. 'When I make my confession I will

have enough to talk about.'

Even when people go to confess, they don't want to confess small sins -- they are not worth confessing. This is the experience of many priests of many religions -- that people exaggerate their sins. When they come to confess, they exaggerate. They may have killed an ant and they think they have killed an elephant. They exaggerate, because it is not ego-fulfilling to do such a small thing.

The ways of the ego are very subtle. If you go to the jail and you listen to the talk of the people confined there, you will be surprised. They all go bragging that they have done so many robberies, and they have killed so many people. They may not have done at all, but there -- that is the way of the ego. Then you are miserable, and then you become worried. Why? You create a barrier between you and life. Ego is nothing but barrier.

When I say drop the ego I mean drop all demarcation lines. You are not separate from the life, you are part of it... Like a wave, you are part of the ocean. You are not separate at all. Neither as a saint are you separate, nor as a sinner are you separate. You are not separate at all. You are one with life. You are neither dependent on life, nor are you independent of life -- you are interdependent.

When you understand that we are all interdependent, linked with each other... Life is one; we are just manifestations of it... then you start becoming blissful. Then there is nobody who can prevent you from bliss.

Bliss is very obvious. Bliss is very close. Bliss is so natural and so close that mind tends to forget it. Every child is born in a blissful state, and every person -- almost every person -- dies in tremendous misery. Only rarely someone -- a Buddha, a Jesus -- dies in a blissful state. What happens? What goes wrong?

When a child is born he is not separate. When the child is in the mother's womb he is part of the mother, he does not exist separately. Then he is born -- then too he remains part of the mother. He goes on being fed by the mother. Then he goes on hanging around the mother. Then, by and by, he grows.

This growth can be of two types. If he grows as ordinarily people grow, then he grows into an ego, he becomes hard, he gathers a hard crust around himself, and that will make him miserable. That is not the right way to grow. Something has gone sour, something has gone wrong.

To me, if the mother is religious, if the father is religious, if the family is religious... and when I say religious, I don't mean that they are Christians or Hindus or Mohammedans or Jains or Buddhists -- that has nothing to do with religion. In fact, all these things never allow religion, to evolve. If the child is forced into a dogma, into a dogmatic ideology, then the ego will gather, then the ego will become Christian, and the ego will be against the Hindu and against the Mohammedan. Then the ego will become Hindu, and will be against the Christian and against the Mohammedan.

But if the house is really religious -- by religion I mean meditative, loving -- they help the child to be, but yet without the ego. They help the child to feel more and more the affinity, the unity, that exists. The child has to be helped; he is helpless, he does not know where he is, he does not know where he is going. If he is loved and there is a meditative rhythm in the family and the family vibrates with silence, understanding, the child will start growing into a more organic way. He will not feel himself separate, he will start learning how to become part.

That has not happened. I am not telling you to have any grudge about it -- but you can do it right now. You can stop helping your ego and you can start dropping the burden. Make it a point not to miss any opportunity where you can feel one with anything. If it is a full-moon night, feel one with the moonlit night. Allow to flow... stream with it, dance, sing... and drop your ego.

There is nothing better than dance for dropping the ego; hence I insist that all meditators should dance. Because if you go really in a whirlwind, if you are really a whirling pool of energy, if you really are in the dance, the dancer is lost. In the dance the dancer is always lost. If it is not lost then you are not dancing. Then you may be performing, then you may be manipulating, then you may be doing some bodily exercises, but you are not dancing.

Dancing means so lost, so drunk -- and enjoying the energy that is created by dance. By and by you will see your body is no more so solid as it was before. By and by you will see that you are melting; the boundary is losing its sharpness, it is becoming a little vague. You cannot exactly feel where you end and where the world starts. A dancer is in such a whirlpool, he becomes such a vibration, that the whole life is felt as in one rhythm.

So whenever you can find a time, a place, a situation... you are in love with somebody; don't miss this opportunity. Don't talk nonsense, don't bring your ego and bragging. Drop that! Love is tremendously divine, god has knocked at your door. Be lost. Hold hands with your woman, or with your man, or with your friend. Get lost! Sing together, or dance together -- but get lost. Or sit together -- but get lost! And feel that you are no more an individual. Sitting by the side of a tree, get lost.

That's how it happened to Buddha. In that moment the bodhi tree and Buddha became one. For five hundred years after Buddha, Buddha's statues were not built. Instead, only the bodhi tree's picture was worshipped. It was tremendously beautiful. Those people must have understood. Just the bodhi tree was worshipped. In buddhist temples there was just a symbol of the bodhi tree. Because in that moment Buddha completely disappeared. He was not there, only the bodhi tree was. He was completely lost.

Disappearing, you appear. Non-being is your way of real being.

And this can happen in ordinary life. You need not go to the Himalayas or to a monastery. There are millions of chances in ordinary life, millions of momentous situations where this can happen. You just have to be a little watchful and a little courageous to use them. Once you start using them, more and more situations

will be coming. They have always been coming, but you were not aware so you missed them.

Sitting on the beach taking a sunbath, melt with the sun. It is an energy experience. Suddenly you see you are nothing but sun energy. Melting and meeting with the sun, hindus came to worship the sun. They said, 'The sun is god.' They said, 'The moon is god.' They worshipped trees as divine. They worshipped rivers, mountains.

It is very significant. Wherever it happened that they met god... sitting by the side of a river, listening to the beautiful music of the river, seeing the beautiful patterns of ripples, if they got melted, dissolved, the river became the god. It happened there. Sitting on a lonely mountain, they dissolved and disappeared -- that mountain became their god.

God comes in millions of ways to you, but your ego never allows you to see him. And he comes in such ordinary ways that you miss. He never comes like a monarch with a great procession, with a great band and noise and fuss. He never comes like that. Only foolish people do that. God comes very silently -- he never comes shouting, he comes whispering. You will have to be very quiet to understand his message. It is a love whisper. And man tends to forget the natural.

I have heard a very beautiful joke:

A very naive american went to Paris and got into an argument with a french jew about the number of ways to make love.

'There are sixty-nine ways to make love, monsieur,' said the french jew.

'I thought there was only one -- a man on top of a woman,' said the american.

The jew apologized, 'Monsieur,' he said, ' I am very sorry. I miscalculated. There are seventy ways to make love.'

Now the most simple, the most natural, the mind tends to forget. The mind is always interested in something exceptional -- because that is the interest of the ego. The ego is not interested in the common -- and god is very common. The ego is not interested in the simple -- and god is very simple. The ego is not interested in the near -- and god is very near. That's how you go on missing bliss and you become miserable.

It is up to you to change it. It is your choice. Each moment of life brings you two alternatives: to be miserable or to be happy. It depends on your choice. Whatsoever you choose you become.

It is said about a sufi mystic, Bayazid, that he was a tremendously happy man, almost ecstatic. Nobody had ever seen him unhappy, nobody had ever seen him sad, nobody had ever seen him doing anything like grumbling, like complaining. Whatsoever was -- and he was happy. It was not always good, it was not always right for others. Sometimes there was no food, but he was happy. Sometimes for

days he would live without food, but he was happy. Sometimes there were no clothes, but he was happy. Sometimes he had to sleep under the sky, but he was happy. His happiness remained undisturbed. It was unconditional.

He was asked again and again, but he would laugh and never say. When he was dying somebody asked, 'Bayazid, now give us your key, your secret. You will be leaving soon. What was your secret?'

He said, 'There is nothing like a secret. It was a simple thing. Every morning when I open my eyes, God gives me two alternatives. He says, "Bayazid, do you want to be happy or unhappy?" I say, "But God, I want to be happy." And I choose to be happy and I remain happy. It is a simple choice, there is no secret.'

You try it. Every morning when you get up, the first thing, decide. If you decide to be unhappy, nothing is wrong in it. It is your decision. But then stick to it: remain unhappy whatsoever happens. Even if you win a lottery, don't be worried -- remain unhappy. Even if you are chosen as the prime minister or the president, remain unhappy, stick to your choice. And then you will see -- you can remain unhappy if you choose. The same is true about happiness also. If you choose, you can remain happy.

The day you decide that it is your decision to be happy or unhappy, you have taken your life into your hands -- you have become a master. Now you will never say that somebody else is making you unhappy. That is a declaration of slavery.

Buddha was passing. A few people gathered and they insulted him very much. He listened to them very attentively, very lovingly. When they were finished, he said, 'If you have said all that you wanted to say, can I go now? -- because I have to reach the other village by the time the sun sets. If you have still something more to say I will be coming back again after a few days; you can tell me that time.' But he was absolutely undisturbed, his silence remained the same, his happiness the same, his vibration the same.

Those people were puzzled. They said, 'Are you not angry with us? We have been insulting you, we have been calling you names.'

Buddha said, 'You will have to remain puzzled. You came a little late. You should have come ten years before -- then you would have succeeded in disturbing me. Then I was not my own master. Now, it is your freedom to insult me, it is my freedom whether to take it or not. I don't take it. You insult me, true. That's your decision. I am free to take it or not to take it, and I say I don't take it. What will you do with it? I am also puzzled -- because in the last village people had come with sweets, and I said that I don't need them, so they had to take them away. I ask you, what must they have done with the sweets?'

Those people said, 'They must have distributed them in the village or they must have eaten them themselves.'

Buddha said, 'Now think about you. You come with these insults and I say, "Enough. I am finished with this. Nothing doing." What will you do? You will have to take them. I am so much sorry for you.'

It is your decision. Life is your decision, your freedom. That's why I call my sanniyasins 'swamis'. 'Swami' means a master. It is just an indicator that from this moment you will try more to be a master than to be a slave.

## Question 2

YOU SAY BY JUST BEING HERE RIGHT NOW IS ALL WE NEED TO KNOW TRUTH. WHY DO I FIND IT THE HARDEST THING TO DO? AND IF I DO IT, WHO IS HERE?

Truth is -- you have nothing to do for it; you have just to be. Truth is already there. You are not to invent it, you have only to discover it. Even that word is not right, because truth is not covered -- your being is covered.

It is as if the sun has risen but you are sitting with closed eyes. The sun is not covered, only your eyes are covered. Open your eyes and the light is there. If you are in darkness it is because you are keeping your eyes shut.

When I say just be, I mean be open. I mean don't try to be something else. Because in the very effort of being somebody else you will be strained, you will be tense, you will be under a stress, and you will remain closed. You can open only when you accept whatsoever you are.

If a rose is trying to be a lotus, it will not be possible for it to be a rose. The whole effort will make it so tense. A rose is a rose; that's why it opens and becomes a rose. There is no problem about it. Don't try to be something else other than you are. Don't try to become some ideal. That's what I mean when I say just be.

Being is a state of tremendous opening, of immense silence, no desire, no effort. You are just here, present. You are just a presence. In that presence all happens -- because in that presence you are so alert that nothing by-passes you. In that silence you start hearing god, you start seeing god. In that silence visions open, doors of the unknown open. The mystery is clear. But you have to be in that state. That's what meditation is all about just to be.

You ask:

YOU SAY BY JUST BEING HERE RIGHT NOW IS ALL WE NEED TO KNOW TRUTH....

Yes, I repeat it again.

WHY DO I FIND IT THE HARDEST THING TO DO?

Because your whole life you have been training yourself to be somebody else. Your whole life you have been carrying some ideology in the head. That has become a mechanical pattern. You want to be more beautiful, you want to be more intelligent, you want to be this, you want to be that. You are carrying great politics in you, you are ambitious -- that ambition makes you tense.

Remember, these are the two dimensions of life: to be political or to be religious. To be political means compete, struggle, fight; you have to prove that you are somebody. That's why all politicians are, in a subtle way, stupid. They have to be.

I have heard:

Fondly Mulla Nasrudin and his wife looked into the cradle of their child. 'I think he is going to be a politician,' said the Mulla.

'Ah, how can you say that?' asked the wife.

'Well, he says more things that sound good and mean absolutely nothing than any other human being I ever saw. He is going to be a politician.'

A politician is a mess. He is always striving to prove that he is somebody. That means that he must be suffering from inferiority complex. Every politician suffers from inferiority complex. In a better world they will not be in the capitals, they will be on the psychological couches. They should be put in madhouses. Mad people are not so dangerous; they have never done anything wrong.

Have you ever heard of any mad people doing anything wrong like Adolf Hitler or Josef Stalin or Tamurlane or Genghis Khan, or Mao tse Tung? Mad people have never done anything wrong. But politicians.... Their very effort to prove that 'I am somebody' shows that deep down they suffer from inferiority -- they feel they are nobody. They have to prove and perform. They feel they are nobody if they are not on a big power-post. They think they are nobody if they don't have power to crush, destroy people. This is a deep inferiority complex that is seeking to be superior.

A religious person is one who is immensely satisfied; who says, 'I am -- there is no need to perform, there is no need to prove.' A religious person is one who says, 'Life is and I am. Why not enjoy? why not delight in it? why not celebrate?' A religious person is one who says, 'God is and I am. Now why not hold his hands and have a dance? have a little party? Let there be a deep orgasm between you and existence.'

That's what I mean when I say: just be herenow. This is the only time to be -- there is no other time. And this is the only place to be -- there is no other place. All that ever has happened has happened only in the now and here. Now is the only time and here the only space. Don't think of then and there.

A politician thinks of then and there. He says, 'Yes, one day I will enjoy. But wait, let me first arrange.' He prepares. He is a maniac in preparation. He goes on preparing, he goes on preparing.

I have heard about a man who collected millions of books. He had no time to read because it took so much time to collect. He collected and collected -- his library became the best in the world -- but he had not read anything. Then came his death, and doctors said, 'You will not be surviving more than one week.'

He said, 'But this is unjust! For my whole life I have been collecting and waiting that one day I will retire and read, but now there is no time. What to do?'

Somebody suggested, 'You can hire scholars. They can read all the books and in a summary form, before you die, they can give you the gist.' So scholars gathered, they read all the books, and they prepared short notes, but still it was too big a thing. Again it was like a Bible; and the man was dying.

On the seventh day they brought the book. He said, 'Are you mad? There is no time! Make it more short!'

By the evening they came. They had shortened it to only one paragraph, but the man was getting unconscious. So they said, 'Wait! We have shortened it!' But he was not there, he was relapsing into unconsciousness. He died without ever enjoying a single book.

Don't think that this is just a parable. This is the story of millions of people. You go on collecting. I have seen rich people collecting money, never enjoying it. Even poor people are not so poor sometimes. Rich people are very poor, they never enjoy. They say, 'A little more. Let us first collect enough.' But it is never enough, it can never be enough. Mind never says 'enough'. It says 'a little more, a little more, a little more'. It goes on demanding more and more. It is a mad demand.

You can collect money; that will not make you rich -- unless you enjoy it. You can have millions of books; that will not make you learned -- unless you enjoy them. You can have many flowers; that will not give you the sense of beauty -- unless you dance with them in the air, in the wind, in the rain... unless you have a little dance with them.

Life is, god is, bliss is. God is never in the past tense: you cannot say 'god was'. God is never in the future tense: you cannot say 'god will be'. God is only in the present tense -- god is, life is, bliss is, truth is. Now you also be. Immediately there will be a meeting. Immediately you will be facing him, you will be encountering him. Not even a split second is needed to be wasted.

But I know your difficulty. All your life you have been trained and you have trained yourself for something which never happens. You are not ready for that which is; you are always getting ready for that which should be. You are suffering from the disease called 'should'.

From the very childhood the mother, the father, the society, the education, the priest, the politician -- they are always saying, 'You should be like this'. Nobody says, 'You are already -- rejoice!' Except sometimes a Jesus comes to people and says, 'Rejoice! God is!'

You have been always told to become something, to prove something -- that you are worthy; to struggle, be ambitious. And of course you resent it deep down, but still you have to follow it because you don't know what else can be done. You never come across a man who says simply, 'Rejoice!' That voice has become almost absent from the world -- from the world of humanity, from the world of human beings. You resent, but still you go on doing.

People come to me and they say, 'We resent discipline, we resent somebody saying to us "do this!"' And in the next breath they ask me, 'Osho, tell us, what should we do?' Now what to do with these people. They resent, they say, somebody telling them, and still they have come to me to ask, 'Osho, what to do?' You have been trained, so even you go on resenting. You don't want to follow, still you go on asking 'what to do? what to follow? whom to follow? where to go? what is the ideal?' You have never been taught that you are original, you need not be a carbon copy. The habit can become so ingrained that even when you want to rebel, you want somebody to teach you how to rebel.

It happened:

Mulla Nasrudin lost his faith once, and became a hard-bitten atheist. Now it is very difficult for a mohammedan, very difficult, but he became an atheist. His new credo was -- he came to me and he said, 'This is my new credo: There is no god -- and Mohammed is his prophet.'

The old habit -- Mohammed has to be the prophet whether there is god or not. You come to me and say, 'We resent discipline... and Osho, tell us what to do.' Mohammed is your prophet and there is no god. Now if you are always in a conflict, it is simple to understand.

It happened:

The two seven-year-olds were watching a movie. One of them kept sniffing loudly. A woman nearby finally advised him, with irritation in her voice, to blow his nose. The kid sniffed again.

'You better do what she says,' his pal advised. 'After all, she ain't your mother.'

Listen to what he says: 'After all, she ain't your mother. You better do what she says!' Who bothers to listen to a mother? Who bothers to listen to a father? One simply pretends to listen. But still, even in that pretension, the poison is entering in you.

You have been always taught not to be yourself -- be somebody else. Be a Buddha, be a Krishna, be a Jesus -- never be yourself. But have you watched? Jesus is never repeated, never again. Buddha is never repeated, neither is Krishna repeated. God is such an original creator, he never repeats, he always creates new people. He peoples the earth with new beings. He is not looking towards you to become somebody else, he is looking at you to become you.

A hassid fakir, Joshua, was dying. Somebody said, 'Joshua, are you reconciled with Moses?' He was a Jew, a hassid. Joshua opened his eyes and he said, 'Stop nonsense. Enough is enough! Why should I get reconciled with Moses? In fact, I was deep down worried that when I go before God -- and soon I will be present before Him -- He is not going to ask me, "Joshua, why were you not like Moses?" He will ask me, "Joshua, why were you not Joshua?" That is my trouble. I have missed my being. Trying to be somebody else, I have missed my goal.'

You can be only yourself, you can never be anybody else. You are an original person, you are not a carbon copy. When I say BE, I mean just be yourself, love yourself, accept yourself. Don't go on denying, don't go on hating yourself. If you hate yourself, you will never be able to love anybody. Love yourself, I say to you. I say respect yourself. Be happy that you are the way you are. Thank God for your being the way He has made you. Don't complain.

That's what I mean by the religious dimension. Don't be political, don't be ambitious, don't be competitive. You are alone like you. Like you, you are the only one. You are incomparable. Don't be stupid, don't be competitive.

A politician at a cocktail party said to Mulla Nasrudin, 'I keep hearing you use the word "idiot". I hope you are not referring to me?'

'Don't be so conceited,' said the Mulla, 'as if there were no other idiots in the world.'

I am reminded of another joke. There was a case, a politician sued a man in the court. He said, 'In a hotel, this man called me an idiot.' Mulla Nasrudin was there to support the politician. 'Yes, he is right, this man called him an idiot.'

In India the leaders, the political leaders, are called NETARJI. Once it was a respectable term. In the days of the fight for freedom, before 1947, netarji, the leader, was a very respectable word. Then it deteriorated. Now it has just gone down the drain. Now to call somebody 'netarji' is to insult him. Now netarji means some crook, a fraud, a cunning fellow.

Somebody had called netarji, the leader, an idiot. The magistrate asked Mulla Nasrudin, 'in the hotel there were so many people -- how can you say that this man called netarji an idiot? There were so many people -- he may have been calling somebody else an idiot. How can you prove it?'

Nasrudin said, 'Absolutely it can be proved. There were almost two hundred people in the hotel, I know that, but this man called netarji an idiot.'

The magistrate said, 'You tell us -- what is your proof?'

Mulla Nasrudin said, 'Because there was no other idiot present at that time.'

Don't be stupid. Just be yourself and you will be intelligent. That's what I mean. If you are just yourself, you will be an intelligent being. If you are yourself,

totally accepting of yourself -- not only accepting but welcoming, happy, grateful just being the way you are -- your intelligence will start blooming. If you are competing, you will become stupid, you will become mediocre -- because you will be going against nature. If you compete and you try to become somebody else, you will destroy your inner spontaneity. That's what stupidity is. You will be retarded.

Be religious, never be political. And when I say never be political, I don't only mean don't be a member of a political party; by political I mean don't be ambitious. All ambition is politics, all struggle to be the first is politics. A non-struggling, non-conflicting mind is religious. Just be.

You have not been taught, I know. It is hard now to unlearn old habits -- but they can be unlearned. Whatsoever is learned can be unlearned. It is difficult, but not impossible.

YOU SAY BY JUST BEING HERE RIGHT NOW IS ALL WE NEED TO KNOW TRUTH. WHY DO I FIND IT THE HARDEST THING TO DO?

Everybody finds it, because your whole conditioning goes against it, all your habits go against it. It is hard, difficult, but not impossible. And once you understand the point, it will become easy. And once you allow your nature to flow, to be, it will become the easiest thing in the world.

In fact, to be somebody else is the hardest thing. It needs tremendous effort to be somebody else. Then too, failure is certain. One never succeeds in being somebody else. That is the misery. That's why there are so many failures all around. You don't see so many failures in the trees, in the birds, in the animals, because they are not political.

Or sometimes in a Buddha, Mahavira, Moses, Mohammed, you see the flowering of a natural being... spontaneous, animal-like, innocent. Just be -- god is already there waiting for you. Calm down a little; don't be in such a hurry to go somewhere else. Don't miss this moment, this tremendous blissful moment -- delight in it. Rejoice! And let your joy be your prayer. And let just being still, silent, just being, be your meditation... and god will come rushing towards you.

Nobody need seek god, god is seeking you. Just you be silent, quiet, so he can find you. You are rushing, running, and god goes on trying to find you. But you are never found, because you are never in the present. The ambitious mind lives in the future, the religious mind lives in the present. The religious mind knows no other time. His only time is now, his only space is here. Now-here! -- let that be your mantra.

If you miss now, you will miss always. If you miss here, you will miss there. Let now-here be your whole mantra. If this is not your mantra then god is nowhere.

Swami Ram used to tell a simple story about an atheist. He was a professor, a very logical, learned man, and he was very against god. He had written on his

wall a small sentence to deny god: god is no-where. Then a child was born to him, a small child, and the child was learning to read. 'Nowhere' was too big a word for him, so he split the word in two. He was reading 'God is'...'nowhere' he could not read; it was too big a word, so he read, 'God is now-here.'

Be that child. God is now-here. If you are not that child, then god is nowhere. Yes, Jesus is right when he says 'Only those who are like small children, only they will be able to enter into my kingdom of god.'

## **The Discipline of Transcendence, Vol 2**

### **Chapter #9**

#### **Chapter title: The discipline beyond discipline**

**8 September 1976 am in Buddha Hall**

THE BUDDHA SAID:

MY DOCTRINE IS TO THINK THE THOUGHT THAT IS UNTHINKABLE; TO PRACTISE THE DEED THAT IS NOT DOING; TO SPEAK THE SPEECH THAT IS INEXPRESSIBLE; AND TO BE TRAINED IN THE DISCIPLINE WHICH IS BEYOND DISCIPLINE. THOSE WHO UNDERSTAND THIS ARE NEAR; THOSE WHO ARE CONFUSED ARE FAR. THE WAY IS BEYOND WORDS AND EXPRESSIONS, IS BOUND BY NOTHING EARTHLY. LOSE SIGHT OF IT TO AN INCH OR MISS IT FOR A MOMENT, AND WE ARE AWAY FROM IT FOREVER MORE.

THIS SUTRA IS ONE OF THE MOST IMPORTANT, one of the very central to Buddha's message. The very essence of his message is there like a seed. Go patiently with me into it, try to understand it. Because if you understand this sutra, you would have understood all that Buddha wants you to understand. If you miss this sutra, you miss all.

THE BUDDHA SAID:

MY DOCTRINE IS TO THINK THE THOUGHT THAT IS UNTHINKABLE; TO PRACTISE THE DEED THAT IS NOT DOING; TO SPEAK THE SPEECH THAT IS INEXPRESSIBLE; AND TO BE TRAINED IN THE DISCIPLINE THAT IS BEYOND DISCIPLINE.

The choice of the word 'doctrine' is unfortunate, but there are difficulties in translating. Buddha must have used the word SIDDHANTA. It has a totally different meaning. Ordinarily it is translated as doctrine; it should not be translated so. But the problem is that in the English language there is no equivalent to siddhanta. So I will have to explain it to you.

A doctrine is a consistent logical theory. A siddhanta has nothing to do with logic, theory, consistency. A siddhanta is a realization, a siddhanta is an experience. A doctrine is intellectual, siddhanta is existential. You can make a doctrine without being transformed by it. You can make a great doctrine without even being touched by it. But if you want to achieve a siddhanta you will have to be totally transformed, because it will be a vision of a totally different person.

The word siddhanta means the assertion of one who has become a siddha, one who has achieved, one who has arrived -- his statement. You can be a great philosopher, you can figure out intellectually many things, you can systematize

your inferences, and you can make a very consistent, logical syllogism which almost appears like truth, but is not truth. It has been manufactured by your mind. A doctrine is man-made; a siddhanta has nothing to do with man and his effort. A siddhanta is a vision -- you come upon it.

For example, a blind man can think about light and can try to figure out what it is all about. He can even listen to great treatises on light and he can make a certain idea about it -- what it is. But he will be as far away from light as he was before. He can even expound the doctrine about light, he can explain its physics, he can explain its structure. He can go deep into the constituents of light, he can talk about, he can write a Ph.D on it, a thesis. He can be declared a doctor by a university, because he has propounded a doctrine -- but still he does not know what light is. He has no eyes to see.

A siddhanta is one which you have seen, which has been revealed to you, which has become your own experience, which you have encountered. A doctrine is almost imaginary, it is not real. A doctrine is almost always borrowed. You can hide your borrowing in many ways -- subtle, cunning ways. You can reformulate, you can take from many sources and you can rearrange everything, but a doctrine is a borrowed thing -- nothing original in it.

A siddhanta is absolutely original, new. It is your authentic experience. You have come to see what reality is. It is an immediate perception, it is a benediction, it is a blessing, it is a grace, a gift. You have arrived and you have seen what truth is. The statement of a realization is siddhanta. Propounding a doctrine is one thing; giving expression to a siddhanta is totally different.

I have heard:

Once Mulla Nasrudin was talking to a few of his friends. He was telling his pals about the wonderful vacation he and his family had just had in the United States. 'It is a wonderful country,' he exclaimed. 'Nowhere in the world is a stranger treated so well. You walk along the street and you meet a well-dressed fellow with lots of dollars. He tips his hat and smiles at you, and you talk together. He invites you into his big car, and shows you the town. He buys you a fine dinner, then takes you to the theatre. You have more fine food and plenty of drinks, and he invites you to his house and you sleep nice all night. Next morning...

'What, Nasrudin,' a listener said, 'did all this really happen to you ? '

'No, not exactly, but it all happened to my wife,' said Nasrudin.

A doctrine is that which has happened to somebody else. You have heard about it. It has not happened to you -- it is borrowed, dirty, ugly. A siddhanta is virgin. A doctrine is a prostitute. It has been moving through many minds, through many hands. It is like dirty currency; it goes on changing its owner. A siddhanta is something absolutely fresh. It has never happened before, it will never happen again. It has happened to you. A siddhanta is deeply individual, it is a personal vision of reality.

What happened to Buddha is a siddhanta -- what Buddhists propound is a doctrine. What happened to Christ is a siddhanta -- what Christians talk about is a doctrine. What happened to Krishna is a siddhanta -- what Hindus go on bragging about is a doctrine. What I am saying to you is a siddhanta -- if you go and repeat it, it will be a doctrine. That's why I say it is a very unfortunate choice of words to put into Buddha's mouth.

MY DOCTRINE IS TO THINK.... No, let it be: My siddhanta is to think, my realization is to think, my own understanding is to think.... He is not proposing a theory, he is simply expressing an experience.

A few more things before we enter into the sutra.

A siddhanta is by its very nature paradoxical -- it has to be so, because life is paradoxical. If you really have experienced it, then whatsoever you see and say is going to be paradoxical. Life consists of contradictions. We call them contradictions; life does not call them contradictions. They are complementaries. Day and night dance together, life and death dance together, love and hate move hand in hand. We call them contradictions -- in life they are not so. Life is big and vast, immense. It comprehends all the contradictions into it; they are complementaries.

When a person has realized, whatsoever he says is going to have the taste of paradox. That's why all great religious assertions are paradoxical. They may be in the Vedas, in the Upanishads, in the Koran, in the Bible, in the Tao te Ching. Wherever, whenever you will find truth, you will find it paradoxical -- because the truth has to be total; totality is paradoxical.

A doctrine is never paradoxical, a doctrine is tremendously consistent -- because a doctrine is not worried about reality. A doctrine is worried about being consistent. It knows no reality. It is a mind game, and the mind is very very logical. And the mind says don't allow any contradiction in it. The mind says if you talk about light then don't talk about darkness because that will be inconsistent. Forget about darkness. The mind tries to prove that life is non-contradictory, because that is the mind's choice.

Mind is very afraid of contradictions, becomes very shaky when it comes across a contradiction. It insists on its own pattern. Mind is logical, life is not. So if you find something very logical, beware -- something must be wrong in it. It must not be part of life, it must be man-made.

Everything god-made is contradictory. That's why people go on arguing about god. Why, if he loves man so much, then why did he create death? The mind finds it very difficult to accept the idea that God created life and also death. If it was up to you, if you were the maker of the world, if mind was the creator, then you would have never done that.

But think of a life where no death exists. It will be sheer boredom. It will be tedium. Think -- if death is impossible, then you will be continuously in hell. If mind had created the world, then there would be only love, no hate. But think of a world where only love exists. Then it will be too sweet -- sweet to the point of

being nauseous. It will lose all taste, it will lose all colour, it will be flat. Love is beautiful because of the possibility of hate.

If mind was to create the world, or Aristotle was asked to create the world, then there would have been only day, no night; only work, no play. Then think what would have happened. God in his compassion never took any advice from Aristotle. And maybe that's the reason he created man in the very end. First he created other things -- otherwise man would start giving advice.

That has been a problem -- why did he create man in the end? First he created trees and the earth and the sky and the stars and the animals and the birds and the whole -- then he waited and waited. Then he created man. And first he created man, then he created woman. Because man, just out of politeness, may have kept quiet, but a woman cannot keep quiet. He must have been afraid. Don't create man otherwise he will start giving advice -- do this, don't do that. And for woman he waited last. And since he created woman he has disappeared -- otherwise the woman would have nagged him to death.

One great industrialist was saying to me that for his new factory everything has been planned, agreed upon. The engineers, the architects, the planners, they have done everything and everything has been agreed. But then I asked, 'Why do you repeat again and again that everything has been agreed? Has something gone wrong?'

He said, 'Then I came home and talked about it to my wife -- finished. Now she is suggesting things which will alter the whole idea. And if I don't do it now, then it will be a constant problem for my whole life. She will nag me to death.'

If Aristotle was asked to create the world, or help the world to be created, then the world would have been absolutely consistent -- absolutely consistent. But then it would have been a world of misery and hell. Life is beautiful because there are contradictions. Work is beautiful because there is play. Work means you are doing something to get something out of it. Play means you are simply doing it for its own sake.

No, Aristotle won't allow it. Plato won't allow it. In his REPUBLIC, Plato says there will be no possibility for any poets; we won't allow them. They are dangerous people, they bring contradiction in the world -- poets, they are dreamers. And they talk in such ways which are vague, ambiguous. You cannot make anything out of it -- what they are saying, what they mean. In Plato's world, in his REPUBLIC, logicians, philosophers will be the kings; they will decide.

It has not yet happened, only a few things like that have happened. For example, Soviet Russia is more platonic, China is more platonic. These two countries are run by logic. You cannot find more miserable people anywhere else. Well-fed well-sheltered -- because logic is a great arranger of things; everything has been arranged -- only life is missing. Somehow man is not happy, because man cannot

live by bread alone. You need the opposite also. The whole day you work, in the night you rest. You need darkness also.

A doctrine is a logical statement of a theory, and logic is like a chameleon -- it goes on changing its color, it is not reliable. It is not reliable because it is not based in reality. It is not responsible because it is not based in reality. It is untrue because it is a partial truth. Remember, a partial truth is more untrue than a total untruth. Because a partial truth gives a feeling of being true. It is only half-true and nothing can be half-true. Either it is true or it is not true. A half-truth is absolutely untrue, but logic gives it a feeling that it is true; at least on the way towards truth. It is not even on the way towards truth.

And logicians go on doing somersaults, they go on changing their standpoints, because in fact they have not come to anything that is really real, just their mind games. One day one game, another day another game; they go on changing. They remain consistent -- consistent with their own train of thought, but inconsistent with reality.

I have heard:

'It is difficult to explain what a course of logic will do for a person's thinking, but let me illustrate,' said Mulla Nasrudin to his son. 'Suppose two men came out of a chimney. One is clean, one dirty. Which one will take a bath?'

'The dirty one, naturally,' answered the boy.

'Remember,' chided Nasrudin, 'that the clean man sees the dirty one and sees how dirty he is, and vice versa.'

'Now I get it, Dad,' answered the boy. 'The clean one, seeing his dirty companion, concludes he is dirty too. So he takes the bath. Am I right now?'

'Wrong,' said Nasrudin nonchalantly. 'Logic teaches us this -- how could two men come out of a chimney, one clean and one dirty?'

Once you start playing the game of logic there is no end to it, and you will never win. The logician will always win. The logician will always win because you can always find a way. And you have nothing to compare with, you have no reality. That's why so many philosophies exist, and all opposing each other, and not a single conclusion has been arrived at yet.

Down the centuries, almost for five thousand years, man has argued; man has not been doing much, but just arguing. Thousands of philosophies have been created, very neat and clean logic. If you read one philosopher you will be convinced. If you read his opponent you will be convinced. Read the third one, you will be convinced -- and you will be getting into a mess. By and by you will be convinced by all and you will be mad, because you will not know now what is true. They are all wrong because the logical approach is wrong.

There are two ways to know reality. One is: just close your eyes and think about it. I call it 'about-ism'. It is always about and about, it never goes directly. You go on beating around the bush. You never beat exactly the bush -- just around. You

never penetrate the center of a problem, you simply go round and round. It is a merry-go-round. You can enjoy it -- logicians enjoy very much. It is so beautiful to come with a new theory which explains everything -- but it is just in the mind. You close your eyes, sit on your easy chair and think about. This is not going to give you reality.

Reality is already there, you have not to think about it. You have to allow it. You have to drop all thinking so that you can see what is the truth, so that you can see that which is. If you go on thinking you cannot see that which is. It is impossible. Your thoughts will create a smoke around you. Your consciousness will be covered by the smoke, your eyes will not have clarity, you will not have sensitivity. And continuously you will be searching and seeking your own ideas, imposing them, projecting them on reality. You will not give reality a chance to reveal itself.

A doctrine is arrived at through logical thinking. A doctrine comes through the process of 'about-ism'. A siddhanta is arrived at not by closing your eyes, not by thinking too much, but by dropping thinking as such, in toto; by opening your eyes with no prejudice, with no a priori conceptions, and looking direct into reality, facing reality direct. It is already there, it needs only you to be there.

And when you are absolutely without any thought, your mind is still, your memory is still, your thinking has completely ceased to be, then reality erupts, explodes. Then you become a receiver. Then siddhanta arises.

MY SIDDHANTA IS TO THINK THE THOUGHT THAT IS UNTHINKABLE....

The first thing, Buddha says, is to think the thought that is unthinkable. It is a contradiction, a paradox. Now, no logician will ever utter such nonsense. It is from the very beginning nonsensical. That's why logicians go on saying that Buddha, Jesus, Bodhidharma, Lao Tzu, Zarathustra -- these people are all nonsense. Their propositions are meaningless -- because they say one thing and in the next breath they contradict. Now look at this sentence: MY SIDDHANTA IS TO THINK THE THOUGHT THAT IS UNTHINKABLE....

Now just in a small sentence absolute contradiction -- to think the unthinkable. How can you think the unthinkable? If it is really unthinkable you cannot think. If you can think then how can it be unthinkable? Simple, illogical -- but what Buddha means has to be understood. Don't be in a hurry; that's why I say go patiently.

When he means... when he wants to say something, he means it. He is saying there is a way to know things without thinking. There is a way to know things without mind. There is a way to see into reality directly, immediately, without the vehicle of thought. You can be connected with reality without any agent of thinking -- that is what he is saying. He is saying that the mind can completely cease its activity, completely can drop its activity and yet be -- still, a reservoir --

and see into reality. But you will have to experience it, only then you will be able to understand.

Sometimes try just to see. Sitting by the side of a rosebush, just look at the rose flower; don't think, don't even give names. Don't even classify. Don't even say that this is a rose -- because a rose is a rose is a rose; whether you call it rose or something else makes no difference. So don't label it, don't give it a name, don't bring language in. Don't bring any symbol in, because symbol is the method of falsifying reality.

If you say this is a rose, you have already missed. Then you have brought in some past experience of other roses, which are not. Now your eyes are full of roses -- rows of roses. In your life you must have come across many types of roses -- white and black and red; all those roses are there floating in your eyes. Now you are crowded by your past memories. And then, beyond all those memories is this rose which is real. Now the crowd of the unreal is so much you will not be able to reach and touch the real.

When Buddha says drop thinking he means, don't bring the past in. What is the point of bringing it in? This rose is here, you are here. Let it be a deep meeting, a communion, a connection. Melt a little with this rose, let this rose melt a little in you. The rose is ready to share its fragrance, you also share your being, your consciousness, with it.

Let there be a handshake with reality. Let there be a little dance with this rose... dancing in the wind. You also move, be, look, feel, close your eyes, smell, touch, drink. This beautiful phenomenon that is facing you... don't go here and there -- just be with it. No more right and left, just be direct like an arrow moving towards the target. If you bring words, language, you bring society, you bring past, you bring other people.

Tennyson has said something about the rose. Shelley has said something about the rose. Shakespeare has said something about the rose, or Kalidas. Once you bring language, Shakespeare and Kalidas and Bhaubhuti and Shelley and Keats - - they are all standing there. Now you are too full of your own ideas, now you are in a crowd, lost. You will not be able to see the simple truth.

The truth is so simple. Yes, it is just like a rose flower in front of you. It is utterly there. Why go somewhere else? Why not move into this reality? Why go and find past and future? Don't say this rose is beautiful, because this rose needs no compliments from you. Let it be a feeling. This rose does not understand human language, so why puzzle this rose? Why say it is beautiful? Because this rose knows nothing of beauty and nothing of ugliness.

For this rose, life is not divided and split; this rose is not schizophrenic. This rose is simply there, with no idea of what beauty is and what ugliness is. Don't call it beautiful. When you call it beautiful you have brought a concept. The mind has started functioning. Now, you may have a little experience of the rose, but it will not be true -- your mind will be a distortion. You will think of this rose just as a representative of all other roses.

Plato says that every real thing is just a representative of something ideal. Plato says that there with god exists the idea of rose -- that is real. The idea of rose is real and this rose is just a reflection of that idea. This is nonsense, this is really absurd.

This rose exists herenow with god. There is no idea in the mind of god. God has no mind as such. God is without mind. God is not a human being, and god has not been trained by any parents, and god has not been educated by any university. God has not been conditioned. There is no idea in the mind of god -- and this rose is a real rose. God exists with this rose and this rose exists with god, and god has no barrier with this rose, no mind barrier.

But for Plato, the reality is unreal and ideas are real. For Buddha it is just the opposite: the reality is the real and ideas are unreal. If you follow Plato you will become a philosopher. If you follow Buddha you will become a religious man. Religion is not a philosophy, religion is an experience.

So try it. Sometimes allow your no-mind to function. Sometimes push aside all your thinking. Sometimes let reality penetrate you. Sometimes let there be a blessing from reality. Allow it to deliver its message to you. But we go on living in words, and we pay too much attention to the words.

I had a teacher in the university and we used to go for a walk together. After few days I said, 'I will not come. Better I should go alone.'

He said, 'Why?' Because he was so much obsessed with names. Every tree which he would see he had to say to which species it belonged. Every flower -- what it contains, its history. If he would see a rose, he would not see a rose, he would see the whole history of rose: how it came from Iran, in what century, who brought it to India -- it is not an indian flower.

Now, he would never look at the flower, and I would pull him again and again back -- 'This flower is enough. What is the point? Flowers don't have histories, only human beings have. This flower does not bother whether it is in Iran or in India. This flower has no idea of any past, it lives just herenow. It is neither Hindu nor Mohammedan, nor Indian nor Iranian. It is simply there. It is not even a rose!'

But it was difficult for him. Any bird he would see he would say, 'Wait, let me listen. What species of bird is this? From where has it come? Has it come from Siberia? Or from Middle Asia? Or is it a himalayan bird?' After a few days I said, 'You excuse me. You go alone. Because I am not interested from where this bird has come. This bird is here, it is enough. I am not interested in the scientific, historical explanation.'

Explanation, to a few people, is almost a disease. Through their explanations they try to explain away everything. They are obsessed with explanation. They think that if they can name a thing, label a thing, they know it. They are very uneasy unless they can label a thing, know a thing by name, categorize it, pigeonhole it -- unless they do it they are very uncomfortable. It seems as if a certain thing is just offending them -- why are you there without any

classification? Once they have categorized it, pigeon-holed it, put a label on it, then they are at ease. They have known it. They are finished with the thing.  
I have heard:

After the Second World War a german soldier raped a french woman and told her, 'In nine months you will have a son -- you may call him Adolf Hitler.' To which the french woman replied, 'In nine days you will have a rash -- you may call it measles.'

But by calling names, it changes nothing. What you call is absolutely irrelevant. Whatsoever is, is! By your giving it a name it never changes. But for you it changes. Just by giving a name, reality becomes different to you.  
It happened:

A lion and an ass made an agreement to go out hunting together. By and by they came to a cave where many wild goats abode. The lion took up his station at the mouth of the cave and the ass, going within, kicked and brayed and made a mighty fuss to frighten them out. When the lion had caught many of them, the ass came out and asked him if he had not made a noble fight and routed the goats properly.

'Yes indeed,' said the lion. 'And I assure you, you would have frightened me too if I had not known you to be an ass.'

It may make a difference to you by calling names, but it does not make any difference to reality. It may make a difference to you because you live surrounded by your language, concept, verbalization. You immediately go on translating everything into language.  
De-language yourself -- that's what Buddha means. Un-mind yourself, un-wind yourself -- that's what Buddha means. Otherwise you will never know what is true.

MY SIDDHANTA IS TO THINK THE THOUGHT THAT IS UNTHINKABLE.

You cannot think about reality. There is no way to think about it. All thinking is borrowed. No thinking is ever original. All thinking is repetitive, all thinking is mechanical. You can go on chewing and re-chewing the same things again and again and again, but nothing new ever arises out of thinking. Thinking is old, rotten. It is a junk-yard.

You cannot think about reality because reality is every moment original. It is every moment so new that it has never been like that before. It is so absolutely fresh that you will have to know it. There is no other way to know it than knowing it.

The only way to know love is to love. The only way to know swimming is to swim. The only way to know reality is to be real. Mind makes you unreal. Mind makes you too much like thoughts -- mindstuff, words, concepts, theories, philosophies, doctrines, scriptures, isms. Mind does not give you the real thing, it gives you only reflections -- and those reflections are also distorted.

Buddha says attain to a clarity. Just see, just be. And then you will be able to think that thought which is unthinkable. You will be able to have a meeting with reality, a date with god.

THE THOUGHT THAT IS UNTHINKABLE -- only that is worth thinking. All else is just wasting life energy.

TO PRACTISE THE DEED THAT IS NON-DOING.

This is what Lao Tzu calls wu-wei. Action in inaction -- again another paradox. But a siddhanta has to be paradoxical.

TO PRACTISE THE DEED THAT IS NOT DOING...

Ordinarily we know only deeds which we can do. We are surrounded by our doing. We don't know that there are things which are beyond our doing and still are happening. You are born. You have not given birth to yourself, it has simply happened, and it could not happen in a better way. You are breathing -- but you are not breathing as an act; it is happening. You can try to stop it and then you will see you cannot stop it. Even for a few seconds you cannot stop it; you will have to relax, you will have to allow it. Breathing is life. It is happening.

All that is essential is happening, and all that is non-essential, non-existential, is to be done. Of course your shop will not be run if you don't run it. Of course you will not become a prime minister or a president if you don't struggle for it. Nobody has ever become a prime minister without struggling for it; without violence you cannot become a prime minister. You will have to compete -- a throat-cut competition. You will have to be cruel. You will have to be aggressive. You will have to do it, only then it can happen. All that depends on your doing is accidental and all that goes on without you is essential.

Religion's whole concern is the essential, the world of the essential. You are there; not that you have done yourself, you are simply there for no reason. You have not earned it, it is nothing of your doing. It is a benediction, it is a gift. You are there: existence has willed you to be there, it is not your own will.

Watch it, understand it. When such a thing like life -- so precious -- can happen without your doing, then why bother? Then allow more and more the dimension of happening. Drop more and more doing. Do only that which seems needful. Don't be bothered too much with the doing.

That is the meaning of a sannyasin. The householder, the GRUSTHA, is one who is simply possessed by the dimension of doing. He thinks that if he is not going

to do, nothing is going to happen. He is a doer. A sannyasin is one who knows that whether he is going to do it or not, all that is essential is going to continue to happen. Nonessential may disappear, but that is irrelevant -- but the essential will continue.

Love is essential; money is non-essential. To be alive is essential; to live in a big house or not is non-essential. To be fulfilled, contented, is essential; rushing, ambitious, always trying to reach somewhere, trying to perform, trying to prove that you are somebody, is non-essential. People live only in two dimensions: the dimension of the doer and the dimension of the non-doer.

Buddha says:

### TO PRACTISE THE DEED THAT IS NOT DOING...

He says practise that. He says 'practise', because there is no other way to say it. The word 'practise' looks like doing, that's the paradox. He says, 'Do that which cannot be done.' Do that which only happens. Allow, he means -- allow that which happens, allow god to be there. Allow life to be there, allow love to be there. Allow the existence to penetrate you, to infiltrate you. Don't continue to be a doer.

He does not mean don't do anything at all. He says don't emphasize it. Maybe it is needful. You have to clean your room. Without your doing it, it is not going to happen. So do it! -- but don't get obsessed with it. It is just a minor part.

The major part of life, the central part of life, should be like a happening. As the lightning happens in the clouds, so god happens. As rivers go on rushing towards the ocean and dissolve, so love happens. So happens meditation -- it has nothing to do with your doing. Your doing is not essential for it to happen. It can happen when you are sitting and not doing anything. In fact it happens only then, when you are not doing anything and you are sitting. I insist for you to do many things as methods, but the insistence is only this -- that you have to be tired, otherwise you won't sit.

It is as if you tell a child, 'Sit silently in the corner of the room,' and he cannot sit; he is so restless, he is so full of energy. He wants to do this and that and run around. The best way is to tell him to go and have seven rounds -- run around the house seven times, around the block -- then come back. Then without your telling, he will sit silently.

That's the whole point of my insistence to do dynamic, do kundalini, do nataraj -- be spent, so that for a few moments you can allow happening. You will not reach to meditation by doing, you will reach to meditation only by non-doing. And in non-doing will happen the real thing.

The real thing cannot be produced; it always happens. One has to be just sensitive and open and vulnerable. It is very delicate. You cannot grab it. It is very fragile... fragile like a flower. You cannot grab it. If you grab it you will

destroy it. You have to be very soft. It is not hardware, it is software. You have to be really soft, you have to be feminine.

Buddha says:

### PRACTISE THE DEED THAT IS NOT DOING....

That is the message of all the great ones, the really great ones. The greatest realization on this earth has been this: that we are unnecessarily creating too much fuss. That which is to happen is going to happen if we wait. In the right season, the harvest; in the right season, the fruition. In the right season everything happens. If a man can learn only one thing -- how to wait prayerfully -- nothing else is needed. Ecstasy is a PRASAD, a gift of god.

You just try. Practise what Buddha says. At least for one hour you become a non-doer. At least for one hour, deep in the night, sit alone. Don't do anything -- not even chanting a mantra, not even transcendental meditation. Don't do anything. Just sit, lie down, look at the stars. That too should not be hard. Look very softly. Don't focus; remain unfocussed like an unfocussed photograph -- hazy, blurred, not knowing where the boundaries are. Just remain silent in the darkness.

If thoughts come let them come. Don't fight with them either. They will come and they will go -- you just be a watcher. It is none of your business whether they come or they go. Who are you? They come without invitation, they go without pushing. They come and go, it is a constant traffic. You just sit by the side of the road and watch.

When I say watch, don't misinterpret me. Don't make watching an effort. Otherwise people become very stiff and they start watching in a very stiff and tense way. Again they have started doing. What I am saying, or what Buddha is saying is -- be in an attitude of not doing, be lazy.

Just be lazy, and see what happens. You will be amazed. Some day -- just sitting, just sitting, not doing anything -- some day, from some unknown source, a lightning, a benediction. Some day, in some moment, suddenly you are transfigured. Suddenly you see a quiet descending upon you. It is almost physical.

If a real meditator, a person who can relax, sits silently and allows, even somebody who is not a meditator will feel the presence -- that something is happening. You may not be able to figure it out what it is; you may feel strange or a little scared, but if you sit by the side of a meditator....

Now, it is difficult to use the right word, because the word 'meditator' again gives the impression as if he is doing something -- doing meditation. Remember again and again -- language has been developed by non-meditators, so the whole language is, in a subtle way, wrong. It cannot express.

When somebody is sitting there, just sitting there, like a tree, like a rock, not doing anything, it happens: something from the above descends, penetrates his very core of being. A subtle light surrounds him... a glow, a blessing can be felt

around him -- even by those people who don't know what meditation is. Even passing by the side, they will also feel the impact of it. This benediction has been called god.

God is not a person, it is a deep experience when you are not doing anything and existence simply flows in you... the immensity of it, the beauty of it, the grace of it.

You are not doing anything, you are not even expecting anything, you are not waiting for anything. You have no motive. You are just there like a tree standing in the winds, or like a rock just silently sitting by the side of a river. Or like a cloud perched on the hilltop -- just there, no movement of your own.

In that moment you are not a self, in that moment you are a no-self. In that moment you are not a mind, you are a no-mind. In that moment you don't have a center. In that moment you are immense... vastness with no boundaries -- suddenly the contact. Suddenly it is there! Suddenly you are fulfilled, suddenly you are surrounded by some unknown presence. It is tremendous.

That's what Buddha says:

**PRACTISE THE DEED THAT IS NOT DOING; TO SPEAK THE SPEECH THAT IS INEXPRESSIBLE.**

And if you want to say something, say that which cannot be said. Express the inexpressible. What is the point of saying things which can be said? -- anybody knows them, everybody knows them. If you really want to express something, express the inexpressible.

What is the way to express the inexpressible? It can be expressed only through being. Words are too narrow. It can be expressed only by your existence, by your presence -- in your walking, in your sitting, in your eyes, in your gestures, in your touch, in your compassion, in your love. The way you are -- it can be expressed through it.

Buddha talks, but that is not very essential. More essential is his being, that he is there. Through his talking he allows you to be with him. The talking is just persuading you. Because it will be difficult for you to be in silence with a Buddha. He has to talk, because if he is talking you feel that everything is okay, you can listen. If he is not talking how will you listen? You don't know how to listen when nobody is talking. You don't know how to listen to that which cannot be expressed.

But by and by, living around a master, a Buddha, a Jesus, by and by you will start imbibing his spirit. By and by, in spite of you, there will be moments when you will relax, and not only that which he is saying will be reaching into your heart, but that which he IS also will penetrate. And with him the whole dimension of happening opens. That's the meaning of satsanga -- being in the presence of a master.

... AND TO BE TRAINED IN THE DISCIPLINE BEYOND DISCIPLINE.

And Buddha says there is a discipline which is not a discipline. Ordinarily we think about discipline as if somebody else is trying to discipline you. Discipline carries a very ugly connotation -- as if you are being disciplined, as if you are just to obey. The center that is disciplining you is outside you.

Buddha says that is not discipline, that is surrendering to slavery. Be free, no need to be disciplined from any outside source. Become alert, so that inner discipline arises in you. Become responsible, so that whatsoever you do you do with a certain order, a certain cosmos in it; so that your being is not a chaos, so that your being is not in a mess.

So there are two types of discipline: one, that can be forced from the outside. That's what politicians go on doing, priests go on doing, parents go on doing. And there is a discipline that can be provoked in you -- that can be done only by masters. They don't enforce any discipline on you, they make you simply more aware so you can find your own discipline.

People come to me and they ask, 'Why don't you give a certain discipline? What to eat, what not to eat. When to get up in the morning and when to go to bed.' I don't give you any such discipline, because any discipline that comes from outside is destructive.

I give you only one discipline -- what Buddha calls the discipline of the beyond, the discipline of transcendence.

I give you only one discipline and that is of being aware. If you are aware you will get up in the right time. When the body is rested you will get up. When you are aware you will eat only that which is needed, you will eat only that which is least harmful to you and to others. You will eat only that which is not based on violence. But awareness will be the decisive factor.

Otherwise you can be forced to become obedient, but deep down you go on being rebellious. I have heard a Second World War story.

A sergeant and a private were up on a charge of kicking the colonel. When asked for an explanation, the sergeant replied, 'Well, sir, the colonel came round the corner as I was coming from the gym. I only had my plimsoles on, he was in riding boots, and he trod on my toe. I am afraid the pain was so great, sir, that I lashed out -- and before I realized who it was, sir.'

'I see,' said the orderly officer. 'And what about you soldier?'

To which the private replied, 'I saw the sergeant kick the colonel, sir. So I thought to myself, "The war must be over, so I can also kick".'

Whenever somebody enforces a discipline on you, deep down you resent, deep down you are against it. You may surrender to it, but you surrender always reluctantly. And that's how it should be, because the deepest urge in a human being is for freedom, for moksha.

To be free is the search. Down the centuries, for millennia, in many lives, we have been searching how to be free. So whenever somebody comes -- even for your own sake, for your own good -- and enforces something upon you, you resist. It is against human nature, it is against human destiny.

Buddha says there is no need to be obedient to somebody else; you should find your own awareness -- be obedient to it. Be aware! -- that is the only scripture. Be aware! -- that is the only master. Be aware! -- and nothing can ever go wrong. Awareness brings its own discipline like a shadow. And then the discipline is beautiful. Then it is not like a slavery, then it is like a harmony. Then it is not as if enforced, then it is a flowering out of your own being, a blooming.

AND TO BE TRAINED IN THE DISCIPLINE THAT IS BEYOND DISCIPLINE.

People ordinarily seek somebody to tell them what to do -- because they are afraid of their freedom, because they don't know that they can rely on their own sources, because they are not self-confident, because they have always been told what to do by somebody else, so they have become addicted to it. They are searching father-figures for their whole life. Their god is also a father, nothing else. That god is false which is a father. And the search for a father-figure is anti-life.

You should learn how to be free from all father-figures. You should learn how to be yourself. You should learn how to be aware and responsible. Then only you start growing. Maturity is always maturity towards freedom. Immaturity is always a sort of dependence and a fear of freedom.

A child is dependent -- it's okay, it can be understood. He is helpless. But why remain a child your whole life? That is the revolution Buddha brought into the world. He is one of the most rebellious thinkers of the world. He throws you to yourself. It is dangerous, but he takes that risk. And he says that everybody has to take that risk. There is every possibility you may go astray -- but life is risk.

It is better to go astray on your own accord than to reach heaven following somebody else. It is better to be lost forever and be yourself, than to reach paradise as a carbon copy, as an imitator. Then your paradise will be nothing but a prison. And if you have chosen your own hell on your own accord, out of your own freedom, your hell will also be heaven -- because freedom is heaven.

Now here you will see the difference between Christianity and Buddhism. Christianity says Adam was expelled because he disobeyed god. Buddha says obey only yourself, there is no other god to be obeyed. Christianity calls disobedience the original sin, and Buddha calls obedience the original sin. Tremendous is the difference. Buddha is a liberator, Christianity created an imprisonment for the whole humanity.

Buddha's liberation is pure. He teaches you rebellion, but his rebellion is not a political rebellion. He teaches you rebellion with responsibility, with awareness. His rebellion is not a reaction. You can be obedient, you can be disobedient.

What is Buddha saying? Buddha is saying neither be obedient nor be disobedient -- because disobedience is again being conditioned by somebody else. You go on doing something because your father says don't do it, but again he is manipulating you in a negative way. You go on doing something because the society says don't do it, but again the society is determining what you should do. Buddha says rebellion is not reaction. It is neither slavery nor reaction, neither obedience nor disobedience. It is an inner discipline. It is a discipline, it is a tremendous order, but it comes from your inner core. You decide it.

We go on throwing our responsibility on others. It is easier. You can always say that your father said to do it, so you have done it -- you are not responsible. You can always say the leader said to do it, so you have done -- you are not responsible. The whole country was going to do it, was going to war and was killing other countries -- you have done it because you simply obeyed orders, you simply obeyed.

When Adolf Hitler's colleagues were caught after the Second World War, they all confessed before the court that they were not responsible, they were simply obeying orders. Whatsoever order was given they were obeying. If the order was given, 'Kill a million Jews!' they killed. They were simply following orders, they were simply obedient. They were not responsible.

Now look and watch: you may be simply trying to find out someone who says 'do this' so you can throw the responsibility on him. But this is no way -- to throw the responsibility on anybody else. Life is yours and responsibility is yours.

If you understand Buddha, the world will be totally different. Then there cannot be any more Hitlers, then there cannot be any more wars -- because there cannot be any obedience from the outside, and everybody responsible will think on his own. Not that 'Hindus are killing Mohammedans, so I have to kill'; nor 'Mohammedans are burning temples, so I have to burn because I am a Mohammedan.' Each individual should become a light unto himself, and he should decide -- not as a Mohammedan, not as a Christian, not as an Indian, not as a Pakistani; he should decide according to his own consciousness; not according to anything else. This is what Buddha calls the discipline that is beyond discipline.

This is the definition of a religious person: He thinks the thought that is unthinkable; he practises the deed that is not doing; he speaks that which is inexpressible, ineffable; and he practises the discipline that is beyond discipline.

THOSE WHO UNDERSTAND THIS ARE NEAR; THOSE WHO ARE  
CONFUSED ARE FAR.

If these four things are understood, you are close to truth. If you don't understand then you are far away from the truth.

THE WAY IS BEYOND WORDS AND EXPRESSIONS, IS BOUND BY NOTHING EARTHLY. LOSE SIGHT OF IT TO AN INCH OR MISS IT FOR A MOMENT, AND WE ARE AWAY FROM IT FOREVER MORE.

Those who understand it are close.... Now let this be a criterion for you -- you can judge. Let this be a touchstone for your growth. If you feel these four things are happening in your life -- however, in whatsoever quantity... maybe a very small quantity, but if they are happening, then you are on the right track. If you are going away from these four things, you are going away from the way, the dhamma, the tao.

THE WAY IS BEYOND WORDS AND EXPRESSIONS, IS BOUND BY NOTHING EARTHLY.

The ultimate truth is not bound by anything that you can see, that you can touch. It is not dependent on your senses. The ultimate truth is not material, it is immaterial. It is not earthly. It can not be caused by anything. That's why it can never become part of science.

You can mix hydrogen and oxygen and you can cause water to be there. There is no way to create ecstasy that way. There is no way to cause god that way. There is no way to cause truth that way. You can destroy water by separating hydrogen and oxygen, you can create water by mixing hydrogen and oxygen, but there is no way to destroy truth or to cause it. It is uncaused.

It is not a chain of cause and effect. You cannot create it; it is already there. You cannot destroy it, because you are it. It is the very life. You can only do one thing -- either you can close your eyes towards it, either you can forget about it, you can become absolutely oblivious of it, OR you can remember, see, realize.

If you are lost in too much doing, ambition, riches, money, prestige, power, then you will lose track of the truth which is always by the side of you -- just by the corner, just within reach -- but you are keeping your back towards it.

OR you can allow it. If you become a little more meditative and less ambitious, if you become a little more religious and less political, if you become a little more unworldly than worldly, if you start moving more withinwards than without, if you start becoming a little more alert than sleepy, if you come out of your drunk state, if you bring a little light into your being, then... then you will be close, close home. You have never been away. Then your whole life will be transformed, transfigured. Then you will live in a totally different way; a new quality will be there in your life which has nothing to do with your doing, which is a gift, a benediction.

LOSE SIGHT OF IT TO AN INCH, says Buddha, OR MISS IT FOR A MOMENT, AND WE ARE AWAY FROM IT FOREVER MORE.

Look into it for a single moment, come close to it even a single inch, and it is yours, and it has always been yours.

This is the paradox of a siddhanta. This is not a doctrine, this is Buddha's realization. He is simply trying to share his realization with you. He is not propounding a philosophy or a system of thought. He is simply pointing towards the moon, the reality.

Don't look at his pointing fingers, otherwise you will miss; you will become a Buddhist. Look at the moon the finger is pointing to. Forget the finger completely and look at the moon and you will become a Buddha.

This is the problem that humanity has to settle. It is very much easier to become a Christian than to become a Christ, very much easier to become a Buddhist than to become a Buddha, but the reality is known only by becoming a Christ or a Buddha. By becoming a Christian or a Buddhist you are again becoming carbon copies. Don't insult yourself that way. Have a little respect for yourself. Never be a Christian and never be a Buddhist and never be a Hindu. Just be consciousness undefined, unbound, unmotivated. If you can do that much, all else will follow on its own accord.

## **The Discipline of Transcendence, Vol 2**

### **Chapter #10**

#### **Chapter title: A hollow bamboo**

**9 September 1976 am in Buddha Hall**

#### Question 1

CAN ONE LIVE AND FUNCTION IN THE WORLD IN A STATE OF ENLIGHTENMENT OR NO-MIND? IS AN ENLIGHTENED PERSON SELF-SUFFICIENT IN THE WORLD?

THE STATE OF ENLIGHTENMENT is not the state of individuality. There is no person in it. One who is enlightened is enlightened only because he is not; there is nobody to function. Activity continues, but there is nobody to do it. Functioning continues, but there is nobody to function it. Then it continues on its own... just as stars go on moving and the seasons move, and the sun rises, and the moon comes, and the tide, and the seas, and the rivers.

An enlightened person is one with the whole; the whole functions through him. His activity is perfect because he is not there to distort it. He is just like a hollow bamboo -- whatsoever song the whole chooses to sing through him, it is sung. There is nobody to hinder, there is nobody to obstruct.

An enlightened person is an enlightened emptiness... Luminous emptiness. He has disappeared. If you believe in the concept of god, if you use that term, then you can say god functions through him. If you don't like that term, then you can say the whole functions through him. But he is not to function there.

When you function you create anxiety. All your functioning is in some way a sort of conflict with the whole. It is a struggle; there is motive, there is desire, there is ambition. When you are there, all illnesses are there. When you are there, neurosis is there -- the ego is neurotic. It tries to impose its own goals on the whole -- which is impossible. It tries to do that which cannot be done, hence gets more and more frustrated, enters deeper and deeper into hell and misery.

An enlightened person simply allows; whatsoever happens is a happening. It is very difficult to conceive it because it is not of the mind. It is very difficult to understand it because there is no experience. You can understand it only when you have dissolved, when you have become that.

There is no way to understand a Buddha unless you become a Buddha -- because it is such a totally different dimension of existence. We have never tasted of it. It is simply impossible for the mind to conceive, because the mind functions through motive: there has to be a desire, there has to be a goal, there has to be the doer. The mind says if you don't do, how is it going to happen?

But millions of things are happening without anybody doing them. Who is doing the movement of the stars? Is not their functioning absolutely perfect? What is

missing? What is lacking? Who is rushing these rivers to the ocean? Who goes on controlling the tide and the ebb? Who goes on maintaining this infinity, this immenseness? There is nobody. Because there is nobody, that's why it is so beautiful. Because there is nobody, that's why it is so absolutely perfect. If somebody is there, there is a possibility of error. If somebody is there, then there is a possibility of mistakes.

There is nobody -- it is out of emptiness.

The seed goes on sprouting. Each moment is a miracle, because each moment existence comes out of nothingness. Each moment the flower happens out of the blue. Nobody is forcing it, nobody is pulling it up. There is nobody to open the bud; it opens on its own accord. This is what Buddha calls the dhamma, the law, the ultimate law of life.

The enlightened person is no more in any conflict with the ultimate law; he has surrendered. He floats, he flows with the river. He has almost become a wave in the river, he does not exist separately.

#### CAN ONE LIVE AND FUNCTION IN THE WORLD IN A STATE OF ENLIGHTENMENT OR NO-MIND?

Yes, one can function. One has functioned. Buddha lived forty-two years after he became enlightened. Mahavir lived forty years after he became enlightened. They functioned perfectly well. And yet, the beauty is, the grandeur is, that there was nobody doing it.

It is a moment to moment miracle. It is absolutely unbelievable, it is incredible to function out of nothingness, to function out of no-motive, to function out of no-mind. Just to function without having a center, without having a self.

An enlightened person is natural, spontaneous. He has no explanation why he is functioning. He will shrug his shoulders if you ask the question 'Why?' He cannot explain it, he can at the most say, 'It is how it is. It is how it is happening.' He will say, 'I don't know, because there is nobody to know it.' It is a mysterious functioning.

Of course the functioning is going to be totally different than your functioning. Out of your activity, anxiety arises, tension. Out of your activity, fear arises. Fear -- are you going to succeed or not? Tension -- because there is competition, conflict; others are also rushing towards the same goal. Will you be able to become rich? Will you be able to become that which you want? It doesn't seem to be easy.

Mulla Nasrudin was saying to me one day, 'When I was fourteen I decided that I was going to become the richest man in the world, whatsoever the cost.'

Then I asked him, 'Then what happened? You never became the richest man in the world. You may be the poorest. What happened then?'

He said, 'By the time I was twenty-one I thought it is easier to change my mind than to become the richest man in the world. It is easier to change my mind.'

Everybody wants to become the richest man of the world. Everybody wants to be the most powerful man in the world. Everybody wants to be the most strong, beautiful, intelligent, famous in the world. Of course much anxiety is created. In that anxiety you are in a sort of continuous illness, dis-ease, restlessness, a fever, in which you go on, continuously trembling. And every moment there is frustration waiting for you.

Hence people say, 'Man proposes and god disposes.' God has never disposed anything. In your very proposition you are disposing god, hence you get in trouble. Because the nature has its own way, the tao has its own way; it has its own destiny. It is as if a part is trying to go on its own journey, leaving the whole behind. It is not possible -- the part has to go with the whole. The tail has to go with the elephant. If the tail starts going on its own way against the elephant, separate from the elephant, then there is going to be trouble -- the tail will go mad. And actually it will have to drag with the elephant; there is no other way.

So there are only two types of people in the world. One, who have private goals - - they feel they are being dragged; they feel man proposes, god disposes. Then there is another type of people in the world -- very few, rare, far, far and few between, very few -- who have dropped all their propositions. They don't drag, they dance. They dance, because whatsoever god proposes they accept. And they have no private propositions, they don't have any desire of their own.

That's what Jesus says on the cross, that is his last message to the world -- 'Thy kingdom come, Thy will be done'. Just a moment before he has hesitated a little, just a moment before he shouted and said, 'Why have you forsaken me? Why? Why are you showing me all this?'

You cannot complain against Jesus -- that too is natural and human. He was only thirty-three, he was not yet old, he was just young, he had not seen the whole life yet, he had not tasted, he had not lived yet -- and suddenly he finds himself on the Cross, ridiculed, insulted, rejected by his own people. And it is natural that he shouts at god, 'Why have you forsaken me? Why are you showing me all this?' -- human, very human.

But immediately he became aware of it. It must have escaped -- this shouting against god -- in a moment of unawareness. The pain may have been too much, the misery was too much. Death was just close by; he was shocked. But he regained balance. He was going to propose something. He simply said, 'Thy kingdom come, Thy will be done.' He surrendered. He died as Christ.

In a single moment he was no more Jesus, he was Christ. In a single moment he was no more human, he was superhuman. The gap is very small. That's why Buddha says, 'Miss it by a single inch, or by a single moment and you are thrown millions of miles away.' Just a single inch was the difference between these two sentences -- there was not much gap, maybe a single breath. But he was just

ordinary when he shouted against god -- human, weak. Just a moment later on he was reconciled; there was no problem then. If this is the way god wants it to happen, then this is the way it has to happen. He accepted.

A smile must have come to his face, and not only to his face but to his heart also. In that moment he must have expanded. Now there was nothing to shrink, to remain closed. Even death was accepted. When you accept death, you have accepted god. Everybody desires for life. When you accept life you don't accept much. When you accept death you have accepted all.

An enlightened person is one who has not only accepted death, who has really died. He is no more there, the house is absolutely empty. Or he is that emptiness. That emptiness is luminous, full of light. Now he moves hand and hand with god. Now wherever god takes him, to whatsoever land -- uncharted, unmapped -- he runs along, dancing. He is not dragged.

If you are dragged by life, then you must be fighting with it. If you are bored by life, then you must be fighting with it. If you are frustrated by life, you must be fighting with it. These are indications that you are not reconciled to life, that you have not yet become mature enough to surrender; you are childish, you are in a childish tantrum.

A man who is really mature has no will of his own. He says, 'Thy will be done.' It is only immature minds who go on carrying their own will, and of course they suffer. Will brings suffering, will is the way to hell. You bring suffering, you are the way to hell. You create suffering.

Of course, an enlightened person functions totally differently. He himself does not know where he is going, and he is not worried about it either. He does not think about it -- where he is going. He trusts: wherever he is going, it is good. His trust is total and infinite.

He trusts life, you trust yourself. He trusts the whole, you trust a tiny part. He trusts the immense, the infinite, you trust the mediocre human mind. His trust makes him wise, your trust makes you stupid. You doubt the whole and you trust yourself. He has dropped himself and he trusts the whole. He is never to be frustrated, he has no regrets. He never looks back, because whatsoever was, was -- and whatsoever was, was good.

And it is not just only a mind thing. He feels it, his whole existence is radiated with 'yes!' He says 'yes' to life, you go on saying 'no'. No-saying creates ego, yea-saying drops the ego, helps the ego to drop and disappear.

The enlightened person is an absolute, unconditional 'yes'. It is very difficult to understand it unless you have tasted something of it. That is the only way to know about it.

IS AN ENLIGHTENED PERSON SELF-SUFFICIENT IN THE WORLD?

That's why I say you can understand it only if you have known it, if you have become it. Otherwise you will go on asking questions which are irrelevant. For example: IS AN ENLIGHTENED PERSON SELF-SUFFICIENT IN THE WORLD? He has no self, so how can he be self-sufficient? He has no self, so how can he be in any way self-sufficient? I am not saying that he is discontented. I am not saying that he is unsatisfied, and I am not saying that he is not sufficient. I am simply saying that he cannot be self-sufficient because he has no self.

An enlightened person comes to know that independence is impossible, dependence also impossible. The reality is neither dependent nor independent; the reality is interdependent. We exist together. And when I say 'we', the trees are included, the mountains are included, the skies are included. When I say 'we', everything is included, nothing is excluded. We exist together. We are together. Our very being is togetherness. Nobody is self-sufficient.

That's what ordinarily we are trying to become -- self-sufficient. That is our whole struggle -- so that we are no more dependent on anybody. But just think: is it possible to be self-sufficient? And if it is possible for a man to become self-sufficient, will he be alive? He will be dead. Only when you are in your grave are you self-sufficient. Otherwise you will have to breathe -- and you cannot be self-sufficient about it. You will have to take in the breath, the vitality, the PRANA. You will have to wait for the sun to make you warm. You will have to eat the fruit of the trees so their juice becomes your blood. You will need billions of things. How can you be self-sufficient? The very idea is foolish.

But there are people, the so-called saints -- who go on teaching you 'become self-sufficient'. That is an ego trip. It is not possible in the nature of things to be self-sufficient because self is a falsity. Self is just an idea, it has no reality, so how can you create sufficiency around a false idea? Self in itself is non-existential, so how can you create sufficiency around something which does not exist?

The enlightened person is one who looks into life and comes to know that 'I am not, only god is, truth is. Truth is self-sufficient, the whole is self-sufficient. How can I be self-sufficient?' We are linked with everything else, and this linking is really complex. I am not only linked to you, you are not only linked to these trees, you are not only linked to the sun today -- you are linked to ALL the people who have ever lived on the earth. If your parents were not there you would not have been here. If your grandparents were not there you would not have been here. Just go back, go back -- if Adam and Eve were not there you would not have been here.

So not only are we linked with the contemporary existence, we are linked with the whole past -- not only of humanity, but of the whole universe. This is easy to understand -- that we are linked with the whole past -- otherwise how can we be? We are part of a procession, part of a river, an ongoing river. You are also linked with the future. It is a little more difficult because we think that maybe it is right -- we are linked with the past -- but how are we linked with the future?

A river has two banks. It cannot flow with only one bank, otherwise it will never reach the ocean. The other bank may be hidden in deep mist, you may not be able to see it, it may be very far away. You cannot see it -- it is beyond the horizon -- but still you can think that it has to be there. The past is one bank of the river of time, the future is another bank. Without the future the past cannot exist; and without the past and the future the present cannot exist. The present is the river, the past is one bank, the future is another bank.

We are not only linked with the past, we are linked with the future also. You are not only linked with your parents, you are linked with your children also -- children who are not born yet. You are not only one with the past that has been here, but with the future that is going to be here. You are linked with the yesterday and the tomorrow -- otherwise the today cannot exist. It has to exist between yesterday and the tomorrow -- yesterdays and tomorrows. The today is just a middle turn.

If you look that way, then in space we are linked with everything. If the sun dies today we all will die. It is so far; the light takes ten minutes to reach to us. Ten minutes doesn't look such a big time, but for light to travel that much it is really big, because the light travels so fast -- one hundred and eighty-six thousand miles per second.

The sun is ten minutes away. But if it dies, suddenly you will see these trees dying, suddenly you will see yourself shrinking and dying. Suddenly you will see the whole beauty disappears from the earth, because the whole warmth disappears from the earth. Warmth is life. The very throb of the heart is connected with the sun. But the scientists say the sun itself is connected to some source of light, yet not discovered. Somewhere at the very center of the whole existence there must be a source the sun is connected with.

Everything is connected. Have you watched a spider's web? Just touch it anywhere and the whole web trembles. Exactly that way is life. Touch it anywhere... touch a leaf of grass and you have touched all the stars, because everything is so interconnected. There are no boundaries -- we are not islands, we are a continent. Nothing defines you. All definitions are manmade. All definitions are just like the fence around your house -- it does not divide the earth. All boundaries are like lines on the map -- it does not divide the earth, it does not divide the ocean, it does not divide the sky. It is only on the map.

An enlightened person is one who has dropped all demarcations; who is not a Christian, who is not a Hindu, who is not a Mohammedan, who is not a Buddhist, who is not a communist, who is not a fascist, who is not man, who is not woman, who is not young, who is not old -- who has dropped all lines of demarcation, who lives without definition. To live without definition is to live infinitely, because all definition is a finitude. To define means to make finite.

An enlightened person is indefinable, infinite. He has no lines.

Somebody asked Bokuju, a zen master, 'Master, you say everything is one. Then is a dog also a Buddha?' That is a zen way of asking, 'Is a dog also god?' Bokuju

did not answer verbally; he jumped on his fours and started barking. He was a Buddha, an enlightened being. He simply showed that, 'Yes. Look -- here is a dog barking, and here is a Buddha too.' A dog is nothing but god in reverse. Just read it backwards; that is the only difference.

Everything is divine and everything is one.

The enlightened person is not self-sufficient. He is sufficient, certainly -- but not self-sufficient. Sufficient because there is no problem for him -- the whole is there available for him. The whole goes on supplying him even without asking. The whole takes care. He has dissolved into the whole; now the whole is responsible. The whole takes care of him. He is protected by the whole, he is sheltered by the whole. He is at home in the whole. Whatsoever happens is welcome, because it is happening through the whole. How can it be wrong? 'Thy will be done, Thy kingdom come.' He is just a zero.

So I cannot say he is self-sufficient. He is tremendously sufficient, but not self-sufficient. His sufficiency comes not from his self, his sufficiency comes because he has dropped his self. He is sufficient because he is with the whole -- now how can he lack anything? It is impossible to lack anything. The sun is with him, the moon is with him, the trees, the rivers, the oceans -- he is no more poor.

An enlightened person is the richest person possible, but his richness comes from surrender, not from fight. He does not... he has not any conflict with the whole. He has fallen in harmony, he is in a harmonia.

## Question 2

LISTENING TO YOU TODAY I BECAME A CHILD. I WANTED TO CALL OUT, 'BUT I AM ONLY THREE,' AS I HAD DONE ONCE, YEARS AGO AT A DANCING CLASS. WHAT TO DO?

The question is from Parijat. This too is a dance. Listening to me, you are in a subtle dance. Being with me, you are in a dance with me. It can happen. If you are really in a dance, your age can disappear. You can again become a child, you can regain that perceptivity that was yours when you were a child. You can regain that clarity that was yours when you were a child. You can come again close to god.

A child is very close to god because he is very close to nature. A child is yet uncivilized, he is yet a primitive. A child is more close to animals than the so-called human beings. A child still lives through innocence and not through knowledge.

That is my whole effort, Parijat. That is what I am trying to do: to destroy -- to destroy all that has become a blockage on you and on your childhood. Yes, that's what I am doing. I would like you to have another childhood. I would like you to enter into your innocence again, to gain that primal innocence, to be reborn.

Nicodemus asked Jesus, 'What should I do, master, to know the truth?'

Jesus looked at him and said, 'You will have to be reborn. As you are you cannot make any contact. You carry too many obstacles, you carry too many blocks. You will have to become a child again.'

Once Jesus was standing in a market place, a crowd had gathered, and somebody asked, 'Master, you continuously talk about the kingdom of god, but you never say to us who will be capable to enter into that kingdom. Who will be the worthy ones?' Jesus looked around. A small child was also there in the crowd. He took him up onto his shoulders and said, 'Whosoever is like this child. Only those who are like children will be able to enter into the kingdom of god.'

There was one childhood which you have lost -- nothing to be worried about; it is natural. It had to be lost. It is just in the natural course of things. That childhood was too unconscious; you cannot carry it forever. It had to collapse and disappear. It was like the first teeth -- they are too soft. They will not be able to help for your whole life. They have to drop and give way for stronger teeth. The first childhood is just like first teeth. They have disappeared, they are no more there, and you are living without teeth -- without your childhood -- hence the misery. You will have to regain your childhood again, you will have to grow your childhood again. And this childhood will be very strong, tremendously strong. Because now it will be something conscious, it will be something that you have grown to.

The first childhood was simply a gift of heaven, the second childhood will be more yours. It will be more deep-rooted. The first childhood was lost because it was unconscious, and the more you became conscious it disappeared. The second childhood has to be conscious, then there will be no problem. Then it can be with you for eternity.

Again and again you come sometimes to a moment when you can hear the birds more clearly -- again as you used to hear in your childhood; when you can see the flowers more clearly -- they become psychedelic, more colourful. You can see the trees and their green. It is so strong it hurts! It goes penetrating into the heart. Everything becomes very intense when you are a child. It was intense one day. Remember yourself running on the beach, collecting seashells, or running after butterflies in a garden. Remember again how things were totally different, how life was more colourful, how everything was a miracle and a surprise. How everything was simply amazing, how everything was just unbelievably beautiful. How everything used to catch your attention, how everything used to create a romance in you. And how you were full of energy, radiant, bubbling, joyous. How life was a totally different dimension. How you were delighted in small things, in meaningless things. How you were playful, how everything was a question mark, a mystery.

The same can happen again, should happen again. That's what all religion is about -- to give you a second childhood. In India we call that man who attains to

the second childhood, dwij, twice-born. He is born again -- not physically, psychologically. The first birth is out of your parents, the second birth is out of your master. The first birth is only of the body, the second birth is of the soul.

Says Parijat, LISTENING TO YOU TODAY I BECAME A CHILD...

Blessed you are -- now don't lose it. In the beginning it will be very fragile. It will come like a breeze and will be gone. It will be there dancing around you for a moment, and the next moment it is not there. It will be there like a window opening and closing. It will be there very fragile, very vulnerable. Allow it more and more, enjoy it more and more. Cooperate with it more and more. Wait for it more and more, pray for it more and more -- and it will be coming more and more. Soon it will be like a strong wind. Soon it will not be just a glimpse, it will become more real, more solid.

In fact, when your second childhood becomes real, it has such a solidity that no matter can have that solidity. It is the most solid thing in existence. When it becomes solid, when it is always there -- asleep it is there, awake it is there, eating, talking, sitting in silence it is there, walking in the market place it is there -- when you are surrounded by it... Even when you are too much active, it is always there in the background.

Whenever you are inactive it comes to the fore, whenever you are too much active it goes into the background -- but it goes on murmuring. Sometimes it is a distant murmur of a waterfall, sometimes it is a very wild uproar, but it remains always.

The first glimpse has happened, the first ray has entered. Now follow it, now catch hold of this ray. It will be your first connection with innocence. Don't be frightened by it, because to get frightened is very easy. To think oneself a child again, one becomes frightened. What is happening? Because in our so-called world, so-called society and culture, all over the world, the child is not respected. The child is not thought to be real, the child is thought to be just a growing state. The child is thought to be just as a passage towards real life. The real life is when the childhood has disappeared -- that's what we have been taught. The childhood is nothing but a preparation. Go to the school, to the college, to the university; get prepared, get ready -- then begins the real life. So childhood is just like a preface, it is not the real book. That's what we have been taught.

So again when you feel childhood raising its head, one can become scared. What is happening? Am I losing my memory? Am I losing my learning? Am I losing my adulthood? Am I losing all that I have learned with such cost, with such difficulties, with such hard work? -- am I relapsing back? regressing?

If you ask a freudian analyst, he will say, 'Parijat, you are regressing. Beware, don't allow this. Otherwise all you have gained with such effort will be lost.' But I will tell you, you are not regressing. This is not the same childhood that you have lost; this is something absolutely new. It resembles the childhood, but it is

something absolutely new. It is a new childhood, a second childhood, it is a rebirth. So don't get scared, don't start feeling that something is wrong.

It happened to another woman... and it can happen to women more easily than to men, because women are still a little more uncivilized than men. They are closer to nature still. Because this whole society is man-oriented, women have been left behind. In a way this is very fortunate. Women are still more wild. That's why they can scream and get angry and cry and weep and tears can flow from their eyes. Man has become very frozen; women are still more fluid, liquid. So it is easier for women to enter the second childhood than for men. Men will have to make a little more arduous effort.

To another woman it happened. She was very old, almost seventy. She became very much afraid. She came to me and she said, 'What is happening? I feel like a child. Not only that -- I feel like behaving like a child, laughing like a child, talking like a child. Not only that -- I would like to tease people.' A seventy-year-old woman wants to tease people like a small child. She was afraid, naturally so. I said, 'You don't be worried. You start playing with children.' She said, 'What? Start playing with children? You really mean so?' I said, 'Yes.'

And she was really a good woman, a rare woman. She started playing with children -- Siddhartha and Purva, and small sannyasins became her friends. And even others were puzzled and surprised. And even others felt something tremendously beautiful happening. She used to play in the ashram with small children; small children of the labourers who worked for the Buddha Hall, with them also she became friends. It was a rare phenomenon. She accepted it and something started growing in her.

When she left, she again came and said, 'Now, I am going to be in trouble. Osho, you have put me in trouble. I have enjoyed it so much. For the first time in my life there has been something significant. But how am I going to protect it in the West? People will simply put me in a madhouse. Here it is okay. Here you are, and here sannyasins are accepting, and they think that when Osho has said, then everything is okay. But who will protect me there? And I don't want to lose this dimension that has opened, I don't want to close this door. My whole life has been a wastage. These few days I have again become a child, I have loved to be, I have become so grateful to be -- a benediction has happened.'

The same is possible for Parijat. She has a very soft heart. Let this first ray become more and more strong. Move with it, dance with it. Start singing again, start playing again. Even if people think it is mad, don't be bothered about those people. Because they have always been thinking that way. They thought St. Francis was mad because he had become like a child. They thought Jesus was mad, they thought Buddha was mad. They have always been thinking in those terms.

In fact, they have lost all contact with nature. They are dead people. Whenever they see somewhere some radiance, some life arising, they start feeling humiliated. They cannot believe it -- that it is possible. Because it has not

happened to them, how can it happen to somebody else? 'How do you dare? It has not happened to me, how can it happen to you? Impossible! You must be imagining, or you must be in some psychological trouble.'

Don't be bothered with these people. This society is mad. In this society every sane person is thought to be mad. He looks mad. It is a society of blind people. Suddenly your eyes open and you start talking about light, and all the blind people gather together and they say, 'What nonsense. This man has gone mad. Light does not exist. It is written in our scriptures that light does not exist. Our prophets have proved it, our philosophers have argued about it -- light does not exist. There is no god, there is no possibility of a second childhood.' They will deny.

In fact, while they are denying, they are simply protecting themselves. They are afraid. If this is true, then it will create a restlessness in them, a discontent -- a divine discontent. And they are afraid of that discontent, because that will change their whole life, their whole style. It will destroy their past. For that they don't have courage enough. For that they are not brave enough. For that they will have to lose many conveniences, much comfort, a settled life, security -- no, they don't want to go that far.

It is better to say 'god is dead'. It is better to say 'god never existed'. It is better to say that people who talk about god are just poets, dreamers, day-dreamers; people who talk about samadhi, ecstasy, meditation, are just navel-gazers, escapists. It is better to condemn these people. That is very protective. Then you can avoid the venture of the unknown.

People are cowards; don't be worried about them. Go on your way, go on your way dancing. Remember only one thing: whatsoever feels good is good, whatsoever feels beautiful is beautiful, and whatsoever makes you joyful, gay, delighted, is truth. Let that be your only criterion. Don't be bothered by others' opinions. Let this be your only touchstone -- whatsoever makes you happy is bound to be true. Ananda -- bliss -- is the only criterion of truth.

So, Parijat, if you feel good and happy, then don't be worried.

LISTENING TO YOU TODAY, I BECAME A CHILD. I WANTED TO CALL OUT 'BUT I AM ONLY THREE.'

Shout it to the trees, shout it to the world, shout it to the stars, that 'I am only three' -- and be. Three is exactly the age when a child dies, nearabout three. The child loses all contact with nature and becomes part of the society. It is the time, the boundary line which he crosses, loses all contact with his own being, becomes a member of the society. Up to then he was just like animals and trees and rocks. Then he is a citizen, then he starts learning manners, language, etiquette. Then, by and by, he is growing out of childhood, going farther and farther away from god.

So if it has happened and you remember that 'I am three', be, be that age, and soon you will start going even deeper. You will be two, you will be one. One day you will suddenly see you are being born, passing through the birth canal, and one day you will see you are in the womb, surrounded by your mother's warmth.

And at that moment first satori happens, first glimpse of samadhi. Because when you are in the womb there is no worry, no responsibility. You don't breathe even, the mother does that for you. When you are in a womb you are tremendously in surrender. In the womb there is no doubt, all is trust. In the womb the child knows no mind, he is simply there without any self.

The first glimpse of enlightenment comes when one has entered again into the womb, one has come to recognize that one is again in the womb -- this whole universe becomes a womb. It is a womb. The whole universe becomes your mother. The whole universe becomes suddenly warm, it is not cold. It is loving. You are not in a strange world, you are at home. You are not an outsider, you are an insider. The first satori happens when you are again back in the womb of your mother.

So, Parijat, go backwards. And this going backwards is not really going backwards, it is going forwards. Because you don't have any other language, that's why 'childhood', 'birth', 'womb', have to be used.

Freud had a very uncanny, intuitive sense of recognizing a few things about which he was not even convinced. Sometimes he was against them, because he was not a religious person. But he had a very intuitive sense of recognizing things. Howsoever vaguely, but he recognized many things.

One of his great insights was this: that religion is a search for the womb, and a religious person is one who wants again to be a child in the mother's womb. Exactly it is so. He was talking about it in a negative way, he was condemning it. But it is exactly so. Then the circle is complete. You have come to the womb again; now the womb is the whole universe. Now your whole life has become circular, complete -- empty and complete, nothing and all.

### Question 3

YOU HAVE SPOKEN OF SEX, LOVE AND COMPASSION. I KNOW WHAT SEX WITHOUT LOVE IS, AND I HAVE KNOWN ROMANTIC LOVE BASED ON UNFULFILLED DESIRES. BUT WHAT IS REAL LOVE WITHOUT SEX? WHAT IS COMPASSION?

Man has three layers: the body, the mind and the soul. So whatsoever you do, you can do in three ways. Either it can be just from the body, or it can be from the mind, or it can be from the soul. Whatsoever you do, any act of yours, can have three qualities. Sex is love through the body; romantic love is sex through the mind; compassion is through the soul. But the energy is the same. Moving in a deeper way, its quality changes, but the energy is the same.

If you live your love life only through the body, you live a very poor love life, because you live very superficially. Sex, just of the body, is not even sex -- it becomes sexuality. It becomes pornographic, it becomes a little obscene, it becomes a little brutal, ugly, because it has no depth in it. Then it is just a physical release of the energy. Maybe it helps you to become a little less tense, but just to become a little more relaxed you are losing tremendous energy, tremendously valuable energy.

If it can become love you will not be losing it. In the same act you will be gaining also. On the physical level there is only loss -- sex is simply a loss of energy. Sex is a safety valve in the body: when the energy is too much and you don't know what to do with it, you throw it out. You feel relaxed because you are emptied of energy. A sort of rest comes, because the restless energy is thrown out -- but you are poorer than before, you are emptier than before.

And again and again this will happen. Then your whole life will become just a routine of collecting energy by food, by breathing, by exercise, and then throwing it away. This looks absurd. First eat, breathe, exercise, create energy, and then you are worried what to do with it -- then throw it. This is meaningless, absurd.

So sex becomes very soon meaningless. And a person who has known only sex of the body, and has not known the deeper dimension of love, becomes mechanical. His sex is just a repetition of the same act again and again and again.

Prem Chinmaya has sent me a beautiful joke.

There was this farmer and he was having a lot of trouble with his hens. He read an advertisement in a newspaper for a Super-cock: 'Five hundred dollars: we guarantee to double the fertility of your chickens.'

Five hundred dollars is five hundred dollars, and so it took the farmer a couple of weeks to reckon that it was worth it. Finally, a week after he sent his cheque off, a truck arrived, the back doors were swung open, and the driver pulled out a large case with 'Super-cock' written all over it in red, white and blue. No sooner had the farmer opened the case than out sprang Super-cock.

'Where is the hen house?' cried Super-cock. Amazed, the farmer pointed up some steps. Super-cock immediately ran over and up the steps and disappeared into the hen-house. Fifteen minutes later Super-cock emerged, victorious.

The farmer said, 'That was fantastic, I have never seen anything like it before in my life. You just sit down here and eat your fill of this grain.'

'No, no. Do you have any ducks? I love ducks also,' said the Super-cock. The farmer tried to get Super-cock to rest, as he knew how easily these new strains of cock became exhausted, and he had, after all, cost him five hundred dollars. Ten minutes later Super-cock returned from the stream where the farmer had reluctantly told him that the ducks were.

Now the farmer was really angry at Super-cock and told him that he really had to rest or he would kill himself. 'You must have some turkeys? Which way is it to

the turkeys?' cried the Super-cock. The farmer was so exasperated that he threw his arms in the air and walked off. Out of the corner of his eye he saw Super-cock strutting off in the direction of the turkey-house.

An hour later he happened to look up in the sky and saw buzzards wheeling over his nearby field. Cursing and swearing under his breath, he walked over to where he could now see, sure enough, his five hundred dollar Super-cock dead in the field -- on his back with his feet raised in the air. Just as he was just about to pick Super-cock up by the legs, Super-cock opened one eye and said, whispering, 'Go away, go away. They are getting nearer.'

A man who lives a life of physical sex is nothing but a Super-cock. He lives and dies just doing one thing, and all else is centered on that one thing. And it is futile, and it is not nourishing. Sex is not nourishing, it is destructive. Unless it becomes love it has no creative energy in it.

YOU HAVE SPOKEN OF SEX, LOVE AND COMPASSION. I KNOW WHAT SEX WITHOUT LOVE IS....

It is good that you recognize that you know what sex without love is. There are many people, millions of them, who will not recognize that, who will not even accept this -- they go on thinking and believing that they love. This is good -- this awareness is good; then possibilities open. Because once you recognize that you have touched only one layer of your being, then the second layer can be opened, penetrated.

If you say that no, you know whatsoever there is to love, then it is very difficult to help you. So, good, the questioner is aware.... I KNOW WHAT SEX WITHOUT LOVE IS. It is miserable. It simply gives you a mechanical release. You can become addicted to it: you don't enjoy it then, but you will miss it. If you don't go into it you will feel restless, if you go into it there is nothing in it.

That is what is happening in the West. People are going beyond sex -- not towards love, not towards compassion -- because that beyond is within; people are going beyond sex in a negative way -- sex is becoming absurd. They are finished with it. They are searching something else. That's why drugs have become so important. Sex is finished -- that was the oldest drug, the natural LSD. Now it is finished, and people don't know what to do now. The natural drug is no more appealing, they have had enough of it. So chemicals, LSD, marijuana, psilocybin and other things are becoming more important.

In the West it is impossible now to prevent people from drugs. Unless sex starts becoming deeper and is transformed into love, there is no way: people will have to go towards drugs, helplessly. Even if they are reluctant they will have to go, because the old drug of sex is finished. It is not finished because it was futile, it is finished because people lived only on the superficial level. They never penetrated into the mystery of it.

At the most people know something about what they call romantic love -- that too is not love; that is repressed sex. When you don't have the possibility of making a sexual contact, that repressed energy becomes romance. Then that repressed energy starts becoming cerebral, it starts moving into the head. When sex moves from the genital organs towards the head, it becomes romance. Romantic love is not really love, it is pseudo, it is a false coin. It is again the same sex but the opportunity was not there.

In the past ages people lived very much in the romantic love because sex was not so easy. It was very difficult, the society created so many obstacles. Sex was so difficult that people had to repress it. That repressed energy would start moving into their heads -- would become poetry, painting and romance, and they would have dreams, beautiful dreams.

Now that has disappeared, particularly in the West. In the East it is still there. In the West it has disappeared because sex has become available. Thanks to Freud there has been a great revolution in the West. The revolution has dropped all those barriers and inhibitions and repression upon sex energy. Now sex is easily available, there is no problem about it.

It is so much available, more than you need -- that has created a problem. Romantic love has disappeared. Now in the West no romantic poetry is being written. Who will write romantic poetry? Sex is so easily available in the market, who will think about it? There is no need to think about it.

Romantic love is the other side of the physical sex, the repressed side. It is not love. Both are ill. What you call sex, sexuality, and romantic love -- both are ill states of affairs. When body and mind meet, there is love. Love is healthy. In sexuality only body is there, in romantic love only head is there. Both are partial. In love, body and mind meet: you become a unity, more of a unity. You love the person and sex comes just as a shadow to it. It is not vice versa. You love the person so much, your energies meet with the person so deeply, you feel so good by the other's presence, the other's presence is so fulfilling -- it completes you. Love comes as a shadow to it.

Sex is not the center, love is the center; sex becomes the periphery. Yes, sometimes you would like to meet on the physical plane also, but there is no hankering for it. It is not an obsession, it is just a sharing of energy. The basic thing is deep. The periphery is good. With the center, the periphery is good; without the center, it becomes sexuality. Without the periphery, if it is only in the center, it becomes romantic love. When the periphery and the center are both together, there is a togetherness of body and mind. It is not only that you desire the other's body, but you desire the other's being -- then there is love. Love is healthy.

Sexuality and romantic love are ill, unhealthy. They are a sort of neurosis, because they create a split in you. Love is a harmony. It is not only the body of the other, but his very being, his very presence that is loved. You don't use the

other person as a means for release. You love the person. He is not, or she is not, a means, but an end unto herself or unto himself. Love is healthy.

And there is another depth still left, which I call compassion. When body, mind and soul meet, then you have become a great unity. You have become a trinity. You have become trimurti. Then all that is in you, from the most superficial to the deepest depth, is in a meeting. Your soul also is part of your love. Of course, compassion is possible only through deep meditation.

Sexuality is possible without any understanding, without any meditation. Love is possible only with understanding. Compassion is possible only with understanding and meditation, understanding and awareness. Not only do you understand and respect the other person, but you have come to your deepest core of being. Seeing your own deepest core, you have become capable of seeing the deepest core in the other also. Now the other does not exist as a body or a mind; the other exists as a soul. And souls are not separate. Your soul and my soul are one.

When two bodies meet, they are separate. When two body-minds meet, their boundaries are overlapping. When two souls meet, they are one. Compassion is the highest form of love. It is possible only for a Buddha, or a Christ, or a Krishna to have compassion.

But love is possible for many. A little more understanding of life, a little more watchfulness about life, will help many to become lovers. But if you are completely unconscious then you have to live the rotten life of sex. In compassion, the energy is purest; love completely has become of the depth. In fact in compassion love is no more a relationship, it has become a state.

When you are in sexuality you don't bother much to whom you are making love -- any body will do. You just need a woman or a man, any body will do. You just need the other's body. In love, any body won't do, anybody's body won't do. You need a person who is in deep love with you, who has a certain affinity and harmony with you, in whose presence your heart starts singing, a deep bell starts ringing... in whose presence you feel a blessing. Then only is it possible for you to make love to the other person. To make love is possible only if the meeting -- the inner meeting -- has happened. Otherwise it is simply impossible to think, even to imagine that you are making love to a person you don't love.

In the state of compassion, sex completely disappears. In the state of love, sex remains but becomes secondary. In the state of sexuality, sex is the only thing and the primary thing. In the second state -- of love -- sex is secondary, follows like a shadow. The flame is there and sex follows like smoke. In the first stage of sex, there is only smoke, there is no flame; the fuel is too wet for flame. There is only smoke and smoke and smoke. In the second state there is flame but still smoke is there, surrounding the flame. The flame is clouded by the smoke. In the third state of compassion there is only flame, no smoke -- it is a smokeless flame. Purity has attained absolutely.

You can make sex to as many people as you want because there is no discrimination. It is animalistic. In the state of love you discriminate. Love is very individualistic, it is very choosy. In the state of compassion all individuality has disappeared; there is universality. You are simply compassion, you are simply love. Love goes on falling, overflowing. Whosoever comes close to you is fulfilled. Whosoever dares to come close to you is inflamed, carries a new glow.

In compassion it is not a question between you and the other. You are not there, neither is the other -- only one energy, one tremendous energy of existence, dancing. It is NATARAJ, the dancing Shiva. The energy is in love with itself. It is tremendously ecstatic and happy. It is elated for no reason at all, it is extravagant. It has so much that it goes on pouring. It is a play.

Sex is like work; you are too much worried about it. You want to do it, you want to finish it somehow. It is like a burden on you. Love is not like a burden, it is enjoyment. You cherish it, you taste it -- as a connoisseur tastes the wine. There is no hurry. There is no hurry to finish it, you would like to linger in it. You are slow, unhurried, patient.

Sex is momentary, love has a longer period for it -- it lingers slowly. Compassion is eternal, it is timeless. Whether somebody is there or not is not the question then. A man of compassion has compassion. Buddha sitting under his bodhi tree is as loving as when he is surrounded by his sannyasins. When he is moving in the crowd he is as loving as when he is alone. Now love is a state.

If you want to change from sex towards love, try to understand your sexuality. Watch it, watch the mechanicalness of it. See the futility, see the whole absurdity of it -- it is not leading you anywhere. Become a little more refined, become a little more subtle. Look not for the body, but somebody's being. Watch, explore. Sooner or later you will find somebody who fits with you.

It can happen in the first sight even, because when energies fit, they fit. If they don't fit, they don't fit. You can struggle your whole life -- they will not fit. If they fit they fit immediately. Marriage has made love disappear badly, marriage has made love disappear from the earth. Because for other considerations marriage is arranged -- money, finance, family, prestige, astrology -- all absurd. They have nothing to do with the heart of the two persons who are going to be married.

So marriage is almost always a failure; only in rare accidents it is not so -- but they are accidents, exceptions. They cannot be counted. Marriage is always on the rocks, because it is for wrong reasons. Only love can become the foundation of a real marriage, there is no other way. Because there is no other way to find that your wave length is exactly the same as the other's, that you vibrate in the same way as the other. There is no other way to find it out.

Astrology is not helpful, neither somebody's prestige, family. No, nothing is important. Only one thing is important -- that two persons together vibrate in such a way that their vibrations become a pattern, a harmonious pattern. Only vibe can decide.

In a better world people will be allowed to move and mingle and meet as many people as possible so they can find really somebody who gets into them and they get into him, or into her -- somebody who has the same quality which fits and makes you complete and fulfills you.

Love is possible. If the society is a little more healthy and less perverted, love is possible. In a good healthy society, love should be natural. In a perverted society -- the society in which we live and the whole world lives -- love has become impossible; only sex has remained possible. But compassion will become possible only if you make all efforts to become meditative, otherwise not.

The last stage of compassion I call holy. The first stage I call unhealthy, ill; the second stage I call healthy, normal -- society can attain to the second stage. Only when society hinders with the individual life and tries to manipulate the individual and dominate it, the first stage happens.

The third stage I call holy because it consists of the whole. That is possible only if you make individual efforts. Meditation will lead you to compassion. Buddha has said: If you meditate, compassion will arise automatically.

#### Question 4

OSHO, I HEAR WHAT YOU ARE SAYING, BUT EVERYTHING IN ME IS SAYING NO, NO, NO. I WANT TO LEAVE. I WANT TO GO HOME. YOGANANDA.

Yogananda, you are a fool. You have come home. Where else do you want to go? It happened:

Once a drunkard came back to his home in the deep mid-night.

He was so drunk that he could not recognize his home. He knocked on the door. His old mother opened the door and said, 'Come in.'

But he said, 'Old woman, I have knocked only just to ask -- where is my home? Just tell me. I remember faintly -- my home exists somewhere in this neighbourhood. The road seems to be familiar.

The woman said, 'What are you talking? You fool! Come in! This is your home!'

Yogananda, the same is my answer to you. You have come home. To whom are you saying no, no, no? Say yes -- and enter.

## **The Discipline of Transcendence, Vol 2**

### **Chapter #11**

#### **Chapter title: Spiritual enlightenment**

**10 September 1976 am in Buddha Hall**

THE BUDDHA SAID:

LOOK UP TO HEAVEN AND DOWN ON EARTH AND THEY WILL REMIND YOU OF THEIR IMPERMANENCY.

LOOK ABOUT THE WORLD AND IT WILL REMIND YOU OF ITS IMPERMANENCY. BUT WHEN YOU GAIN SPIRITUAL ENLIGHTENMENT YOU SHALL THEN FIND WISDOM.

THE KNOWLEDGE THUS ATTAINED LEADS YOU ANON TO THE WAY.

THE BUDDHA SAID:

YOU SHOULD THINK OF THE FOUR ELEMENTS OF WHICH THE BODY IS COMPOSED. EACH OF THEM HAS ITS OWN NAME AND THERE IS NO SUCH THING THERE KNOWN AS EGO. AS THERE IS REALLY NO EGO, IT IS LIKE UNTO A MIRAGE.

I AM REMINDED OF THE FATEFUL DAY of twenty-first March, 1953. For many lives I had been working -- working upon myself, struggling, doing whatsoever can be done -- and nothing was happening.

Now I understand why nothing was happening. The very effort was the barrier, the very ladder was preventing, the very urge to seek was the obstacle. Not that one can reach without seeking. Seeking is needed, but then comes a point when seeking has to be dropped. The boat is needed to cross the river but then comes a moment when you have to get out of the boat and forget all about it and leave it behind. Effort is needed, without effort nothing is possible. And also only with effort, nothing is possible.

Just before twenty-first March, 1953, seven days before, I stopped working on myself. A moment comes when you see the whole futility of effort. You have done all that you can do and nothing is happening. You have done all that is humanly possible. Then what else can you do? In sheer helplessness one drops all search.

And the day the search stopped, the day I was not seeking for something, the day I was not expecting something to happen, it started happening. A new energy arose -- out of nowhere. It was not coming from any source. It was coming from nowhere and everywhere. It was in the trees and in the rocks and the sky and the sun and the air -- it was everywhere. And I was seeking so hard, and I was thinking it is very far away. And it was so near and so close.

Just because I was seeking I had become incapable of seeing the near. Seeking is always for the far, seeking is always for the distant -- and it was not distant. I had

become far-sighted, I had lost the near-sightedness. The eyes had become focussed on the far away, the horizon, and they had lost the quality to see that which is just close, surrounding you.

The day effort ceased, I also ceased. Because you cannot exist without effort, and you cannot exist without desire, and you cannot exist without striving.

The phenomenon of the ego, of the self, is not a thing, it is a process. It is not a substance sitting there inside you; you have to create it each moment. It is like pedalling bicycle. If you pedal it goes on and on, if you don't pedal it stops. It may go a little because of the past momentum, but the moment you stop pedalling, in fact the bicycle starts stopping. It has no more energy, no more power to go anywhere. It is going to fall and collapse.

The ego exists because we go on pedalling desire, because we go on striving to get something, because we go on jumping ahead of ourselves. That is the very phenomenon of the ego -- the jump ahead of yourself, the jump in the future, the jump in the tomorrow. The jump in the non-existential creates the ego. Because it comes out of the non-existential it is like a mirage. It consists only of desire and nothing else. It consists only of thirst and nothing else.

The ego is not in the present, it is in the future. If you are in the future, then ego seems to be very substantial. If you are in the present the ego is a mirage, it starts disappearing.

The day I stopped seeking... and it is not right to say that I stopped seeking, better will be to say the day seeking stopped. Let me repeat it: the better way to say it is the day the seeking stopped. Because if I stop it then I am there again. Now stopping becomes my effort, now stopping becomes my desire, and desire goes on existing in a very subtle way.

You cannot stop desire; you can only understand it. In the very understanding is the stopping of it. Remember, nobody can stop desiring, and the reality happens only when desire stops.

So this is the dilemma. What to do? Desire is there and Buddhas go on saying desire has to be stopped, and they go on saying in the next breath that you cannot stop desire. So what to do? You put people in a dilemma. They are in desire, certainly. You say it has to be stopped -- okay. And then you say it cannot be stopped. Then what is to be done?

The desire has to be understood. You can understand it, you can just see the futility of it. A direct perception is needed, an immediate penetration is needed. Look into desire, just see what it is, and you will see the falsity of it, and you will see it is non-existential. And desire drops and something drops simultaneously within you.

Desire and the ego exist in cooperation, they coordinate. The ego cannot exist without desire, the desire cannot exist without the ego. Desire is projected ego, ego is introjected desire. They are together, two aspects of one phenomenon.

The day desiring stopped, I felt very hopeless and helpless. No hope because no future. Nothing to hope because all hoping has proved futile, it leads nowhere.

You go in rounds. It goes on dangling in front of you, it goes on creating new mirages, it goes on calling you, 'Come on, run fast, you will reach.' But howsoever fast you run you never reach.

That's why Buddha calls it a mirage. It is like the horizon that you see around the earth. It appears but it is not there. If you go it goes on running from you. The faster you run, the faster it moves away. The slower you go, the slower it moves away. But one thing is certain -- the distance between you and the horizon remains absolutely the same. Not even a single inch can you reduce the distance between you and the horizon.

You cannot reduce the distance between you and your hope. Hope is horizon. You try to bridge yourself with the horizon, with the hope, with a projected desire. The desire is a bridge, a dream bridge -- because the horizon exists not, so you cannot make a bridge towards it, you can only dream about the bridge. You cannot be joined with the non-existent.

The day the desire stopped, the day I looked and realized into it, it simply was futile. I was helpless and hopeless. But that very moment something started happening. The same started happening for which for many lives I was working and it was not happening.

In your hopelessness is the only hope, and in your desirelessness is your only fulfillment, and in your tremendous helplessness suddenly the whole existence starts helping you.

It is waiting. When it sees that you are working on your own, it does not interfere. It waits. It can wait infinitely because there is no hurry for it. It is eternity. The moment you are not on your own, the moment you drop, the moment you disappear, the whole existence rushes towards you, enters you. And for the first time things start happening.

Seven days I lived in a very hopeless and helpless state, but at the same time something was arising. When I say hopeless I don't mean what you mean by the word hopeless. I simply mean there was no hope in me. Hope was absent. I am not saying that I was hopeless and sad. I was happy in fact, I was very tranquil, calm and collected and centered. Hopeless, but in a totally new meaning. There was no hope, so how could there be hopelessness. Both had disappeared.

The hopelessness was absolute and total. Hope had disappeared and with it its counterpart, hopelessness, had also disappeared. It was a totally new experience -- of being without hope. It was not a negative state. I have to use words -- but it was not a negative state. It was absolutely positive. It was not just absence, a presence was felt. Something was overflowing in me, overflowing me.

And when I say I was helpless, I don't mean the word in the dictionary-sense. I simply say I was selfless. That's what I mean when I say helpless. I have recognized the fact that I am not, so I cannot depend on myself, so I cannot stand on my own ground -- there was no ground underneath. I was in an abyss... bottomless abyss. But there was no fear because there was nothing to protect. There was no fear because there was nobody to be afraid.

Those seven days were of tremendous transformation, total transformation. And the last day the presence of a totally new energy, a new light and new delight, became so intense that it was almost unbearable -- as if I was exploding, as if I was going mad with blissfulness. The new generation in the West has the right word for it -- I was blissed out, stoned.

It was impossible to make any sense out of it, what was happening. It was a very non-sense world -- difficult to figure it out, difficult to manage in categories, difficult to use words, languages, explanations. All scriptures appeared dead and all the words that have been used for this experience looked very pale, anaemic. This was so alive. It was like a tidal wave of bliss.

The whole day was strange, stunning, and it was a shattering experience. The past was disappearing, as if it had never belonged to me, as if I had read about it somewhere, as if I had dreamed about it, as if it was somebody else's story I have heard and somebody told it to me. I was becoming loose from my past, I was being uprooted from my history, I was losing my autobiography. I was becoming a non-being, what Buddha calls anatta. Boundaries were disappearing, distinctions were disappearing.

Mind was disappearing; it was millions of miles away. It was difficult to catch hold of it, it was rushing farther and farther away, and there was no urge to keep it close. I was simply indifferent about it all. It was okay. There was no urge to remain continuous with the past.

By the evening it became so difficult to bear it -- it was hurting, it was painful. It was like when a woman goes into labour when a child is to be born, and the woman suffers tremendous pain -- the birth pangs.

I used to go to sleep in those days near about twelve or one in the night, but that day it was impossible to remain awake. My eyes were closing, it was difficult to keep them open. Something was very imminent, something was going to happen. It was difficult to say what it was -- maybe it is going to be my death -- but there was no fear. I was ready for it. Those seven days had been so beautiful that I was ready to die, nothing more was needed. They had been so tremendously blissful, I was so contented, that if death was coming, it was welcome.

But something was going to happen -- something like death, something very drastic, something which will be either a death or a new birth, a crucifixion or a resurrection -- but something of tremendous import was around just by the corner. And it was impossible to keep my eyes open. I was drugged.

I went to sleep near about eight. It was not like sleep. Now I can understand what Patanjali means when he says that sleep and samadhi are similar. Only with one difference -- that in samadhi you are fully awake and asleep also. Asleep and awake together, the whole body relaxed, every cell of the body totally relaxed, all functioning relaxed, and yet a light of awareness burns within you... clear, smokeless. You remain alert and yet relaxed, loose but fully awake.

The body is in the deepest sleep possible and your consciousness is at its peak. The peak of consciousness and the valley of the body meet.

I went to sleep. It was a very strange sleep. The body was asleep, I was awake. It was so strange -- as if one was torn apart into two directions, two dimensions; as if the polarity has become completely focused, as if I was both the polarities together... the positive and negative were meeting, sleep and awareness were meeting, death and life were meeting. That is the moment when you can say 'the creator and the creation meet.'

It was weird. For the first time it shocks you to the very roots, it shakes your foundations. You can never be the same after that experience; it brings a new vision to your life, a new quality.

Near about twelve my eyes suddenly opened -- I had not opened them. The sleep was broken by something else. I felt a great presence around me in the room. It was a very small room. I felt a throbbing life all around me, a great vibration -- almost like a hurricane, a great storm of light, joy, ecstasy. I was drowning in it. It was so tremendously real that everything became unreal. The walls of the room became unreal, the house became unreal, my own body became unreal. Everything was unreal because now there was for the first time reality.

That's why when Buddha and Shankara say the world is maya, a mirage, it is difficult for us to understand. Because we know only this world, we don't have any comparison. This is the only reality we know. What are these people talking about -- this is maya, illusion? This is the only reality. Unless you come to know the really real, their words cannot be understood, their words remain theoretical. They look like hypotheses. Maybe this man is propounding a philosophy -- 'The world is unreal'.

When Berkley in the West said that the world is unreal, he was walking with one of his friends, a very logical man; the friend was almost a skeptic. He took a stone from the road and hit Berkley's feet hard. Berkley screamed, blood rushed out, and the skeptic said, 'Now, the world is unreal? You say the world is unreal? -- then why did you scream? This stone is unreal? -- then why did you scream? Then why are you holding your leg and why are you showing so much pain and anguish on your face. Stop this? It is all unreal.

Now this type of man cannot understand what Buddha means when he says the world is a mirage. He does not mean that you can pass through the wall. He is not saying this -- that you can eat stones and it will make no difference whether you eat bread or stones. He is not saying that.

He is saying that there is a reality. Once you come to know it, this so-called reality simply pales out, simply becomes unreal. With a higher reality in vision the comparison arises, not otherwise.

In the dream; the dream is real. You dream every night. Dream is one of the greatest activities that you go on doing. If you live sixty years, twenty years you will sleep and almost ten years you will dream. Ten years in a life -- nothing else do you do so much. Ten years of continuous dreaming -- just think about it. And

every night.... And every morning you say it was unreal, and again in the night when you dream, dream becomes real.

In a dream it is so difficult to remember that this is a dream. But in the morning it is so easy. What happens? You are the same person. In the dream there is only one reality. How to compare? How to say it is unreal? Compared to what? It is the only reality. Everything is as unreal as everything else so there is no comparison. In the morning when you open your eyes another reality is there. Now you can say it was all unreal. Compared to this reality, dream becomes unreal.

There is an awakening -- compared to THAT reality of THAT awakening, this whole reality becomes unreal.

That night for the first time I understood the meaning of the word maya. Not that I had not known the word before, not that I was not aware of the meaning of the word. As you are aware, I was also aware of the meaning -- but I had never understood it before. How can you understand without experience?

That night another reality opened its door, another dimension became available. Suddenly it was there, the other reality, the separate reality, the really real, or whatsoever you want to call it -- call it god, call it truth, call it dhamma, call it tao, or whatsoever you will. It was nameless. But it was there -- so opaque, so transparent, and yet so solid one could have touched it. It was almost suffocating me in that room. It was too much and I was not yet capable of absorbing it.

A deep urge arose in me to rush out of the room, to go under the sky -- it was suffocating me. It was too much! It will kill me! If I had remained a few moments more, it would have suffocated me -- it looked like that.

I rushed out of the room, came out in the street. A great urge was there just to be under the sky with the stars, with the trees, with the earth... to be with nature. And immediately as I came out, the feeling of being suffocated disappeared. It was too small a place for such a big phenomenon. Even the sky is a small place for that big phenomenon. It is bigger than the sky. Even the sky is not the limit for it. But then I felt more at ease.

I walked towards the nearest garden. It was a totally new walk, as if gravitation had disappeared. I was walking, or I was running, or I was simply flying; it was difficult to decide. There was no gravitation, I was feeling weightless -- as if some energy was taking me. I was in the hands of some other energy.

For the first time I was not alone, for the first time I was no more an individual, for the first time the drop has come and fallen into the ocean. Now the whole ocean was mine, I was the ocean. There was no limitation. A tremendous power arose as if I could do anything whatsoever. I was not there, only the power was there.

I reached to the garden where I used to go every day. The garden was closed, closed for the night. It was too late, it was almost one o'clock in the night. The gardeners were fast asleep. I had to enter the garden like a thief, I had to climb

the gate. But something was pulling me towards the garden. It was not within my capacity to prevent myself. I was just floating.

That's what I mean when I say again and again 'float with the river, don't push the river'. I was relaxed, I was in a let-go. I was not there. IT was there, call it god -- god was there.

I would like to call it IT, because god is too human a word, and has become too dirty by too much use, has become too polluted by so many people. Christians, Hindus, Mohammedans, priests and politicians -- they all have corrupted the beauty of the word. So let me call it IT. IT was there and I was just carried away... carried by a tidal wave.

The moment I entered the garden everything became luminous, it was all over the place -- the benediction, the blessedness. I could see the trees for the first time -- their green, their life, their very sap running. The whole garden was asleep, the trees were asleep. But I could see the whole garden alive, even the small grass leaves were so beautiful.

I looked around. One tree was tremendously luminous -- the maulshree tree. It attracted me, it pulled me towards itself. I had not chosen it, god himself has chosen it. I went to the tree, I sat under the tree. As I sat there things started settling. The whole universe became a benediction.

It is difficult to say how long I was in that state. When I went back home it was four o'clock in the morning, so I must have been there by clock time at least three hours -- but it was infinity. It had nothing to do with clock time. It was timeless.

Those three hours became the whole eternity, endless eternity. There was no time, there was no passage of time; it was the virgin reality -- uncorrupted, untouchable, unmeasurable.

And that day something happened that has continued -- not as a continuity -- but it has still continued as an undercurrent. Not as a permanency -- each moment it has been happening again and again. It has been a miracle each moment.

That night... and since that night I have never been in the body. I am hovering around it. I became tremendously powerful and at the same time very fragile. I became very strong, but that strength is not the strength of a Mohammed Ali. That strength is not the strength of a rock, that strength is the strength of a rose flower -- so fragile in his strength... so fragile, so sensitive, so delicate.

The rock will be there, the flower can go any moment, but still the flower is stronger than the rock because it is more alive. Or, the strength of a dewdrop on a leaf of grass just shining; in the morning sun -- so beautiful, so precious, and yet can slip any moment. So incomparable in its grace, but a small breeze can come and the dewdrop can slip and be lost forever.

Buddhas have a strength which is not of this world. Their strength is totally of love... Like a rose flower or a dewdrop. Their strength is very fragile, vulnerable. Their strength is the strength of life not of death. Their power is not of that which kills; their power is of that which creates. Their power is not of violence, aggression; their power is that of compassion.

But I have never been in the body again, I am just hovering around the body. And that's why I say it has been a tremendous miracle. Each moment I am surprised I am still here, I should not be. I should have left any moment, still I am here. Every morning I open my eyes and I say, 'So, again I am still here?' Because it seems almost impossible. The miracle has been a continuity.

Just the other day somebody asked a question -- 'Osho, you are getting so fragile and delicate and so sensitive to the smells of hair oils and shampoos that it seems we will not be able to see you unless we all go bald.' By the way, nothing is wrong with being bald -- bald is beautiful. Just as 'black is beautiful', so 'bald is beautiful'. But that is true and you have to be careful about it.

I am fragile, delicate and sensitive. That is my strength. If you throw a rock at a flower nothing will happen to the rock, the flower will be gone. But still you cannot say that the rock is more powerful than the flower. The flower will be gone because the flower was alive. And the rock -- nothing will happen to it because it is dead. The flower will be gone because the flower has no strength to destroy. The flower will simply disappear and give way to the rock. The rock has a power to destroy because the rock is dead.

Remember, since that day I have never been in the body really; just a delicate thread joins me with the body. And I am continuously surprised that somehow the whole must be willing me to be here, because I am no more here with my own strength, I am no more here on my own. It must be the will of the whole to keep me here, to allow me to linger a little more on this shore. Maybe the whole wants to share something with you through me.

Since that day the world is unreal. Another world has been revealed. When I say the world is unreal I don't mean that these trees are unreal. These trees are absolutely real -- but the way you see these trees is unreal. These trees are not unreal in themselves -- they exist in god, they exist in absolute reality -- but the way you see them you never see them; you are seeing something else, a mirage.

You create your own dream around you and unless you become awake you will continue to dream. The world is unreal because the world that you know is the world of your dreams. When dreams drop and you simply encounter the world that is there, then the real world.

There are not two things, god and the world. God is the world if you have eyes, clear eyes, without any dreams, without any dust of the dreams, without any haze of sleep; if you have clear eyes, clarity, perceptiveness, there is only god.

Then somewhere god is a green tree, and somewhere else god is a shining star, and somewhere else god is a cuckoo, and somewhere else god is a flower, and somewhere else a child and somewhere else a river -- then only god is. The moment you start seeing, only god is.

But right now whatsoever you see is not the truth, it is a projected lie. That is the meaning of a mirage. And once you see, even for a single split moment, if you can see, if you can allow yourself to see, you will find immense benediction present all over, everywhere -- in the clouds, in the sun, on the earth.

This is a beautiful world. But I am not talking about your world, I am talking about my world. Your world is very ugly, your world is your world created by a self, your world is a projected world. You are using the real world as a screen and projecting your own ideas on it.

When I say the world is real, the world is tremendously beautiful, the world is luminous with infinity, the world is light and delight, it is a celebration, I mean my world -- or your world if you drop your dreams.

When you drop your dreams you see the same world as any Buddha has ever seen. When you dream you dream privately. Have you watched it? -- that dreams are private. You cannot share them even with your beloved. You cannot invite your wife to your dream -- or your husband, or your friend. You cannot say, 'Now, please come tonight in my dream. I would like to see the dream together.' It is not possible. Dream is a private thing, hence it is illusory, it has no objective reality.

God is a universal thing. Once you come out of your private dreams, it is there. It has been always there. Once your eyes are clear, a sudden illumination -- suddenly you are overflowed with beauty, grandeur and grace. That is the goal, that is the destiny.

Let me repeat. Without effort you will never reach it, with effort nobody has ever reached it. You will need great effort, and only then there comes a moment when effort becomes futile. But it becomes futile only when you have come to the very peak of it, never before it. When you have come to the very pinnacle of your effort -- all that you can do you have done -- then suddenly there is no need to do anything any more. You drop the effort.

But nobody can drop it in the middle, it can be dropped only at the extreme end. So go to the extreme end if you want to drop it. Hence I go on insisting: make as much effort as you can, put your whole energy and total heart in it, so that one day you can see -- now effort is not going to lead me anywhere. And that day it will not be you who will drop the effort, it drops on its own accord. And when it drops on its own accord, meditation happens.

Meditation is not a result of your efforts, meditation is a happening. When your efforts drop, suddenly meditation is there... the benediction of it, the blessedness of it, the glory of it. It is there like a presence... luminous, surrounding you and surrounding everything. It fills the whole earth and the whole sky.

That meditation cannot be created by human effort. Human effort is too limited. That blessedness is so infinite. You cannot manipulate it. It can happen only when you are in a tremendous surrender. When you are not there only then it can happen. When you are a no-self -- no desire, not going anywhere -- when you are just herenow, not doing anything in particular, just being, it happens. And it comes in waves and the waves become tidal. It comes like a storm, and takes you away into a totally new reality.

But first you have to do all that you can do, and then you have to learn non-doing. The doing of the non-doing is the greatest doing, and the effort of effortlessness is the greatest effort.

Your meditation that you create by chanting a mantra or by sitting quiet and still and forcing yourself, is a very mediocre meditation. It is created by you, it cannot be bigger than you. It is homemade, and the maker is always bigger than the made. You have made it by sitting, forcing in a yoga posture, chanting 'rama, rama, rama' or anything -- 'blah, blah, blah' -- anything. You have forced the mind to become still.

It is a forced stillness. It is not that quiet that comes when you are not there. It is not that silence which comes when you are almost non-existent. It is not that beauty which descends on you like a dove.

It is said when Jesus was baptized by John the Baptist in the Jordan River, god descended in him, or the holy ghost descended in him like a dove. Yes, that is exactly so. When you are not there peace descends in you... fluttering like a dove... reaches in your heart and abides there and abides there forever.

You are your undoing, you are the barrier. Meditation is when the meditator is not. When the mind ceases with all its activities -- seeing that they are futile -- then the unknown penetrates you, overwhelms you.

The mind must cease for god to be. Knowledge must cease for knowing to be. You must disappear, you must give way. You must become empty, then only you can be full.

That night I became empty and became full. I became non-existent and became existence. That night I died and was reborn. But the one that was reborn has nothing to do with that which died, it is a discontinuous thing. On the surface it looks continuous but it is discontinuous. The one who died, died totally; nothing of him has remained.

Believe me, nothing of him has remained, not even a shadow. It died totally, utterly. It is not that I am just a modified RUP, transformed, modified form, transformed form of the old. No, there has been no continuity. That day of March twenty-first, the person who had lived for many many lives, for millennia, simply died. Another being, absolutely new, not connected at all with the old, started to exist.

Religion just gives you a total death. Maybe that's why the whole day previous to that happening I was feeling some urgency like death, as if I am going to die -- and I really died. I have known many other deaths but they were nothing compared to it, they were partial deaths.

Sometimes the body died, sometimes a part of the mind died, sometimes a part of the ego died, but as far as the person was concerned, it remained. Renovated many times, decorated many times, changed a little bit here and there, but it remained, the continuity remained.

That night the death was total. It was a date with death and god simultaneously. Now this sutra.

THE BUDDHA SAID:

LOOK UP TO HEAVEN AND DOWN ON EARTH AND THEY WILL REMIND YOU OF THEIR IMPERMANENCY.

LOOK ABOUT THE WORLD AND IT WILL REMIND YOU OF ITS IMPERMANENCY. BUT WHEN YOU GAIN SPIRITUAL ENLIGHTENMENT YOU SHALL THEN FIND WISDOM.

THE KNOWLEDGE THUS ATTAINED LEADS YOU ANON TO THE WAY.

LOOK UP TO HEAVEN AND DOWN ON EARTH AND THEY WILL REMIND YOU OF THEIR IMPERMANENCY.

Look. You don't look, you never look. Before you look you have an idea. You never look in purity, you never look unprejudiced. You always carry some prejudice, you always carry some opinion, ideology, scripture -- your own experience or others' experiences, but you always carry something in the mind. You are never naked with reality.

And when Buddha says, LOOK UP TO HEAVEN AND DOWN ON EARTH, he means look with a naked eye, with no coatings of opinions, ideas, experiences, borrowed or otherwise.

Have you seen a naked eye? As far as humanity is concerned it is very rare to come across a naked eye. All eyes are so dressed up. Somebody has a christian eye, somebody has a hindu eye, somebody has a mohammedan eye. They look differently.

When a Mohammedan reads the Gita he never reads the same thing that a Hindu reads in it. When a Jaina reads the Gita he reads something else again. A Hindu can read the Bible but he will never read that which a Christian reads. The Bible is the same. From where does this difference come? The difference must be coming from the eye, the difference must be coming from the mind.

Have you ever read a single page of a book without bringing your mind in it, without corrupting it by your mind, by your past? Without interpreting it, have you ever looked at anything in life? If not then you have not looked at all, then you don't have real eyes. You have just holes not eyes.

The eye has to be receptive, not aggressive. When you have a certain idea in the eye, in your mind, it is aggressive. It immediately imposes itself on things. When you have an empty eye, naked, undressed, not Christian, not Hindu, not Communist, just pure look, innocent... primal innocence -- innocent as an animal's eye or a child, a newborn child. A just-born child looks around -- he has no idea of what is what. What is beautiful and what is ugly, he has no idea. That primal innocence has to be. Only then you will be able to see what Buddha says.

You have been looking in life but you have not come to see that all is impermanence. Everything is dying, everything is decaying, everything is on a death procession. People are standing in a death queue. Look around --

everything rushing towards death. Everything is fleeting, momentary, fluxlike; nothing seems to be of eternal value, nothing seems to abide, nothing seems to hold, nothing seems to remain. Everything just goes on and on and on, and goes on changing. What else is a dream?

Buddha says this life, this world that you live in, that you are surrounded with, that you have created around yourself, is but a dream -- impermanent, temporary. Don't make your abode there, otherwise you will suffer. Because nobody can be contented with the temporary. By the time you think it is in your hands it is gone. By the time you think you have possessed it, it is no more there. You struggle for it -- by the time you achieve it, it has disappeared.

The beauty is fleeting, love is fleeting, everything in this life is fleeting. You are running to catch shadows. They look real; by the time you have arrived they prove mirages.

LOOK UP TO HEAVEN AND DOWN ON EARTH AND THEY WILL REMIND YOU OF THEIR IMPERMANENCY.

LOOK ABOUT THE WORLD AND IT WILL REMIND YOU OF ITS IMPERMANENCY.

It is one of the most fundamental principles of Gautam the Buddha -- that one should become aware of the impermanent world we are surrounded with. Then immediately you will be able to understand why Buddha calls it a dream, a maya, illusion.

In the East our definition of truth is that which abides forever, and of untruth, that which is there this moment and next moment is not there.

Untruth is that which is temporary, momentary, impermanent. And truth is that which is, always is, has been, will be. Behind these fleeting shadows find the eternal, penetrate to the eternal, because there can be bliss only with the eternal; misery only with the momentary.

BUT WHEN YOU GAIN SPIRITUAL ENLIGHTENMENT...

That's why I was reminded of my own experience and I talked about it to you.

... BUT WHEN YOU GAIN SPIRITUAL ENLIGHTENMENT YOU SHALL THEN FIND WISDOM.

Wisdom cannot be found through scriptures; it is an experience. It is not knowledge, wisdom is not knowledge. You cannot gather it from others, you cannot borrow it. It is not information. You cannot learn it from the scriptures. There is only one way to become wise and that is to enter into a live experience of life.

Something is said by Buddha -- you hear it; something I say -- you hear it -- but you don't become wise by hearing it. It will become knowledge. You can repeat it, you can repeat it even in a better way. You can become very skillful, efficient, in repeating it. You can say it in a better language, but you don't have the experience.

You have never tasted the wine yourself. You have simply seen some drunkard moving, wobbling on the road, fallen in a gutter. You have simply watched a drunkard, how he moves, how he stumbles, but you don't know what the experience is. You will have to become a drunkard -- there is no other way.

You can watch a thousand and one drunkards and you can collect all information about them, but that will be from the outside and the experience is inner. That will be from without, and you will collect it as a spectator. And the experience cannot be attained by seeing, it can be attained only by being.

Now the modern world has become very obsessed by seeing; the modern world is the spectator's world. People are sitting for hours in the movie houses, just watching, doing nothing. In the West people are glued to their chairs for hours, six hours, eight hours even, just sitting before their tv:s. You listen to somebody singing and you see somebody dancing and you see somebody making love -- that's why people are so much interested in pornography -- but you are a spectator.

The modern man is the falsest man that has ever existed on the earth, and his falsity consists in that he thinks he can know by just seeing, just by being a spectator. People are sitting for hours seeing hockey matches, volley ball matches, cricket matches -- for hours. When are you going to play yourself? When are you going to love somebody? When are you going to dance and sing and be?

This is a very borrowed life. Somebody dances for you; maybe you can enjoy it, but how can you know the beauty of dance unless you dance? It is something inner. What happens when a person is dancing? What happens to his innermost core?

Nijinsky, one of the greatest dancers, used to say that there come moments when he disappears, only the dance remains. Those are the peak moments -- when the dancer is not there and only the dance is. That's what Buddha is saying -- when the self is not there.

Now Nijinsky is moving into an ecstasy, and you are just sitting there watching the movement. Of course those movements are beautiful. Nijinsky's movements have a grace, a tremendous beauty, but it is nothing compared to what he is feeling inside. His dance is a beauty, even when you are just a spectator, but nothing compared to what is happening inside him.

He used to say that there are moments when gravitation disappears. I can understand because I have come across the feeling myself when gravitation disappears. And it was only for moments that gravitation disappeared for me. Now I have lived for years without gravitation. I know what he means.

Even scientists were very much puzzled, because there were moments in Nijinsky's dance when he would leap and jump -- and those leaps were tremendous, almost impossible leaps. A man cannot leap that way; the gravitation does not allow. And the most beautiful and amazing part was that when Nijinsky would be coming back from the leap he would come so slowly that it is impossible. He would come so slowly as if a leaf is falling from a tree... very slowly, very slowly, very slowly.

It is not possible, it is against the physical law, it is against physics. The gravitation does not make any exceptions, not even for a Nijinsky. And he was asked again and again, 'What happens? How do you fall so slowly? Because it is not within your power to control -- the gravitation pulls you.' He said, 'It does not happen always, only rarely -- when the dancer disappears. Then sometimes I am also puzzled, surprised, not only you. I see myself coming so slowly, so gracefully, and I know that the gravitation does not exist in that moment.'

He must be functioning in another dimension where the physical law does not exist, where another law starts working that spiritualists call the law of levitation.

And it seems absolutely rational and logical to have both the laws, because each law has to be counterbalanced by another law in the opposite direction. If there is light there is darkness, if there is life there is death, if there is gravitation there must be levitation that pulls you up. There must be ways where a person is pulled up.

There are stories... especially the story about Mohammed -- that he went to heaven with his physical body; not only with his physical body, with his horse. Sitting on the horse, he simply went to heaven, upwards. It looks absurd, Mohammedans have not been able to prove it, but the meaning is clear. The story may have not exactly happened, but the meaning is clear.

The meaning is to be understood, it is very symbolical. It simply says that there is a law of levitation and if Mohammed cannot be pulled by levitation, then who will be pulled? He is the right person, a person who exists not. The ego is under gravitation, the no-ego is not under gravitation -- a weightlessness arises.

Nijinsky went mad because he was simply a dancer and he never knew anything about meditation, ecstasy, enlightenment. That became a trouble for him.

If you don't understand and if you don't move with awareness and suddenly you stumble upon something which cannot be explained by ordinary laws, you will go mad. Because you will be disturbed by it. It is so weird, it is so eerie. You cannot explain it. You start getting disturbed by it. He himself started getting disturbed by the phenomenon. Finally it was so staggering it disturbed his whole mind.

God is very destructive. If you don't go rightly, you will be destroyed, because god is fire. Many people go mad if they don't move rightly. If they don't move under right guidance they can go mad. It is not a child's play, one has to understand.

And god -- if he happens like an accident -- you will not be able to absorb. Your old world will be shattered and you will not be able to create a new order, a new understanding. Because for the new understanding you will need new concepts, a new framework, a new gestalt. That is the whole meaning of finding a master.

It is not just from gullibility that people become attached to masters, it has a scientific base to it. Moving into the unknown is a tremendous risk. One should move with somebody who has already moved into it. One should move hand in hand with somebody who knows the territory. Otherwise the thing can happen so shatteringly that you will be at a loss.

Many people go mad if they don't know that somebody's help is needed. Somebody is needed like a midwife. You will be born, but somebody will be needed to watch over it. His very presence will be helpful; you can relax. The midwife is there, the doctor is there -- you can relax.

They don't do much -- you can ask Dr. Ajit Saraswati -- they don't do much; what can they do? -- but their very presence relaxes the woman who is going under labour. She knows the doctor is there, the nurse is there, the midwife is there. Everything is okay, she goes, she relaxes, she is no more fighting. She knows if something goes wrong people are around who will put it right. She can relax, she can trust.

The same happens to a disciple. It is a process of rebirth. A master is needed. But from the master don't go on collecting knowledge; from the master take hints and move into experience.

I talk about meditation. You can do two things. You can collect whatsoever I say about meditation, you can compile it. You can become a great, knowledgeable person about meditation -- because every day I go on talking about meditation from different dimensions in different ways. You can collect all that, you can get a Ph. D. from any university. But that is not going to make you wise, unless you meditate.

So whatsoever I am saying, try it in life. While I am here don't waste time in collecting knowledge. That you can do without me, that you can do in a library. While I am here take a jump, a quantum leap into wisdom. EXPERIENCE these things I am saying to you.

**BUT WHEN YOU GAIN SPIRITUAL ENLIGHTENMENT YOU SHALL THEN FIND WISDOM.**

Wisdom is only through one's own experience. It is never from anybody else. Wisdom always happens as a flower opens... just like that. When your heart opens, you have a fragrance -- that fragrance is wisdom. You can bring a plastic flower from the market, you can deceive neighbours.

I used to live near Mulla Nasrudin once. I used to see him every day pouring water into a pot which was hanging in his window, with beautiful flowers. I

watched him many times. Whenever he would be pouring water, there was no water, the pot was empty. I could see that there was no water and the pot was empty, but he would pour twice every day, religiously.

I asked Nasrudin, 'What are you doing? You don't have any water and you go on pouring it, which is not there! And I have been watching you for many days.' He said, 'Don't get disturbed. These flowers are plastic flowers. They don't need water.'

Plastic flowers don't need water, they are not alive. They don't need soil, they are not alive. They don't need fertilizers, they are not alive. They don't need any manure, they are not alive.

Real flowers are like wisdom. Wisdom is like real flowers, knowledge is plastic. That's why it is cheap. It is very cheap, you can get it for nothing, because it is borrowed. Experience is a radical change in your life; you cannot be the same.

If you want to become wise you will have to go through transformations, a million and one transformations. You will have to pass through fire. Only then whatsoever is there which is ugly and useless will be burnt, and you will come out as pure gold.

THE KNOWLEDGE THUS ATTAINED LEADS YOU ANON TO THE WAY.

... And the wisdom only. The knowledge thus attained through one's own experience, through one's own enlightening experience, through one's own satori, samadhi, makes you capable of falling in tune with the way.

The Buddha calls it dhamma, tao. Then you are in harmony -- what Pythagoras calls harmonia. Then you are suddenly not there, only the law is there, the dhamma is there, the way is there -- or call it god... is there. Then you are simply with the whole. You go with it wherever it goes. Then you don't have any goal of your own. Then the whole's destiny is your destiny. Then there is no anxiety, no tension. Then one is immensely relaxed.

In fact, one is so relaxed that one is not! The ego is nothing but accumulated tensions through lives. When you are totally relaxed and you look within, there is nobody. It is simple purity, emptiness, vastness.

THE BUDDHA SAID:

YOU SHOULD THINK OF THE FOUR ELEMENTS OF WHICH THE BODY IS COMPOSED. EACH OF THEM HAS ITS OWN NAME AND THERE IS NO SUCH THING THERE KNOWN AS EGO. AS THERE REALLY IS NO EGO, IT IS LIKE UNTO A MIRAGE.

Buddha says ego is just a concept, an idea; it does not exist in reality. When a child is born he is born without any 'I'. By and by he learns it, by and by he learns that there are other people and he is separate from them. Have you watched

small children when they start speaking? They don't say, 'I am thirsty.' They say, 'Bobby is thirsty.' They don't say, 'I am thirsty.' They don't have any 'I'.

By and by they learn the 'I', because they start feeling 'thou'. Thou comes first, then comes I, as a reaction to thou. They started feeling that there are other people who are separate from Bobby, and they are called 'thou', you. Then by and by he starts learning the 'I'.

But it is just a utility. Useful, perfectly useful -- use it. I'm not saying stop using 'I', because that will create troubles. But know well that there is no 'I' within you; it is just a linguistic convenience. Just as the name is a convenience so is the 'I'.

When a child is born he has no name. Then we call him Ram or Krishna, and he becomes a Ram. Later on if you insult the name 'Ram' he will start fighting, and he had come in the world without a name. And he has no name, it is just a label - - utilitarian, needed, but nothing true in it. He can as well be called Krishna or Mohammed or Mansoor or anything. Any name will do because he is nameless.

That's why I change your names when I initiate you into sannyas -- just to give you a feeling that the name can be changed, it does not belong to you. It can easily be changed. It has a utility in the world, but it has no reality.

The child learnt that his name is Ram. The name is for others to call him. He cannot call himself Ram because that too will be confusing. Others call him Ram, he has to call himself something else, otherwise it will be confusing.

Swami Ram Teerth used to call himself Ram, in the third person. It was very confusing. He was a beautiful man, and just not to use 'I' -- because the 'I' has created so much trouble -- just as a gesture, he used to call himself Ram. When he went to America he would say suddenly, 'Ram is thirsty,' and people would not understand. What does he mean? -- 'Ram is thirsty.' They would look around -- who is Ram? And he would say, 'This Ram is thirsty.' But this is confusing. You say, 'I am thirsty,' and things are settled. Because when you use the name it seems that somebody else is thirsty.

So there is a need for a name others can call you, and there is a need for something, a symbol, that you can call yourself. It is a need of the society, it has nothing to do with existence or reality.

YOU SHOULD THINK OF THE FOUR ELEMENTS OF WHICH THE BODY IS COMPOSED...

Buddha says the body is composed of fire, earth, water, air -- these four things are there, they are real things, and there is nothing else. Behind these four things there is just pure space inside you. That pure space is what you really are -- that zero space.

Buddha does not want to call it even a self, because the self carries again some distant reflection of the ego. So he calls it no-self, ANATTA. He does not call it ATMA, self, he calls it ANATMA, no-self. And he is right, he is absolutely right. One should not call it any name.

I have come across it. It has no name, and it has no form. It has no substance, and it has no center. It is just immense, pure, empty, full. It is pure bliss -- satchidananda. It is truth, it is consciousness, it is bliss, but it has no 'I'-sense in it. It is not confined by anything, it has no boundaries. It is pure space. To attain to that purity is what Buddha says is nirvana.

The word nirvana is beautiful. It means 'blowing out a flame'. There is a lamp, you go and blow the flame of the lamp. Then Buddha says, 'Do you ask where the flame has gone now? Can anybody answer where the flame has gone now?' Buddha says it has simply disappeared into infinity. It has not gone anywhere, it has gone everywhere. It has not gone to any particular address, it has become universal.

Blowing out a flame is the meaning of the word nirvana. And Buddha says when you blow out your ego, the flame of the ego, only pure space is left. Then you are nobody in particular, you are everybody. Then you are universal. Then you are this vast benediction, this bliss, this beautitude. Then you are IT.