

The Discipline of Transcendence, Vol 3

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The Discipline of Transcendence, Vol 3

Chapter #1

Chapter title: You Are Always on the Funeral Pyre

21 October 1976 am in Buddha Hall

THE SUTRA OF FORTY-TWO CHAPTERS

THE BUDDHA SAID:

"MOVED BY THEIR SELFISH DESIRES, PEOPLE SEEK AFTER FAME AND GLORY. BUT WHEN THEY HAVE ACQUIRED IT, THEY ARE ALREADY STRICKEN IN YEARS. IF YOU HANKER AFTER WORLDLY FAME AND PRACTISE NOT THE WAY, YOUR LABOURS ARE WRONGFULLY APPLIED AND YOUR ENERGY IS WASTED. IT IS LIKE UNTO BURNING AN INCENSE STICK. HOWEVER MUCH ITS PLEASING ODOUR BE ADMIRER, THE FIRE THAT CONSUMES IS STEADILY BURNING UP THE STICK."

THE BUDDHA SAID:

"PEOPLE CLEAVE TO THEIR WORLDLY POSSESSIONS AND SELFISH PASSIONS SO BLINDLY AS TO SACRIFICE THEIR OWN LIVES FOR THEM. THEY ARE LIKE A CHILD WHO TRIES TO EAT A LITTLE HONEY SMEARED ON THE EDGE OF A KNIFE. THE AMOUNT IS BY NO MEANS SUFFICIENT TO APPEASE HIS APPETITE, BUT HE RUNS THE RISK OF WOUNDING HIS TONGUE."

THE BUDDHA SAID:

"MEN ARE TIED UP TO THEIR FAMILIES AND POSSESSIONS MORE HELPLESSLY THAN IN A PRISON. THERE IS AN OCCASION FOR THE PRISONER TO BE RELEASED, BUT HOUSEHOLDERS ENTERTAIN NO DESIRE TO BE RELIEVED FROM THE TIES OF FAMILY. WHEN A MAN'S PASSION IS AROUSED NOTHING PREVENTS HIM FROM RUINING HIMSELF. EVEN INTO THE MAWS OF A TIGER HE WILL JUMP. THOSE WHO ARE THUS DROWNED IN THE FILTH OF PASSION ARE CALLED THE IGNORANT. THOSE WHO ARE ABLE TO OVERCOME IT ARE SAINTLY ARHATS."

contact and the desire has arisen from the unconscious. It must have been in the unconscious, otherwise it cannot arise.

Buddha says: You know well, your unconscious is full of sexuality, so better not to stare; otherwise that which is in the unconscious will be stirred again and again. And that which is stirred again and again is strengthened. That which is stirred again and again and never allowed to rest and disappear becomes stronger. And a monk is one who has decided to drop out of relationship.

"... YOU SHOULD NOT SEE WOMEN." It is said Ananda asked, "But if a situation arises in which one has to see a woman, then what?" So Buddha said:

"(IF YOU SHOULD HAVE TO SEE THEM), REFRAIN FROM TALKING TO THEM."

Because if you don't talk to a woman, you cannot relate to her. Relationship arises with talking. Communication arises with talking. You can sit by the side of a woman for hours, and if you have not talked there is no bridge; you are as distant as stars. You can sit by the side, even your bodies touching, but if you have not talked there exists no bridge, your personalities remain far away.

You can see in a commuter train so many people crowding the compartment, everybody touching everybody's body, but nobody talking. They are far away from each other. Once you talk, distance disappears; words bring you together.

The shy character noticed a low-cut blonde sitting next to him alone at the bar. He gathered all his courage and sent a drink to her. She silently nodded her thanks. He repeated the same gesture six times. Finally, the drinks in him spoke up and he got up all the courage he could muster and mumbled, "Do you ever make love to strange men?"

"Well," she smiled, "I never have before -- but I think you've talked me into it -- you clever, silver-tongued devil, you."

Now, he has not talked much -- just one sentence... Even a single gesture of communication can create relationship. If you don't talk you remain separate. That's why with people, if you are sitting silently, that shows something has gone wrong. If the husband is silent and the wife is silent, then it seems that something has gone wrong. That means communication has broken, the bridge is broken. When they are laughing and talking, then there is a bridge, there is communication.

Animals have sex but no sexuality. Man has sex plus sexuality. Sex is physical, sexuality is mental -- and when you talk, your talk can be sexual. Animals have sex; that's a physiological act. They don't talk, they don't have any language; but man has language, and language is one of the most powerful instruments in the hands of man. You communicate through it, you relate through it. You seduce

through words, you insult through words; you show your love through words, you show your hate through words. You repel or attract through your words. Buddha knows that the word is very potential.

In the Bible they say: "In the beginning was the Word" -- maybe it is so or not -- but in the very beginning of every relationship there is a word. Maybe in the beginning of the world it was so, maybe not, but in every relationship -- relationship starts with a word. Can you start any relationship without a word? It will be difficult, very, very difficult. Silence will surround you like a citadel.

So Buddha says: "IF YOU SHOULD HAVE TO SEE THEM..." If some situation is there, for example, a monk is passing and there is an accident and a bullock-cart has fallen by the side in a ditch and a woman is there, hurt, broken, what is the monk supposed to do? Should he go without helping? No. compassion is needed. Buddha says: Help but don't talk, see but don't talk.

Ananda asked, "But there can be certain situations in which one has to speak."

"(IF YOU SHOULD HAVE TO TALK), SAYS BUDDHA THEN YOU SHOULD REFLECT IN A RIGHT SPIRIT: 'I AM NOW A HOMELESS MENDICANT...'"

Never forget this, that you have fallen out of relationship. The old habits are strong. The pull of the past is strong. So remember that you are a mendicant, that you are a monk, that you are a BHIKKHU.

"IN THE WORLD OF SIN I MUST BEHAVE MYSELF LIKE UNTO THE LOTUS-FLOWER WHOSE PURITY IS NOT DEFILED BY THE MUD."

So Buddha says: If you have to see, if you have to talk, if you have to touch, okay, but remember one thing, that you should remain like a lotus-flower, transcendental to the mud -- you should remain aware. Your awareness is your only shelter.

HAVE YOU WATCHED? Whenever you are aware, you are alone. WHENEVER you are aware you are cut away from the whole world. You may be in the marketplace, but the marketplace disappears. You may be in the shop, in the factory, in the office -- if you are aware, suddenly you are alone.

When I entered into my high-school, I had a very eccentric teacher, a Mohammedan teacher -- I loved him. I loved him because he was very eccentric; he had a few whimsical ideas. For example he would not allow any student to say, "Yes sir," when the attendance was to be taken. He would insist: "Say, 'Present sir.'" We used to annoy him by saying "Yes sir," but he would not allow it. Unless you said "Present sir," he would not allow you inside the class. He would force you to stand outside.

Now, this was just whimsical. It doesn't matter whether you say "Yes sir," or you say "Present sir." But I started feeling that he had some point in it, and I started meditating on it. And whenever he would call my name, I would say "Present

sir," and I would not only say it -- I would FEEL that "I am simply present, aware, alert." And I had beautiful moments; just for a half minute. I would become so present that the class would disappear, that the teacher would disappear. He also became aware of it.

One day he called me; he said, "What do you do? What are you doing? Because when you say 'Present sir' I see a sudden change on your face, your eyes go blank. Are you playing some trick upon me?" Because it was known in the school that before I entered the school, if some boy was to be called to the principal's office then the boy was in trouble. When I entered the school, the dictum had to be changed. Whenever I was called to the principal's office, the whole school would know: "The principal is in trouble!"

So he said, "What! You are creating some trouble? And I feel very awkward when you say 'Present sir.' And you change so tremendously, as if you are transported into another world. What exactly do you do? You embarrass me. If you continue doing this, then I will allow you to say 'Yes sir.'"

I said, "Now it will not make much difference -- I have learnt it. And I am going to use it my whole life. And I am thankful to you that you insisted. The word 'present' opened a door."

You try it! Walking on the road, suddenly become present. Just say to some unknown god "Present sir," and be present really; just become aflame of awareness. And suddenly you will see you are not in the world: you have become a lotus-flower. The mud cannot touch you. You become untouchable, you become something of the beyond, incorruptible.

Buddha said: If you have to see, if you have to talk, even if you have to touch, then be present, remember, be mindful, that you are a mendicant, that you are pure awareness.

And he says:

"OLD ONES I WILL TREAT AS MY MOTHER..."

Have you looked at the psychology of man? Can you ever think of making love to your mother? Even thinking is impossible. Something suddenly cuts the whole idea. The whole thing seems ugly -- making love to your mother? or making love to your sister? The whole thing seems to be impossible, inconceivable. But your sister is as much a woman as anybody else's sister. Somebody else will fall in love with your sister -- bound to -- but you never fall in love with your sister. Who loves his own sister? The moment you say 'sister', some distance arises. Then sexual approach becomes impossible. The very word functions like a conditioning -- you have been conditioned. From the very childhood you have been conditioned; it has been repeated so often and so much, that the relationship between a sister and a brother is a holy relationship, that to think of sex is unthinkable.

Buddha says: One who has become a monk has to create, at least in the beginning, these barriers, so he does not slip into old habits. And he must have been a great psychologist, he must have known the laws of conditioning. He must have known whatsoever is known by Pavlov in the modern times; he must have known everything about conditioned reflex. It is a conditioned reflex: the moment you say 'sister' something simply disappears. Sex becomes irrelevant. You call somebody 'mother' and sex becomes non-existent.

Buddha says:

"OLD ONES I WILL TREAT AS MY MOTHER; ELDERLY ONES AS ELDER SISTERS; YOUNGER ONES AS YOUNGER SISTERS; AND LITTLE ONES AS DAUGHTERS.' AND IN ALL THIS YOU SHOULD HARBOUR NO EVIL THOUGHTS. BUT THINK OF SALVATION."

And take each situation as a challenge for your awareness, as a challenge you have to work through towards your salvation.

THE BUDDHA SAID:

"THOSE WHO WALK IN THE WAY SHOULD AVOID SENSUALISM AS THOSE WHO CARRY HAY WOULD AVOID COMING NEAR THE FIRE."

THIS IS THE FIRST STEP. THE SECOND STEP: you are allowed to be loving -- because old habits are broken, now there is no fear. In the third step you are allowed to be completely free of all discipline, because now your awareness has become a permanent phenomenon in you; now there is no need to think that "this woman is my mother, or this woman is my sister."

In the third step, of VAJRAYANA, you have come in contact with your inner woman; your attraction for the outer woman has disappeared. The very moment you have come in contact with your INNER woman, you have met the perfect woman you have been always seeking and seeking and never finding. You have met your inner man -- you have found the perfect man. Yin and yang, they have become a circle, they have joined together.

That is the theory of ARDHANARISHWAR in Hindu mythology. In Shiva, half is man and half is woman. And Shiva is said to be the greatest god -- MAHADEVA. All other gods are small gods; Shiva is the great god. Why is he called the great god? Because he has come to meet the inner woman, he has become ultimate unity; the woman and the man have disappeared.

The same phenomenon has happened in a Buddha. You see!... what grace surrounds a Buddha, what feminine beauty -- and what strength, what power! Power comes from the man and the grace comes from the woman. Buddha is both: tremendously powerful and yet tremendously fragile, like a flower; can

face the storm, is ready to face the whole world, and yet so open, so vulnerable, so soft, so delicate -- almost feminine.

Look at Buddha's face -- so feminine. In India we have not even put a moustache and beard on him -- mm? -- just to show that the face has become absolutely feminine. Not that he was not growing a beard, not that he was lacking in some hormones, but we have not put one. We have not put a beard on Mahavir, on the twenty-four teerthankaras, on Ram, on Krishna -- we have not put that. Not that they all were lacking in hormones; even if one or two were lacking, maybe, but all cannot lack -- they must have grown beards, and they must have grown beautiful beards, but it is a symbol that the man has come to meet the woman inside, the man and the woman have mingled and merged and become one.

This is the meaning of the name that I have given to these talks on these Forty-Two Chapters -- THE DISCIPLINE OF TRANSCENDENCE. It starts with the discipline of HINAYANA, then with the relaxation of MAHAYANA, then the no-discipline of VAJRAYANA. But one has to begin from the beginning, one has to start by sowing the seeds, then comes the tree, and then the flowering.

The Discipline of Transcendence, Vol 3
Chapter #8
Chapter title: The Forbidden Path
28 October 1976 am in Buddha Hall

The first question:

Question 1

I AM YEARNING FOR THE SNAKE TO BECOME ALIVE IN ME, SETTING ME AFLAME....

AM I ON A FORBIDDEN PATH? I AM SCARED.

THE FORBIDDEN PATH IS THE PATH. There is no other path. There is a certain rule to evolution, a certain principle to it. And the principle is: before you can become really innocent you have to lose all innocence. Before you can really become pure you have to move in all sorts of impurities. Before you can come home, you have to wander, go astray.

That's the whole meaning of the Christian parable of Adam being expelled from God's paradise. He HAD to be expelled. It is not that Adam is responsible for his expulsions -- it is a certain basic rule of life.

God told Adam that "The tree of knowledge is the forbidden tree, you are not supposed to eat from it." Only one commandment was given to him, that he was not to eat from the tree of knowledge. But this functioned as a provocation.

If God really wanted him not to eat from the tree of knowledge, the better course would have been that Adam was never told about it. Paradise is infinite... millions and millions of trees. Even by now, Adam would not have been able to discover it -- one tree of knowledge. But the moment God said: "Don't touch that tree, don't go near it, don't eat it," that tree became the most important tree. Certainly. Obviously.

Adam must have started dreaming about it. A temptation -- going into the forest, into the garden, again and again the tree would call him. He must have gone close to it, looked, waited, brooded; many times he must have been just close to it, at the very brink of committing the sin, of disobeying, of being rebellious.

There is a fundamental law to it. Adam has to be expelled. Unless Adam is expelled, Adam will never become a Christ. He has to go astray to come home. Very contradictory! But unless you move into sin, you don't know what sainthood is.

Every child is a saint, but that sainthood is very cheap. You have not earned it; it is just a natural gift -- and who bothers about a natural gift? You have to lose it. When you lose it you become aware of what you have lost. When you lose it then

you start suffering, then you feel a great hunger for it. When you lose it, then by contrast it becomes clear what it was.

If you want to see the beautiful dawn, you have to wander into the dark night. Only after the dark night is the morning beautiful. If you really want to be rich, you have to become poor. Only after poverty do you start feeling the beauty of riches.

The contradiction is only apparent -- they are complementary.

Christians have a theory; they call it FELIX CULPA -- a happy fault. Adam's sin has been known to Christian theology as FELIX CULPA -- a happy fault -- since it brings about the need of Christ the Redeemer. If there had been no disobedience on the part of Adam then there would have been no Christ.

Adam is human consciousness going away from God. Christ is the same human consciousness returning back home. Adam and Christ are not two persons. Adam is the going away, Christ is the coming back. It is the same energy.

Disobedience is needed to become obedient. Rebellion is needed to know what surrender is. Ego is needed to become egoless. Every saint has a past and every sinner has a future. Remember it, and never be afraid of the forbidden.

The forbidden is the path. Go into it! Go courageously. Go totally -- so that you can finish the attraction. And you are not going to find anything in it. You will come empty out of it -- that will be a great experience, a great maturity. Sin can never be fulfilling, so why be afraid?

If there were any possibility that sin might fulfil somebody, then there would have been danger. But sin has never fulfilled anybody. The more you go in it, the more frustrated you are. The more you go in it, the more you know it is just stupid, it is just unintelligent, it is just an old, routine rut, a vicious circle. You are not moving anywhere. You are not going anywhere, you are not growing.

The more deeply you understand it, the greater the possibility that you will start on the backward journey -- you will start coming to the original source. Of course, when I say coming back to the original source I don't mean that you will really regress backwards. You will still go onwards, but the journey will turn towards the source. There is no going back. A second childhood comes. In India, when a person moves through that second childhood we call him twice-born -- DWIJ -- again born. He has attained to a new birth. He has again become a child, again innocent.

So don't be afraid. The world is a temptation -- a temptation you have to go through, a temptation that has to be suffered. And the Devil is a partner with God -- he is not the enemy, he is the partner. He tempts you, he takes you into the forbidden, he helps you to disobey. He provokes you, he allures you, he seduces you. If you go wholeheartedly with him, sooner or later you will understand that he is the deceiver. Immediately he disappears.

The moment you realise that the Devil is a deceiver, the Devil disappears. In that realisation is death for him. Suddenly you start laughing. A great laughter arises in you. You start roaring like a lion, a great uproar. Now you have seen the truth,

why God had told you not to eat the fruit of a certain tree -- He wanted you to eat it.

Of course, God cannot be so foolish. If He did not want then He would have kept quiet. He could have removed the tree! -- any ordinary gardener can do that. He did not remove the tree, He simply gave the commandment. And this is very psychological. The parable is really one of the most beautiful psychological parables.

Wherever you are not allowed to go, you want to go. If some film is running in the town and there is an advertisement 'only for adults' all the children will rush -- then there must be something for them. If it is only for adults, then it has a provocation.

Say to people: "Don't do this," and they will do it. You can be certain about it. And God made it absolutely certain. He must have been a little suspicious about Adam, so He created Eve. Man is a coward -- unless a woman tempts him. He may hesitate, but when a woman is there to tempt, man becomes very brave. When the wife is there, the husband becomes very brave. Never fight with a husband when the wife is present -- he will kill you. He has to prove himself because the wife is there. When he is alone you can fight; he will not bother -- he will say it is okay.

When you have a woman with you, you become a daredevil. You have to prove to the woman that you are a hero, a great, courageous man, brave. Then you can be mad, you can do anything.

But even then God was suspicious: maybe the woman is not enough. He created a snake: the snake seduced the woman, the woman seduced Adam. And of course it was very well planned -- mm? -- it was a beautiful drama, well planned. All the characters are there. Adam can always say, "I am not responsible. Eve, she is responsible." She can always say, "I am not responsible -- the snake." And of course the snake cannot speak, so the story ends there. If the snake could speak he would have said, "God is responsible." Nobody has asked the snake -- who is responsible? The snake is completely silent.

Look: whenever you say somebody else is responsible, what are you doing? You are simply shifting the responsibility. The husband says the wife is responsible; the wife says the children are responsible -- and children, of course, are dumb; they cannot say anything. So there it stops. We go on throwing responsibility on each other.

You become religious the day you recognize "I am responsible." Be courageous. Feel your responsibility -- and go into all that tempts you, and go fully aware, go conscious. Go deliberately into it.

I would like to tell you another law of life: if you go deliberately into something, it can never become a bondage to you. Don't go as if you are being pulled. Don't go like a slave: go like a master. Even if you are going into something which is forbidden, which is a declared sin by all the religions, go courageously and go with responsibility. Say: "I want to go and I want to explore this dimension. And

I am going." Don't feel guilty! because if you feel guilty you will go halfheartedly -- and when you go halfheartedly you are stuck. Then you will never be able to come back. If you go wholeheartedly you will immediately see the falsity of it, the foolishness of it. Go wholeheartedly! And explore it completely, utterly completely. Explore all the corners of it so it is finished. Once you have seen the whole game, you are out of it.

YOU ASK: "I am yearning for the snake to become alive in me..." The snake is there. God never creates a man without the snake already there: it is built in, it is there. Call it sex or call it kundalini -- it is the snake. Sex is the snake moving downward. Kundalini is the same snake, the same serpent-power, moving upwards.

Ordinarily, when a child is born, the snake is there coiled near the sex centre -- what yogis call MULADHAR -- the basic, root centre: it is coiled there, sleeping energy. At the time when the child becomes mature, sexually mature, at the age of fourteen or near about then, the snake uncoils and starts going downward, towards the valley. That's what sexuality is.

One day, when you have explored sexuality and have found nothing -- nothing of worth, except trouble, anxiety, anguish, suffering -- the snake starts moving upward. It is the same snake! Now it starts moving towards the peak, towards the mountain.

When it starts moving upwards, a great transformation is happening. From Adam you are becoming a Christ. And when the snake has hit the ultimate in you, SAHASRAR, the seventh chakra of your being, the highest peak, the Everest, the Gourishankar, when it has hit that chakra, suddenly you are neither Adam nor Christ -- you are God Himself.

To feel oneself as an Adam is a dream, nightmarish. To feel one-self as the Christ is still a dream -- better than the first, not nightmarish at all, very sweet and beautiful, tremendously beautiful, but still a dream. To come to know oneself as God is to come to reality, is to come home.

The snake is there, and it is very much alive! You may have become afraid about the snake. The society is working just AGAINST -- against you. The society does not want you to be an individual aflame with energy; the society wants you to remain in control. The society is afraid. Even a single individual can become very explosive.

That's what happened when a Christ moved on the earth, or a Buddha -- just as a small atom can explode and can destroy a whole big city like Hiroshima. Just a tiny atom, invisible to the eyes, nobody has ever seen it, not even visible to instruments -- an invisible particle can explode and can generate so much energy. What to say about a human consciousness?

If a human consciousness explodes, the society does not know how to control it. So society keeps you plugged to the lowest rung. It does not allow you to move. It keeps you just on the earth; it never gives you wings. You HAVE the wings,

but it does not even make you aware that you have the wings. It teaches you everything, but the most basic is not taught.

In the university your head is stuffed with rubbish. In schools, colleges, in universities, your head is used as a dustbin: people go on throwing things in it. They are taking revenge on their own teachers. They have filled their heads with straw, now they are doing the same with others -- and religiously, very seriously. Have you seen professors, chancellors, vice-chancellors? -- so serious, as if they are doing a great service to humanity. They are simply destroying.

When the head becomes too heavy, you lose contact with your heart. When the head becomes too much important, you tend to forget about the heart. And the heart is the source of your life-energies. From the heart you are connected to the sex centre, and from the heart you are connected to SAHASRAR. The heart is the bridge between the sex and SAHASRAR -- the heart is the bridge between the valley and the peak. And they go on stuffing your head. They train your head so much, you become so clever, you become so efficient with the head, that you simply bypass the route that goes through the heart.

Life moves through the heart. The snake is alive, but your heart is closed. The snake is alive and ready to jump on its journey, you will just have to open the doors of your heart. That's what I mean when I say dance, sing, be ecstatic, celebrate, love, feel.

The real university of the future will be a training centre for the heart, not for the head. These universities that exist today are just out of date; they are just ruins of the past. They can exist in the museums, but they should not be allowed to exist any more in reality.

The real university has to be a great training for the heart, for the feeling.

Your snake is alive. Just open your heart -- your snake is groping. When I see into you when you come to me and I personally encounter you, I see the snake groping for the heart. Towards the head it cannot go without moving from the heart. There is no way. It can only go to the head through the heart. When it goes through the heart it does not reach to your reason, it reaches to your intuition. When it goes through the heart it hits the SAHASRAR. The SAHASRAR is also in the head, but it is not the head that you are aware of.

Even biologists, physiologists say that half of the head simply seems to be useless -- what is the function of it? Only half seems to work. The other half which seems useless and non-functioning is the seed of the SAHASRAR. When your energy moves through the heart, it reaches to the other half of the head which is ordinarily not functioning. It functions only when a man becomes a Buddha.

And I will repeat again: the forbidden path is the only path. Be courageous! Remember: sin is a FELIX CULPA -- a happy fault -- because that is the only way one comes to become a saint.

The second question:

Question 2

THIS DRAMA HAS OCCUPIED ME SINCE THE TRANSFERENCE OF THE TOWEL. YOU PASSED YOUR TOWEL TO SANNYASINS SAYING THAT IT WOULD DESCEND LIKE GOD -- BUT IT LANDED ON THE FLOOR. THEN YESTERDAY AGAIN YOU HAVE TAKEN IT BACK. BUDDHA TRANSFERRED THE FLOWER TO MAHAKASHYAP WHICH IS STILL WITH HIM.

OSHO, IS THERE NO ONE OUT OF ALL YOUR SANNYASINS WHO CAN RECEIVE YOUR TOWEL? PLEASE SAY SOMETHING AND CLEAR IT CLEARLY.

BUT THE QUESTION IS UNSIGNED... it must be from a coward. My whole feeling is not to answer it. Because if you cannot even declare your name, you are afraid -- even to ask a question you are afraid -- you don't want to expose yourself, even before me....

My feeling is not to answer it, but the question is good -- the person may be a coward. So I am not answering the questioner, I will answer the question.

The mind can look at things always in two ways, remember it. The mind can look in a negative way, the mind can look in a positive way. And the religious person is one who tries to find out the positive door because through the negative you never reach to the real.

The real is always positive. And the positive person uses even the negative to find the positive -- but the goal remains the positive.

For example, this happened. I told you: Wait for the towel. It will descend like a God on somebody's head. But it descended on the floor. Now there are two possibilities: one, either nobody is ready to receive it; or, so many are ready that the towel is in a difficulty. But the negative mind always looks from the negative. That's what I would like to say to you: I have many more Mahakashyaps than Buddha had and the towel was in a difficulty. Worried, it hit the beam -- where to descend? on whom? It would have been unjust to choose one and not to choose the other.

In the whole history of humanity there has never been such laughter as there is around me. When Buddha was holding the flower in his hand only one sannyasin, Mahakashyap, smiled. Hence, the flower was transferred to him. All were long-faced people, sad... must be thinking esoterically "What does it mean?" It means nothing! It is simply a meaningless gesture.

Mahakashyap laughed, looking at the whole ridiculousness of it. He laughed, not at the flower; he laughed, not at Buddha -- he laughed at all those fools who had surrounded him there. They were just thinking, "What is it?" And they must have been going round about in their heads and spinning theories and looking into scriptures and into memories in the past: "Has there been any precedent?" And they must have been trying to find out some hidden meaning in it. There is nothing hidden in it.

A Buddha is as open as a flower. There is nothing hidden in it. Buddhists have a saying from Buddha that there is nothing hidden in existence -- from the very beginning there is nothing hidden. Everything is just in front of you. Just you need to open your eyes.

Seeing the whole absurdity of the so-called great scholars who surrounded Buddha -- great pundits, logicians -- Mahakashyap laughed. Buddha called him and gave him his flower. And he said to his disciples: "Whatsoever can be said I have told to you. That which cannot be said I transfer to Mahakashyap."

Now, for two thousand five hundred years those foolish scholars and pundits are again thinking: "What happened?" They are again thinking: "What transpired between Buddha and Mahakashyap? What was delivered?"

In Zen the Masters give this as a koan. They say to their disciples: "Sit silently and find out the answer why Buddha chose Mahakashyap, why Mahakashyap laughed, why the flower was given to him, and what Buddha means when he says, 'That which cannot be said, I am delivering it to Mahakashyap. And that which can be said I have told to you.'"

Of course, truth cannot be said, so Buddha is delivering truth to Mahakashyap. And all that can be said about truth is again a beautiful lie. So Buddha has told lies to others and truth has been given to Mahakashyap. And Mahakashyap was not one of the most prominent disciples, not at all. In fact, nobody hears his name except in this story.

Sariputta was a great scholar; Modgalayan was a great scholar; Ananda was the chief disciple -- and there were many. Mahakashyap? Nobody had ever heard about him. Must have lived a very silent life, unobtrusive, unpretending; must have been a nobody. But only a nobody can laugh. And he must have seen through the whole stupidity of the scholars.

Zen Masters say to their disciples: "Think about it, meditate over it, contemplate, and bring the answer." And disciples go and meditate and bring answers -- and all answers are wrong. One day, after years it happens, sometimes after twenty years.

There are stories on record that a disciple meditated for twenty years, came again and again, every month, twice a year, then once a year; will find a great answer, will create a philosophy around it, and will bring it to him and the Master will say, from the very beginning, just seeing the disciple, he will say, "Wrong!" And he has not said anything yet. Because it is not a question that you can bring an answer to -- your face shows it, that you are serious. And he will say, "Wrong."

The disciple becomes very worried and he says, "But what does this mean? I have not even said anything." And the Master will say "It is not a question of saying or not saying -- the way you come, the way you hold your head, the way your face looks: the question is still there. You cannot deceive me."

Then twenty years pass, and one day he comes; giggling, and the Master says, "So you have got it?!"

Now the seriousness has disappeared. Now he has understood the point: it is not a question of philosophy. He has understood the point that for these nineteen years he has been following not Mahakashyap, but Saripuna, Modgalayan, Ananda -- those serious faces. Now he has understood that it is nothing... it is just a joke. Buddha played a game. And only a Buddha can play such a beautiful game.

NOW YOU ASK WHY THE TOWEL DID NOT DESCEND ON SOMEBODY'S HEAD. I have so many laughing Mahakashyaps and very few Sariputtas, very few scholars and pundits. My whole effort is to bring laughter to religion. I would like you to laugh your way to God. And unless you reach laughing, you will not be allowed, you will not be welcomed, you will not be accepted.

And I would suggest one thing to you: if you go to God, rather than taking a prayer with you, take a joke. He always waits for people who can tell a good joke to Him. And then He laughs, and in His laughter is grace, and in His laughter is benediction.

But for the next time, I would like the questioner to sign his name. People would have enjoyed your name, they would have laughed. At least don't deceive here -- you deceive everywhere.

A man threw a rupee to a blind beggar, who expertly retrieved it. The man was astonished. "I thought you were blind!" And there was a sign in front of the beggar: I am blind.

"No, sir, I am not that blind beggar who usually sits here. Today is his day off and he has gone to see a movie. In fact, I am his friend; I am just tending his shop. Really, I am deaf and dumb."

This is how things are. You go on deceiving. You go on pretending that you are somebody else. You have many faces -- and your original face is lost in your so many masks. And unless you recognize your original face, you will not be able to reach anywhere. You will not have any meaning to your life. You will miss this opportunity.

This life is only for those who are real. Your facade, your mask, has to be dropped. My whole effort is to go on hammering so that it becomes a little loose and your real face starts coming up. You will be surprised yourself, because your real face is the face of God Himself.

The mask is yours, the falsity is yours. Ordinarily you don't exist as a real person -- you are a mythology, you are a myth, not reality. This word 'mythology' is beautiful; it comes from a Latin root MYTH; and MYTH comes from a Sanskrit root MITHIA. MITHIA means the false, the unreal, the fictitious. From MITHIA comes MYTH; from MYTH comes 'mythology'.

You are a myth, you are a mythology. You are just a fiction, you are not real. And how can the fiction meet God? The fiction can meet only another fiction. Only the real can meet the real, the similar can meet the similar. So drop your masks, come into the open.

When I ask that your question should be signed, that simply means that you accept that the question is yours, that you accept the responsibility of asking it. And if I ridicule the question, I prove that the question is stupid, you accept it, that it is your question, and you accept the ridicule. And you are not hurt about it. Because this is a surgical operation! If you start crying and weeping and you don't allow me to operate, then take your fee back -- because then it is meaningless! Why are you lying down on the operation table?

The day you become a sannyasin you will remain on the operation table -- until I have succeeded in cutting off your head completely.

But you are very clever, you are very political. But remember that the politician is the most stupid man.

Let me tell you one anecdote:

Mulla Nasrudin decides he needs a new brain, so he goes to the brain bank. The caretaker shows him the bottled brain of a great mathematician, for 6000 rupees only. "Too expensive," Mulla says. The caretaker leads him to the brain of a nuclear physicist, for 9000 rupees. "Much too expensive," Mulla replies. Finally the caretaker offers him the brain of a politician, for 20,000 rupees. "Why should I pay that kind of money for the brain of a politician?" Mulla protests. "But, sir," the caretaker explains, "this brain has never been used."

The politician never uses his brain. To deceive, much brain is not needed. To be true, much brain is needed. To cheat, not much brain is needed -- very ordinary, very low I.Q. But to be honest, to be true, to be totally nude, in the open, great intelligence is needed.

The third question:

Question 3

WHY DO YOU APPEAR TO GIVE MORE ATTENTION TO WESTERNERS AND, ON THE WHOLE, TO ALMOST IGNORE INDIANS? -- I AM THINKING ESPECIALLY OF WHEN YOU GIVE SANNYAS.

THIS QUESTION IS VERY IMPORTANT and has to be understood both by Indians and non-indians.

When a Westerner comes to me I have to approach him through his head, because there is no other entry possible. When an Indian comes to me a simpler approach is possible through the heart. When an Indian comes to me he comes for SATSANG -- he wants just to be in my presence. He has no questions.

And those Indians who have questions, they never come to me. I have created too many barriers for them to come. Those Indians whose minds are too much stuffed, they don't come to me -- and I don't want them here. I have made every possible effort to prevent them from coming to me. I am not interested in them.

The Indians who come to me, come to be with me -- silently. They can understand the language of silence. But when a Westerner comes, he cannot understand the language of silence. He can understand only the language of logic. So I have to talk -- I have to talk too much to the Westerners. By and by, I persuade them to become silent. By and by, they also become Indians. But it takes time.

For a spectator it may appear as if I am not paying attention to the Indians. And the question is from a Westerner -- the question is from Anurag. You may see that when an Indian comes to take sannyas, I simply give him sannyas. Even if I ask him whether he has something to ask, he says no. Sometimes I don't even ask him -- I can see that he has not come to ask any question. He has come to be with me. And that is far more significant, far more deep. He has come just to see me, just to be with me. He wants a bridge in silence.

But to a watcher it will seem that I am not paying much attention, because when I talk then you think I am paying attention. When I talk for half an hour to one person, of course, you think I have been too much attentive to him. That simply shows that the person is too much in the head and I have to persuade him.

The Western mind is only mind -- it has forgotten the heart. The Eastern mind is not only mind -- the heart is still predominant, fortunately; the mind is secondary. So there is no need to talk much. He touches my feet and he is happy, he is tremendously happy -- he has touched something real, he has touched something from the unknown. To a Westerner it seems just meaningless: Then why have you come? -- just to touch the feet? just to sit silently? Silently you can sit at your home. Then why did you travel so far?

The Westerner knows only one way of communication and that is through language, through logic, reason. I have to convince him. The Indian needs no conviction. He is convinced about the fact of sannyas. If he has not taken sannyas, it is not that he is not convinced -- it is only that he is not courageous enough. He wants a little courage.

Convinced he is! Convinced he is for many lives -- that sannyas is the only way to be, to be rightly in existence. Sannyas is the only way to reach God, to reach truth, he is convinced. That is in the blood and in the bones. An Indian is born with the desire to be a sannyasin. He may not be able to dare -- that's another thing. So when he comes to me, he has not come for any conviction -- conviction is already there -- he has come to me just to feel my vibe, so that he can gather a little more courage and take the jump.

When a Westerner comes, he is not convinced at all. Sannyas? Seems just outlandish, bizarre, eccentric! For the Westerner, sannyas simply has no appeal. He has never thought about it.

So many Western sannyasins are here: have you ever had any dream in your life that you would become a sannyasin? Even now that you have become a sannyasin, you are puzzled -- what has happened to you? What are you doing here? -- such an intelligent person, what is he doing here?

Ask Heeren: he is continuously thinking, such an intelligent person, almost a Jew, what is he doing here? He should be somewhere in the London market earning more and more money, having bigger and bigger houses -- what is he doing here? Just jumping and dancing like a fool!?

The Westerner comes to me without any conviction, without any idea of what sannyas is. I have to talk him into it. I have to pull him into it. And I have to be very logical. I use logic only for Westerners. For Indians I use magic. And these are two different approaches.

The fourth question:

Question 4

LATELY I FEEL YOU HAVE BEEN THROWING US BACK ON OURSELVES MORE AND MORE.

WHERE ELSE SHOULD I THROW YOU? That is the only place! That's where you belong.

The whole effort of a Master is to bring you back home, to throw you back to YOURself, to make you that which you are meant to be, to help you to be yourself. If there is some teacher who pretends to make you somebody else, beware! Escape from him. He is like poison. He will destroy you.

I am not trying to make you into something else that you are not. I am simply helping you to be yourself -- whosoever you are, whosoever Allah wills you to be. I can only cooperate with the will of Allah; I am not here to interfere. Whatsoever you are going to be, whatsoever your destiny is, I simply help you towards that destiny. I don't interfere.

One day, suddenly, you will see you have become absolutely independent, absolutely your own authentic being. That will be the day for my happiness, and that will be the day for your gratitude. You will feel grateful. THAT day you will understand why I continue to throw you back to yourself. I don't want to become a crutch to you. I would like your own limbs to be strong enough -- I don't want to be a crutch. I don't want to become your eyes, because that will be impossible. You will be deceived.

I don't want to give you what I know. In the first place, it cannot be given. In the second place, if it is given it is immediately corrupted. The moment it reaches you, it mixes with you, it is corrupt.

Knowledge is possible only when your eyes open, when it is your own vision, when you have the clarity. I am not giving you answers -- I am simply trying to take away the questions. Remember it! I am not giving you any answers; that's

why my answers are so elusive, so roundabout. I simply want to take away the thorn of question from your heart.

My answer is just a trick. Once the questions have disappeared, you are the answer. And there are not many answers, remember -- there is only one answer because there is only one life and there is only one question. Because you don't know the one answer you go on asking a thousand and one questions.

I am not supplying you any answers. In fact, I am pulling away the very earth beneath you. I will leave you hanging into the abyss, the bottomless abyss. You will be scared.

My whole work is to help you not to get scared, to help you to keep courage -- because once you allow yourself to fall into the abyss... the questionless mind, the thoughtless mind is an abyss, because it is a no-mind. When the question is not, where is the mind? Then the mind has disappeared. And with the mind disappears the ego. And with the mind disappear I and you. With the mind disappear the Master and the disciple. With the mind disappear all distinctions. You start falling.

If you allow me and if you cooperate with me, I would help you to fall like a feather... slowly, into the empty abyss of being.... That is the answer!

The answer is your being. The questions come from your mind. The mind is not your being. Be mindless. Be beyond mind.

You would like to cling to me, because that is very cheap and easy. You can throw all your responsibility on me. You can say, "Now, you take care." And you can go on living your life the way you were living.

That's what people do in the world: they choose a Master, they surrender, and they say, "Now, I am finished -- now you take care of me." And they go on living the same way! The same dishonesty, the same distrust, the same falsity, the same myth -- they continue; as if they have done all that they were needed to do. This won't help.

Surrender is not throwing away of responsibility. Surrender is simply an indication of trust, that you trust this man. Now whatsoever HE is going to say, you are going to do. Surrender is the beginning of a great effort! Surrender is the beginning of a great journey. Surrender is getting into the stream.

When you surrender to me, you simply surrender to me so that I can make you yourself. You have tried in your own way and you have failed. You have tried and followed many people and you have failed -- because those people were not interested really in you; they were interested in their own idea. Somebody was trying to make you become a Christian. Somebody was trying to make you a Hindu. Somebody was trying to change you into a Mohammedan. They were interested in their own ways. They had their own ideas to impose on you. You were victims. With me, I am not trying to make you a Christian or a Hindu or a Jain or a Buddhist -- I am simply trying to make you just the one that you are, that you are meant to be, that God wants you to be.

That's why I go on answering different people in different ways. Later on you will not be able to figure out what type of man this was, what manner of man this was. If you look through all of my books, you will not be able to sort it out -- what system? There is no system -- because my approach is individual. I say one thing to one person, and immediately just the opposite to another person.

Just last night, to one I said, "You become a Buddhist monk -- be completely out of your sexuality, forget about it." And immediately after him, to another person I said, "You indulge -- you move into relationship." Now, it will be difficult for anybody to sort out what type of system this is.

My approach is individual. I talk to one person, then I forget the whole world. And when I talk to the person, I am not important -- that person is important. When I talk to a person, I don't talk out of an ideology, I don't have a ready-made system; I don't try to fix that person in that system, because that will be inhuman, that is violence.

And whenever you find a saint trying to fix you into some system, trying to force you into some system, remember, he is a murderer, he is very violent. His violence may have a sugar coating to it -- all your so-called mahatmas are like that, very violent, tremendously violent people; trying to fix you into a mould. The mould is prefabricated. The mould was already there when you were not there; when you come, the mould is there -- you have to fit with the mould.

When you come to me, I have no mould. I don't fit you into something. I simply look into you and I try to see where your innermost energy is moving, and I help it to move in that direction. That is your way. That's where you should be. You are not courageous to move into it; I help you, I give you courage. I give you a promise that "I am with you, you go -- you don't be worried." But I help you to be yourself.

And to me religion means freedom to each individual, absolute freedom to each individual. Of course, in that freedom a great discipline is implied -- but that discipline has to arise out of your own consciousness; it has not to be imposed by anybody else. But right now, when you are in the process, you will not be able to understand it totally. The day you arrive, then you will understand what this man was doing to you. You will feel grateful.

There is a story about a Chinese monk who was celebrating. Somebody asked, "Why are you celebrating? What has happened?"

He said, "This is my Master's birthday."

The Master had died, but the questioner was worried. He said, "But as far as I remember, you approached that Master many times and he always refused to become your Master -- so why are you celebrating? Because this ceremony is to be done only by a disciple who has been accepted by the Master. So why are you bothering? In fact, he rejected you so many times!"

The man started laughing. He said, "Because he rejected me, I fell upon myself. And the day I realised my being, I felt grateful to him. He is my Master. If he had not rejected me I might not have arrived -- because in fact I was trying to find

some support, somebody to lean on. I was not really interested in becoming absolutely individual and free.

"I was talking about liberation, but I was not really trying to be liberated. I was trying to find a beautiful cage, a beautiful prison -- some holy prison, some religious pattern. But this man was simply incredible! How many times I approached him! -- and he would just throw me out, and he would say, 'Go home! I am not your Master.' And now I know he was my Master and this was his teaching. His rejection was his acceptance, because he could see through me that this was the only way I could grow. That's why he rejected me. But by rejecting me he accepted me."

Can you see the point of it? I will go on throwing you upon yourself. Sometimes you will feel hurt. Sometimes a great pain will arise in you. But one day, finally when you come home, you will be thankful that I never became a crutch to you.

The fifth question:

Question 5

YOU MADE ME REALISE I WAS A COWARD AND I ACCEPTED IT AND WAS HAPPY. NOW I AM GETTING A FEELING THAT I AM BECOMING BRAVE, AND I AM SCARED.

IT IS FROM RAJ BHARTI. He is an army man, and of course he used to believe that he is a brave man. But he may have entered the army only to have this feeling of being a brave man. He is a colonel so he has credentials; he can prove that he is brave. But I looked into him and I saw that he was a coward -- and he was brave enough to accept it. He accepted it without any complaint, without any grudge. He accepted it totally. That was beautiful.

When he accepted it, that very moment I knew that now he would become brave -- because this is the beginning of bravery. Only a brave man can accept that he is a coward. Cowards can never accept it. Cowards try to prove that they are brave. I had one teacher who continuously tried to prove that he was a very brave man. I approached him and I said, "You stop this nonsense. You talk so much about bravery that I have a suspicion that you are a coward -- and if you don't stop it, I will create trouble."

He said, "What do you mean?"

I said, "That you leave to me -- but you STOP immediately, because I know you are a coward. I have seen you trembling in the class. When you enter the class you perspire -- and you talk about bravery?! You immediately stop it! Otherwise, you will have to prove that you are a brave man, and it is going to be difficult."

Not only did he stop, he simply disappeared. He resigned from his post. After a few years, when I was in the university, I came across him at a railway station. I said, "Where have you been?"

He said, "You are dangerous. I am really a coward -- but when you said that I would have to prove my bravery and I started thinking about it, I said I better get out from here."

Colonel Raj accepted it so simply, so innocently -- that very moment he started becoming brave. This is the logic of life. It is a very absurd logic. A coward goes on trying to prove that he is brave; a brave man accepts even his cowardice. A violent man tries to become non-violent; a really non-violent man accepts all violence that is inside him.

A very sexual man goes on trying to become celibate; a real celibate accepts all the sexuality that is in him. A sinner goes on pretending to be a saint. A real saint is one who knows how many possibilities of getting into sin are still alive in him. Now he says: "Now I am getting a feeling that I am becoming brave, and I am scared."

Again you are getting into the old rut. When you were a coward you accepted that you were a coward and you started becoming brave. Now you have started feeling that you are brave and you are becoming cowardly -- you are scared. See the logic of it.

Never claim that you are brave and you will remain brave. Never claim that you are beautiful and you will remain beautiful. Never claim that you are wise and you will remain wise. The moment you claim, you have fallen into the trap again. The Upanishads say: The one who knows never says that he knows. The one who says he knows does not know.

So see the game of the mind. Just watch. Don't start believing that you are brave, otherwise you will become a coward again. But if you can watch this whole game, and you can remain just a witness, then cowardice, bravery, all disappear - - and that which is left is the real you. It is neither. It is transcendental.

The sixth question:

Question 6

YOU TELL US EVERY DAY TO SURRENDER, YET IT STILL DOESN'T HAPPEN -- WHY NOT? I REALLY WANT TO LET GO, YET TRYING DOESN'T WORK, NEITHER DOES NOT TRYING. WHAT TO DO AND WHEN, IF EVER, WILL IT HAPPEN ?

IT IS NOT A QUESTION OF YOUR DOING or of your not doing -- because not-doing is also your doing. It is not a question of doing at all! -- positively or negatively. When you are neither doing nor not doing, then it happens.

You move from one polarity to the other. First you try to do; when it doesn't happen you say, "Okay, so I will not do now -- let us see whether it happens or not." But the expectation is the same. It was behind doing, now it is behind non-doing. You are expecting it to happen. You are desiring it to happen. You are hoping for it to happen.

Unless the DESIRE disappears, unless the hope is abandoned, it will not happen. Surrender happens only when the desire, the hope, disappears. In total abandon it happens.

So neither your doing nor your non-doing is needed, because both are not different basically. Behind both is the same desire.

Let me tell you one anecdote:

Mulla Nasrudin had to drive his wife and mother-in-law from Bombay to Poona, and all along the way the two women in his life were giving advice on how to drive.

Finally Nasrudin couldn't take it any more and pulled the car to the side of the road, furiously turned to his wife in the back seat and whined, "Alright. Now let's get this straight once and for all. Who's driving this car? You... or your mother?"

But whether the mother decides or the wife decides it is all the same: somebody else is deciding. Whether you try to let it happen by doing, or you allow it to happen by not doing, you don't allow God any chance.

Surrender is a gift from God. When you are completely absent, neither doing nor not doing, it happens. But it has nothing to do with you, so you can completely forget about it. You simply do your ordinary things: eat, sleep, walk, dance, sing, love -- you do your ordinary things and you just forget all about surrender. One day, suddenly, it is there.

Doing the ordinary things of life, not waiting for any extraordinary happening, not waiting for some miracle, one day it is there. It is simply there. One morning you rise and it is there -- your whole room is full of a benediction. And after that, you cannot lose it; there is no way to lose it. Because, really, in surrender what actually happens is that your own nature comes to a flowering. But it is a gift from God. Even pray not for it, because in your prayer also there will be desire.

The seventh question:

BELOVED OSHO,

Question 7

I WENT IN SEARCH OF MULLA NASRUDIN AND COULD NOT FIND HIM. SO, UPON YOUR SUGGESTION, I LOOKED UP SWAMI YOGA CHINMAYA AND ASKED HIM WHY YOU THREW YOUR TOWEL. HE GAVE A HALF-HOUR-LONG DISCOURSE ON THE DEEPLY SYMBOLIC AND HIGHLY ESOTERIC REASONS. I CAME AWAY LAUGHING.

OSHO, YOU TRICKED US AGAIN! SWAMI YOGA CHINMAYA IS MULLA NASRUDIN.

HE IS TRYING HARD BUT HE IS NOT YET. It is a very difficult thing to be Mulla Nasrudin.

To be Mulla Nasrudin means two things: Be foolish in your wisdom and be wise in your foolishness. It is a very great contradiction. Be wise in your foolishness and be foolish in your wisdom. Yoga Chinmaya is trying -- hard; but he has only been able to do the second part up to now. The first part is more difficult. If he goes on working hard at it, he may succeed.

You should be aware of the fact that Mulla Nasrudin is a Sufi device. It is to make you clear that life is wise in its foolishness. And when you try to be wise you become a fool. The greatest wise people are like fools. And the greatest foolish people are those who pretend that they are wise.

Socrates has said, "When I was not aware, when I was ignorant, I used to think that I knew. When I was ignorant I used to think that I knew! Now that I know, I know only one thing -- that I know not."

In the tremendous flowering of wisdom, one becomes a fool. Jesus is a fool! Saint Francis is a fool! Buddha is a fool! Their ignorance is profound, their ignorance is ultimate. In their ignorance they declare that the life is a mystery -- immeasurable, infinite. There is nobody to solve it. It is not a problem to be solved: it is a mystery to be lived. In their ignorance they have become absolutely innocent. That is their wisdom.

Then you go to the great philosophers -- Hegel, Kant, Aristotle, Plato -- they prove that they are very wise. That is their foolishness.

If you have to choose, choose the fool and you will become wise. Don't choose to pretend wisdom, otherwise you will become a fool.

One day I was walking with Mulla Nasrudin on the road. It suddenly started raining. I told Mulla Nasrudin, "Mulla, it is raining. Open your umbrella!"

He said, "Wouldn't do any good -- it is full of holes."

So I was surprised. I said, "So why, why are you carrying it? Why did you bring it in the first place?"

He said, "I didn't think it would rain."

There's this busy hospital clinic where patients can come for free medical treatment. Lots of elderly people who have nothing to do just come to tell the doctor their troubles. Mulla Nasrudin went every day. There was nothing wrong with him. But the doctors humoured him, listened patiently, and actually looked forward to his visits. One day he didn't show up. Next day, his doctor asked, "Where were you yesterday? -- we missed you."

"I'll tell you the truth," he replied. "I was sick."

Mulla Nasrudin is so content and so happy, I asked one day, "What is your philosophy, Nasrudin? How do you avoid worries?"

He said, "This is my philosophy in short. Life is very simple. The first thing to remember about life is -- don't worry about it. Really, there are only two things to worry about: either you're successful or you're not successful. If you're successful, there's nothing to worry about. If you're not successful, there are only two things to worry about: either you're healthy or you're unhealthy. If your health is good, there's nothing to worry about. If your health is bad, there are only two things to worry about: either you're going to live or you're not going to live. If you live, there's nothing to worry about; and if you don't live, you have only two things to worry about. Either you are going to heaven or you're not going to heaven. If you go to heaven, there's nothing to worry about -- and if you go to the other place, you'll be so dog-gone busy shaking hands with all your old friends, YOU WON'T HAVE TIME TO WORRY."

I bless Swami Yoga Chinmaya and hope that one day he will become Mulla Nasrudin. The day one becomes Mulla Nasrudin, one has arrived home.

The drunk Mulla Nasrudin was stopped by a policeman as he staggered about the street at three o'clock in the morning.

"Can you explain why you are out at this time?" asked the policeman.

"If I could," said the Mulla, "I would be home by now."

If you knew what life is, you would be home by now. All esoteric explanations, all explanations as such, are foolish.

Chinmaya is doing well as far as fifty percent of Mulla Nasrudin is concerned. All explanations are foolish, because all so-called wisdom is foolish. But this is how one grows. The other fifty per cent will also be coming -- when foolishness becomes wisdom.

The last question:

BELOVED OSHO,

Question 8

VERY MYSTERIOUS THINGS ARE HAPPENING.... A TOWEL HAS BEEN FOUND IN THE QUESTION BOX AND WE DON'T KNOW FROM WHERE IT HAS COME!

COULD YOU PLEASE ENLIGHTEN US.

CERTAINLY, MYSTERIOUS THINGS ARE HAPPENING. That's what Swami Yoga Chinmaya said to his chief disciple, Priya, just two days ago -- that many mysterious things are happening. And he said the day before yesterday, "The day after tomorrow many more mysterious things are going to happen." Today is that day after tomorrow, and now this has happened.

Now it is absolutely difficult to use logic -- I will have to use magic. Let me give myself a little moment, a little time, to use my magic....

The towel is from a woman -- Indian not Western; married not unmarried; a sannyasin. Her name starts with 'u'. And if you want more information about her, you can inquire care of Colonel Raj Bharti.

The Discipline of Transcendence, Vol 3

Chapter #9

Chapter title: Away with the Passions!

29 October 1976 am in Buddha Hall

THE BUDDHA SAID:

"THERE WAS ONCE A MAN WHO, BEING IN DESPAIR OVER HIS INABILITY TO CONTROL HIS PASSIONS, WISHED TO MUTILATE HIMSELF. THE BUDDHA SAID TO HIM, 'BETTER DESTROY YOUR OWN EVIL THOUGHTS THAN DO HARM TO YOUR OWN PERSON. THE MIND IS LORD. WHEN THE LORD HIMSELF IS CALMED, THE SERVANTS WILL OF THEMSELVES BE YIELDING. IF YOUR MIND IS NOT CLEANSED OF EVIL PASSIONS, WHAT AVAILS IT TO MUTILATE YOURSELF?' "

THEREUPON, THE BUDDHA RECITED THE GATHA:

"PASSIONS GROW FROM THE WILL, THE WILL GROWS FROM THOUGHT AND IMAGINATION: WHEN BOTH ARE CALMED, THERE IS NEITHER SENSUALISM NOR TRANSMIGRATION."

THE BUDDHA SAID,

"THIS GATHA WAS TAUGHT BEFORE BY KASHYAPABUDDHA."

THE BUDDHA SAID:

"FROM THE PASSIONS ARISES WORRY, AND FROM WORRY ARISES FEAR. AWAY WITH THE PASSIONS, AND NO FEAR, NO WORRY."

MAN IS IN MISERY, and man has remained in misery down the centuries. Rarely can you find a human being who is not miserable. It is so rare that it almost seems unbelievable. That's why Buddhas are never believed. People don't believe that they ever existed. People can't believe it. They can't believe it because of their own misery. The misery is such, and they are entangled into it so deeply, that they don't see that any escape is possible.

The Buddhas must have been imagined -- people think -- Buddhas are dreams of humanity. That's what Sigmund Freud says: Buddhas are wish-fulfillments. Man wants to be that way, man desires to be out of misery, man would like to have that silence, that peace, that benediction -- but it has not happened. And Freud says there is no hope -- it CANNOT happen by the very nature of things. Man cannot become happy.

Freud has to be listened to very keenly and very deeply. He cannot be simply rejected outright; he is one of the most penetrating minds ever. And when he says that happiness is not possible, and when he says that hoping for happiness is hoping for the impossible, he means it. His own observation of human misery

led him to this conclusion. This conclusion is not that of a philosopher. Freud is not a pessimist. But observing thousands of human beings, getting deeper into their beings, he realised that man is made in such a way that he has a built-in process of being miserable. At the most he can be in comfort, but never in ecstasy. At the most we can make life a little more convenient -- through scientific technology, through social change, through better economy, and through other things -- but man will remain miserable all the same.

How can Freud believe that a Buddha has ever existed? Such serenity seems to be just a dream. Humanity has been dreaming about Buddha.

This idea arises because Buddha is so rare, so exceptional. He is not the rule. Why has man remained in so much misery? And the miracle is that everybody wants to be happy. You cannot find a man who wants to be miserable, and yet everybody is in misery. Everybody wants to be happy, blissful, peaceful, silent, everybody wants to be in joy, everybody wants to celebrate -- but it seems impossible. Now, there must be some very deep cause, so deep that Freudian analysis could not reach it, so deep that logic cannot penetrate it.

Before we enter into the sutras, that basic thing has to be understood: Man wants happiness, that's why he is miserable. The more you want to be happy, the more miserable you will be. Now this is very absurd, but this is the root cause. And when you understand the process of how the human mind functions you will be able to realise it.

Man wants to be happy, hence he creates misery. If you want to get out of misery, you will have to get out of your desire for happiness -- then nobody can make you miserable. Here is where Freud missed. He could not understand that the very desire for happiness can be the cause of misery. How does it happen? Why in the first place do you desire happiness? And what does it do to you, the desire for happiness?

The moment you desire for happiness, you have moved away from the present, you have moved away from the existential, you have already moved into the future -- which is nowhere, which has not come yet. You have moved in a dream. Now, dreams can never be fulfilling. Your desire for happiness is a dream. The dream is unreal. Through the unreal, nobody has ever been able to reach to the real. You have taken a wrong train.

The desire for happiness simply shows that you are not happy right at this moment. The desire for happiness simply shows that you are a miserable being. And a miserable being projects in the future that some time, some day, some way, he will be happy. Out of misery comes your projection. It carries the very seeds of misery. It comes out of you -- it cannot be different from you. It is your child: its face will be like you; in its body your blood will be circulating. It will be your continuity.

You are unhappy today; you project tomorrow to be happy, but tomorrow is a projection of you, of your today, of whatsoever you are. You are unhappy -- the tomorrow will come out of this unhappiness and you will be more unhappy. Of

course, out of more unhappiness you will desire for more happiness in the future again. And then you are in a vicious circle: the more unhappy you become, the more you desire for happiness; the more you desire for happiness, the more unhappy you become. Now it is like a dog chasing its own tail.

In Zen they have a certain phrase for it. They say: Whipping the cart. If your horses are not moving and you go on whipping the cart, it is not going to help. You are miserable, then anything that you can dream and anything that you can project is going to bring more misery.

So the first thing is not to dream, not to project. The first thing is to be herenow. Whatsoever it is, just be herenow -- and a tremendous revelation is waiting for you. The revelation is that nobody can be unhappy in the herenow.

Have you ever been unhappy herenow? Right this moment you are facing me: is there any possibility of being unhappy right now? You can think about the yesterday and you can become unhappy. You can think about tomorrow and you can become unhappy. But right this very moment, this throbbing, beating, real moment -- can you be unhappy right now? without any past, without any future?

You can bring misery from the past, from the memory. Somebody insulted you yesterday and you can still carry the wound, you can still carry the hurt, and you can still feel unhappy about it: Why? Why did it happen to you? Why did the man insult you? And you have been doing so much good for him, and you have been always a help, always a friend -- and he insulted you! You are playing with something that is no more. The yesterday is gone.

Or you can be unhappy for tomorrow. Tomorrow your money will be finished -- then where are you going to stay? Where are you going to eat? Tomorrow your money will be finished! -- then unhappiness enters in.

Either it comes from yesterday, or it comes from tomorrow, but it is never herenow. Right this moment, in the now, unhappiness is impossible. If you have learnt this much, you can become a Buddha. Then nobody is hindering your path. Then you can forget all the Freuds. Then happiness is not only possible -- it has already happened, it is just in front of you. And you are missing it because you go on looking sideways.

Happiness is WHERE you are; wherever you are, happiness is there. It surrounds you. It is a natural phenomenon. It is just like air, just like sky. Happiness is not to be sought: it is the very stuff the universe is made of. Joy is the very stuff the universe is made of. But you have to look direct, you have to look in the immediate. If you look sideways then you miss.

You miss because of you. You miss because you have a wrong approach.

THIS IS THE MOST FUNDAMENTAL TRUTH Buddha brought to the world. This is his contribution. He says: Go on dying to the past and never think of the future -- and then try to be miserable. You will fail. You cannot be miserable.

Your failure is absolutely certain; it can be predicted. You cannot manage, howsoever efficient you are in being miserable, howsoever trained, but you cannot create misery this very moment.

Desiring for happiness helps you look somewhere else, and then you go on missing. Happiness is not to be created -- happiness is just to be seen. It is already present. This very moment, you can become happy, tremendously happy.

This is how it happened to Buddha. He was the son of a king. He had everything but was not happy. He became more and more unhappy -- the more you have, the more unhappy you become. That is the misery of a rich man. That's what is happening in America today: the more rich they are getting, the more unhappy they are becoming; the more rich they are getting, the more they are completely at a loss what to do.

Poor people are always certain about what to do: they have to earn money, they have to make a good house, they have to buy a car; they have to send their children to the university. They always have a programme waiting for them. They are occupied. They have a future. They have hope: some day or other.... They REMAIN in misery, but the hope is there.

The rich man is in misery and the hope has also disappeared. His misery is double. You cannot find a poorer man than a rich man; he is doubly poor. He remains projected in the future, and now he knows the future is not going to supply anything -- because whatsoever he needs, he has it. He becomes troubled, his mind becomes more and more anxious, apprehensive. He becomes anguish. That's what happened to Buddha.

He was rich. He had everything that it was possible to have. He became very unhappy. One day he escaped from his palace, left all the riches, his beautiful wife, his newly born child -- he escaped. He became a beggar. He started seeking for happiness. He went to this guru, to that guru; he asked everybody what to do to be happy -- and of course there were a thousand and one people ready to advise him and he followed everybody's advice. And the more he followed their advice, the more confused he became.

Buddha tried whatsoever was said to him. Somebody said: "Do HATHA yoga" -- he became a HATHA yogi. He did yoga postures and he did them to the very extreme. Nothing came out of it. Maybe you can have a better body with HATHA yoga, but you cannot become happy. Just a better body, a more healthy body, makes no difference. With more energy you will have more energy at your disposal to become unhappy -- but you will become unhappy. What will you do with it? If you have more money, what are you going to do with it? -- you will do that which you can do. And if a little money makes you so miserable, more money will make you more miserable. It is simple arithmetic.

Buddha dropped all yoga. He went to other teachers, the RAJA yogis, who teach no body postures, who teach only mantras, chantings, meditations. He did that

too, but nothing came out of it. He was really in search. When you are really in search then nothing can help, then there is no remedy.

Mediocre people stop somewhere on the way; they are not real seekers. A real seeker is one who goes to the very end of the search, and comes to realise that all search is nonsense. Searching itself is a way of desire -- that he recognized one day. One day he had left his palace, he had left his worldly possessions; after six years of spiritual search, he dropped all search. The material search was dropped before, now he dropped the spiritual search. This world was dropped before, now he dropped the other world too.

He was completely rid of desire... and that very moment it happened. THAT very moment there was benediction. When he was completely rid of desire, when he had lost all hope, the future disappeared -- because the future exists because of your hope. Future is not part of time, remember. Future is part of your hope, desire; future is part of your greed. Future is not part of time.

Time is always present. Time is never past, never future. Time is ALWAYS here. The now is infinite. The time never goes anywhere and never comes from anywhere. It is already here and always here. It is your greed, it is your desire, it is your hope, that some way, in some situation, you are going to be happy.

All desire dropped, all hope dropped, all hope abandoned, suddenly Gautam Siddhartha became a Buddha. It was always there but he was looking somewhere else. It was there, inside, outside. It is how the universe is made. It is blissful, it is truth, it is divine.

Man remains miserable because man goes on missing this fundamental truth about his desiring. This has to be understood, then these sutras will be very simple.

THE BUDDHA SAID:

"THERE WAS ONCE A MAN WHO, BEING IN DESPAIR OVER HIS INABILITY TO CONTROL HIS PASSIONS, WISHED TO MUTILATE HIMSELF. THE BUDDHA SAID TO HIM, 'BETTER DESTROY YOUR OWN EVIL THOUGHTS THAN DO HARM TO YOUR OWN PERSON. THE MIND IS LORD. WHEN THE LORD HIMSELF IS CALMED, THE SERVANTS WILL OF THEMSELVES BE YIELDING. IF YOUR MIND IS NOT CLEANSED OF EVIL PASSIONS, WHAT AVAILS IT TO MUTILATE YOURSELF?'"

MANY THINGS TO BE UNDERSTOOD. First: a great misunderstanding exists about Buddha that he was anti-body. That is absolutely wrong. He was never anti-body. He was not FOR the body, that's true; but he was never anti-body. This sutra will make it clear. He says:

"THERE WAS ONCE A MAN WHO, BEING IN DESPAIR OVER HIS INABILITY TO CONTROL HIS PASSIONS, WISHED TO MUTILATE HIMSELF."

And there have been many persons like that, not only one person. Millions of people have destroyed their bodies in the search for truth, God, ecstasy, or whatsoever you call it. Millions of people have concluded that the body is the enemy. There is a certain logic in it.

People think it is because of the body that you are in misery. People think it is because of the body that you have sexuality; it is because of the body that you have greed; it is because of the body that you need money; it is because of the body that you need relationship. People think it is because of the body that the whole trouble arises, so why not destroy the body? why not commit suicide?

There have been many religious sects which are suicidal, which really teach suicide; which say, "This body has to be dropped. If you are courageous enough, then in one leap, drop this body. If you are not courageous, then slowly, in parts, cut the body, drop the body."

There was a VERY popular sect in Russia before the revolution -- it was very popular -- that used to teach people to cut their sexual organs. And there were thousands and thousands of people who followed it -- just to mutilate the sexual organs. The idea is that by cutting the sexual organ you will go beyond sex. This is simply foolish, because the sex does not exist in the sexual organ -- it exists in the mind. You can cut the sexual organ and sex will still exist in fact, now it will become more neurotic because there will be no way to fulfil it.

There have been sects all over the world which teach fasting. Once in a while, once a month, fasting can be of help, can be very healthy, can be a cleansing process. But to go on long fasts is destroying the body. But there have been sects: in Buddha's time there was this sect of the Jains which was obsessed with the idea of fasting. "Go on fasting -- one month, two months, three months -- and if you die while you are on a fast, you will reach to the highest heaven."

Why did this idea of fasting become so deep-rooted? Food and sex seem to be the two obsessions of man. And the people who think, "How to get out of the misery?" think these two things are the reasons why they are miserable. In fact, just the opposite is the case.

I have heard:

One airline received this letter: "Gentlemen -- may I please suggest that your pilots do not turn on the little light that says 'Fasten Seat Belts', because every time they do, the ride gets bumpy."

Now you can misunderstand the effect for the cause and the cause for the effect - - and it seems logical! This man who wrote the letter, must have watched again and again: whenever it is announced that you should fasten your seat belts, suddenly the ride gets jumpy, bumpy, rough. He had watched it many times. He must have been a professor of logic. Watching it again and again: whenever the light comes on and the announcement, immediately something goes wrong. His

suggestion is very logical -- and yet absurd. The announcement comes only because the ride is going to be bumpy. The announcement is not the cause; the announcement does not create it. It is going to be bumpy -- the announcement tries to help you.

But it happens in ordinary life too. Your mind is sexual. The cause is there. The body simply follows it. But when the body follows then you become aware. You are not yet so aware that you can see it when it is in the mind. When it enters into the body, it becomes very solid -- then you become aware. Your awareness is not sharp. You cannot catch it in the cause. When it has already moved into the effect, then you catch it.

You catch it when it is already beyond control. You catch it only, you become alert about it only, when it has already become solidified.

There are three states of any idea arising in you. First, the idea is wordless; it is not formulated in thoughts. That is the subtlest thing. If you can catch hold of it there, you will become free of it. The second stage is when it has entered into words; it is formulated -- there is a thought arising in you. People are so sleepy that they don't become aware even at the second stage. When the thought has become a thing, when it has already entered into the gross body and the body has become possessed by it, then you become aware. It simply shows your unawareness.

Hence Buddha says if you really want to get rid of the misery, the pain, that life that is almost like hell, you have to become more and more aware. The more aware you become, the deeper the cause you can see. The deeper the cause known, the more capable you become to get out of it. If you can catch some desire when it has not even entered into your conscious mind, and it is still just a feeling with no words, just in the unconscious striving to get to the conscious, there it is very simple to stop it.

It is just like: you can throw a small seed very easily. There is no trouble about it. But when it has taken root and has become a great tree, it will be difficult to uproot it.

First the idea arises in the innermost core. Then it enters into the mind. Then it enters into the body. You feel it only when it has entered into the body. There are even more sleepy people who don't even feel it there. When it has entered into the world, then they feel it.

For example, anger arises first in your deepest core, wordless, undefined. Then it comes to be a thought. Then it enters in your body; adrenaline and other poisons are released in the bloodstream -- you are ready to kill somebody or beat somebody, bite somebody. You are getting mad. But you may not even become aware. When you hit somebody it has entered into the world. That is the fourth stage. Then you become aware: "What have I done?"

Haven't you observed it many times? When you have hit somebody -- your child, your friend, your wife -- then suddenly you become aware: "What have I done? I

never wanted to do it! It has happened in spite of me," you say. This simply shows your unawareness.

Go deeper and catch hold of anything arising in the first step. And then it is so easy -- just like you can destroy a seed very easily, but to destroy a tree will be difficult. And when the tree has sent its millions of seeds into the air, then it is almost beyond your control. The winds have taken the seeds to faraway fields; now it is impossible to find out where they have fallen. Now the tree is not one; it has created many possibilities of its own being. It will be imitated in many fields.

BUDDHA SAYS THAT DESTROYING THE BODY IS NOT GOING TO HELP. If your eyes make you desirous of beautiful women or beautiful men, it is not going to help if you destroy your eyes.

There is a story in India about a saint, Surdas. I don't think it is true. If it is true then Surdas is not a saint. Surdas can only be a saint if the story is untrue. I am ready to say that the story is untrue; I cannot say Surdas is untrue. He is so authentic, his insight is so pure -- then the story must be wrong.

The story is: Surdas left the world. He was moving in a town. He saw a beautiful woman -- he followed almost as if a magnet was pulling him. Started feeling guilty too! He is a sannyasin, renounced the world -- what is he doing? But he was incapable of controlling himself, so the story goes.

He went to the woman, he asked for food -- but that was just an excuse. Then he started to go to the same woman every day: just to have a look at her face, just to have a look into her eyes, just to have a little contact. He started dreaming about her. The whole day he was continuously thinking and fantasizing, and was waiting for the next day when he would be able to go to the woman again.

Then, by and by, he became aware that he was getting into a trap. And the story says that because it was his eyes that made him aware of the beauty of the woman, he destroyed his eyes and became a blind man.

I say, and I say it categorically, this story is simply invented -- because this is so foolish! Surdas cannot do it. It must have been invented by other blind people; it must have been invented by other stupid people who always go on inventing stupid things. It is stupid because eyes cannot do anything -- it is the mind. It is the mind that approaches through the eyes. It is the mind that approaches through the hand.

When you hit somebody or you kill somebody, it is not the hand that is the murderer -- it is you. And it is not going to help if you cut your hand. And you cannot go to the court and say to the magistrate, "It was my hand."

It happened once in a court that a man argued this way. He said, "It is my hand which has killed." The magistrate was also very clever and cunning -- they have to be clever and cunning because they have to deal with clever and cunning people. They have the same logic.

The magistrate said, "You are right, you are absolutely logical: you have not killed -- your hands have killed. So your hands will remain in the prison. You

can go home, but the hands cannot go." So the hands were chained and the magistrate said, "Why don't you go now?"

He said, "How can I go without the hands?"

And the magistrate said, "If you cannot go without the hands, how can the hands do something without you? You are both partners. And in fact the hand is simply a servant -- you are the master."

"THERE WAS ONCE A MAN WHO, BEING IN DESPAIR OVER HIS INABILITY TO CONTROL HIS PASSIONS WISHED TO MUTILATE HIMSELF."

Buddha is not against the body; he is not anti-body. He cannot be! -- because the body is so innocent. It has never done anything wrong. It is so pure; you cannot find a purer thing in existence.

Yes, one thing is certain, that whatsoever you want to do, the body follows you. It is a servant and very obedient. Even if you are going to murder somebody, the body follows; it never says no. If you are going to the temple to pray, the body follows. It never says no. Whether you are going to commit a crime or going to pray in the temple, the body follows you so obediently, like a shadow.

No, the body is never responsible.

And one thing has to be understood about the body. The body is a unique thing in the world; nothing can be compared to it. It has one unique situation and that is: it is the only object in the world that you can look at from both the sides, from without and from within. If you look at a rock, you look from the without. If you look at the moon, you look from the without. Except for the body, your body, everything else you look at from the without. Your body is the only object in the world you can look at from the without and you can look at from within.

Hence, the body is the door for the within, the body is the door for the inner journey -- how can Buddha be against it? And you can see Buddha's body -- so beautiful, so graceful -- how can he be against it? Watch Buddha's statues: he must have loved his body, he must have had tremendous compassion for his body. His body is flower-like -- it is a rose-flower or a lotus. No, he cannot be against the body.

And if people interpret that Buddha is against the body, those people are putting their own interpretations on him.

"The Buddha said to him, 'Better destroy your own evil thoughts than do harm to your own person. The mind is lord. When the lord himself is calmed, the servants will of themselves be yielding.'"

BUDDHA'S WHOLE EFFORT IS TO MAKE YOU AWARE that whatsoever you are, the cause is your mind. If you are miserable, the mind is functioning in a wrong pattern. If you are happy, the mind is functioning in the right pattern.

Happiness is nothing but the humming of the mechanism of mind when it functions perfectly. When the mind is simply in tune with the universe, you are happy. When the mind goes against the nature, against the natural law -- what Buddha calls DHAMMA -- when the mind goes against Tao, when the mind goes against the current, when the mind tries to swim upstream, then there are problems, there is misery. When the mind simply follows the stream like a driftwood, just goes with the stream wherever it is going, it is happy. And one day it reaches to the ultimate, the oceanic bliss. There is no need to reach to it, there is no need to make any effort -- effortlessly it happens.

So Buddha says the basic question is not of the body, and it is not of the soul. The soul has no problems, and the body also has no problems. The problem is just in between the two. This mind which links the body and the soul is the problem; this mind that bridges the unknown to the known, the invisible to the visible, the formless to the form -- this bridge is the only problem. If you can solve the mind, suddenly you are at home.

The mind is the problem. What can we do to change the mind? What can we do to have a better functioning mind? Again a desire arises, and again you are in the trap of the mind.

If I teach to you that you should become desireless and you will be happy, immediately a desire arises in the mind: how to become desireless? Immediately you start looking for clues, methods, techniques, how to become desireless. Now, to become desireless is again a desire. If I say mind is the problem, you immediately ask how to solve it, how to dissolve it, how to get rid of it -- but the one who is asking the question is mind itself. And the one who is going to try is mind itself. So whatsoever you do you will never get out of the mind by doing anything. Still your question is relevant: Then what should we do?

We should look into the nature of the mind and not try to do anything. Just a great insight into the nature of your mind is all that is needed. Let me try to explain it to you.

Buddha says: Desire and you will be miserable. Suddenly a desire arises: "How to be desireless? because we want to be happy and we don't want to be miserable." And desire arises and new misery arises. When Buddha says desire creates misery, he means simply to watch how desire arises, how it creates misery. Just go on watching. Each desire brings its own misery.

You are passing down the road; you see a beautiful car just pass by -- a flash -- and a desire arises to possess this car. Now you become miserable. Just a moment before you were perfectly okay, there was no misery, and here passes this car and misery arises. Buddha says, "Watch."

Just a moment before you were humming a song and going for a morning walk. And everything was beautiful: the birds were singing, and the trees were green, and the morning breeze was cool, and the sun was fantastic -- everything was beautiful. You were in a poetic world full of joy and verve and gusto, and you

were juicy and you were part of this beautiful morning. Everything was simply just as it should be... and there passes a car.

It is not that the owner of the car has come to disturb you; he may not even be aware about you. He is not trying to create any misery for you -- don't be angry at him. It is not that the car is creating misery in you, because how can the car create misery in you? It is your desire.

Seeing the car a desire arises: "I should become the possessor of the car; this car has to be in my garage." And suddenly, trees are no longer green, birds are no longer singing, the sun is no longer there -- it is already sunset. From morning the sunrise has disappeared; everything is dismal and dark. You are full of desire, you are surrounded by smoke. You have lost contact with life -- immediately! Just a flicker of desire and you are millions of miles away from beauty, from truth, from joy.

Just watch. Buddha says simply watch. Stand by the side of the road -- watch: what has happened? Just a small desire arising and you are thrown into hell, and you were almost in heaven. You change from heaven to hell so many times in twenty-four hours; you don't watch.

People come to me and they ask, "Is there any heaven? Is there any hell?" And I am surprised because they go on shunting like a goods train between heaven and hell -- continuously! Just a second is needed, a split second -- in no time they are in hell and in no time they are in heaven.

Just watch how desire brings hell, how desire is hell. And then don't ask how to attain to desirelessness, there is no need. If you have looked into the nature of desire and you have felt it brings misery, that very understanding will be the dropping of desire. Just go on watching. If it is not dropping that simply shows that your insight is still not deep enough, so make your insight deep.

And it is not a question that somebody else can enlighten you about -- it is your desire and only you can watch. I cannot watch your desire. You cannot watch anybody else's desire. It is your private world. Hell or heaven are private things. And within a split second you can shift from one to another.

Just watch....

Buddha's word is 'watch'. Be watchful. Don't create any desire for desirelessness, otherwise you are simply behaving in a very stupid way. Now you are creating a new desire -- and this will create misery. You simply go into the nature of the desire, look deep into it. Watch... how it creates darkness, how it brings misery, how suddenly it takes you, overpowers you. Just go on watching.

One day it is going to happen: a car will pass by and before the desire has arisen you will become watchful, and suddenly a laughter will come to you. You have become watchful; the desire has not arisen. It was just going to be, it was just ready to jump upon you and take you to hell -- but you were watchful. And you will feel so happy.

For the first time you will have a key. You will know now that just being watchful, the desire has not arisen, the car has passed. The car has nothing to do

with desire. Desire arises because you are unconscious, unaware, sleepy; you are living the life of a somnambulist, drunk.

Awareness is desirelessness. Awareness of the desire brings desirelessness. And this key has to be used to open many locks.

If you are greedy, don't ask how to get rid of it -- because that is greed again, under another name, in another form. You have heard saints, mahatmas, you have read scriptures, and they say if you are greedy you will go to hell. Now a greed arises to go to heaven. And those scriptures go on saying that in heaven everything is just beautiful, fabulous. They create greed. And now you ask how to get rid of greed because a new greed has arisen in you: how to achieve heaven? how to enter paradise? how to live there for ever and ever, eternally, ecstatically, blissfully? Now this is a new greed.

This is not the way. The Buddha's way is really the best that has ever been brought to earth. The Buddha's way is the most penetrating and the most revolutionary way possible. He says; watch greed. Just watch greed and see what it is and how it creates misery for you. In that watching, a light will start arising in you; your inner flame will burn bright, and the darkness of greed will disappear.

And the same with violence, the same with anger, the same with possessiveness - - and the same with ALL that makes you miserable.

A maidservant happened to belch in front of her master -- of course, the master must have been Western because in India nobody takes any notice of belching -- the master became very angry and was going to strike her, but seeing her young and beautiful body his anger suddenly abated, and he took his pleasure with her. The next day when he was in his study there was a knock on the door. It was the maidservant. "What is it? What do you want?"
"Please, sir, I belched again a little while ago."

NOW, ONCE YOU TASTE SOMETHING, whatsoever it is, the desire arises again and again to repeat it. Whatsoever you have known in your past, you go on asking for again and again in the future. Your future is nothing but your modified past. Your future is nothing but the desire to repeat your past.

And, of course, if you live a bored life, nobody else is responsible for it but you. You ask for boredom. And boredom is misery. You ask for boredom because you ask for repetition. Something happened; for example, you were sitting, and the first star of the evening was becoming visible. And you watched. And it was a quiet evening; and it was cool and birds were returning back to their nests. And it was silent and it was very musical and you were in tune. Just watching the star becoming visible you felt beautiful. Now, you have tasted something -- you will gather it like a treasure. THIS treasure will make you miserable.

First, you will hanker for it again and again. That hankering will create misery. And it cannot be repeated by your hankering, remember -- because it happened

only because there was no hankering in you. You were simply sitting there not knowing what was going to happen. It happened in a state of innocence. It happened in a state of non-expectation. It happened because you were not looking for it. That is a basic ingredient in it. You were not looking, you were not asking. In fact, you were not desiring -- you were simply there. Suddenly you became aware: the first star. And IN that moment when you became aware of the first star, you were not thinking that it was happiness, remember that too. That comes later on; that is a recapitulation. In that moment you were simply there -- not happy, not unhappy, nothing. These words don't mean anything. Existence is so vast that no word is meaningful about it.

But then it is gone and there remains a memory. And you say again and again, "It was beautiful -- how beautiful! how divine!" Now a desire arises to repeat it every evening. Next day you are waiting again, but now the whole situation has changed: you are waiting for it, you are looking for it. You want to repeat the old experience. Now, this is something new which was not present in the previous experience. So this won't allow you. You are looking too much. You are not relaxed; you are tense -- you are afraid you may miss the first star. You are apprehensive. You are worried whether it is going to be again or not. It is not going to be.

First, it is not possible now because you have lost that innocence, that unexperienced state where no memory existed, where past was not, where future was not. Secondly, if some day it is repeated it will be boring because it will be a repetition. You have already known it. The beauty is in the new, it is never in the old. The beauty is in the fresh, it is never in the dead. The beauty belongs to the original, never to the carbon copy. The beauty is when an experience is firsthand, not secondhand. Now, if it happens at all, it will not make you happy; it will be a secondhand experience. And remember: God is never secondhand. God is always fresh.

To know that God in the beauty of the evening, or in the beauty of a bird on the wing, means you have to be absolutely innocent. The past has to be completely dropped and the future is not to be allowed to interfere. Then, and only then, there is beauty and there is benediction, there is blessing, there is happiness and bliss.

Once you experience something, you start asking for it, you become a beggar. Then it will never happen. And you will carry the memory like a wound.

Have you watched it? Watch it: whenever you are happy, in that moment you don't know it is happiness. It is only afterwards, when the experience is gone, faded away, is no more, then mind comes in and starts looking for it, starts comparing, evaluating, judging, and says, "Yes, it was beautiful! so beautiful!" When the experience itself was present, mind was not present.

Happiness is when mind is not.

And when mind comes in, happiness is no more there. Now there is only a memory, a dead memory. Your lover is gone; you are just carrying a letter

written by your lover. The flower has faded; just an image in your mind. This image will not allow happiness to enter again in your being -- this image will be the barrier, will be the rock.

Buddha says: Don't carry the past and don't ask for the future -- just be herenow. And then there is no-mind. And the body simply follows that no-mindness.

Right now the body follows the mind, and the mind is the culprit -- and you go on punishing the body. It is almost like a small child: he comes running into the room, gets hit by the door, becomes angry at the door, starts beating the door -- as if the door is the culprit.

Not only children but even grown-up people do such things. You are writing and your fountain-pen is not flowing well; you become angry and you throw it on the floor -- you punish the fountain-pen! And still you think man is rational? And still you believe man is a rational being?

When you come home angry, have you watched? You open the door in such anger, you bang it. Now, the door has not done anything to you.

It happened once: A man came to see a Zen Master; he banged the door, he threw his shoes. He came to the Master, bowed down, touched his feet. The Master said, "I cannot accept your greeting. You first go and ask the door to forgive you, and the shoes."

The man said, "What are you talking about?! Do you want me to become a laughing stock?" -- and there were so many people sitting around.

The Master said, "If you don't do this then I am not going to allow you to be here -- you simply get out! If you can insult the door and if you can insult the shoes, then you have to ask for their forgiveness. When you insulted them, then you never felt that you were doing something ridiculous? Now you feel ridiculous? Go and do it!"

And the man went. He asked -- first he looked a little foolish, felt a little foolish, and people were watching -- but he asked to be forgiven. He said, "Sir, please, I was not conscious and I have done something wrong unconsciously, forgive me." And he was talking to the shoes and to the door, and when he came back he was a totally different man.

The Master took him close and hugged him. And the man said, "It is tremendous! When I was asking to be forgiven, first I looked foolish, then suddenly I felt so good -- I have never felt. I actually felt they have forgiven me. I felt their compassion and their sympathy and their love."

You go on behaving in such unconscious manners. That unconscious mannerism of your behaviour is all that Buddha means by the word 'mind'. Mind is your sleep. Mind is your absence. And if the body follows this mind, this sleepy, drunk mind, don't get angry at the body.

"THE MIND IS LORD. WHEN THE LORD HIMSELF IS CALMED, THE SERVANTS WILL OF THEMSELVES BE YIELDING."

When the mind is calm it becomes no-mind. No-mind and a calm mind mean exactly the same thing; they don't mean two different things. A calm mind, a cool mind, is a no-mind -- because mind is the fever. Mind is the continuous anxiety, tension, the disease -- yes, the disease is the mind. When the disease has disappeared, you function from a state which is of no mind, and then the body follows it.

The body is a follower. If you have mind, the body follows the mind; if you have no-mind, the body follows the no-mind.

But don't start fighting with the body. Don't be stupid.

"IF YOUR MIND IS NOT CLEANSED OF EVIL PASSIONS, WHAT AVAILS IT TO MUTILATE YOURSELF?" THEREUPON THE BUDDHA RECITED THE GATHA: "PASSIONS GROW FROM THE WILL, THE WILL GROWS FROM THOUGHT AND IMAGINATION: WHEN BOTH ARE CALMED, THERE IS NEITHER SENSUALISM NOR TRANSMIGRATION." THE BUDDHA SAID, "THIS GATHA WAS TAUGHT BEFORE BY KASHYAPABUDDHA."

BUDDHA SAYS, "There have been millions of Buddhas before me and there will be millions of Buddhas after me."

This is something very new in the world of religions.

Mahavir says, "There have been only twenty-three TEERTHANKARAS before me, and there will be no TEERTHANKARA any more."

Mohammed says, "There have been only four prophets before me and there will be no prophet any more after me."

Jesus says, "I am the only begotten son of God."

Buddha is rare. He says, "There have been millions of Buddhas before me, and millions of Buddhas will be after me." And this seems to be truer -- because only twenty-three TEERTHANKARAS in the whole infinity? Then what about Ram, then what about Krishna? They are not included in the Jain TEERTHANKARAS.

Mohammed says, "There have been only four prophets before me" -- then what about Mahavir? and what about Krishna? and what about Buddha? They are not included in it.

And Jesus says, "I am the only begotten son." This looks absurd, that God should have only one son. And what has He been doing afterwards? Following birth control? This looks absurd, and creates fanaticism. Then the Christians think they are superior because they are the followers of the only son that God has. Others are prophets, at the most, if they recognize them at all. But theirs is the only son of God. That creates ego, superiority.

Hindus say they have only twenty-four AVATARAS. A few centuries ago they had the idea of ten avataras. Then they expanded it a little -- mm? -- because Jains were claiming twenty-four TEERTHANKARAS so there was great competition. So they said, "Okay, we will also have twenty-four." The number

twenty-four became very standard; even Buddhists started saying that there are only twenty-four Buddhas. And when TEERTHANKARAS are twenty-four and Buddhas are twenty-four then to have only ten AVATARAS looks a little poor. So Hindus extended the idea; they dropped the idea of ten AVATARAS; they also claimed they have twenty-four AVATARAS. But what about Mahavir? What about Adinatha? They are not included.

Buddha includes all. He is tremendously inclusive. And he creates no superiority; he says millions of Buddhas have been before and millions will be afterwards. The world has never lacked Buddhas -- and that is how it should be! because to be a Buddha is just to be aware of your nature. It is nothing special. It looks special because you have not tried it; otherwise it is your own treasure, it has only to be claimed.

And look at the beauty of it: Buddha claims nothing special for himself. He says many Buddhas have been, millions; and millions will be afterwards. Look at the beauty of his declaration: about himself he is saying, "I am just one in millions -- nothing special about me!" This is how a really religious person should be: nothing special, very ordinary. When there are millions of Buddhas, then how can you be special? You can be special if there is a limited number.

There was much conflict, because when Mahavir claimed that he was the twenty-fourth, there were eight others who were claiming that they were the twenty-fourth. There was trouble! Nobody was ready to believe in the other, and there are no ways to prove it really. How can you prove who is the real TEERTHANKARA?

A few chose Gaushalak and followed him; a few chose Mahavir and followed him. A few chose others -- Ajit Keshkambal, Sanjay Vilethiputta, and there were other claimers -- how do you decide? Christians say that Jesus is the only son of God -- and Jews crucified him. How do you decide? They thought he was a cheat.

Jews are also waiting for a Messiah, they have been waiting for centuries, but they never allow anybody to become that Messiah -- because then for whom will they wait? They are hoping and hoping and hoping, and they have waited so long that now it has become habitual for Jews -- they don't allow anybody. Jesus claimed; many others have claimed after Jesus -- but whosoever claims that "I am the Messiah" has to be destroyed, has to be rejected, has to be proved a cheat.

The Messiah is certainly to come, but they don't allow anybody to claim it. Centuries of waiting and they have become addicted. Now they will wait -- even if God comes they will crucify Him, because they will say, "Who wants you? We love waiting, we exist in our hope." Jews go on hoping.

But everybody tries -- Jews think they are the chosen race, that God has chosen them specially; Hindus think they are the chosen race; Jains think they are the chosen ones. Buddha is rare. Buddha says there were millions of Buddhas before, countless. In fact, he has said that if you count the grains of sand in the Ganges,

there have been more than that many Buddhas before, and there will be more later on. This makes his own stature very ordinary, but this is his beauty.

Not to claim for any extraordinariness is what extraordinariness is. And when you claim, when you claim you are superior, you are simply showing that you suffer from an inferiority complex.

Now, Mohammed says there will be no prophet any more. Why are you closing the door? Now if somebody claims "I am the prophet," Mohammedans will kill him -- because Mohammed has closed the door. But who is he to close the door? The door belongs to nobody, or it belongs to all. How can he close it?

And why in the first place this idea? Mahavir thinks he is the last, Mohammed thinks he is the last, Jesus thinks he is the last -- then what do you mean by this? You simply don't allow evolution, you don't allow any new idea to evolve. You close the door, you make a closed dogma, so that nobody can disturb the dogma Buddha keeps all doors open: he says millions.... He remembers this GATHA from some past Buddha, Kashyapabuddha was his name. He says, "This gatha was told by Kashyapabuddha."

"PASSIONS GROW FROM THE WILL, THE WILL GROWS FROM THOUGHT AND IMAGINATION: WHEN BOTH ARE CALMED, THERE IS NEITHER SENSUALISM NOR TRANSMIGRATION."

THE WILL MEANS THE EGO. The will means to fight against existence. Whenever you see somebody fighting upstream, you say, "He is the man of will-power." What do you mean by will-power? All will is against God. You fight with it. You try to do something which is not in the nature of things. You try to force something. If you are violent with nature, then you have will.

Many people come to me and they say, "Osho, somehow help us to have more will-power." Why? Am I your enemy? Should I help you to become more mad? Will-power? But in the West, will-power is very important; because the whole West thinks that to have a strong ego is a must, you should have will-power, you should develop will-power. Thousands of books exist in the market on how to develop will-power. And they are sold, because people want to be more and more refined in their egos.

Buddha says: "PASSIONS GROW FROM THE WILL... desires grow from the will." The I, the ego, is the root of your mind. Your whole mind is centred around the I.

"THE WILL GROWS FROM THOUGHT AND IMAGINATION..." Thought comes from the past; imagination means movement in the future. Whatsoever you have experienced, thought, learnt, that is your ego. And whatsoever you want to experience in your future, would like to have in your future, is your will. These are two aspects of the same phenomenon.

"WHEN BOTH ARE CALMED..." when thought is no more there, means when past is no more there, and when imagination, projection, dreaming, future is no

more there: "WHEN BOTH ARE CALMED, THERE IS NEITHER SENSUALISM NOR TRANSMIGRATION. " Buddha says then ALL sensualism disappears; then one is no more greedy for senses and the experience of the senses.

Remember: by the disappearance of sensualism he does not mean that your sensitivity disappears -- you become tremendously sensitive. A sensual person is not a sensitive person; a sensual person is very gross, very rough, very primitive. A sensitive person is very developed, highly developed; he is very receptive. A sensual person is after pleasure, and the sensitive person is one who knows bliss is here and he is open to it, and he goes on being showered by the divine bliss. He soaks it up like a sponge. He is sensitive.

The sensual person is always after something, trying to achieve -- money, power, prestige. The sensitive person is simply alive herenow, enjoying the beauty that is available. When tomorrow comes then tomorrow will take care of itself.

That's what Jesus means when he says, "Think not of the morrow." That's what Jesus says when he shows to his disciples the lilies in the field and says, "Look, how beautiful they are! And they toil not. They are simply here; they don't worry about what is going to happen tomorrow. Even Solomon, in all his glory, was not so beautiful," says Jesus, "as these poor flowers of the lilies."

A sensitive person is a flowerlike person, open to existence, enjoying it -- enjoying it tremendously -- but not seeking anything. His search has dissolved. He is not chasing anything.

I have heard:

A man lost everything at the casinos in Vegas. He tried every one in town and each was a disaster. All he had left now was a Kennedy fifty-cent piece. He kept tossing it in the air -- a la George Raft -- as he walked along the street trying to figure out a way to get another stake, when his coin slipped out of his fingers and fell into a grating in the middle of the street.

Our hero was after it like a shot, but before he could grab it he was hit by a taxi and carried off to the hospital with a broken leg.

He was out in a couple of months, and with the settlement from the insurance company he started back to the casinos. On the way, he limped past the same grating where he had lost his coin. He started to look down to see if he could find it when he was hit by another taxi, and he was back in the hospital with his other leg broken.

"How could you get knocked twice in exactly the same place?" the nurse asked him. "I mean, what in the world made you go back to that stupid grating?"

"That was my good luck charm," he explained, "and I didn't want to lose it."

People go on chasing, go on being hit every time. Their whole life becomes just wounds and wounds and wounds, but again and again they go on chasing the same things -- as if they don't see what is happening to them.

A man of sensitivity remains wherever he is -- and God seeks him. And a man of sensualism rushes from here to there, from there to somewhere else, chasing and chasing. And this is the beauty of the whole process: if you are chasing God you will never meet Him, because you don't know where He is. If you are chasing happiness you will never meet it, because you don't know the whereabouts, you don't even know the face of happiness -- even if you come across her, you will not be able to recognize her. The person who is sensitive simply sits wherever he is and happiness comes to him, and bliss comes to him, and God comes to him. This is to be remembered: It is not only you who are seeking God -- God is also seeking you. And the case is such that He comes and knocks at your door, but you are never there. You are somewhere else. He goes on knocking at your door but you are never found there -- because the door is in the present and you are in the future or in the past.

The Buddha said:

"FROM THE PASSIONS ARISES WORRY, AND FROM WORRY ARISES FEAR. AWAY WITH THE PASSIONS, AND NO FEAR, NO WORRY."

OBSERVE IT. These are not theories. These are facts of life. Buddha is not a theoretician, not a metaphysician -- not at all. He is just a scientist of the basic facts of life. He talks only about a fact. You need not believe in it. You have simply to watch and you will find the truth of it.

He says: "FROM PASSIONS ARISES WORRY..." Whenever desire arises, worry arises: how to get it? how to reach it? how to achieve? You are worried. When you are worried there are a thousand and one alternatives. Then more worry arises: which will be the right alternative to reach to it? which will be the right path? And then fear arises: whether you will be able to reach? There are so many competitors in the world, and so many people have tried and failed. Look at Alexander and Genghis Khan and Nadir Shah -- and so many people have tried, and tried so powerfully, tried so hard, and still they have failed. What is the guarantee that you will succeed? Then fear arises. These are simple facts!

A man comes into a store to buy a suit. The salesman tries one jacket on him after another. He says to the customer, "Turn around, let's see it in this light; now let's look at it in the rear-view mirror; now from this angle, now this angle." Still the man asks to try on other jackets.

Finally the boss comes up to them and picks out a jacket. The customer puts it on and buys it immediately. Says the boss, "See how easy it is to make a sale?"

"Okay," says the salesman, "you made the sale -- but who made him dizzy?"

Once a passion is there it will make you dizzy -- worries, apprehensions; what to choose, what not to choose; where to go, how to go; what will be the right

technique, the right method, the right approach? And then the fear: whether you will be able to make it? A constant fear. One becomes dizzy.

Passion is the salesman. And then comes the devil: the boss. Then you are thrown in hell. Desire makes you dizzy. And nobody can be certain, nobody.

I was reading a beautiful anecdote:

Father O'Malley and Rabbi Cohen were playing golf. On the third hole, Father O'Malley hit one into the rough, and he hollered, "Oh, shit!" And he looked up to heaven and said, "Dear Lord, I'm terribly sorry. It was an oversight." On the fifth hole he made another terrible shot into the rough. Again he shouted, "Oh, shit!" Again he looked up to heaven and said, "Dear Lord, again please excuse me. I'm terribly sorry." On the ninth hole, same thing again, into the rough. He hollered "Oh, shit!"

Just then there was a bolt of lightning and Rabbi Cohen was struck and killed. A loud rumbling was heard in heaven and a voice saying, "Oh, shit!"

Even a God can miss! so what is the guarantee of your ever being successful? One goes on being afraid, trembling, shaking with fear.

Passions create worry; worry creates fear -- AWAY WITH THE PASSIONS, AND NO FEAR, NO WORRY.

But people have only passions in their lives, that's why they have only worries and fear and nothing else. They come to me -- so many people -- and they want to get some peace of mind, they want a way to get OUT of their worries. But if you tell them, "Get out of your passions," then they are not ready to follow you. They want some mantra, some cheap thing, so they can go on desiring, they can go on chasing their passions -- and still remain unworried.

A politician used to come to me, and he would always say, "Somehow, Osho, help me to have some peace of mind."

I said, "Being a politician you should not ask for it -- it never comes in the way of a politician. Peace of mind? If it can happen to a politician, then are the saints fools? What are they doing? Then why should they leave ambition? It can never come. Ambition creates tension, worry. You get out of your politics!"

And he would say, "You may be right, but right now I cannot get out of it."

Then I told him, "Then you be at ease with your tensions, accept them. You are trying to do something which is not possible. You want to eat the cake and have it too."

Then he started going to Maharishi Mahesh Yogi. For many days he didn't turn up. One day, suddenly we met in a train. I asked him, "You have not been coming to me for many days."

He said, "What is the point of coming to you? You say get out of politics. Mahesh Yogi is better. He says, 'Wherever you are, I will make you more efficient. You are a politician? You will become a better politician -- just do TM.'"

Now that fits, that completely fits. You are not to change anything; just repeating some foolish thing -- blah, blah, blah -- and that's all. Twenty minutes you repeat it and wherever you are, all success is guaranteed to you, all efficiency is guaranteed to you. Even thieves are doing TM, smugglers are doing TM, politicians are doing TM. The smuggler thinks that if he does TM he will never be caught, he will become more efficient.

Meditation is not so cheap. Meditation is a total transformation of your being. And a great understanding is needed and a great intelligence.

Buddha's sutras are only for those who are really intelligent people and who really want to get out of the misery that they have created around themselves. It is only for those who are really fed up with misery and are ready to get out of the trap.

It is up to you, it depends on you. You have created it! Once you understand how you have created it, it will disappear -- because then you will not be able to create it any more.

The Discipline of Transcendence, Vol 3
Chapter #10
Chapter title: While I Am Here, Enjoy Me
30 October 1976 am in Buddha Hall

The first question:

Question 1

IT IS A SIGHT FOR GODS TO SEE THAT SO MANY MEN AND WOMEN, MOSTLY YOUNG AND INTELLIGENT, FROM ALL OVER THE GLOBE, HAVE GATHERED AT YOUR ASHRAM TO SEEK TRUTH AND TRUE RELIGION. BUT AREN'T YOU AT THE SAME TIME LAYING THE FOUNDATION OF ANOTHER ORGANIZED RELIGION, A GLOBAL ONE THIS TIME, WHICH WILL AGAIN TURN INTO IMPEDIMENTS IN THE WAY OF TRUTH AND RELIGION ITSELF, OR DO ORGANIZED RELIGIONS TOO PLAY A POSITIVE ROLE?

THE FIRST and the most important thing to remember is: never think of the future, and never be entangled with the past. While I am here, enjoy me. While I am here, don't miss this opportunity.

This is mind playing games. You are not enjoying me. You are not delighted -- you are creating a worry for yourself. Now the worry is about the future -- who are you to be worried about the future? And how can you manage to control it? - - there is no way. The future will take its own course. We cannot manage the future in a certain way, that it should be so or should not be so. All efforts have always failed.

Buddha tried that there should not exist any organized religion in his name. He tried that there should not be any image made of him, but there are more images of Buddha than anybody else in the world. There are a few temples which are called 'thousand Buddha temples' -- one thousand images and one. There is one temple in China, a cave temple, which has ten thousand Buddha images.

Even Buddha couldn't manage it. There is no way to manage it. The only way is to use the present, and leave the future for the future. There will be people; we will not be here -- what they are going to do with my words, it is their freedom. If they want to make chains out of them, that is their freedom. If they want to be liberated by these words, that is their freedom. If they want to make a prison out of the temple that we are creating, then it is their freedom! and it is their choice. Who are we to interfere?

Now, Krishnamurti tries to interfere with the future. He thinks continuously about what will happen in the future, so no clue should be left for the future, so the religion cannot be organized. But to be constantly concerned so much about

the future is wrong. Who are we? The future belongs to the future and will belong to future generations -- they will do whatsoever they like to do.

One thing I can say: it is their freedom, whatsoever they do, and I have nothing against them. If they want to live in prisons, they will live in prisons. They will find a way to make a prison out of anything -- they have always done so.

I am not concerned with the future at all. I am totally herenow. And this is what I would like you to be also, here and now. Whatsoever is transpiring between me and you, don't allow any interference. This idea is just a trap of the mind. This is the first thing I would like to say.

THE SECOND THING: even organized religions play a positive role. The positive role consists in provocation, in challenge. Even the prison plays a positive role: it provokes the spirit of the courageous; it becomes a challenge for freedom -- it has its role, its function.

I am not saying to live in the prison. In fact, the prison itself forces you to get out of it. The prison itself can be used in a positive way. If you are thrown in a prison, your spirit will continuously meditate and think about how to get out of it, how to find ways and means to escape. In a prison the courageous soul will start brooding and dreaming about freedom. The bigger the prison, the greater the enforced structure of it, the more the challenge will be. Only cowards will accept it.

But cowards, even if they are out of prison, will remain in prison because they are not going anywhere -- they are imprisoned in their cowardice. And the courageous, even in a prison, will try to break through, they will try to get out. And in that very effort to get out, a strength is born. In that very struggle to get out, a new being is born; they have a new sense of urgency, a new force and power.

Nothing is wrong. But remember, when I say nothing is wrong I am not saying to relax and go to sleep in a prison. I am saying the prison can be used in a positive way. Even your home can become a prison if you use it in a negative way -- that's what it has become for millions of people. They live in their homes, but they live in a prison. They call it their home, but it is their cowardice. They have lost the adventure of the soul. They are no longer adventurous. They are no longer wanderers. They are no longer interested in the unknown, in the unfamiliar. They always carry their maps wherever they go. They always have their guides wherever they go. They live a borrowed life. They don't have any passion to live fresh, to live young. They don't have any passion to move into the uncharted territory, to go to the ocean, to go into danger, and to face life.

When you are in danger and you are facing life, you are for the first time in contact with your soul. The soul is not cheap. You have to put everything at stake. That's why I say even an organized religion can be a positive thing.

Buddha was born as a Hindu. Hinduism became the prison. He tried hard to get out of it, and he succeeded. Krishnamurti was trained in a certain discipline, was

an inmate of a prison called theosophy -- but he tried hard, broke out of it, became free of it. If you ask me I will say one thing: if there had been no theosophical imprisonment for him in his childhood, it would have been difficult for him to become a free man. Annie Besant and Leadbeater and other theosophists created the whole situation -- unknowingly, of course, they were not meaning it. They were trying to do something else. They were creating a dogma around him, a cult around him. And they were so hard upon him that it became really impossible to live in it. He HAD to get out of it. The credit goes to those people -- Leadbeater and Annie Besant.

If the prison had been a little more comfortable, if the prison had not been so hard and if the discipline imposed had not been so arduous, if the ideals had not been so superhuman, if he had not been asked to play a role so unnatural to him, he might have relaxed, he might have accepted it. That's what has happened to you.

A Christian remains a Christian because Christianity is no longer a great pressure. On Sunday you can go to the church -- it is a formality. It remains the life of a non-Christian. You go on fulfilling the formalities of being a Christian. Your Christianity is not even skin-deep, and the church does not demand much. The church says, "You just come on particular days to the church: when your child is born come to the church for the baptism; when somebody dies, come to the church; when there is marriage, come to the church -- these three things will do and you will remain a Christian. Sometimes on Sundays come and participate in the ritual."

Nothing much is asked. The prison is not much of a prison. It is almost as if you are free, only on Sundays you go to the jail and sit there for one hour and come home and you are again free. Who bothers? Who will fight against it? It is so convenient and comfortable.

That's why so many people are Hindus and Mohammedans and Jains -- nobody is asking. These religions are just formal rituals; they don't challenge you. Nothing is at stake. Very difficult to get out of them -- because the prison is very lukewarm. You have become adjusted to it. It is so convenient and comfortable that you have become adjusted to it. It looks almost like a good policy, a good compromise.

Krishnamurti fell into the hands of a very fanatical group -- theosophists. It was a new religion. Whenever a religion is new, it is very fanatical. By and by, it relaxes and compromises and becomes just a social phenomenon; then it is no more religion. Theosophy was just in its beginning, and Krishnamurti was only nine years old when he fell into the hands of those fanatics. They tried hard. They wouldn't allow Krishnamurti to meet and mix with ordinary children -- no -- because they had a goal that he had to become the world Teacher, JAGADGURU. He had to become the coming-Buddha; he had to become the incarnation of Maitreya.

He was not allowed to move with any girl, because he might have fallen in love and the whole dream of the theosophists would have been shattered. He was constantly guarded. He was not allowed to move alone; somebody was always with him, watching him. And he was forced to follow very strict rules: three o'clock in the morning he had to get up and take a cold bath; and then he had to learn Sanskrit and he had to learn French and he had to learn English and he had to learn Latin and Greek -- because a World Teacher should be well cultured, sophisticated. Just a nine-year-old child!

When he was twelve years old, they started forcing him to write a book. Now what can a twelve-year-old child write? In fact, the teacher, Leadbeater, he was writing in his name. Krishnamurti would write and Leadbeater would correct it and make it perfect. The book still exists. A beautiful book, but you cannot expect it of a boy just twelve years old. It is not from him. Even Krishnamurti cannot remember it. When he has been asked he has said, "I don't remember when I wrote it -- I don't remember at all how it came into being."

And they were talking nonsense -- esoteric nonsense: "In his dreams he goes to the seventh heaven, and there God Himself is teaching him." And just a twelve-year-old child -- very vulnerable, soft, receptive; he would trust. And these people were world-famous; they had great names. And the movement was really big and worldwide; thousands and thousands of lodges were opened all over the world.

Just a twelve-year-old boy had become a world-famous personality. Wherever he was going, thousands of people would gather just to see him. If you look at those pictures, you feel pity for him, compassion. He was continuously in a cage. And it was natural, I think it would have happened to anybody -- it had nothing to do with Krishnamurti. Anybody in his place, if he had any spirit left, would have renounced this whole nonsense, and would have come out of it. It was too much of a prison.

He could not write letters to anybody because he might have made some relationship through the letters. A World Teacher needs to be completely unattached. He started feeling a little love for a woman who was old enough to be his mother, but even that was stopped. It was nothing to do with sexuality or anything; he just started feeling love from the woman. The woman was already a mother of three children -- but the theosophists wouldn't allow it. They stopped it.

He was completely in seclusion, never allowed to move into the outside world. He was not allowed to enter in any school, in any college, because there he would meet ordinary people and he would become ordinary. Special teachers were appointed; he was taught specially. And all around him, just a nine-year-old boy, all around him such big talk -- of Masters, Master K.H. sending messages, letters falling from the roof. They were all managed! Theosophists were caught later on -- they were all managed: the roof was specially made and a

letter would drop suddenly, and it was for Krishnamurti -- a message had come from the unknown.

Just think of a small boy.... No freedom allowed became a great urge to be free. One day -- nobody was expecting it, that he would renounce it -- the theosophists had gathered from all over the world for the first declaration in which Krishnamurti was expected to declare that he was the World Teacher and that God had entered into him.

Suddenly, without saying anything to anybody.... He could not sleep the whole night. He brooded over it: he has become a slave, and they are all do-gooders; they have made you a slave because they want to do good to you; and they love you and their love became nauseating; and their well-wishing became poisonous. The whole night he brooded: what is he to do? Whether he has to continue and become part of this nonsense, or get out of it?

And blessed he is that in the morning when they had gathered and they were waiting for God to descend in him and to declare that he is now no more Krishnamurti but Lord Maitreya -- Buddha has entered in him -- he suddenly declined and he said, "It is all nonsense. Nobody is descending in me. I am simply Krishnamurti and I am nobody's Master. And I am not a Jagadguru, not a World Teacher. And I dissolve this nonsense and this organization and the whole thing that has been made around me."

They were shocked! They could not believe it: "Has he gone mad, crazy?" They had put much hope in him, much money; it was a great investment, years of training. But it was going to be so. If he had been absolutely a dead man, then only would he have accepted it. He was alive. They could not kill his life, that aliveness exploded.

If he had been a dull, mediocre mind, maybe he would have accepted -- but he has an intelligence, a tremendous awareness. He got out of it. That whole movement and the whole organized thing functioned as a positive challenge.

As far as I see, nothing can hold you. If you are alert, you will use organized religion as a challenge. If you are not alert, then organized religion or no organized religion, wherever you are you will create an imprisonment around you. You carry it around you -- in your cowardice, in your fear, in your urge to be secure and comfortable.

The second question:

Question 2

FOR THE LAST TWENTY-FIVE YEARS I BELONGED TO THE ORGANIZATION OF THE SEVENTH DAY ADVENTIST CHURCH, (SATURDAY SABBATH). THOUGH I AM CONCENTRATING IN LISTENING TO YOU, I HAVE NOT PASSED THE STAGE OF CONFLICTS. ONE OF THE

CONFLICTS HAS BEEN WHETHER ELLEN G. WHITE, THE FOUNDER OF THE CHURCH, WAS THE MESSENGER OF GOD OR NOT. WOULD YOU PLEASE EXPLAIN IT TO ME.

EITHER EVERYBODY IS A MESSENGER OF GOD, OR NOBODY. The whole idea that somebody is a prophet and somebody is a TEERTHANKARA and somebody is a messenger or a Christ is absurd. You all come from the same source. We all come from the same root. Nobody is special. And this is what a religious man tries to live.

A religious man is one who sees that he is ordinary. A religious man is one who sees that he is exactly the same as others, and he does not pretend to be special -- because the very idea that "I am special" is foolish; the very idea that "I am the chosen one" is egoistic. And a religious man cannot claim that -- a religious man has no claim.

He simply accepts and he realises that he is a part of this cosmos as you are a part of this cosmos. He never puts himself above you. This is his superiority, that he never puts himself above you. This is his 'aboveness', that he never thinks that he is extraordinary or special in some way. He never carries the attitude of 'holier than thou'. He knows that you are also gods and goddesses. Maybe you don't recognize it -- that's the only difference.

The difference between me and you is only one: I recognize who I am; you don't recognize -- but there is no other difference. You are exactly the same as I am. You are a Buddha asleep, but there is no question about any difference. A Buddha is a Buddha, whether asleep or awake. You may not have come across your divineness, you may not have tried, you may not have opened the door of your inner treasures, but the treasure exists. You may think that you are not special and I am special, but how can I think the same way? You may think that - - it is natural.

People may have thought that Christ was special -- that is natural, because Christ LOOKS special. He IS special in a way, because he has recognized his godhood, and in that very recognition he has become luminous, a clear light without any smoke, a pure flame. People recognize that he is special. But how can Jesus say he is special? In recognizing his own inner flame, in recognizing his own inner godhood, he has recognized everybody's godhood -- not only about human beings but about trees and birds and animals, even rocks. Even rocks he knows now are gods -- fast asleep, snoring. Some day or other rocks will awaken and will become gods!

You may not see who you are, but I am seeing who you are. The day I recognized who I am, I recognized everybody's innermost core. A religious person cannot think he is special. And a religious person cannot think that you are condemned, that you are sinners. A religious person starts laughing. He laughs at you because you are a saint and thinking yourself a sinner. He laughs at you because you are God and thinking yourself somebody else. The whole thing seems to be

absurd -- what a drama! Everybody is having a mask and has completely forgotten his own original face. Your original face is God's face.

So whosoever tries to prove that he is special, whosoever -- Ellen G. White or Reverend Moon or Satya Sai Baba -- whosoever says that he is special is simply asserting that he has not yet known.

Satya Sai Baba said, "How can ants know the depth of the ocean?" Now this is foolish, this is stupid, because ants are as much gods as Satya Sai Baba. If you ask me whether Satya Sai Baba is a god or not, I will say yes, he is a god -- he is a FRAUD god but God all the same. He is a magician god, he is lost in magic. Somebody may be a fool, then he is a foolish god -- but I cannot deny that he is a god, I cannot say that. Everybody is God playing different roles.

You cannot say that somebody else is just like an ant -- even ants are not ants. That's what a religious person recognizes. He said, "Dogs can go on barking but the stars will not fall down." Now you are looking at the dog in a very condemnatory way. And 'dog' is nothing but 'god' read backwards. And who is dog? About whom are you talking? Dogs exist not, because a dog is also a god -- pretending to be a dog, playing the game of being a dog.

A religious person, one who has come home, recognizes that the whole existence is divine, unconditionally divine. There are not 'gods' and 'not gods' -- the whole existence is made of one fibre and that fibre is divinity.

But there are people who go on searching new trips for the ego. Sometimes it is money, sometimes it is politics, sometimes it is religion, but the search is the same -- the ego. And religion happens only when there is an ego-loss; when the ego is lost, when the ego is shattered, and you are suddenly there with no idea of any 'I'. You are, but there is no 'I' in it.

I am not saying become humble, because the ego can even try that -- it tries! It can become humble. It can pretend to be humble, but then look in the humble man's eyes: he says "I am nobody," but he is waiting for you to say "You are the greatest man." He says, "I am humble, I am just dust on your feet," but don't accept him. Don't say, "Yes, we know -- we have always known. You are not saying anything new to us," otherwise he will never be able to forgive you. He will take revenge. He's not saying that you have to accept it. In fact, he is saying, "Look -- how humble I am! Look, here is the most humble man in the world!" But the game is the same: "I am the most humble man in the world -- but 'I' am."

Somebody says, "I am the richest man in the world." Somebody says, "I am the most powerful man in the world." Somebody says, "I am the most humble man in the world." Where is the difference?

I am not saying become humble. Ego can become humble. I am talking about ego-loss. You have to see into the ego: its complexity its subtle games. You have to become aware of all its games. One day when you have looked into all its games, it simply disappears. Just by looking into them, just a clarity, just an awareness, and it disappears. It disappears as darkness disappears when you bring light into the dark room. Just bring awareness.

I am not saying practise humility, and I am not saying become a humble man. I am saying, whosoever you are, just bring light to your life, bring a little more awareness, and you will see that ego is like darkness disappearing. One day when there is no ego, there is no humbleness either.

A really religious person is neither humble nor egoistic -- he is simple. A humble person is very complex: he has practised humility. Anything practised is always complex, and anything practised is always false. Anything practised means simply a pseudo thing.

Practice means you are imposing something upon yourself which is not there inside you in the first place. Otherwise, what is the need of practising it? If you have understood, you have understood -- there is no need for practice. Practice simply means you are trying to substitute understanding with practice. But nothing else is going to help except understanding, awareness.

I have heard:

Jesus is about to walk on the waters of the Dead Sea. He begins walking on the sea, and he turns to his disciples and says, "Trust in me, come follow me, and walk on the sea." Eleven of his disciples begin to follow him. Only Thomas remains behind on the shore.

When the others inquire of him, Thomas explains that he had better stay dry as the cold waters are liable to affect his rheumatism.

Jesus turns his head and says to Thomas, "Thomas, trust in me. Come follow me and walk on the sea."

So Thomas begins to walk and is quickly in water up to his knees. Thomas cries, "Jesus! Jesus!"

And Jesus once again says, "Trust in me, come follow me and walk on the sea."

This goes on with Thomas calling for Jesus' help as Thomas continues to walk on. When the water has reached to the chin of Thomas, Peter turns to him and says, "Thomas, why must you always be different? Why can't you walk on the stones like everyone else?"

THERE ARE PEOPLE WHO CAN'T ALLOW THEMSELVES to be like everyone else. They have to be special in some way or other. This is a disease, a neurosis.

You canNOT be different. Basically, we all belong to one consciousness. All differences are superficial, just on the surface. Of course, you have a different skin and I have a different skin. Somebody has a white skin and somebody has a black skin, and somebody has a different nose, and somebody has a different colour to his eyes, and somebody has a different colour to his hair -- but deep down, the deeper you go, the more we are the same.

The English word 'self' is very beautiful. Its original meaning is 'same' -- self means the same. You use the words 'myself', 'himself', 'herself', 'themselves'. Myself, yourself: 'my' is different, 'your' is different, but the 'self' is the same. The word 'self' means 'the same'. Self is neither mine nor yours. When it becomes

mine, it is 'myself'; then the 'self' has something added to it, plus to it. When the 'my' is dropped, there is only 'self' left; when the 'you' is dropped, there is only 'self' left. When the body and mind and the superficial distinctions are no more there, deep in the innermost core we are one -- we are just THE SELF, the same.

Don't try in any way to be special because all those trips are ego-trips and lead you into frustration and worry and fear.

But when somebody comes and claims, he can always find a few disciples. The reason is not that his claim is true; the reason is that people are in very deep uncertainty, people are in confusion. They want somebody to cling to. They want somebody to make them certain. When somebody comes and says, "I am coming as a special messenger from God"... and these people are almost mad people, and they will speak with such power, with such force, with such fire, that you will start feeling that there must be something in it. You start feeling because you are confused. You always wanted somebody to tell you how to live your life. You always wanted somebody to lead you. You always wanted somebody who is certain so you can get rid of your uncertainties. You always wanted somebody who KNOWS so you need not be worried about your ignorance.

Now here comes a man, and when he declares forcibly, fire in his eyes and magic in his words, a few people are bound to become victims of him -- they will trust him. And if you say to these people, "You are fools," they will not listen to you. Because it is not a question of whether their prophet is wrong or right; the moment you say their prophet is wrong, you are again bringing their uncertainty back, you are again making them confused. They were confused; now they are no more confused -- they are following somebody.

Even a Muktanand can have followers, can get followers. Seeing it I am simply surprised. I cannot see how it is possible. A Muktanand getting followers? If it is possible, then you are unnecessarily waiting -- you can become a great leader. If Muktanand can become, then anybody can become.

I knew a man in Jabalpur who was a follower of Muktanand, and I told him, "You are simply foolish. You yourself can become a leader."

He said, "How can I become? I don't know anything about religion."

I said, "You come with me." I was going to Calcutta. I said, "You just come with me -- you keep quiet."

He said, "What do you mean?"

I said, "We are going to play a game just to make you clear about how things happen."

He followed me. I said, "Just one thing: you are not to say anything; you just keep quiet. When people ask some question, you close your eyes, you start swaying, and I will see that things happen!"

So he came with me. The host where we were staying, he asked me immediately, "Who is this man?"

I said, "He is a PARAMAHANSA. He keeps quiet -- he is a great soul."

The man said, "But we never heard about him, so how did you hear?"

"He never publicises, he is not a Mahesh Yogi, he does not believe in advertisement. He is very, very esoteric."

The man fell at his feet! The garland that he had brought for me... he forgot me completely. And that man, I had trained him in the train as to what to do, so he started swaying -- the host also started swaying! I said, "Look, your kundalini is rising!"

He said, "I can feel something; in my spine there is some sensation. I have never felt it and I have been to so many saints -- but this man is a miracle! Can't he say anything?"

I said, "He never speaks."

Within three days there was a great crowd -- people coming and bringing money and flowers. And in the night the man would say to me, "This is incredible! You must be doing something," he said to me, "because how can I raise their kundalini? I don't know anything about kundalini -- my own has not risen yet! You must be doing something, you are playing a trick -- otherwise, how can it happen? And one person can be a fool, but so many persons!" And rich people coming in their Cadillacs and Lincolns and Impalas, such... And this man was an ordinary businessman.

Three days after when we came back I told him, "Now what do you want? Do you want to continue your old business?"

People need somebody to guide them. People need somebody to befool them. People need somebody to give them certainty. People are so shaky, uncertain of everything. Just claim -- just your claim... but it has to be very, very absolute. If you hesitate, you are gone; then in the spiritual world, in the spiritual supermarket, you are nobody. Claim absolutely, unconditionally, never hesitate! And that is one of the qualities of fools: they never hesitate. To hesitate you need some intelligence. A very intelligent person is always hesitant.

Lao Tzu says: "I hesitate on every step. I must be confused. My whole town, everybody that I know, is so absolute; people are so clever -- I must be muddleheaded, because I feel so shaky. Alternatives are there: what to choose, what not to choose?"

He is being ironical, he is joking. Always it has been so. An intelligent person is hesitant; an idiot, never hesitant. Have you ever seen buffaloes hesitant? They simply go on; on the road they don't bother about the traffic rules. You go on honking your horn -- they don't bother about you. They simply go like spiritual saints.

People are insecure, uncertain. They need somebody to claim. And when you need, somebody is bound to claim and exploit you.

The third question:

Question 3

WHEN I LAUGH AT YOUR JOKES IN THE LECTURE I FEEL IT IS JUST A REFLEX, THAT MY LAUGHTER IS HAPPENING ON THE SURFACE AND NOT PENETRATING INTO MY BEING. I AM LAUGHING LESS AND LESS. NOW EVEN YOUR TOWEL MADNESS DOES NOT MOVE ME. IS THIS A QUESTION?

IT IS A QUESTION AND A VERY SERIOUS ONE, because to me laughter is one of the greatest spiritual qualities.

Try to understand: only man, ONLY man, can laugh -- no other animal. It is possible only at the stage of man that laughter happens. If you come across a donkey laughing, you will go mad. Or a horse laughing -- then you will not be able to sleep again. Animals don't laugh. They don't have that much intelligence. For laughter, intelligence is needed -- the greater the intelligence, the deeper the laughter.

The laughter is a symbol that you are really human. If you cannot laugh, then you are below human. If you can laugh, you have become human. Laughter is a sure indication of humanity.

Aristotle says man is a rational animal. I don't believe it, because I have watched man and I don't see any rationality in him. My definition is: man is a laughing animal.

Laughter means you can become aware of the ridiculousness of things.

And also: man is the only animal who can get bored. Boredom and humour are two aspects of the same coin, two sides of the same coin. Only man can get bored and only man can laugh. These are the two specific qualities that exist in man. They are the definition of humanity. Animals are never bored. They go on doing the same routine every day, year in, year out, from birth to death -- they are never bored. You cannot see boredom on their faces, because for boredom also intelligence is needed.

The more intelligent a person, the more bored he is in the world. Buddha became BORED with the whole nonsense that is called life. He became bored with birth, he became bored with love, he became bored with death. In the East, religion is nothing but a search to get out of this boring existence, how to get out of AWAGAMAN -- this constant coming and going, this continuous birth and death. It is boring! It has nothing new in it. And the idea of many lives makes it even more boring.

Christians are less bored, Mohammedans are less bored, Jews are less bored, because they have only one life. You cannot be much bored in one life. Once you are born, and then you die after seventy years. In seventy years, thirty years you sleep, fifteen, twenty years you work -- continuously you are working -- three years you waste in eating. First you eat and then you defecate; so man is just like a pipe: in one end you go on pouring things, from another end you go on throwing out.

If you count all the activities of man, then shaving, standing before the mirror.... I was just reading an article: a man stands before the mirror -- and it is about men, it is not about women -- seventy days continuously, if we take it continuously, in his whole life. Seventy days he has been just standing before the mirror. Now look at the absurdity of it. And this is about MEN -- I think they have given the data about men and not about women because it cannot be counted. Women go on standing before the mirror, just looking at themselves. Once you have looked, finished! Now what are you looking for? Is something missing? Or can't you believe that it is you?

If you see the whole activity of life, it is boring. But if life is only one, it is not so boring. That's why Christians, Mohammedans and Jews cannot be very religious. Hinduism, Jainism, Buddhism, have brought another quality to religion. They say it has been so millions of times: rebirth, again and again; reincarnation, again and again. It is not one life; one life is only one movement of the wheel. The wheel has been moving since a beginningless beginning. And you have done the same thing millions of times, and still you are not bored? Then you must be absolutely stupid. An intelligent person is bound to become bored.

Boredom is human. And because man can become bored, man can laugh also. Laughter is another extreme of the same energy. The whole spectrum is between boredom and laughter.

That's why I use so many jokes -- because I know religious truths are very boring. So first I take you towards boredom, I go into delicate matters -- mm? -- I take you into boredom. When I see now it is too much and you will not be able to tolerate any more, then I tell you a joke. The pendulum swings back. You are happy again. Again I can bore you. You are fresh, you are ready. You can still tolerate again ten, fifteen minutes. When I see that now you are coming to your limit, that you will get mad at me -- I don't want to be killed -- again, immediately I talk about something so you can laugh, and you can forgive me.

Boredom and laughter are the most important qualities of human consciousness, but people are not ordinarily aware of either. When you get bored, before you become aware, you simply get occupied into some other activity which gives a new thrill, sensation. You go to the movie, you sit before the TV; you go to a friend, you start talking to somebody, the neighbour. You don't have anything to say, he has nothing to say -- you have talked about these things millions of times! Again about the climate, again about the weather, again about how your children are and how your wife is -- and you are not a bit concerned. But you are bored. Something you have to do to forget it. You have to talk.

A person, in the usual daily routine, uses five thousand words. You may be thinking I am talking too much -- you are wrong. Once I have talked, I keep quiet -- but I never go beyond the limit of five thousand words. You spread it out over the whole day. I am finished in the morning. But I never go beyond the limit. I go on looking at the clock.

People go on talking just to avoid their being, avoid their boredom. The husband is bored with the wife, the wife is bored with the husband, the mother is bored with the children, the children are bored with parents -- everybody is simply bored! But we keep it below consciousness, otherwise you will start committing suicide. What will you do?

Marcel has written that suicide is the only important question, the only metaphysical question. It is -- because if the whole boredom becomes clear to you, what are you going to do then? If life is just a rut, then what is the point of it all? You go on avoiding it.

In a religious community it is brought to your notice; it is not allowed that you should avoid it. In a Zen monastery they have a very boring routine -- fixed, fixed for ever, for centuries. Never a thrill, never a sensation. In the morning they get up, they do their za-zen, they take their tea, they do their walking meditation, they go for their breakfast. And everything is the same: the breakfast is the same, the tea is the same; again they do za-zen, again they go into the garden to work. And have you looked at the Zen garden?

Around their meditation hall, they don't allow trees. They make a rock garden -- to bore you completely. Because trees change: sometimes it is spring and there are flowers and greenery, and sometimes it is fall and the leaves are dropping. Trees change! Trees are not monks. Trees go on changing round the year. In a Zen monastery they make a rock garden, so nothing changes. You go on doing the same thing every day, and you look out and there are rocks and sand, and the same pattern. Why?

Boredom has been used as a technique, it is a device. In Zen, boredom is used as a device: you are bored to death, and you are not allowed to escape. You are not to go outside, you are not to entertain yourself, you are not to do, you are not to talk, you are not to read novels and detective stories. No thrill. No possibility to escape anywhere.

And all the monks look alike: shaved. Have you noticed it? If you shave your hair, moustache, beard, you become almost a non-entity. Your face loses individuality. The monks look all alike, you cannot make out any difference. You see the shaven heads and you are bored. Hair gives a little style, a little difference -- all heads shaven look alike; with hair you can have a style. Somebody has a long hair-style, somebody a short hair-style; somebody is a square and somebody is a hippie. And there are a thousand ways to do something with hair. What can you do with the head? It is just the same -- the dress is the same, the head is the same, the food is the same, the rock garden is the same, and the meditation is the same. Year in, year out, for twenty years.

The work is to bring boredom to such a point where no escape is possible and you have to go through the breakthrough. When it is unbearable, when it comes to a crescendo and you cannot bear it, then it explodes. From that extreme, you jump. Suddenly all boredom disappears, because the mind itself disappears.

Boredom is an indication of mind. That's why animals are not bored. If you go to the very extreme, if you go on putting pressure, more and more pressure, then there comes a climax when you simply cannot tolerate any more, and the boredom disappears -- and with the boredom, the mind. That's what in Zen they call 'satori'.

Laughter can also be used in the same way. Bodhidharma used it. There have been Sufi Masters who have used it. There are a few Zen sects which use laughter also. If you can go on laughing at the ridiculousness of things, one day or other you will come to the extreme when suddenly you will see that laughter is not coming. That's the point. You go on laughing, still you go on trying to laugh -- laughter is not coming. Everything seems to be stuck, but you go on trying. Much effort is needed now; force it to the very extreme, and one day laughter disappears, and with the laughter disappears the human mind.

Boredom or laughter, both can be used. I use both together. First I bore you, then I help you to laugh. And I go on throwing you from one extreme to another, just like a tightrope-walker: when he is falling towards the left, he leans towards the right; when he leans towards the right too much and feels now he will fall, he leans towards the left. And by and by a balance arises. Now this is the third point of transcendence.

Either you go to the left, FAR left, as much as you can go; or you go to the right, far right -- or, you just be in the middle, FAR in the middle, extreme middle. And there is transcendence. These three points are the points of transcendence. Either birth or death or love -- these three are the transcendence points. My whole effort is not to use any extremism, but to give you a balance.

So I go on moving from left to right, but the whole idea is to keep you balanced on the rope. One day, balancing will bring you to a point where suddenly you are so balanced that the mind cannot exist. Mind can exist only either leaning to the right or leaning to the left. Mind can exist only with extremes. Mind can never exist with the middle, with the balance.

Buddha has called his path MAJJHIM NIKAYA -- the middle way. My path also is the middle way. In many, many ways I am trying to help you to come to the absolute middle where everything disappears.

NOW, YOU SAY "When I laugh at your jokes in the lecture I feel it is just a reflex, that my laughter is happening on the surface and not penetrating into my being." Go on trying. Don't be worried. Let it be a reflex. Go on trying. Sometimes you will even feel that the laughter is just in the body or in the mind and you are a witness -- those are beautiful moments. You have become a little transcendental to your laughter -- and that's good.

"I am laughing less and less" -- it will happen, but you have to try hard. It is one of the most arduous things, to try hard for laughter, because how should one try? Laughter seems either to be coming or not coming -- how can you try for it? The

more you try, the more you will find it is difficult to bring; but try, let it be difficult.

Listen to my jokes now more consciously, more deliberately. When I am telling a joke, just forget the whole world. Meditate deeply on it so you can have the whole flavour of it and it penetrates to your very heart. And when laughter comes, even if it is slight, just a flicker, a ripple, cooperate with it, allow it to become a big wave. Sway with it, go with it -- be in a let-go. It will take you over. Sometimes it is possible, listening to me so much, laughing with me so much, by and by even laughing may look like a boredom. Every day laughing again and again -- that too creates boredom. Every day listening to jokes again and again, and you have a very small quality of laughter, a very small quantity of laughter in you -- it feels exhausted. But you have to learn now a few more things.

Listen to the joke more alertly, and when the ripple arises in you cooperate with it, even exaggerate it, go with it. The question is from Bodhi, and I will suggest for him a special meditation: every morning he has to laugh for three minutes for no reason at all. When you get up, the first thing -- don't open your eyes first. When you feel the sleep is gone, just start laughing in your bed. For the first two, three days it will be difficult, then it comes -- and then it comes like an explosion. First it is difficult because you feel foolish: why are you laughing? there is no reason. But by and by you will feel foolish and you will start laughing at your foolishness -- and then it takes over. Then it is irrepressible. Then you laugh at the whole absurdity. And then somebody else -- your wife, your girlfriend, the neighbour -- may start laughing seeing that you are a fool, and then that will help you.

Laughter can become epidemic. You just try, and you report to me after one month. Laugh every morning, and if you enjoy it then every night before you go to sleep. Then there is a possibility that in your dreams I may tell you a few jokes. Now let me tell you a few jokes for no reason at all:

The beautiful girl was one candidate for the job at the zoo as a lion-tamer. The other was an eager young man. The manager said he would give them both a chance and told the girl to go into the cage.

The girl, wearing a big fur coat, did so. The huge lion was let in with her and he immediately started to charge at her. Suddenly she stood upright, opened her fur coat and stood there completely naked. The lion stopped dead, spun around, and went meekly back to the corner.

The manager was properly amazed. He turned toward the young man. "Well, pal, do you think you can top that?"

"I'd like to try," said the guy. "Just get that crazy lion out of there."

The father took his two teen-age sons to Miami for their first visit. "I want you to get plenty of sunshine," said the old man, "and to make sure you do, I'm going to fine you a dollar an hour if you're out after midnight."

The first son arrived home at two a.m. and the next morning gave his dad two dollars, saying, "It was worth it. Was she beautiful! Was she romantic! Was she passionate!"

The next day the second son came home at five a.m. and gave his father five dollars, sighing, "It was worth it. Was she beautiful! Was she romantic! Was she passionate!"

The third night the father stayed out all night -- twenty-four hours. When he got home he threw his wallet on the table and said to his sons, "Take the whole thing. It was worth it. Was she beautiful! Was she romantic! And boy -- was she patient!"

The fourth question:

Question 4

I AM CONFUSED. WHEN YOU TALKED ABOUT THE TWO-ARROWED LOVE I FELT PIERCED TO THE HEART AND A BEAUTIFUL PAIN AROSE IN ME. IS LOVE PAINFUL?

WHERE AM I AND WHERE DO I GO FROM HERE?

LOVE IS PAINFUL, BUT THE PAIN IS CERTAINLY A BLESSING. Sex is not painful. Sex is very convenient, comfortable. People use it almost as a sedative, a tranquillizer.

Love is painful -- because love brings growth. Love is painful because love demands. Love is painful because love transforms. Love is painful because love gives you a new birth.

Sex does not touch you at all. It is mechanical. It is just physiological. Love brings your heart into relationship -- and when the heart is in relationship there is always pain. But don't avoid the pain. If you avoid the pain, you will miss all pleasures of life.

In sex there may be relaxation. In sex there may be physiological health and hygiene. But there is no growth. You remain animal. With love you become human. With love you become upright. With love you stand erect on earth. With sex you are again animal, you are horizontal on the earth, just moving like other animals, crawling. With love you are erect, vertical.

With love are problems. With sex there is no problem at all. But with problems is growth! The greater the problem, the greater the opportunity.

So you ask me: "Is love painful?" Certainly love is painful, but that pain is a blessing. And you have felt it, the questioner has felt it. The question is from Deva Saguna.

She says: "I am confused. When you talked about the two-arrowed love I felt pierced to the heart and a beautiful pain arose in me."

She IS aware that it was beautiful. Now don't recoil back from it. More and more blessings are waiting for you, but, of course, more and more pain too.

That's why many people never love -- it is so painful. They choose not to love, but then they remain animalistic; they never become human, they never become vertical. They never take their life in their own hands. They are never of any worth -- they are worthless. Love makes you precious.

And if you are in love, then you will see that there is a still deeper pain that is of prayer. It shatters you completely. Love never shatters you completely. It simply shatters you a little, a little bit. It shatters the crust of your ego, but the centre of the ego remains intact. Then there is a deeper pain, deeper than love, and that is of prayer -- it shatters you utterly. It is a death. When you have learnt how to love, and you have learnt that the pain that love brings is a blessing in disguise, it is beautiful, it is tremendously beautiful, then you become able and you take another step -- that step is prayer.

With a human lover you can exist, but with God as your love you cannot exist. That passion is so great, it simply burns you utterly. No residue is left. In love you are simply burnt, but you are there. Lovers remain, overlapping each other, burning each other a little in their fire, but not burnt completely. That is the beauty of love, and that is its misery too. Unless you are completely shattered, no residue remains, the ego is gone, totally gone, there will remain a little misery.

All lovers feel a little miserable. They would like to disappear completely, but it is not possible in human relationship. Human relationship is limited. But one learns from it, that there is a possibility: if it can happen so much in a human relationship, how much more can happen in a relationship with the Divine?

Love makes you ready to take the final jump, the quantum leap. That's what I call prayer, or you can call it meditation. If you use Buddhist terminology, it is meditation; if you use Hindu, Mohammedan, Christian terminology, it is prayer. But the meaning is the same. You have to disappear for God to be. Love is a training ground, a school, to learn first lessons -- of the beauty, of the blessing and benediction of disappearance; to learn that pain is blessed. And then a desire arises to feel the ultimate pain. The Hindu devotees have called it VIRAH -- ultimate pain; the pain that will remain unless one is consumed by God, consumed in God.

So when you are in love, or when love arises, cooperate with it, don't try resisting. People come to a compromise. Lovers -- I have watched thousands of lovers. Every day they come to me; they bring their problems. But the basic problem that I have been looking at is that lovers by and by come to a compromise. The compromise is: You don't hurt me, I will not hurt you. That's what marriage is. Then people become settled. They become so afraid of pain that they say, "Don't hurt me and I will not hurt you." But then when pain disappears, love also disappears. They exist together.

I have heard:

The male patient complained to the dentist that he was in terrible pain, but he insisted on saving the tooth. The dentist put on his white coat, adjusted the light

on his forehead, started his drill, and said, "Okay, now open your mouth and we'll see what we can do."

Just then the patient grabbed him below the belt. "What the hell are you doing?" the dentist screamed.

"Now," the man said quietly, not letting go, "we're not going to hurt each other, are we?"

Now this is what happens. When you are in love, love hurts. It hurts terribly. Then you grab each other and you say, "What...! Make a compromise: let it no more be a love affair -- let it be a marriage. Make it legal. And I will not hurt you if you don't hurt me." Then husbands and wives live together without being together. They live together alone. They tolerate at the most. They are patient with each other, but love has disappeared.

Love is painful. Never resist, never create any barrier for pain. Allow it. And by and by you will see that it was a wrong interpretation. It is not really pain. It is just that something is going so deep in you that you interpret it like a pain. You don't know anything else. You are only aware of pain in your past life, in your past experience. Whenever something penetrates deep, you interpret it as pain.

Don't use the word 'pain'. When love and love's arrow goes deep into your heart, close your eyes and don't use words -- just see what it is, and you will never see it is pain. You will see it is a benediction. You will be tremendously moved by it. You will feel joyous.

Don't use words. When something new happens to you, always allow a deep look into it without any language.

The last question:

Question 5

ARE YOU NOT A RICH MAN'S GURU?

I AM -- BECAUSE ONLY A RICH MAN CAN COME TO ME. But when I say 'a rich man' I mean one who is very poor inside. When I say 'a rich man' I mean one who is rich in intelligence; I mean one who has got everything that the world can give to him, and has found that it is futile.

Yes, only a rich person can become religious. I am not saying that a poor person cannot become religious, but it is very rare, exceptional. A poor person goes on hoping. A poor person has not known what riches are. He is not yet frustrated with it. How can he go beyond riches if he is not frustrated with them? A poor man also sometimes comes to me, but then he comes for something which I cannot supply. He asks for success. His son is not getting employed; he asks, "Bless him, Osho." His wife is ill, or he is losing money in his business. These are symptoms of a poor man, one who is asking about things of this world.

When a rich person comes to me, he has money, he has employment, he has a house, he has health -- he has everything that one can have. And suddenly he has come to a realisation that nothing is fulfilling. Then the search for God starts.

Yes, sometimes a poor man can also be religious, but for that very great intelligence is needed. A rich man, if he is NOT religious, is stupid. A poor man, if he is religious, is tremendously intelligent. If a poor man is not religious, he has to be forgiven. If a rich man is not religious, his sin is unpardonable.

I am a rich man's guru. Absolutely it is so. Let me tell you one anecdote:

They were married for twenty-five years and had their biggest argument on the day of their silver anniversary. She never hit harder or lower: "If it weren't for my money, that TV set wouldn't be here. If it weren't for my money, the very chair you're sitting on wouldn't be here!"

"Are you kidding?" he interrupted. "If it weren't for your money -- I wouldn't be here!"

And let me say this to you: If it were not for your money, you would not have been here. You are here because you are frustrated with your money. You are here because you are frustrated with your success. You are here because you are frustrated with your life. A beggar cannot come because he is not yet frustrated.

Religion is luxury -- the last, ultimate luxury I call it, because it is the highest value. When a man is hungry, he does not bother about music, cannot. And if you start playing sitar before him, he will kill you. He will say, "You are insulting me! I am hungry and you are playing sitar -- is this the time to play sitar? Feed me first! And I am so hungry I cannot understand music. I am dying!" When a man is dying of hunger, what use is a Van Gogh painting? or a Buddha's sermon? or beautiful Upanishads, or music? -- meaningless. He needs bread.

When a man is happy with his body, has enough to eat, has a good house to live in, he starts becoming interested in music, poetry, literature, painting, art. Now a new hunger arises. The bodily needs are fulfilled, now psychological needs arise. There is a hierarchy in needs: the first is the body; it is the base, it is the ground-floor of your being. Without the ground-floor, the first storey cannot exist.

When your bodily needs are fulfilled, psychological needs arise. When your psychological needs are also fulfilled, then your spiritual needs arise. When a person has listened to all the music that is available in the world, and has seen all the beauty, and has found that it is all dream; has listened to all the great poets, and has found that it is just a way to forget yourself, just a way to intoxicate yourself, but it does not lead you anywhere; has seen all the paintings and the great art -- amusing, entertaining, but then what...? Then hands remain empty, more empty than they ever were before. Then music and poetry are not enough. Then the desire to meditate, the desire to pray, a hunger for God, a hunger for truth arises. A great passion takes possession of you and you are in search of

truth, because you now know: unless you know what the secretmost truth of this existence is, nothing can satisfy. All else you have tried and it has failed.

Religion is the ultimate luxury. Either you have to be very rich to come to this luxury, or you have to be tremendously intelligent. But in both the cases you are rich -- rich with money or rich with intelligence. I have never seen a person who is really poor -- poor in intelligence, poor in riches -- ever become religious.

Kabir becomes religious. He was not a millionaire, but he was tremendously intelligent. Buddha became religious because he was tremendously rich. Krishna and Ram and Mahavir became religious because they were tremendously rich. Dadu, Redas, Farid, they became religious because they were tremendously intelligent. But a certain sort of richness is needed.

Yes, you are right: I am the rich man's guru.